

OF IMMIGRATION, MARIO.

farmers, and others in are requested to apply...

D SPENCE, Secretary, Toronto, May 19, 1882.

NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

A nice assortment of Imported TWEEDS now in stock.

Afterglow. To one abstruse condrua much serious thought I give...

F. BRAUN, Secretary, and Canal, May, 1882.

NAVIGATION. Buckhorn Rapids and Leich Canals.

CONTRACTORS. Tenders addressed to the undersigned...

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The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 4.

LONDON, ONT., FRIDAY, JUNE 16, 1882.

NO. 192

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Catholic Review. We notice some curious proceedings on the part of the Baptist Convention...

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The assembly as Dr. Hatfield rose to read the roll of deceased ministers. The first name read was that of Rev. L. A. Aldrich...

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have, since then, constituted themselves into so many Republics. Now, if ever an act of reparation has been made...

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LATEST BY TELEGRAPH. Ireland. Dublin, June 6.—The harvest prospects in the counties of Longford, West Meath, Roscommon, and Kings are excellent...

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We appeal to all to have no connection with secret societies, but oppose them as hostile to religion and freedom. Let us assure you that the national movement purged of what is criminal shall have the earnest support of the clergy...

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London University. One hundred and fifteen years have elapsed since the Jesuits were expelled from Spain and all Spanish possessions...

The Countersign was "Mary."

"Was near the break of day, but still The moon was shining brightly. The west wind as it passed the flowers Set each one waving lightly. The sentry stood to and fro A faint light gleamed on his breast. While in the tent behind him stretched His comrades— all were sleeping. Slow to and from the sentry paced. His musket on his shoulder very. But not a thought of death or war Was with the brave young soldier. And his heart was far away Where, on a Western prairie, A rose-twined cottage stood. That night The countersign was "Mary."

A WOMAN OF CULTURE.

CHAPTER XXV. A MERITED PUNISHMENT.

Dr. Fullerton was a grave, studious man, with no love for society, though cheerful enough in his disposition, fond of his books, his home and his profession, and cherishing only one dream outside of the ordinary aspirations of his life—to wed with Nano McDonnell. He was skilled in men and the world's ways as thoroughly as in his lore. Long years of conflict with the world and its hindrances, poverty and misery, had not been passed in vain. He had conquered, taking away with him a fine touch of cynicism in his nature, strong enough to sweeten, as healthful salt can sweeten, the tenderness, the pity, the cheerful, warm affections of his manly soul. As a student he did not pay much attention to the affairs of that particular social world to which he belonged. His books were of greater interest than his gossip. They were his world, stretching out like vast and limitless prairies, great tracts of wilderness yet to be trodden by the hardy traveller, intellectual Africa peopled with the most wonderful creations. Here he found his entertainment. He was ambitious. His desire was to sit with the most famous of the land in the history of the nation. He was willing to work that he might reach the eminence, and he put aside all the allurements of youth, girded himself as the mountain-climber girds, and gave himself to labor and to study in solid earnest. Hence it was that the causes of Olivia's late mental disturbance were so difficult for him to discover. The cuts direct which he received from the people with whom he was acquainted were as numerous and severe as those which were showered on unfortunate Olivia, but the scholar paid no attention to them, and went on his way serenely unconscious of the events which were transpiring. For this indifference Olivia was extremely thankful. She knew not what she would have to face if Harry became acquainted with the matter, and if the current did not change this must soon happen. We know with what relief she welcomed the astonishing disclosure of Mr. Quip. She considered the danger in a great measure averted if Mr. Quip were able to do but the title of what he had promised; and she therefore pressed upon her brother the urgency of closing at once with his offer, lest delay might prove hurtful to their interests. Fate was hovering, however, over Killany's head. Dr. Fullerton was still inclined to be sceptical over Mr. Quip's revelations, and delayed the promised decision for more than a week. In the meantime Killany, delighted with the success of his villainous slanders, and encouraged, as comrades ever are, by the meanness of all misunderstanding, of his victims, became bolder and openly laughed and sneered at what he elegantly termed the lar sinister on the Fullerton scutcheon. He won great praises from his lady friends for his kindness in providing a position for Harry, who, despite his poverty, which was his greatest obstacle, and his religion, which with wealth was no obstacle at all, had made a great sensation among the ladies by his Saxon figure with his yellow curled head and eyes of violet hue. The hearts of many susceptible ones, bursting open the guards of prudence, fluttered uncontrolled in his presence. They pitied his recent misfortune, and the gentlemen, too, regretted it. In Olivia's regard there was a change of front for one party, the ladies fiercely condemning her, and the gentlemen vowing and swearing (mostly over their punch) that it was a shame anything in the matter of birth should be allowed to affect so divine a young woman. At last society got quite a rage over the whole subject. The leaders, Mrs. Strachan and Miss McDonnell, were yet on terms of intimacy with Olivia, and Sir Stanley Dashington did not in one particular abate his well-known affection for brother and sister. Not one had yet the hardihood to inform Sir Stanley of the position of his friends. Murmurs and whisperings died away at his ears. But it was impossible to conceal it for ever, and when the matter was at its culminating point some miserable little puppy popped it at the baronet, and was choked, and strangled, and shaken out of his five senses for his officiousness—before a number of ladies, too, so excited did the baronet become, that for a few minutes there was a scene of

fainting, screaming, cologne water per fumes, and noisy demonstrations from the present, which brought the baronet to his senses and drew forth an apology sufficient to atone for a severer misdeed. He wished to take his frightened victim aside and question him; but the ladies, dear creatures! took it on themselves to give him all particulars, which showed conclusively that the scandal had spread in all directions, and was as common among the interested as the latest song or the latest novel. He hastened, therefore, to make Harry acquainted with the astonishing fact. His office was standing at the door of his doctor, looking wonderingly down the street. He had just, and had met that Hughes, who on a former occasion had shown him some rudeness which was yet unexplained. Harry had forgotten it under the pressure of his many duties, until it was recalled to his mind by a second meeting with the gentleman. Having addressed him courteously as he was passing the office, Hughes received the salute in a rather constrained and frightened fashion, stared, seemed surprised, yet afraid to express his surprise, and finally turned away, leaving the doctor as before to wonder what it meant. When the baronet came along he mentioned the matter. "Come in," said the doctor—"come to the office and I will explain it. It is simply damnable." Then it was that the doctor noticed a high color in Sir Stanley's cheek, a sparkle in his eye that was not usually there, and a general excitement of manner which the man of fashion rarely permitted to take hold of him. Once in the inner sanctum the story was soon told, while Mr. Quip kept his ear to the keyhole and made faces at the carpet in his astonishment. The doctor listened quietly with lips that paled at first, and afterwards became swollen and red with oppression. "What explains many things," he said, "which for so long a time have mystified us. Olivia's illness, whose cause we could not discover, her seclusion, and the falling-off of her friends were no doubt owing to this slander. Poor little mistaken woman! How she suffered, and would suffer to the end! Probably she knows the slanderer?" "What do you propose doing?" said the baronet. "Wait here until I return," answered the doctor. I shall have news for you then." Sir Stanley laid his hand on his arm. "I know you will punish the traducer," he said, "and I wish you to remember that I claim a hand in it. I am wronged as deeply as yourself, since this slander touches the honor of my wife to be." "I shall remember," said the doctor, and went away, taking his riding-whip with him. His appearance was composed and grave as usual, and excited no attention on the part of the people in the streets. He was looking for Hughes. He went first to his residence, but, finding him absent, sought him at his office. He was not there, and he could have waited until his return but that his feverish impatience would not permit him to rest. Going out on the street again, he saw the man he wanted in the office of an hotel, talking with friends and acquaintances of the doctor's own. He could not have desired a better opportunity. Stepping up to the group, whom he greeted with a familiar nod and was not astonished to see it coldly returned, he touched Hughes on the arm. "If you please, I would like from you, sir, an explanation of the manner in which you have lately thought fit to return the salutations which one gentleman is supposed to give another of his acquaintance. Not that I prize particularly your goodwill, but I fancy there is a deeper meaning in your actions than the matter itself signifies." "You may take what meaning you please from it," returned Hughes with stiff composure, and the others laughed softly. "I am not bound to account to any man for my behaviour towards him so long as he is treated according to his position." "Very justly answered," coolly replied the doctor, giving a gratuitous glance of scorn to the chorus, "and for that very reason, that I am unjustly treated not by you but by many others, do I demand an explanation. I shall have it from each of these gentlemen in turn. I begin with you, because I recall that you were the first to adopt towards me that demeanor which has since become the fashion. Now, sir, do you look upon me as not your equal, and why?" "I do not," said the other, not so confidently, but firmly still, "and the wherefore is that I have been taught to look upon these born out of wedlock as not fit associates." The coterie seemed very much to expect that the doctor would vanish under this crushing reply, and were surprised to see him standing there determined and unmoved. "Of course you have the best authority for the assertion you make," he said. "It is a dangerous one to make of any man, and often brings the most serious consequences. I should like to hear the name of the person who gave you this bit of information." "What I know," was the cold reply, "I know upon good authority. Let that suffice. It ought to suffice for you. I will be caught no further. If you are not satisfied, you may question me, sir. You will tell me the name of him who gave you the office of scandal monger to the city, who chose the most gossiping food he knew to spread his slander to the world. I here pronounce it a lie, and you who dares to utter it on no better authority than hearsay a liar. If you refuse to do as I bid, then you take his responsibility upon your own shoulders. You shall suffer now what is only meant for him." He swung the whip along the mosaic pavement of the office, tilting its swaying top against the colored clock with nice calculation, while he awaited the gentleman's answer. Hughes took his hand off Olivia irresolutely. "If his manner had been fiercer he would not have hesitated as to his action; but the doctor was grave, restrained, cool even to an appearance of weakness, yet decided and earnest, and warm enough in his words. "I ask you again," said Harry more mildly, "to tell me the name of this person, do not ask it under threat, but by a right which is mine in law and in jus-

