NICHOLAS WILSON & CO to take the "shilling," but, with the pro-SEE OUR

GLUVES, UNDERCLOTHING, AND SOCKS.

THE BEST GOODS IN THE TRADE.

119 DUNDAS STREET

NEAR TALBOT.

AR CEILIDH.

Our Ceilidh this week must begin with a little word of expostulation to a compositor of the RECORD, and of explanation to the readers thereof. Why the first named autocrat of the printing office should have taken upon himself to say that in Heatherton church it is "impessible to pray without distractions," I do not know, but I do know that what I wrote "A devotional place, wherein it is almost possible to pray without distractions." Then, may the shades of Mrs. Fraser of Kilbocky forgive him for dubbing her plain Mr. Fraser. We contributors have to practice the virtue of forgiveness for such blunders. It is to be hoped that our readers are charitable enough to sometimes give us the "benefit

A friend has sent notes of another Highland emigration to Pictou. In 1801 the ship Nora arrived from Fort William with five-hundred emigrants. The Nora was sixteen weeks on the passage, ship fever broke out and sixty-five children died of it. She was kept in quarantine for six weeks, after which her unfortunate passengers were landed in a sorry plight. They eventually scattered over Nova Scotia, some settling in Truro, some in the county of Sydney, while others crossed over to Prince Edward Island.

DS

Co

f your stov

e city go et. (all mes and ad finest

ds re-

BONS'.

erials.

Goods.

, Em-

EADY

JRE !

ference be

Post.

blishers,

oLIC. 2ND nied for the nied for the nie School, of French le. Apply, nce, reference. 20th, te anguishene.

\$1.00.

real.

ED.

The earliest settlement of French in the county of Antigonish took place in the year 1776, when a number of Acadians arrived from Chezzetcook. Some of these settled at Tracadie, others at Pomquet, a place which takes its name from the Indian Pogumkek, meaning dry sand. The first settlers in Pomquet were Louis La Mast, (?) Cyprian Duot, Charles Melancon and Joseph Doiron. Then came immigrants from Quebec. Havre Boudier was settled by the Le Blaucs

The most prominent figure in the early settlement of Antigonish was one Major Hierlihy, who retired from the service in or about 1774, and took up a grant of land in Antigonish. He had barely commenced farming operations when the united colonies declared war against England, and feeling his military instincts revive, he went back to New York and took up arms on the side of the British. His regiment was sent to Halifax and afterwards to Prince Edward Island. In the autumn ot 1783 it was grant of 26,000 acres was made to Colonel Hierlihy and eighty-eight others. This land lay on both sides of the harbor of Antigonish, and has ever since been known as "The Soldier's Grant," Government further gave agricultural implements, and a sufficient quantity of provisions to last for three years. Each soldier received one hundred acres of country land besides a quarter of an acre in the town lot. The officers received land according to their rank, A vessel was sent by government to carry the settlers to their destination. A storm arose when they were near Beaver Harbor, and as it was very late in the season and they were well supplied with provi sions they decided to winter there. They accordingly disembarked, and made the best arrangements they could for a temporary settlement. In the spring they resumed their voyage, and on the 12th of May, 1784, arrived at Antigonish Harbour. These ex soldiers proved wretched farmers, and after many unsuccessful attempts, gave up in despair, and left the country.

Some of them sold their clearings, while others went off leaving their farms for any one who might care to take them, and they were not unfrequently sold to pay the taxes. In 1800, two hundred and fifty acres of land were sold for £2 11s 7d. One farm was sold for a suit of clothes. The principal purchasers were Captain Hierlihy, a son of the old colonel, Edward Irish, Hugh Macdonald, Alexander MacDonald, Andrew Baxter Richard Cunningham, Donald MacDonald and Benjamin Ogden.

After the Hierlihy regiment came some more military settlers. In a battle fought in South Carolina, a number of prisoners were taken by the British, wasnington's trumpeter. These men Words often deceive, but deeds show the reality of love.—St. Catherine of Siena.

viso, that they should not be asked to fight against their own countrymen. They were sent to the West Indies-and ultimately disbanded. Many of the soldiers came to Nova Scotia and took up land in Manchester, at that time a part of the county of Sydney, or Antigonish. After a few years they removed to the south side of Antigonish Harbour.

Close upon them followed a band of U. E. Loyalists, who made much better farmers than their predecessors, and became fairly prosperous, and, here comes in the inevitable tradition, one of the Loyalists, a man named Wright, went back to the States, and was never heard of. The popular belief was that he had buried his treasure before setting out, and from that day to this many a search has been organized for his hidden dol-

On a part of the Town Point of Antigonish now covered with trees, there dwelt in early days two men named Murphy, and Arbuckle. They were the Heberts, of Eastern Nova Scotia, the first to introduce wheat into that country. They obtained a handful of the precious cereal and sowed it near their house. When it was ripe they gathered it, and took it to one of the U. E. Loyalists, named Lyeph Williams. With his assistance, they dried it, and ground it in a coffee mill. They then baked a cake and gave a party, after which wheat soon came into general use. For a long time the settlers had no mill; then one was put up at Guysborough, to which they had to carry their sacks on their backs through the forest, or else coast round the shore in open boats. One man went to Pictou and there bought a bushel of potatoes He cut the eyes out with his penknife, put them in his pocket and walked home over Browie's Mountain. He planted his precious eyes and in the fall they yielded him eighty bushels. It was not until many years after the settlement of the country that cattle were introduced. The first were brought from Prince Edward Island by one McGrath.

As for roads, they were unknown. A story is told of a Mrs. Williams, probably the wife of the aforementioned Lyeph, who, anxious for the education of he little son, took him to Truro to place him under the care of an uncle who re sided there. She and her boy made the entire journey on foot, through the woods, and round the cape, with nothing to guide them but a pocket compass and a blaze upon the trees. With equal bravery a Mrs. McKinnon in Cape Breton, walked all the way from Cape d'Or to Arisaig to make her confession Verily those were the days of faith and

For most of the foregoing notes I am public will form a valuable addition to the libraries of Canada.

Those who have read the accounts given by the various journals of the "Jubilee tide in Rome," will remember that the Right Reverend Bishop of Antigonish was among the pilgrims to the Eternal City and that His Lordship was accompanied by his Vicar General, the Very Rev. Monsignor McLeod, parish priest of East Bay, Cape Breton.

The Vicar General of Antigonish is in his eighty-third year, but is so hale and hearty that he is able to minister unassisted to his large mission, which 18, by the bye, the one first confided to him after his ordination, and which he has uninterruptedly served. Monsignor Mcleod received Holy Orders on New Year's Day, 1837, exactly one year before the ordination of His Holiness Pope Leo XIII., who gave the venerable priest a most cordial reception. Very much beloved is this fine old Scottish gentle man. Besides being devoted to the mission work of his own parish he is deeply desirous of promoting the interests of religion throughout the diocese ests of religion throughout the diocese upon which he has recently bestowed the munificent gift of four thousand dollars to be used in educating ecclesias

A, M, P.

Greatness of Soul.

If God were to say to you: What gift do you wish? as you are bound in justice to ask only for that which in you will be most useful to others, reply fearlessly, Lord, greatness of soul! Greatness of soul! Greatness of soul! will make you overlook small offences. and teach you to pardon great wrongs; greatness of soul will bring to your lips kind words, and render your good works frequent and easy to you, particularly the best and most difficult, which is bearing with the faults of others and even being blind to them —Golden Sands.

Special to the CATHOLIC RECORD.

HOLY THURSDAY AT LORETTO ABBEY, TORONTO.

The beautiful chapel at Loretto Abbey was on Thursday last the scene of a service never to be forgotten by those who witnessed it, for not only was its conception original, but its execution was most impaging.

Holy Thursday is always celebrated in a specially devotional manner by Roman Catholics; it commemorates the first day of Azynes, or feast of the Unleavened Bread; it is the day upon which our Lord partock of the Last Supper, with his disciples, and instituted that great Sacrament of the Catholic Church, the Holy Eucharist.

ment of the Canonic Charten, the Lady Eucharist.

The reconciliation of penitents also took place upon Maundy Thursday, when the penitents were publicly forgiven and permitted to re-enter the church; this reconciliation gave rise to that magnificent ceremony of the Papal Benediction, which takes place at Rome yearly upon this day.

The service is supposed to anticipate the burial of Christ, and in a most religious and most impressive manner was it conducted at the Abbey. The high altar was denuded of all ornament—the tabernacie door stood wide open. All

tabernacle door stood wide open. All looked sorrowful and desolate, except-

labernacie door stood wide open. All looked sorrowful and desolate, excepting a side altar, to which the consecrated host had been temporarily removed, and it was magnificently and tastefully draped in white moire antique embroidered with gold; a rich canopy of silk and lace festooned with flowers covered this temporary abode of the God man. A solemn silence reigned, while unexpectedly, the sweet, pure, young voices of the pupils were heard, singing appropriate hymns and chants, as they slowly marched through the corridors, making a truly floral procession to the chapel. At their head was a young lady who bore a cross six feet in height, and wholly composed of calla lilies. She was followed by a cortege of her companions, each bearing exquisite plants in full bloom. Many carried the calla lily, others the gorgeous Easter lily, whilst others the gorgeous Easter lily, whilst some had ferns, dalias, roses, spireas, geraniums, carnations, primroses, and

The young ladies, to the number of The young ladies, to the number of some two hunded, were all attired in their becoming dark uniform, relieved only by pure white veils, and by the smaller figures in white, which every now and then appeared amongst the long train carrying some emblematic offering of flowers, such as an anchor, a heart, a star, a basket of lilies, a lyre, a harp, etc.

harp, etc.
The solemn chant, breathing love and adoration, continued even when the young ladies reached the Repository, and on bended knees and with bowed heads presented their tributes of respect and devotion. As they wended their way out, they left a perfect garden of flowers out, they left a perfect garden of flowers under the canopy, flowers so beautiful and so redolent, that they seemed in themselves to rise as a very incense of prayer and adoration. Before leaving the chapel the pupils united in offering aloud a touching act of love and praise to Him who suffered and died for them.

ST. VINCENT DE PAUL SOCIETY AND CATHOLIC IMMIGRATION.

Winning Review, March 22.

the vacant lands about the city by appoint ing Mr. P. J. Doherty, the energetic and indefatigable President of Branch 52 of the C. M. B. A., to co-operate with the city and immigration authorities in the good cause. On the evening of the 14th inst, a special meeting of the Society was held in the office of Mr. N. Bawlf, who is President of the Conference—Father Cloutier, of St. Boniface, and Father Cherrier, of the Immaculate Conception Cherrier, of the immacutate contestion, being present by invitation—at which the question was discussed in all its bearings, resulting in the unanimous selection of Mr. Doherty as the representative of the Society, with instructions to enter upon his duties on the following day.

Heretofore Catholic immigrants on their arrival knew little or nothing of the country, especially of the localities where churches and schools were estab lished, in consequence of which many o them settled at such remote distance from the Catholic missions that it was impossible for them to attend their reus duties, or have their children Ingious duties, or nave their children
properly instructed or even baptised.
To mitigate that evil, at least partially,
Father Cloutier has been devoting much
of his time to the task of settling Cathocels to suit the wants of every one, on easy—almost nominal—terms; he will also find employment for those seeking it, as farm laborers, domestic servants, or some other useful occupation. In

Catholics. In taking this step the society is carrying out the wishes of His Grace Archbishop Tache, who is ever solicitous about the welfare of our people. Although it is the special object of our society to settle the waste lands about Winnipeg, yet every attention will be paid to Catholics going to other parts of Manitoba or to the Territories, and it would be advisable for them before proceeding to their destination, to call at Father Cloutier's office, where every information will be given them about formation will be given them about churches, &c., in any part of the coun-Vice Pres't St. Mary's Conference

March 17, 1888. Special to the CATHOLIC RECORD.

ST. PATRICK'S BAY. The following letter from an esteemed correspondent in Peterboro, was, we regret to say, received too late to be inserted in last week's CATHOLIC REGION:

BISHOP DOWLING'S SERMON ON

gret to say, received too late to be inserted in last week's CATHOLIC RECORD:

EDITOR RECORD,—The Bishop of Peterboro, Dr. Dowling, preached an eloquent sermon to his congregation on St. Patrick's Day. The cathedral was liberally decorated with emblems of the Emerald Isle, and the choir poured forth strains responsive to the feelings of most of the congregation. His Lordship's sermon was about equally divided between Faith and Fatherland. After recounting the trials and vicissitudes of Ireland's patron saint, and eulogizing his zeal and fidelity, His Lordship extolled the tenacity with which the Irish had clung to the teachings of St. Patrick amidst trials and temptations and persecutions which no pen could describe, poet depict or tongue adequately tell. England and Scotland gave up the faith almost without a struggle, but Ireland kept it burning amidst gloom and dissister, and it burning amidst gloom and disaster, and carried its gens to every land and clime. And to day Ireland was rewarded for that fidelity by the greater Irelands which had grown up beyond the seas, and which were her props in her trying hour. The virtue of the Irishwoman preserved by the faith had conquered; and her healthy and vigorous progeny were the ruling power in many lands, and the day was not far distant when they would be ruling in their own green isle. "They took away our lands," said his Lordship "and then they called us it barning amidst gloom and disaster, and his Lordship "and then they called us poor, they deprived us of our schools, and said we were ignorant, they abolished our legislature and accused us of not being able to govern ourselves. But we

being able to govern curselves. But we have triumphed over all. In this broad land of freedom, with a fair field and no favor, we have shown that we are peers of any in the land." At the close of his splendid address, his Lordship appealed to his audience, as a special favor to him, to sostain religiously from even tasting alcoholic drink that day. It had been the bane of the Irish race. Now that the bane of the Irish race. Now that the eyes of the world were on their struggles, and especially on that day it behoved every true Irishman to so con-duct himself as to reflect credit on the

old land. Indulging in strong drink was not the way to do that. The congregation were deeply im-pressed with His Lordship's sermon, and each one went forth from the edifice with bowed head and bated breath, conscious that a great light was among them. His Lordship has a pleasing, impressive presence, a resonant voice, and clear utterance, which add addi tional charms to his excellent matter For most of the foregoing notes I am indebted to the perusal of an unpublished history of the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the county written by Colonel Dr. MacDonald, which if given to the colone of the St. Mary's Conference of the St. Written and the well rounded periods in which it is counted. The one great desire that the well rounded periods in which it is counted. The one great desire that the well rounded periods in which it is counted. The one great desire that the well rounded periods in which it is counted. The one great desire that the well rounded periods in which it is counted. The one great desire that the well rounded periods in which it is counted. The one great desire that the well rounded periods in which it is counted. The one great desire that the well rounded periods in which it is counted. The one great desire that the well rounded periods in which is little more than a spray of its counted. The one great desire that the well rounded periods in which it is counted. The on might long be spared to them, which is the very sincere wish of Yours,

Yours, CATHOLICUS.

ST. PATRICK'S DAY IN DUNDAS.

Saturday morning, the day set apar

in honor of Ireland's patron saint, was one of the brightest. The sons and daughters of the Green Isle, whose local habitation is Dundas and surrounding country, were consequently in glad spirits. The celebration here, which apprits. The celebration here, which did not eventuate till evening, took the form of a concert and lecture in the town hall. Dr. McMahon, M. P., acted as chairman, and spoke briefly but forcibly on the present condition of Ireland. Mr. M. J. Shepherd performed the duties of master of ceremonies. The hall was crowded, and the audience was in full sympathy with the performers in their various parts. An appropriate quartette, "Hail Smiling Morn," opened the pro-ceedings, and it was excellently rendered by Misses Duggan and Tomney and Messrs McDonaldand Cahill. The pro To mitigate that evil, at least partially, Father Cloutier has been devoting much of his time to the task of settling Catholic immigrants in the neighborhood of churches, convents and schools, but it was impossible for him to attend to all who came, or will come, and it is with the view of assisting him that the St. Vincent de Paul Society has taken the matter up. Mr. Doherty's duty will be to meet the trains at the station, or somewhere between the city and Port Arthur, and should Catholic immigrants be on board, he is to direct them to Father Cloutier, who will look after their interests in every way. He has a large quantity of land of the best quality at his disposal, for sale or to rent, in parcels to suit the wants of every one, on easy—almost nominal—terms; he will also find employment for those seeking Maddigan and Mr. McDonald's Soctoh gramme was then carried out as follows Maddigan and Mr. McDonald's Scotch it, as farm laborers, domestic servants, songs were thoroughly appreciated, and or some other useful occupation. In this way theimmigrant is protected, and has the assurance of a speedy settlement on land in a desirable neighborhood, or of employment in some other way. It would be well in farmers and others in loves of the Green Lee and the whole on land in a desirable neighborhood, or of employment in some other way. It address of an enthusiastic and well read lover of the Green Isle, and the whole need of hired help to communicate with Father Cloutier. Mr. Doherty will act in conjunction with the other immigration agents, and see to the wants of imminately agents, and see to the wants of imminately agents. The Dundas celegrants of other denominations as well as

ject to which the funds were devoted, the cause of education in St. Augustine's school.

THE REV. DR. DIX.

N. Y. Freeman's Journal.

N. Y. Freeman's Journal.

The Lenten sermons preached by the Rev. Dr. Morgan Dix, in Trinity Chapel, have excited much discussion. The daily papers say that he talks with too much frankness. The Kvening Post declares that even to mention impure things is at once to excite impure imaginings; therefore the sins which Dr. Dix points out as corrupting society should be silently ignored. And the press in general unites in agreeing that he exaggerates the evils of the time, particularly in his sermon on "Lust."

Dr. Dix's sermons are remarkable for the Catholic view he takes of the vocation of the preacher. He does not talk in order to flatter, to soothe, to show that he is in the current of popular feeling; but to excite contrition, to suggest noble aspiration, to cast the glamour from the hideouness of sim. He must at times feel how inadequate the remedles offered by the Protestant Epicopal Church are for the sins he describes. But he does not falter; he calls certain sins and temptations to sin by their right names, and he offers the few remedies the English Reformers left, when they established a Sacramentless and Sacrificeless sect. Dr. Dix is one of the few logical preachers which Protestant. the Catholic view he takes of the vocation

and Sacrificeless sect. Dr. Dix is one of
the few logical preachers which Protestantism still possesses. We all know how
most Protestant preachers would hesitate
before asserting a belief in the dogma of
the Immaculate Conception of the Blessed
Virgin Mary. But observe how near Dr.
Morgan Dix comes to it:

"Come," he says, "let us leave these
horrible paths and look for a road whereon to walk clean and free. The counterpart of lust is purity, the crowning grace

part of lust is purity, the crowning grace of the Gospel Come away from the haunts of sinners against their own souls, from those who are dead while they live and let us refresh ourselves in the com pany of the pure in heart. First, t u, Our Blessed Lord was born of a pure virgin. Thus it is written and in those exor blessed 1914 was born and in those expressive words is His nativity comemorated in the Church. The purity of Mary was no doubt absolute as that of those of whom it is written that they are 'without fault before the Throne of God' (Rev. xiv. 5), for thus it behoaved her to be of whom Christ came in the substance of our flesh. Then, second, the Lord was pure, a lamb without blemish and without spot, unlike us in that one thing, that He was 'holy, undefiled and separate from sinners' (Heb. vii. 26). And separate from sinners' (Heb. vii. 26). And separate from sinners' (Heb. vii. 26) in morning or the driven snow, He made that virtue of purity a law in His Kingdom, and gave it in grace as a gift in our regeneration."

Dr. Dix recognizes, too, a truth which so many Protestant preachers gloss over, that men and women do sin in over, that men and women of shi in thought. In the majority of sermons preached from Protestant pulpits, one finds allusions to sinful acts, but gener-ally only to those acts which human law can touch or which make the actor less respectable in the eyes of the public.

Dr. Dix says plainly that the attractions of modern society are addressed to that spirit of Lust to which the Pagans gave the name of Priapus. The gowns of the the name of Friapus. In gown of the women are worn so low, that the dividing line between their undress and nudity is little more than a spray of flowers. In fact, most ladies of the "best" parts of their body—in a fan. Dr. Morgan Dix asserts that this mode of dressing is an incitement to impure thoughts. In the radiance of soft light, to the sound of voluptuous waltz music, after the cham pagne of the supper has flowed, the procession of half naked women and girls in the roune of the cotillors; and join in the romp of the cotillon; and society, which whispers that Mr. Jones and Mrs. Smith are on the eve of an eiopement, and Mr. Robinson has a vio lent flirtation with Mrs. Jones which may end in a divorce court, serenely undresse its daughters for public exhibition at the opera and says: "To the pure, all things

Dr. Morgan Dix recognizes that the fight of Christianity against the spirit of Paganism is the same old fight which St. Paul fought. He is not blind to the fact hat Avarice and Lust are devils which exist as strongly in the human race to day as they did when the Greek poets sang of as they did when the Greek poets sang of lust in the name of love, and the Pagan State on great festivals catered for the lusts of the people.

Admirable as his discourses are, Catho-

lic as this one on Impurity is, sincere as their preacher undoubtedly is, they lead up to none of those remedies which Our Lord left with His Church. Dr. Dix can only say to the sinner: "Go away, meditate and pray." He cannot say: "Be sorry, kneel at my feet and confess your sins of thought and act, and then receive from my hand the Sacrament of the Altar." He can preach, and he has preached well. But he can only preach. Unhappy must be the position of this gifted man, who sees the evils so plainly ut who, as a preacher, not a priest, can

Special to the Record. DIOCESE OF HAMILTON.

Bonaventure, Miss S. Holleran, Hamilton; Sister Mary Bride, Miss E. Cleary, Hamilton; Sister Mary St. Thomas, Miss Flanigan, Dundas. Mass was celebrated by Vlcar-General

Mass was celebrated by Vicar-General Heenan. Rev. Father Carre preached an eloquent and impressive sermon on the duties and obligations of the nuns. The reverend gentleman feelingly referred to the spirit of religion and love of God which sustained them in severing the ties of natural affection in parting with the mothers who watched over their infancy with care and solicitude, the fathers who struggled to maintain them and who took pride in them, the brothers and sletrs who so tenderly loved them, and the regret of friends and relations to whom they were all so dear.

At the conclusion the Vicar-General ascended to the altar, and after asking the

ascended to the altar, and after asking the usual questions and being satisfactorily answered, desired them to advance and be received into the Community of the order of St. Joseph.

The novices then advanced singly to the

The novices then advanced singly to the altar steps, each with a lighted taper in her hand, and after repeating in a clear and distinct voice her final vow of poverty, chastity and obedience, the very Rev. Father, after blessing the crosses, gave one to each to kiss and then placed it on her neck. At the conclusion of the service all the nuns formed a procession, bearing lighted tapers, and, preceded by one of their number who bore aloft the cross, marched slowly along the alsle to the entrance to the convent, the organ pealing forth a solemn dirge. There were present forth a solemn dirge. There were present in the sanctuary Very Rev. Vicar General Heenan, Rev. Fathers Carre, Cherrier and

The little chapel was densely crowded with the relatives and friends of the novices, a large number of whom remained in the reception room to congratulate the Sisters on the glorious event. A number of specially invited guests remained to partake of the hospitality of Rev. Mother Vincent and her noble community of Sisters.

LATEST PHASES OF THE IRISH OUESTION.

After the disturbance between the police and people at Youghal, owing to the attack of the police upon a pesceful meeting, Mr. Wm. O'Brien addressed a meeting and said the people had won as great a victory for Irish freedom as had ever been inscribed on their banners. Mr. Balfour's agents had feared to arrest him, because they knew they were in the wrong,

because they knew they were in the wrong, and he was in the right.

Mr. Edmund Dwyer Gray, M. P., proprietor of the Dublin Freeman's Journal, died on Tuesday, 27th ult., of heart disease. Mr. Gray was son of the late Sir John Gray. He was a stauuch friend of Ireland, his paper being one of the foremost Nationalist papers of Dublin. He was boin in 1845. He was Lord Mayor of Dublin in 1880, and was chairman of the Mansion House committee which collected £180 000 for the mittee which collected £180,000 for the relief of the distress in Ireland during that sad year. He was member for Stepten's Green Division of Dublin up to the time of his death. During his life he was memof his death. During his the hews member for Tipperary and Carlow West on the Nationalist side. He also spent two months in prison in 1882 for the sake of Ireland. He was at the same time fined heavily, but the fine was paid by public

sub-cription.

The Coercionists are rejoiced at what they call a "reverse," for Mr. Gladstone. The Gladstonian candidate was elected in Gower Division of Glamorganshire by 3964 against 3358—a majority 606. Where is the reverse for Mr. Gladstone It lies in this that at last election Mr. Yeo, whose death caused the vacancy, was unopposed. At this election, however, there was a split between the miners and the middle classes, which caused the regular Liberal candidate to withdraw, and leave the field to Mr. David Randall, another Gladstonian, the miners' candiwas a split between the miners date, who not receiving the middle class vote, was, however, elected by a respectable majority. The circum-tances undoubtedly show a certain amount of disorganization in the case, but Wales is all

right for Home Bule.
The Conservatives have decided to contest the seat in Dublia made vacant by the death of E. Dwyer Gray.

