Every species of obstacle l

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BISHOP BALDWIN'

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The Catholic Mecorb Published Weekly at 486 Richmond Street, London, Ontario. REV. John F. Coffey, Editor. Thos. Coffey, Publisher & Proprietor.

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Approved by the Bishop of London, and secommended by the Bishops of Ottawa, (ingston, and Peterboro, and leading Catholic Clergyme n throughout the Dominion. All correspondence addressed to the Publisher will receive prompt attention.

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Catholic Record LONDON, SATURDAY, JUNE 21, 1884.

THE BELGIAN ELECTIONS.

The Advertiser, in its issue of the 20th

inst., informs us that "occasionally in the onward march of civil and religious liberty there will be a temporary reaction, and for a short space a nation will allow itself to be turned back wards towards the past. All countries have this experience, but it is more especially the case with European peoples who are but slowly emancipating themselves from the traditions of the past." The Advertiser terms such an eventuality in the "onward march of civil and religious liberty" a general law. We cannot look upon it in this light. It is merely accidental, and an accident is not law. Nor from accidents can general conclusions be drawn. We agree with our respected contemporary that such accidents do occur, and particularly among the European peoples. We have in mind at this very moment certain European countries where such a reaction as that spoken of in the Advertiser has taken place. We need but mention Prussia, where a few years ago a systematic persecution of the Catholics was entered on by the state, and the public weal injured by its relentless enforcement. We might also mention France, where an infidel minority, havingtemporary control of the legislation and government of the country, has inaugurated a most odious persecution of the Catholic Church. This, too, in violation of public faith and of most solemn obligations. The Advertiser makes no mention of these countries, but is unhappy enough to drag in the case of Belgium as illustrative of a temporary reaction in the onward march of civil and religious liberty. We are forced to the conclusion that our contemporary's view of civil and religious liberty differs widely from our own. Our view of that liberty is that every man should be free to believe and practice that which is right, and that the State has no right to interfere between God and the human conscience. Our contemporary's view, as shown by his ill-chosen illustration, is something quite different. He evidently thinks the state has this right, which we deny, and that government may at times justly intervene to prevent men from practicing that which they believe. Speaking of the Belgian elections, the Advertiser says: "There is no state church in Belgium, and religious liberty is guaranteed by the constitution." Very true. But then our city contemporary, with a naive disregard of logic and sound sense, complacently adds : education should be undenominational." To this proposition we give a positive

The very reverse would, in fact, be the truth. To banish religion from schools is a clear invasion of liberty of conscience. as far as Catholics in any country are concerned, and as far as Belgium is concerned a violation also of the constitution. The very existence of Belgium as a separate independent state is due to the desire on the part of its Catholic population to enjoy the fullest freedom of conscience. And had the founders of this state, and the framers of its constitution foreseen the violations of its provision since made, its provisions in regard of the rights of Catholics had been more stringently laid down and emphasized. The population of Belgium is almost exclusively Catholic. The non-Catholic minority is made up of Protestants, Jews, infidels and freemasons. The latter are the most numerous, best organized and most aggressive, and have the co-operation and sympathy of all the other fractions of the minority. The Catholic majority has with the provisions of the constitution guaranteeing the non-Catholic portion of the population the fullest freedom of conscience. The minority, however, has been for fifty years intent upon subjecting the majority to its own views, especially in the matter of education. Rightly did the radical leaders conclude that to destroy the reign of Catholicism in Belgium they should commence with the school room and banish religion therefrom. When it is understood that apart from a dren of Catholic parents and by none

minority brought about the secularization of the intermediate schools, and have ever since had their eye on the secularization of the primary schools also. The Advertiser appears horror-stricken at the idea that until 1879 the clergy of a Catholic country had control of the schools frequented by children of their own communion. The clerical control extended to the teaching of catechism, the selection of text books and the management of the course of study. Nothing extraordinary in this, would any fair-minded man say. Nothing unwarranted by the constitution nothing that freedom of conscience, as unerstood by Catholics, demands.