ice. In law you must do this or make good your own statement. In any case your silence will bring upon you the other's dishonouring accusation." "My informant was Dr. Killany," said Hughes. "Thank you. You have made the task which I have set myself quite easy, and set an example to these gentlemen which I am sure will be followed." It was followed. All volunteered their information. He found that the majority had received the slander at second-hand and at a considerable later date than Hughes. From the hotel he went direct to his own home to obtain from Olivia her knowledge of the affair. He found with her the general, who was listening delightedly to Olivia's assurances of her own ability to disprove Killany's slanders. Both ladies instinctively jumped at the appearance of the doctor. He was stern and muddy, and still carried the ominous whip in his hand; and he stalked into the parlor with blazing eyes and yellow hair curling riotously close to his head. The general would have departed immediately but the doctor compelled her to reseat herself and listen to his words. "You are probably aware of the matter," he said shortly, "and it is because of the foolishness of some of you that the good name of my sister, who has been handled about with jest and scorn in every corner of society. Olivia, who is the man that first ventured to start this report concerning us? You know him, and I must know him too." Olivia hesitated, with pallid cheeks and tear-streaming eyes. "What would you do, Harry?" she said, terrified. "What might have been done," he answered sternly, "if you had not so foolishly concealed it all from me this month past. Come, tell me at once." "But remember, Harry," she pleaded, "what Mr. Quip has told us, and how soon we may be able to disprove this slander peacefully. I pray you let there be no violence." "Violence!" he laughed. "No, there shall be no violence. The dog! I shall whip him from the city like the cur that he is. Will you tell me, girl, and undo in part the bitter mischief that has already been done, if you will, by leading me to the mischief not so serious," broke in the general vigorously, "but that it can be speedily undone. I make myself responsible for restoring to you your old position. Olivia is right: there shall be no violence." "You will not tell me, I see," he exclaimed moodily, and paying no more attention to her, he passed himself in a storm in which he never hoisted an umbrella. "You are a pair of conspirators and noodles, and in your mistaken desire to avoid the unavoidable you only heap the mischief higher. Killany so far is responsible." The cunning fellow! Both women could not help looking at each other, and both stared. "Killany is the man," said the doctor smiling. "Ah! well, it was not improbable." And he was stalking out of the room when the two rushed at him and flung their arms about his neck, and declared in tears and sobs than to a rain-storm that they would never leave that room until he had promised to leave the matter in their hands, or at least to do Killany no physical harm. At which he laughed and showed them his whip. "I shall do no more than beat him," he said. "And if he has the spirit of a man he will strike me," cried the general, while Olivia shrieked out "Blood!" in a hysterical way, and when he shook her off, she fell into the general's arm fainting. Very cruelly he left her there and went on his errand of justice. Mrs. Strachan, after reviving and consulting Olivia, and in a moment of doubt, hesitated, fled to McDonnell House with the intention of making the mistress acquainted with the little drama about to be enacted. Killany was coming out of the house and greeted her with his sugary smile. He owed her one for her astonishing patronage of Olivia. The general stood looking at him a moment doubtfully. "No, I will not," she said at last, turning away. It will be no more than a whipping, and the coward richly deserves it." The friendly hand that might have saved Killany from disgrace was withheld, and he went on his way to meet his shame, while Mrs. Strachan, in the horror-stricken Nano the sufferings of his victims. In the meantime the baronet was awaiting with exemplary patience the doctor's return. Killany arrived before him, and was engaged in conversation with Sir Stanley when the avenger entered. "Well," said the baronet eagerly. "The stands the man," cried the doctor, for the first time trembling with passion, as he pointed his finger scornfully and hatefully towards the astonished Killany. "See his face whiten, the coward! who would dare to blacken the name of an honest man by his vile slanders." Sir Stanley laid his surprise in his anger and contempt. "What is the meaning of this, gentlemen?" said the doctor, comprehending at least the menace of the whip. "You shall hear, and feel too," said Fullerton, controlling himself by a great and visible effort. "Are not you the man who says that my sister and I have no right in the name we bear?" "I am," said the physician boldly. "I do not think you can prove your right to it." "I shall prove it on you now," answered the doctor gravely. "I shall write on your face in blood the marks of your infamy. You are a liar. You have debilitated me, and without any motive. You do not deserve the treatment of a gentleman. Take this, and this my friend." He raised the whip to bring it down across the pale, bold, even smiling countenance; but quick as thought Killany had drawn a pistol and levelled it at his head. "Do not violate, if you please, gentlemen," he said coolly. "I have rather the best card in the game." The whip never stopped in its descent, but swerved enough to strike the weapon from his hand to the floor. It went off just as the whip, raised a second time, fell once, twice, thrice with terrific swiftness and force on the wretched man's shoulders. It is a system of superstition, founded and supported by designing priests to keep the people in ignorance,

his disgraced countenance, half-unconscious, and unable to defend himself. Still the pitiless blows rained on him, cutting and merciless, on hands, and shoulders, and body, leaving red or bloody stripes where they touched the white, delicate skin. The report of the pistol brought two other gentlemen. They would have interfered, but the baronet politely declined to permit it until the avenger had been thoroughly satisfied. "When your master recovers," he whispered to Quip, who was rejoicing inwardly, "you may hint that if he be found in the city within the month, I shall have the honor of administering a similar chastisement." Dr. Fullerton and the baronet then withdrew. As for Killany, he lay there unconscious, and recovered only to rush into a blasphemous denunciation of his enemies and himself. His disgrace would now become as public as the slander had been. His days of good fortune were over, and he must go forth, as he had so often done before, a branded outcast from society. TO BE CONTINUED.

THE AUDACITY OF UNBELIEF. There is no more startling evidence of the degeneracy of the times in which we live than the popularity of the apostles of infidelity. The enormous crowds that attend upon the serio-comic exhibitions of the atheistic Ingersoll and the enthusiasm with which his most shameless utterances are greeted by respectable audiences, are a striking comment on the great change that has taken place in public sentiment within the last thirty or forty years. We well remember the time when such an audacious reviler of Christianity would have been looked upon as a moral lunatic, and his hearers would have been confined to a mere handful of impracticable radicals as crazy as himself. Do we realize what this man and others like him are doing? In the first place, they are going in the face and eyes of the traditions of the race for nineteen centuries; we might well say, from the beginning of the world, for it is true that the leading facts and principles of Christianity were foreshadowed in the traditions of the principal nations before the advent of Christ, and exist even to this day, in a greater or less degree of verisimilitude in Egypt and the nations of the Orient, indicating most unmistakably a common origin in a primitive deity. These facts are setting themselves up as leaders, teachers and guides in the most important matters that engage the attention of men, with no claim to inspiration or infallibility, and certainly with no peculiar qualifications for so important and difficult a work. For, however distinguished some of them may be for talent and literary culture, it cannot be said of any of them, at least of any with whom we are acquainted, that they are profoundly learned in those particular departments of knowledge upon which the decision of these great questions depends. Certainly, even if the principles of Catholic philosophy and Christian theology as embodied in the authoritative teaching of the old historic Church, and we unhesitatingly assert that a man who undertakes to write or teach, orally, on these vital questions of the origin and end of man, without first possessing himself of the principles of Catholic philosophy and theology, is as unreasonable as he who should attempt to administer the civil law without having first mastered the principles of jurisprudence as embodied in the traditions of the common law and the standard writers on that subject. Christianity, as embodied in the Catholic system, the grandest monument of human genius the world has ever seen. Indeed, to say nothing of the inspiration which prompted it, it embodies the condensed wisdom of the ages. It is a system unique, harmonious and perfectly developed in all its parts, and it has commanded the admiration and the greatest minds that have ever existed. What have our modern infidels and free-thinkers to offer in its stead? Have they some grand scheme of their own, worked out by the combined efforts of the wisest and best men, the greatest geniuses in the world? No. As the eloquent Bishop Kennebec of Boston, in a noble and splendid speech at the recent reception of the Y. M. N. C. U. in Boston, they are Know-nothings. "Agnostics" they call themselves. And then their real motto seems to be, "Every fellow for himself, and the devil take the hindmost," that is if there be any devil, which, of course, is very doubtful! Even that able and writer goes on his own hook and has his own theory, his own panacea for the ills of life, and a casual glance at the pages of an esteemed but erring cotemporary, the Index, will soon convince us that no two of them agree fully on any single principle except the negative principle of protest against Christianity. In this respect they really have no advantages over their brother Protestants who they so severely and oftentimes so justly criticize, and with whom, upon the whole, it must be confessed, they are in the same box. Mr. Ingersoll seems to have adopted the principle that ridicule is the test of truth, a most unfortunate subject that can engage the attention and unbelief! Indeed, for that matter, what can be more ridiculous, if it were not so awful, than to see a man of talents and culture, as Mr. Ingersoll is said to be, standing up before immense crowds of human beings, playing the buffoon upon the most awful subjects that can engage the attention of men; making sport of principles and events around which cluster the most sacred and interesting associations of the human heart; deliberately striving to undermine that faith which is the only solid comfort of the poor in this world, and the harbinger of a glorious immortality in the world to come. And what does it amount to?—I, Bob Ingersoll, the apostle of culture, but for the nonce, mount-bank-in-chief for the amusement of the people, take upon myself to tell you that the whole world has been mistaken for the last eighteen hundred years or more. They have been fairly deluded and misled. Christianity is a humbug. It is not worthy the attention of reasonable beings. It is a system of superstition, founded and supported by designing priests to keep the people in ignorance,

and to tyrannize over them by frightening them with threats of dire vengeance in some unknown state of existence hereafter. Well, friend Ingersoll, what have you to substitute for Christianity? If you take away our faith in that, what shall we believe in? "Ah that is not a matter of the slightest consequence. You may all believe as you like, only believe that your condition hereafter (if indeed, there be any condition hereafter) depends, not at all, upon your conduct in this world. You must all be good, of course, and observe the ordinary rules of morality." Morality! Mr. Ingersoll, morality! What do you mean by morality? If there be no God or future life; or if, as you say, we are all in the dark on that subject, what is the use of morality? And granted that there is such a thing as morality, and that it is a good thing, what motive are you going to propose to induce men to be moral? Will you tell us that it is ungentlemanly to rob and steal; that impurity is a violation of good taste; that cruelty and injustice are contrary to the benevolent sentiments of our nature, and that true culture and refinement require us to respect the rights of others? Bah! *Crobat Judicus Appella!* As well attempt to lead the lion with a silken thread, or put out a fire by heaping on tow. Why can you not learn a lesson from your illustrious predecessor, Voltaire, who wrote a Goliath essay to prove the existence of a God, and gave the significant warning to his Atheistic friends—Don't Unchain the Tiger! But, now, friend Ingersoll, what have you proved? What can you prove on your principles? You certainly cannot prove there is no God. You know that as well as we do. You cannot prove there is no hereafter, no heaven, no hell, no future rewards and punishments. You can deny them and ridicule them. But so can you turn your face to the sun and deny the light of heaven and ridicule the scientific deductions which rest upon probabilities were only equal, do you not see what an awful risk you run in thus ridiculing Christianity and destroying the faith of the people? But the probabilities are against you. The whole history of the past, the common sentiments of mankind are against you. Upon ordinary principles of human prudence no sane man would dare to take the risk of such tremendous consequences without being perfectly certain he was right. You may, indeed, if it so please you, for your own amusement, or that of those whose want of faith renders them capable of being so amused, dance hilariously round the smoking crater of the volcano, but when you seek to seduce others to follow your example, we respectfully suggest that, as a reasonable man, you are carrying the joke a little too far. You may gain a temporary popularity with the crowd of sympathizers "whose wish is father to the thought," but with the great mass of the reasonable, thinking men you may only be reckoned as another and conspicuous example of the reckless audacity of unbelief.—Catholic Review.