An extraordinary demonstration on be-

half of the 11 prisoners seatenced to two
months under the Coercion Act took
place in Miltown, Maloay, on Feb 22.
Two hundred and sixty carts of turf and
a similar number of cart loads of potatoes
were sent to the families of the prisoners from the surrounding pyrishes. The pro-cession formed a most imposing sight, headed by bands and banners. Five or six thousand persons gathered to give assistance, and one hundred tons of pota-When the han is were toes were pitted. When the ban is were passing through the square after wards, the passing through the quart at wards, the police were ordered to draw, their truncheons, and the head contained and their truncheons, and the head contained and their truncheons. Through the influence of the Catholic priest the people dispersed on the people dispersed.

quietly.

Mr. Gilhooly has been roughly handled by the police for refusing to dress in prison garb when or dered to do so, that he might be escorted to Cork. The police threw him dow and put the dress on him. Thus the Go the Go. And put the dress on thin. The state to the Cornment are endearing themselves to the Irish people.

RECEPTION OF NUNS.

The neat little chapel of St. Joseph's convent was beautifully decorated Monday morning on the occasion of one of the solemn and interesting ceremonies of the Catholic church, the reception of Tuns. The following young ladies, have seg completed their term of novitiate received the Crosses and made their final yows:

Sister Mary Anna, Miss L. farte, Hamilton; Sister Mary Louis, Muss M. Malone, Har Recon; Sister Mary Louis, Muss M. Malone, Har Reconstitution; Sister Mary Louis, Mary Lou

APRIL 7, 1688

The infidel sat in his great arm-chair,
With his child upon his knee—
A dear little daughter with golden hair,
And sweet as a child can be.
But never a smile on the rosy face,
Where the smile was wont to play.
And the blue eyes filled with a sober grace,
Spellbound by a thought that day.

"Now, why is my daughter so grave and

The infide! lightly said.

And the child made answer: "Oh, father,

tell What happens when we are dead?"
The infidel looked at the fair young face
With a sudden thrill of pain.
As he thought of the years coming on

As he thought "They are all in vain." "Why do you ask such a question of me?"
She only spoke it again.
"We are laid in the ground to rest," said

he; And she gravely asked. "What then?" Ie spoke of an end that is only dust, He spoke of an end that is only dues, And a long, long rest from care: But her eyes were filled with a dark dis-

trust, "Oh, how can I love you there?"

And the round, blue eyes that scanned his

face,
Seemed to pierce him through and through:
And the dove that nestled against his side Seeming saying, "It is not true!"
"It is not true!" said the hungry love That out of the blue eyes shone,
While her pure young spirit began to move With a strange faith all its own.

Years passed, and he stood by an open

grave,
grave,
Where the child of his love was laid;
He scoffed no more: he had ceased to rave;
For sorrow had bowed his head.
His thoughts went back to her childhood's hour;
He seemed to see her again,
And hear the words with a strange, new

power, "When we are dead—what then?"

The infidel sat in his great arm-chair,
Alone in his silent room;
His face wore a look like a shade of care,
His heart was oppressed with gloom,
But he read a book till the dawn of morn,
And his heart was sad no more,
For out of his sorrow a joy was born,
He had never known before.

Then he said: "I know I shall see my

child,
When the long, long night is past;
For the light of faith I have long denied,
Shines into my soul at last."
Oh, thus could the heart-changed infidel

when his loving child was gone;
And sooff no more from that blessed day
At the truth of the Holy One. -LE MARO GLOBE.

THE BROKEN LOOKING-GLASS.

"Judy!" called Mrs. Calligan up the rickety step ladder leaning to the loft that served her daughter as bed room. "Judy! Is it the whole day you're takin' to make yourself purty up there, and the market half over by this, and Phil Caesidy been gone wid his pigs an hour already, and our poor ould mother with a crick in the back packing your baskets an' all, sure it's me heart that's bruk wid you. Come down this minute." Here Mrs. Calligan accompanied her abjurations with a sounding spank of her broomstick on the side of the step-ladder, disturbing considerably a cock

throwing on her ample blue close, tucked her stockings into her pocket, picked up her shoes, and prepared to descend the ladder; when, just as her foot was on the top step, with a crash and a rattle down fell the looking glass from its nail on to the floor. With an exclamation of horror, the floor. With an exclamation of horror, Judy was turning to where the little frame lay on its face, when her mother's voice, pitched in a considerably higher and sharper key than before, again reached her ears. "Is it comin' down ye are, or must I come up and fetch ye?" It was evident, from Mrs. Calligan's tone, that delay was dangerous, and Judy descended the ladder precipitately, nearly overturning the irate old woman, who had already commenced the threatened ascent.

"Well, well! where did you larn man. ners? Not from yer mother, I'll be bound." This was true, though not in the

bound" This was true, though not in the sense Mrs. Calligan meant it.
"Now, then, be off wid you, and don't be takin' bad money to-day; they say there's a dale of it about, and your head's as soft as a boiled pratie, since that amadhawh, Pat O'Connor, has turned it with courtin' you and tellin' you you was purty, and a hape of lies beside, bad luck to—"

"Oh! wirra, wirra, mother, don't be wishin' bad luck," interrupted Judy, passing her arms through the handles of the two baskets of eggs and butter. "Sure it's bad enough it'll be without wishin' more, the looking-glass is broken into smitherens; it fell off the nail just now, and there it lies on the floor, and myself no time to pick it up with all your callin' time to pick it up with all your callin' and drivin' of me."

but fied the house, trembling both at her mother's wrath and her own bad luck, while the old woman, with sundry bewail ings and mutterings of prayers preservative from evil, repaired to inspect the scene of the disaster.

Tripping nimbly along on her bare, shapely feet, with that graceful carriage of the body peculiar to Irish pessant girls, her long blue cloak covering her arms and the baskets on them, the hood thrown back off her smooth black hair and rosy face, Judy descended the rocky mountain path from her mother's cabin to the road below with the activity of a gost. Just as she turned off the path oa to the main road, she raised her dark eyes with a farewell glance to her mountain home, and perceived that her mother was standing in the doorway shouting and gesticulating Judy paused for a moment, and tried to make out what her mother was calling, but catching nothing but the words "broke" and "looking glasa," mingled with various others indistinguishable, wisely pursued her way to the market, fervently hoping all the time that the storm might wear itself out before her return at night.

The day was one of those lovely ones—few and far between, alas!—when one might walk in Connemara and think it Italy. The blue sky with its fleecy clouds, the mountains bathed in sunlight, the smell of the heather, and the purling murmur of the stream, that ran its amber course through the valley, the springy turf of the roadside, soft as a velvet carpet to her bare feet; the very delight of living on such a day soon drove from Judy's head all dismal forebodings of misfortune.

Half a mile more, and she would be round the aboulder of the mountain.

head all dismal forebodings of misfortune.

Half a mile more, and she would be round the shoulder of the mountain, and able to see Pat O'Connor's cabin in the valley below, and a little further on, at the cross-roads, there would be Pat waiting, sitting on the wall, with the same humorous, careless smile in his eyes that had won Judy's heart. The girl accelerated her pace in very joyousness almost to a run; her twinkling white bare feet fairly danced along the path, when ill timed light-heartedness—a little trip, a stumble, she is down. The fall is nothing, she is up in a moment; but the eggs she is up in a moment; but the eggs—
half of them are broken. Judy sat down
on the roadside and stared at the ruin in
utter despair. "Ah, wirra, wirra! after
breaking the lookin glass, and knowing
what I had to look forward to and all, and

breaking the lookin' glass, and knowing what I had to look forward to and all, and nothing must serve me but capering along like a mad girl," she lamented. "Half the eggs spattered in bits, and every sixpence of the money wanted for the rint, at the end of next wake." But we have it on very ancient authority that it is no use crying over spilt milk, or eggs; and Judy finally came to the same conclusion, and, drying her eyes, proceeded on her way, after she had re-sorted her eggs, and carefully packed the sadly diminished freight in moss from the wayside.

A few steps further, more staidly taken, and she is in sight of Pat's cabin. Judy's keen sight recognizes the figure standing in front of the house; there is no mistaking that well-knit figure, in the long frize coat, with the gray blue stock ings peeping cut below. He stands with his hands shading his eyes, looking down the path from his door to the crossroads. A spasm of disappointment touches the young Irishwoman's heart. What is he doing away over there? Why is he not waiting at the cross-roads, as in duty bound, with the expectant smile and The night was far advanced before the light of the cabin came in sight on the hill-side. As Judy ascended the path she thought she heard voice; and a woman's merry laugh on the road below. Her heart responded with a pang.

She entered the cabin quietly. Her mother was asleep by the fire, and the "praties" were knocking at the lid of the pot suspended over it. Worn out and sick, poor Judy sank down beside the blaze. The thought of her cruel desertion, which had been kept at bay by occupation during the day, returned upon her with redoubled force; repressed nature gave way at last, and she burst into floods of tears; and wild sobs and hysterical struggles ended at last in unconsciousness. set it the whole day you're takin' to make a yoursel purity up there, and the market half over by this, and Pail Cassidy been gone with helps an hour already, and our poor ould mother with a crick in the base of disappointment of disappointment of disappointment and the market half over by this, and Pail Cassidy been gone with helps an hour already, and our poor ould mother with a crick in the base of disappointment of disappointment of the path from his door to the cross road, as passed on disappointment with the path from his door to the cross road, as passed on the sharp and the smarter with the path from his door to the cross road, as passed on the sharp and the smarter with the path from his door to the cross road, as passed on the sharp and the smarter with the path from his door to the cross road, as passed on the path from his door to the cross road, as passed on the path from his door to the cross road, as passed on the path from his door to the cross road, as passed on the path from his door to the cross road, as passed on the path from his door to the cross road, as passed on the path from his door to the cross road, as passed the path from his door to the cross road, as passed on the path from his door to the same than the cross road, as passed the path from his door to the same time and the cross road, as passed the path from his door to the same time are path to the path from his door to the his path from his door to the his help and the cross road, as passed the path from his door to the same time are path to the path from his door to the his help and the cross road, as passed the path from his door to the path of the his path from his door to the his help and the path from his door to the his help and the path from his door to the his help and his heart to pretty Jacque his path to the his path from his door to the his his path to the his path from his door to the his his path to the his path from his door to the his his path to the his path from his door to the his his path to the his his path baskets seemed to feel suddenly lighter, perhaps from some mysterious sympathy with her heart. She hurried on with a smile on her lips, but when she again looked across the valley it suddenly left them. A female figure in the blue cloak universally worn by the Irish peasant women was coming up the path to meet Pat with an eager step. Judy stood transfixed, as she saw them meet with a close embrace and walk arm in arm to the close embrace, and walk arm in arm to the cabin; then suddenly giving way to her impulsive nature, the poor girl placed her basket on the ground, and sitting down again on the roadside burst into a storm

of sobs and tears.

The storm was sharp, but short. The The storm was snarp, but anothe another feelings of disappointed love were soon succeeded by those of wounded self esteem and jealous anger. She sprang from the ground with burning cheeks, snatched up her burdens, and hurried on with rapid steps. "Is it tears Judy Calligan, you

her burdens, and hurried on with rapid steps. "Is it tears Judy Calligan, you would be after wasting on a miserable forsworn creatur' like that? If you do you're not the girl I tuk you for." A lump rose in her throat, but Judy choked it down, and walked on, with her little nose "tip tilted" in the air.

"Och, you mane spurrited blaggard!" said she, apostrophizing the faithless absent one. "It's a bit of my mind I'll be after tellin' you when next we mate." Then her angry thoughts turned towards the female figure. Who could it have been? Mary Brady, perhaps. No, it was too short for Mary. Besides that, Mary was a "dacent colleen," and would not steal any poor girl's sweetheart. More likely "that cratur" Norah Cassidy. She was no better than she should be. Thus was no better than she should be. Thus Judy's resentment transferred itself in great part from Pat to the unknown female figure, and if there be any truth in old saws, the ears of all the young women of the barony must have burned that day, for Judy passed them all in merciless review before her, as she tried to fit the and drivin' of me,"

Mrs. Calligan sank on a stool and covered her head with her apron, completely overcome with this crowning disaster.

"Oh, whilew murder!" she exclaimed, rocking herself to and fro. "Would nothin' serve you but to break your grandmother's looking glass that's been in the family these seventy years? Ohone!

Ohone! Get out of my soight, or I'll be the death of you!" she exclaimed, starting up again in a transport of rage. "You hat the Dutch."

Judy did not wait to be asked twice, and the barnony must have burned that day, of the burned that day, of the barnony must have burned that day, of the burne

the town she stopped and set down her stopped and set down her feet and put on her stocking and she feet and put on her stocking and show, while I she country gith unsured and show while I she country gith unsured and stocking and show while I she country gith unsured and stocking and show while I she country gith unsured the same and the she has a show the same and shoes, which lifes country (tilt usually keep clean by this primitive custom when going to the market. Judy sat on the bank, he hot and dusty feet dangling in the water, while she took her stockings from her pocket, and smoothing them. Then preparatory to donning them. Then drying her feet in the soft moss and turf of the bank, she drew on the stockings and looked in the basket for her shoes. Not in that one! Surely she had not put them along with the eggs! Not, they were not in that one. Merey on us, the shoes are missing! Not in her pocket; nowhere to be found. Judy searched everywhere, but did not mend matters—the shoes were saill missing.

"Onose! Ohone!" she exclaimed, wringing her hands in despair, "sea ever such a day of bad luck? Me shoes lost that I give ten shilling's for at the fair list, year, and me to Stand in the market all day with hare feet, like a duck in a puddle, and me mother ruthin' a farm an' all! Sure it's disgraced we'll be before the baroup; all becase I must break me grandmother's looking glass this morning. Ohone! Ohone! I'm her that's the une lucky girl this day." There was nothing for it but to take off her tooking sagh, and hurry on, as she was already too late to waste time. So on Judy went in no every pleasant mood, thinking of the figure she would cut in the market bedde the other girls, with their clean stockings and bright shoes.

Ill luck seemed to follow poor Judy all though the day. Purchasers were few and far between, and the two backets emptied terribly slowly, and the leather purse in her pocket remained woffully thin. The day wore on, people began to think of the long six miles she had to only see she reached home. She could not possibly stay any longer, and relationally commenced to pack up the segs and butter left on her hands, and a last turned her face homewards with an aching heart, not any the segs and bright shoes.

Ill luck seemed to follow poor Judy, began to think of the long six miles she had to over before she reached home. She could not possibly stay any l

perceiveth not the things of the spirit of God." Now the word "sensual" is too exclusive in its meaning to represent the meaning of St. Paul. The word which we render "sensual" in our translation would be better expressed by "natural"—"the natural man," that is, the man in the state of nature, and with the powers and faculties of nature. Insemuch as nature is fallen, no doubt there will be vicious inclinations, but the word itself signifies the animal man, body and soul, with the faculties, passions, and affections of the soul. And the man in that state has a natural faculty, a natural discernment, but that is not enough. "The things of the spirit of God" are supernatural, and no natural faculty is sufficient; and, as St. Paul says, "they are foolishness unto him." We see this every day. I have heard men say that the mystery of the ever Blessed Trinity is contrary to reason; that

ness. She awoke from her swoon to find her

"there they are standin' forenest you; you never tak them away, my darlin, and me callin' you back to tell you of it, and the note and the good luck, and not

Ballyborean to see him to-day, and they waited and waited here for your comin' back, and me wantin' to sleep all the time, till at last I clean tould him to be

off and come back to supper." Here there

"An' talk of an angel, and here is one. That supper was a merry one."

A slight cold often proves the fore-runner of a complaint which may be fatal. Avoid this result by taking Ayer's Cherry Pectoral, the best remedy for colds, coughs, and all throat and lung diseases.

GOOD WORKS.

They give temporal goods, such as honor, long life, heath, earthly happiness, &c; they prevent us from falling deeper into sin, and prepare the heart for the recep-

tion of grace; so the pious Gerson writes:
"Do as much good as you can even though
in the state of mortal sin, that God may

give light to your heart."

was a knock at the door

him a dreamer, and a theorist, and a mystic. This is precisely what was fore-told by our Divine Lord. He said, "When the Paraclete is come whom I will send you, even the Spirit of Truth, whom the world cannot receive and for this reason, because "it seeth Him not"—there is no sensible evidence—"neither knoweth Him." "But you shall know Him for He shell be with you and shall Him, for He shall be with you and shall be in you, giving you spiritual discernment to know Him; but the world, having no spiritual discernment, will think inch would you come; and that long-legged Pat O'Connor been here wid his steer Kathleen, that walked over from

which has no proof." What, then, is a spiritual man. It is he who, having been born again by water and the Holy Guost, has received the three great spiritual virtues—theological virtues, as our Catechism calls them—of faith, hope, and charity, and, beyond this, has received the seven gifts of the Holy Ghost, first, initially in Holy Baptism, and then in all their fulness in the Sacrament of Confirmation. And of these seven gifts in the Sacrament of confirmation. And of these seven gifts have a will holy and perfect. The other four perfect the intellect or reason. The intellect or reason. The intellect or reason. The intellect or reason. The intellect or reason is of two kinds. There is the purely intellectual power by which we can distinguish truth from falsehood. There is also a moral power in the intellect which we call conscience, for conscience is reason judging BELIEVERS IN THE INVISIBLE, Good works performed while in the state of mortal sin avail nothing in regard to eternal life, writes St. Lawrence Justinian, but aid in moderating the punishment imposed for disobedience and the transgressions of God's commandments. power in the intellect which we call conscience, for conscience is reason judging right and wrong, as the intellect is reason judging between truth and falsehood. cernment—as for instance, reading the inward meaning of Holy Scripture, not

PROSELYTE
and when they had made him he was
ten times more the child of hell than
before. No; nor is almsgiving the test,
for does not St. Paul say, "If I give my and when they had made him he was ten times more the child of hell than before. No; nor is almsgiving the test, for does not St. Paul say, "If I give my goods to feed the poor, and have not charity, I am nothing?" Nor again is it martyrdom, for the same Apostle tells us, "If I give my body to be burned, and have not charity, it profiteth me nothing." We read a very wonderful legend in the life of St. Anthony. Satan appeared to him, according to the legend, and said, "Anthony, you fast legend, and said, "Anthony, you fast much, but I never eat. You watch by night and by day; but I never sleep. You mortify your body, but I have none to mortify. But there is one thing you do which I can't do. I can't obey." That is to say, pride, inflexible, that would never bow, never obey. What, then must we do? St. Philip Neri used to put his three fingers on his forehead and say, "Mortify these three fingers"—that is, the intellect and the will, for there is a double leprosy in the soul, and that leprosy consists in our own judg ment and our own will; an it until we can mortify our own private judgment in submission to a higher—supernatural and Divine—than our own will, so that our will is conformed to another, and that the will of Ged, we shall not have as tatained the first evidence that we are spiritual men. What is the second mark? A great mistrust of ourselves.

ity and all other things besides. And what was the end of Solomon's He became a fool, and fell away from God. He mingled himself in idolatries; he commit-ted all manner of sensualities, and so he died. We are not wiser than Solomon; we have not made a choice which in the sight of God entitles us to the benediction which he received. Once more, I might take the example even of Judas, for

into that man—on yes, I see whathe is.

They think they have an intuition into
the character of others, and they forget
who said, "First, pull the beam out of
thine own eye, and then thou canst see
clearly to take the mote out of thy
brother's eye." There is only one person in the world that we have a right to
be sometry upon and we may be as severe There are two of these gifts that perfect be severe upon, and we may be as severe the reason as an intellectual power. The first is called intellect. It means dis we really do know him; we know him within and without—and that is our-selves. Anybody in whom there is a

(of which he kindly says, 'I have been again, and even more, impressed with your accuracy, as I have found absolutely nothing demanding correction') adds: 'I was especially glad to see your notice of the Bishop of Granads. I remained in Spain during all the cholera scourge of 1885, most of the time in Maorid, but

of 1885, most of the time in Maorad, but also making a visit to Valencia; and I know from personal observation that as a rule the Catholic clergy were very faithful to their people during that trying time. The outside world never appreciated the extent of its ravagas. The British Commissioner sent to study the subject told me it was the worst plague (for Spain) which had visited Europe since the Middle Ages."

"Many years ago we passed a night on the top of the Alps, in the Hospice on the Pass of the Simplon; and as we lay down to rest, sheltered and warmed and fed by the good Monks who pass their lives amid eternal snows that they may rescue lost travellers, we felt humbled in the presence of men who showed a devotion and self-denial of which a comfortably settled pastor knows nothing. Can we not be permitted to love and honor such men without incurring suspicion of soundness of faith?"

Mr. Field will never be forgiven by his critics for saving a good word of the

Mr. Field will never be forgiven by his critics for saying a good word of the Catholic Church. He must ignore or deny Catholic Church. He mustignore or deny all its beauty and grace and exaggerate the shortcomings of its human side, or he has committed the unpardonable sin in the eyes of his wilfully blind and woefully unjust opponents.—N. Y. Catholic Review.

We hear a great deal said about the beneficial effect upon invalids of the climate of Colorado and other western localities, but when a man changes his place of residence in the hope of improving his health without first trying Dr. Pieroe's Golden M-dical Discovery, he makes a great mistake. In nine cases inward meaning of Holy Scripture, not the letter merely.

"THE LETTER KILLETH, but the spirit giveth lite." The second is science, and that gives us light to know that God is in all things, or rather that all things are in Him, for all things are finite, and He is infinite. The other two gifts are called counsel and wisdom. Counsel is that moral judgment by which we distinguish right from wrong—and not only that we discern what a right, and they make answer, we are the deblitated system. Balfour's first proceing to get through of I may style the heel Ever since the opethis shamefaced mo boldly (for you kno only a 1ew months man himself, that, nentary Under-Sec ing patriotism, the to cost the country lurking about at th lying in wait, like a nity to break in awares. Every day orders; and every n drew near Mr. Balf seen dodging behin hoping against hop the Irish benches n like curse must the bestowed upon his for many a wakefu have been consecra ched business co quite a common the towards 12 o'clock pale and heavy li himself with concealed in his of sneaking thro possible a bill of p dottiere he has e was passed, he was the morning, and the night was ove

running through when everybody w home, and the hoped, suspecting home likewise, M

was no go. The en vedette-"tongou group, as watch advance-guard, wa

benches. With counter they g "Now," in respo "What day!" who "Parliamentary U

Lord Lieutenant Committee." So to give up the he and try some oth The reader, no

APRIL 7, 1

FROM THE IRE

House. So far as Inthis is the most note event of the week. respects, it is one of Irish events that he

Irish events that he some time. I do not there has been anyth ment for a long time ment has made such do in the dark. At efforts would make a well as amueing litt ways, or rather the Irish misgovernment ried on in the Englishopse we try that acc

pose we try that acc help to foil in some n to cloak the dirty jo

First, let me expla case of all money Bil this matter was first

motion is made affirm of creating this office liamentary Under Sc

Lieutenant, and se moneys for the sala This motion is consi and it is only when ted in this form the

the House in the st

Why do not the big servile majo ward with their night at all, an ith a front of b Balfour had at house by was not going to one would think insolent and cyn insolent and cy Why not here i for a salary for (and adviser, as and adviser, Co Cains, and the the Chamberlain lobby obediently arrow to approp these furtive and as if he wanted, country's pocke not looking. This, I think, testimonials the British Pathe Governmen that must arise posal on at a pr of any effect th mind If the A ing committees Commons, this been referred tees, where it v bundles of oth dozen member stairs, and the the session to b

stages in the s and while a patiently to re

House. Happ prevail yet in which still re enlightening proceedings of to my mind is tion of Parlian debates and it of publicity of work of Govern United Ireland.

United Ireland.