Continues the Advertiser : "In 1879 the Liberal Government revised the education laws, and placed the primary schools on the same comparative-ly secular basis as the intermediate schools. primary schools on the same comparative ysecular basis as the intermediate schools. Religious instruction was not prohibited, but was restricted to certain hours, and the clergy were allowed no privileges or powers except that of teaching their catechism. Against this change strong opposition was aroused, and the people were appealed to by their political opponents and by their clergy with the cry not unknown in our own country, of a godless education. The Ministry, they were told, was becoming atheistic and wicked, denying their God and banishing religion from the schools. The effect of the agitation has been the defeat of the government. And yet, though there is an arrest of progress in civil and religious liberty in Belgium, it is questionable if it will be more than temporary. It is hard to recede from a temporary. It is hard to recede from a position once taken. A people who have once enjoyed liberty can never forget it, and though they may turn their back upon it for a time under the influence of skilful agitators, and because of appeals to their passions and prejudices, yet sober second thought brings them back again into the right course, and establishes them more firmly in the paths of progress."

Religious instruction was, the Advertiser to the contrary notwithstanding practically prohibited by the revised edu cation laws passed by the so-called Liberal Government. Religious embleme were removed from the schools infidel teachers in many cases appointed, and text-books notoriously anti-Catholic selected for the use of the oupils. Never was a profounder feeling of ndignation aroused in any country than when this iniquitous system of godless education was forced on a Catholic nation The clergy did their duty nobly in denouncing the evils of godlessness in the school-room. Every charge of irreligion and of atheism brought by them against minis ters they proved, and the course of public affairs under the charge of these ministers amply attests the truth of the charges. So deeply moved were the masses by the conduct of this so-called Libera government that in the city of Brussels itself, where the radicals have been dominant for forty years, the Catholic party was overwhelmingly triumphant, and two ministers fell among the slain. Our city contemporary alludes to the cry of godless education in this country. Who has now most to say of godlessness in schools? Let Anglican Sypods and Presbyterian assemblies answer. The Belgian "Liberals' sought to befool the people by false cries of equality, progress and liberty. But being unmasked, and their rank hypocrisy laid bare, the people drove them from office. Progress is not, we may assure the Advertiser, synonymous with injustice, liberty with persecution for conscience' sake, nor equality with intolerance. The Belgians have made a decided step in have repudiate tice, reprobated tyranny, and punished

REMARKABLE CONVERSIONS.

The South Boston Tribune some time ago published an article giving the name. of celebrated Americans who, abandoning Protestantism, joined the Church Catho lic. Among them the Boston journa reckons several ecclesiastics of eminence amongst others the late Archbishop Bayley of Baltimore, the late Archbishor Wood of Philadelphia, and the late Bishop Rosecrans of Columbus; Mgr. George H. Doane, V. G., Newark; Mgr. T. H. Preston, V. G., New York ; Father Clark, S. J ex-brigadier-general of the United State Army ; Rev. F. M. Craft, S. J., of Lovols College, Baltimore; Rev. James Kent Stone, C. P., formerly president of Hobar and Kenyon College, Ohio; Father Hud son, editor of the well-known periodical Ave Maria : Father Hecker, founder o the Congregation of St. Paul, the Apostle and one of the most celebrated of living litterateurs: Dr. Xavier Donald McLeod never, as far as we are aware, interfered author of a work on devotion to the Blessed Virgin Mary in North America Rev. Clarence A. Walworth, author of the "Gentle Skeptic"; the late Father Haskins, founder of the Home of the Angel Guardian, Boston; and Dr. Levi Stillman Joes, formerly Protestant bishop of North Carolina. In American political and journalistic life the Church has also had her converts. Amongst others Hon. Thomas Ewing, for some time Secretary of the Treasury ; Howard Haine Caldwell, South Carolina few, and nearly all these to be found in and son of Chancellor Caldwell ; General cities and towns only, all the schools of Jones of Columbia, S. C. ; James Macthe kingdom are frequented by the chil- Master, the veteran editor of our esteemed contemporary the N. Y. Freeman's others, one may easily perceive that no Journal, and Dr. Albert Myers, sub-editor such measure could be undertaken with. of the Boston Pilot. Perhaps the most disout causing dissatisfaction and discontent. tinguished of American converts was the More than thirty years ago the radical late Dr. Brownson, a man of unequalled

mental vitality and prodigious genius. Among the ladies of note who have joined the Church in America are counted Mrs. Judge Terny, nee Miss Sarah M. Brownon, Miss Frances C. Fishe, Christian Reid, Mrs. St. John Eckel, Miss Mary Longfellow, the widow of ex-President Tyler, and many others.

The list given by the Tribune conveys very inadequate idea of the conquests made by the Church amongst the American people of all classes. Within the last twenty years there has been so general an effacement of the ancient and deeply rooted prejudices which prevented the growth of the Church in the United States that the Church may confidently look forward to an era of extraordinary progress in the adjoining republic.

THE APOSTATE'S PUNISHMENT.