CHRISTIAN BURIAL.

"It's a solemn thing, though, a funeral," said Mr. Brooke. "If you take it in that light, you know." "But I am not taking it in that light (it is Mrs. Cadwallader who speaks). I can't wear my solemnity too often, else it will go to rags. It was time the old man died, and none of these people are sorry." "How piteous!" said Dorothea. "This funeral seems to me the most dismal thing I ever saw. It is a blot on the morning. I can not bear that any one should die and leave no love behind." Such, as George Eliot tells us in Middlemarch, were the remarks of those three observers of old Peter Featherstone's obsequies; that "big burly" which the old cynic had ordered for himself, being bent on "a handsome funeral," and on having people "bid to it" who would rather have stayed away, and on having pall-bearers on horse-back with the richest scarves and hatbands, and even the underbearers equipped with trappings of woe of a good-priced quality. Mr. Brooke, Mrs. Cadwallader and Dorothea may perhaps stand as types of three classes of minds, the conventional, the matter-of-fact, and the sentimental, and their reflections are just enough in their several ways. A funeral is a solemn thing "if you take it in that light." Many funerals, alas! are unwept, unremembered, save by professional mourners whose sadness is born of beer. And that is, from a merely human point of view, the saddest part of them; such pomp of the undertaker, such absence of human affection! But there is another point of view, not taken by any of the three whose talk we have quoted, and yet surely the natural point of view from which to regard a funeral, and that is the religious. The old phrase, Christian Burial, has a world of meaning in it, which is well worth pondering. Banish the religious idea and what is sepulture but a mere sanitary measure? If "man dies, not is there hope in dust," the disposal of his remains is simply a matter of police regulation. The heists of the Continent long made it a matter of complaint that only the burial of a dog was possible to them in Catholic countries. But if man differs in no essential respect from a dog, if he belongs wholly to the material order, as these sages of "free thought" insist, why treat his worthless and decaying remains with more reverence than those of his canine companion? It is more matter of fact that care for the dead is due to the belief in the immortality of the soul, which has yet lingered in the minds of all nations, even the most barbarous, however dimly and obscurely, and however repulsive the superstitions with which it has been surrounded.

ENORMOUS IMMIGRATION.

THE LARGEST WEEK AND THE HEAVIEST MONTH ON RECORD—A SAVED OF ONE HUNDRED THOUSAND FOR MAY. There were nearly six thousand persons landed at Castle Garden one day last week. The figures for the month of May, ending yesterday, show a downward movement which has never before been approached in the history of the country. The aggregate comes within 10,000 of being an even 100,000, the exact figures being 99,019 steerage passengers. This is more for this single month by several thousands than the immigration for several entire years. For instance, in 1876 the year's figures were 75,935; in 1877 only 63,855; in 1878, only 79,801; and in 1875 the figures for the twelve months exceeded those for last month by 9,000. The nearest approach to the total for last month was in May, 1861, when there were landed at Castle Garden, 76,791 persons; but even this is 13,228 less than last month's. To appreciate the full extent of the present vast wave of immigration it is necessary to remember that many passengers who arrive from Europe, travelling first or second class, are also immigrants. The great majority of intending settlers, of course, travel in the steerage; but those who can afford it come as cabin passengers, and as these are never landed at Castle Garden—where only steerage passengers are received—no account of them is taken in the figures furnished by the Commissioners of Emigration. There is a small percentage of steerage passengers who are not new immigrants, consisting of foreigners who live in this country and who make visits to the old country, travelling steerage. They are counted in with the others, as it is impossible to discriminate, but these numbers are so small that they do not offset the immigrants coming as cabin passengers, of whom no account is taken. Thus far this year the excess of immigrants over the first five months of last year—as shown at Castle Garden—is 45,332; the total for January, February, March, April, and May, of 1881 being 182,082, as compared with 228,404 for the same period this year.

The Bilious.

dyspeptic or constipated, should address, with two stamps for pamphlet, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y. The will of Shakespeare's grandfather, and as his mother's side, who died in 1566, bequeathed "his soul to Almighty God, and to our Blessed Lady, and to all the holy company of heaven." Kidney Diseases are among the most painful, and may be cured by the Day Kidney Pad, which also cures diabetes and other diseases of urinary system. 82, of all druggists, or sent by mail, post-paid. Children's Pad (cures "bed-wetting"), 81.50. DAY KIDNEY PAD CO., Buffalo N. Y.

The Catholic Record
 Published every Friday morning at 46 Richmond Street.
 THOS. COFFEY,
 Publisher and Proprietor.
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 Six months..... 1 00
 Advertisers must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 1878.
 DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.
 Believe me, very sincerely,
 Yours + JOHN WALSH,
 Bishop of London.
 Mr. THOMAS COFFEY
 Office of the "Catholic Record."
 FROM HIS GRACE ARCHBISHOP HANNAN.
 St. Mary's, Halifax, Nov. 7, 1881.
 I have had opportunities during the last two years of more or less reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. W. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.
 + MICHAEL HANNAN,
 Archbishop of Halifax.

Catholic Record.

LONDON, FRIDAY, JUNE 16, 1882.
THE BAZAAR.

We have very much pleasure in announcing that it has been finally decided to hold a grand Bazaar, Fancy Fair and Drawing of Prizes in aid of the Cathedral building fund, beginning on the 22nd of December next, and closing on the 2nd of January, 1883. We have been favored with the prize list, and feel safe in saying that no such list has ever yet been presented to the Canadian public. Apart from his magnificent gift of \$1,000 in gold, His Lordship, whose heart is in the great work of constructing and completing a Cathedral that will forever be an honor to religion in this Western Peninsula, donates, as will be seen below, many valuable prizes in the shape of farm lands in the North-West and town lots in Ontario, besides some rich and magnificent objects of art. The clergy and religious communities of the Diocese, with their accustomed liberality, also contribute many valuable prizes. When we state that the management of the bazaar has been placed in the hands of the Rev. Father Cornyn, we offer a sufficient guarantee that it will be conducted with order and efficiency and brought to a crowning success.

- Gifts of His Lordship Bishop Walsh.**
 1.—ONE THOUSAND DOLLARS IN GOLD.
 2.—A Farm of 100 acres in the fertile region of the Touchwood Hills, North-West Territories.
 3.—Another Farm also of 100 acres in the same locality.
 4.—A Lot in the Village of Mount Brydges, in the Co. of Middlesex, Ontario.
 5.—A Lot in the Village of Port Elgin, in the Co. of Bruce, Ontario.
 6.—A parcel of land consisting of a quarter acre in the Tp. of Elderslie, in the Co. of Bruce, Ontario.
 7.—House and Lot in London East, valued at \$500.
 8.—Cane of Blessed Virgin, set in gold and turquoise, a splendid work of art, presented to His Lordship by His Holiness Pope Pius IX. in 1876.
 9.—Gold Headed Cane, belonging to the late Cardinal Altieri and presented to His Lordship by the nephew of his Eminence, Prince Altieri, Rome.
 10.—Enamel Miniature of St. Raphael, presented to his Lordship by Cardinal Monaco La Valletta, Cardinal Secretary of State.
 11.—An exquisite painting of the Madonna, presented by Mgr. Kirby, Bishop of Litta and President of the Irish College, Rome.
 12.—Miniature copy of a Madonna, by Luca De La Rubia, executed by Cardinal De Falla.
 13.—Oil painting of the Blessed Virgin, presented by Mgr. English, of the College of Nobles, Rome.
 14.—Beautiful bijoux in carved ivory of the 18th Century, presented by Count Paar, Austrian Ambassador to the Holy See, valued by Parisian experts at \$300.
 15.—A number of Engravings of Monuments of Christian Art, taken from the Catacombs, presented by Cavaliere de Bossi, with autograph of each engraving.
 16.—Vie de Charlemagne, magnifique edition, superbly illustrated, presented by Louis d'Orleans, Duc de Nemours.
 17.—New Testament and Initiation of Christ, splendid edition, in silk and mosaic, presented by Marguerite d'Orleans, Princesse Czartoryska.
 18.—Fancy Chair, presented by the Marquise de Salvo.
 19.—Vie de Jesus, magnificent edition, beautifully illustrated, presented by the Ladies of the Sacred Heart, Lyons.
 20.—A magnificent Marble Clock.
 21.—Virtue's Imperial Shakespeare, superb edition, neatly illustrated.
 22.—Pictorial America, splendid binding and illustrations.
 23.—A splendid bust of Pius IX., in Carton Pierre, presented by the celebrated artist Frog-Robert, Paris.

- Other Donations.**
 24.—A covered Buggy (new), valued at \$100, presented by the Rev. the Franciscan Fathers of Chatham, Ont.
 25.—\$100 in gold, by Rev. Father O'Shea, P. T., Scarboro, Ont.
 26.—Fruit Stand, valued at \$100, presented by Rev. Father Bauer, P. T., Palmerston, Ont.
 27.—Ladies' Gold Watch, valued at \$50, presented by Very Rev. Dean Wagner, Windsor, Ont.
 28.—Silver Tea Set, valued at \$50, presented by Very Rev. Joseph Bayard, P. T., Sarnia, Ont.
 29.—Gold Headed Cane, valued at \$50, presented by Rev. James Ryan, P. T., Wallaceburg, Ont.
 30.—\$50 in cash from the Rev. the Basilian Fathers of Assumption College, Sandwich, Ont.
 31.—\$50 in cash from Rev. Father Dillon, P. T., of La Salette, Ont.
 32.—Prize valued at \$50 from Rev. Dr. Kilroy, P. T., Stratford, Ont.
 33.—Prize valued at \$50 from Rev. Father Flannery, P. T., St. Thomas, Ont.
 34.—Prize valued at \$50 from Rev. Father Brennan, P. T., St. Mary's, Ont.
 35.—Prize valued at \$50 from Rev. Father Waters, P. T., Goderich, Ont.
 36.—Prize valued at \$25 from Rev. John Carlin, P. T., Woodstock, Ont.
 37.—Prize valued at \$25 from Rev. Joseph Molphy, P. T., Madoc, Ont.
 38.—An Embroidered Easy Chair, valued at \$75, from the Ladies of the Ursuline Convent, Chatham.
 39.—Pair of handsome Pillow Shams and coverlet of blue satin and white cloth, elegantly embroidered in crewel work, valued

at \$100, the gift of the Ladies of St. Mary's Academy, Windsor, Ont.
 40.—Magnificent China Tea Set.
 Also hundreds of other valuable prizes given by friends throughout Canada, the United States and Europe.

