

Every species of obstacle he placed in the way of the man of God. Wicked men he incited to insult, outrage and even murder the saint. But the blessed John, endowed with a commanding power even over men the most hardened, overcame every obstacle and wrested from the devil the poor souls he had filled with a momentary hatred of himself. His great strength with such wicked and abandoned men was forgiveness of injuries. Never could he be induced to reveal the names of his revilers, insulters and assailants. His life was indeed one of prayer, adoration, contemplation and good works. God loved his faithful servant, and in the forty-fourth year of his life called him to Himself. His body was buried in the Church of the Louvres, in the presence of an immense concourse of the faithful, who revered him for his piety and loved him for his zeal. Beatified in 1716, he was enrolled among the saints of God by Clement XII. in 1747, and the 16th of June fixed for his feast.

BISHOP BALDWIN'S CHARGE.

We have before us in full Bishop Baldwin's charge to the Synod of Huron which met in this city last week. The Free Press styles the document able and argumentative. While not enabled ourselves to commend it for argumentative strength, we may, however, say that in point of literary merit the document is far ahead of many such productions. The bishop takes very strong ground in favor of his own particular theories of Anglicanism, proclaiming himself in terms most unmistakable a believer in the bible as the rule of faith. He condemns the practice of his high church brethren in no measured terms, reproaching, for instance, the calling of the "plain table," on which the "Lord's Supper" is celebrated, an "altar," and affirming that a New Testament ministry—whatever that may mean—must not be confounded with an old Testament priesthood. Into the rank Methodism the good bishop veers off when he declares that the "ministry is exclusive, the priesthood that of the whole family of faith." We are not disposed to follow the bishop through his lengthy anti-ritualistic disquisition, for with the internal troubles of Anglicanism we have nothing to do. One remark, however, in the course of the charge struck us as indicative of a large amount of condescension on the part of the bishop that will not, we fear, be appreciated as he might desire. The bishop says:

"The Church of England is to-day a strong and increasing bulwark for the truth. Her sublime articles of faith, her deep and reverential liturgy, her scriptural character and apostolic order not only claim, but actually receive, the respect and admiration of many beyond her pale. In the times of change and spiritual anxiety in which we live, these features of our church are having their appropriate force and silent energy, and we do well to remember that the church of England was originally formed not to meet merely the wishes of a few, but to satisfy the aspirations of the awakening protestant world. How far she may have fallen short of this design, it is not indeed for me to say, but I may with fairness add, that the grandeur and comprehensiveness of her original conception are being admitted by many as yet beyond her pale. But changes will come, and while I do not indicate the whence or the whether, the quarter from which an offer for restored communion may come, or the point to which it may finally lead, yet I will say in the day when the Church of England opens her doors, it will be for those who are so near us in all the essentials of our enlightened faith, rather than for the members of the Greek and Latin communions."

Passing over the "bulwark" portion of this paragraph, which is not very formidable, we may inform the bishop of Huron that the Church of England may, as far as the Roman Church is concerned, keep her doors locked, barred and bolted, as the day will never come when the latter organization will seek to crowd itself into such a wretched aperture. Did it ever strike Bishop Baldwin that it were ridiculous for a frog pond to invite a mighty lake, Huron, for instance, to share its narrow and unclean bed? By observation the bishop will learn that when that great body of water comes in contact with any of the stagnant pools on its shores, the pools disappear. How absurd, for instance, would it be for our own turbulent little river, the Thames, to ask the majestic St. Lawrence to seek a partnership in its narrow and tortuous channel! Or the shallow lake Erie to open its flood gates to the Atlantic ocean? In the one case the Thames would be obliterated, in the other Lake Erie. Keep your doors closed, say we, to the bishop of Huron; keep them bolted and double locked if you will against Romanism. The latter seeks not, desires not alliance with a feeble and divided body based on the crumbling foundations of error. If Bishop Baldwin covets alliance with Methodists, Presbyterians and even Salvationists, he is perfectly welcome to the connection. We have no objection to register.

— Bishop Cleary arrived in Kingston on Wednesday evening and was accorded a hearty welcome by the people of the Limestone City.

MUTUAL MARRIAGE AID.