The following is an excerpt from the olumns of the True Witness: The Toronto World says it would like

know:—
"If Father Chiniqui is really a humbug. If French evangelization isn't a fraud, Or rather a waste of good money for a

poor result."

Our esteemed contemporary need not have the slightest doubt on any of the have the singulest doubt on any of the three points. The ex-priest is a real humbug, and nobody knows it better than himself. French evangelization is a pure fraud. It is throwing good money to the

Plain, solid, incontrovertible truth, very word of it. A more arrant humbug than an ex-priest it would be impossible to find, and of all ex-priests, expriest Chiniquy is the most transparent of humbugs. He professes great solicitude and anxiety for the spiritual welfare of the French Canadian people. But these latter will have none of him. No man so oathed and despised by his countrymen as this unfortunate creature, no man whose career excites such feeling pity and contempt as this wretched priest. If Presbyterians have any confidence in this man, they make a sad mistake; if they have any real desire to induce the French Canadians to become Presbyterians they select a very unfortunate representative of their views. One in fact more powerless and uninfluential it were impossible to find. L'Electeur, speaking of his late visit to Quebec and of the attack there made on nim by the people he came to "evangelize," describes his oratory in the language of which he once had such command, as heavy, embarrassed, and scattered. Of the Chiniquy of former days, says our Quebec contemporary, there is nothing left; his very organ of speech now fails him, and it is impossible to listen to him without tiring. In abandoning the faith of his fathers, says the same journal, the faith to which he owed his every inspiration, he lost all, and one can see nothing in his present efforts but the production of a brain either enfeebled by age or radically diseased. During the discourse ar attack was made on the church, and at the close of the service, which was held in the small French Protestant temple of Quebec, the wretched apostate had great difficulty in escaping the fury of the indigwith that journal that the best way to tailed, and there will be none of those treat such impostors is with the silence of privileges of society which render life tolpity. When left to himself, to the erable and beneficent. lence and solitude of his own conscience. the apostate must feel the enormity of his crime. We fear, however, that the day has long since gone by when poor Chini-

quy could lay any claim to a conscience. AN EFISODE.

We were not invited to send a repre entative to the Synod of Huron, and therefore had to depend on the daily press for the report of its proceedings. These proceedings we did not, we regret to confess, follow with any great interest. An occasional glance, however, at the reports in the Free Press and Advertiser afforded us not a little amusement. One item in the Free Press report of a debate. having reference to clerical stipends, is particularly refreshing :

"Rev. T. O'Connell made a successful "Rev. T. O'Connell made a successful humorous speech in which he advocated the raising instead of lowering the stipends of the clergy. He said the scale of stipends proposed in the canon looked like the thin edge of the Popery wedge, as they would certainly lead to the celibacy of the clergy." (Laughter.)

Popery can bear with and survive Mr. O'Connell's sneers, and as for celibacy we may remind the rev. gentleman that matrimony is not, in practice, such an unmixed good that he or any one else can afford to scoff at celibacy. Later on the same day Mr. O'Connell got himself into trouble and had to be sat upon by Mr. Dymond. At least so reports the Free Press: "A motion regarding the Hellmuth Ladies College introduced by Rev. Wm. Gemley was objected to by Mr. Dymond as out of order and out of the province of the Synod. Mr. Dymond made a sarcastic reference to the previous speech of Rev. Mr. O'Connell, the seconder of the motion, and was accused of being sharp by that gentleman. He replied by calling Mr. O'Connell to order, and stated that he knew better than to make

himself ridiculous."

The cross-firing provoked considerable amusement. The Synod is not now in session.

IRELAND IN AMERICA.

