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By Rt. Rev. John Walsh, D. D., Bishop of London.

The Encyclical Letter, "Humanum Genus," of Our Holy Father Pope Leo XIII., on the Sect of the Freemasons.

The American Catholic Quarterly Review.

Let us now priefly consider the bone?

the Sect of the Freemasons.

The American Catholic Quarterly Review.

Let us now briefly consider the beneficent action and influence of the Church on the condition of the laboring and artisan classes. At the time of the advent of our Blessed Lord, the civilization of the pagan world had reached its height, but it was a cold, heartless civilization; it was like a marble statue by Phidias, exquisitely beautiful, and seeming to breathe and palpitate with life, but yet hard, cold, unfeeling, and pitiless. There was then no pity for the poor, and no consideration for the toiling masses. Labor had fallen into contempt, was a badge of degradation, and considered as only fit for slaves. Workingmen were robbed of their liberties and civil rights, and were reduced to the position of slaves. Both in Greek and Roman civilisation work had been made servile, and workingmen slaves. At the time of Augustus Cæsar there were upwards of sixty millions of slaves in the vast empire over which he ruled. And those slaves were not men on whose brows an Indian or an African sun had burnt the brand of slavery; they were, in blood and race, the equals of their masters. In Roman law a slave was not a person, but a thing; he had, of course, no civil or political rights; he had no power to receive a legacy, no power of civil action, and was entirely beyond the pale and protection of law; he had not even teligious duties or hopes. He was in everything absolutely subject to his master's will, who had the power of lite and death over him. Such is the frightful condition to which millions of workingmen were reduced in ancient civilization, when they were described by Seneca as having "fettered feet, bound hands, and branded faces."

Our divine Saviour became a working. Our divine Saviour became a working.

faces."
Our divine Saviour became a workingman, was a carpenter, and the reputed son of a carpenter, and for years labored and toiled with St. Joseph for his daily

He thus made labor sacred, He exalted it in human estimation, and gave it a dignity in the eyes of men and a power of merit in the eyes of God. In the

of merit in the eyes of God. In the Christian system,
LABOR HAVING BECOME ENNOBLED
by the action and example of Christ, the workingman rose in the scale of human estimation; he ceased to be regarded as a thing, and was looked upon as a man possessing human rights and liberties and duties. Men, whether free or bond, possessing human rights and liberties and duties. Men, whether free or bond, were taught the doctrines of equality before God, who was their common father; they were taught the doctrine of human and Christian brotherhood, that, in the language of St. Paul, "in one spirit they were all baptized into one body, whether Jews or Gentiles, whether bond or free" (1 Corinthians xii.); "that they were all children of God by faith in Jesus Christ; that there was neither Jew nor Greek, neither bond nor free, but that they were all one in Christ Jesus" (Galatians iii., 27-28). These blessed sounds broke with the power and magic of delightful music on the ears of the fettered slaves. Millions of human beings, bowed down under the intolerable burdens and unspeakable sorrows of slavery, lifted up their heads, raised their eyes towards heaven, and began to hope.

Gradually, under the blessed and fruitful influence of the example and teachings of our Saviour, the fetters began to fall from the festering limbs of the slaves, men learned their rights and dignity as well as their responsibilities, labor was ennobled and sanctified, and the curse of slavery was condemned and in principle destroyed. Who can estimate the value of this mighty result, this great moral revolution! What blessings has it not conferred on mankind! What fountains of tears has it not dried up! What broken hearts has it not healed! What unspeakable sorrows has it not banished! What burdens of grief has it not lifted up from the heart and soul of man! With what hope, what joy, what sunshine of liberty and gladness has it not flooded the world, transforming it from a pen of slaves into a home of Christian freemen.

THE CHURCH, THE BRIDE OF CHRIST, followed His blessed example in he returned His blessed example in her treatment of slavery and in her care of the laboring classes. She exerted herself to correct false ideas regarding the character of slavery, and to create and foster a public opinion condemnatory of the institution. In order to estimate correctly her beneficent action in this respect it would be cent action in this respect, it would be necessary to have an adequate knowledge of the gigantic and almost insurmount-able difficulties that stood up against her in her efforts to better the condition of the slaves, and gradually to remove and destroy the system. False notions and doctrines regarding human rights,

the prejudice of race and of caste, the immense material interests that were connected with the institution of slavery and that grew out of it, the break-down of the Roman Empire and the tremendous social and political convulsions that resulted from it, the irruption of the northern barbarians sweeping like a destructive and irresistible inundation over the civilized world, the fierce onslaught of heresy on the very life of the Church, and the hostility and jealousy of emperors and kings,—all these opposing influences and forces compelled the Church to halt in the work of undermining the system of slavery and of emancipating the slaves, and not unfrequently forced her to contend for her own existence and preservation. Nevertheless the broad and indisputable fact stands out on the face of history, that the gradual abolition of slavery and its final disappearance from the civilized world, are due, in the main, to the teaching, the legislation and the constant action of the Church. Besides, two of her religious orders, the "Trinitarians" and the Order of Mercy, redeemed about one million of Christian men from the horrors of captivity in Mahometan countries, spending millions of money in their release, and shed the blood of many of their members in martyrdom for this Christ-like cause. Labor, in the Catholic Church, has been ennobled and dignified; it has its rights as well as its duties. Imposed originally as a penalty, the law of labor has become sacred, meritorious, and elevating, has been lifted up to a species of worship. "Workman," says the Church, "whoever thou art and to whatever toil thy strength is devoted, contemplate thy Master and thy God, occupied for many years in the workshop of a mechanic, sawing, planing, and polishing wood, permitting Himself to be called the son of a carpenter, and stamping for the future, upon all manual labor, which His example had sanctified, not merely a consideration appreciable by human estimation, but also a divine value." Such is the high ideal which she has held up to t

THE CHARACTER AND SACRED DIGNITY OF LABOR.

Her monks sought to earn heaven by labor sanctified by prayer. At a very early age we find her busied about the welfare of the laboring classes. In 372 St. Basil founded a workshop for poor mechanics. In the Middle Ages the Church organized trades into honorable corporations, and in every way encouraged, directed and assisted men in the pursuit of a laborious life. In A. D. 1202 an order called "of the Holy Trinity" was founded, the object of which was to teach all sorts of trades to boys. In those ages, when the Church was powerful, and when she was free to exercise her beneficent and civilizing mission, and to mould social institutions according to her ideals and heaternal exercises ages, when the church was proven the conditions according to her ideals are heaternal exercises. beneficent and civilizing mission, and to mould social institutions according to her ideals, she bestowed on workingmen the most precious privileges and im-munities, she assigned to each trade-corporation a patron saint and protector, and blessed and sanctified their members by her holy teachings and ministra-

Trade-corporations sprang up under Trade-corporations sprang up under her sanction in immense numbers in every great city. Seville alone contained sixteen thousand tradesmen. In Venice there were sixty-one trade-associations, and they were to be found in propor-tionate numbers in every large city. The maplers of these associations

were contented with their lot, proud of their craft, and were satisfied and happy. Now, the Church by encouraging and fostering these associations sought not only to promote the interests of their members and

TO PROTECT THEM AGAINST RAPACITY AND INJUSTICE

AND INJUSTICE
but she also took care to procure legislative enactments to promote honesty and practical integrity in the workmen, and thus to protect against fraud and imposition those who employed or patronized them. In these legislative enactments we easily discern the blessed influence of the holy Church protecting the workman and artisan in his just rights, and at the same time safeguarding the interests of his employer or patron, thus establishing the harmonious play of rights and duties, of reciprocal claims and interests. We proceed to quote some of those enactments and rules that governed the trade-associations of the Middle Ages as we find them cited by those enactments and rules that governed the trade-associations of the Middle Ages as we find them cited by Digby, from a curious old book, called Livre des Metiers, which contains the registry of the trades of Paris in the 13th century and the rules enacted for their government. The simplicity of some of these rules is combined with a most useful discretion.

But let us hear them as they are de-livered. "Any person," says one of them, "can exercise this trade in tin vessels at Paris freely—"pour tant qu'il face bon œuvre et loial." He must never work at night, on pain of a fine to the king, "quar la clartez de la nuit n'est mie si suffisant que il peussent faire bone œuvre et loial de leur mestier. Nus cordiers ne puet œuvrer de nuit pour les fausses œuvres que on i puet faire." The bucklemakers ordain "que nus mes-tre ne doit souffrir entour li vallet qui ne soit bons et loiaus, ne reveur ne maune soit bons et loiaus,ne reveur ne mau-ves garcon de quelque lieu qu'il soit, soit de Paris ou d'ailleurs."3 The lacemakers ordain that no one shall work by night

HE WOULD HIMSELF LOYALLY OBSERVE THE RULES, but that he would inform the master if he should ever find any one in fault in anything. The stonemasons and plasterers must swear that they will put nothing in the plaster but the best materials and that they will give good and loyal measure, that the mortar shall be made of good lime and that if it be made of other stone they shall pay a fine. The linen-draper swears that he cannot have an apprentice "se il n'est si fil de leal espouse, ou ses freres ou ses neies nes

nave an apprentice "se il n'est si fil de leal espouse, ou ses freres ou ses neies nes de leal mariage."?

No draper should suffer near him, or near any other of the trade, any workman who lives immorally; and if any workman should be discovered, having a vicious connection in the suburbs, the provost of Paris should be informed, and he will make him leave the city or have provest of Paris should be informed, and he will make him leave the city or have him chastised for his folly. In the trade of "tapis nostrez," or coarse carpeting, no one shall employ any thread, "fors que de file de laine bon et loial. Et ce ont establi la preudomes du mestier pour le commun profit de touz et pour leaute." 10 Of the foulons (fullers), if any workman in the trade should discover that there is any fellow-servant who has been a bad character, he should make it known to the master under pain of a fine. The stocking makers swear that they will use strong thread, which has not been rotted by the dye; for, if the thread should be thus rotted, the stockings shall be burned, and the maker must pay a fine of five sous; four to the king, and the rest to the guardians of the trade for their trouble.

NO GLOVER SHALL WORK BY NIGHT,

rest to the guardians of the trade for their trouble.

No GLOVER SHALL WORK BY NIGHT,
"a clartez de feu ne de lumiere, quar l'uevre qui est fete par nuit n'est ne bone ne leal."11 In the bridle trade, if any old work be painted over and regilt, or mended and exposed for sale, the work must be burned, and the seller fined. Of linen drapers, "nule qui soit eslongies de son pails por mauves cas l'en ne le doit recevoir on dit mestier."12 In the trade of "tapiz Sarrassin" no one shall employ a strange workman until he knows that he is a "preudome et loial." Tailors were obliged to cut their cloth in an open shop, "a la veue du peuple,"13 to prevent any suspicion of fraud.

It is in this admirable manner that the Church, in the days of an undivided Christendom, regulated the relations between some sone and suspicion of trade.