House of Commons, Wednesday.
The proposal to give Colonel KingHarman a salary and to make him President of the Local Government Board
has at last got itself fairly before the
House. So far as Ireland is concerned,
this is the most notable Parliamentary
event of the week. Indeed, in many
respects, it is one of the most notable
Irish events that has taken place for
some time. I do not think, either, that
there has been anything done in Parliament for a long time which a Government has made such desperate efforts to
do in the dark. An account of these
efforts would make a most instructive as
well as amusing little chapter in the
ways, or rather the by-ways, by which
Irish misgovernment is sometimes carried on in the English Parliament. Suppose we try that account here? It will
help to foil in some measure the attempt
to cloak the dirty job.

ched business cost him. It became quite a common thing to see Mr. Balfour towards 12 o'clock coming into his place, pale and heavy lidded, and sustaining himself with a smelling bottle concealed in his handkerchief, after having been aroused from ambrosial slumber in his room, and all for the sake slumber in his room, and all for the sake of sneaking through as furtively as possible a bill of pay for the burley condottiere he has employed to fight the rude enemy below the gangway for him. Once, before the twelve o'clock rule was passed, he waited till near four in the morning, and when the debate of the night was over, when the clerk was running through the orders of the day, when everybody who could was hurrying running through the orders of the day, when everybody who could was hurrying home, and the Irish members, as he hoped, suspecting nothing were hurrying home likewise, Mr. Balfour tried to get his resolution out of Committee. But it was no go. The Irish enemy was again en vedette—"tongours en vedette!" A little group, as watchful and ready as an advance-guard, was gathered on the Irish benches. With a sharp note of enadvance-guard, was gathered on the Irish benches. With a sharp note of encounter they greeted Mr. Balfour's "Now," in response to Mr. Speaker's "What day!" when the clerk read out "Parlismentary Under Secretary to the Lord Lieutenant of Ireland [Salary, etc.] Committee." So Mr. Balfour was obliged to give up the heel of-the-evening trick and try some other form of strategy.

insolent and cynical enough in Ireland.
Why not here? His majority would vote him snything. If he were to ask for a salary for Old Nick as his assistant and adviser, as well as for his assistant and adviser, Colonel King Harman, the Cains, and the Jessie Collings and the Chamberlains would trot around the the Chamberlains would trot around the lobby obediently, making a sort of broad arrow to appropriately finish off the Tory tail. Why, then, should he resort to these furtive and humiliating stratagems, as if he wanted, so to speak, to pick the country's pocket while Parliament was not looking. The answer to that question is, I think, one of the highest testimonials to the methods of It is that the British Parliament. It is that the Government are afraid of the debate that must arise if they brought the pro posal on at a proper hour—not because of any effect the debate might have in lessoning their majority, but because of the effect it would produce on the public mind. If the American system of stand ing committees prevailed in the House of Commons, this bill would long ago have been referred to one of these committees, where it would be considered with bundles of other bills by some half a dozen members in a private room up stairs, and the outside public would hear no more about it until it came down during the crowded days at the end of the session to be rushed through its final stages in the same parcel with a lot of other Bills from the same committee, and while a deep other committee. and while a dozen other committees patiently to report their measures to the House. Happily that system does not prevail yet in the House of Commons, which still remains the great means of enlightening public opinion as to the proceedings of the administration. That

try informed of how the public businessis being done, of how public trusts are being fulfilled or being abused. No public act can get more publicity than the debates of the House of commons can give it. Consequently Mr. Baltour, with his Bill to create an office for King-Harmen teembles at the property can give it. Consequently Mr. Baltour, with his Bill to create an office for King-Harman, trembles at the prospect of debate. Even his Piccadilly effrontery is not proof against this withering ordeal. It is bad enough to sit through a debate in which, before the whole House of Commons, your participation in shameless corruption, squalid meanness, and miserable injustice is being mercilessly exposed, and in which you cannot think of a word to say which will raise your character an inch, or set you right in the matter to the smallest degree in the estimation of a single dispassionate listener. But to know that all this is being reported for the Press, and that the whole country, from Land's End to the Mull of Cantyre, will be reading the debate in the morning is something to make the most brazen Ministry quail.

the pto foil in some measure the attempt to cloak the dirty job.

First, let me explain that, as in the case of all money Bills, the procedure in this matter was first by resolution. A motion is made sfirming the desirability of creating this office, the office of Parliamentary Under-Secretary to the Lord Lieutenant, and setting asside certain moneys for the salary of its incumbent. This motion is considered in committee, and it is only when it has been adopted in this form that it comes before the House in the shape of a Bill. Mr. Balfour's first proceeding in endeavouring to get through committee was what I may style the heel of the-evening trick. Ever since the opening of the session this shamefaced motion, which even Mr. Balfour had not the cheek to brazen out boldly (for you know he loudly vaunted only a lew months ago, as did King Harman himself, that, owing to the Parliamentary Under-Secretary's self-sacrificing patriotism, the new office was going to cost the country nothing) had been lurking about at the tail end of sittings, lying in wait, like a burglar for an opportunity to break in on the House unawares. Every day it was down on the orders; and every night as twelve o'clock drew near Mr. Balfour might have been seen dodging behind the Speakers chair hoping sgainst hope that he might catch the Irish benches napping. Many a ladylike curse must the Chief Secretary have bestowed upon his hungry subordinate, for many a wakeful hour which ought to have been consecrated to the recuperation of his nervous energy has this wretched business cost him. It became quite a common thing to see Mr. Balfour employs all his ingenuity to shirk the done for the Home Rule propaganda and do done done by a hundred by means of a big debate, and more will be done for the House, the House, the House, the House, the House is the most brazen of the most them the large in the country have been consecrated to the recuperation of his nervous energy has this wretched business cost him. It became quite a common thing to see Mr humiliating opportunities when the Irish members may not be on the alert, or when, by the rules of the House, the debate must come to a close before it has well begun,

What a splendid tribute is this, by the by, to the value of the function of debate to the House of Commons and to the country—that function which the Tadpoles and Tapers of Parliamentary Tadpoles and Tapers of Parlamentary life who cannot see beyond the figures in the Whips' notebooks are striving so hard to depreciate. The New Rules have inflicted an injury on it already. The Standing Committee system, of which the thin end of the wedge has now been introduced, may by and by impair it fatally. When we get our Parliament in College Green may we never, no matter what the slowness of procedure or how much chaff of tedious and unpol-ished talk may mingle with the wheat of true discussion, be persuaded by our Tadpoles and Tapers to contemn the function of free debate, which is, after all, the breath and essence and vivifying principle of representative institutions!

Having failed to get King Harman on Mr. Balfour tried another ruse. On Friday there was a morning sitting for the benefit of Mr. Gosoben who wanted to explain his scheme for the conversion of the National Debt. When there is a **

The reader, no doubt, wonders, why all this dodging and sneak-thief tactics?
Why do not the Government, having a big servile majority, come plump forward with their Bill any time of the night at all, and demand its passage with a front of brass? No doubt, Mr. Balfour had at first deceived the house by declaring his helper was not going to be paid. But, surely, one would think they can afford to be insolent and cynical. Mr. Balfour was insolent and cynical enough in Ireland. That would oring the evening of the sais.

Barely an hour would be left before the adjournment at seven. Almost anybody would have cleared out of the House after Goschen's statement, which was to have been the event of the after noon. Any debate then begun would have perforce to end at seven, as the remainder of the evening from nine o'clock had been given to Mr. Labouthe House of Lords, It was then Mr. Balfour brought on King Harman's salary! Nor was this the whole of his calculation. Besides securing that there would be a thin House and little time, Mr. Balfour selected an evening when two subjects of commanding interest would be on which would absorb public would be on which would absorb public attention next day in the news papers. Everybody would be looking out for Mr. Goschen's statement on the National Debt, and it was known that the debate on Mr. Labouchere's motion was going on Mr. Labouchere's motion was going to be particularly important. Having to report both of these fully, the news-papers could give but little space to the King Harman debate, even it it were a long one, and the readers of newspapers, with two such Parliamentary items on their mind, would hardly notice what would appear to them only an everyday Irish wrangle. To such ignominious shifts as these did the exquisite Arthur Baltour resort to screen this nasty job from public notice!

He might as well nave spared himself the trouble. He did no doubt succeed in burking the debate as far as the re-ports in the Press were concerned. Sandwiched between two such topics as the National Debt and the fate of the House of Lords, it was sure in any case to get but imperfect attention. But for all his precautions the House of Commons itself was so thoroughly roused up by the debate which the Irish members to my mind is the most important func-tion of Parliament. It keeps, through its debates and its questions, the white light of publicity constantly playing on the work of Government. It keeps the coun-Mr. Baltour to shirk a full field-night

discussion on the next occasion that he brings it before the House. One almost always hears it said after a good speaker has made a telling speech that it was one of the best be ever delivered; but I really do think that Mr. Healy but I really do think that Mr. Healy but I really do think that Mr. Healy state has made a telling speech that it was one of the best be ever delivered; but I really do think that Mr. Healy state has in the philippic in which he sacrificed King-Harman. Wit, humour, scorching saure, fierce denunciation, alternately played through this terrible oratorical lawa-stream. Tim was at his best. In one flash he almost reached the level of the famous jeu d'esprit by which he control of the famous jeu d'e one flash he almost reached the level of the famous jeu d'espirit by which he contrived, by quoting Pope's lines on London's monuments, to tell a certain Minister who was then Home Secretary that he was a liar and a bully without transgressing the limits of Parliamentary decorum "The right hon, gentleman." (K'ng-Harmen), said Mr. Healy, at the close of a merciless exposure of the various turnings of the ex Home Ruler's coat, "reminds me of some lines of Moore on Sheridan—

"'He ran each mood of the lyre, And was master of all."
"Lyre with ay," Mr. Healy took care to

"He ran each mood of the lyre,
And was master of all."
"Lyre with ay," Mr. Healy took care to
add, keeping his eye on Mr. Courtney.
Mr. Balfour, whom Mr. Healy's humour
had so overcome at the outset that he
quite forgot himself and laughed heartily, had gradually been sobering up as
the invective began to tell upon the
House. This audacious "lyre" quotation
proved too much for him. He sprang
into an erect sitting posture and looked
to Mr. Courtney. But the Chairman
took no heed and Tim went on and Mr.
Balfour had to content himself with
shaking his head like a sulky schoolgirl.
Presently, however, as he felt that the
House was being made to realise the
infamous character of the job, as he felt
that the truth about the appointment
and the manner of man intended to fill
it was being steadly revealed, he resolved to do something desperate to bring this damaging
discussion to an end. He jumped up
and asked Mr. Courtney to call Mr.
Healy to order, on the ground that he
was attacking an individual whose name
was not before the committee, inasmuch
as they were then only discussing a
resolution to create a certain office. But was not before the committee, masmuch as they were then only discussing a resolution to create a certain office. But Mr. Courtney, declaring that he could not ignore the fact that the office had been filled for some time by the individual in question, ruled against him, and Mr. Baltour had to collapse, badly set were After this there was no resat upon. After this there was no recourse left but the closure, and Dr. Smith was sent for to perform the operation, which he did with his usual promptitude and despatch. He actually had the indecency to move the closure a few minutes after half past six while Mr. Edward Harrington was addressing the

The effect of the whole incident upon the House may be judged from the fact that several Tories walked out on the closure division, that the Government majority was only sixty, and that when closure division, that the Government in a pority was only sixty, and that when the question itself was put the Government majority fell to fifty. Mr. T. W. Russell even felt compelled to raise the loud voice of protestation. In the name of his constituents of South Tyrone, Mr. Russel announced that he looked upon the appointment of Colonel King-Harman as an open declaration of war upon the Irish tenants. Poor Mr. Russell is unhappy in his constituents. Two of his leading supporters, one Lord Caledon and the other the Reverend Moutray, Rector of Errigal Keerogue, have written to the Times bitterly repudiating his assertion, and declaritg, in fact, that the farmers of South Tyrone hail the job with positive delight. According to the Rev. Mr. Moutray, of Errigal Keerogue, they "look on the appointment of Colonel King-Harman to the office in question as a pledge of the sincerity of the Government when they declared war against the forces of disloyalty and rebellion." Mr. Russell's difficult feat of balancing himself upon two stools does not appear to be getting easier as the days roll on

What are these Impurities.

The report of the Ohio State Dairy and Food Commission on baking powders shows a large amount of residuum or impurity to exist in many of these arti The figures given by the Commission are as follows:

IMPURITIES Cleveland's 10 18 pr. ct. Zipp's Crystal 11 29 " Sterling. 12 63 "
Dr. Price's. 12 66 "
Forest City. 24 04 "

Horsford's36 49 The question naturally arises in the minds of thoughtful consumers. Of what does this impurity or residuum consist? In the case of the first named powder In the case of the first hames powder there has been recently given the result of an analysis made by Prof. C. F. Canadler, of Columbia College, New York, late member of the New York State Board of Health, which partially supplies the missing information, and as the manufacturers of this particular the manufacturers of this particular powder are continuously calling for the publication of all the ingredients used in baking powders, there can be no objection to its statement here. Among the impurities Prof. Chandler found Cleveland's powder to contain a large amount of Rochelle Salts, 5 49 per cent. of lime, with alumins, starch and water, in quantities not stated. Alum is a substance declared by the highest authoristance declared by the highest authorities to be hurtful. If the balance of this residuum in all the powders named is made up largely of alum, as it is known to be in some, the public would like to know it. Another official test that shall go quite to the bottom of the matter

Canon O'Hanlon, P. P., the deacon being the Rev. J. Mooney, C. C., Bingsend, and subdeacon the Rev. J. Maxwell, C. C., Sandymount.

After the first Gospel, His Grace as-

cended the pulpit, and, taking as his text the words, "Yes, rather, blessed are they who hear the word of God and keep it," said:

We can conceive, my brethren, of no higher eulogy pronounced upon the bles-sedness of those who hear the word of God and keep it, than the words which I have and keep it, than the words which I have just read for you. A certain woman of the crowd, beholding the miracles of Our Divine Lord, and touched with the infinite beauty and tenderness of His charity, without probably knowing anything at all of His mother—only knowing that He had a mother, and that she who brought forth such a Son must be blessed—this woman, womanlike, with her heart touched, cries out to Him: "Blessed is the womb that bore Thee, whoever she is, the womb that bore Thee, whoever she is, because she bore Thee, and blessed are the pape that gave Thee suck." This was a natural cry. And it was true; and all nations were to call that woman "Blessed," nations were to call that woman "Blessed,"
as the Holy Ghost himself said through
her in the words of her Magnificat. Our
Divine Lord does not deny this blessedness, but supposes it. But He says that
not the Divine maternity itself, great and
glorious as it was, not this was more
blessed than the hearing and the doing of
His word. The Tribute paid to him who
hears and does the word of God is an exaited one. The Blessed Virgin united
the blessedness of the maternity with the
hearing and the doing of the word of God,
for the Scripture tells us "She kept these
words in her heart;" she was the most
perfect model of hearing and doing the
words of God.
Now, those who hear the words of God
and do them pay to God the highest tri-

and do them pay to God the highest tribute. When we believe anything simply
because God reveals it, we pay to God
what the apostle calls the "homage of our
understanding." I believe it, not because
I see it, but because Thou sayest it—and
in proportion to the depth of the mystery
is the nature of the homage. If the mystery be great, the tribute to the intellect
of God is great. If I believe what I do
not see, the tribute is great; if I believe
that the contrary to what I apparently
see, the tribute is greater; therefore, in
proportion to the depth of the mystery is
the nature of the tribute; and, therefore,
in the mystery of the Holy Eucharist this
tribute is, in a manner, greatest of all. and do them pay to God the highest tri in the mystery of the Holy Eucharist this tribute is, in a manner, greatest of all. We believe what we do not see, we believe that the contrary to what we apparently do see. Therefore, to this question I desire to direct your devoted attention this morning on the occasion of the Forty Hours' Devotion. Give me, then, your attention

attention.

The subject is one of surpassing interest, one of interest to the unbeliever as well as the believer. To him who does not believe in this presence, surely it is an interesting study, scientific and historical

that He should be present; how account for the monuments of antiquity, for all the evidences that the Church believed and still believes it, not only the Roman Catholic Church, but the Greek Church, and the great Churches of the East? And, after a time, the question will be, which is the more mysterious, these facts or the doctrine itself; whether it would not be easter to accept the doctrine itself than to answer the wonderful difficulties, philosophical or scriptural, that present themelves on examination of this great fact in the catholic it is to the Christian and the Catholic in the Catholi But, it is to the Christian and the Catholic that this subject is dearest and most interesting of all. The Catholic doctrine of the Real Presence of Jesus Christ, is the great central doctrine of the Church. The Eucharist is the heart of the Church from which the Blood of Jesus Christ flows through all the veins of the mystic body. It represents, and is the most perfect union of the Divinity with humanity. There was a union of the Divinity with humanity when God formed man to His image and likeness, and God walked with man in the shades of Eden; there was a union still more intimate of the Divinity
with humanity when "the Word was
made flesh," when the Word that was God became man and united the Divine nature to the human nature, but only the natures were united; in the Eucharist it is a union of personalities; Jesus Christ Himself, body, soul and divinity, in His personal

does not understand this doctrine. It is the key to all her glorious liturgies, it is the key to the grandenr of her temples, it is the key to her use of all the arts that adorn her shrines, which makes every temple become a palace of God in His earthly dominions—Jesus Christ is there as really as in His palace beyond the stars. He who looks at the Church and does not regard this doctrine is like to a man, to use an apt illustration of an American use an apt illustration of an American writer, who looks at a magnificent stained-glass window from the outside of the Church.

Church.
You see it is something beautiful, but there are lines, strange obscure lines, you do not see its glory; go into the church. Come into the church, look at Heaven's glorious sunshine divided into its compon-ent parts, look at that glory streaming in through stained glass windows, and then

state. Now, as we know it is not decided amongst ourselves what is the essence of matter even in its natural state, why reject what God has revealed in that glor ified body of His Divine Son? There is nothing impossible with the great and eternal God, and only those who have not studied the doctrine or know the teaching of the Church, who have not known the utter uncertainty of philosophy with regard to the essence of matter, will possibly question it upon the ground of physical impossibility. Leibnitz, the great philosopher, the equal of Sir Isaac Newton, and not a Catholic, declared that there was nothing in the Catholic doctrine of the Real Presence which was disproved by physical philosophy. So much with regard to its being morally impossible. It is not degrading to His Divinity. He who left that glory which He had before the world was made and who came "leaping over the mountains and skipping over the bills." He was honded from His. state. Now, as we know it is not decided amongst ourselves what is the essence of matter even in its natural state, why reject what God has revealed in that glor filed body of His Divine Son? There is nothing impossible with the great and eternal God, and only those who have not tradied the doctring or know the teaching interesting study, scientific and historical, how so mysterious a dogma could have come to be believed by the great majority of those who profess the Christian name; how the whole world for fifteen hundred years could have accepted it, how only one third of those who bear the Christian name rejected it, and that only for some three hundred years, one-third in numbers by one sixth in time. "How," the philosophic examiner will say, "could great intellects from St. Augustine, and from St. Augustine to St. Thomas Aquinas, and from St. Thomas Aquinas Aquina

than is shown to day in his sacramental presence? Whose was the inspiring thought that erected the cathedrals and churches of the world? Look at Him honored, carried in procession among honored, carried in procession among every tribe and tongue and people; look at the silent convent chapels where pure hearts pour out ail their love at His feet, and, embracing Him in all their tenderness, cry out, "I love Thee, I love Thee, I love Thee!" Look at all the sacrifices produced for Him in the Sacrament of love.

I was struck by this when, on the first day of this year, in St. Peter's church in Rome, I beheld the great Pontiff moving through its alsles, when I beheld him raised before its altar, and heard the cries of men of every tribe and tongue and people in praises of this Vicar of Jesus Christ. Glorious as he was the moment he pronounced the words of consecration, fifty years after he said his first Mass, that moment he fell down in adoration; and all the Cardinals and Archbishops and all the Cardinals and Archbishops and Bishops, and all that filled that magnifi-cent basilica, at the same moment fell down in turn before that uplifted Sacra mental God. There was the intellect of the world, there were the representatives What Is Needed

By every man and woman if they desire to secure comfort in this world is a corn sheller. Putnam's Corn Extractor shells corns in two or three days and without discomfort or pain. A hundred imitations prove the merit of Putnam's Corn meets and the least of the merit of Putnam's Painless Corn Extractor, which is always sure, safe, and painless. See signature of Polson & Co. on each bottle. Sold by medicine dealers.

FREMAN's Worm Powpens destroy and remove worms without injury to adult or infant.

body, soul and divinity, in His personal to the world, and there was the white devour receiver, bowing down before Him, the sanctuary of his beart, says: "He is mine and I am His, that Bread of Eternal Life and and, he might be permitted to add, for their poor, suffering country; to pray, too, for the sinful country, thost, that bread of Eternal Life and how heart host, that Bread of Eternal Life and how heart host, that Bread of Eternal Life and and, he might be permitted to add, for their poor, suffering country; to pray, too, for the sinful country, thost, that bread of Eternal Life and and, he might be permitted to add, for their poor, suffering country; to pray, too, for the sinful country, the specific permitted to add, for their poor, suffering country; to pray, too, for the sinful country, the specific permitted to add, for their poor, suffering country; to pray, too, for the sinful country, the beat, says: "He is mine and I am His, that bread of Eternal Life and and, he might be permitted to add, for their poor, suffering country, the strate of the world, and there was the white the that dome, that time the stant immediate the state in the state in the state in the state in the state that dome, that immediate the state in the s of the world, and there was the white Host lifted beneath that dome, that pure

console the broken hearted; He continues in the Blessed Sacrament the mission of His love upon earth.

Therefore, there is no impossibility, moral or physical, nothing unworthy of His Divinity, because He receives glory from creatures made to His image and likeness. God cannot look upon mau without seeing in his soul the mirror of Himself. God honored thus, receives honor from His own children. Therefore, my dear brethren, there is no imhonor from His own children. Therefore, my dear brethren, there is no impossibility. And surely in the whole body of God's relation there is no truth more clearly revealed to man than this one God respects the human intellect, God asks no man to believe without giving him reason. That reason may be intrinsic or extrinsic. When God reveals something to man, it is sufficient reason for him that He thus says it. Now in the whole body of His revelation there is no doctrine perhaps more mysterious than

ent parts, look at that glory streaming in through standed glass windows, and then you see the figure, the outline of saint or angel, or beautiful symbol. So those who do not accept the doctrine of the Real Presence see the Church from without. Its light, its beauty, all its uses of the Orders, all its glorious ceremonial—all these are lost upon them. Those who deny this boly doctrine do not argue so much from Scripture texts as they do from the impossibility of the doctrine itself.

They say that it is impossible, physically impossible, because substance cannot be multiplied and be in various places, and morally impossible, because it is degrading to the Divinity. It is not physically impossible, because we have not yet quite learned what substance itself is; and it is the substance of the Body and Blood of Jesus Christ that is present, it is the glorified Body of Christ, the only Body that Carist has, the Body that rose from the tomb while the seald stone was still at its opening; because the angel did not trail beat the stope they give to one was still at its opening; because the angel did not trail beat the stope they give a proposition of the first of

Body that Christ has, the B-dy that rose from the tomb while the seald stone was still at its opening; because the angel did not roll back the stone to permit Our Lord to go out of the sepulchre, but to show to Magdalen that he had already arlsen: "behold the place where they laid Him."

The glorified body, as St. Paul speaks of it, speaking of the glorified bodies of those who shall arise justified at the last day, is a spiritual body, "yet real tut in that spiritual zed state. Now, as we know it is not decided amongst ourselves what is the essence of say to them, continued: So, my dear brethren, emphatically He declares this fact, and as it was bard to believe, and as

now could men be prepared to die for it, not fanatics, not for a time, but during all the ages of the Church's existence?

How it came to be accepted, loved, adored—this is a philosophic question for the unbeliever, and if the believer be a Christian—that is, if he accept the other truths of Christianity, the difficulty is increased. How account for the repeated and emphatic declaration of the repeated than the state of the same to be accepted, loved, adored—this is a philosophic question for the unbeliever, and if the believer be a Christianity, the difficulty is increased. How account for the repeated and emphatic declaration of the repeated than the same than the believed for nearly fifteen centuries un-doubtingly, if this be true, command me doubtingly, if this be true, command me to come to Thee, give me faith in this tender, beautiful exalted mystery"? And you know that a poor blind man, when Jesus Christ was passing through Jericho, and they told him who was passing by, cried out to Him to have mercy on him and pity him; and the Lord asked him what he would have and he said. "Lord." I love Thee!" Look at all the sacrifices made for Him in the Sacrament of love; look at all the sanctuaries and shrines built for Him, look at all the Holy Sacrifices offered, lear the hymns of praise in His honor, and where was He on this earth when He walked on it, where was He more giorious than He is in the Blessed Sacrament to day?

I was strack by this when, on the first day of this year, in St. Peter's church in Rome, I beheld the great Pontiff moving through its aisles, when I beheld him raised before its altar, and heard the cries of men of every tribe and tongue and people in praises of this Vicar of Jesus Christ. Glorious as he was the moment the pronounced the words of consecration,

those who pray that they may see, those who loved Him will try to love Him more by holiness, by renewed devotion to the Blessed Sacrament, and new joy will take place during these days of the Forty Hours.

His Grace concluded with an earnest

His Grace concluded with an earnest exhortation to pray for themselves, for those who were near and dear to them that might perhaps be far removed in belief, and for their poor, suffering country; to pray, too, for the sinful country, and, he might be permitted to add, for him who now spoke to them, that returning to the charge which Jesus Christ, through his Vicar, had given him, he might not be unworthy of the sublime commission given to him, and that they

h a man or d by tempta-me out of it?" hey can? Once a greater folly oman is com-don't do any-dvice. And so, as St. Paul vertaken in a al restore such

1688

meekness, lest
The spiritual
scern a multia one falls into judgment of rophet say, and person? "He used reed, nor "The spiritual to those who to the will never be to pray and do These are the tual man, and and in every one al; but I do not do in the animal

LF COMPLACENT ng of being all ough life uncon-round about us f Christ Himself ber how Lazarus

Dives' palace,
ives drove him

told that Dives nd out he was to know is sin ere is again what he storm in the d: and into that

not spiritual dis-y, by the familiar-me at last. His led a more active Ghost, and ex-t to rest satisfied that they were higher in the light, growing in lity, growing in fication of self, of e behind, reach on pefore. They had, nem, "an unction and that unction and that unction spiritual discernce of God, and to t as they did in the able them

a THE VEIL

THE VEIL

THE VISIBLE and the

Communication of the presence

The Most Holy ar. And this dis-His Eminence, will I more to the mind thurch, for it is the ame down on the ame down on the Pentecost, which ad as you are conthe Church, you he mind and to the the Church in the

TS TESTIFY.