The Ireland of America is making her voice heard in the assertion of claims and he statement of principles that grate on the ears of the persecutors of the Ireland beyond the seas. The Irish National League of America has since its organization done very great and signal service to the cause of Irish independence, and to the maintenance of the sovereign rights of American citizenship. That body drew timely attention to Britain's cruel policy of deporting Irish paupers to America, to leave them a burden on a people already overtaxed in saving Ireland from the famine and want of which Britain was and is respon-On Wednesday, the 18th inst., HisLord sible. It demanded, in terms respectful ship the Bishop of London left for Windbut energetic, the intervention of the sor, and on Thursday morning, at 10:30, national government to save America from such an outrage. This demand was seconded, supported, emphasized by the people of the United States at large. The government, seeing its justice, at once took action, and England has since had to provide for her own paupers or send them to Canada. But this is not the only service rendered by the League to Ireland and to America. At the late national republican convention in Chicago the Council of the League presented an address to the committee on resolutions on the subject of absentee landlordism in America, which is one of the ablest state papers we have ever read. We are regretfully unable to cite at any length from this valued paper. The address traces the history of the establishment of the cursed system in some of the Western States of the union, a system by which, says the council, the riches of American soil and the results of the hardy labor of our citizens are to be drained out of the country to swell the fortunes of hereditary foreign monopolists who hate republican institutions, and despise American laws, and who, by the connivance of the beneficiaries of mistaken generosity, Mary's Academy, Windsor, and on Wedare in legal possession of at least 20,000, nesday at the Ursuline Convent, Chat. 000 acres of American soil. The address ham, at both of which His Lordship then proceeds to show that the enormous drain of money which these absentees will annually draw from the heritage acquired by the pioneers of American civilization and independence is not the sole evil attendant upon it. Any land monopoly, whether native or foreign, is repugnant to American institutions, but the foreign monopoly is, of course, by far the more objectionable, since those national influences which affect our progress cannot be exercized upon absentees. It is clearly pointed out that the growth of democratic civilization requires that manufactures shall spring up around the camps of agriculture, and that the artisan shall pres forward with the farmer, the miner, and the herdsman. If to absentee landlords be surrendered immense tracts of thousands and tens of thousands of acres, America shall speedily have areas greater than many European countries under tillage or grass, to the exclusion of settlers, manufactures, schools and churches Those citizens who pre-empt in the tracts contiguous to these monopolies will b deprived indefinitely of convenient access nant populace. We concur in L'Electeur's to markets; the opportunities for educa condemnation of the violence to which the tion, which ought to be widely sown over unfortunate man was subjected, believing | every portion of the country, will be cur-

> absentee monopolists that have thrust themselves upon their country hating its institutions. Their regard for American institutions has been in the past clearly manifested. Their blockade runners carried into American ports the arms and ammunition by which a conflict they selfishly and maliciously fomented, was prolonged. In every manner known to their intense detestation of free institutions they exhibited their delight in the prospective destruction of this Republic. Their legal rights, such as they may have acquired, must, as a matter of justice, be espected. But a constitutional provision s demanded to prevent their numbers from enlarging and to reduce their influ-

The address then concludes

A people's latent intention and design, xisting indefinitely and universally, are existing indefinitely and universally entitled to constitutional form when the necessity arises for their formulation the necessity arises for their formulation. That it was the intention and design of the founders of the Republic, and is the universal desire of the American people, without distinction of party, to make American citizenship indispensible to the ownership of land in the United States, we think will not be disputed. We have the honor, therefore, as American citizens, to request you to report to the national convention a recommendation to concress convention a recommendation to congress to enact effectual legislation and to sul to the several States such an amendment to the national constitution; and to recom-mend to the States holding land in their individual capacity like legislation and similar constitutional amendments; to the end that the lands of the United States end that the lands of the United States shall, in the words of the legislature of one of the thirteen States, be disposed for the benefit and use of the American people, "and for no other purpose whatever."

ALEXANDER SULLIVAN, Illinois.
REV. CHAS. O'REILLY, D. D., Mich.
THOMAS O'REILLY, M. D., Missouri.
WILLIAM M. COLLINS, KENTUCKY.
JAMES BEWOLDS. Compacticut.

JAMES REYNOLDS, Connecticut.

The committee, as shown in our last issue, acting on this respectful and energetic presentation of the case against

ously-worded resolution, which was unanimously adopted by the convention.

The democratic national convention will, no doubt, adopt a resolution equally as strong. And upon the statute books of America, at the demand of the Irish nationalists of the United States, will soon appear an enactment forever prohibiting the growth and rendering impossible the permanence of the absentee landlordism in America that has cursed, afflicted and impoverished Ire-

THE BISHOP OF LONDON.

blessed the magnificent bell recently purchased by the alumni for the spirelet of Assumption College. There was a large attendance of clergy from the dioceses of London and Detroit. On the same morning, at 7, the Bishop of Detroit conferred holy orders on several of the ecclesiastical students of the college. On Friday His Lordship, with Very Rev. Dean Wagner, of Windsor, and Rev. Father Brennan, of St. Mary's, unofficially visited Maidstone. Since His Lordship's last visit to this parish, a commodious presbytery has been erected by the zeal of Father Molphy. His Lordship was highly pleased with the improvements made since his last visit to Maidstone. Returning to Windsor the same day, His Lordship on Saturday morning confirmed in St. Alphonsus church, in that town, one hundred and fifty children. On Sunday the Bishop confirmed two hundred and fifty persons in Assumption church, Sandwich, and on Monday His Lordship presided at the closing exercises of the scholastic year of Assumption College. On Tuesday took place the annual distribution of premiums at St.

presided. Notwithstanding the excessive heat of the weather and the oppressive atmos phere of the last week or ten days, His Lordship frequently, during this visit to the parishes and educational establishments of the western portion of his diocese, delivered addresses marked by that culture and eloquence so peculiarly his own. The chief pastor of the diocese was everywhere received with the gladdest welcome.