Church, in the days of an undivided Christendom, regulated the relations between capital and labor, between the employers and employed. The rights of both were well defined and secured. The artisan was awarded just compensation for his labor and skill, and his patron was certain to obtain good work and just value for his money. There were no harsh separations, no exasperating inequalities, no heart burnings between class and class, but on the contrary there prevailed peace, harmony and good-will. The Church, to a great extent, reigned supreme over men's consciences; her teachings were, on the whole, listened to and obeyed; her authority as the divinely appointed teacher and guide was carelled. whole, listened to and obeyed; her authority as the divinely appointed teacher and guide was generally acknowl-edged and the result was the reign of justice, of right and order amongst the various classes of society. Of course, in this fallen world the Church will be

THE CHURCH MILITANT AND NOT THE

CHURCH TRIUMPHANT; and hence, even in the Middle Ages there were several dark spots which she was unable to remove, in consequence of the opposition of human passions and self-interests; but from all that she accomplished in the teeth of the tremend-ous difficulties greated by the area. complished in the teeth of the tremend-ous difficulties created by the excep-tional social and political circumstances of the period, we can easily picture to ourselves the glorious reign of "peace on earth and good-will to men" she would have established, had she not been im-peded and thwarted in the perfect fulfil-

peded and thwarted in the perfect fulfilment of her divine mission to mankind by the events of the sixteenth century. In the ages of faith the spectral hand of "Proletariat" had not yet appeared on the walls of the social fabric writing the sentence of its doom, and making kings' faces change and grow pale with affright. Such a dread apparition was reserved for our days, when the principles and teachings of the so-called Reformation are working out to the bitter end their logical but destructive consequences. If the ripe fruit of the Protestant revolt is bitterness and ashes to the taste, it is bitterness and ashes to the taste, it is because the tree that produced it is radceally ead, from root to branch, and is in very deed the wild clive of Scripture that has not been grafted on the good clive which is Jesus Christ living in His Church.

Another peril of our times pointed out and deplored by the Holy Father in His Encyclical letter, *Humanum genus*, is the pernicious and subversive doctrine now in vogue regarding civil authority, its origin and rights, and the rights and duties of subjects. Says the Sovereign

ordain that no one shall work by night "pour les fauses cuvres que en i feit, et pour ce que la clartez de la chandoile ne suffist mie a leur mestier." 4 The general condition required in all the trades is expressed thus: "pour tant que il face bone cuvre et loial." 5 The silk-mercers ordain "que nul ouvrier soit vallet ou mestre qui soit blasmes de houlerie ou de mauvese renommee, ou qui auroit este tanis d'aucun mestier ou

d'aucun pays, ne puist ouvrer ou dit mestier, "5 before being punished. Generally, in all trades, masters could employ their sons as apprentices, but "seulement nez de loial mariage." Of stonemasons, Master Guillaume swore "que il le mestier garderait bien et loiaument a son pooir ausi pour le poure come pour le fort. "8 Every mason and plasterer swore that HE WOULD HIMSELF LOYALLY OBSERVE THE RULES, THE RULES, this change and overthrow is deliberately many associations of Communists and Socialists; and to their undertakings the sect of Freemasons is not hostile, but greatly favors their designs, and holds in common with them their chief opinions. And if these men do not at once and everywhere endeavor to carry out their extreme views, it is not to be attributed to their teaching and their will, but to

cannot be destroyed."

It will be in order here to consider briefly Catholic teaching and action as regards the question of civil power and the duties and rights of subjects. It will be seen that

regards the question of civil power and the duties and rights of subjects. It will be seen that

SHE HOLDS THE SCALES EQUALLY poised between the co-relative rights and duties of authority and allegiance, that whilst she protects and upholds the just rights of kings and rulers, she at the same time provides for the largest measure of rational liberty for subjects.

She has ever taught the divine origin of civil power. She anointed her kings and made their persons and their office sacred in the eyes of their subjects, and inculcated the duty and obligation of obedience to them for the reason that they were God's ministers. With St. Paul she said: "Let every soul be subject to the higher powers, for there is no power but from God, and those that are, are ordained of God. Therefore he that resisteth the power resisteth the ordinauce of God, and they that resist purchase to themselves damnation. Wherefore, be subject of necessity, not only for wrath but also for conscience' sake," (Romans, xiii).

She condemns disobedience disloy.

(Romans, xiii).
She condemns disobedience, disloy-She condemns disobedience, disloyalty, and rebellion to just laws and legitimate government, as most grievous sins, and she bans and excommunicates from her pale all members of secret societies that have for aim the overthrow of governmental authority and the destruction of thet State. Hence, the Holy Father in his Encyclical Letter teaches: "As men are by the will of God born for civil union and society, and as the power to rule is so necessary a bond of society, that, if it be taken away, society must at once be broken away, society must at once be broken up, it follows that from Him who is the Author of society has come also the authority to rule; so that whosoever rules, he is the minister of God. Wherefore,

THE END AND NATURE OF HUMAN SOCIETY so requires, it is right to obey the just to mands of lawful authority, as it is right to obey God, who ruleth all things; and it is most untrue that the people have it in their power to cast aside their obedience whensoever they please." On the other hand, the Church has not failed to impress on kings and rulers the duty of governing with justice and for the wellpress on kings and rulers the duty of governing with justice and for the welfare and happiness of their subjects. With St. Thomas, she told them that the people were not for the kings, but the kings for the people. Liberty of the subject, mild government, economy in regard to public revenue, maintenance of justice, peace and order, the responsibility of kings, were the lessons she constantly inculcated.

In this connection it will be useful to call attention to the teachings of some of

presenting the people, or of some one representing the poople."

Bellarmine says: "It is false that political princes (civil rulers) have their power from God only; for they have it from God only so far as He has planted a natural instinct in the minds of men that they should wish to be governed by some one. But whether men should wish to be

wish to be
GOV EENLED BY KINGS OR BY CONSULS,
by one or by many, by a perpetual or a
temporary magistrate, depends on their
own wishes; as also it is not the special
command of God, but the wish of men
which determines that this person should
be king rather than that. Wherefore St. Thomas, in the cited passage 22,
quaes. x., art 10, and quaes. xii., art.
2, lays it down as a matter certain and
decided that political governments and
kingdoms are not founded on divine, but
on human law,—a proposition which no
scholar would contradict." De Potestate
sum Pontif., cap. 21, p. 203). This doctrine of the delegation of civil authority
from the people, Suarez states, was the sum Pontif., cap. 21, p. 203). This doctrine of the delegation of civil authority from the people, Suarez states, was the common opinion of his day, and he goes on to say "that the civil power, whenever it is found in a man or in a prince, has emanated, according to usual and legitimate law, from the people and the community, either directly or remotely, and that it cannot otherwise be justly possessed" (De Leg., lib. iii., cap. 4.) And the same illustrious theologian, in his work against James I. of England, declares that the opinion of Bellarmine, c.ted above, was, "ancient, received, true and necssary." And this has continued to be the doctrine of Catholic theologians down to the present day. The king or supreme magistrate is, in Catholic teaching, but the executor of the will of the nation or people whom he governs; and should he abuse his trust, or employ the supreme power with which he has been invested to the public detriment; should he, in other words, rule his people with injustice and tyranny, and trample on their rights and liberties, he could be lawfully dethroned and torn down from his place of power. lawining detarrined and total his place of power.

The following is a synopsis of Catholic teaching on this subject:

1st. Civil society is a divine appoint-

governing power.

3d. This power, in all its just laws, must be obeyed, not only for fear but for conscience's sake, for it is an ordinance of God, and they who resist purchase to themselves damnation.

4th. The form of human government is founded on human and not on divine right.

is founded on human and not on divine right.

5th. The king or chief magistrate must rule for the common weal and not for his personal interest or gratification.

6th. The subjects cannot obey the civil power when its commands are opposed to the divine law.

7th. When laws are unjust they are not binding in conscience. It may, however, become necessary to obey such laws from motives of prudence, that is, in order to avoid scandals and commotions.

tions.
8th. Laws are unjust from some one of

the following causes:
(1.) When they are opposed to the common weal.
(2.) When the laws have not for aim

the good of the common weal.

(3.) When the legislator outsteps the limits of his powers.

TO BE CONTINUED.

1 "As far as he makes good work and lawful,"

2 "For the light of the night is not by half so sufficient that they can make good work and lawful of their trade. No ropemakers may work by night, on account of the false works one may then make."

3 "That no master must suffer around him workmen who are not good and loyal, nor idler, nor bad boy, from whatever place, whether from Paris or elsewhere."

4 "On account of the false works one does in it, and because the light of the candle is not half sufficient for their trade." 5 "As far as he makes good work and

6 "That no workman, whether appren-tice or master, who is blamed for irregular-ity or bad fame, or has been banished from 7 "Only born of lawful marriage."

8 "That he, the tradesman, should care well and lawfully, according to his power, as well for the poor as for the rich, and for the weak as for the strong."

9 "If he is not son of lawful spouse, or his brothers or kindred born of lawful marriage."

10 "Except woollen thread good and law-ful." And this the inspectors of the trade have established for the common profit of all and for loyalty."

11 "By light of fire nor of torch, for work made by night is neither good nor lawful."

12 " None banished from his country for bad causes may be received into the said 13 "In the sight of the people."

CATHOLIC FRESS.

Catholic Columbian. not religion at all. The close and happy communing of the soul with its Creator, which finds its highest expression in faithful adoration, is the religion of the heart. Giving the heart, the mind, the soul, the strength to God is the fruition of faith, and "without that faith it is impossible to please God." As there is only one God, there can be but one faith, one method of pleasing God. The burlesques on religion that we see now-adays may be well intended at times, but then the silly artics of insane people are well intended, too. Faith, true faith, does not lead to silliness, but it may, to the world, make its adherents appear singular, because they should practice simplicity in life. "Unless you become as little children, you cannot enter the as little children, you cannot enter the Kingdom of Heaven," was a declaration made by Christ Himself. Nor does remade by Christ Himself. Nor does re-ligion consist in preaching or listening to sermons. Theorizing never perfected a system. Practical demonstration is wanted. "By their fruits ye shall know them." Those that have brought forth fruit, and thus attested the sincerity of their faith, are the practical Christians, the real religionists. Look about the world to-day; cast a retrospective glance on the ages past and see what fruits are found, and upon what tree they have ripened. Of all the systems of belief, which has borne the abundance of good fruit? This is a candid, a practi-cal question, and should receive a can-

did reply. Young man, you who spend your time and money in saloons or "variety shows," you had better tack. Do you expect thus to lay a foundation for a useful and prosperous life? You laugh and jeer at that young man who refuses to go in and have a drink or play a game of pool; he tells you he does not indulge, and you call him a booby. But in your heart you know he is right, and you respect him for going home and spending his time there either in useful occupation or in legitimate amusement. But you will not only respect him—you will envy him and legitimate amusement. But you will not only respect him—you will envy him and curse your own folly when a few years hence you see him a worthy and respected member of society, while you have developed into a full-blown loafer. You may be certain that these two paths lead inevitably to these two different resistants. positions. Therefore we say to you, by all means, tack. If you don't believe us, ask that tramp who is begging for a drink. No matter how hardened he is, he will, most likely, repeat our advice.