THE ROMAN QUESTION.

M. Emile Ollivier, the well-known Minister of the Second Empire, has been lately interviewed by a correspondent of the Figaro. M. Ollivier had just returned from Rome, where he had spent four months in careful study of the Papal difficulty. The ex-minister had, while in the Eternal City, interviews with the Holy Father and with leading Italian politicians, and was forced to the conclusion that the question of the status of the Pope is the most absorbing of all now pre-occupying the minds of Italian statesmen. So impressed was M. Ollivier with all he saw and heard in Rome as to the position of the Pope that he has decided on discussing the Roman question in a pamphlet which will, no doubt, be extensively read. The pamphlet will, as far as we can surmise, from the views expressed by its author, tend to dispel many false notions concerning the attitude of the Sovereign Pontiff towards the Italian kingdom. It has now become so evident that the Holy Father is not free in Rome, and that his government cannot enjoy that liberty of action so necessary for the well-being of society throughout the world, that no one who has given the matter serious attention can pretend that the difficulty can be settled otherwise than by the retrocession to the Papacy of its temporal sovereignty.

The law of guarantees devised by the enemies of the Papacy themselves affords, as it must now on all sides be admitted, no adequate protection for the freedom of the Sovereign Pontiff. For were it carried out to the letter by one administration, there is no certainty that another would maintain its provisions, and, besides, no such law can guarantee what is required: absolute security for the Holy Father.

The Pope is a sovereign—not a subject. His government maintains constant relations with peoples in every portion of the world. He influences human society everywhere. Human society is therefore deeply interested in the position he occupies. It is anomalous, it is unfair to all other nations that one should exercise sway over a sovereign having spiritual control over millions of their subjects. Every government in the world is interested in this vital question. The Pope, for the peace and welfare of society, must be free, the College of Cardinals must also be free. Neither can be free in forced subjection to another government, and that composed of men hostile not only to the Papacy, but to Christianity itself. The Catholic world can never rest satisfied that its government is safe from violence and outrage under its present circumstances and surroundings, and cannot rest satisfied till Rome becomes once more the temporal possession of its rightful sovereign, the Pope.

THE EDUCATION OF WOMEN.

From the *Journal de Rome* we learn with hearty gratification that M. Tabarrini, a member of the Italian Senate, has made a very interesting report on the effect of the law concerning schools for girls. The distinguished Senator, although surrounded in his legislative capacity by an atmosphere almost purely infidel, does not fail to give expression to honest convictions. He recommends a moral and religious training for girls and favors a thorough acquaintance with the best versions of ancient and modern classics for those destined to teach. He vigorously opposes the placing of youths of the tender sex in universities and schools ill-suited to their requirements, tastes and capacities. We have not before us the text of the report but can safely state that its author must support his contention by able and convincing arguments. One of the most pernicious errors of the support of secular education nowadays is that of the advocacy of the co-education of the sexes. The system of educational training suited to man is not, we hold, the best calculated to develop the intellectual powers of woman. The latter is different from that in which men move. Their occupations must be as different as their tastes, their lives as different as their faculties. Why then insist as some do on the forming the mind of woman in the mould in which that of man is cast? There is no reason whatever for it, as the results of

education in the United States and Canada abundantly show. The great requirement of society to-day is woman trained as Mr. Tabarrini would have her trained, religiously and morally as well as intellectually.

THE BELGIAN ELECTIONS.

The kingdom of Belgium is at this moment agitated by an exciting election campaign. Choice is to be made of both senators and deputies to fill the vacancies caused by the retirement of one half the members in both houses. The main issue before the people is the school question. Our readers will remember that when the present dominant party in Belgium succeeded after a long struggle in reaching office, one of its first acts was to procure legislative sanction for an iniquitous school law, devised for the purpose of preventing religious training in the national system of education. The Catholic party offered strenuous resistance to this measure, but in vain, the infidel majority in both chambers remaining firm in support of the scheme, till it finally became law. The state system of education has been now for some time on trial and can be fairly judged by the Belgian people on its merits. Its advocates predicted for it the completest success. They promised the nation an era of enlightenment and progress under an educational system freed from the control of the priesthood, before which the past glories of the Belgian nation would fade into utter insignificance. Many were found to put faith in these predictions and promises, but brief experience has shown that the system of religious education which has made the Belgian nation one of the most enlightened, happiest and progressive in Europe, is that which the people owe to themselves and their country to re-establish. A more odious and tyrannical measure than the state school law of Belgium, it were difficult to imagine. It vests the fullest power in the state government to the detriment of municipal autonomy, of which European liberals are so often the pretended champions. The teachers themselves receive their appointment from the government. What would be said in this country if the government of Ontario, for instance, arrogated to itself the right of appointing teachers for every school section in the Province? Would there not be, and justly so, deep and widespread indignation? Would not such a course on the part of the government be denounced as the very acme of despotism? Yet this is but part of the despotism of that school system forced upon a Catholic nation by a handful of aggressive infidels assisted by the funds and organization of secret societies.

Mr. Jacobs, a leading Catholic statesman of Belgium, at a recent meeting at Charleroi, justly condemned liberalism, as exercising, under the name of freedom, the most odious tyranny. "In Germany" said he, "it banishes religious orders, and permits the exercise of ecclesiastical functions only to those who have attended a state university, passed an examination before a secular commission, taken an oath prescribed by the state, and have been approved by the state. But after all this, if they be found unreliable for state purposes the approval may be revoked and the state subvention for their support withdrawn. In Switzerland, also, liberalism preaches the religious bodies, in Geneva the wearing of the ecclesiastical habit being absolutely forbidden. Of its own motion and on its sole authority the Swiss government has also ordained that the *cures* are to be chosen by popular vote, all calling themselves Catholics have the right to vote! France has not yet prescribed all religious orders, but disqualifies their members from acting as teachers, and this at the very moment that its government makes education compulsory."

M. Jacobs clearly defines the issue before the electors when he declares that the present government has but one pre-occupation, the crushing out of free education, the forming of the rising generations in the mould of liberalism and impiety. Schools which the so-called liberals term indifferent as to religion, but which are really irreligious and

imposed upon every municipality. Whatever the desires of the majority of the electors in the municipalities, whatever the convictions of heads of families as to the mode of education best adapted to the wants of their children, they must *bon gre mal gre* accept the state system. The Catholic party has taken a very just position in the school question. It proposes not the abolition of secular teaching for those who may desire it. It simply insists upon the right of each municipality to establish and control its schools and demands that the government should render financial assistance to Catholic schools so established wherever they are found efficient. Could anything be more just or reasonable. On the one side, there is despotism and unreasoning disregard of the rights of conscience, on the other respect for conviction, for conscience and for true liberty of action. We cannot believe that a majority of the electors of the Catholic kingdom of Belgium, a kingdom that owes its origin to the strong convictions of a noble Catholic people, will give a further lease of power to men who, notwithstanding their boasted professions of devotion to the cause of freedom, are, as they have been proved to be, the very worst enemies of the true progress and enlightenment of mankind.

THE REAL ISSUE.

It was recently well said in the Prussian Lantag that there are now throughout Europe but two parties, the party of order and the party of disorder, the one Christian, the other revolutionary. And, in fact, upon whatever country of Europe we now cast our eyes, we see the contest raging between these two elements. There is everywhere a party of disorder extremely active and determined. In some countries it is the governing power, in others it so far intimidates the powers that be, that the principles of revolution are propounded and carried into effect by monarchs themselves. In some few others the party of order yet enjoys ascendancy, but that ascendancy is daily threatened by the gravest dangers. The signs of the times to-day in Europe are indeed ominous. In those countries especially where the revolutionary party has control of the government, the outlook for the future is far from bright. In France infidelity has been enthroned, not only in the senate but in the school room, the nursery of Senates. The Tablet puts the state of affairs in France in the clearest light:

For ourselves, we have for years asserted in these columns, what no honest foreigner, on whichever side he may be, will deny, that the aim of the movement known with sufficient accuracy as the Revolution is the destruction of Theism and Theistic ideas, including, of course, the ethics which rest on Theism. And it is against the Catholic Church, as the great asserter of the doctrine of God and the mainstay of the morality which has its sanction in the Divine attributes, that the Revolutionists unceasingly wage a war of extermination. They have already carried that war very far. And one would think that the eyes of even the most obtuse Englishman ought to have been somewhat opened by recent proceedings in France. Surely, for example, the Bill recently introduced by M. Roche, an active and influential member of the Extreme Left, might suffice to expel any lingering doubt as to the true ends of his sect. The professed object of this project is the total separation of Church and State, and the first step which it proposes towards the carrying out of the scheme is the entire plunder of the Church. Not only does M. Roche demand that the beggarly maintenance accorded to her clergy by way of compensation for the property of which she was robbed a century ago shall be taken away; he insists that she shall be deprived even of the very fabrics dedicated to God in which her sacred rites are performed. Religious edifices of all kinds, his measure provides, are to be made over to the authorities of the Commune in which they are situated, but with the proviso that under no circumstances are they to be given up for religious worship of any kind, while all the sacred vessels and garments of every sort, all the furniture and fittings, are to be sold within six months from the date that the measure becomes law, and the proceeds devoted to the sustentation of atheistic schools. Moreover all the property which the clergy,

secular or regular, may possess is to be seized by the State; and they are to be declared incapable of acquiring property; liberty of association is to be entirely denied to them; they are to be simply deprived of civil rights. Such are the main provisions of M. Roche's Bill. The details of it we need not stop to examine here. Let it suffice to say that they are worked out with a care and ability which reflect great credit upon the author as a draftsman, and that they provide a complete machinery for the stamping out of religion in France.

In any other legislative body, except, of course, the Italian Parliament, the very introduction of such a measure as that of M. Roche would excite a feeling of the utmost horror and disgust. Not so, however, in the French Chamber of deputies. The Premier himself, M. de Freycinet, did not dare meet the proposition by a direct negative. He simply moved its reference to a committee already sitting on the question of the Concordat. The vote taken on the motion of the Premier showed that while 269 members favored the reference of the measure to the committee, no fewer than 139 voted against it. In Italy, matters are not much better, a revolutionary faction controlling the legislative functions of the people. The Italian Parliament, representative of a mere fraction of the people, has already so often shown its hostility to religion and disregard of the principles of right and justice at the foundation of all good government, as to inspire but little confidence in its future course of action. The actual state of events both in France and Italy portend evils of the most momentous character for both countries. The interests of religion in both countries could not well be in greater peril than they are at this very moment.