The Mutual Marriage Aid Association of Hamilton was for some time one of the institutions of that ambitious, inventive and progressive city. It is now, however, no more. After aiding itself by appropriating the funds received from the silly and soft-hearted, alas, too many of bachelors, young and old, and of maidens ancient, there remained nothing wherein to keep those who by their fair promises were led into wedlock, with its sorrows, anxieties and sorrows. Not all the waters that pour over Niagara's lofty ledges could have the Mutual Marriage men of their guilt in the woe-sunken eyes of luckless maidens led by their gilded blandishments to Hymen's altar and thence to sorrow's gloom. Deep and low and angry are the imprecations heaped on the Websters junior and senior by the male portion of the victimized. These are scattered throughout every town and county of the Province, and many swear that blood they must have in the form of the severest legal punishment they can procure for those guilty of embezzling their hard-earned money. The Hamilton Times gives us some particulars as to the feelings of the injured males who have learnt wisdom at a cost far beyond their desires, and through much sorrow and heaviest anguish. Saith the Times:

Solomon Vermilyea, policy-holder and corset manufacturer, of Belleville, affirms that he paid into the institution within the past year in the neighborhood of \$1,200, and paid assessments within a month as much as \$200. These assessments were purported to be made for the benefit of other policy-holders, who were entitled to draw the amounts for which they were insured, but he alleges the money was never paid over to him.

Another policy-holder, Mr. Perry, druggist, of Napanee, claims he paid about \$800 into the concern within a year. Assessments were also made to pay him the money he was entitled to, but it has not yet been forthcoming.

A farmer residing in the village of Colborne, it is said, handed over \$2,700 of his hard-earned cash to the institution within a year, but he received no return.

It will, we fear, afford the fleeced and injured ones, now burdened with wives and perchance a numerous progeny, very little practical satisfaction to have prosecuted the leading spirits of the association. What they want is their money, and to that they are certainly entitled. No such association should have been permitted to do business after the manner that did this body. The policy-holders might, indeed, without its means, be still wifeless, but they would not certainly be purseless and disheartened. In these days matrimony is not chosen as a road to poverty; but the now defunct and exorcised Mutual Aid Society has made it so.

NO CATHOLICS NEED APPLY.

The Catholics of Ontario have frequently, and with every reason, complained of the injustice to which they have been subjected in the matter of government patronage. We published last winter a tabular list of the sheriffs, registrars and judges of this province to prove that Catholics have in the past and are now suffering from a miserable and unworthy spirit of exclusiveness. When a Catholic happens to receive an appointment of any value, respectability or importance, a howl is raised by men of the type of Donald McLeod, of Peterboro', the reformer of forty years' standing.

If in the distribution of legislative and governmental patronage we have had good reason to complain, if in high places in legislature and government a spirit of the most unfortunate exclusiveness at times manifests itself, what shall we say of the municipal bodies of the land which exhibit throughout the Province a most bitter and ceaseless determination to exclude Catholics from all place and preferment at their hands. The Irish Canadian lately made an expose of the state of affairs in Toronto in this regard. The Canadian says:

We find in the Treasurer's department seven officers—including its respected chief. The salaries paid annually to these gentlemen amount in the aggregate to \$10,525. There is not a Catholic among the seven officials. The City Clerk's Department counts six officers. They consume in yearly salaries \$6,000. No Catholic is employed here. The City Engineer's Department manages to find employment for six officers, to whom the city pays per annum \$7,720. No Catholic to be found here. In the office of the City Solicitor—two officials—salaries \$3,600. No Catholic. Water Works Department—thirty-two officials—salaries \$23,510. Among the officials there are three Catholics, and they draw out of this \$23,510 the munificent sum of \$2,100. Auditor's office—two officials—salaries \$2,200. No Catholic. Tax Collector's office—ten officials—salaries \$8,800. No Catholic. Assessment Department—twelve officials—salaries \$6,900. One Catholic with a salary of \$450. Health Department—two officials—salaries \$3,300. No Catholic. Fire Department (exclusive of some seventy-five firemen, among whom there are no Catholics)—five officials—salaries \$5,175. No Catholic. Medical Health Officer—one salary \$1,500. Police Court—three officials—salaries \$5,600. No Catholic. The Jail—thirteen officials—salaries \$8,310. No Catholic. The City Scales, Markets, &c.—four officials—salaries \$2,520. No Catholic. License Inspector—one salary \$1,000. Non-Cath-

olic. Miscellaneous—nine officials—salaries \$4,585. No Catholic.