2d. In all societies there must be a governing power.

3d. This power, in all its just laws, must be obeyed, not only for fear but for conscience' sake, for it is an ordinance of God, and they who resist purchase to themselves damnation.

4th. The form of human government is founded on human and not on divine right.

Bigotry, too, has this feature about it, viz., it will live through generations, so that the great grandson or daughter may be found to be as bitter an opponent to any form of religion save her own as were the old folks who came over the sea. This secondary in a pressure for the swere the old folks who came over the sea. This accounts in a measure for the feeling we see manifested by men and women—real Americans. They are the descendants of people who taught their children that which was not true; that teaching has been carefully transmitted, and that teaching bears its own fruit, viz., a deep and lasting bitterness. We wonder to-day at a feeling we often see cropping out, but the secret of it can be traced to the teaching of parents, and that teaching the persons to whom it was transmitted never took the pains to rectify. Let a Catholic to-day run for any important office, and how quickly the howl will be raised against him. It is the only cry that will force the venerable party crank beyond the traces and cause him to work for the candidate of the opposition. Now let any successful cause him to work for the candidate of the opposition. Now let any successful candidate in his choice for men to fill the many offices which he may by his influence make an effort to please the religious element, and he has on hand a huge job. If he leave the Catholic out in the cold, he is doing an injustice; if he appoint him, he is sure to cause a feeling anything but friendly, and perhaps may make enemies for himself. That such a feeling as that engendered by nationality or religion should exist in a country as prosperous and as blessed as this is, is to be deplored. But that it does exist is a fact. In the near tuture men may acquire wisdom enough to see that a feeling of this kind is unchristian and uncalled for, but as we now live the feeling is deep seated. To live and let live is au honest maxim, and if everybody would live up to it all would find bread and butter.

Mr. Frank Power, the correspondent of the London Times in Khartoum, and who was killed with Stewart, was an Irishman and a Nationalist of the most advanced class. Like his friend, Edmund O'Donovan, who was killed in the Soudan in the Mahdi's first victory, he was a Fenian and a revolutionist. Therefore, his tribute to Gordon is all the more touching and beautiful, and brings into stronger light the noble qualities of the unfortunate commander at Khartoum. In one of his letters, Mr. Power says:—"I like Gordon more and more every day; he has a most lovable manner and disposition, and is so kind to me. He is glad if you show the smallest desire to help him in his great trouble. How one man could have dared to attempt his task I wonder. One day of his work and bother would kill another man, yet he is so cheerful at breakfast, lunch and dinner; but I know he suffers fearfully from low spirits. I hear him walking up and dawn his room all wints gard to public revenue, maintenance of justice, peace and order, the responsibility of kings, were the lessons she constantly inculcated.

In this connection it will be useful to call attention to the teachings of some of the most eminent and representative Catholic theologians on the origin of civil power and on forms of government. St. Thomas Aquinas teaches that civil governments are not "jure divino," but "jure humano," and that to "ordain anything for the common good is the right of the people, or of some one representing the people."

Bellarmine says: "It is false that political princes (civil rulers) have their power from God only; for they have it from God only; for they have it from God only so far as He has planted from God only so far as "Look here, dear fellow, now what do you advise?" would make you love him. When he goes out of doors there are always crowds of Arab men and women at the gate to kiss his feet, and twice to-day the furious women, wishing to lift his feet to kiss them, threw him over. He appears to like me, and already calls me Frank. He likes my going so much among the natives, for not to do so is a mortal sin in his eyes. I often speak of you to Gen. Gordon. He says he must make your acquaintance before we go to the Congo. He would like a day in Dublin. It is wonderful that one man can have such an influence on 200,000 people. Numbers of women flock here every day to ask him to touch their children to cure them; they call him the 'Father and the Saviour of the Soudan.' He has found me badly up in 'Thomas a Kempis,' which he reads every day, and has given me an 'Imitation of Christ.' He is, indeed, I believe, the greatest and best man of this century."

C. M. B. A. Debating Lyceum.

The regular meeting of this society took place last evening, Mr. Thos. Nicholson, lst vice-president, in the chair. A reading on "War" was given by Mr. A. H.

An essay on "Vaccination" followed by Dr. Ambrose, in which that gentleman dealt with his subject in a very practical and instructive manner, and dwelt extensively on its origin and history and the benefit which it had conferred on the human race, quoting from statistics to show that the communities in which vaccina-tion has been introduced were compara-

The usual debate took place, the question being "Can the floods occurring at this port be obviated by scientific means." The debate was decided in the affirmative. The speakers for the affirmative were Messrs. T. J. Finn and C. O'Brien, and the negative. Messrs. F. C. Lessles and L. I. negative, Messrs. F. C. Lawler and J. J. Kane. The meeting then adjourned until October next.— Montreal Gazette, May 14.

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THE CAIHOLIC RECORD.

THE CAIHOLIC RECOR

MAY 23, 1885.

The Value of a Litt

SUBJECT. Philadelphia Standard, Natatorium Hall was fille capacity on Wednesday ev-week. The Catholic Club, it adjoins on the south, had it adjoins on the south, had for a public gathering of m friends, to whom the Mos Archbishop Ryan was an speak on "Unsectarianism." known citizens were there ir

influential members of the land on the stage was Monsi
D. D., who was to deliver an fore the American Catholic Society on the following ever His Grace was introduce well-chosen words by the the Club, Stephen Farrelly, VARIOUS MEANINGS OF UNSET The Archbishop said that formed that it was the cupredecessor to deliver occasi iar informal addresses to the Catholic Club: he was the cupredecessor to continue the contract of the Catholic Club: he was the cupredecessor to deliver occasi iar informal addresses to the Catholic Club: he was the cupredecessor to deliver occasion. able to explain and to defen tion on some public questi interest. He said that the te strict meaning; a sect is so off, as the word implies, an it means a body of peopl separated themselves from account of some peculiar their own. It is as a bran the cathonic charter is the sectarian. She never septhe parent tree, for she is tree—the first body of orgatians on the earth. A bran be cut from a tree, but the said to be cut from its own bearing in office.

said to be cut from its own b term sectarianism is often understood in the sense of want of kindness and chari or body of men towards penot agree with them in religi In this second sense also should be thoroughly unseemedel is our divine Lord—the Christianity. He was so kind of the household of the faith, called him a Samaritan. H called him a Samaritan. H
Samaritans and was generou
by them, and He held up a
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thodox Jews, in a parable

There is a third meaning the term unsectarian, which disregard for dogmatic teach and in particular for such are controverted and not de tial. In this sense a Cath cannot be unsectarian. Ev revealed by God must be to less value. We have heard cing for an ides,"—a Catholic a doctrine, when he has one that God has revealed it.

that God has revealed it.

GREAT IMPORTANCE OF IT.

This is most reasonable obey God's command; but tion of a doctrine involves a receive it, otherwise why shreveal it? Hence faith is a insisted on as a condition. reveal it? Hence faith is insisted on as a condition of works, "He who believes condemned." Our Lord said Spirit would convince the cause it did not believe i "because it did not believe is sin of not believing, on the who could and should popularly ignored in our dinot less real. For a secondatach supreme importance teachings. They are insegneted with individual and ity. Men who speak of morality of Christianity wit trines are like those who without roots, flowers wi effects without causes. To stances. How much dep importance which men att

importance which men att Our lives, property and dependent on this imports Now, what gives to an ottance but the dootrinal to God is omnipresent, the cognizance of everything this earth, may be called ness, and shall punish appalling severity the man call on Him to witness a lie these doctrines, and perjurlying, which is proverbismany people. many people.

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Again, look at the tequences of 'divorce in this in Europe. All the stream social evil can be traced and that spring is a false a man can lawfully marry woman a man, whilst the still lives. Our Divine Lou of course, the importance

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SECTA-, Skin The Value of a Little.

The Value of a Little.

Do thy little, do it well;
Do what right and reason tell;
Do what wrong and sorrow claim;
Conquer sin and cover shame.
Do thy little, though it be
Dreariness and drudgery;
They whom Christ apostles made,
"Gathered fragments" when he bade.
Do thy little; never mind
Though thy brethren be unkind;
Though the men who ought to smile,
Mock and taunt thee for awhile.
Do thy little; never fear
While thy Saviour standeth near;
Let the world its javelins throw,
On thy way undaunted go.
Do thy little; food nath made
Million leaves for forest shade;
Smallest start their glory bring;
God employeth everything.
Do thy little, and when thou
Feelest on thy pallid brow,
Ere has fied the vital breath,
Cold and damp the dew of death,
Then the little thou hast done,
Little wants with care relieved,
Little words in love expressed,
Little words in love expressed,
Little ights with patience born.
These shall crown the pillowed head,
Holy light upon the shed;
These are treasures that shall rise
Far beyond the smiling skies.

"UNSECTARIANISM."

ARCHBISHOP RYAN DISCUSSES THE GRAVE

Philadelphia Standard, May 9.

Natatorium Hall was filled to its full capacity on Wednesday evening of last week. The Catholic Club, whose house it adjoins on the south, had secured it for a public gathering of members and friends, to whom the Most Reverend Archbishop Ryan was announced to speak on "Unsectarianism." Our best-known citizens were there in large numbers, and some of the oldest and most influential members of the Rev. Clergy; and on the stage was Monsignor Seton, D. D., who was to deliver an address before the American Catholic Historical Society on the following evening.

His Grace was introduced in a few well-chosen words by the President of the Club, Stephen Farrelly, Esq.

VARIOUS MEANINGS OF UNSECTARIANISM. The Archbishop said that he was informed that it was the custom of his predecessor to deliver occasionally familiar informal addresses to the members of the Catholic Club; he was happy to continue this custom. He had selected the subject of Unsectarianism for the present occasion, because just now it was very important that Catholics, especially representative ones, should have clear ideas on the subject, and be able to explain and to defend their position on some public questions of great interest. He said that the term sectarian is frequently misunderstood, and at the very outset it should be clearly explained.

Spirit would convince the world of sin "because it did not believe in Him." The "because it did not believe in Him." The sin of not believing, on the part of one who could and should examine, is popularly ignored in our day, but it is not less real. For a second reason we attach supreme importance to doctrinal teachings. They are inseparably con-nected with individual and social moralnected with individual and social morality. Men who speak of teaching the morality of Christianity without its doctrines are like those who expect trees without roots, flowers without stems, effects without causes. Take a few instances. How much depends on the importance which men attach to oaths!

importance which men attach to oaths! Our lives, property and character are dependent on this importance.