THE REPRESSION BILL.

The Repression, or, as it is termed by its authors, the prevention of crime bill, is meeting with an amount of opposition that the government did not anticipate. Not only Irish but English members, have expressed themselves very strongly against certain provisions of the measure. The Irish judges, who cannot be accused of any very decided friendliness for the people amongst whom they administer justice, have very emphatically condemned the abolition of trial by jury contemplated by the measure. The most obnoxious features of the bill are (1) its interference with the liberty of the press; (2) its practical prevention of the right of meeting; (3) its abolition of trial by jury; (4) its making words spoken abroad punishable at home; (5) its despotic ordinances on the subject of domiciliary visits and arrests without warrant. The bill can never have the effect intended. Instead of being preventative of crime it will prove, as recent occurrences show, a very strong incentive to it. The government would have done far better to have strictly adhered to the pact known as the Treaty of Kilmainham, and give Ireland some measure of constitutional government. The organs of the government call upon the Irish to observe law and keep order. The government has, they seem to forget, placed the Irish nation beyond the pale of law and order. Ireland is treated as a country in rebellion and anarchy, in our opinion, without reason or justification. The government refuses to rule the country by constitutional methods; the people refuse to submit to any other methods of government. Eighty years' experience of the futility of coercion should be of itself sufficient to warn the government against recurrence to a course so full of peril to law and order.

Mr. Parnell took just grounds against the repression bill when he declared that the passing of the act would throw Ireland into the hands of the secret societies, and that by persisting in securing for it legislative sanction the government would play into the hands of the men who committed the Phoenix Park murders, and shut the door in the face of the vast majority of the Irish people who desired to see the government return to constitutional methods, and were ready to accept any measure looking to final settlement of the land question. A Roman journal, the *Osservatore Romano*, makes the following comments on the measure: "No one has condemned the horrible misdeeds recently committed in Ireland more severely and energetically than Catholics; and no one has been more ready than Catholics, who are the natural and vigilant defenders of social order and peace, to admit the necessity of extraordinary measures for preventing the recurrence of such savage crimes." But active and willing champions, as they indeed are, of justice and equity, Catholics would not admit that the rights of public defence should be converted into reprisals, and the guardianship of order and authority be changed into the gratification of cruel vengeance. And therefore they generally deplore the excess of repression which

appears to the eyes of all men in the Bill proposed by the British Cabinet for the protection of public peace in Ireland. Among the Liberal journals of London, and even amongst the very friends of the Ministry, are not wanting severe censurers of the intended measures, which, annulling at one blow both the regular processes of criminal law, and the liberty of the press and the right of meeting, and the inviolability of domicile, and setting up arbitrary tribunals and nominating functionaries clothed with irresponsible despotism, and proclaiming the sad law of suspicion, constitute for poor Ireland a condition more dolorous and sad than she ever had to endure in the past and emulate, to the damage of civilisation, the sinister days of Henry VIII., Elizabeth and Cromwell. And yet the profound and real grief evoked in Ireland by that infamous evoked in Ireland by that infamous universal impulse with which the Irish people hastened to the churches to express their horror at the crime and their pity for the victims, the loud and solemn protests made in all quarters, the separate sentiments of Ireland from those of the murderers, the very loyalty with which it was acknowledged by the more influential exponents of opinion in England that the responsibility for the crime ought not to be thrown upon the Irish nation, all this caused expectation of milder and more temperate deliberations on the part of the English Government.

The writer here takes a very just view of the course of the government as disappointing in the extreme to all true friends of peace and order. The Irish nation was in nowise chargeable with the tragic deed that terminated so sadly the lives of Lord Cavendish and Under-Secretary Burke. Yet, the whole nation is to be deprived of constitutional government because of the crime of a few miscreants. We are glad also to give place to the following observations of the same journal, recalling a page or two of modern European history.

It was thought by some journals that perhaps the Cabinet of London would be led to reflect that the enormous difficulties in which it is now involved in regard to Ireland, may be the counter blow of the conduct of it for more than fifty years adopted in European affairs. In reference to this it ought to have remembered with regret both the year 1830, when the English Ambassador hastened along the streets of Paris distributing gold to excite rebellion and the year 1860, when the English Minister openly favored at Naples the conspirators against King Ferdinand, and how English agents at Rome joined with political agitators to overthrow the Pontifical Government, and how the English influence was employed to second the force of the revolution, and how English statesmen from their seats in Parliament publicly approved the usurpations, revolts, and violations of the rights of nations, and, finally, how the highest and the highest political classes, either by writings or speeches, applauded the fall of that temporal dominion of the Church, which is the palladium of fidelity to international laws, and of peace and public order in every country. It seemed to that portion of public opinion to which we have alluded that to retroact with the mind all those circumstances might induce those who govern England to look on the enormous difficulties in which that country is now involved as an expiation of the policy which they have pursued for more than fifty years, and that, taught at least once by sad experience, they would be brought to confess that they were in the government of nations withdraw from the path of justice cannot proceed farther without paying the penalty.

GODLESS SCHOOL RECORD.

Americans apparently never tire of presenting to the world the good effects of their school system. We must confess very plainly, indeed, that we are no admirers of that system, for to our mind there can be no education without religion. The purely secular or godless system of school training has now been for three generations existing in most States of the union. We are perfectly satisfied that it should be judged by its results. Formerly it was the custom to attribute the increase of crime to ignorance. This cannot now be done, at all events in America. We have now on this continent a species of enlightenment acquired through the medium of godless schools. The effect of this enlightenment for one week is shown by a contemporary:

"The criminal news of a single week makes a sad showing of boyish depravity. A boy of Belleville, Ill., killed the girl who rejected his addresses on account of his dissipation. Two Arkansas boys quarrelled over a rabbit hunt, and one slew the other with an axe. A St. Louis boy stabbed a playmate who teased him for his ignorance of English. A West Virginia boy shot his rival in a girl's affections. A Virginia boy confesses the poisoning of two persons. A Texas boy shot a little girl because she refused to put down a nail when he ordered her to. A Kansas boy is on trial for intentionally drowning a playfellow. Two Wisconsin boys maltreated a child nearly to death. Three boys pleaded guilty to a highway robbery in Chicago. An Iowa boy is a forger. A Missouri boy set fire to a house. A New Mexico boy shot a baby. A Colorado horse thief is aged 8 years, and none of the other criminals mentioned were over 16.

If one week can produce such a luxuriant crop of tragic crimes, what might not a year do? The statistics for a year might open the eyes of the advocates of purely secular education.

HAMILTON LETTER.

Confirmation in the City—Notes from the North—Berlin College—Corpus Christi in New Germany—Off for Europe—House of Providence—Miscellaneous.

CONFIRMATION.

On Sunday last at High Mass about one hundred persons, principally children, were confirmed in St. Patrick's Church in this city by His Lordship Bishop Crinnon. At First Mass the children had received First Communion at the hands of the Rev. Chancellor Keough.

NOTES FROM THE NORTH.

A handsome stone church will soon be built in Hamburg, Waterloo county, by the Rev. E. Funcken.

On the occasion of Fr. Funcken's feast, Solemn High Mass was celebrated. The church was beautifully decorated, and here were ten priests present, among whom were Frs. Kloefer, Spetz, Elend, Fleck, and two Resurrection Fathers from Chicago.

The Berlin college has been enlarged and is now one of the finest buildings in the neighborhood. There is a large attendance of students. The distribution of prizes will take place on the 29th inst.

CORPUS CHRISTI.

New Germany commemorated Corpus Christi with more than the usual magnificence. Fr. Forster celebrated High Mass, at which an immense congregation assisted.

The whole-hearted manner in which they honored the blessed Sacrament on this occasion showed that the people of this parish have lost none of that love for religion which has ever been their characteristic.

HOUSE OF PROVIDENCE.

All indications are in favor of a very successful demonstration on Dominion Day, in Dundas, on the beautiful grounds of the House of Providence, in all of that territory.

MISCELLANEOUS.

The employees of the Ontario Rolling Mill are on strike for higher wages. Work has been commenced for the construction of a new Custom House on the site of the old building destroyed by fire two years ago.

BRANTFORD LETTER.

On Sunday last the solemnity of Corpus Christi was celebrated with impressive ceremonial in London. At the 7 o'clock Mass in St. Peter's Cathedral, at which Right Rev. Mgr. Bruyere officiated, a very large number of persons approached the Holy Table. High Mass was sung by Rev. Father Walsh, assisted by Rev. Father Terman.

SUDDEN DEATH.

On the morning of the 3rd it was found that during the previous night Mr. John Dunne had been stricken with apoplexy and paralysis and was in a dangerous state. Several doctors were called in and did what could be done to give relief, and during Saturday and the fore part of Sunday the indications were favorable, and it was thought the patient had a good chance to rally.

POEMS BY MARY E. BLAKE.

Published in Boston by Houghton, Mifflin & Co. This is a neat little volume of exquisite poetry. All who read it will join us in the hope that the talented authoress may soon again favor the public with other productions from her graphic pen.

THE TEACHING OF THE CHURCH.

A Clear Explanation by Balme. The Catholic recognizes but one infallible authority on earth to whom men of all orders should bow in respectful silence and intellectual submission. They are free to examine and debate all questions that have not been irrevocably fixed by that authority, and they have no obligation to permit themselves to be shackled or tongue-tied or mind-tied, by the dictum of any fallible man on earth.

OUR PICNIC.

On the 15th gives promise of being a great success, every arrangement is complete and if the weather is favorable all will be well. Before your paper is in the hands of our readers it will be over, and we can tell you about it next week.

THE CENSUS RETURNS.

Published by you last week, would indicate that Catholics are a little behind their neighbors in the matter of colonization. Would it not pay if a stock company were formed for the purpose of planting Catholic immigrants in the North-West?

PERSONAL AND NOT PERSONAL.

Rev. Father Bardou of Cayuga was in the city a few days last week.

Rev. Father McKinnon is expected to return next after the picnic. Mr. S. Schryer of London, was in Brantford on the 6th and 6th, and called on many of his old friends.

It is said Miss Nolan intends leaving the city soon. A man might go around Brantford for weeks and not hear a word spoken about politics, but he would have to be a deaf man.

GALT LETTER.

Pastoral Visit of His Lordship, Bishop Crinnon. On Trinity Sunday, the Catholics of this town had the pleasure of a visit from their chief pastor, who came to administer the Sacrament of Confirmation to over fifty children and adults.