FALSEHOOD.

The Christian Guardian has a very lumsy and unchristian way of lying. Speaking of the Archbishop's letter addressed to the Presbyterian General Assembly, the Guardian says :

"It strikes us that the doctrines practices of the Church of Rome have been so long before the world, and have been so extensively studied, there is not of course it is a very easy thing for a elever partisan of any system to give a plausible and eulogistic representation of that system; but we must bring every system to the test of the Bible and the We are of opinion that, on close examination, Archbishop Lynch's defence is more plausible than sound and logical."

It is not easy, indeed, to misunderstand the real character of the doctrines and practices of the Church of Rome. but the Guardian can evidently misunderstand and misrepresent anything pertaining to Rome. The pious and goody-good man of the Guardian talks of the bible and the historic statements of the defenders of Rome as if he had a monopoly of knowledge of both. We fear, however, that his knowledge, like his veracity, is somewhat limited in character, and that the restricted character of his biblical and historical acquirements inspires him with the courage of falsehood. The Guardian suggests that the Church of Rome be subjected to the test of the bible, forgetting that without that church no such thing as the bible would be known or acknowledged. Having it, however, on the authority of the church that the bible is the Word of God, we know it is so, and can defy the Guardian to prove Catholic teaching otherwise than in accord with Holy Scripture. The difference between the Guardian and ourselves in the matter of scripture is just this, the Guardian believes himself an infallible interpreter of Scripture, we believe the Church to be so. As between the Guardian and the Church, the former has it, in its own estimation, by a large majority, with many places yet to hear from. We decline, however, to bend to brazen-faced audacity even if concealed under the slime of aneffete biblicism. On the historical point we well know that with the sort of history the Guardian has read, the Church will not be found in accord. His Grace the Archbishop wished to appeal to the Presbyterian body as to men of level heads and generous hearts. He saw that they were made victims of imposture and prejudice, and desired to free them from thraldom. They would not, however, be freed. And the Guardian now comes with its distant and feeble absentee landlordism, reported a vigor- | yelp to approve their course in assuming | stood, did not surrender without a struggle.

a position which many members of the assembly knew to be a false one, but had not the moral courage to say so. Our Methodist contemporary closes thus:

"It is however a significant fact that the chiefs of the Church of Rome can no longer entrench themselves behind the bulwarks of Church authority which no bulwarks of Church authority which no one may dere to question; but that they are compelled to appeal to the tribunal of public Christian opinion. At that tribunal we do not fear to meet them, confident that no legitimate arguments can be adduced to prove that Romanism is identical with New Testament Christianity. It is remarkable, while Catholics are so ready to accuse Protestants of misrepresentation of their teaching, that almost every representation of Protestantism from Romanist sources is little better than a caricature."

Now here is where the lie comes in

Now here is where the lie comes in and a sound Methodist lie it is. The Catholic Church has never feared nor shrunk from honest investigation. Lying and calumny and fraud are not investigation. If the Guardian were capable of nonest investigation we should say that little difficulty it would find in proving Romanism identical with new Testament Christianity. The Protestant people, to do them justice, are not as ready as their preachers and organs to misrepresent Catholics, but the preachers and organs, with few exceptions, rarely lose a chance to malign and calumniate their Catholic fellow-men. Canst thou speak truth fully, O Guardian?

ST. JOHN FRANCIS REGIS.

finally returned to Toulouse to follow a

course of theology, and in 1730 was

ordained priest. His first mass he cele.

brated with unspeakable piety. His heart

was filled with a heaving emotion

throughout the holy sacrifice. During a

penitential season at Toulouse, he exhibi-

ted such heroic charity that his superiors

destined him for the work of the missions.