Now, what gives to an oath its importance but the doctrinal teaching that God is omnipresent, that He takes cognizance of everything that passes on this earth, may be called to bear witness, and shall punish with just and appalling severity the man that dares to call on Him to witness a lie? Take away these doctrines, and perjury is as easy as lying, which is proverbially easy for many people.

many people.

EXEMPLIFIED BY DIVORCE. Again, look at the terrible consequences of 'divorce in this country and in Europe. All the streams of rightful social evil can be traced to one spring, and that spring is a false doctrine that a man can lawfully marry a woman, or a woman a man, whilst the first partner still lives. Our Divine Lord, who knew, of course, the importance of the true

doctrine, placed it beyond the power of even His Church to pent this permission. "What God has jined, let no man separate." The Pope, with all the Bishops of the world to second him, cannot grant a single divorce with permission to marry again. At the threshold of the family home stands a sentinel, invincible and incorruptible, and that sentinel is a doctrine. Abolish the doctrine, and talk pious platitudes about the social dangers of divorce, and you may please men in general, but you will not restrain men in particular. Until the doctrine is reinstated the world will continue to deteriorate, and divorce will be multiplied.

AND BY CRIME AND CHARITY.

continue to deteriorate, and divorce will be multiplied.

AND BY CRIME AND CHARITY.

Again, take the great crime of suicide. On what does its criminality depend? On the teaching of the doctrine that no man has a right to take his own life, any more than he has to take the life of another, and that he will be condemned to hell for all eternity if he does so, that he will pass from the sorrows of time to those of eternity. Tell him this doctrine is not so certain—tell him, though it be disputed, yet he should remember that independently of all doctrinal considerations, suicide was injurious to society—what does he care for society? Friendless and desolate, he looks up at the starless firmament, not a ray of hope gleams there—he curses society and dies by his own hand! Some may say that the fear of hell inspired by such doctrines is an unworthy motive, that we should do the right for the right's own sake, as if there were no hell to punish or heaven to reward. Of course this is should do the right for the right's own sake, as if there were no hell to punish or heaven to reward. Of course this is highest morality, and that to which individual souls may aspire. But the inferior motives of fear and hope are perfectly legitimate and likely to influence the majority of men. Who would think of throwing open the gates of our penitentiaries and striking down our scaffolds and proclaiming to the world of murderers and burglars that hereafter they were not to be punished at all, but must love the right's own sake. No one but the inmates of the prisons would applaud such often as you do it to the least of My brethren you did it unto Me"

able to explain and to defend their position on some public questions of gratino and the parent interest. He said that the term sectarian is frequently misunderstood, and at the very outset it should be clearly explained. It is generally accepted in some one of the three following senses. First, in its strict meaning; a sect is something cut off, as the word implies, and in religion it means a body of people who have separated themselves from others, on account of some peculiar opinions of their own. It is as a branch cut from the parent tree. Now, in this sense, the Catholic Church is thoroughly unsertain. She never separated from the parent tree, for she is the parent ree—the first body of organized Christians on the earth. A branch is said to be cut from its own branch. The term sectarianism is often popularly understood in the sense of bigotry and want of kindness and charity in a man or body of men towards people who don't agree with them in religious opinions. In this second sense also the Catholic should be thoroughly unsectarian. His model is our divine Lord—the founder of Christianity. He was so kind to those not of the household of the faith, that the Jewe called him a Samaritan. He visited the Samaritans and was generously received by them, and He held up a Samaritan as a model of fraternal charity to even or thodox Jews, in a parable of surpassing beauty.

There is a third meaning attached the Samaritans and was generously received by them, and He held up a Samaritan sar controverted and not deemed essential. In this sense a Catholic dare not, cannot be unsectarian. Every doctrine revealed by God must be to him of priceless value. We have heard of men "fighting for an ides,"—a Catholic mats die for a doctrine, when he has once ascertained that God has revealed it, of exercise it, otherwise why should God sreveal it? Hence faith is a absolutely insisted on as a condition of salvation as works. "He who believes not shall be condemned," Out-ford said that the Hely Spirit would convince the world of sin

RELIGIOUS SERVICES IN STATE INSTITU-

Tions.

The result of this reasoning is, as you perceive, that to be benefited the inmates of our public institutions ought to be taught their religion without what is called unsectarianism. If, however, non-Catholics are satisfied, as they seem to be, with the present system, certainly Catholics are not and cannot be. The Catholics are not and cannot be. The Mass is an essential part of Catholic worship, and where it is possible, ought to be celebrated. Positive Catholic doctrines must be taught to produce reformation in the individual. To all the objections against this position from the inconvenience it might lead to, etc, we point to the unanswerable argument from facts that in England, Canada, parts of New York State and New Jersey, and in Missouri and other places, it is done with satisfactory results. It is a constitutional guarantee to Catholics which they cannot forego.

PLAN AND MOTIVE OF THE ARCHBISHOP's

they cannot forego.

PLAN AND MOTIVE OF THE ARCHBISHOP's ADDRESS.

The Archbishop then entered into details as to the impossibility of preaching purely unsectarian sermons, and said that it would be better for Protestants themselves that their clergy should be free to preach such positive doctrines of Christianity as they retained, then to be continually embarrassed by the fear of saying something which somebody might regard as sectarian. This emasculated sort of Christianity without doctrines and therefore without motives strong and therefore without motives strong diseases of Children.

Mr. G. W. Macully, Pavilion Mountain, B.C., writes: "Dr. Thomas' Eclectric Oil and I want and have tried nearly every kind of medicine without getting any benefit, until I used Dr. Thomas' Eclectric Oil. It has worked wonders for me, and I want another supply for my friends, &c."

THE HECTIC FLUSH, pale, hollow cheeks and precarious appetite, indicate worms. Freeman's Worm Powders will quickly and effectually remove them.

enough to restrain passion, would prove useless to the individual and to the State. Though the object of the address was chiefly to lay down the principles that underlie the controversy, it was regarded as the expression of the Archbishop's desire that every constitutional means should be promptly'employed to attain the end of freedom of worship in this State.

CHURCH GOERS.

Marshall, Ill., Church Progress. As a substantial proof in favor of the numbers who attend Catholic and Protestant churches on Sunday to bear out the truths expressed in our editorial of last week, we append the following testi-mony from a non-Catholic stand-point, and which our American readers cannot deem too one-sided.

deem too one-sided.

Let facts speak for themselves: "The Rev. Mr. Boynton, an eminent clergyman of Cincinnati, astounded his Protestant flock and the entire community by a revelstion which he made to them three years ago. On a certain day, as testant flock and the entire community by a revelation which he made to them three years ago. On a certain day, as his sermon states, all who entered the Christian temples of the city were numbered. The aggregate attendance of church goers on that day was 4,500 in the Protestant temples, and 40,000 in the Catholic places of worship. These are the numbers given by Dr. Boynton. The Catholic alone can find fault with this account, for it seems to suppose that there is only one morning service in the Catholic Church; and every early riser can certify that many Catholic churches; an every eity like Cincinnati are obliged to hold three, four, or even five services in the forenoon in order to accommodate the multitudes. But let us adhere to Dr. Boynton's statement. The city directory informs us that there were one hundred and forty-two Protestant churches, and twenty Catholic churches then in Cincinnati. The Catholics have a few private or convent chapels in the then in Cincinnati. The Catholics have a few private or convent chapels in the city, but they do not enter into the count. This gives an average of eighty-eight to each Protestant Church and 2,000 to the Catholic structure. Now hearthe Doctor: "Some think," he says, "that Protestant churches are deserted because of the prevailing and increasing at all, but must love the right for the right's own sake. No one but the inmates of the prisons would applaud such a proclamation. Again, look at the immense army of charity employed in taking care of the sick and poor and unfortunate of our mace. Look at all the Sisterhoods of Charity, Mercy, Good Shepherd, St. Joseph, and Little Sisters of the Poor, scattered in communities of various numbers throughout the whole world. In this city alone there are one thousand such Sisters. What has created and maintains them in their sublime mission? A single doctrine announced by Christ—namely, his perfect identification with every human sufferer on this earth—"As often as you do it to the least of My brethren you did it unto Me"

count. This gives an average of eighty-eight to each Protestant Church and hear the Doctor: "Some think," he says, "that Protestant churches are deserted because of the prevailing and increasing infidelity of the times. If this be so, why is it," he asks, "that the Catholic churches are not deserted from the same cause? Have our Protestant Churches are deserted because of the prevailing and increasing infidelity of the times. If this be so, why is it," he asks, "that the Catholic churches are not deserted from the same cause? Have our Protestant Churches are deserted because of the prevailing and increasing infidelity of the times. If this be so, why is it," he asks, "that the Catholic churches are not deserted from the same cause? Have our Protestant Churches are deserted because of the prevailing and increasing infidelity and Protestant churches are deserted because of the prevailing and increasing infidelity and Protestant Churches are deserted because of the protestant churches are the Doctor: "Some think," he says, "that Protestant churches are the Doctor: "Some think," he says, "that the Catholic churches are not deserted from the same cause? Have o

In January, 1881, certain newspaper reporters were detailed to make an actual and exact count on a given Sunday at the church portals of Philadelphia. Into one hundred and thirty-one places of Protestant worship entered on that day 42,140, giving an average of three hundred and thirty-two to a church. Into nineteen Catholic churches entered \$2,653, giving an average of 4,360 to a church. Yet that old city is accounted Protestant. The guage shows thirteen times as many Catholics as there are non-Catholic church-goers. In March 1881, the Philadelphia Times tried the experiment again, with similar results.

In April of the same year the church-goers of New Haven, Conn., were counted. The forty Protestant churches contained on a given day 12,000 worshippers; and the five Catholic churches held 12,431 worshippers, viz., more in five Catholic than in forty Protestant churches, giving an average of three hundred Protestant and 2,486 Catholica

churches, giving an average of three hundred Protestants and 2.486 Catholics hundred Protestants and 2.486 Catholics to respective churches. Yet this was once a banner town of Puritanism. In April, 1882, the Boston Advertiser experimented in Boston, The Hub of the Universe should draw crowds to her churches. Her preachers are refined, cultured, witty, and eloquent. Her music is entrancing. Her people were once the most godly of Puritans. But on April 16, 1882, the average attendance at Protestant worship was four hundred and seventy-two, at Catholic service 1,644. Bear in mind, however, that the attendants at only one morning service were counted.

that the attendants at only one morning service were counted.

In the same month and same year on a given day the church-going people of St. Louis were numbered by the curious reporter. The result showed an average of less than three hundred and thirty-eight for the Protestant church, and more than 2,433 for each Catholic church. You will remember that three hundred and thirty-eight is a smaller number than 2,433."