Thus the city pays out yearly in salaries about \$91,000; and of this sum—a round one it must be confessed for a population such as ours—four Catholics receive \$2,580—or an average of \$645 per annum each. According to their numbers, if the Catholics got fair play, instead of four they would have twenty in the employment of the city; and instead of drawing salaries to the extent of \$2,580, they would at the lowest calculation, be entitled to the aggregate sum of \$13,000.

This is certainly a disgraceful showing for a city boasting as Toronto does, of progress and enlightenment. In a few days that city will be celebrating the semi-centennial of its incorporation. Poets and orators will paint in liveliest colors and belaud in brightest terms the wondrous growth of the metropolitan city of Ontario. Its material growth has indeed been marvellous, but the dark shadow of bigotry yet hangs over the queen city. Toronto cannot command the respect we should be glad to see it receive until that shadow be dispelled. But Toronto is not the only sinner in this regard. There is not a city in the Province wherein similar exclusiveness does not to some extent prevail. In this very city of London we have but one Catholic in civic employment, our worthy assistant city clerk, at a salary ridiculously incommensurate with his labors and his deserts. This is liberal, enlightenment, and progress with a vengeance. As well almost might the legislature have enacted a law inflicting civil disabilities on Catholics as leave it in the power of municipal corporations to treat them with such injustice. Discreditable as is the state of affairs in this regard in the cities, it is more so in the towns, where Catholics never, it may be said, think of seeking any position in the gift of municipal councils. They know too well the spirit animating these bodies to trouble themselves seeking their favors. In Catholic Quebec no such exclusiveness on the part of the majority prevails. In Protestant Ontario it prevails, to the discredit of the majority, and to the real detriment of the public welfare.

SS. PETER AND PAUL.

On Sunday next the Church rejoices in the celebration of a feast of double solemnity and grandeur, that of SS. Peter and Paul, princes of the apostles. In the wondrous work of converting the heathen world to Christ crucified these two glorious apostles of the Prince of Peace bore a part truly superhuman, sealing with their lives' blood, the doctrines of their Divine Master. The life of Peter is one of the most interesting and significant in human history. Called by Christ himself to the apostolate, he was at the hands of the Redeemer made the recipient of numerous marks of favor and preference. Christ had designed him for the princely and leadership of his followers, for the sovereignty of the Church. He was to establish that Church, according to the divine purpose, to consist (1) of faithful throughout the world, of every nation and tribe and tongue; (2) of pastors of the second order, or priests, distributed throughout the world and governing directly the faithful; (3) of pastors of the first order governing and guiding the pastors of the second order, and through them the whole body of church membership; and (4) a chief or supreme pastor—a pastor of pastors, ruler and guide of all other pastors, as well of the first as of the second order and of the whole people of God.

Our Divine Saviour, we have said, bestowed many marks of favor on St. Peter, clearly manifesting his purpose of conferring on him supremacy in his church. In the Gospel of St. Matthew we read:

Jesus saith to them: But who do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

And I say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. Matt. xvi, 15-19.

Again in the holy gospel according to St. John we read the following:

When therefore they had dined, Jesus saith to Simon Peter: Simon son of John, lovest thou me more than these?

He saith to him: Yea Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

He saith to him again: Simon son of John, lovest thou me? He saith to him: Yea Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

He saith to him a third time: Simon son of John, lovest thou me? Peter was grieved, because he had said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He saith to him: Feed my sheep. John xxi, 15, 18.

Thus was Peter blessed and honored and privileged by the Divine Master. That Master he accompanied to the heights of Mount Thabor, where he, with the sons of Zebedee, witnessed his glorious Transfiguration. But with the weakness pertaining to human kind, even

the most privileged, he had the misfortune to deny his Master when the latter fell into the hands of his enemies. This misfortune, however, he mourned and wept over for the rest of his days. On the day of Pentecost Peter, filled with courage, publicly proclaimed the doctrines of Christ to the multitude in Jerusalem. So vigorously and zealously and successfully did he establish the claims of the Crucified, that thousands of the very people who a few weeks before had thirsted and clamored for the blood of the Saviour, accepted his teachings and sought regeneration in the living waters of Holy Baptism.