The mountainous region of the Cevennes

was allotted to his apostolic zeal. For

ten years he labored in this rough and

inhospitable land, with a success really

prodigious. The summer he passed in

town, the winter in the country. His

sermons were simple and familiar in lan-

guage, but replete with a liveliness and

tenderness, and blessed with an unction

that touched and moved every heart. He

carried the multitude with him whither

soever he went. He passed whole morn-

ings in the church, in the pulpit or con

fessional, while in the evenings it was his

joy to visit the prisons or the hospitals, or

search out the erring ones on the streets,

especially among the poor, whom he loved

most ardently. Never did the rigors of

winter or the terrors of the tempest inter-

rupt his apostolic career. With a courage

surpassing belief he permitted neither the

darkness of night nor the ferocity of the

storm to prevent the fulfilment of any

appointment. His austerities were ex-

traordinary. His food consisted of bread

and water, with sometimes a few fruits

and milk. But never in the course of his

arduous labors did he taste meat or fish, or

eggs or wine. He never quitted his

sackcloth, and punished his innocent and

virginal flesh by vigorous discipline. The

little repose he took was snatched at inter-

vals between his good works, his prayers

and meditations, and ministrations among

the sick and the afflicted, and then he laid

down his wearied limbs on a rude bench,

at times on the floor, and again at times on

the bare ground. Entirely absorbed in

God, bodily sufferings never seemed to

affect him, or quench his thirst for souls.

Such a man could not fail to procure in-

numerable conversions. Heretics aban-

doned their errors. Sinners wept over their

iniquities, wicked women abandoned their

lives of shame to become veritable Magda-

lens. In one word, throughout the whole

country blessed by his apostolic labors

faith was rekindled, piety awakened and

invigorated, charity made to grow and to

flourish. Satan, as may at once be under-

strength, we may, hower point of literary merit t for shead of many su The hishon takes very favor of his own partic The church celebrated on the 16th inst. Anglicanism, proclaimi terms most unmistakea the feast of St. John Francis Regis. This the bible as the rule of man of God was born on the 31st of January, 1597, of noble parentage, at the demns the practice of brethren in no measured village of Fontcouvert, in Languedoc. From his infancy he may be truly said to ting, for instance, the have belonged to God. Having, at the "plain table," on which Supper" is celebrated early age of five years, heard his good and affirming that mother speak of the pains of hell, he conment ministry-whate ceived for them so great a horror that he made a firm resolution so to spend his mean-must not be o an old Testament pries life as never to merit a punishment so rankest Methodism th truly horrible. He loved in his childhood to frequent the church, to offer the veers off when he declar istry is exclusive, the p affections of his youthful heart to Jesus in the whole family of fait the most Holy Sacrament and to seek prodisposed to follow the bi tection and strength from the Divine lengthy anti ritualistic Mother. At the age of eighteen, having with the internal troub recovered from a grave illness, he began ism we have nothing to to think seriously of making a choice of a state of life. For the purpose of arrivhowever, in the course struck us as indicative ing at a conclusion he spent some time in of condescension on t retreat and finally decided to enter the bishop that will not, v Society of Jesus, which he did on the 8th ciated as he might des of December, 1616. After two years of noviciate at Toulouse, years of heavenly "The Church of Eng happiness in the supernatural life, he was strong and increasing truth. Her sublime sent to finish his course at Cahors and afterwards at Tournon, where he received her deep and reveren scriptural character and not only claim, but act the title of "angel of the College." He was afterwards at various places charged with respect and admiration the class of humanities and distinguished her pale. In the times spiritual anxiety in whi himself by the progress of his pupils as well in virtue as in learning. He

> doors, it will be for near us in all the enlightened faith, rat members of the Gree Passing over the "b this paragraph, which able, we may inform t that the Church of E as the Roman Church her doors locked, b as the day will n the latter organization itself into such a wret it ever strike Bisho were ridiculous for a a mighty lake, Huro share its narrow and observation the bish when that great bod contact with any of on its shores, the po absurd, for instance, own turbulent little to ask the majestic a partnership in its 1 channel? Or the sl open its flood gate ocean? In the on would be obliterate Erie. Keep your do the bishop of Huro and double locked i manism. The latt not alliance with : body based or foundations of Baldwin covets alli Presbyterians and

appropriate force and s

we do well to remembe of England was origins meet merely the wishe

satisfy the aspirations protestant world. Heave fallen short of the

indeed for me to say, fairness add, that the

comprehensiveness of ception are being adm

yet beyond her pale. come; and while I do

which an offer for res may come, or the poin finally lead, yet I will when the Church of E

_ Bishop Clear ston on Wednesd accorded a hearty of the Limestone

ists, he is perfectly

nection. We have