In the numbers given it must be borne in mind, that the attendants at only last Mass were counted. If any of our read-Mass were counted. If any of our readers ever saw the early services in our city churches, where on Sundays from one to six public Masses are celebrated from early dawn till noon, the churches are equally crowded at six o'clock in the morning and so on every hour until last Mass at a constant of the country of the count noon. But we are willing to stand by the impartial testimony given, which shows what church has influenced its members to efforts of piety.

Baldness may be avoided by the use of Hall's Hair Renewer, which prevents the falling out of the hair, and stimulates it to renewed growth and luxuriance. It also restores faded or gray hair to its original dark color, and radically cures nearly every disease of the scalp.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites possesses healing, strength giving and flesh-producing qualities—that are especially valuable in Consumption, Scrofula, General Debility, and wasting diseases of Children.

An Old Time Telegraph.

Translated from the French of Louis Veu-

Illot.

A short halt in a deserted place caused us to hear the Angelus. The evening breeze bore it to our ears from a neighboring belfry hidden from view. A young mother and her little chiid who were looking at the passing train made the sign of the Cross.

"Why do they make the sign of the Cross?" asked my infidel companion; "do they take us or the train for the devil?"

"Not so, my friend," I replied; "this good woman and her innocent child are not thinking of the devil—they are thinking of God; they hear the Angelus, and are praying. Listen: it is the telegraphic language of the Church, invented long, long ago."

"What does it are 2" persisted my inter-

"What does it say ?" persisted my inter-

locutor.

"It says something infinitely above your comprehension, infinitely above the comprehension of erudite infidels of the French Academy; but these little ones, thank God!—understand it."

Thus this celestial telegraph filled earth and sky with its melody, putting men in communion with themselves and with God. It still speaks, and the humble, the poor, and the unlearned understand its language. There was a time under the reign of St. Louis, when fifteen hundred thousand belfries in fair France alone, rose to heaven crowned fifteen hundred thousand belfries in fair France alone, rose to heaven crowned with the cross. A man could not raise his eyes without seeing the sign of Redemption. From these bell towers, at every moment of the day and night, rose the incense of prayer. The bell rang to call the faithful to the Holy Sacrifice of the morning, to the Vesper service at the close of the day. The sweet voice of prayer hovered over the green fields, ascended the gay mountain slopes, brooded over the dark valleys, pierced the dense forests, and stilled every prothe dense forests, and stilled every pro-fane sound. It was the voice of consol-ation, a voice of hope, a voice of love. This melodious voice never ceased : it was heard everywhere. Everywhere it entreated men to unite in a service of love. It reminded them that they were kings, sons of God, heirs of heaven, coheirs with Jesus Christ: the reward of faith, hope and charity.

Rumors About Dr. Treuch.

Some weeks ago a rumor which had been current for some time in circles presumably well informed found its way into the columns of some of our contemporaries, to the effect that the Church was about to receive a no less distinguished convert than the late Protestant Archbishop of Dublin. The publication of so startling an item of intelligence attracted considerable attention, and expectation was the outcome of mere irresponsible gossip. Nor was it kept long

pectation was the outcome of mere irresponsible gossip. Nor was it kept long
in suspense, for immediately an apparently authoritative contradiction was
given to the world.

The rumor is, however, repeated by a
Dublin contemporary, which ought, and
generally shows itself, to be an courant
with Catholic affairs in the Irish metropolis Our contemporary, says. "We polis. Our contemporary says: "We have been informed on what we regard as good authority that a notable incident is expected to come off in the Pro-Cathedral of Dublin the week after Easter edral of Dublin the week after Easter— namely, the reception of the late Pro-testant Archbishop of Dublin into the Catholic Church. Dr. Trench resigned his high position in tha Protestant com-munion a couple of months ago; and ever since, we have been told, he has been assiduously receiving instruction in Catholic doctrine. His conversion is likely to create a great sensation in in-Catholic determe. In conversion is likely to create a great sensation in intellectual circles in England, where he has long been recognized as a man of great ability and culture."—Liverpool Catholic Times.

A Dangerous Case. A Dangerous Case.

• • • ROCHESTER, June I, 1882. "Ten
years ago I was attacked with the most
Intense and deathly pains in my back and
—Kidneys.

to my brain!
"Which made me delirious!

"From agony.
"It took three men to hold me on my bed at times!
"The Doctors tried in vain to relieve

me, but to no purpose.

Morphine and other opiates!

"Had no effect!

"After two months I was given up to

"After two months I was given up to die!
"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold. I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again and after several weeks, they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I poohed at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used. J. J. Berk, Ex-Supervisor.

"That poor invalid wife. "Sister!
"Mother!

"Or daughter!
"Can be made the picture of health!
"with a few bottles of Hop Bitters! "Will you let them suffer ?"

None genuine without a bunch of green Hops on the white label, Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

This is Reliable.

R. N. Wheeler, Merchant, of Everton, was cured of a severe attack of inflammation of the lungs by Hagyard's Pectoral Balsam. This great throat and lung healer cures weak lungs, coughs, hoarseness, bronchitis, and all pectoral complaints.

Are generally induced by Indigestion, Foul Stomach, Costiveness, Deficient Circulation,

of the Liver and Digestive System.

Ayer's Pills

to stimulate the stomach and produce a regu lar daily movement of the bowels. By their action on these organs, AVER'S PILLS divert the blood from the brain, and relieve and cure all forms of Congestive and Nervous Headache, Billious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthful condition, they insure immunity from future

Ayer's Pills.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. -AN-

EVANS BROS. Orchestral Scale **PIANO**

Appeals to the highest musical taste. Its tone equals that of a grand, possesses power without harshness and purity without metallic effect. The substitution of the s

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

MONEY TO LOAN J. BURNETT & CO Taylor's Bank, London.



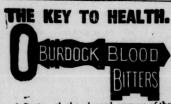
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IN ONTARIO.

An Immense Stock of Goods always on hand, fresh and good. Wholesale and Retail,

A CALL SOLICITED. FITZGERALD.

169 DUNDAS STREET.



Unfocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foal humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Bilicusness, Dyspepsia. Headaches, Dizziness. Heartburn. Constipation, Dryness of the Skin. Dropsy. Dimness of Vision. Jaundice. Salt Rheum, Erysipelas, Scrofula. Fluttering of the Heart. Nervousness and General Debility; all these and many other simi-Debility; all these and many other sim Deposition of the same and the of BURDOCK BLOOD BITTERS.

Sample Bottles 10c; Regular size \$1. For sale by all dealers.

. MILBURN & CO., Proprietors, Toronto



WORM POWDERS.

Are pleasant to take. Contain their own Purgative. So a safe, sure, and effectue? Controper of worms in Children or Adulta

EGAN'S IMPERIAL TRUSS.

The last and best with a spiral spring, ever invented. Never tips or ineves inch. Curse every child, and eight out the hardest work, or money refunded. one, but send stamp for illustrated to hold the worst form of hernia, during the hardest work, or money refunded. one, but send stamp for illustrated cose, but send stamp for illustrated cose, but send stamp for illustrated part of the control of the



No Boiler. No Steam: No Fire. No Ashes. No Engineer. No extra In-

No Danger. Started instantly with a Gives out its full power at

once. 2, 4, 7, 10, and 15 horse-power. 10,000 of them in use. Send for Circular.

JOHN DOTY ENGINE CO'Y, Cor. Front & Bathurst Sts.





Is a PURE FRUIT ACID POWDER. Is a FURE FRUIT ACID TOWNESS, the national sentence alum, lime, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great success, arising from its being intrinsteally THE BEST VALUE IN THE MARKET, as well as thoroughly adapted to the wants of the kitchen, has excited envious imitations of its name and appearance. Beware of such. No addition to or variations from the simple name:
COOK'S FRIEND
IS GENUINE.

Trade Mark on Every Package.

ONTARIO STAINED GLASS WORKS.

Stained Glass for Churches, Public and Private

Buildings.

FURNISHED IN THE BEST STYLE
and at prices low enough to bring it
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The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address—

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Catholic Record

LONDON, SATURDAY, MAY 28, 1885. THE RISING ENDED. The capture of Louis Riel by the scouts of Gen. Middleton's forces puts an early term to the rising in the North-West. The country is agreeably disappointed by the turn things have thus taken. Liver enough have been lost, blood enough shed already in this fratricidal conflict. All good citizens will rejoice that the struggle so soon terminated, and use every effort to obliterate any painful remem brances associated with the conflict be tween the half-breeds and the regularly constituted authorities. There will now, of course, be raised a cry for blood. Already even so distinguished a gentleman as the Hon. Donald A. Smith, of the C. P. R. syndicate, advises drastic measures of severity in dealing with the unfortunate Metis. Than Mr. Smith few men know more of the North-West and of its inhabitants. Few men living are as well acquainted with the Metis, their good and bad qualities, and no man now prominent in Canadian public life owes to them as much as the late member for Selkirk. They made one mistake in his regard, and that is, when to him, who had been really their friend, they preferred Capt. Thos. Scott, of unsavory fame, for the representation of that county. Can it be that Mr. Smith treasures the memory of that indiguity? Can it be that through some feeling of humiliation and bitterness begotten of that cruel blow he now advises measures of levelling severity sgainst the half-breeds? With all our respect for the hon. gentleman we caunot concur in this view. The government of Canada tituted authorities. There will now of course, be raised a cry for blood. half-breeds? With all our respect for the hon, gentleman we cannot concur in It is Father Lacombe who gives me an cannot afford to treat the half-breed population of the North West with cruelty or injustice. Let all concerned in the on, especially its leaders, be put on trial, let them be given the full benefit of the laws, but let there be no packed jury

empannelled, no fanatical magistrate ap-pointed to adjudge between life and death their case. To our mind these poor people have been punished severely enough, Their little homes have been burned. their families scattered, sixty of their number have been slain, and nearly two hundred wounded. For fifteen years they had to endure every hardship that cruel injustice and rank oppression could inflict. They despaired of ever seeing their wrongs righted and in an ill-advised moment took up arms. Had they listened to the advice of their clergy, their grievances had in good time been entirely removed and all the blood and misery engendered by civil war spared the country. That the rebellion did not assume larger That the rebellion did not assume larger proportions is due to the patriotic zeal of the Catholic missionaries. We are pleased to be enabled to lay before our readers translations of correspondence, interesting and enlightening, on the subject of the rebellion. The first letter we submit to our readers is from that pious and apostolic prelate, Mgr. Grandin, Bishop of St. Albert, N. W. T. It is addressed to the Rev. Father Antoine, Provincial of the Oblates, at Montreal. Mgr. Grandin says:

MY DEAR FATHER :- The authors of the revolt, believing that we are opposed to their movement (which we certainly are) represent us as men sold to the governrepresent us as men sold to the government and who have an understanding with the authorities to lead them astray. They have not wished to massacre us, it is true, but the savages, of whom the majority are yet infidel, once aroused, like the fire of our prairies, it is impossible to arrest them. I have a heartfull of grief, and eyes fatigued with weeping, for they are massacring our fathers; they are plundering our establishments; they are burning that which they are unable to carry off.

misfortunes which must necessarily increase and place us in great distress. I do not know how we can meet all our wants. As soon as travel is possible I shall visit our missions, or at least where they were. Pray for us, our dear brothers. I do not know when or how I shall be able to send this letter; perhaps to morrow, perhaps 8

will give it to you.