And they were persevering in the doctrines of the Apostles, and in the communication of the breaking of bread, and in prayers.

And fear came upon every soul: many wonders also and signs were done by the Apostles in Jerusalem, and there was great fear in all.

And all they that believed, were together, and had all things common. Their possessions and goods they sold, and divided them to all, according as everyone had need.

And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness, and simplicity of heart.

And the Lord increased daily together such as should be saved. Acts, i, 42-47.

The prince of the Apostles confirmed his power of teaching and preaching by miracles of the most stupendous character, one of which is recorded in the acts of the apostles:

Now Peter and John went up into the temple, at the ninth hour of prayer.

And a certain man who was lame from his mother's womb, was carried: whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple.

He, when he had seen Peter and John about to go into the temple, asked to receive an alms.

But Peter with John fastening his eyes upon him, said: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them.

But Peter said: Silver and gold I have none: but what I have, I give thee: In the name of Jesus Christ of Nazareth, arise, and walk.

And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength.

And he leaping up stood, and walked; and went in with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God. Acts iii, 1-9.

He first established his primatial seat at Antioch, and evangelized many of the nations of Asia Minor. Returning to Jerusalem, he was cast into prison, to be delivered by an angel. Thence, proceeding by way of Antioch, St. Peter goes to Rome, where he fixed his See and that of his successors as heads of the Church forever. In Rome St. Peter pursued the work of his apostleship with all the fervor of his nature and with astonishing success. In a short time the entire face of that proud, wicked, and corrupt metropolis was changed. Idols were neglected, and temples deserted, till the Pagan priesthood trembled for their abandoned gods. A feeling of indignation seized on them, and their resolution was soon fixed that the Christians, as the followers of the crucified began to be called, should be effaced. The emperor Nero, one of the wickedest monsters that ever filled a throne, was then emperor of Rome. To divert attention from his own hideous deeds he sanctioned the persecution of the Christians. The first fury of the multitude fell of course upon their leaders, the blessed Apostles Peter and Paul. They were apprehended, made bear every ignominy, and finally put to death, St. Peter being crucified with his head downwards. This glorious apostle died out of love for his Divine Master, on the 29th of June, in the 66th year after Jesus Christ. He had been bishop of Rome for twenty-five years. The commemoration of his martyrdom should inspire us with a desire to imitate him in his love and devotedness to Jesus Christ, and fill our hearts with a purpose ever to be faithful to the Holy Roman Church and the successors of St. Peter, particularly the reigning Pontiff Pope Leo XIII. We should on that day especially pray, "O my God, who art all love, I thank thee for having brought us into life in the bosom of thy Holy Church; grant us thy grace to be ever sincerely attached to the Roman Church, the Mother and Mistress of all other Churches. I am resolved to love God above all things, and my neighbor as myself for the love of God, and in testimony of this love, I will do promptly all that the Church commands me."

We have spoken of the apostle St. Paul. On the same day St. Peter died on a cross St. Paul perished by the sword, likewise in testimony of his love for Jesus Christ. St. Paul was one of the most remarkable men that ever lived. In his epistles he titles himself an apostle of Jesus Christ. And so in truth he was. Beginning his career as an enemy of that Divine Master, he was miraculously called to the service of the Lord. St. Paul became the doctor of the gentiles. He taught all truth, and clearly established that which men should do to be saved. He defined and extolled the virtues, made clear the saving truths of

Christian redemption and regeneration. In the course of his apostleship he visited so many cities and preached to so many peoples, evangelized so many remote and almost inaccessible lands, that one can hardly conceive the possibility of one man being able to accomplish so very much. But St. Paul was blessed with an exhaustless energy and a love of God that knew no bounds. His courage and fortitude were unequalled. Dangers he despised; threats he feared not; distance he over-looked. Everywhere he planted the cross he met with the most signal success, his zeal conquering every obstacle and his eloquence confounding every enemy of the truth. Such indeed was his success in winning souls to Christ that he is said to have converted more than all the other Apostles together. Verily was he the Apostle of the Gentiles, the greatest of moral reformers, after the Divine Redeemer, that ever lived. Should not his name then be revered, his virtues extolled and imitated, his intercession sought for? O, Blessed Apostle! well indeed does Holy Church address thee: *Tues vas electionis Sancti Pauli Apostoli, predicator veritatis in universa mundo.*

PICNIC AT MOUNT HOPE.