At Vespers his sermon on the invocation, the children were, for some weeks, under special instruction in the school, and after school hours in the church. As a necessary preparation for the worthy reception of the Sacrament all the candidates confessed and received Holy Communion. After the gospel of the High Mass, which was sung by Rev. Father Maguire, His Lordship, having first complimented the congregation on the order and neatness of everything throughout the church delivered a powerful discourse on the mission of the Church to the Nations, taking for his text the words of the Gospel, "Go therefore teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

During the preceding week—the last of the Easter time—the Rev. Father Jones, S. J., of Guelph, at the request of our pastor, gave a mission here. Father Jones is well-known throughout the province as a missionary, and to speak of the eloquence and unctious of his exhortations would be superfluous. Suffice it to say that by his efforts all the members of the congregation have, with two or three exceptions, complied with the requirements of the church.

On Sunday last His Lordship Bishop Walsh blessed and laid the corner stone of a new church at Kinross. Previous to this imposing ceremony His Lordship imparted confirmation to a large number of candidates.

Besides the zealous pastor of the mission, Rev. Father O'Neill, His Lordship was assisted by Rev. Fr. Dean Murphy, of Dublin, and Rev. Dr. Kilroy of Stratford. We will give full particulars of the interesting rites administered at Kinross on Sunday in our next issue.

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simply put those on their guard who little read in ecclesiastical studies, in certain cases confound revealed dogmas with what is mere human thought."

NOTES ON INGERSOLL.

By REV. L. A. LAMBERT, OF WATERLOO, ONTARIO, CANADA. NEW YORK.

INGERSOLL. "What we know of the infinite is almost infinitely limited, but little as we know, all have an equal right to give their honest thought."

COMMENT. Has any man the right, common sense being the judge, to talk about that of which his knowledge is almost infinitely limited? All men have an equal right to give their honest thought, but none have the right to give their honest thought on all subjects and under all circumstances. Common sense forbids it. The honesty of a thought does not give it importance or truth to it. If so lunatics would be the best of reasoners, for none are more honest in their thoughts than they. Thought must be judged in reference to its truth and not in reference to the honesty of him who utters it. This plea of honesty in thinking is a justification of every error and crime, for we must in the very nature of the case take the thinker's word for the honesty of his thoughts. Unless, if we believe expressed his honest thought by means of an English bull-dog revolver, and if your theory be true he had a right to do it.

The right to give an honest thought implies the right to realize that thought in action and habit. If it means less than this, it means simply the right to gabble like an idiot. I assume that it is not this latter right you claim. Then in claiming the right to give your honest thought, you claim the right to realize that honest thought in act and practice, to express it in the acts of your practical life, and cause it, as far as you can, to permeate and obtain in human society. Your claim for liberty of thought means less than this, it is the right to give your honest thought, but not to claim the right of thought, you claim the right to promulgate that thought and to put it in practice in the affairs of life. Now, in view of this claim of yours, I ask you to state right do you utter your honest thought, or the honest thought of the Mormon's honest thought? Your plea for the right of expressing honest thought is a miserable pretense, or else by it you mean that those only who agree with you have the right of doing so.

COMMENT. None whatever, since there can not be anything back of the infinite and eternal designer. There can be nothing more infinite than the infinite, nothing prior to or independent of God, should ask: Is there anything more circular than a circle or anything squarer than a square?

INGERSOLL. "For me it is hard to see the plan or design in earthquakes and pestilences." COMMENT. This is not surprising, since you have with commendable humility admitted that what you know about questions like these is almost infinitely limited. Until you see or understand the design it is inconceivable in you to condemn it. A boy stands near the railway passing platform, a burning cinder from the smoke stack strikes him in the eye. He mused on the incident in this way: "For me it is hard to see what design of God this great corporation could have had in spending vast sums of money to throw that cinder in my eye. It is somewhat difficult to discern design or benevolence in it." Who will say that the boy was not a philosopher and an egotist, or that a fortune teller could not tell him he is old enough to take the lecture!

ANOTHER DREADFUL PASSAGE OF IRISH HISTORY. Lord Clonury's Evicted Tenants. Here is a passage of Irish history not a dead and gone old wrong, such as Irishmen are censured for cherishing too strongly, but an item of news cabled from London, but only last Friday. There was a debate in the House of Commons concerning the evicted tenants of Lord Clonury. Mr. Dillon said he was willing to give a pledge that no violence would result if but were allowed to be created so as to save the evicted persons from going to the work-house.

Think of it, Americans who know what wretchedness is, only by tradition. Those families—Mr. Trevelyan admitted that there were two hundred and fifteen families evicted by Lord Clonury—asked permission to build huts by the roadside, where women and children might be sheltered from the elements, and Mr. Dillon, who is considered something of a dangerous man, promised that no violence would happen if the request were granted. That means that the police intended otherwise to destroy any miserable shelter thrown up by the homeless wretches.

Mr. Trevelyan then graciously said that huts could be erected for their shelter, but as if to warn them that they must not presume upon such leniency, he added, "intimidation would be sternly repressed." The agents of coercion will have no trouble in identifying the American papers which are to be excluded from the Irish mails, if this is the way England proposes dispensing justice. Every honest American must shudder at the inhuman barbarity indicated in the eviction of over two hundred families, a barbarity which can be measured by the moral scale which considers permission to erect huts by the roadside a piece of magnanimity. But intimidation will be sternly repressed. Doubtless, and repression will be followed by retribution, and Christian England will wonder that figs cannot be gathered from thistles to-day in Ireland any more than two thousand years ago in Palestine.—Boston Pilot.

She died a Catholic.

Miss Dorlewis, a pupil of the High School, who has been ill for several months, in her last moments selected the Catholic Church as her favorite, and was baptized, and on yesterday was buried from St. John's.—Indianapolis Item.

COMMENT. Yes, but because he is curious and wonderful, but because he is, and is finite. Verily, it would be unfortunate for Christianity if you were permitted to present its case.

INGERSOLL. "We find God, and we then say, He is so wonderful that He must not have had a maker." COMMENT. You say this but "we" don't. When we find God we find the self-existent Being, infinite and eternal, and therefore we say, He must not have had a maker. That is the way the Christian reasoner, and it is somewhat different from the childish nonsense you would put into his mouth.

INGERSOLL. "In other words, all things a little wonderful must have been created." COMMENT. You use that word "wonderful" as a boy uses a toy drum, to the disgust of all who hear it. All things have been created, not because they are curious and wonderful, but because they exist and are dependent on the power of God, and the grain of sand that is wafted by the wind and the waves proves the existence of a creator as clearly as does this vast and wonderful universe. It is not then, as you say, the wonder of the thing, that suggests the idea of creation, but this existence of the thing.

INGERSOLL. One would suppose that just as the wonder increased the necessity for a creator increased.

COMMENT. The "one" who would suppose must be supposed to have a very limited knowledge of philosophy or a very limited intellect. If Christian philosophy were as silly as you have represented, or rather misrepresented it above, it would indeed require that when you attack a system or institution, you should attack it in its own position and not make fictitious and absurd positions for it, and then proceed with show of logic to demolish the nonsense expounded in your own brain and present it to the public as the principles of Christian philosophy. To misrepresent Christian philosophy is a confession of weakness, an admission that it must be misrepresented before it can be successfully assailed.

INGERSOLL. "Is it possible that a designer exists from all eternity without a design?" COMMENT. Yes, the idea of a self-existent, eternal designer excludes the idea of a design prior to or independent of him. This is self-evident that it needs only to be stated. The philosopher who asks such an absurd question is like his watch-maker, a "curious and wonderful thing."

INGERSOLL. "Was there no design in the creation of the infinite designer?" COMMENT. None whatever, since there can not be anything back of the infinite and eternal designer. There can be nothing more infinite than the infinite, nothing prior to or independent of God, should ask: Is there anything more circular than a circle or anything squarer than a square?

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DR. FUNCKEN'S FAREWELL.

Some time ago it was announced that Dr. Funcken, Rector of St. Jerome's College, Berlin, was about to leave for Europe in search of needed rest and recreation. His congregation and his friends were all anxious for his departure, a fitting opportunity for offering the tribute of a farewell sermon, and for giving him a substantial proof of the same in the shape of a purse of about two hundred dollars. The presentation took place about eight P. M. in the parish school in the presence of many of our friends and Very Rev. Eugene Funcken, brother of Dr. Funcken. The school house was crowded to the doors, and after some very touching and admiring remarks, the Rev. gentleman responded in a few but choice words. He offered his humble thanks to his friends and all his bounty and goodness; he said he would not forget all that his people had done and done for him. He paid a glowing tribute to Father Eugene, his brother, and to the Rev. Fr. C. J. He then spoke for the common services they had rendered him, and finished by asking God to grant to the Rev. gentleman, his friends and again all present. After more music by the choir, the Rev. gentleman, in an excellent organization, serenaded the good Father and for an hour absorbed some charming music. After a very pleasant evening spent in social intercourse with a loved Father and priest and friend, their homes, seem to have been left behind, and they were on the 9th inst. when he sails on the 17th for Antwerp; he expects to arrive home on or about the first of October next. He leaves followed by the blessings and best wishes of the whole community, Catholic and Protestant, to whom he has been much endeared by his genial and kindly bearing since he has been here.

AN APPEAL.

To all the members of the Confraternity of the Brown Scapular of Our Lady of Mount Carmel, to all the admirers of St. Teresa de Jesus, to all the friends of this venerable order, who wish to commemorate this tri-centennial of the death of the Seraphic Mother, by offering a fitting testimonial of their piety and admiration; their substantial offering of the scapulars, Prayers, Vigils, Masses, and other good works performed in devotion, and by contributing to this Appeal, and becoming promoters, benefactors, and donors of the same. The object of this Appeal is to raise a fund of \$100,000 to be the "Commemorative Work" of America for this tri-centennial of St. Teresa. In proceeding to the post distribution of St. Teresa's Discalced Carmelite Nuns of New Orleans, we can do so, by generously responding to this Appeal, and becoming promoters, benefactors, and donors of the same. 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THE SECRET OF UNBELIEF.

A BUSINESS MAN'S VIEW OF INFIDELITY.—ATHEISTS ARE MEN WHO DO NOT WANT TO REFORM THEIR LIVES.

FAILURE OF FREE THOUGHT.

Free Thought Very Brave Until it Really Thinks of Death.

The Reason He Wrote It.

"I write this," says Mr. Nelson de Pew, of Napierville, Quebec, Canada, "to say that, after suffering six years with rheumatism—accompanied with the most intense pain with which any one could be afflicted—I have been completely cured by the use of St. Jacobs Oil.