. Field, the editor been rudely criti-ant press for his ry. He resents the by his untravelled last number of his yterian, Hon John

gton, late Minister our recent volume says, 'I have been re, impressed with ve found absolutely correction') adds: to see your notice anads. I remained he cholers scouttime in Magrid, b time in Madrid, but
to Valencia; and I
observation that as
clergy were very
ple during that rytiside world never
ent of its ravages.
sioner sent to study
it was the worst pla-

th had visited Europe
es.'
we passed a night on
in the Hospice on
aplon; and as we lay
red and warmed and onks who pass their nows that they may s, we felt humbled men who showed a snial of which a com-tor knows nothing. rmitted to love and hout incurring sus-of faith?"

it was the worst pla

ver be forgiven by his a good word of the e mustignore or deny grace and exaggerate of its human side, or the unpardonable sin wilfully blind and woeents. -N. Y. Catholic

of Climate. deal said about the pon invalids of the and other western a man changes his in the hope of improv-hout first trying Dr. I-dical Discovery, he take. take. In nine cases at save his time and eat remedy owes its ections of the throat nits, asthma, catarrhaption, which is lung nple fact that it puribe blood and invigored system. THE CATHOLIC RECORD

Published Weskiy at 434 and 436 Richmond street, London, Ontario.

Price of subscription—42,00 per annum.

EDITOR—REV. GEO. R. NORTHGRAVES, Author of "Mistake of Modern Insides."

THOMAS COFFEY, Publisher and Proprietor.

MESSENS. DONAT CROWE. LUKE KING and JOHN NIGH are fully authorized to receive acciseriptions and transact all other business for the CATHOLIO RECORD.

Agent for Alexandria, Glennevis and Localel.—Mr. Donaid a. McDonaid.

Rates of Adventising—Ten genta per line cach insertion.

Rates or Advisioning and intercept of London, and again merition.

Approved by the Bishop of London, and ecommended by the Archbishop of St. Soniface, the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Cathilic Clergymen throughout the Dominion. All correspondence on business should be addressed to the Proprietor.

Arrears must be paid in full before the paper can be stopped.

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

Catholic Record.

London, Sat., April 7th, 1888. PROPOSED STATUE TO THE BLESS ED VIRGIN IN MONTREAL.

The Mail, the Montreal Witness, and other anti Catholic journals are very indignant at a proposal made in Montreal by his Grace Monsigneur Fabre, many judges, and other distinguished persons to erect a monument to the Blessed Virgin on the Mountain, in Mount Royal Park. To do this, it would be necessary for the City Council to give the land for a site, though the petitioners would themselves give the funds necessary for the purpose of raising the monument and preparing the statue. One would naturally suppose that in a Christian country there would be no objection to ornament a public park with a monument to the mother of Christ, who, it will not be denied, was illustrious for her virtues, as well as for the share she had in the great mystery of man's redemption. She was certainly "highly honored" by God himself, who sent the Archangel Gabriel to address her: "Hail full of grace: the Lord is with thee: Blessed art thou among women," or as the Protestant version of the Bible has it: "Hail, thou that art wise that by the images which we kise

on the part of those who desire to erect the monument, to do violence to Pro-testant feeling by having such a monument erected. It is no new thing to erect monuments in memory of the illustrious dead, and unless Protestants wish actually to detest and despise Christ, it does not seem reasonable that they should oppose the erection of a It maintains that the former is as insultant monument to His mother for His sake, ing to Protestants as the latter would be and through love for Him; and this altogether apart from any special devotion must admit that the Blessed Virgin is which Catholics entertain for "the Mother of God." Indeed Mary herself, as God and as our Redeemer. in view of the great privileges conferred on her by Almighty God says: "My soul God. There can, therefore, be no insult doth magnify the Lord, and my spirit implied to them by the honor and venhath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid, for behold from hence forth all generations shall call me blessed. Because he that is mighty hath done great things to me; and holy is His name." Luke i, 36, etc.

religious organ of the Montreal Evan gelicals, says: "The greatest outrage ever proposed in Canada against our religious liberties is the proposal to set up a sta tue of the Virgin in Mount Royal park. We can conceive of nothing more calculated to abolish all good feeling in this community than such a proposition, and nothing more likely to breed civil dis sension than attempts by force of s majority to carry it out."

There is no outrage in the matter Montreal is a Catholic city. Both Mail and Witness acknowledge this to be the

case. The Mail says:

"It is true the non-Catholics are re latively few in number, but that only strengthens the case against the monument. We have no right to ourrage anyone's icelings, and still less right, if that be possible, when we have him or her at our mercy, since that is to be ungenerous and unjust."

We repeat: It is not a case of outrage at all. There are plenty of Protestant who see no outrage in a statue of the Blessed Virgin, and those who do object do so merely through animosity to Cath olics who entertain for her the respec which holy scripture proclaims to be hers by reason of her great prerogative "Behold from henceforth all generation shall call me blessed." Luke 1 48.

It is simply ridiculous for the Mail to argue that because "most Protestants believe with Nestor of Antioch that she is to be considered not as the Mother of God, but as the mother of the human portion of Christ. . . and that it is blasphemous to adore or supplicate her as an intermediary between God and man," therefore the erection of her the intelligence and religious instinct of the non Catholic ratepayers."

No one concludes that George Brown, or the Canadian volunteers whose monuments are standing in the Queen's need not draw any such inference, Creed, declared by that Church to be claration of Pontius Pilate, when washing that a measure of Home Rule cannot be and of all Europe.

unless they please to do so, from a statue of the Bleased Virgin in Mount Royal park. The real question is whether the Catholics of Montreal are to exclude all Christian emblems from their city, on every occasion, merely because an aggressive, though small fraction of the Protestant population of the city are pleased to endeavor to thwart the Cath. olic majority. It is not long since the same howl was raised when it was merely supposed that the Crucifix, the image of our crucified Saviour, would be used in the courts of justice as the medium by means of which Catholics would be sworn in Quebec, though in Ontario the Protestant bible is used, no complaint being raised against it by Catholics, as ong as we are free to use the Catholic bible for this purpose. The whole con-troversy in fact shows a spirit of intolerance on the part of those newspapers

which have raised it.

But the Mail out Herods even the Witness in the matter of the erection of the statue. We have seen by the extract quoted above from that journal of date 27th ult., that it accuses Catholics of adoring the Blessed Virgin or her image. Of course we know that the word adore is used sometimes of that honor or respect which may be paid to creatures, but the word in its common acceptation is limited to God, and the Mail evidently desires to repeat the old calumny that Catholics are guilty of regarding her as a goddess: are guilty in fact of Mariolatry, as many Protestants are so fond of saying. In reply to this we need only quote the highly reasonable decree of the Council of Trent, Session 25; "Due honor and veneration are to be given them (images of Christ, the Blessed Virgin, and the other saints); not that any divinity or virtue is believed to be in them, on account of which they are to be worshipped; or that trust is to be reposed in images, as was of old done by the Gentiles was placed their hope in idols; but because the honor which is shown them is referred to the prototypes which those images represent, in such and before which we uncover the head and prostrate ourselves, we adore Christ There could therefore be no intention and to venerate the saints, whose similitude they bear."

This shows the malicious falsehood of the Mail's innuendo.

Further : its comparison between the erection of a statue of the Blessed Virgin, with the erection of one to Martin Luther or William III., is an absurdity It maintains that the former is as insult the Mother of Christ, whom they honor must admit that she was honored by eration which Catholics show to her. It is a gross insult to Christ to compare the Blessed Virgin with Martin Luther, the author of the infamous "table talk" which no parent would dare allow his family to read, or with William III., the assassin of Glencoe. In fact the only In the face of all this testimony of reason for which it could possibly be was an enemy to the Pope, and William III., because he delivered England "from Popery, wooden shoes, and brass money," as the Orangemen elegantly state the case. The basphemy of which, he says, Catholics stand accused by most Protestants, we indignantly repudiste, and we retort the charge upon the Mail, and all who like that journal presume to institute such a comparison as he has made in the name of Protestant

Besides all this, the Mail has a theo logical disquisition to prove that the Biessed Virgin Mary is not Mother of God. Why this should be introduced it is hard to say; for the propriety of erecting the statue, surely, does not rest upon the decision of any such question as this. It is enough that she is pre-eminent among the saints, or if you will, the illustrious disciples of Christ. It enough that her name is one worthy of honor. Still we may point out that notwithstanding the Mail's theology, the Sacred Scriptures give to the Blessed Virgin the title "Mother of my Lord" (Luke i, 43.) which is synonymous with Mother of God, and we are told in Gal. iv., 4, "God sent His Son made of a might redeem them who were under the law." Thus it appears that the Son of God, who redeemed man, was made of a woman, that is, was Mary's Son. . .

This does not resemble the Mail stheory that "Christs human portion" was "as goes under the guise of No-Popery, essentially distinct from the divine portion as is a temple from the deity it shelters." True, Christianity teaches statue "would be a standing insult to that Christ is one person, God and Man, hypostatically united, and Mary is his mother. It is not even true that "most Protestants believe," as the Mail says they do, that there is such a separation of Christ's divinity from His humanity Park, Toron'o, are for that reason as the Mail pretends. The Church of "mothers of Go., or entitled to adora. England, at least, admits the One per- before he invited him. His repudiation strengthen the people of Ulster in their tion or supplication." So Protestants sonality in Christ, as the Athanasian

the teaching of Scripture, plainly his hands before the Jews: "I am declares this doctrine. The fact is, we innocent of the blood of this just man. believe that most of the Protestant Look you to it." belief on this subject.

We shall not review here the Mail's attempt to prove that prayer is useless. It has no bearing on the subject of which he is professedly treating: and though we suppose the Toronto secularists will seed with his advocacy of their avorite doctrine, we think the time has not come yet when such premises will be accepted even by Protestants, as a reason why there should be no emblem of Christianity in Montreal.

HOME RULE AND THE PRESBY-TERIAN CLERGY.

The Rev. George Magill, an Ulster Birmingham paper, states that out of six hundred Presbyterian ministers constituting the General Assembly, there are only bout forty Conservative, The remaining five hundred and sixty, he says, though Liberals, oppose Home Rule. Their reason, he asserts to be their opposition to Ireland as a Roman Catholic country having self-government! He states that he is himself a Liberal, but deadly opposed to Home Rale, because Rom has not yet learned toleration." Surely the more just inference would be that the Ray, Mr. Magill and his Presbyterian brethren have not learned toleration. B this as it may, if he speaks truth, it must be evident to all that the people of Scot-land are losing faith in Presbyterianism, or at least in the clergy of Presbyterian iem, for, under Mr. Gladetone's leadership, Scotland has inscribed upon her banner "Justice to Ireland," as unmistakably as Mr. Magill and his brethren have put upon their's the legend "persecution to Catholic people."

However, we can scarcely credit that the Scottish ciergy are so inherently bigoted as to be at variance on this point with the non-conformists of England and Wales, who have so generously declared with wonderful unanimity, their disapproval of the "harsh and unjust" treatment accorded to Ireland by her rulers at Westminster. Presbyterianism is, however, intrinsically intolerant, and it may

COOL IMPUDENCE.

Justin D. Falton, the notoriously becene author and lecturer, has had the unparralleled impudence to write an pen letter to His Grace the Archbishop of Toronto, through the press, seking His Grace for a letter authorizing him to visit and inspect the numeries of the diocese, and to interrogate the nuns separately ascertain whether she wishes to remain in the convent, or to leave it, it being understood that all who desire to leave the convents shall be permitted to do so. He condescendingly expresses his willingness that any Catholic gentleman, named by the Archbishop, may accompany him on his round. The next thing that this vile itinerant will ask for will probably be that he be allowed to visit the private families to ascertain whether the wives nd Scripture the Witness, the desired to honor these men, would be seek other associations than those of their husbands and parents-Mr. Fulton and other gallants like him, for example.

Of course the Archbishop has treated Fulton's letter with the contempt it eserves. However, His Grace has taken the occasion to write a letter to Mr. Mayor Clarke of Toronto, in which he makes the following invitation:

"I mest respectfully invite you and any four Aldermen you wish to take with you to visit our convents and interso gate the nuns as you please. Christian delicacy would not permit our inviting to these sanctuaries of purity and female modesty so vile a character as Dr. Ful-ton's letter shows him to be."

Not only his letter but his lectures and his book show this man to be beneath contempt. In St. Louis and some other cities, not a publisher could be found who would advertise his foul book, for any money consideration : but as there are some who are not actuated by any other considerations, in some places journalist have been found willing to advertise for him. The Rand Avery Company, which published his book, after refusing to do so on account of its filthiness, did so, at last, but only after era-ing some of the worst pareages. It is still under the ban of the woman, made under the law, that he United States Government, though it is said that 14 000 copies were sold in Boston in two days. The Bostonians and the Toroutonians seem to have this in common, that they, or at least many among them, will patronize any vileness which whether it pass under the name of "Dr. Wilde, or "Dr." Fulton, Widdows, or Edith O'Gorman.

Since the above was written, we notice

THE POLITICAL OUTLOOK.

As indicating that the bond between tives is not very strong, and that it may an article under the above title which appeared in the Birmingham Post just after Mr. Chamberlain's return from America has attracted considerable notice. The Post is regarded as Mr. Chamberlain's organ, and the article, appearing only a day or two after his arrival in England, is naturally considered to reflect his views, if not actually written by him. It is confessedly by a "Liberal," that is to say, a Liberal-Unionist member of Parliament,

The writer maintains that the bye elections to parliament are no indication of a reaction in favor of Mr. Gladstone's Irish policy; and though he does not deny that Mr. Gladstone has gained decidedly by these elections, he derives comfort from the fact that the "Liberal. Unioniata" have lost only four seats. In regard to the working of the Crime

Act he says:

"It can be fairly contended that the operation of the Crimes Act, under which several prominent men have suffered imprisonment, has evoked much public feeling, and has tended to obscure and postures."

and postpone the real question at issue, which is the character and extent of the powers of self government hereafter to be accorded to Ireland."

This is followed by what seems to b an olive branch extended toward Mr. Gladstone, He deprecates the parade which many of the Unionist speakers make of their determination to keep Mr. Gladstone out of office : "They declare that Mr. Gladstone shall not return to power unless they know beforehand in black and white, and can entirely approve all he means to do in respect to Ireland." By this course "the Unionist cause is in some danger of being hindered, and possibly of being degraded into a personal quarrel." Here follows the remarkable declaration of a desire o peace with Mr. Gladstone : "If Mr. Glad stone can be got to accept reasonabl schemes, his Liberal opponents and sometimes followers ought to be ready and even eager to meet him." "If it be in any way possible for Unionist Liberals to keep touch with Gladstonians, nothing that adds to the difficulty of doing so

can be well advised." From all this he infers that the "recen ction of the Liberal Whips in ceasing to end their potices to Libera! Unionist nembers is open to criticism " This he akes to be an avowal of the Gladstonians that they do not expect to make peace with the Liberal Unionists, and that they have no hope of returning to power until 1893, that is to say, until after another eneral election.

Undoubtedly the Liberal-Unionists are t disagreement with Mr. Gladstone on an essential matter of policy. How Mr. Gladstone can regard them as being still ciliation. They have identified themselves with the party of Coercion, and they cannot but be classed as dyed-in-thewool Cercionists. How they can be classed, under such circumstances, with the Gladstonians, who have laid it down as a settled plank in their platform to grant to Ireland justice and Home Rule it is difficult to see.

Yet in spite of all this the writer in the Post wishes to. coquette with the Gisdstopians. He declares it intolerable that the settlement of the Irish question should be delayed for five years, on the chance that a Parliament will then come into existence which will take Mr Gladstone's view of it. "It is to the interest of the nation, of Ireland itself, and of all sections of the Liberal party, that it should be concluded." "The nation suffers on account of it," and "that Ireland itself is suffering grievously by the agitation is abundantly proved by the serious and growing diminution in the value of Irish securities." He then lays down a course whereby a coalition might be formed between moderate Gladstonians and advanced Unionists for the settlement of the question upon such reasonable terms that the Irish members would be obliged to accept them, and asks:

"Where is the man to formulate such commons with authority, to commend it to many prepared minds on the Conservative side of the House? The one man, of all others, to do so, is Mr. Chamberlain." Here we see the object of the writer. It

leader of a new party, which will be prepared to deal with the Irish question in a manuer which, if not altogether satisfacthat Mr. Thomas N. Doutney, the tem- tory to Ireland, shall, at all events, con perauce lecturer, who invited Falton to cede to her so much as to better her post assist him in his work, repudiates in a tion considerably. When it is rememhalf hearted manner the vile talk of the bered that Mr. Chamberlain made a visit latter against nunneries. But Mr. to Ireland-if a visit to the north shore of Doutney knew the character of his man Ulater can be so termed-expressly to of him now is like the celebrated de- support of a Government which declared

needed, and that such a conc Empire, we can see what an advance the principles of Irish Nationalism have made in a short time. Now, in Mr. Chamber-

is making rapid progress in the hearts and convictions of the English people. Mr. Chamberlain must feel a con-

cloueness that during his absence from he country his political prestige has not increased. He must feel that even in Birmingham his present position is precarious, and this manifesto is evi-dently intended to strengthen it; but whether it will reach a practical result remains to be seen. It may have been only a stratagem to gain a temporary advantage in the contest pending in Birmingham. Still it is of some importance, as it recognizes the fact that the present policy of Coercion will make its supporters odious in the eight of a fair-minded and discriminating public, even though it does darkly hint that, according to the scheme it advocates, Ulster should have separate treatment from the rest of Ireland. We are confident, however, that when the measure by which Home Rule will be granted will be really brought up for consideration, Ulster itself will repudiate the notion of separate treatment as incongruous and

etween the Northern and Southern Pres by terians, who are at present unable to join hands, on the question of the place the colored brethren are to occupy. The

Southerners are not yet reconciled to slowing the colored to stand on an equal footing with the white brethren.

The descendants of the pilgrim fathers who remain faithful to their traditions, are much agitated over the fact that Maine, regard them as being still tappears difficult to comiety have gone over to the body and bones, in spite of herence to a policy of content of the population attend no church lin Vermont the state of affairs is very similar, though not quite to the same of his party, it appears deficult to com- first love. In Maine, over one-third of prehend. They have gone over to the the Protestant Churches are closed, and Tory party, body and bones, in spite of half of the population attend no church. similar, though not quite to the same

> Ir is stated by a lady high in the Tory party and the Primrose League that in conversation with Lord Salisbury regarding a contemplated journey, he said : "We can't do it now, but we shall be out in six months and thus we shall be at liberty, The lady does not know on what ground His Lordship said this, but the statement is vouched for as authentic.

MR. SMALL, a member of the Protestant Episcopal Church, erected a monument to his father in the churchyard of Clare, Co. Armagh. It was surmounted by a small cross, and the words "Requiescat in pace" were inscribed upon it. The Orangemen made a cowardly midnight raid upon it and the monument was destroyed. The grand jury of Armagh, after some bickering, granted to Mr. Small the full amount of the cost of the stone.

LAST week the Catholic people of Lon don had the privilege and pleasure of welcoming to their midst the Right Rev. R. McDonald, Bishop of Harbor Grace Newfoundland. The distinguished prelate possesses rare attainments, and is endowed with more than the usual share of nature's choicest gifts to man. One cannot help, in his presence, being impressed with the conviction that here is, in truth a man born to take a place amongst the episcopacy of God's Church. Bishop Mc. is to push Mr Chamberlain forward as the Donald reflects honor on his countrymen and on the grand old faith of Scotland.

> The Pope has written to the Emperor Frederic an autograph letter expressing deep sorrow for the death of the late E operor whose feelings toward the Catholic Church were most friendly. He expresses joy at the tone of the Emperor's proclamation, which gives assurance that the relations of Prussia and the Vatican will become more and more friendly, and hopes that the Emperor may recover his health fally in the interests of his people and of all Europe.
>
> chased. On Good Friday morning the chased. On Good Friday morning the view of shad in the veneration of the cross took place at 8 o'clock, the Rev. Father McCloskey officiating, with Fathers Casey and Rudkins descon and sub-deacon. In the afternoon the higher conducted the stations of the cross, and revenue at the cross took place at 8 o'clock, the Rev. Father McCloskey officiating, with Fathers Casey and Rudkins descon and sub-deacon. In the afternoon the hopes that the Emperor may recover his health fally in the interests of his people and of all Europe.

HOLY WEEK IN LONDON.

On Passion Sunday holy mother Church called us to the sorrowful way which Christ was about to travel from the garden of Olives to Mount Calvary. The time in a short time. Now, in Mr. Chamberlain's own organ, in an article which is
probably inspired, if not written by Mr.
Chamberlain, we find the offer of a moderate compromise, which must mean the
concession of a large amount of Home
Rule, even though the offer do not mean
the full measure of self government
which the Nationalists demand.
Such an offer would not be made if it
were not seen clearly that Ireland's cause
is making rapid progress in the hearts and preachers of penance. She accended with her weeping children to the summit of Calvary to witness the cruel death of the Calvary to witness the cruel death of the great victim of the human race, whom St. Paul describes in his Epistle, wherein he says that this sacrifice alone was capable of expiating sin, whilst in the Gospel we are reminded both of the innocence and divinity of that victim and also of the crime of the hard hearted Jews who, notwithstanding the certainty of his miracles and holiness of His sacred doctrine, conceived the wicked design of putting him to death.

ceived the wicked design of putting him to death.

On Wednesday evening a number of the clergy of the diocese came to the city to take part in the Holy Week devotions, which consisted of the Office of Tenebræ. On that evening the Lamentations of Jeremiah were chanted by Fathers McGee, Walsh and Tiernan.

On Thursday morning Solemu High Mass was sung by Rev. Father Brennan, of St. Mary's, assisted as deacon and

Mass was sung by Rev. Father Brennan, of St. Mary's, assisted as deacon and subdeacon by Rev. Fathers Waish and McGee, master of Ceremonies, Rev. Father Tiernan. After Mass a solemn procession, in honor of the blessed Sacrament, consisting of the sanctuary boys and clergy, was formed, which proceeded from the main alter to the Sepulchre or Repository, prepared at the side altar. The Repository was artistically decorated with lighted candles, burning lamps and natural flowers by the good sisters of St. Joseph.

separate treatment as incongruous and absurd. The Nationalist cause is as much the cause of Ulster as of any other Province.

EDITORIAL NOTES.

ARCHDEACON Farrar expresses the opinion that a reunion of [Protestant] Christendom is quite impossible for the reason that, as he holds, "it is impossible to reach absolute truth." And this from an advanced and prominent English divine!

Among the Pagan and Mahometan rulers who sent special envoys to Rome to congratulate the Holy Father on his sacerdotal Jubilee, were the Mikado of Turkey, the Khedive of Egypt and the Sultan of Morocco. This fact troubles exceedingly the Protestant Missionary societies.

The Presbyterians entertain a strong hope of being able to effect a compromise between the Northern and Southern Presbyterians, who are at present unable to sorrow disappear, our altars are decked.

seem to say, rejoice. All tokens of sorrow disappear, our altars are decked

ecial to the CATHOLIC RECORD DIOCESE OF PETERBOROUGH.

The Bishop of Peterboro', who is even on the watch to administer to the spiri-tual wants of his flock, has established a tual wants of his flock, has established a new parish in the Township of Murray. Last week the Rev. Father McEvay was sent by His Lordship to Murray for the purpose of purchasing a site for the erection of a new church and parochial residence. The site obtained was a most desirable one, and the work will be pushed on as rapidly as possible.

sirable one, and the work will be pushed on a rapidly as possible.

During last week a number of the priests from the diocese were invited to be present at the Consecration of the Holy Oils on Thursday, and to assist the previous day in hearing confessions at the cathedral. Fathers Twomey and Davis were also present, and had the oil consecrated for Kungston diocese, in the absence of His Lordship the Bishop of Kingston. Several of the diocesan clergy were occupied all day Wednesday until a late hour at night, hearing confessions. On Thursday morning more than seven hundred persons received Holy Communion. At the functions of Holy Thursday the bishop officiated, having for assistant priest Vicar-General Browne, with Fathers Conway and Bretherton deacon and subdeacon respectively.

Conway and Bretherton deacon and sub-deacon respectively.

The following clergy were present in the sanctuary: Fathers McEvay and Rud-kins, Cathedral, Father O'Connell Dourcy, Keitly, Euniamore; Connolly, Downey-ville; Cosey, Campbellford; Larkin, Graf-ton; McCloskey, Victoria Road; and Father Twomey, chancellor of Kingston diocese, and Father Davis of Medoc.