The annual picnic, in aid of the orphans of Mount Hope Asylum, will be held on the grounds of that institution on Dominion Day. No effort will be spared to make the picnic one of the most successful and enjoyable that has ever been held in connection with this most deserving charity. The first of July is a day, which all Canadians love to celebrate as the natal day of a new and glorious nationality. This desire is one truly laudable and evinces the patriotic spirit animating our people.

The best mode of celebrating days of national rejoicing has often been discussed. We have heard various opinions on the subject, but feel firmly convinced that the very best mode is by combination of pleasure with the doing of some good work. This mode, excellent as all must admit it is, of celebrating Dominion Day can, we are happy to state, be adopted by the citizens of London through attendance on and patronage of the picnic at Mount Hope on the national anniversary. Needless for us to say one word in commendation of the noble work of charity done by the good Sisters of St. Joseph in connection with the Mount Hope Orphan Asylum.

The city and diocese of London have been so largely and so signally benefited by this fine institution that no words of ours could raise it in the estimation of the public or even justify set forth its claims to public support. The Catholics of this city, especially, have a duty to perform in regard to Mount Hope that they should be ready and eager to fulfill. Our Protestant fellow-citizens, with a kindness, generosity and large-heartedness doing them the greatest credit, set us by their liberality towards the Mount Hope Asylum, an example we should be most anxious to follow. Let then the picnic grounds on the 1st of July show that we appreciate the good doing in our midst in the alleviation of the sorrows and afflictions of old age as also in the protection and preservation of youth.

EDITORIAL NOTES.

— The Sisters of St. Joseph gratefully acknowledge the receipt on the 16th inst., through Dr. Sippi, of twenty dollars, the share very kindly allotted to their Orphanage from the proceeds of the "Gold Folks' Concert."

— When a landlord is threatened by letter or otherwise the cable flashes the direful news across the Atlantic, even though the threat be a skillful machination of the good land-thief himself. Mr. Parnell has been repeatedly threatened, but of the threats made against him we hear little or nothing. He has lately received several letters informing him that his life will be forfeited unless the dynamiters cease their outrages. The Irish leader has nothing to do with the dynamiters. They are the creatures of English impolicy and misrule, and should be left to England alone.

— The following is said to be the note addressed by Lord Granville to the French minister. The note bears date June 16.

"England undertakes to withdraw her troops from Egypt at the beginning of the year 1885 in case the Powers consider such withdrawal possible without endangering public order. La Caisse de edette Publique, after 1885, will have the right to vote any increase of expenses by the Government. It shall continue to exercise the right of financial inspection after the evacuation of the country by the English. To secure complete and regular collection of revenue, England undertakes, during her occupation, to propound schemes to the Porte and the Powers for the neutralization of Egypt like Belgium and for the neutralization of the Suez Canal."

— A despatch from Ottawa which, however, lacks confirmation, says it is reported there that the Government has arranged the terms of the reciprocity treaty with the United States, which will shortly be made public. The new treaty, it is stated, will follow the lines of the former reciprocity treaty, admitting natural products and some articles in the earlier stage of manufacture, duty free. The defeat of the Morrison Tariff bill in the United States House of Representatives is alleged to have been

largely due to the renewal of these negotiations.

— Alarming reports of cholera reach us from Toulon in France. Two hundred deaths are said to have occurred on Sunday, and the whole city has been seized by a veritable panic. The government has ordered the barracks to be evacuated, and the local authorities are busy making sanitary precautions. Eight thousand persons have left the city on account of the death from the dreaded malady of a child in the public schools. It is to be hoped that the disease will not be permitted to spread. Many cities on this side of the Atlantic are ill-prepared for such a visitor as the cholera.