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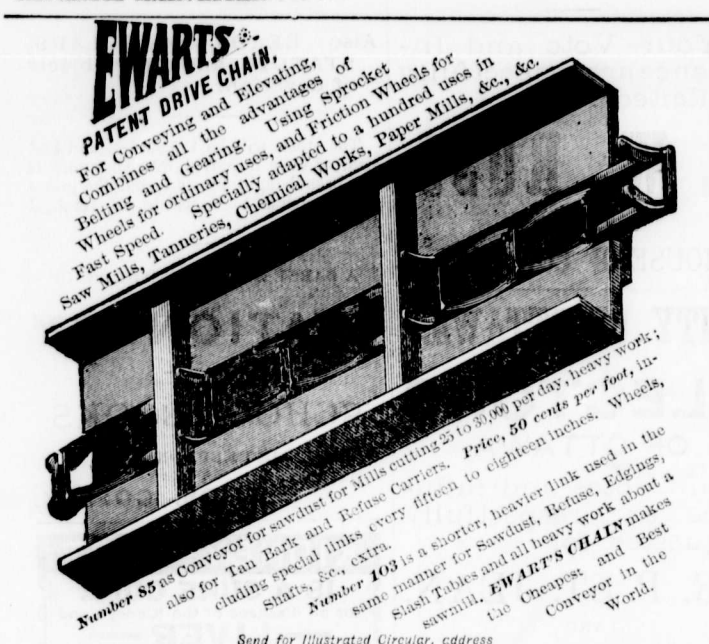
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ELECTION NOTICES. THE GENERAL ELECTIONS. TO THE IRISH PEOPLE OF THE DOMINION OF CANADA.

GENTLEMEN—The undersigned deem it to be their duty at this crisis to explain their position before their co-religionists and fellow-countrymen.

In 1871 the Catholic League, composed of Irish Catholics of both shades of politics, was formed for the purpose of securing some measure of representation for the Irish Catholic people.

One of us (Mr. O'Donohue) declared, from the first, that if the Liberal party, with which he was then acting, should prove recreant to its pledges, he would be the first to avenge such a breach of faith by voting and working against it.

Time passed on, and the Irish Catholics of Ontario, relying upon the promises of the Reform leaders, gave those gentlemen their hearty support, when they were, apparently, in a hopeless minority in the Dominion Parliament as well as in the country.

But a change of Government ensued in the winter of 1873, and the Reform party having been returned with an overwhelming majority at the general election in January, 1874, had the opportunity, of which its leaders had expressed themselves desirous, of doing justice (and nothing but justice was asked) to the Irish Catholic people.

You know in what a beggarly spirit they set about fulfilling that honest covenant. Our people had been ignored before; now they were practically ostracised. In the Cabinet of Mr. Mackenzie there was during his tenure of office, one Irish Catholic. That had been the rule in previous Governments, so that no fault could have been found with him upon that ground, had he not been pledged, as he was, to give to the Irish Catholic people that representation to which they were entitled, and of which, in the fierce conflict of parties, they had hitherto been denied.

But about this time a graver issue even than our Parliamentary representation had presented itself. The industries of the country had been paralyzed; our markets were being overrun by American traders, throwing their surplus and bankrupt stocks into competition with labor of the Canadian mechanic; in a word, Canada, in so far as her manufacturing and industrial life was concerned, had passed out of the hands of the Canadians.

The undersigned were resolved to stand by the country at that critical period of its history. Mr. O'Donohue then especially felt it to be his duty to cast off old party affiliations, to join Messrs. Smith and Costigan and support the National party, which was advocating a national tariff and fair play to every section of the community. We arrived at that determination not merely upon the abstract view that all countries which have become great have laid the foundation of their greatness by defending their territory, against foreign invasion; but because every practical man, artisan as well as manufacturer, and all who had studied the peculiar circumstances in which Canada was placed were of opinion that a protective tariff had become absolutely necessary in the public interest.

We qualified our adhesion to the National party by declaring that if the Government of Sir John Macdonald did not carry out its pledges, our support should forthwith be withdrawn from it. But, as you are aware, Sir John Macdonald has not merely done what he promised, but excelled his promise. The tariff now in operation has given the Canadian manufacturer and the Canadian

mechanic that protection without which the successful prosecution of their industries had become impossible. From 1874 until 1878 we had depression; now we have prosperity; then we had gloom and despondency, poor wages and poverty; now we can, crediting the Government with their due, thank Providence that a better state of things has set in.

In its treatment alike of Protestant and Catholic, the present Ministry has rendered fair and equal justice, and it is prepared to pursue a similar course in the future. Neither Mr. Costigan nor Mr. Smith would have agreed to assume the responsibilities of office, nor would Mr. O'Donohue have consented to re-enter political life, did they not believe that the invitation to them includes, not merely those for whom they may think themselves commissioned to speak, but equally, as they hope, their countrymen of another creed. It is their intention, as it is their duty, to represent not merely the Irish Catholics, whose confidence they believe they enjoy, but likewise, if they may be permitted to say so, the whole Irish race in the Dominion of Canada. We may differ in the matter of creed; but we have yet to be convinced that religion, on either side, vitiates our common love of the country of our birth or makes us enemies in the country of our adoption.

The undersigned appeal therefore to their fellow-countrymen, no matter what may be their creed, to judge them and the Ministry which they have the honor to support, not fairly only, but generously. We do not hesitate, however, to declare to you that should the Ministry of which we are supporters, slight or neglect either our Irish Protestant or our Irish Catholic countrymen, or prove untrue to the principles of the National Policy, we shall at once withdraw our support and appeal to those to whose good and kindly offices we owe such influence as we may possess.

We therefore appeal to you to cast your votes for the supporters of the Government, which we, your kith and kin, are pledged to support. We put it to our Irish fellow-countrymen, regardless of creed, that their interests are safer in our hands than in those of Messrs. Blake and Mackenzie. Our people have long struggled to secure fair representation in the Government and in Parliament. They have secured it now; and it is for you, at this juncture, to sustain by your votes the policy, and to express your approval of the Government of Sir John Macdonald.

FRANK SMITH. JOHN COSTIGAN. JOHN O'DONOHUE.

TO THE CATHOLIC ELECTORS OF ONTARIO.

The important consequences to us, as Catholics, which will follow the result of the approaching general election is my apology for this address. The population of Ontario is 1,924,000, and is about to elect 92 representatives to the House of Commons. Of this population we are 321,000, or more than a sixth, and so are entitled—population giving the right to representation—to elect fifteen of these 92 representatives. Those fifteen should rightly be of our choice; should represent us in the House of Commons; and be amenable in our opinion. Thus only would we be truly represented in the council of the country and the principle of representative government be maintained.

What in fact is our position? With the exception of Prescott and Ottawa, we are deprived of the right to elect one representative in a single constituency in Ontario; politically, we are a mere heap of Helots, without voice or part in the affairs of the country; permitted, indeed, to vote ourselves excluded from representation. This humiliating condition is creditable alike to the Government which maintains it and to us who submit to it.

In recently arranging 54 new constituencies, affecting the electoral rights of 1,170,000 of the people of Ontario, including 147,000 Catholics, and not assigning to the latter one constituency wherein to elect a representative, though their numbers entitled them to seven, Sir John Macdonald has determined for ten years to come what he deems the proper political status of Catholics, namely, to hew wood and draw water for him and his following. Were we a mere herd of Chinese, without political rights or opinions, he could not have ignored us with more contemptuous disregard.

Hitherto we have made no effort based upon any intelligent principle to remedy this egregious injustice; we have been content with the effigy of two or three Catholics, returned to Parliament from time to time, at the instance of the party leader, by the party constituency designated "Catholic representatives"; though we know that, in truth, we could have no representative where we possessed neither the power nor the choice of electing one. The time is surely now come to bid a truce to the insulting mockery, and to insist on the taking down the wretched simulacrum. It has served its fraudulent

ELECTION NOTICES. purpose full often; now our gorge rises at it.

In the party economy of Sir John Macdonald the purpose we have hitherto answered has been to serve as stepping-stones to assist his followers to the House of Commons. Now, however, he has treated the Reform party and us as common enemies, and disfranchised both so far as he dared. Is it not time to shake the dust of our feet and go forth from the household of a party foul with injustice? You doubtless ask what means I suggest to remedy this evil, or if I propose only to substitute a Reform master for a Tory one, in order to divert our sense of shame by the variation of our servitude. I answer this latter query firstly, No; a thousand times no! rather than become the vassals of any political party, or its leaders, I say—if we are too feeble to be roused by wrong, and freedom is above the aim of our ambition—let us prefer the lesser baseness of voluntary disfranchisement! But I feel that you rebuke this imputation on your earnestness. I know that you are filled with bitterness at the injustice from which you suffer, and that you are resolved to resent Sir John Macdonald's insolent affront.

The evil which is destroying the electoral freedom of Ontario, and converting Government into a party tyranny, has its foundation and source in the multitude of small constituencies into which it is subdivided. This system, utterly false and fraudulent as a system of representation, arms an unscrupulous party leader, who happens to control the Government, with a weapon of deadly efficacy against his political opponents. Sir John Macdonald has, by his Bill to readjust the representation of Ontario, illustrated the vices of the system and the violence of its uses. By withdrawing Reform townships from electoral districts where his party were in minority he has imparted to those minorities a fictitious preponderance, while by assigning those townships to a constituency where Reform electors were already in excess, and leaving that constituency, so enlarged, with only one representative, he has prostrated the liberties of Ontario at the feet of Sir John Macdonald; it violates the principle of Parliament; and a House of Commons so elected is devoid of authority.

I propose to remedy this evil by a scheme of representation which will render impossible the recurrence of such an outrage; which will fairly give to all classes of the people their proportionate representation; and will heal the angry sore which political disfranchisement is festering in the Catholic mind. I propose to abolish the present ninety-two one-member constituencies, and substitute therefor, say, thirteen electoral districts each comprising a thirtieth of the population, and assign to each district a representation of seven in the House of Commons. Any one-seventh electors in any or all of such districts, would have the right and power, at their own option, by means of their own votes alone, independently, or if necessary in despite of the other six-sevenths, to nominate and elect one representative. This scheme would give representation to all, according to the proportion their number bore to the entire population. I believe that such a system would give to the country a better and purer public life than has yet known, and would elevate politics above the partizanship of faction, with all its baneful falseness and chicanery.

To attain the object I have outlined, I propose, at the coming election, that we range ourselves as one man on the side of Hon. Edward Blake, and employ every means in our power to plant his banner victorious at every polling place in Ontario on election day. He is the one public man who, with the insight of a statesman, has acknowledged the unfairness and declared against the system of representation. The Reform party, which he leads as it never was led before, with justice on his banner and equality for its watchword, has recovered from the treacherous assault of Sir John Macdonald, and is moving with giant stride to measure strength with the assailant of its freedom. Our interests and theirs are the same in the election. The blow struck by Sir John Macdonald at their electoral freedom has fallen with equal destructiveness upon ours. Let us march together in the way of our common deliverance against the common enemy.