After mass a procession was formed and the Blessed Sacrament taken to the re-pository in the winter chapel, which was

the Blessed Sacrament taken to the re-pository in the winter chapel, which was crowded with worshippers all day. The priests from the diocese of Kingston ex-pressed themselves highly pleased by the way the ceremonies were carried out.

They also admired the new parochial

hou e and episcopal residence lately pur-chased. On Good Friday morning the

the new fire, paschal took place, after which brated by the Rev. Father Rudkins. The remained devoted to confessions unight, His Lordship assisted by Rev. Father assisted by Rev. Father Rudkins as deacon and Lordship occupied for the transpy erected last we furnished by the consistency of the constant elcher. Immediately after n

addressed the congrega of the day, complimen fact that for the last the faithful bave appr communion. He ear every one in the par with their Easter duty the choir and orchestr music rendered durin Esster offering was t ceived in Peterboro. BISHOP M'

SERMON IN ST. On Easter Sunday

lics of London were

ure of listening to and learned discou Rev. R. McDonald, Grace, Newfoundland After reading the which was taken chapter, first and fe before commencing course His Lordship visit he had just beloved chief pasto During a short last week, he said honor to call friend of many ye lent Bishop. At lent Bishop. At asked me to and to assist in his Sunday. I conser once the arrange the best possible o

ing diocese, that stances that separ

from his flock are

ing enough, yet in bishop there is no in the remotest de found his lordship

ficent health and

and vigorous cons physicians say the ing tavorably beyon expect. So, my days or a few wee noble Bishop one with his wonted, his countenance and blessings on Everything has Sisters of the Ho voted calling sug Although the Bi morning to offer up the holy erected in his chaplain, the Re Mass every day receiving the Ho bishop of New Y There is not an the day that son The Catholics of ings of the choice great love for the one loves, and selves and say their affections to that in whi dear devoted back which the

> my unworthy each of you peace. And peace. And t morning. What is res gladness? I sa would have y from the bear which always of this kind, t terious meani glad on East glad on East Easter, my b joys, is a joy The peace of Church; that bequeathed morning of then glad to back to eart ance of divin wounds of t really the co Let me impr are glad to

made in the be sacrifice of his d

ent the accide

he expressed w

presence the E joyful. He h

open wound You are a came two divided and guilty chile approach desire to they heard hid themse In the old fear was t hence the terror. I forever a Jews who, not-of his miracles doctrine, con-of putting him g a number ocese came to the Holy Week of the Office of g the Lamenta. ather Brenna as descon and ers Walsh and ers walsh and emonies, Rev. Mass a solemn e blessed Sacrasanctuary boys high proceeded as Sepulchre or the side altar. ically decorated ming lamps and good sisters of

the office of ted, the chanters Fathers Tiernan, After the devopped forward to red briefly to the d Sacrament, the were celebrating, to practice devo-pledge of Christ's ature man.

ature man.

mass of the pred by Rev. Father
in and Kennedy
ab-deacon. After
coss, Rev. Father
conded the pulpit
d descriptive seriday evening con-e cross and a short and devotion, by On Saturday On Saturday of the fire, Easter

of the fire, Easter
water was perr Tiernan, assisted
dy and Walsh.
y the scene is
s, even in the
my blade of grass
All tokens of
altars are decked
asgnificance, ornanagnificence, orna face is bright, the the song of joy, t word taken from n, coming down to resounds on every l into every key. by in the Lord, be-d, your true lover, ag, Lord and God is was sung by Rev. after the gospel, cDonald of Harbor d, preached a pow-rt of which we pro-

THOLIC RECORD

erboro', who is ever ninister to the spiri-k, has established a ownship of Murray.
Father McEvay was
p to Murray for the g a site for the erec-h and parochial resi-ained was a most dework will be pushed k a number of the

cese were invited to Consecration of the lay, and to assist the ring confessions at the Twomey and Davis and had the oil conse-on diocese, in the on diocese, in the dship the Bishop of of the diocesan clergy ay Weduceday until a , hearing confessions. It is more than seven selved Holy Communous of Holy Thursday d, having for assistant I Browne, with Fathers erton deacon and sub-

hergy were present in here McEvay and Rud-ther O'Counell Douro; a; Connolly, Downey-bellford; Larktu, Graf-Victoria Road; and chancellor of Kingston chance lior of Kingston r Davis of Medoc. cession was formed and ment taken to the renter chapel, which was schippers all day. The iocees of Kingston expired out.

s nighty pleased by the
se were carried out.
ired the new parochial
al residence lately purd Friday morning the ctified and the veneraictified and the venera-cook place at 8 o'clock, McClookey officiating, by and Rudkins descon in the afternoon the the stations of the cross, we a short sermon on the ed.' orning, the blessing of

ing diocese, that although the circumstances that separate the chief pastor from his flock are at present embarrass ing enough, yet in the condition of your bishop there is nothing that need excite in the remotest degree your alarm. I found his lordship otherwise in magnificent health and spirits. His strong and vigorous constitution stands him in good stead in the present crisis. His physicians say that the case is progressing favorably beyond anything they could expect. So, my dear brethren in a few days or a few weeks at the furthest you shall have the happiness of seeing your noble Bishop once more in your midst, with his wonted, warm, genial smile on his countenance and his wonted prayers and blessings on his fips.

Everything has been done by the good Sisters of the Hospital that their own devoted calling suggests, and all that is due to the exaited position of their guest Although the Bishop is not able every morning to approach the altar to offer up the holy sacrifice, yet he hasan altar erected in his chamber, where his good chapiain, the Reverend Dr. Kilroy, ays Mars every day; the Bishop assisting and receiving the Holy Communion. The Archbishop of New York pays him daily visits. There is not an hour, not a halt hour in the day that some distinguished personage is not calling to make kind inquiries about the health of the good Bishop of London. The Catholics of New York testify by offerings of the choisest Easter flowers,— their great love for the good Bishop whom every one loves, and thus would vie with yourgreat love for the good Bishop whom every one loves selves and say that in their hearts and in their affections he has a place second only to that in which he is held by his own to that in which he is held by his own dear devoted people. The only draw back which the Bishop regrets, for he has made in the beginning a noble, generous sacrifice of his disappointment to God, who sent the accident—the only regret which he expressed was that he could not be with his own papels in order to make by his his own people in order to make by his presence the Easter hallelujah all the more presence the Easter namenjan at the more joyful. He has, however, commissioned my unworthy self to aunounce to all and each of you the pax vobis—the Easter peace. And this is suggestive of the few remarks which I purpose to make on this

What is really the cause of our Easter What is really the cause of our Easter gladness? I say really the cause, because I would have you to understand that apart from the beautiful centiment and poetry which always gather around celebrations of this kind, there is beneath a deep, mysterious meaning. Why is it that we are glad on Easter morning? The joy of Easter, my brethren, like all pure earthly joys, is a joy that is born of sufferings. The peace of God is the inheritance of his Church; that peace the Risen Redeemer bequeathed to her on the first bright morning of the resurrection. We are bequeathed to her on the first bright morning of the resurrection. We are then glad to day because peace has come back to earth, and we have the assur-ance of divine faith that it is once more ance of divine faith that it is once more restored to earth through the open wounds of the Risen Redeemer. This is really the cause of our Easter gladness. Let me impress it upon your minds We are glad to-day because the peace that was lost comes back to us through the open wounds of our risen redeemer.

You are aware, my brethren, that with the loss of pristine innocence God's peace fled the earth and in its stead there came two conflicting sentiments which

order and obsturoed the find the dead dies no more, deach has no formed and obsturoed the found over him. The his chief reason for rejecting the supproach him, the other a feeling of desire to be united with him. When they heard God's voice, Adam and Eve hid themselves in the trees of Parasite. In the old law fear took precedence, in the old law fear took precedence, in the old law was called the law of fer was the predominant sentiment, the other reason for rejecting the him. His chief reason for rejecting the him of the was often him. Headed on the was often he and they was for the value and the was often he had and to the him, the and the previous distinction of the canno of the reason for rejecting the him of the him of the him, the and the him of the him of the him of the him of the him of

body of Christ in her lap posing for the Mater Dolorosa of the whole world. Friendly hands carried the dead Carist to the sepulchre in silence, soft as the foot of midnight itself. He was buried foot of midnight itself. He was buried in the garden tomb, three days pass which represent the epochs in the world's his ory. The first day from the time of the creation of the world to the law of Moses. The second day represented from the law of Moses to the coming of Carist. And the third day from the coming of Carist to the end of the world. On the third day Christ's soul came back to join the body. The world's redeemer asserts His Divine power, the ponderous asserts His Divine power, the ponderous obstruction is removed from the grave, the sepulcare is left open to his anxious admirers. He is risen. He is not there. Jesus the Garet, then, my brethren, has come back from the dead with a message to the living. What is it? It is none other than he offered at his birth, "Peace on earth to men of good will."

But that peace is now nurchased, and

earth to men of good will."

But that peace is now purchased, and that message is now emphasized, he shows to his disciples his open wounds and pronounced the pax vobis. The disciples, it is true, did not at once know him, he was so marvelously changed from what he was when they saw him on the afternoon of Good Friday. His face that was then so pale and so wasted is now radiant with more than angel's beauty. The eyes that were oppressed and radiant with more than angel's heauty. The eyes that were oppressed and la guid in the weariness of death are again bright and beaming with life in the glory of the resurrection, the hands that were nailed to the cross are again free and wield the omnipotence of God; the heart that was broken again re-entered the mighty ocean of the divinity un tramelled by sorrow. Crist having risen from the dead dies no more, death has no longer deminion over him. The hys-

the new far, pasch) cauchi, sed fonds that yet the many offer the state of by the Rev Fathery McGolvey, and the state of the father than the state of the

expounder of Lutheranism, while the Switzers as stoutly maintained that the only good Luther ever taught he learned from Z vingle. But posterity has un animously, and no doubt, fairly, conceded to the German the credit for which he so ardently craved and so boildly struggled. Luther's first movements appeared little like those of a man that had a firm conceining or a satilled ourspace. Symptome has like those of a man that bad a firm conscience, or a settled purpose. Sometimes he was all for reform, then he would declare himself a submissive member of the Church; sometimes he was throwing down the gauntlet against the world, and as often he shrank into the most abject servilty; he often gave away to fits of violent passion, and just as often he vowed to amend his conduct; but, by the nicest arts of dissimilation and the meanest hypocrisy, he always attached partisans to his side and warped circumstances to his own advan-

always attached partisans to his saws and saw warped discumstances to his own advantage. He tried to win the favor of the common people by magnifying their grievances and exciting them to sedition; in their defeat he deserted them, and then stormed for their destruction. But in their defeat he deserted them, and then stormed for their destruction. But his new doctrines were very acceptable to the nobles, when they discovered that sacrilege and roboery were elevated into virtues. Seeing the success of his tactics, the powerful effect of his coarse harthe powerful effect of his coarse har-angues, and the numbers of his followers, he gave full scope to the suggestions of his ambition. The idea of forming a separ-ate church, that had gradually taken shape in his mind, now so thoroughly engrossed and enchanted him that he repelled with pious scorn every overture of peace and reconciliation. Fancy or repelled with pious scorn every overture of peace and reconcitation. Fancy or invent whatever you like in his favor, it is undeniable, and is admitted by many Protestants, that Luther was moved by ambition to form an independent church, and was extremely j-alous lest auyone else might share the glory with him. His chief reason for rejecting the dogmas of the Onurch was that they are notning but human opinions; and his recommending his own opinions tustead

needed a Lutheran bible! But it is strange that, if Luther was, as he had the hardihood to assert, divinely commissioned to announce the whole scriptural truth he could be prevailed on in any way to change or even medify what he had distinctly asserted. The Catholies are sometimes sneered at for using the "stock argument" that truth is unchangeable. Catholies are not the only ones that use it, Guizot says: "It is moreover permanent, and always the same, for truth is unchange able." Nor will anyone quarrel with him for saying so. It is an axiom that no sober man will di-pute. But Luther changed and changed; and his followers have changed and re changed. I do not purpose to say much here about the particular tenets of Lutheranism, I merely observe that, either owing to the arguments of Catholics or the whimsical moods of the Lutherans, they have been repeatedly changed. And this ought to convince needed a Lutheran bible! But it is strange

as I was at Worms, a good Lutheran; but I have learned that Luther is a blackguard, and as good a drunkard as there is in Mansfield, delighting to be in the company of beautiful women and to play upon his flute. His conduct is unbecoming, and he seems irretrievably fallen. That he could not get along with "Katie" is no great proof that his affections were purely spiritual; nor is it a testimonial to his saintliness that he vio lated a solemn vow of celibacy to embrace her. His native tendencies are easily detected in his famous sermon on Marrimony, some specimen sentences of which I would quote here, except for the consciousness that they are unfit to appear in your columns. When I first read Bos suct's Variations, I noticed what he says about Luther's giving Philip of Hesse permission to take a second wife, while his first was still living; but at that time I looked upon it as an opposition calumny. It is true enough however; and the Lutherans were distinctly reminded of it, by Cranmer, when theytook a virtuous stand egainst the divorce desired by Henry VIII. "But that Melancthon, and other German divines, were not very orthodox in this. as I was at Worms, a good Lutheran; but I have learned that Luther is a blackguard, winton life, not four constraints buckets, which Gold by avoiding sin, Passo with Gold by avoiding

de declared of his followers: "Adorabunt tercora nostra et pre balsarno habebunt."

The "Pope of Geneva" has had a train of stundy admirers, who would place his institutes side by side with anything that St Paul ever wrote; and who think that his sour, cold blooded piety invested his manuel with a halo of sanctity that enhances it beyond all value As I am not concerning myself at present with not concerning myself at present with particular matters of faith I shall

no other reformer but Calvin would have gratified his vindictiveness by putting the opinion in words. For some reason, he cherished, as only Calvin could cherish, a bitter hatred of one Bernard, a Franciscan, and when this Bernard came into the reform and confirmed his sincerity by breaking his vows in taking a wife, Calvin, instead of proferring the hand of reconciliation, indulged his malice by saying; He (Bernard) was always hostile to it (reform) till he beheld Carist in a handsome wife." Dyer's Life of C, p. 104 By reading the history of his rule in Geneva, anyone can easily discover the true character of Calvin; his treatment of Castellio, Bolsec, Ameaux, Gruet, Gentilis, true character of Calvin; his treatment of Castellio, Bolsec, Ameaux, Gruet, Gentilis, Berthilier, and his rampant savagery in burning Servetus, plainly show that he was destitute of pity, mercy, or humanity. His disciple, John Knox, whom Da. Johnson called the Ruffian of the Reforments of Catholics or the whimsical moods of the Lutherans, they have been repeat edly charged. And this ought to convince any man that the Holy Ghost, the Spirit of Truth, has had little to do with Lutheranism. But then Luther was such a pure minded son of righteousness and so exemplary in his habits and strictness of life, that his teachings might be accepted out of respect to the person! Some such an idea must admit his contradictions, but yet invoke his name. Was Luther, however, a pattern of morality and a reflection of all the virtues?

Alzog quotes the Protestant Ancillon for this: "His (Luther's) acts were the new one hand, his character was not soiled by the one hand, his character was not soiled by distinguished virtue. On the whole, admitting that he was gifted with genius, it cannot be denied that he was incompleted by distinguished virtue. On the whole, admitting that he was gifted with genius, it cannot be denied that he was festing all the white our modern creed of charity and toleration, extol these blood dastitute of moral qualities of a high order. Alzog also quotes Count Hoyer of Mansfield for this: "I have been all along to the province and the country."

His disciple, John Knox, whom Johnson called the Ruffinn of the Reformation, is entitled to civil consideration mation, is entitled to civil consideration with his masser. Spalding, repeats Whittaker, the Province and business of Knox, as "a fantation, be religious Mohawks." Perhaps Collier flatters him a little: "To deal of violence and babarism, the religious for violence and babarism, the religious for violence and babarism, the Province and subarism, the Province and suba

from Hallam means a great deal.

OBITUARY. Mrs. Robinson Orr, London.

One of London's oldest and most highly respected residents passed away on Sunday morning last, in the person of Mrs. Orr, relict of the late Robinson Orr. Mrs. Orr was the mother of a large and estimable family, all of whom are now grown up and actively engaged in business, one of them being Mr. Thomas Orr, of the Free Press, one of London's most valued and highly esteemed citizens. The deceased lady was endowed with all those beautiful gifts of nature which rendered her society a veritable pleasure as well as a blessing to all her surroundings. To know her was to admire and esteem her, and many a one has she left in London who will remember with fondness and gratitude the countless acts of genuine, unostentatious observed. Mrs. Robinson Orr, London.

See also Imperial Biog. Dist, Art Philip of Hesse; or Cates's Biog Dict) Of course Luther justified it: he said: "Ego sane fateor me non posse prohibere si quis velit plures ducere uxores, nec repugoat saris iteris." Sir William Hamilton say that Luther held "polygamy as a religious speculation." And yet it is likely that, after Melancthon, Luther was morslly the best of the "Reformers." Concerning his without disappointment. Their intemperate the foundations of religious morality, are not compensated, so far at least as my slight acquaintance with them perance, their coarseness, their inelegance, their coarseness, their intended to his coarseness, their inelegance, their coarseness, their inelegance, their coarseness, their inelegance, their coars icaves a wife and a large and highly respected family. Two brothers also survive him, John and Jeremiah, both of whom are residents of London. To all we offer our most heartfelt condolence in the loss of a good husband, an affec tionate father, and a kind and loving brother. May his soul rest in peace.

Mr. Stephen Corbett, St. Thomas. Mr. Stephen Corbett, St. Inomas.

We are sorry to have to record the death of Mr. Stephen Corbett, which occurred at St. Thomas on Monday morning. The deceased was born in Neuagh, Ireland, about fifty eight years ago. He came to London in the year 1849, and was often heard to boast of having worked, craits, for threa days with pick and spade

lic, a man of few words but of manly, independent and unbiased actions. His loss will be very much felt by his afflicted family and be a source of regret to a very wide circle of affectionate and admiring friends.—R. I. P.

BALFOUR'S "CRIMINALS."

The Coercion statistics published by Mr. Balfour are an absolute mockery of the curiosity of a justly indignant public. They are a cover for the iniquities of the Removables. A man unacquainted with what has been going on in Ireland might what has been going on in Ireland might think from those statistics we were the most criminal people in the world. The great bulk of the cases are ranged under the formidable heads of "Criminal Conspiracy," "Intimidation," "Riot or Unlawful Assembly," and "Assaults on the Police." But no explanation is given of the meaning of these words in Kemovable vocabulary. We will try to supply the ommissions. the ommissions.

the ommissions.

"Criminal Conspiracy" means the refusal of a tradesman to sell whiskey to an emergency man at his own price, or of aiblacksmith to shoe a land grabber's horse. A man, according to the Removables, may conspire with himself, and he may, as was done in the case of the blacksmith, Sullivan, whose conviction the Exchequer quashed, be convicted without any evidence at all. "Intimidation" means blowing of a tin whistle by a girl of fourteen, ("The best little girl in Ireland"), when there are builtiff, in the neighborhood. It is not necessary that they should be anybody intimidated, on the contrary, it aggravates the offence if the Crown witnesses swear they were not intimidated at all.

"Riot and unlawful assembly." This

intimidated at all.

"Riot and unlawful assembly." This was Wilfred Blunt's offence. It consists, in temperate speaking to, or taking part in a peaceful and orderly meeting. It is largely a geographical offence. It is specially forbidden to hold a meeting to assure the victims of landlord extortion and of vindictive coercion of the sympathy of the English people, or to exhort them to hope or patience. "Forcible Possession!" This offence is committed when an evicted tennant or his wife or

King John of Abyssinia has made request for peace with the Italians. The reason of his changed attitude is largely due to the great scarcity of provisions among his people.

The Emperor Frederic, since the death of Wi ham, is keeping his strength won-derfully well. He walks with a firmness and digaity which surprise all.

Bulgaria has asked the Porte for an explanation of the presence of Turkish troops at the town of Mustapha Pacha on the frontier.

The Feelings of a Sinner Who Shudders at his Crimes.

From the Union and Times.

Conscience is an avenger. It stands at its post, ready to vindicate the majesty of broken law; it rebukes sin with a stern broken law; it rebukes sin with a stern voice, and passes its sentence on the transgressor; it is man's best friend or his dreadful enemy. There is a torture of regret felt for evil deeds, neglected duties, corrupted minds and wasted lives, which, in depth and keenness, surpass all other suffering. It haunts a man everywhere. It is a flame kindled in his soul which in wardt torments and consumes him. It inwardly torments and consumes him. It guardian care of conscience, or escape the pains of its avenging lash. It is a guawing

pains of its avenging lash. It is a guswing worm which secredly preys upon his vitals. Fhough its avenging power may not be felt at once, and though we may six and seem to prosper, and absorbed in the engrossing excitements of the world, despite demands upon us until we think we have conquered conscience, it will come and have its debt of us, and it will claim its representation if will rake over the agrees.

The new Lord Mayor of Dublin, Mr.
Thomas Sexton, M. P., is now enliciently recovered to preside at the meeting of the Corporation, which he did on March 5, for the first time. The Lord Mayor is looking somewhat delicate, but he is surely, though gradually recovering the strength which he had overtaxed in constant attendance and anxious labor in the House of Commons. In the happy and ornate speech which he delivered from the chair, he thanked the Council for their friendly sympathy with him in his illness.

Queen's County.

On March 4th, the Rev. John Phelan,
P. P. Rathvilly, was presented with a
beautifully illuminated address by his
parishioners, as a slight token of the deep
respect and esteem in which the rev. gentleman is held by his flock, to whom he
has endeared himself in various wayssince
he has been appointed to the pastoral
charge of the parish three years ago.

Kildare.

Kildare landlords are in the habit of writing to the English papers arguing that the popular organization is decaying in Ireland, and that the landlords are going to become masters of the situation again. The news comes from Monasterevan that a land-grabber named Hickey, described as the largest, most inveterate, and audacious grabber in the district has succumbed. He has bowed in submission before the people. Mr. Balfour boasted in the House of Commons that his Coercion Act has succeeded. Here is the measure of its success. Where is the boycotted farm in the country for which his Coercion Act has obtained a tonant? Where is the landlord who has got a penny more of rent because of it? On the contrary, we find Hickey of Menasterevan, one of the quietest districts in Ireland, and hosts of Hickeys elsewhere over the country, un-The news comes from Monasterevan that a land-grabber named Hickey, described as the largest, most inveterate, and audacious grabber in the district has succumbed. He has bowed in submission before the people. Mr. Balfour boasted in the House of Commons that his Coercion Act has succeeded. Here is the measure of its success. Where is the boycotted farm in the country for which his Coercion Act has obtained a tenant? Where is the landlord who has got a penny more of rent because of it? On the contrary, we find Hickey of Menasterevan, one of the quietest districts in Ireland, and hosts of Hickey selsewhere over the country, unable, with all the powers of Coercion at thier backs, to brave public opinion.

Meath.

The Rev. Peter Valley, C. C., of Dunlavin, was summoned to his final account on March 3rd, in a fearfully sudden manner. During the day he appeared in his ordinary health, attended a sick call, and engaged in the labors of the confessional. After 5 o'clock, a. m., he first complained to his housekeeper of severe pain and cold in the region of his back. Later on he spoke of difficulty of severe pain and cold in the region of his back. Later on he spoke of difficulty of breathing, spoke of his sufferings as a martyrdom, and a little after 8 o'clock fell off his chair to the floor. Father Donovan, his Parish Priest, living in the same house, was immediliving in the same house, was immediately summoned, and administered the Sacrament of Penance and Extreme Unction. The doctor quickly arrived, but only to find life extinct.

Longford.

On March 3rd, a "Coercion Court," consisting of Colonel Bowley, R. M., and Major O'Brien, R. M., was held at Long. Major O'Brien, R. M., was held at Long-tord. Michael Hopkins, sr., Michael Hopkins, jr., Michael Curran and Anne Curran were charged with conspiracy; and evidences having been heard, the Bench dismissed the case. The charge of intimidation against the three first de-fendants and Thomas Hand and Patrick fendants and Thomas Hand and Patrick Fox were also dismissed. Michael Hop kins, Peter Farrell, and John Mulvihil, charged with intimidating William Notley, were sentenced to fourteen day's hard labor. Mr. Mulvihill, Ballymahon,

Mr. Patrick Corcoran, foreman printer of the Cork Examiner, was released from the county jail on March 8th, on the completion of a sentence of two month's imprisonment, imposed under the Coercion Act, for publishing reports of suppressed branches of the National League. He was received outside the jail by the Mayor, a deputation of the Young Ireland Society, of which he is honorable secretary; a large number of citizens, and several bands, and was secorted by them to his residence.

Offer was refused. The tenants declared they would stand by their demand for the reduction asked for by them at first. They also claim that all legal costs shall be borne by the landlord, the evicted tenants shall be reinstated, and the landlord shall pay the expenses of supporting the evicted transms since they were turned out. The tenants declared they would stand by their demand for they would stand by their demands of they would stand by their demands of they would stand by their demands for they would stand by their demand for they would stand by their demands for they would stand by their demands of they would stand by their demands of the reduction asked for by them at first.