— On Sunday next, feast of SS. Peter and Paul, will take place in St. Peter's cathedral in this city, the administration of first communion and confirmation to one hundred and seventy children. The hour fixed for the ceremony is 8:30 a. m. His Lordship the Bishop will be assisted by Mgr. Bruyere and the entire cathedral staff of clergy, and the ceremony may be expected to be one of the most solemn and impressive ever witnessed within the walls of St. Peter's.

— On Friday, the 20th inst., the feast of the Sacred Heart, the Right Rev. Mgr. Bruyere, V. G., officiated in the chapel of the Sacred Heart Academy in this city. There was a renewal of vows on the part of the religious, followed by Solemn Mass. After Mass Mgr. Bruyere briefly addressed those present on the origin, history and unspeakable benefits of devotion to the Sacred Heart. He urged on all present to make themselves apostles of that saving devotion so dear to the Most Holy Trinity.

BOUND IN SILKEN BANDS.

Troy Free Press.

At St. Peter's Church this morning Miss Mary K. Bolton, of this city, was united in matrimony to Mr. Joseph Swift, of Kingston, Canada. The bride is the eldest daughter of Mr. Edward Bolton, a young lady of many charming qualities. She has many warm friends who will wish her God speed in her new relation. The groom is brother of the Rev. J. J. Swift, of this city, and is a prosperous citizen of Kingston. The marriage ceremony was performed by Rev. Father Ludden, V. G. The bridesmaid was Miss Nellie C. Bolton, sister of the bride; the groomsmen were Dr. Phelan, of Kingston. After the marriage ceremony a nuptial mass was celebrated by the Rev. Father Swift. The following clergymen were present: Fathers McDonald, of Glens Falls; M. O'Reilly, of Pompey Hill; James O'Reilly, of Fayetteville; C. A. Riley, Troy; A. Fizez, Troy; Connolly, Green Island; and Gilmore, of Waterford. The full choir, under the leadership of Professor Darr, discoursed the nuptial music, which was very brilliant. Mr. and Mrs. Swift received many elegant presents from their friends. The happy couple left on the 2:25 New York train for the wedding tour, at the conclusion of which they will take up their residence in Kingston.

We beg to tender our best wishes to the happy and favored young couple, trusting that their years may be long and their sorrows few.—Ed. Record.

OBITUARY.

We deeply regret to announce the death of Mr. John Ranahan, one of London's oldest and most respected citizens. Mr. Ranahan had been for some time ailing, but until within a short time before his death hopes were entertained of his ultimate recovery. The deceased gentleman was a native of Arglash, Co. Down, Ireland. He came to this country about thirty-five years ago, first engaging in business in Hamilton, but soon removing to this city, where he resided till his death on Sunday last. He was a man of excellent qualities and made many friends in the community wherein he so long resided. His family have our hearty sympathy in their bereavement. The funeral, which took place from St. Peter's cathedral on Wednesday, the 25th inst., was largely attended. The Rev. Father Tiernan officiated on the occasion. R. I. P.

HOUSE OF PROVIDENCE PICNIC.

Active preparations are now in progress to make the forthcoming picnic in aid of the House of Providence as great a success as any of the previous ones. There is at present a great strain on the energies of the good Sisters of St. Joseph to maintain and care for such a large number of destitute orphans and helpless old men and women, about 180 being now in the House. It is to be hoped that the public will generously assist them in their noble and charitable work by their presence on Dominion Day. There will be a contest for a gold-headed cane between the President of the C. M. B. Association of Dundas, and the President of St. Vincent de Paul Society of Hamilton, and a football match between Hamilton and Dundas, in addition to the other games and amusements on the programme. A number of tickets were sold last year for a portrait of the then forthcoming bishop. It was not anticipated that it would be the present distinguished divine who presides over the diocese. Rev. Father Heeney, in order to keep faith with the purchasers, succeeded in getting a beautiful portrait of Bishop Carbery, in his ecclesiastical robes, set in an elaborately gilt frame (now on exhibition in the window of Mr. P. Crilly, 92 James street north), for which tickets are issued, those from last year being good. It is expected that Bishop Carbery will be present to witness for the first time how a picnic is held in Canada. The H. & D. Ry. will afford every facility for the conveyance of parties to and from the grounds.