We are now face to face with Sir John Macdonald, with all his treachery and deceit; he has rewarded our faithful following of long years with disfranchisement and the stigma of inferiority; the moment is now to flash resentment back for wrong. A chief of our race and blood, rich in intellectual gifts which, even from this distant land, shed a splendid light around the name of Ireland, to-day champions the cause of freedom, strangled by Sir John Macdonald, and summons the patriotism and virtue of the country to his rescue. Read his speech on the "Irish resolutions"; how it burns and thrills with the holy passion for liberty which his soul while pleading justice for Ireland. In no craven tones, with bated breath, and whispering humbleness doth he exclaim against the cruel policy that is yielding only tears and blood; but in eloquent words, now echoing through the world, instinct with inspiration, he demands legislative freedom for the land of his fathers!

In the name of Ontario Hon. Edward Blake to-day invites our suffrage; by voting for him we assure his triumph, and that of just representation; we aid in rescuing the country from outrage by an obsequious House of Commons and an appointed Senate; we declare for the principle of Parliament; and for a House of Commons which shall reflect the whole principle of the country, and not the partizanship of a faction.

The Catholic who votes for Sir John Macdonald tramples country and honor in the dust; votes for ten more years' of Catholic disfranchisement; countenances the fraud of Catholic representation by

ELECTION NOTICES. THE FRIENDS OF THE HON. JNO. CARLING

Who will volunteer vehicles for the polling day, 26th June, will please send their names and addresses to: ALD. HUNT, Richmond street, for No. 1 Ward. RICHARD BAYLY, Talbot street, corner Dundas, for No. 2 Ward. JOHN A. COUSINS, corner King and Wellington streets, for No. 3 Ward. H. B. LONG, corner Queen's avenue and Wellington street, for No. 4 Ward. JAMES ARDILL, 27 Adelaide street, for No. 5 Ward. J. H. FRASER, Dundas street, for No. 6 Ward. H. BECHER, Carling street, for No. 7 Ward, or to J. HARRISON WHITE, General Secretary, Central Committee Rooms, Albion Buildings, Richmond street, next the Post Office.

TO THE ELECTORS OF THE CITY OF LONDON.

FELLOW CITIZENS,— You have been already made aware of my acceptance of the nomination for the representation of London in the Commons House of Parliament, unanimously tendered me by the Liberal party of this city. I deem it a high honor, indeed, to be selected, especially at this critical period of our history, as the nominee of the party pledged to honest, economical and efficient government.

If elected, I will advocate the immediate abolition of duties on coal, flour and breadstuffs, as well as on the necessities of clothing used by working people. No one that I am aware of has the slightest objection to the enjoyment by manufacturers of the large incidental protection caused by the necessity of raising a revenue to meet the heavy annual charges of government; and no one that I know desires to remove, or dreams of the possibility of removing, that large incidental protection; but I do object to those glaring inequalities of the tariff which press with unfair weight on the working classes and the general consuming public. I will also, if honored with your confidence, strongly insist upon the maintenance of Provincial rights and independence, grievously wounded by the present Government in the disallowance of the Rivers and Streams Bill, passed by the Legislature of Ontario for the promotion of public good as against the rapacity of individual greed. I am a firm believer in the efficacy and justice of Home Rule for Ontario, and therefore cordially endorse the position taken last session by the Hon. E. Blake on the Irish question. I am in thorough accord with the Reform party in the stand it has taken in defence of the rights of Ontario in the matter of the Boundary Award, and will, if returned at the approaching election, resist to the utmost the attempt now being made by the Dominion Government to rob this Province of 67,000 square miles of territory, rich in timber, minerals and agricultural capabilities. In a word, I am an advocate of the broad and progressive principles of the great Liberal party in Canada which will, I believe, soon have the destinies of the Dominion in its hands. I am in favor of the restriction of expenditure, the reduction of the Public Debt, the protection of settlers in the Northwest, a radical amendment in the constitution of the Senate, and the abolition of all class privileges in this free country. I appeal to you, my fellow citizens, for energetic support in this contest, than which none more important in its vital issues was ever waged in this country. With that support I have no fear of the result on the 26th of June.

It will be impossible for me, owing to the shortness of the time, to call on each elector, though I would be happy to do so were it possible, and I must rely upon the good will and energetic support of my friends throughout the city. I have the honor to be, gentlemen, Your faithful servant, JOHN CAMPBELL.

LOCAL NEWS. THE PHILHARMONIC CONCERT.—On Friday evening this musical organization gave a concert in the Mechanics' Hall. Dr. Verrinder is to be congratulated on the marked success which attended his efforts. The chorus were admirably rendered, and the accompaniments all that could be desired. The singing of Miss Rees, a pupil of the Sacred Heart Academy, was a most prominent feature of the entertainment. Her rendition of some very difficult pieces called forth the hearty applause of a large and critical audience. Her voice is rich and sweet, thoroughly cultivated, and under perfect control. We trust we may have the pleasure of hearing her often again before a London audience.

A sad accident happened, on Saturday last, whereby Mr. Patrick Hobbins, an old and much-respected employee of the G. W. R., lost his life. It appears he left the freight sheds to go to dinner and in going across the track did not notice a train coming, and before he could get out of the way the poor man was knocked down and instantly killed. His own son happened to be one of the men on the shunting train that caused his death. Deceased was the oldest porter in the sheds, and was a man highly esteemed both by his fellow workmen and the company in whose employ he had been for some twenty years. He was for many years boss in the wood yard. His age was between 55 and 60 years. He leaves a widow and five children.

Mr. John Brown, late City treasurer, died on Friday last. A garden party will be held at Mount Hope on Dominion day.

FOR NEW SUMMER DRESS MATERIALS AND BUNTINGS, NUNS' VEILING, PRINTED MUSLINS AND PRINTS. J. J. GIBBONS' DUNDAS STREET

HIRE'S IMPROVED ROOT BEER. Hire's, who sell package makes 3 gallons of a delicious, wholesome, sparkling Temperance beverage. Ask your druggist, or send by mail for 25c. C. E. HIRE'S, 48 N. Duane Ave., Philadelphia, Pa. June 16, 82.

MURRAY CANAL. NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed "Tenders for the MURRAY CANAL," will be received at this office until the arrival of the eastern and western mails on TUESDAY THE TWENTY-SEVENTH DAY OF JUNE NEXT, for the formation of the Canal to connect the head waters of the Bay of Quinte with Priguise Harbor, Lake Ontario. A map of the locality, together with plans and specifications of the works, can be seen at this office and at Brighton, on and after THURSDAY THE EIGHTH DAY OF JUNE NEXT, where printed forms of tender can be obtained. Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$3,000 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the works at the rates and prices submitted, subject to the conditions and on the terms stated in the specification. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, 22nd May, 1882. 191-2-w

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ELECTION NOTICES. TO THE ELECTORS OF WEST MIDDLESEX.

Your Vote and Influence are respectfully Solicited for G. W. ROSS, FOR THE HOUSE OF COMMONS. CITY OF OTTAWA. ELECTORS OF OTTAWA, Your Votes and Influence are respectfully requested for DR. P. ST. JEAN, AND A. F. MCINTYRE, FOR THE COMMONS OF CANADA. Ottawa, June 12, 1882.

TO THE ELECTORS OF BOTHWELL.

Your Vote and Influence are respectfully Solicited for HON. DAVID MILLS, As representative of Bothwell in the House of Commons.

FOR NEW SUMMER DRESS MATERIALS AND BUNTINGS, NUNS' VEILING, PRINTED MUSLINS AND PRINTS. J. J. GIBBONS' DUNDAS STREET

HIRE'S IMPROVED ROOT BEER. Hire's, who sell package makes 3 gallons of a delicious, wholesome, sparkling Temperance beverage. Ask your druggist, or send by mail for 25c. C. E. HIRE'S, 48 N. Duane Ave., Philadelphia, Pa. June 16, 82.

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CATHOLIC BOOK STORE.

I have just opened out in my new store, corner of

DUFFERIN AVENUE AND RICHMOND STREET,

A VERY LARGE STOCK OF CATHOLIC BOOKS

INCLUDING PRAYER BOOKS.

Also BEADS, SCAPULARS, STATUES, and other objects of devotion.

The stock will be the largest and best assorted ever imported into Ontario. It has been bought for cash, and the prices will be such as to be within the reach of all.

A LARGE AND VARIED STOCK OF STATIONERY

SCHOOL BOOKS WILL BE ALSO KEPT ON HAND.

THOS. COFFEY.

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the bile, and by keeping the bowels in free condition, effecting its regular discharge. If you are suffering from Malaria, a malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure. In the Spring, to cleanse the System, every one should take a thorough course of it. SOLD BY DRUGGISTS. Price 51c.

TRENT NAVIGATION

Fenelon Falls, Buckhorn Rapids and Burleigh Canals.

NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the eastern and western mails on WEDNESDAY, the Fifth Day of July next, for the construction of two Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, Dam and Bridge Piers at Burleigh Falls. The works at each of these places will be let separately. Maps of the respective localities, together with plans and specifications of the works can be seen at this office on and after WEDNESDAY, the Twenty-first Day of June next, where printed forms of tender can be obtained. A like class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough. Contractors are requested to bear in mind that tenders for the different works are to be accompanied by an accepted bank cheque, as follows: For the Fenelon Falls Work, \$1,000 Do Buckhorn Rapids Work, \$500 Do Burleigh Falls Work, \$1,500 And that these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications. The cheques thus sent in will be returned to the different parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 22nd May, 1882. 191-5-w

NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Post Office, Hamilton, Ont.," will be received at this office until THURSDAY, the 6th day of July next, inclusively, for the erection of

POST OFFICE, &C., HAMILTON, ONT.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office, Hamilton, Ont., until Thursday, the 15th June. Tenders must be made on the printed forms supplied. Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned. This Department will not be bound to accept the lowest or any tender. By order, F. H. ENNIS, Secretary. Department of Public Works, Ottawa, 24th May, 1882. 191-2-w

BIG PAY to sell our Rubber Printing Stamps—Samples free. TAYLOR BROS. & CO., Cleveland, O. 189-209, cov.

RUPTURE Cure without an operation or the injury fractures inflicted by Dr. J. A. SHERMAN'S method. Office 261 Broadway, New York. His book, "RUPTURE," Photographic likeness of bad cases before and after cure, mailed for 10 cents.