They also claim that all legal costs shall be borne by the landlord, the evicted tenants since they were turned out. The tenants declared they would stand by their demands of the reduction asked for by them at first. escorted by them to his residence.

Kerry.

health requiring more active employment seized for a small smount of rates, 3s. he was sent as curate to Listowel some four years ago, and had been for a few by the reports, and the lightness of the months at Castlegregory. Father Scan-nel belonged to a highly respectable congratulation. family in Kerry.

Clare.

On Sunday, March 4th, Mr. P. H. Snelling, of the London Home Rule Association, visited Kildysart, and held a meeting tion, visited Kildysart, and held a meeting under the presidency of the Rev. Father Vaughan. A police reporter took notes of the speeches. There were about three thousand people present, and the meeting was most peaceable.
On the mornings of March 5th and 6th

the Kildysart constabulary made an extensive search for arms in the Lisheen district. The houses of all the farmers in the district were carefully searched, but without finding a single gun. The police then visited the adjoining mountains

The Rev. Wm. O'Grady, of the English Mission, died at his residence, near Oxford city, on the 18th ult., in the 37th year of his priestbood, and about the 62d of bis age. He was a native of Carrick-on-Suir, and nephew of the late Edmund Burke, a native of Carrick-on-Suir, who bequeathed a large sum of money to an dow the Burke Assim of money to an dow the Burke Assim of money to an down the Surke Assim of money to an down the Surke Assim of money to an down the Burke Assim of the English Mass was celebrated for the eternal repose of his soul. Shortly after High Mass was celebrated for the eternal repose of his soul. Shortly after High Mass the remains were interred in the parish church the parish church where High Mass was celebrated for the eternal repose of his soul. Shortly after High Mass the remains were interred in the parish church where High Mass was celebrated for the eternal repose of his soul. Shortly after High Mass the remains were interred in the parish church, amidst the tears of sorrowing friends and parishioners. The Rev. Patrick O Donnell died, on the 29th ult., at the residence of his parish church, amidst the tears of sorrowing friends and parishioners.

The Rev. Patrick O Donnell died, on the 29th ult., at the residence of his parish church, amidst the tears of sorrowing friends and parishioners.

The Rev. Patrick O Donnell died, on the 29th ult., at the residence of his parish church, amidst the tears of sorrowing friends and parishioners. Eeq., a native of Carrick-on-Suir, who bequeathed a large sum of money to endow the Burke Asylum which exists in that town His relatives and friends through Tipperary and Waterford are numerous and respectable.

Mr. Justice O'Brien opened the Tipperary Commission, on March 5th, and in addressing the grand jury, said there were only six cases to go before them, which were of a trivial nature. These consti-

approve of the disgraceful acts committed recently by members of the force. Mr. Barry has left for England.

Antrim.

The death of the Rev. Issue Nelson, formerly Member of Paritament for Mayo, took place on March 8th. The deceased gentleman was a well known figure in Belfast for many years. He was a clergyman of the Presbyterian church in Donegail street. The depth and brilliancy of his erndition and the quaintness of his diction made his pulpit for years a centre of attraction. With his friend, Mr. Biggar, he became a prominent advocate of Home Rule; and immediately he was vigorously boycotted by the Belfast bigots.

Tyrone. Antrim.

On the 6th of March, the Tyrone Assizes were opened in Omagh, by Justice Harrisson, who, addressing the Grand Jury, asid the cases they had to investigate were very trivial and very few in number. There were only three cases going before the Grand Jury, and none of them were of a serious complexion. It was a matter of the greatest pleasure to every person interested to find Tyrone presenting such an example of peace within its borders. Since the last Winter Assizes only six cases had been reported to the police. On the 6th of March, the Tyrone

On March 3rd, Judge Andrews took up the criminal business of the Fermanagh Assizes, at Enniskillen, and addressing the Grand Jury, said the state of the county was gratifying, as there were only four cases, none of them of any consequence.

Donegal.

Of the detachment of the 60th Rifles quartered at Dunfanaghy, fifty, with officers, have recently been ordered to Gweedore. It is said the immediate object of the expedition is to assist in the execution of bench warrants for the collection of seed rates, and that the torce will remain in Gweedore until after the pending evictions and threatened house. levelling which is likely to be effected in the district.

On March 5th, the tenantry of Mrs. Hannah Lewis met the agent, at Ballina-gar, for the purpose of effecting a settle-ment of the long pending dispute be-tween them. The tenants demanded 50 per cent. reduction in October, 1886, and have paid no rent since. They were and have paid no rent since. They were offered 15 per cent at the time, but refused, and adopted the "Plan of Campaigo," to which they have adhered since. The agent has now offered 25 per cent on the non-judicial rents and 16½ on judicial rents; and offered allow half the legal costs already incurred, and to reinstate the evicted tenants. This offer was refused. The tenants declared they would stand by their demand for the reduction asked for by them at first. They also claim that all legal costs shall be borne by the landlord, the evicted tenants shall be reinstated, and the landlord shall pay the expenses of supporting the evicted tenants since they

The assizes for the county of Roscommon were opened on March 5th, by Chief Justice Morris and Judge Mur-The Rev. Malachy Scannell, C. C., Castlegregory, died on March 5th. Father Scannell had a most distinguished college career at the Diocesan Seminary, Killarney, as well as at Maynooth, in proof of which he was appointed soon after his ordination professor at St. Brendan's Seminary, and was promoted in 4879 to the chair of rhetoric at Maynooth. His health requiring more active employment seized for a small amount of rates, 3s.

The Mayo assizes were opened on March 7th, by Chief Justice Morris and Judge Murphy. The Chief Justice pre-sided in the Crown Court and congratulated the Grand Jury on the condition of their county. He was glad to inform them that the criminal business to go them that the criminal business to go before them was very light, considering the population and magnitude of the great county. The number of bills were few in number, and with one exception light in character.

The Rev. P. Conway, P. P., died on Sunday, February 26, at Kilfian, aged fifty four years. On the 28th, the re-

lough. Father O'Donnell, who had been complaining for some time, was in his fifty-sixth year, but up to a few months ago, seemed to be in his usual health and vigor. On Friday, March 2d, there was a Solemn Requiem Mass, for the eternal repose of his soul, at Crimlin Catholic church. The remains were afterwards conveyed for interment to the ancient busist around of Turkoush followed has

BISHOP BYAN IN JERUSALEM.

The annexed is a copy of a letter written by his Lordship, the Right Rev. Dr. S. V. Byan, Bishop of Buffalo, at Mount Calvary, Jeausalem, addressed to the Ven. Rev. Father Gleason, Administrator of the Biocess of Suffalo.

Jerusalem, Feb. 16, 1888. VERY. REV. DEAR SIR—The above heading will tell you that we have at length reached the Holy City of Jerusalem and we can truly say, adoravimus in loco ubi steterunt.

We can hardly realize it. The morn-

lem and we can truly say, adoravimus in loco ubi sterunt.

We can hardly realize it. The morning after our arrival, we offered the holy mass on Mount Clavary, on the very spot where His blessed Mother received Him on her lap, when taken down from the cross and within a few feet from where the Lamb without spot offered the bloody sacrifice on the altar of the cross. You may imagine we cannot describe our feelings on that spot, and in offering the tremendous mysteries renewing the same sacrifice, in obedince to His own command, in an unbloody manner on the very spot, we may say, where the wark of redemption was accomplished, and where Jesus offered himself to His heavenly Father a victim for the sins of the world.

This morning on another altar, quite close to the same, I offered the holy mass on the very spot where Jesus was nailed to the cross, and, after mass, kissed the place where the cross was raised, on which Jesus hung for three hours for our redemption.

There is an altar also here, but it is in possession of the Greek schismatics and the Mass in the Latin rite cannot be said there. The crypt of the Holy Sepulchre, over the very tomb of our Lord is common to the Greeks, Armenians and Catholics, and the hours are fixed for each. In order to be able to say mass there I had to go the evening before to sleep in a room adjoining the sacred Basilica as we can only say Mass at an early hour before the doors are open for outsiders. The Greeks begin their services about 11.30 p. m., and the Armenians follow them, then our altar is free until about 8 a. m.

It seems utterly impossible for me to

ree until about 8 a. m.

It seems utterly impossible for me to say what were my feelings of devotion or how fervently I prayed for all the dear friends at home and all these hallowed

surroundings.

Then in visiting all the places sanctified by the presence and the very footprints of our Blessed Lord and Saviour, cannot even enumerate them-I cannot even enumerate them—the Cenacle where the Last Supper and the descent of the Holy Ghost took place, the Garden of Gethsemane, the spot where Our Lord prayed and the Apostles slept, the spot on which St. Stephen was stoned to death, the House of Annas and Caiphas, the via dolorost terms of Caipary, the place where St Vernnica.

Arinas and Caipnas, the via activistic Caivary, the place where St. Veronica offered Him a handkerchief and where He met His Blessed Mother.
Yesterday, on donkeys, we visited all the surroundings of the city, the valley of Ginon and the caverns of the lepers, the transport of Absolem. Mt. Sign. Mt. the tombs of Absolem, Mt. Sion, Mt. Olivet, went down into the grave of Olivet, went down into the grave of Lazarus, and the Pool of Siloe, the house of Joachim and Anna where the Blessed Virgin was born, and the grotte, where tradition says she was buried; Bethany, where Martha and Mary lived; Bethphage, to which our Lord sent His two disciples, and rode along the very road by which our Lord returned in triumph into which our Lord returned in triumph into the ungrateful city, pausing at the point where He wept over the city, and many other different places hallowed by some event in our Saviour's life.

To morrow, Friday, we will make the Stations of the Cross solemnly through the city from Pilate's house, where He

was condemned to death, to Calvary's Mount, where He expired on the cross, through the hard, rough, dirty, narrow streets of Jerusalem, through which our Lord bore His heavy cross for our sins and for our salvation, and to-morrow morning, by invitation of the good re-ligious in charge of the chapel known as rigidus in tended of the chaper known as the 'Ecce Homo," I go to say mass where Pilate presented Jesus to the people with the exclammation, **Ecce Homo.** I cannot pretend to tell you all there

seen and must put off for

is here to be seen and must put off for another time further details. We have not yet determined our pro-gramme and do not yet know by what route we shall return. We are a very route we shall return. We are a very pleasant party of five, and we enjoy our selves very well. I have still a slight cough and the journey has been quite fatiguing, yet I have stood it very well and cannot complain. We will certainly visit Bethelehem, and perhaps Nazareth and Jericho and Damascus though the travel to these places is not easy and must be made on horseback by slow stages.

Our journey hither was from Naples to Our journey hither was from Naples to Messina, through the Straits of Messina to Catania, passing the island of Crete to Alexandria in Egypt; thence by sail to Cairo, where we visited the pyramids, climbed up the famous Cheops, saw the veritable Sphinx; thence by rail to Ismalia, and on the Spac caral to Port Said where and on the Suez canal to Port Said where we embarked again on the Mediterranean for Jaffa.

We reached there on Sunday last and had the happiness of saying mass in the Franciscan convent. We visited the house of Simon the tanner, where St. Peter had the famous vision and where he received the centurian.

In the afternoon we started by wagons

for Ramleh, the ancient Arimathea, and after passing many interesting localities mentioned in sacred writ, and picking up some pebbles from the brook where David selected those by which he slew Goliath and stopping to look over the fields of the Gibeonites, where Josua gained the famous victory over them and the fields that were the scene of the encounters between the illustrious Mac cabees and the enemies of God's chosen cabees and the enemies of God's chosen people, we gradually approached to the city of Jerusalem. We, however, spent the night at the native place of Joseph of Arimathea and in the evening said

and Christians owe to them the possession of the sacred spot where the work of redemption was accomplished.

No one but those who visited the holy land can know the real state of things here: Schlamatic Greek and Armenian, and Copts, and Jews, and Turks, enemias of the Christian and Catholic name here, are to be met, and it requires no little zeal, no little care and constant vigilance to hold our own and make head against the opposing forces. The Franciscans are doing it admirably. Nor are they alone; other religions, both German and Franch, are now here and working as they do everywhere on the missions.

But I must finish. You must not expect many or interesting letters from me for some time. I am so engaged that I cannot find leisure to write. Hoping that you are all well and asking you to pray for us, I remain as ever,

pray for us, I remain as ever,
Yours very truly,
+ S. V. RYAN,

Bp. of Buffalo. Very Rev. W. Gleason, V. G., Adm.

Energy will do almost anything, but it cannot exist if the blood is impure and moves sluggishly in the veins. There is nothing so good for cleansing the blood and imparting energy to the system as Ayer's Sarsaparilla. Price \$1. Six bottles, \$5. Sold by druggists.

Important to All Who Work

Important to All Who Work for a living Write to Hallett and Co., Portland, Maine, and they will send you full information, free, showing you how you can make from \$5 to \$25 and upwards a day and live at hone, wherever you are located. Some have made over \$50 in a day. Capital not required; you are started free. All ages; both seves. All is new. Great incomes sure from the start. Fortunes await all workers who begin at once.

There are many people who adopt health and diet rules when attacked by disease of the stomach, liver or bowels, this is quite right, but those who add to this treatment the use of B. B. according to directions, make sure of being quickly and easily cured.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Extérminator gives relief by removing the cause. Give it a trial and be convinced.

Prevailing sickness.

Rheumatism, Neuralgia, Sore Throat, Inflammations and Congestions are most prevalent at this season of the year. Hagyard's Yellow Oil is the best external and internal remedy for all these and

DR. Low's PLEASANT WORM SYRUP-An agreeable, safe and effectual remedy remove all kinds of worms.

For Rough conditions of the Skin, Sham-pooing the head, Pimples, Eruption and Skin Diseases, use Prof. Low's Sulphur

"Did n't Know 't was Loaded"

May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails to recognize the want of a tonic and blood-purifier? Formerly, a course of bitters, or sulphur and molasses, was the rule in well-regulated families; but now all intelligent households keep Ayer's Sarsaparilla, which is at once pleasant to the taste, and the most searching and effective blood medicine ever discovered

Nathan S. Cleveland, 27 E. Canton st., Boston, writes: "My daughter, now 21 years old, was in perfect health until a year ago when she began to complain of fatigue, headache, debility, dizziness, indigestion, and loss of appetite. I concluded that all her complaints originated in impure blood, and induced her to take Ayer's Sarsaparilla. This medicine soon restored her blood-making organs to healthy action, and induce time reëstables. restored her blood-making organs to healthy action, and in due time reëstab-lished her former health. I find Ayer's Sarsaparilla a most valuable remedy for the fassitude and debility incident to spring time."

J. Castright, Brooklyn Power Co., Brooklyn, N. Y., says: "As a Spring Medicine, I find a splendid substitute for the old-time compounds in Ayer's Sarsaparilla, with a few doses of Ayer's Pills. After their use, I feel fresher and stronger to go through the summer."

Ayer's Sarsaparilla,

PREPARED BY Dr. J. C. Aver & Co., Lowell, Mass.

Price \$1; six bottles, \$5. Worth \$5 a bo



CREAM BALM
CATARCHIES COLD
CATARCHIES COLD
CATARCHIES COLD
HAYFEVER DE COLD
CATARRH
HAYFEVER DE CATARRH
HAYFEVER
Not a Liquid, Snuff
To powder Free from injurious drugs and

njurious drugs and HAY-FEVER Offensive odors. A particle is applied inte each nostril and is agreeable. Price 50 cents at druggists; by mail, registered, 60 cents. ELY BROTHERS, 225 Greenwich street, New York.

THE DOMINION Savings & Investment Society LONDON, ONT.

To Farmers, Mechanics and others wishing to borrow money upon the Security

Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instainment of interest, if he so desires. Persons wishing to borrow money will consult their own interests by applying personally or by letter to

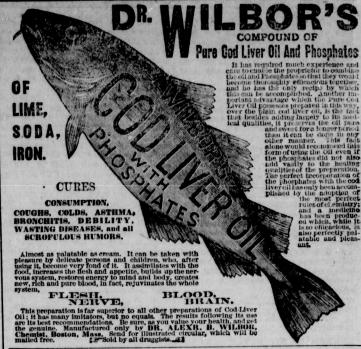
F. B. LEYS, Manager.

F. B. LEYS, Manager. Office - Opposite City Hall, Richmond Street, London, Outario numerous and respectable.

Mr. Justice O'Brien opened the Tipperary Commission, on March 5th, and in addressing the grand jury, said there were only six cases to go before them, which were of a trivial nature. These constituted all the Crown business at the assizes.

Waterford.

Mr. John Barry, late of the constabulary at Ballyduff, has resigned from that body at the request of his friends, at present living in England, as they do net





Warranted Seed. In have founded my business on the belief that



TEN PER CENT. A MONTH

Carson River Dredging Co.

This Company is to dredge the Carson River for the quicksilver and smalgam that has wasted during the past 25 years from the Comstock Ledge. The value of these deposits is estimated by different experts to be from \$50 000,000 to \$530,000,000.

This the mpany expects to raise from 400 to 600 tons every 10 to urs. The value of the material raised will be \$2.50 to \$7 and \$8 per ton. The expense estimated for lifting and sluicing is only 13½ cents per ton.

If the shove estimates are answhere near correct, the Company will be enabled to pay MORE THAN 10 PER CENT, A MONTH UPON THE PAR VALUE OF THE STOCK, WHITES IN.

INVESTMENTS WOULD THEN PAY As FOLLOWS:

100 shares, costing \$375.00, income \$100 a mth. 15 sanares, costing \$575.10, income \$15 a month \$50 in 19.750, income \$15 a month \$50 in 19.750, income \$15 a month \$60 in

PREVENTION & CURE.

IF YOU ARE STRONG AND HEALTHY Be glad of it and show your wisdom by supplying your system with strong nourishment that will not only satisfy your hunger, but which will enrich your blood and build up every part of your body.

BRAIN, BONE AND MUSCLE

And fortify you against the attacks of disease.

And fortify you against the attacks of disease. IF YOU ARE SICK Your case demands food that, in the smallest bulk, contains powerful nutrition that can be easily digested by the weakest stomach, and the food that will supply both these demands is JOHNSTON'S - FLUID - BEEF THE GREAT STRENGTH-GIVER

HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMEN THE PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless

THE OINTMENT

Is an infallible remedy for Bad Loss, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rueumatism. 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. Manufactured only at Professor HOLLOW AY'S Establishmen

78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON.
And are sold at 1s. 14d., 2s. 9d., 4s. 6d., 1ls., 22s., and 33s. each 3ox or Pot, and may be had
of all Medicine Vendors throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address
is not Oxford Street, London, they are spurious.

BELL" CABINET UPRIGHT PIANOS ORGANS

Are the Leading Canadian Instruments, unsurpassed in Tone, Design and Durability. Recommended by all Leading Musicians and the Trade Generally.

CATALOGUES FREE ON APPLICATION.

W. BELL & CO'Y. Head Offices and Factories: GUELPH, CANADA.

BRANCH OFFICES AT TORONTO, HAMILTON, ST. THOMAS AND WINNIPEG, LONDON, ENG., AND SYDNEY, N. S. W.

Has always in stock a large assortment of every style of Carriages and Sleighs. This is one of the largest establishments of the kind in the Dominion. None but first-class work turned out. Prices always moderate.

WANTED Active men, young or middle aged, to sell Catholic Books and Goods in Australia Fortunes have been, are being, and can be made. For particulars address—Lyon, McNell & Coffee, Guelph, Ontario. Ontario.

Live at home and make more money working for us that anything else in the world. Either seg. Costly out the REE Terms were Added Burgas and Agencia. Maine

APRIL 7, 1888.

SHORT INSTRUCTIONS FOR LOV

N. Y. Freeman's Journal.

[Delivered by the Rev. James Done hoe, rector of the church of St. Thoma Aquinas, Brooklyn, N. Y.] XIII.

CONFIBMATION : ITS EFFECTS.

ONFIRMATION: ITS EFFECTS.

In Confirmation we receive the Ho
Ghost with all His gifts. These gifts ar
Wiedom, Understanding, Counsel, For
tude, Knowledge, Piety, and the Fear
the Lord. Some of these gifts are cor
municated to the soul to give it ligh
others are specially intended to act upthe will. The Holy Spirit does not cor
municate to us, as, to the Apostles, to others are specially intended to act up
the will. The Holy Spirit does not co
municate to us, as to the Apostles,
gift of tongues, or of miracles, or of p
phecy, but He bestows upon our souls;
ame interior graces, the same Seven G
He bestowed upon them. Let us try
understand these gifts. Changing
order slightly, we will begin with Kau
ledge. What is meant by this gift?
human science, which tends to make r
proud and often ruins its possessor. I
the Knowledge which the Holy Gi
communicates in Confirmation is of
greater value. It has for its object
things that concern the soul's salvai
It confirms, perfects and embellishes
faith received in Baptism. Let us c
pare these two kinds of knowledge for
moment. Ask one of our learned se
tists a few sill-important questions;
there a God?" "Have you an imm
soul?" His answer is: "I do not ke
some say yes, others no." "Did
Christ die to redeem mankind?"
there a heaven to reward the good a christ die to redeem mankind?"
there a heaven to reward the good a
hell to punish the wicked?" "I ca
tell," he replies. Poor scientists!
are indeed to be pitted, if they are
Christians. Now ask the same que
of a poor laborer. He will answ
once: "There is a God Who create
Jesus Christ redeemed me by dying c
cross, and I trust in God's mercy to
me from hell and to give me a pl
heaven after my death." Which of
two kinds of science is preferable?
one may make you talked abou
other obtains eternal happiness for
What is meant by the gift of Co
It is an interior light, which helps It is an interior light, which helps solve all our spiritual doubts, and out to us the better part which we

to choose. Human counsellors mig to St. Thomas Aquinas: Rema home; you can sanctify yourself ciently in the world, and at the sam ciently in the world, and at the sam you can preserve the ancient gli your house. The interior light Holy Ghost points out an entirely di-path. This is the gift of Counse all have our doubts from time to whenever you choose the better p in virtue of that Divine light which expeciel way the gift of the Holy Coin virtue of that Divine light which special way the gift of the Holy G. What is meant by the gift of standing? One of the things which forcibly strike any person readdlives of the saints is the sublime. in which some of them who were wholly uneducated could discour

wholly uneducated heavenly things. This they were do in virtue of that interior lig municated by the Holy Ghost, we call Understanding. Like the sur in the heavens, this interior light in the heavens, this interior light within the soul, lighting up the truths with so vivid a light that be impossible for them to spet them in other than sublime lang. The saints, who had great naturand great opportunities, such as Stine and St. Thomas of Aquin interior light given by the Howould be altogether incapable trating so deeply as they have Divine mysteries. What is Wisdom? It is a taste, a love of things. Understanding shows good God is, how worthy of our and love He is, but it is one understand this, another thing tlove Him, to give Him our hear

understand this, another thing to love Him, to give Him our heat the sweetness of loving Him loved by Him. This is the p Divine Wisdom, to teach us experience the truth of this say. Saviour: "My yoke is swee burden light." burden light."
The other three gifts, Fear,
Fortitude, have special refere
strengthening of the will by gl
energy necessary to a soldier
Fear of God and Piety so rese
other that it is difficult to deseparately. How often in the we meet the expression, fear no speaking, the Christian know except the fear of the Lord, a is the beginning of that Christ which is the end of all human had the markers in the presen which is the end of all humar hold the martyrs in the presenjudges. They do not grow sentence is pronounced; the tremble when the implements are introduced; they look caface of the executioners. The fear except the fear of not be to God. This is very well it the life of St. John Chryse emperor wished to inflict up most cruel punishment possif a council in order to devise as ment that might be specially a council in order to devise a ment that might be speciall him. "Should I deprive him perty?" he asked. "No," re his advisers; "to him this punishment, for he gives all to the poor." "Should I put by torture?" "No," replie advisers; "martyrdom is j longs for." "Well, then," raged emperor, "tell me, trevenged on this man who upbraid me?" After a long the counsellors answered know of only one way! M

the counsellors answered:
know of only one way! M
mit sin; he fears only God.'
Now, this Fear of God is
fear of man that it is, perha;
called fear. In its last analy
because it is always accomfilial sentiment. God is the father, Who is loved and olove. Can you call this fea love. Can you call this fee God is to wound the tender the soul. It is love and r It is the good son throwin the arms of the best of Fat ing upon His bosom. One tude, the gift most needed tude, the gift most needed We have now a good deal because there is too little The courage to profess or and to practice our religious enemies, and even though personal loss by doing so, our times. Confirmation that will bestow this gift.

SHORT INSTRUCTIONS FOR LOW

N. Y. Freeman's Journal.

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

CONFIRMATION : ITS EFFECTS. ONFIRMATION: ITS EFFECTS.