†VITAL, Bishop of St. Albert.

There will, notwithstanding the services of these good priests mentioned by Bishop Grandin, be found many fanatics ready to accuse the priests of fostering and encouraging the revolt. The Christian Guardian and journals of that type, voice the sentiments of this unhappily not small portion of our population. Let us hope, however, that true patriotism and honest of purpose will triumph over the threat of purpose will triumph over the threats and machinations of the fanatical and blood-thirsty amongst us. If Riel and his asso-ciates are to be punished, so must all in-competent and criminal officials in the North-West visited with the utmost rigor. Their peculations, their atroclous disregard for vested rights, their thick-headed persistence in plundering and fraud cannot be too severely punished. A second letter from Mgr. Grandin makes known the grief that overwhelms that noly bishop's heart at these sad consequences of the outbreak. He writes the Archbishop of St Boniface:

St. Albert, April 24, 1885.

It is Father Lacombe who gives me an opportunity of writing you. For four weeks we have not been able to hold written communication in any direction. I am to the last degree uneasy about all our missions below, without excepting that of Lac-la Biche.

Father Leduc is in a fair way to recovery. As soon as travelling becomes possible I will go piay over this ruin of our missions, over the remains of our poor Fathers—if they can be found—for they are said to have been buried. Father Lacombe says that the copy of certain letters I last year addressed the government will give you pleasure. I will have a copy made to be sent you. Pray your self, My Lord, and have prayers said for us. Of Your Grace, the respectful brother.

The next letter is from Father Lacombe and dated from Riviere-la-Biche:

Albert, N. W. T. It is addressed to the Rev. Father Antoine, Provincial of the Oblates, at Montreal. Mgr. Grandin says:

My Lord and Venerated Friend,—

My Lord and Venerated Friend,— While my horses are resting I scribble you these lines on my knee. I am just after accomplishing a frightful journey over brutal roads. Nearly 400 miles on horse-back in ten days. I am tired, but yet do not suffer. I did not think I was so

My affectionate regards to all Bless your son, A. Lacombe, O. M. I.

These letters beepeak the noble senti-nents of the faithful missionaries of the North-West. They who did their utmost to prevent the outbreak, were filled with grief when the contest broke out. If it did not assume the proportions at one time threatened, is it not due to their exertions on the side of peace?

They well know that the grievances of the Metis were real and unendurable. They did their duty in advising the government of the injustice under which they groaned, and of the danger of persisting in a policy of repression. And even when a portion of their people was forced into revolt, they still proved apostles of peace. The service rendered by one man alone, the Rev. Father Lacombe, in this crisis to the North-West and to all Canada, will never be fully known, and certainly never on this side of the grave compensated. We have no desire to detract from the merit and valor of the citisen soldiery that have just done such noble duty in the North-West, but we do say that even from the imperfect reports before us of his in-tervention, that Father Lacombe's influence over half breed and savage had more effect in reducing the rising to small dimensions than the presence or the exploits of the four thousand Canadian troops in the ures, even though a Mr. Donald A. Smith ecommend their adoption. Let there se at once inaugurated a reign of justice and equality. Let incompetency be branded, peculation punished and insoence checked. Then, and not till then, will we have a North-West peaceful, progressive, and happy. Let this be the drastic measure of reform : it will be more effectual than the policy of blood and vengeance into which the narrow and fanatical would drive the country.

ARE WE TO HAVE PEACE?

It would seem that after all the blood that has been spilled in the North-West, some people are not satisfied. There must be for their delectation established a perfect reign of terror-for them the carival of horror must continue. The Hamilton Spectator calls for a rope for Riel and the Ottawa Sun cries out :

the Ottawa Sun cries out:

"The taint of cowardice has always clung to Riel. His conduct in the brief intervals when he held rebellious power, was coldly, bloodily brutal. Let him now suffer the consequence of his misdeeds. He is a murderer. The blood of our poor boys call from earth to Heaven for justice. Let justice be done.

HANG RIEL.

He wants a fair trial. Give him all the trial he requires, according to the laws which he has defied and broken. We demand justice. And, after he has been disposed of, we will leisurely deal with those who gave him an excuse for rebellion."

We have no desire to screen Riel from the consequences of his acts, but we do say that he is entitled to justice, and jus-April 23th, 1885.

Beloved Bishor,—Mgr. Grandin having given me his letter unsealed, I add a word or two to present my regards and to tell you how much my poor heart is filled with anguish and sad pre-occupations. Having for an instant seen my superior and my brethren to give them the news, I hasten to return to my own people in the consequences of his acts, but we do say that he is entitled to justice, and justice, the truly patriotic amongst us, the vast majority of our people—will see that he obtains. Whatever his faults, he ought not to be hunted down like a wild beast and his life taken without cause first shown. His position in the rising interpretation and my brethren to my own people in the same and his life taken without cause first shown. His position in the rising interpretation. wn. His position in the rising just quelled was a most peculiar one, and susceptible of considerations extenuating his blunders. One thing certain, the halfbreeds were driven to extreme measures. Another thing; almost certain, that they were not the aggressors in the Duck Lake fight which led to the subsequent hostilities. The question before the country is this: Are we to have peace?

There is not a Canadian anxious for the growth and progress of his country who esires not peace. Neither is there a Canadian deserving the name of patriot who does not see that the carrying out of

and of the Copts, Guines, the Seychelles Isles, Natal, Senegambia, Sierra Leone, Tunis, Victoria Njanes, Zanzibar, and the Delegations Apostolic of Upper Egypt, Central Cape of Good Hope, Cimbebasia, Congo, Gold Coast and Ivory Coast, Dahomey, Sahara Desert, Annobon Islands, Corisco and Fernando Fo, the Islands of Santa Maria, Mayotte, and Nossi-Be, Madagascar, Morocco, Niger, Senegal, Tripoli. For Egypt and Arabia there is a Delegate Apostolio. The Copts having no constituted hierarchy, are under the jurisdiction of a Vicar Apostolic, who for the Egyptians is of the Coptic, and for the Abyasinians of the Latin rite.

THE ASCENSION.

On Thursday of last week the Church selebrated the adorable mystery of the Ascension into heaven of our Blomes Lord and Saviour Jesus Christ, This mystery should recall the great truth that onget all our desires and aspiration there should one predominate, namely the earnest purpose of reaching heaven. The Apostle S:. Paul, speaking of our Divine Redeemer's Ascension, calls Him our precursor. (Heb. vi. 20.) Thither He went to prepare for us a place in His Kingdom and teach us to pray that His reign be firmly established in our souls. Let us profit by this lesson, as well by deploring the misfortune of those who banish from their hearts the desire of heafour thousand Canadian troops in the field. Now, we say, is the time for the government of Canada to be not only just but magnanimous. Let there be no but magnanimous. Let there be no man had to make choice between man had to make choice between the large of all all and to day and great wealth toa small alms to-day and great wealth tomorrow, the latter to be his if he accepted not the alms, would he hesitate to refuse the alms, that he might be rich for all time to come? Yet many men act in the very opposite manner, and seemingly care little for the eternal joys offered them. They throw themselves with avidity on the passing joys of earth; they strive and struggle for them, and waste upon them time and industry that would purchase for them eternal happiness. Two qualities there are which should mark with an ennobling character our desire for heaven-zeal and purity. Our thoughts must be turned to our heavenly home with the unceasing and unquenchable devotedness of the exile longing for return to fatherland. Far from arresting us in our course or causing us to forget the object of our journey, the joys of earth, few and far between, should raise our hearts towards that unchanging happiness which has no to-morrow, while the sorrows of this life, so numerous and so bitter, should recall to mind that land of peace and joy where there are no tears, nor lamentations, nor humiliations. The trials of every kind we must here below encounter in the discharge of duty should keep before our eyes the inspiriting spectacle of the infinite happiness held in store for fidelity and perseverance. "What," cries out St. Chrysostom, "shall we, to spare ourselve the anguish of a moment, renounce eter-nal felicity. For my part, had I to die a thousand times a day and even suffer for a time the pains of hell,

Confound not the desire of heaven with ception and chagrin. To long for death without longing for heaven is not commendable. It is not enough to declare that we wish to be dissolved, we must add with the apostle, "and to be with Christ. I

STARVATION IN IRELAND.

burn with desire to die to be with Christ

Jesus."

In the Dublin Freeman's Journal of March 30th, we noticed an appeal to the charitable public from the Rev. Michael

seeds for the land, and to keep themselves and their families from want. There are those among them who already are subsisting on one meal of bad potatoes in the day, and in some places there is more want and distress this year than even in the terrible times of '46 and '47. We most earnestly direct attention to the appeal of the Rev. Mr. O'Donohoe, believing that no words of ours could add anything to its touching and pathetic language, and that a more direct and urgent demand upon the sympathy of the people could not be made than the appeal of the respected pastor."

We feel assured that the reverence gentleman's appeal will not have been re-echoed in vain on this side of the Atlantic.

"NEWFOUNDLAND: ITS FUTURE." Such, we learn from the St. John, Nfid. Evening Telegram of March 28th, was the subject of a lecture delivered in the capital city of that colony by the Right Rev. Mgr. Sears, Prefect Apostolic of Western Newfoundland. Few men, if forgot God and fell a victim to pride of the capital city of the colony by the Right Rev. Mgr. Sears, Prefect Apostolic of Western Newfoundland. Few men, if Such, we learn from the St. John western Newfoundland. Few men, it any, are better fitted by experience or ability than Monsignor Sears to deal with such a subject. He pointed out the unwisdom of the islanders in relying too much on precarious fisheries, a lesson already taught by the extinction of the mackerel fishery. They should, he held, take this lesson to heart and safeguard themselves against such overwhelming disasters by utilising their invaluable agricultural resources, which were, he thought, more valuable than those of Prince Edward Island. There the hay crop degenerates after four years' cultivation into moss. On the other hand, he once saw a farmer cutting hay at a West coast settlement, and on his asking him how long that piece of ground had been yielding hay, was answered that it had done so for sixteen years, and just then it was yielding a fine crop of timothy. It would thus be seen that such soil in Newfoundland was four times more fertile than similar soil in Prince Edward's Island.

"From his early experience he believed that if the agricultural sections of this island were reclaimed, they would furnish such a contribution of wealth as would make Newfoundland as valuable as the other colonies. Hay were a process. as the other colonies. Hay was a most remunerative crop, being, as it was, the food for raising cattle."