In Confirmation we receive the Holy Ghost with all His gifts. These gifts are: Wiedom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord. Some of these gifts are communicated to the soul to give it light; others are specially intended to act upon the will. The Holy Spirit does not communicate to us, as to the Apostles, the others are specially intended to act upon the will. The Holy Spirit does not communicate to us, as to the Apostles, the gift of tongues, or of miracles, or of prophecy, but He bestows upon our souls the same interior graces, the same Seven Gifts. He bestowed upon them. Let us try to understand these gifts. Changing the order slightly, we will begin with Know ledge. What is meant by this gift? Not human science, which tends to make men proud and often ruins its possessor. No; the Knowledge which the Holy Ghost communicates in Confirmation is of far greater value. It has for its object the things that concern the soul's salvation. It confirms, perfects and embellishes the faith received in Baptism. Let us compare these two kinds of knowledge for one moment. Ask one of our learned scientists a few all-important questions: "is there a God?" "Have you an immortal soul?" His answer is: "I do not know; some say yes, others no." "Did Jesus Christ die to redeem mankind?" "Is there a heaven to reward the good and a ball to nontal the wicked?" "I appunt there a heaven to reward the good and a hell to punish the wicked?" "I cannot heil to punish the wicked?" "I cannot tell," he replies. Poor scientists! They are indeed to be pitied, if they are not Christians. Now ask the same questions of a poor isborer. He will answer at once: "There is a God Who created me Jesus Christ redeemed me by delinger, the

once: "There is a God Who created me Jesus Christ redeemed me by dying on the cross, and I trust in God's mercy to save me from hell and to give me a place in heaven after my death." Which of these two kinds of science is preferable? The one may make you takked about, the other obtains eternal happiness for you.

What is meant by the gift of Counsel? It is an interior light, which helps us to what is meant by the girt of connect; It is an interior light, which helps us to solve all our spiritual doubts, and points out to us the better part which we ought to choose. Human counsellors might say to St. Thomas Aquinas: Remain at home; you can sanctify yourself suffi-ciently in the world, and at the same time you can preserve the ancient glory of your house. The interior light of the Holy Ghost points out an entirely different path. This is the gift of Counsel. We all have our doubts from time to time; whenever you choose the better part is in virtue of that Divine light which is in a greeigl were the off to fithe Holy Ghost.

special way the gift of the Holy Ghost.
What is meant by the gift of Understanding? One of the things which must forcibly strike any person reading the lives of the saints is the sublime manner. wholly uneducated could discourse about heavenly things. This they were able to do in virtue of that interior light communicated by the Holy Ghost, which we call Understanding. Like the sun shiving in the heavens, this interior light shines within the soul, lighting up the Divine truths with so vivid a light that it would be impossible for them to speak about them in other than sublime language.

The saints, who had great natural powers and great convention.

truths with so vivid a light that it would be impossible for them to speak about them in other than sublime language.

The saints, who had great natural powers and great opportunities, such as St. August interior light given by the Holy Ghost would be altegether incapells of penetrating so deeply as they have done the Divine mysteries. What is meant by Wisdom? It is a taste, a love for spicitual things. Understanding shows us how good God is, how worthy of our adoration and love He is, but it is one thing to understand this, another thing to actually love Him, to give Him our heart, to taste the sweetness of loving Him and being loved by Him. This is the province of Divine Wisdom; to teach us by actual experience the truth of this saying of Our Saviour: "My yoke is sweet and My burden light."

The other three gifts, Fear, Piety, and Fortitude, have special reference to the strengthening of the will by giving it the energy necessary to a soldier of Christ. Fear of God and Piety so resemble each other that it is difficult to define them separately. How oftea in the Gospel do we meet the expression, four not? Strictly epeaking, the Christian knows no fear except the fear of the Lord, and this fear is the beginning of that Christian courses which is the end of all human fear. Behold the martyrs in the presence of hostile judges. They do not grow pale when sentence is pronounced; they do not tremble when the implements of torture

is the beginning of that Christian courage which is the end of all human fear. Behold the martyrs in the presence of hostile judges. They do not grow pale when sentence is pronounced; they do not tremble when the implements of torture are introduced; they look calmly in the face of the executioners. They have no fear except the fear of not being faithful to God. This is very well illustrated in the life of St. John Chrysostom. The emperor wished to inflict upon him the most cruel punishment possible, and held a council in order to devise some punishment that might be specially painful to him. "Should I deprive him of his property?" he asked. "No," replied one of his advisers; "to him this would be no punishment, for he gives all his property to the poor." "Should I put him to death by torture?" "No," replied one of his advisers; "martyrdom is just what he longs for." "Well, then," said the enraged emperor, "tell me, how can I be revenged on this man who has dared to upbraid me?" After a long pause one of the counsellors answered: "Prince, I know of only one way! Make him commit sin; he fear of God is so unlike the fear of man that it is, perhaps, improperly

"A FOOLISH CRUSADER."

During the past week there has appeared at one of the city theatres a gentleman of the cloth of liberal education, and of somewhat peculiar reputation, who exhausted his vocabulary of epithets against the Roman Catholic church. He told fabulous stories of the gross immorality and wickedness existing within the church, and asserted that the Catholic church was strenuously endeavoring to secure control of this government. JEWISH OPINION OF FULTON.

ernment.

The gentleman in question is a Baptist minister, and that is a surprising element about his performance. The whole tenor of his lecture and of his appeals is so out of keeping with the professions, so oft repeated, of the Baptist denomination, that of all Christian sects they are the most liberal toward other creeds, that one's sensibilities are quite affected. How the Baptist church can be willing to allow this sen

toward other creeds, that one sties are quite affected. How the Baptist church can be willing to allow this sensation monomatiac to travel through the country and advertise himself and his sect so conspicuously and so unfavorably, one is at a loss to understand.

Had his utterances even the semblance of truth, his course in exposing the wrongs of which he complains could not be justified on any ground. There is, surely, no danger of any sect or religion gaining control of the government in even a single department, and if the gentleman will but confine his efforts to righting the wrongs done by his Protest ant brethren he will find plenty of occupation.

pation.

As is usually the case, this "apostle," as he calls himself, finds some opponents to his views, and among these are the Jewish people, who, sincere in their own belief, are desirous of giving all others the belief, are destrous of giving all others the inherited right to worship as they please. Even in his own denomination he has met vith opposition, and it is to be earnestly noped that his occupation of public attention will be extremely brief.—The Jewish Tidings.

Sweet Flowers. The fairest buds are often the first to wither, and the ravages of disease make havor with the beauty, as well as the strength and happiness of the fair sex. The prevalent disorders among American women are those of a most distressing description. These "weaknesses," as they are suggestively termed, insidiously sap the health, and the patient becomes pale and emaciated, the appetite grows fickle and feeble; she loses strength as the attacks increase in severity, and is in fickle and feeble; she loses strength as the attacks increase in severity, and is in despair. Their is relief for all such sufferers in Dr. Pierce's world-famed Favorite Prescription, which cures all "female complaints." Its use is followed by cessation of the "dragging-down" pains, return of appetite, and in due course, vigorous health.

How many weary broken down invalids there are to whom life is burdensome and whose prospect is sad indeed. The nervous debility and general weakness of those afflicted with lingering disease is best remedied by the invigorating and restoring properties of B, B, B.

restoring properties of B. B. B.

THE FACE WEARS A YELLOWISH HUE, pimples appear upon it, sick headaches, yertigo, morning nausea, and pains in back, side and shoulder blade, are experienced when bile enters the system and poisons the blood. Expel it from the circulation, and direct it into its natural channel, the bowels, with Northrop & Lyman's Vegetable Discovery and Great Blood Purifier, which has widely superseded mineral drugs having a dangerous reaction Indigestion, Constipation, Impurity of the Blood, and Kidney Complaints are entirely overcome by its use.

How to Save Money.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy frace to any of our readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
DR. T. A. SLOCUM, 37 Yonge St., Toronto, Ont.

Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmeles's Pills according to directions

Mrs. Celeste Coon, Syracuse, N. Y., wites: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required.

Dear Sirs, -We have used Hagyard's Yellow Oil for sore throat and colds, and always can depend on it to cure We also use it for sore shoulders on our horses. Mrs. Wm Hughey, Wilberforce P. O., Ont.

Thankful.

Some time ago being very greatly troubled with colds and coughing. I went to the drug store and got Hagysrd's Pectoral Balsam. In a short time I was well. I have found it a sure cure and am thankful that I used it, and now would not be with out it. E. A. Schaefer, Berlin, Ont.

AN EXTRAORDINARY OFFER

AN EXTRAORDINARY OFFER

TO ALL WANTING EMPLOYMENT.

We want live, energetic, agents in every county in the United States and Canada to sell a patent article of great merit, on ITS MERITS. An article having a la ge sale, paying the cover lied per cent, profit, having no competition, and on which the agent is protected in the exclusive sale by a deed given for each about every county he may secure from us with all these advantages to our agents, and the fact that i. is an article that can be sold to every houseowner, it might not be necessary to make "An extraordin-Any offers" to secure good agents at once, but we have concluded to make it to snow, not only our confidence in the merits of our invention, but in its salability by any agent that will handle it with energy. Our agents now at work are making from \$150 to \$500 a month clear, and this fact makes it safe for us to make our offer to all who are out of employment. Any agent that will give our business a thirty days' trial and fait to clear at least \$100 in this time, above ALL expenses can return all goods unsold to us and we will refund the money paid for them. No such employer of agents ever dared to know that we have agents now making more than double this amount. Our large descriptive circulars explain our offer fully, and these we wish to send to everyone out of employment who will send us three one cent stamps for postage. Send at once and secure the agency in time for the boom, and go to work on the terms named in our extraordinary off-r. Address at once.

NATIONAL NOVELTY CO.,

S14 Smithfield St., Pittsburg, Pa.

What a Time

People formerly had, trying to swallow the old-fashioned pill with its film of magnesta vainly disguising its bitterness; and what a contrast to Ayer's Pills, that have been well called "medicated s. gar-plums"—the only fear being that patients may be tempted into taking too many at a dose. But the directions are plain and should be strictly fellow. strictly followed.

J. T. Teller, M. D., of Chittenango. N. Y., expresses exactly what hundreds have written at greater length. He says: "Ayer's Cathartic Pills are highly appreciated. They are perfect in form and coating, and their effects are all that the most careful physician could desire. They have supplanted all the Pills formerly popular here, and I think it must be long before any other can be made that will at all compare with them. Those who buy your pills get full value for their money.

"Safe, pleasant, and certain in their ac of Dr. George E. Walker, of Martin ville, Virginia.

"Ayer's Pills outsell all similar preparations. The public having once used them, will have no others."—Berry, Venable & Collier, Atlanta, Ga.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicine.

Carpet and House Furnishings.

M. S. Murray & Co. has always on hand the largest and most modern stock of House Furnishings in the West, and is prepared to fit up Churches, public bund ings and private houses with Velvet prepared to fit up Churches, public build ings and private houses with Velvet Carpets, Turkey Carpets, Brussels Carpets, Tapestry Carpets, Union and Wool Carpets, Cocoa and Imperial Mattings, Nottingham Lace and Damask Curtains, Window Poles and Cornices. Oil Cloths from 1 yard to 8 yards wide. Linoleums cut to fit any size room, and any other article suitable for house furnishing. Please call and examine before purchasing. M. S. MURRAY & CO.

FITS: All Fits stopped free by Dr. Kline's Great Norve Restover. No Fits after first day's use. Marvel-ouscures. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 981 Arch 81. Phila Prince. Catarrh, Catarrhal Deafness, and Hay

by torture "" "No," replied one of his adviser; "martyrdom is just what he longs for." "We'll, then," said the enraged emperor, "tell me, how can I be revenged on this man who has dared to upbraid me ?" After a long pause one of the counsellors answered: "Prince, I know of only one way! Make him commit sin; he fears only God."

Now, this Fear of God is so unlike the fear of man that it is, perhaps, improperly called fear. In its last analysis its Piety, because it is always accompanied with a filial sentiment. God is to wound the tenderest instincts of the soul. It is love and obeyed through love. Can you call this fear? To offend God is to wound the tenderest instincts of the soul. It is love and respect united, it is the god son throwing himself into the arms of the best of Fathers, and sleeping upon His bosom. One word on Fortitude, the gift most needed in our days, We have now a good deal of fear of men, because there is too little fear of God. The courses to profess our faith openly and to practice our religion in the face of enemies, and even though we must suffer personal loss by doing so, is the need of our times. Confirmation is the sacrament that will bestow this gift.

How to Nave Money.

Always buy the best because it is the chapest in the end, and not only is Burdock Blood Blitters the best medius. How the heat metalism has the sacrament by the cheapest as it needs less to ture and cures more quickly than any the cheapest as it needs less to ture and cures more quickly than any the remedy.

Henry Clement, Almonte, writes: "For long the less than the same of the need of the soul. It is love and respect united. It is the god son throwing himself into the arms of the best of Can you call this fear? To offend the soul. It is love and respect united. It is the god son throwing himself into the arms of the best of Can you call this fear? To offend the soul. It is love and respect united. The provides of the soul is the same of the soul is the same of the heat of the soul is the sacrament of the counself

MOTICE.

the Lady Superior.

CONVENT OF OUR LADY OF LAKE Offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. 1st. Board and unition per annum, \$1.0. For further particulars apply to Mother Superior, Box 303.

BOX 303.

St. MARY'S ACADEMY, WINDSOR, Ontario — Fhis Institution is pleasant, located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches. Terms (payable per session in advance) in Canadian currency: Board and tuition in French and English, per annum, 5100; German Iree of charge; Music and use of Plano, \$40; Drawing and painting, \$15; Bed and bedding \$10; Washing, \$20; Private room, \$20 For Inther particulars address; — MOTHER SUPERIOR.

200 For inriner particulars address:
MOTHER SUPERIOR.

URSULINE ACADEMY, CHATHAM,
Ont.—Under the care of the Ursuline
Ludies. Tons institution is plea antly situated on the Great Western Railway, 50 miles
from Detroit. This spacious and commodions building has been supplied with all the
modern improvements. The hot water system of teating has been introduced with
success. The grounds are extensive, including groves, gardens, orchards, etc., etc., fat.
system of education embraces every branch
of polite and useful information, including
the French language. Plain sewing, fancy
work, emoroidery in gold and chentile, was
flowers, etc., are taught free of charge. Board
and tuition per annum, paid semi-annually
in advance, \$100, Music, Drawing, and Painting, form extra charges. For further particulars address, Mother Supexior.

A SSUMPFION COLLEGE, SANDWICH.

A SSUMPTION COLLEGE, SANDWICH,
Ont.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada mondesitio per anum. For full particulars apply to Rev. Denis O'Connor, President. 46 ly

Professional.

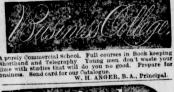
JOHN O'MEARA, BARRISTER, SOLICITOR and Notary. P. O. Box 455, Peterorough Collections promptly attended to

FRANCIS ROURK, M. D., PHYSICIAN, Surgeon, etc. Office and residence 206 Wellington Street, London. Telephone, CRAYDON & MCCANN, BARRISTERS
Solicitors, etc. Office: 78; Dundas st.
London, Canada, Private funds to loan on
real estate.
N. P. GRAYDON.
B. C. MCCANN.

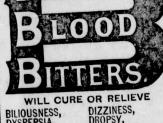
GEORGE C. DAVIS, DENTIST.
Office, Dundas Street four doors east
of Richmond. Vitalized air administered
for the painless extraction of teeth.

Meetings.

CATHOLIC MUTUAL BENEFIT ASSO-CIATION—the regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our recome, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. Martin O'MEARA, Pres., WM. CORCORAN, Sec. ST. CATHARINE'S



LOOD



BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE,

DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN,

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD. T. MILBURN & CO., Proprietors, TORONTO.

-OBJECTS OF THE-NEW YORK CATHOLIC AGENCY

The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

the regular dealers' prices, any kind of goods imported or manufactured in the United states.

The advantages and conveniences of this Agency are many, a few of which are:

Ist. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as onale it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—
2nd. No extra commissions are charged its patr ne on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual prices charged.

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

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

5th. Clergymen and Religious Institutions and the trade buying from this Agency and selling goods, entrusted to the attention or management of this Agency, wilk be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to

THOMAS D. EGAN Catholic Agency, 42 Barciay St., New York

BREADMAKER'S YEAST THE MAKES



25 lines of the finest in the market, AT OLD PRICES.

HAVING purchased the stock of Mr. C. switzer, Tobaccoulst, my friends and the public generally will find the Largest. Pluest and Freshest stock of goods in the HAVANA CIGARS

FANCY GOODS LEWIS KELLY.

SMITH BROS. Plumbers, Gas and Steam Fitters 389 Clarence street, opp. Y. M. C. A. A full supply of Plumbers' and Gas Fitters' Goods in stock. All work done on the latest sani-tary principles. Jobbing promptly attend-ed to. Telephone.

WILLIAM HINTON. UNDERTAKER, ETC. The only liouse in the city having a Children's Mourning Carriage. First-class Hearses for hire. 202 King street London. Private residence, 254 King street, London. Ontario

" MISTAKES MODERN INFIDELS.

New Bock on Christian Evidences and Complete Answer to Col. Ingersoll's "Mistakes of Moses" Highly recommend dby Cardinal Taschereau of Quebec, Archebishop Ryan, Philadelphia, and id other Catholic Archebishops and Bishops, five Protestant Bishops, many other prominent clergy, and the press, Cloth St. 25, Paper 75 cents. AGENTS WANTED Address BEV. GEO. R. NORTIGHAVES Ingersoll, Ontarie, Canada.

\$85 SOLID GOLD WATCH FREE! ONE PERSON in each locality or

ONTARIO STAINED GLASS WORKS.

Stained Glass for Churches, Public and Private Buildings Furnished in the best style and at prices low enough to bring it within the reach of all.

Works: 484 RICHMOND St. R. LEWIS.



- WORM POWDERS Are pleasant to take. Contain their own Purgative. Is a safe, sure and effectual destroyer of worms in Children or Adults.



Is a pure Full Acid Power. It contains neither alum, lime, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great success, a laing from its being intrinsically THE BEST VALUE IN THE MARKET, as well as thoroughly adapted to the wants of the kitchen, has excited envious imitations its name and appearance. Beware of such. No addition to a variations from the simple name: "COOK'S FRIEND" is genuine Trade Mark on every package.



When I say CURE I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE, I have made the disease of FITS, EPILEPSY or

FALLING SICKNESS,

Alife long study. I WARRANT my remedy to CURE the worst cases. Because others have falled is no reason for not now receiving a cure. Send at once for not reatise and a FREE BOTTLE OF MY NEALLEBLE REMEDY. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address TDr. H. G. ROOT, 37 Yonge St., Toronto, Oat.

MINNESOTA

address—P. A. McCARTHY, President, The Stevens' County Abstract & Real Estate Agency, Lock Box 146, Morris, Minn.

STRUTHERS, ANDERSON & CO WHOLESALE IMPORTERS OF STAPLE & FANCY DRY GOODS SMALL WARES, STATIONERY, JEWELRY, ETC.

C. B. LANCTOT

1664 Notre Dame Street, MONTREAL, P.Q. IMPORTER OF

ALTAR WINES OF ALL KINDS SILKS, MERINOS,

BLACK SAYS AND LINENS Largest assortment of Bronzes, Vest-ments, (Indices and Cibortums at the lowest market prices. Orders respectfully solidised.

NATIONAL LOTTERY.

The Monthly Drawings take place on the THIRD WEDNESDAY of each month.

The value of the lots that will be drawn; on WEDNESDAY the

18th Day of April, 1888, \$60,000.00.

TICKETS-First Series...... \$1.00 Second Series..... 0.25 Ask for the Catalogue and prices of the secretary, Secretary,
S. E. LEFERVRE,
MONTREAL

TRY The New Shoe Store when you are in want of Boots and shoes. My stock is all new, of the best material, and the prices are as low as any house in the trade. Remember, we have no old, shelf-worn shoddy goods that we are splitne at half price in order to get rid of them.—M. G. PAINE, first door west of Thomas Beatt e & Co's.

UNDERTAKERS.

Outside of the Undertaker's Ring Always open. R. DRISCOLL & CO. 424 Richmond-st., - London, Ont.

GENERAL DEBILITY.

All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Harkness Beef, from and Wine. We are safe is saying there is no preparation in the market which will give better results. In bottles at 50c., 75c. and \$1.00.

HARKNESS & Co, Druggists Cor. Dundas and Wellington Sts. LONDON, ONT.

MENEELY & COMPANY WEST TROY, N. Y., BELLS Pavorably known to the public since 826. Church, Chapei, School, Fire Alamid other bells; also, Chimes and Peals

McShane Bell Foundry. Finest Grade of Bells,
Colleges, Tower Clocks, etc.
Fully warranted; satisfaction guaranteed, Send for price and catalogue,
HY, McSHANE& CO., BALTIMORS,
Md., U. S., Mention this paper.

BUCKEYE BELL FOUNDRY.

Electricity, Moliere Bails & Sulphur Saline Baths URE OF ALL NERVOUS DISEASES. J. G. WILSON, LLECTROPATHIST.

320 Dundas Street. R. F. LACEY & CO'Y Manufacturers and Wholesale Dealers in Every Variety of

BOOT AND SHOE UPPERS 398 CLARENCE STREET. LONDON, ONT.

MONEY TO LOAN AT 6 P R CENT. J. BURNETT & CO Taylor's Bank, London

TO THE CLERGY The Clergy of Western Ontario will, w feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity o sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsals. We have ourselves seen the original of the certificate, and can testify or marsals. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

CHURCH PEWS and SCHOOL FURNITURE

The Bennett Furnishing Co., et London, Onl., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clerzy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to enality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Giasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland Address— BENNET FURNISHING COM'Y References: Rev. Father Bayard, Sarnia; Lennon, Brautford; Molphy, Ingersoll; Cor-coran, Parkhill, Twolby, Kingston; and Rev. Bro. Arnold, Montreal.

ST. JEROME'S COLLEGE.

BERLIN, ONT. Complete Classical, Philosophical &

For further particulars apply to REV. L. FUNCKEN, C.R., D.D.

Royal Canadian Insurance FIRE AND MARINE,

J. BURNETT, AGENT, Taylor's Bank, Richmond Street

ed in Lead-N.

. It 18

tracted

be had

ress

M

0.

ma-

onth

d and

Rae's

of the

P. O.

NIPEG, men, or mid-id Goods een, are crticulars Guelph,

G. M. B. A. Grand Council of Canada. Grand Secretary's Financial Report for quarter ending March 31st, 1888. By amount remitted Suprema Recorder...... GENERAL FUND. Ca. By Order No. 50, Dr. Hanavan... " " " 51, D J. O Connor. " " 52, Thomas Coffey. " " 53, O. K. Fraser... " 54 Dr. Hanavan... 72 50 " 55, Thomas Coffey. 86 82 Tressurer's hands.... 1277 63 RESERVE FUND. Dr. To amount reported, on 31st Dec., 1887..... To amount received during the .. 721 47 ..\$1709 54 To the members of the C. M. B. A. of Can-

ada:
BROTHERS—The following are the receipts for the Reserve Fund from each Branch in my jurisdiction from the first day of January to the first day of April,

This Reserve Fund is deposited in the Bank of Hamilton, Cayuga, Ont., in the name of the Board of Trustees of the Grand Council of Canada of the Catholic Mutual Benefit Association, and is bear ing interest at the rate of four per cent.

Yours fraternally, Sam R. Brown, Grand Sec. SAM R. BROWN, Grand Sec.
OFFICERS OF BRANCH NO. 74, MONTREAL
Organized March 14th by C. O'Brien,
Esq., C. M. B. A. Deputy.
Spiritual Adv.—Rev. Father McCarthy
President—J. C. ffey
First Vice-President—P. D. Glesson
Second Vice-President—Wm. Deegan
Press Secretary.—P. J. Sweeney

Rec. Secretary—P. J. Sweeney
Assistant Rec. Secretary—James Taylor
Financial Secretary—James Farrell
Treasurer—Denis Tansey
Marshall—John Kenny

Marshall—John Kenny
Guard—James Noonan
Trustees, William Cullen, Thomas A.
Lynch, J. G. Armstrong, Albert Damers
and J Foley.
E J. O'Brien Esq. C. M B A. Deputy,
Guelph, 'organized Branch No. 75 at
Penetanguishene on March 26th. The
following is the list of officers:
Spiritual Adviser—Rev. Theo, Laboreau
Peneddont A J. Chalma dent_A J Chalue First Vice President-D. Shanahan

First Vice President—D. Suanavan Second Vice President—Thos Harford Recording Secretary—John T. Yorrell Financial Secretary—A. M. Lemoyue Tressurer—C G. Gendron Marshall—Henry Maloney

Trustees for two years, Rev. Father Minhaa, Wm Baxter; for one year, Jas. O'Byrne, P. McDonald, J. N. Dusome.

At the regular meeting of the C. M At the regular meeting of the C. M. B. A., Branch 73, Oustic, it was proposed by Brother Synnott and seconded by Brother M. McCann, that the sum of five dollars shall be taken annually from the funds of Branch 73 and applied for the offering of a Requiem Mass for the departed souls in general of the C. M B. A. That the said Mass shall be offered at the convenience of the Spirit-ual Director of the Branch, and that all or as many of the members as can, will assist at that Mass, go to confession and communion, and offer the same for the

happy repose of their associates.

That this resolution shall be forwarded to the CATHOLIC RECORD for publication. Oustic, March 24th, 1888.

At a regular meeting of Branch No. 39, held March 19th, the following resolution was moved by Chancellor Weinert, seconded by Treasurer Schwan and unanimously adopted:

Whereas our esteemed First View

imously adopted:

Whereas our esteemed First Vice president, Bro S. Herringer, having entered into the holy bonds of matrimony, be it Resolved, That his brother members of Branch No. 39 extend to their respected brother and his estimable lady the expression of their sincere congratulations upon their assumption of the responsibili-ties of the wedded state, and also record their individual and collective wish for their lifelong happiness, coupled with

their lifelong happiness, coupled with health and prosperity.

Resolved, That this resolution be entered on the minutes of this meeting, and that copies be forwarded to the RECORD, and Monthly for publication.

On this day also our Branch received Holy Communion at the hands of the the Very Rev. Dean Laussle, their Spiritual Adviser, who, after the Gospel, made some very lucid explanations with reference to the objects and principles of the C. M. B. A. P. McARTHUR, A. P. McARTHUR, Rec. Sec., Branch 39.

THE ARCHBISHOP OF PHILADEL. PHIA ON HOME RULE.

In the course of an interview granted to a representative of the Freeman's Journal, the Archbishop of Philadelphia made some remarks upon Home Rule:

Q. It is almost unnecessary to ask your Grace whether the Americans take an interest in the Irish question?—A. Yes, the Irish question excites a general interest amongst Americans—not only amongst Irish-Americans, but amongst the entire American people. It is to a certain extent an American question. It was a question which sejtated Americans themselves once—whether they were to be governed by one central authority alone or each State manage its own affairs, except in matters of general importance affecting the whole country.

of general importance affecting the whole country.

Q. Then the spirit of Home Rule entered largely into the American Constitution?—

A. Yes, of course, all the States have Home Rule, but at the same time they are not independent. It is anti-American to be otherwise governed than by ourselves, because we know best our own affairs, and can manage them with greater wisdom. However, the States are subject to the Central Government at Weshington The Americans are strongly opposed to anything that would weaken the Central Government.

Q. In your Grace's opinion is the Central Government stronger by reason of the exercise of local legislative powers by the different States? A. Yes. And the Central

different States? A. Yes. And the Central Government in London would be stronger if Ireland had Home Rule. The real principal of Home Rule, as I understand it, is to make the Central Government as strong as possible, but to leave the different countries free, except where some great general questions are concerned.

Q. What are your Grace's opinions upon the suggestion that Home Rule would lead to separation?—A. The American States do not dream of separation from the Government at Washington and there is not a sensible person in America who thinks that there ought to be a question of separation of Ireland America who thinks that there ought to be a question of separation of Ireland from England. For though the cases are not quite parallel, they have much in common, and secession might lead to disintegration. The Americans see with satisfaction that those in England who have studied the Irish question, like Mr.

have studied the Irish question, like Mr. Gladstone, the Earl of Ripon, and Cardinal Manning, are with the Home Rule movement and do not fear separation.

Q. What do Americans think of Mr. Gladstone?—A. He is regarded as the most American of English statesmen, and beyond all comparison England's greatest public man, whose knowledge and integrity should commend him to the confidence of his countrymen. He can have no motive but love for both England and Ireland.

Q. You are speaking of the opinions of Americans in general, and not merely those of Irish decent?—A. Yes, and nearly all the American newspapers are

nearly all the American newspapers are in favor of the Irish movement. Q. Is it a fact that the United States

Q. Is it a fact that the United States has more newspapers than any other country ?—A. I believe so.
Q. How is Mr. Parnell regarded in America ?—A. There is great admiration in America for the cool judgment of Mr. Parnell, who is partly claimed as an America.

American,
Q. What would be the position of Ire-land under Home Rule?—A. The free-dom of Ireland to manage her own affairs should not be interfered with by her connection with the London Govern

connection with the London Government.

Q Then, as far as freedom to manage her own affairs is concerned, Ireland would be in quite as good a position as if she were separate?—A. She should be, Separation is a cry raised by the enemies of Ireland, and it is a cry that we should always meet by saying that we don't want it. For instance, Canada is perfectly united with England, and Canada

The dead and applying to the souls of the indulgences he was privileged to earn. He believed that his prayers had been returned by the souls he had benefited and he departed this life calmly, trusting faithfully in the mercy of God.

This was too much for the Pope's self-control; he burst into a hearty peal of laughter, then said: "It was not nice in your sister to call you names, to be sure, but you ought not to have bitten her, you know."

"Of course not!" exclaimed Claude, with delightful agreement, "for you see factly united with England, and Canada

This was too much for the Pope's self-control; he burst into a hearty peal of laughter, then said: "It was not nice in your sister to call you names, to be sure, but you ought not to have bitten her, you know."

"Of course not!" exclaimed Claude, with delightful agreement, "for you see

fectly united with England, and Canada is free. I think with Grattan, that separation is impracticable.

Q What is the opinion as to the probability of Home Rule?—A. Americans think that Home Rule is only a question of time. The sense of the world is in favour of it. There can be no question about it, that so long as the Irish Parliamentary party keep together they will have sympathy and support from the Irish American element in the United States and from numbers of Americans, because they are sympa absolutely King, that neither money, time, Americans, because they are sympa thetic with all nations struggling for

ational freedom. Q. Is there any anti-Irish feeling in America?—A. Well, we hear sometimes of what is called Anglomania taking that form, but it is very insignificant. The argument in favour of Home Rule is not merely an a priori one. The system in principle has succeeded in the United States, and that is the best argument in favor of its adoption here.

Special to the CATHOLIC RECORD. Holy Week in Ingersoll,

The services of Holy Week were zelebrated in Ingersoll with more than usual solemnity this year. On Holy Thursday High Mass was celebrated by Rev. Joseph P. Molphy, and an appropriate sermon was delivered by Rev. G. R. Northgraves, editor of the Catholic Record, on the Relations between the Blessed Eucharist and the Passion of our Blessed Lord.

Blessed Sacrament olic spirit.

the Passion of our Lord was delivered by Rev. Father Northgraves.

On Easter Sunday High Mass was celebrated by Rev. G. R. Northgraves, An eloquent and appropriate sermon was delivered by Rev. Joseph P. M. Jhpy. At Vespers the Rev. Father Northgraves delivered an impressive and convincing discourse on the certainty of Christ's resurrection. The music at mass and vespers was very fine, under the leadership of Mrs. Molnnis, organist of the church of the Sacred Heart. Over four hundred persons of the congregation received their Rester Communion during the week.

Would not let his family live for a week; and, in the meantime, thousands of believing people are spending money to make their dwellings more comfortable, their firesides brighter, their sleeping rooms more cosy, and their parlours more pleas ant.

The linen of the altar, if it is at least clean, is too often rough, worn, crumpled, or discoloured; and yet there are hundreds of good Catholics who sit down night after night to a well appointed dinnertable, with lights and flowers, silver and summit be sold in compression with the meantime, thousands of believing people are spending money to make their dwellings more comfortable, their firesides brighter, their sleeping rooms more cosy, and their parlours more pleas ant.

The linen of the altar, if it is at least clean, is too often rough, worn, crumpled, or discoloured; and yet there are hundreds of good Catholics who sit down night after night to a well appointed dinnertable, with lights and flowers, silver and summit be sold in compression with the meantime, thousands of believe, and, in the meantime, thousands of bel

ANGELS CALL A PRIEST.

THE SISGULAR PAVOR GRANTED A PIOU

The Cathotic News learns that at the last weekly meeting of the St. Vincent de Paul Conference, attached to the church of St. Charles Borromeo, Brooklyn, an incident of strange interest was related by Mr. Charles A. Hoyt, a gentleman well known in the City of Churches by his deeds of charity and many kindly ways. He attends the meetings of this conference regularly, and usually relates some story of an edifying or instructive nature.

he had been engaged. "Come in," said Father Walter; but no response was made.

Fancying that he had made a mistake, he resumed his work only to be again distracted by the timorous knock. "Come in," he said again; but the door did not open, nor was he answered. He never lifted his head from his work, expecting that whoever it was would make his or her presence felt when close to the table where he was seated. But again the knock came the third time, and the good priest started to the door.

Father Walter is a practical man, not in the least imaginative, and he knew that there must be someone at the door. He opened it and was surprised to see two little girls standing right before him. "What is it you want, children?" asked the priest, quite forgetting to inquire how they came into the house without their progress being barred by the party whose duty it was to attend the door. They answered that their father was dying, that he needed the last ascraments and that the presence of Father Walter was required. They told him the building wherein the sick man lay, and, in his haste to reach him, Father Walter forgot to ask the name.

He made his way to the building and

to ask the name.

He made his way to the building and found the dying man on a mattrees on the floor, with no friends near to smooth

the floor, with no friends near to smooth by their presence his passage to the grave. After attending to the spiritual wants of the man the good priest began to make inquiries about his temporal affairs.

"Why did you not send around to me earlier?" asked Father Walter.

"Because I am alone and had no one to send. I am glad you came this way."

"But," said Father Walter, "two children, saying you were their father, came to me."

to me."
"My two children are in heaven," was the reply.

Father Walter described the children

Father Walter described the children and the dying man recognized the description as that of his girls in life. He then understood the remarkable favor shown him and exclaimed: "They were my angel children, thanks be to the Lord."

The dying man, whose name was not mentioned by Mr. Hoyt, ascribed the grace with which his last moments were blessed by God to his regular practice of praying for the dead and applying to the souls in purgatory many of the indulgences he was privileged to earn. He believed that his prayers had been returned by the souls he had benefited and he departed this life calmly, trusting faithfully in the mercy of God.

ALL I HAVE IS THINE

wherever the faith is yet simple and in-corrupt, we find that the Most Holy is so absolutely King, that neither money, time, labour, nor personal service, can ever be sufficiently lavished upon Him

This is undoubtedly the Catholic ideal. First, as regards money. The ideal is, that the Blessed Sacrament has a right to that the Blessed Sacrament has a right to our means, just as if He were part of our household: not to say more than this. If the rich man's drawing room is sumptu-ously furnished, and the Tabernacle is poor and plain, it must be wrong. If ladies dress expensively, while the priest says Mass in a worn and stained chasuble, how will they ensure for its before party how will they answer for it before our Lord? In households, where there is little superfluity, but where small economies are possible, the first charge must surely be for the altar and the nouse of

High Mass was celebrated by Rev. Joseph P. Molphy, and an appropriate sermon was delivered by Rev. G. R. Northgraves, editor of the Cathodic Record on the Relations between the Blessed Eucharist and the Passion of our Blessed Lord.

The procession of the Blessed Sacrament took place to a beautiful and devotional repository, which was prepared by the ladies of the congregation, and which by its elegance reflected great credit on those who assisted in its decoration. On Friday the mass of the presanctified was sung by Rev. Father Northgraves, assisted by Rev. Father Traher, P. P., of Samcoe, as deacon and sub deacon. The sermon on the Passion of our Lord was delivered by Rev. Father Northgraves.

cruets are, perhaps, which minister to the Sacrifice; how miserable the very chalice which holds the Precious Blood, in comparison with the ornaments of their own sideboard?

It is no wonder if the unbeliever finds, in so cold a faith as this, slight evidence indeed, of the Real Presence of Jesua.

—Messenger of the Sacred Heart.

NOTES FROM LACHINE, QUE.

ways. He attends the meetings of this conference regularly, and usually relates some story of an edifying or instructive nature.

On the occasion referred to, he said that he was about to relate an incident truthful in every circumstance, that had a moral not lightly to be set aside. He said that, in a letter received some days previously from a friend in Washington, there was conveyed to him news such as is met with only once in a lifetime.

The address of Mr. Hoyt was a history of a remarkable and miraculous case. It appears, according to his correspondent, that Rev. Jacob A. Walter, pastor of St. Patrick's church, Washington, D. C., was seated in his study one evening, a short time ago, when a gentle knock at the door roused him from the duties in which he had been engaged. "Come in," said Father Walter; but no response was made.

Fancying that he had made a mistake, he resumed his work only to be again distracted by the timorous knock. "Come in," he said again; but the door did not open, nor was he answered. He never

The population is about 3000 and is

The population is about 3000 and is constantly increasing since the Dominion Bridge Co. and Canada Barb Wire Fence Co. located here.

The village is provided with two post offices, one called Lachine Locks. There are also three railway stations, one at the upper end of the town, another near the church called Convent station, and the third near the Bridge works, called Dominion Station. The G. T. R. run twelve trains daily each way between Montreal and Lachine, stopping at St. Cunegonde, St. Hanri, Cote St. Paul, Rockfield (Blue Bonnets), and the three stations of the village. Jer. C.

A Boy's Confession to Leo XIII.

A friend of mine lately had a private audience of the Holy Father, writes a Rome correspondent to the San Fran-cisco Chronicle. He took his son with cisco Chronicle. He took his son with him—a most intelligent, original little fellow of five years of age. Leo XIII. is very fond of children. He is a distant, cool reserved man to grown-up persons, but delightfully accessible and kind to little folks. Claude, my friend's son, was soon mounted on the Holy Father's knee, perfectly at ease, with all the divine unconsciousness of children; moreover, he is accustomed to clericals. His best play-fellows out of the nursery are a certain learned distinguished Thom-

His best play-fellows out of the nursery sre a certain learned distinguished Thomist Dominican and a scholarly Benedictine Father. So Claude played with the Pope's cross, and listened, half comprehendingly, to the conversation on the difficulties and responsibilities of parents, and the predisposition to good or evil of children. The Pope looked tenderly down on dear little Claude, and said:

"I hope you are always a good boy?" Claude flushed red up to his very blonde temples, but answered bold as a lion, "On, no! I bit Marie yesterday."

"What!" cried the Pope, "bit whom?"

"Marie, my sister," said Claude. "She called me a little pig, and I bit her hard on the arm."

g nor a dog." Again his Holiness went off into another good laugh. The boy's naive courage and frankness were delicious and the Pope had the true heart to enjoy it.

Catholic Columbian.

Catholic Columbian.

Meetings of Protestant ministers are beginning to be called and held in various places, with the object—commendable in itself—of endeavoring to effect a Christian Union. Sometimes as was the case, last week at Wilkinsburg, a suburb of Pittsburg, Pa,—the "Romanist clergyman is invited, but in that instance he declined to attend We decline on principle. When these meetings are held, it is with the expectation that each minister will be prepared to concede something,—to trade away some portion of what they had always clung to as truth, that this union might be brought about. Catholics, holding the truth as it first came to the Church from the lips of Christ, and in its entirety, which is not to be changed, and being its regularly appointed guardians, can conwhich is not to be changed, and oblig its regularly appointed guardians, can con cede or yield nothing. They cannot betray what they were appointed to pre-serve and defend.



NEW AND TIMELY BOOKS.

OMPLETE ASCETICAL WORKS OF ST ALPH NSUS DE LIGOURI VOL IX Victories of the Martyrs; or. The Lives of the Most Celebrated Martyrs of the Church net, 312

SIX SERMONS ON DEVOTION TO THE SACKED HEART. From the German of they Dr. E. Blarbaum, by Miss Ella McMahon. 16 no. cloth. 60 ots.

INSTRUCTIONS ON THE COMMAND-MENTS Of GOD and the Sacraments of the Church. Translated from the Italian of St. Alphonsus de Ligouri. Edited by Rev. Eugene Grimm, C SS. B. 32mo. cloth. 50 cents. Marcquette, 35 cents. LITFLE MONTH OF MAY. By the author of "Golden Sands" Translated from the French by Miss Ells McMahon. 32mo, maroquette, gilt side, 25 cts.

CONTH OF MAY. Translated from the Freuch of Father Debussi, S.J., by Miss Ella McMahon, and revised by a Member of the Society of Jesus. 24mo, cloth, 50c.

MY FIRST COMMUNION: The Happiest Day of My Life. A Preparation and Re-membrance for First Communicants, Translated from the German of Rev. J. N. Buohmann, O.S. S., by Rev. Richard Brea-nan, LL D 18mo, cloth, elegant. With a finely executed Chromo-Frontispiece, and many full page and other illustrations, 75c

BENZIGER BROTHERS

Printers to the Holy Apostolic Bes. MANUPACTURERS AND IMPORTERS OF VESTMENTS & CHURCH ORNAMENTS New York, Cincinnati and Chicago.

NEW BOOKS

VICTORIES OF THE MARTYRS, By St. VICTORIES OF THE MARTYRS. By St. Alphonsus Ligouri. Translated by Rev. E. Grimm. C. SS. R. Nett. . . . \$1.25
THE CHURCH AND THE AGE. An exposition of the Catholic Church, in virus of the needs and aspirations of the present age. By Very Rev. J. F. Hecker, 1.50
SCIENCE AND RELIGION. Lectures on the reasonableness of Christianity and the shallowness of unbelief. By The Most Rev. R. B. Vaughab. . . . 1.00
A. TREATISE OF PRAYER, and of the fruits and manner of prayer. By the Biessed John Fisher. . . . 99
THE LITTLE FLOWERS OF ST. FRANCIS OF ASSISI.

UIS OF ASSISI. 1.60
RWADINGS WITH THE SAINTS. Compiled from their writings for the use of Priests, Religious and Christians in the world. 1.00
SPIRITUAL RETREATS. Notes of Meditations and Considerations. By The Most

By Father Joseph de Galliffet 90
THE INCARNATE WORD AND THE DE.
VOTION TO THE SACRED HEART. By
Rev. G. Fickell, S. J. 60
REQUESCANT, a little book of Anniversaries arranged for the daily use of those
who love to remember the faithful departed. 125 THE NAMES OF THE EUCHARIST. By THE BLESSED WILL KNOW EACH OTHER IN HEAVEN. By L'Abbe Eige Merie, D.D. Nett. CHRISTIAN MAXIMS OF THE CURE D'ARS. MOY O'BRIEN. A tale of Irish Life. By E. S. Thompson. E. S. Thompson. 1.75
IRISH FOEFIC GEMS, from Mangan
Moore & riffic. 60

Moore & riffio.

THE COURT OF BATH CROGHAN; or Dead but not Forgotten. By M. L. O'Byrne . 1.75

All the latest publications received as soon as issued.

D. & J. SADI IER & CO.

CATHOLIC PUBLISHERS, 115 Church St. | 1669 Notre Dame St. TORONTO. | MONTREAL.

NEW SPRING OVERCOAT-INGS.

NEW SPRING PANTINGS. NEW SPRING SUITINGS.

PETHICK & M'DONALD 393 Richmond St.

LAW PRACTICE FOR SALE. A CATHOLIC BARRISTER, WITH A large business, practising for last six years at populous county seat in central ontario, desires to dispose of his practice, satisfactory reasons given. Excellent chance



NOTICE TO CONTRACTORS.

Sealed Tenders, addressed to the under signed, and endorsed, "Tender for Carpentry, joiner, and other Works, &c., of Parliament Buildings," will be received at this Department until twelve of the clock, noon, on Tuesday, the NEVENTERNTH DAY OF APRIL next, for the carpentry and joiner, roofing, slating, iron wo kin roof construction, etc., painting and glazing, labor and materials and other works, etc., in connection, etc., painting and glazing, labor and materials and other works, etc., in connection, etc., painting and glazing, labor and materials and this Department, and persons tendering are specially notified that they will not be entitled to have their tenders considered unless the same are made ou and in compilance with these printed forms, signed with the actual signature of every person tendering (including each member of the firm), foilowed by his postoffice address, and with all blanks in the forms properly filled up.

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

For the due fulfilment of the contract, satisfactory security will be required on real estate, or by the deposit of money, public or municipal securities or bank stocks, to the amount of five per cent, the amount of the accepted reque accompanying the tender will be

become payable under the contract, of which five per cent., the amount of the accepted cheque accompanying the tender will be considered a part.

To each tender must be attached the actual signature of at least two responsible and solvent persons, residents of Ontario, willing to become sureties for the carrying out of these conditions, and the due fuffilment and performance of the contract in all particulars.

REAL PALMS For Palm Sunday

AND PASCHAL CANDLES

Paschal Candles of the best material and finest workmanship, from 2 to 25 lbs. each. Write for quotations, if our circular is not

I. & C. J. BRENNAN, HAMILTON. ONT.

BUILDERS' HARDWARE. Glass, Paints, Oils, etc., at bottom prices. Barb Wire and Buck Thorn Fencing. Nos 11 and 12 Annealed Wire and But-on's Pliers for Russel's Patent Fence.

118 Dundas Street, Londo PAY YOUR Water Rates

JAS. REID & CO.

BEFORE THE 15th INSTANT, nd save 20 per cent. discount. P. J. BURKE,

SECRETARE. FULCHER'S

'TALLY HO" LIVERY. First-class turn-outs for Driving or Riding. Also Covered and Open Busses. The finest stable in London for boarding horses. Telephone 678.

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



CONCORDIA VINEYARDS SANDWICH. - ONT.

ERNEST GIRARDOT&CO PURE NATIVE WINES.

PURE NATIVE WINES.

Altar Wine as specialty. Only Native Altar wine used and recommended by His Eminence Cardinal Tacherrau. Specially recommended and used by Rt. kev. Archbishop Lynch and Bishop Waish.

We also make the best Native Claret in the market.

Send for prices and circular.

London, Sept 13th, 1887.

The Messrs. Ernest Girardet & Co., of Sandwich, being good practical Catholics, we are satisfied their word may be relied on, and that the wine they sell for use in the Holy sacrifice of the Mass is pure and unadulerated. We, there force, by these presents recommend it for altar use to the clergy of our diocese.

INTERNATIONAL NONSUCH

ZD

2

STOVE POLISH, Stoves, Stove Pipes, and Sheet Iron. No Rust! No Dust! Easiest, Best & Mest Durable Polish in the Market. very Bottle Warra OR SALE EVERYWHERE

with tove HO NO

New Spring Dry Goods received at J. J. GIBBONS'. New Spring Bress Materials. New Mourning Dress Goods. New Cottons, Shirtings, Embroideries.

OPIUM MORPHINE HABIT OUREDIN 10 ot 20 days. No pay tull cured, DR. J. STEPHENS, Lebenon Ohio. SECOND EDITION READY -OF THE GREAT-

PARNELL PICTURE! IN 16 OIL COLORS.

(Copyrighted.)
"It should be in every Irish home." An excellent likeness, giving as it does he habitual expression of the Irish leader. -Michael Davitt.

It is difficult to discern any difference be-tween it and an oil painting, All admirers of Mr. Parnell will doubtless be glad to possess one.—Montreal Post. Size 20x24. Mailed on receipt of \$1.00. CALLAHAN & CO, Publishers,

215 Fortification St., Montreal. TEACHER WANTED.

TEACHER, FEMALE CATHOLIC. 2ND or 3rd class certificate. Wented for the middle (2nd) division of the Public School, Penetanguishene Knowledge of French desirable, but not indispensible. Apply, stating qualifications, experience, references, salary expected, etc. till Dec. 20th, to Rev. Th. F. Laboureau, Penetanguishene.

and performance of the contract of the specifications can be interested opies of the specifications can be obtained on application at the Department.

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

C. F. FRASER.

Commissioner, do.

Department of Public Works for Ontario.

Tobourto, Mth March, 1888.

495-2w

VOLUME

NICHOLAS W GLOVES, UND AND 8

THE BEST GOODS 118 DUNDA

NEAR T

Up to St. Patrick's sa A band of lowly orp And knelt them down Before the Blessed

Their baby hands wer Their baby eyes wer Their baby lips petitic Unto the Blessed S While sorrow to each
A pathos, sweet and
"Dear God our benef
They asked the Ble

"Dear God our benefit The prayer to heav Upon the wings of an Who guard the Ble

There they remained Their minds upon

Until the Angelus rat Above the Blessed And God in heaven to A willing ear in me And granted them the Through Christ, the

"When Mr. Edward tive Irish gentleman orous benefactor to the met with an accident threatened him with little orophans of St. free will, spent a wh. Blessed Bacrament, the heartfelt request. Mr. Murphy." It was the row of baby figurearnest, as they sat their single prayer, twas mercifully please answer.

Written for the HOW A SCHOOL A CAT The English ref the outraged inno hand hath offended Protestant martyr

thon, Zwingle, Calvother worthies of the

with impunity the the Catholics; but sealed his faith w whom no one be-flaming picture reformer burning was Cranmer. T Martyrs," gave hir ticulars of his life practically a comm clesiastic, a diss treasonable subjective of Hallam's necessary to know only a few extract favor by serving I affair of his first d On a the king. On a pronounced it pretense, if possous, he dissolve Cleves. He attac well, while the flourished. He v ead without a royal favor turned vards and forwar in condemning to denied the doc that the doctrine however, not at a The authority of The authority of gray hairs was the disgust with and virtuous chil... Equally religious obligation of Somersot, and thumberland.

> out even the for ready instrumen his destroyer 1 Cranmer in his course of the su hewn half as when Edward aved the count that it ever und his martyrdom everything. It much ignoranc subject. The f a man who choo more a marytr solely because in never retracted found he had If Mary had a suspect that he and received and that he wo

to put his own b

by another apoing men better
Hailam says
no less tha
between his