Mgr. Sears then made allusion to the monopolizing tendencies of St John, which policy he held to be a mistake.

which policy he held to be a missake.

"Had London," he remarked, "pursued such a course it would have met the fate of the cities of antiquity; but there were other centres of trade in Great Britain besides London, as there should be here and its managely was sheeked. Britain besides London, as there should be here, and its monopoly was checked. But the world, the East and the West Indies, America, all lands contributed to London's wealth and population, and so, too, the prosperity of St. John's would be increased by the establishment of flourishing agricultural communities throughout the island."

The right rev. gentleman pointed out that were the population of Codroy and the Bay of Islands district as great as that of Aralon, the colony would have one million inhabitants. He declared himself an advocate of the construction of a railroad to Fortune Bay, where s steamer could connect and in twenty hours be at Channel-thence across Cape North, in Cape Breton—about sixty sired a good road through the Codroy Valley and north to the Humber.

"Its cost would be \$100,000, but \$5,000 per annum interest would meet the obligation. They now had five magistrates on that coast, where two were all that was needed; why, the sum devoted to the salaries of the superfluous three alone pay the annual interest on one the salaries of the superfluous three alone pay the annual interest on one-half the required fund. He regretted that his recommendations, warranted by an experience of seventeen years spent on the West Coast and by his observation elsewhere of the colonization of arable lands, directly resulting from roads penetrating their centres, should have proved so unavailing. The gloomy depression following the adverse fisheries of '65 to '69, the disastrous consequences in the train of the failure of the potato-crop of '46 in Ireland, forewarned us against placing our trust in a single industry."

varied resources of the West Coastagricultural and fishery. The Teleg

"We apprehend that an understanding having been arrived at on the subject, the means of advancing the material interests of that favored part of the country, such as roads and intercommunication, will be such as to fully gratify the expectations of its best well-wishers."

REV. FATHER KENNY, S. J.

The announcement in the daily press that the Rev. Father Kenny, S. J., would on Sunday evening last occupy the pulpit in the Drill Hall, drew a very large audience to that temporary place of Catholic worship. The rev. gentleman took for text the words: "Ye men of Galilee, why stand you looking up to heaven? This Jesus who is so taken up from you into beating with joy because of Christ's ascension into heaven. The king had gone into his kingdom; he had been en. throned, hence his followers rejoiced. He had triumphed over his enemies, had fulfilled his mission, and gone to the bosom of His Eternal Father. The Christian was a follower of Christ; he should h more, an imitator of Christ. He should live the life of Christ and thus share in the latter's triumph and glory. The Resurrection was indeed the strongest and most irrefragable proof of Christ's divinity, the Ascension was the completion of that manifestation of his divinity, the crowning of that triumph over death and sin. Hence it became us during the time in which the Church commemorated this great event to rejoice with her. But rejoice we could not unless we be keepers, doers and fulfillers of the laws of God. For unless we were so, we could not claim to be his friends and followers. It was not without feelings of sadness that the apostles saw our Lord leave them. They had lived in closest intimacy with Him for three years, they had given up all things to follow Him, and now they saw Him rising from the hillside and taken out of their sight in a cloud. During the forty days, especially, after His resurrec-tion He gave them many proofs not only of His power and divinity, but of His inexhaustible love for them, eating together with them, commanding them not to go out of Jerusalem but wait for the promise of the Father, commissioning them to teach all nations and baptize them in His name, promising them to be with them till the very end of time.

When these poor fishermen were first

called from their nets, what qualifications

had they in a human sense to be made the

perpetuators of their Master's work? None that could be seen. They were poor, unlettered and unambitious. But at the call of Christ they laid down their nets, left home and kindred to follow Him. From His lips they gathered wisdom, by their energy and endurance they miles another steamer would place New.
showed that they were His willing followfoundland in daily communication with ork. From him they took His teach ings and held them to death. Can we then be surprised to learn that it was not without grief they saw Him whom they so loved taken away from them? Their grief was indeed momentary, for they called to mind His promise that the Paraclete should come and that He Himself would abide with them forever. As they stood on the hillside looking up to heaven, following the ascending motion of the cloud of glory that enveloped their Master, two angels appeared to them, and said "Ye who does not see that the carrying out of present una mead to the days. I am and the other large the content of the control of men of Galilee, why stand you looking up

short-lived joy that he must le death's door. Worldly happiness reward, but men are all desir reward at the end of life. Still the move and act in direct opposition t laws; they set their desire on the earth, instead of things of Heaven. ure laid up on earth will rust as rupt, and thieves will steal; but h

MAY 28. 1885.

joys and treasures last forever. In blessedness was real happiness blessedness of which Jesus spoke wideclared: blessed the poor in for theirs was the kingdom of he blessed the meek, for they should the land; blessed the sorrowful, for should be comforted; blessed the ciful, for they should obtain m blessed the pure of heart, they should see God. This i happiness men should seek to On one day of every week men their churches and on entering into selves confessed that they were not for earth, that this world was not to be dwelling-place. But they left the t of God, forgot this just conclusion had arrived at, nay, more, often der by their every-day life. This was earnest looking to heaven, not hworking in His interest, it was noting up treasures in heaven. We allook to heaven, raise our hearts earthly things, see that we stand not but be ever active in our Divine Ma service. If we were so, then it wou given us to participate in the glo Christ's triumph over sin and death. During Vespers and Benediction o

Blessed Sacrament, Mrs. Lucy C. I now on a visit from England to her s Rev. Mother White, of the Sacred I Academy, favored the vast congrega with musical selections of a high ord merit and exquisite finish. Her rich mellow voice filled the building. no exaggeration to say that Mrs. Li enrapturing rendition of the "Nearer God to Thee," the "Ave Maria," and " Verum," held the congregation s bound without detracting from devotional fervor. The collection to up for the sanctuary fund was, we glad to learn, quite large.

THE OTTAWA FREE PRESS

The Ottawa Free Press, returning to charge, says in its issue of Saturday that the RECORD is determined to pr that Great Britain is a cowardly nat lacking both the ability, as well as the po to fight in defence of its interests. never said, much less attempted to pr anything of the kind. What we did say proved was, that Britain had, in the fac Russian aggression, shown a weakness, which we satisfactorily accounted. W marvel if Britain be weak in the prese of the Northern Colossus, with a contented India, an almost insurg Ireland, and not a friend in Europe. readily admit that if Britain had exten-good government to Ireland and sou o remove the grievous oppression up which the Hindoo populations suffer, the British empire were certainly the moverful in the world. With rebell ever present in Ireland, and unfathoms hatred of British rule firmly fixed amor the Hindoos, England is not the power nation she would seem. Let her begin reign of justice and then her power e se assured, that neither Russian, Teuton, nor Frenchman, could overco

ner. The Free Press says : "Our criticism of a fortnight since not directed towards anything which RECORD said of the Gladstone adminis RECORD said of the Grantone adminis-tion, but towards its attack upon British Empire, of which Ireland a Canada form a part. It cannot att the empire without reflecting upon be these countries, and as its attacks w unfair and unjust they were criticised such. If our contemporary for partisuch. If our contemporary for particular purposes sympathizes with the opposit to the Gladstone administration a party government, its attitude is complementally but not when it attacks as it

the ability of the empire rather than We have no regard for the Gladsto government, which has belied the prosions upon which it entered off Neither have we any sympathy with British Tory opposition. We may rem the Free Press that there is in the Brit Parliament a third party, the Irish P liamentary party led by Mr. Char Stewart Parnell. With this party we n hearty accord—that its claims are j we defy the Free Press to deny-that purposes are honest none but a charla could affirm. The Ottawa journal see solicitous for the good name of Irela and Canada. We may inform that wri that the highest title to the world's resp of the two nations is not their connect with the British empire, but is deriv from the love of liberty, equality justice firmly implanted in the hearts their people.

We cannot refrain from giving readers the benefit of the following : "The Free Press may be thickheaded may be assinine, it may be little; but the is a depth lower than that yet to reached; and that depth is when a puljournal seeks to answer the arguments a contemporary as the Record did, misrepresenting and libelling the per whom it supposes to be screened behithe editorial "We." Our contempary in taking that course placed itself.

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In blessedness was real happiness, that blessedness of which Jesus spoke when He declared: blessed the poor in spirit, for theirs was the kingdom of heaven; blessed the meek, for they should possess the land; blessed the sorrowful, for they should be comforted; blessed the merciful, for they should obtain mercy; blessed the pure of heart, for they should see God. This is the happiness men should seek to attain, On one day of every week men visited their churches and on entering into themselves confessed that they were not made for earth, that this world was not to be their dwelling-place. But they left the temple of God, forgot this just conclusion they had arrived at, nay, more, often denied it by their every-day life. This was not earnest looking to heaven, not honest working in His interest, it was not lay-ing up treasures in heaven. We should look to heaven, raise our hearts from earthly things, see that we stand not idly. but be ever active in our Divine Master's service. If we were so, then it would be given us to participate in the glory of Christ's triumph over sin and death.

During Vespers and Benediction of the Blessed Sacrament, Mrs. Lucy C. Lillie. now on a visit from England to her sister, Rev. Mother White, of the Sacred Heart Academy, favored the vast congregation with musical selections of a high order of merit and exquisite finish. Her rich and mellow voice filled the building. It is no exaggeration to say that Mrs. Lillie's enrapturing rendition of the "Nearer, My God to Thee," the "Ave Maria," and "Ave Verum," held the congregation spellbound without detracting from their devotional fervor. The collection taken up for the sanctuary fund was, we are glad to learn, quite large.

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The Ottawa Free Press, returning to the charge, says in its issue of Saturday last. that the RECORD is determined to prove that Great Britain is a cowardly nation, lacking both the ability, as well as the power, to fight in defence of its interests. We never said, much less attempted to prove, anything of the kind. What we did say and proved was, that Britain had, in the face of Russian aggression, shown a weakness, for which we satisfactorily accounted. What marvel if Britain be weak in the presence of the Northern Colossus, with a discontented India, an almost insurgent Ireland, and not a friend in Europe. We readily admit that if Britain had extended good government to Ireland and sought o remove the grievous oppression under which the Hindoo populations suffer, then the British empire were certainly the most the British empire were certainly the most powerful in the world. With rebellion ever present in Ireland, and unfathomable hatred of British rule firmly fixed amongst the Hindoos, England is not the powerful nation; he would seem the powerful religious to the powerful religious nation she would seem. Let her begin a reign of justice and then her power will be se assured, that neither Russian, nor Teuton, nor Frenchman, could overcome

her. The Free Press says : her. The Free Press says:

"Our criticism of a fortnight since was not directed towards anything which the Record said of the Gladstone administration, but towards its attack upon the British Empire, of which I reland and Canada form a part. It cannot attack the empire without reflecting upon both these countries, and as its attacks were unfair and unjust they were criticised as such. If our contemporary for partizan purposes sympathizes with the opposition to the Gladstone administration as a party government, its attitude is compreparty government, its attitude is compre-hensible; but not when it attacks as it did the ability of the empire rather than of

We have no regard for the Gladstone government, which has belied the professions upon which it entered office Neither have we any sympathy with the British Tory opposition. We may remind the Free Press that there is in the British Parliament a third party, the Irish Par-liamentary party led by Mr. Charles Stewart Parnell. With this party we are in hearty accord—that its claims are just we defy the Free Press to deny-that its purposes are honest none but a charlatan could affirm. The Ottawa journal seem solicitous for the good name of Ireland and Canada. We may inform that writer that the highest title to the world's respect of the two nations is not their connection with the British empire, but is derived from the love of liberty, equality and justice firmly implanted in the hearts of

their people. We cannot refrain from giving our readers the benefit of the following:

a level, the past commendations of its course, which have frequently appeared in these columns, would scarcely lead the public to expect. A little more extended experience of the journalistic world will probably teach the RECORD, that when an adverse criticism of any of its utterances appears in a contemporary, it does not necessarily follow that that criticism is prompted by personal prejudices or inspired by a desire to work it an injury. A public journal's remarks are open to public criticism; and surely journals which differ can discuss that difference,—without sinking to personal attacks or insinuations, which the writer would be ashamed to make as an individual."

We feel grateful to the Free Press for its

We feel grateful to the Free Press for its past commendations of our course but we may assure that journal that these com-mendations offer no justification for the gross misrepresentation of our views to which we so lately promptly called attention. The Free Press was then quite solicitous for our constituency and for the Church, with what sincerity we clearly showed. We did so with clearness and without equivocation. Hence, these tears! We are sorry that we have not the extended journalistic experience of the editor of the Free Press, but we plainly tell him, that we were no more persona in our defence than was he in his assault. and that from our limited experience of journalistic warfare, we have always observed offenders against journalistic impersonality most ready to accuse their neighbors of a disregard of propriety.

SILVER JUBILEE

The Very Rev. Dean Wagner, of Windsor, will, on the 3rd of June next, celebrate the silver jubilee of his priestly ordination, twenty-five years ago, in the cathedral of Sandwich, at the hands of the late Bishop Pinsonneault. Ever since that time Father Wagner has labored, in season and out of season, in the interests of Holy Church. His zeal and energy and success in the good cause have endeared him, not alone to his own parishioners, but to the entire clergy of London while his sterling qualities of head and heart have won for him hosts of devoted friends, whose highest esteem and fullest confidence he enjoys. The highest praise that can be given a man is that he is a true and trusted friend. Who that know him will deny Father Wagner this commendation? The RECORD joins with that devoted priest's good friends throughout the diocese and country in wishing him a very happy celebration of his silver jubilee and hoping that he may be spared for a glorious golden jubilee and even for many long years after:

IRELAND AND THE VATIOAN.

We desire to warn our readers against the disingenuous despatches daily for-warded from the other side of the Atlantic, nearly all calculated to place the Holy See in a very false position in respect of the national feelings and patriotic claims of the Irish people. Our esteemed contemporary, the Irish American, felt bound a few days since to call attention to one of those despatches:

"A cable telegraph from Rome, dated

for London for consultation with the British Government. The Pope, it is said, had to consult the wishes of the Irish clergy in the matter.'

"The impudence of this despatch,—coupled with the ignorance it manifests, points to its author as Errington's partner, Dr. Brady, who, being in Rome, probably 'looks after things' there, when Errington leaves for London to 'report progress.' The English plotters against Ireland in the Eternal City have been foiled; and they evidently feel it."

Another despatch of later data.

Another despatch of later date conveys the following intimation respecting Irish

feeling towards the Vatican:

"Another cause of estrangement between the Parnellites and Ministerialists is the interference of the Government, through Errington, special British agent at Vatican, in the appointment of a Catholic Archbishop for the Diocese of Dublin to succeed the late Cardinal McCabe. United Ireland laments the success Errington has achieved with the Holy Father, and says the rejection by the Vatican through Errington's influence of Dr. Walsh's name and the substitution of Dr. Moran, is a blow at the independence of the Irish episcopacy and Irish clerical rights. 'The prayers and longings of Irish prelates, priests and people, seem,' says United Ireland, 'unavailing at Rome against the secret machinery of the English Government.'" feeling towards the Vatican :

The interference of this vile creature Errington, in Irish ecclesiastical affairs has we know, created a great deal of feeling in Ireland. And very justly so. But from what we know of the United Ireland we must declare that we consider that journal incapable of using any other language but that of respect and deference to the Holy See, and that if it did otherwise, it would not have the sympathy or support of the Irish people. The foregoing rendition of an alleged article from that

No man is more detested and execrated by all Irish Catholics, good and true, than this padded and scented popinjay.

One more cable despatch and

"The Rome Moniteur says Errington will return to Rome as British Ambassa-dor to Vatican."

We do not know whether Le Moniteur has made any such statement, but if it has done so, its ignorance of British feelings towards the Vatican is simply amazing. No government could live twenty-four hours in Britain that would dare, in the face of English hatred of the Holy See, open regular diplomatic communication with the Vatican. All that the Gladstone Government can permit in this direction s the back-door negociations carried on by Errington.

ECCLESIASTICAL CONFERENCE.

A conference of the clergy of the eastern and northern counties of the diocese of London, was held in this city, on Wednesday, the 20th inst., His Lordship the Bishop presiding. There was a large attendance of the clergy. The conference began its session at 12 o'clock, noon, and closed at four. The treatises "De Matrimonio" in moral and "De Notis Ecclesiae" in dogmatic theology engaged the attention of the conference, at the close of which His Lordship entertained the visiting clergy at dinner. The conference for the clergy of Kent and Essex will be held at Windsor, on Tuesday, the 26th.

THE LATE FATHER LYNCH. There died at Chapeau, in the Vicariate Apostolic of Pontiac, on Saturday last, a priest who for forty years and more had labored in the service of his divine Master. The late Rev. James Christopher Lynch, whose soul then peacefully passed away to its Maker, was one of the most widely and favorably known clergymen in the whole Ottawa district. Nearly half a century ago, prompted by a desire formed at a very early age to devote himself to the foreign missions, he left his native land to come to the then almost unbroken wilderness of the upper Ottawa, to break the bread of life to scattered aborigines, unlettered natives, and disheartened immigrants, For many years his apostolic labors extended over a great portion of the present Vicariate of Pontiac. His name became a household word among the early settlers, and many a head of a family, to-day in the sere and yellow leaf of life's] fast coming autumn, rejoices to claim that he received the sacred rite of baptism at the hands of Father Lynch. We need not point out the hardships the missionary had in those times to undergo. In summer the river offered him the best mode of communication, but often he had to force his way on foot through the almost rackless forest. In winter his course lay over dreary ice-covered lake and river, or through the silent wastes of endless woods. Everywhere good was to be done, there the missionary found his way. Here and there a rude chapel of logs was raised and the emblem of human redemption placed aloft on its unshapely roof. But more frequently had the Holy Sacrifice to be offered in lowly hut and dingy cabin. The late Father Lynch had all the qualies of the genuine mis sionary. Though a gentleman of rare scholarly attainments and literary tastes, he made himself at nome with the unlettered and with the owly, often sharing in their privations and hardships. His deep-rooted Irish faith ever gave him heart and courage in the midst of trials and sufferings. He had chosen a Master who was born in poverty, lived in abjection and even want, rejected by his own people, deserted by those he blessed and comforted, betrayed by his own apostles, and crucified by a brutal and ungrateful populace which, but a few days before, had received him with loudest acclamations of joy. This indeed, was the Master the late missionary had chosen to serve, and Him he was resolved—good priest that he was—to fol low even to the very summit of Calvary, This ardent faith was the mainspring of Father Lynch's earnest and profound piety. All human things he valued at

With much reason, indeed, might he be defined as one defined as one

Whose armour is his honest thought,
And simple truth his almost skill.

Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unte the worldly care
Of public fame or private breath;
Who envies none that chance doth raise,
Or vice; who never understood
How deepest wounds are given by praise,
Nor rules of state, but rules of good.
Who hath his life from rumours freed,
Whose state can neither flatterers feed,
Nor ruln make oppressors great;
Who God doth late and early pray
More of his grace than gifts to lend,
And entertains the harmless day
With a religious book or friend;
This man is freed from servile bands
Of hope to rise, or fear to fail;
Lord of himself, though not of lands;
And having nothing, yet hath all.

His life was indeed blameless; in the

their proper worth—for they never could draw him from the service of the great

High Priest, even Christ Jesus Himself.

but the outcome of true civic merit. The favor with which this appointment has been received prompts the Irish American to say : "The law has clothed him with plenary power, and he shows that he feels and gives due weight to responsibilities that are exceptional, in the history of recent city administrations, by the care he has taken-in so much as he can control-to have the affairs of the city administered by none but officials who will devote themselves entirely to the task of an economical and faithful discharge of their trusts. It is a matter of special rejoicing for us to think that the first man of Irish birth who has occupied the civic chair of this Commercial Metropolis of the New World, thus continually honors himself and the people with whom he never fails claim is kindred association, by the wisdom and honesty of his course as the head of the government of

the first city of the Republic." The citizens of New York did them. selves honor by their re-election of Mr. Grace. His course in office will do a great deal to dispel the horrible prejudices which yet blind so many thousands, both in the United States and Canada, to the merits of an Irish Catholic. Were all our representative Catholics like Mr. Grace, Irish Catholics had soon little reason to complain of exclusion from office, or political responsibility.

ARCHBISHOP LYNCH.

LECTURE BY HIS GRACE ON RELIGIOUS

There is a great deal of ignorance respecting the Catholic Church amongst our separated brethren, and it is our great wish to endeavor to set them right. The cause of most of the prejudices against the Catholic Church arises from misrepresentation or ignorance. It has been said, by those who should have known better, that the Jenuita Franciscans Demirister. by those who should have known better, that the Jesutts, Franciscans, Dominicans, Redemptorists and other religious orders are sects and divisions in the Catholic Church. They are no more divisions in the Catholic Church than the Grenadiers and the Queen's Own, the Governor-General's Body Guard, Field Battery, O Infantry and D. Company are divisions of the Dominion army; they are the Infantry and D. Company are divisions of the Dominion army; they are the soldiers fighting under the same banner, but with different names and captains. The Church is compared by Christ to a kingdom, and a kingdom must have, under the king, many officers by whose co-operation a good government is formed. Now, those religious orders have their various generals and captains in the Church, all, in the first place, in obedience to the Pope and to the hierarchy of the Church in whose dioceses they may be employed, and also to their place, in obedience to the Pope and to the hierarchy of the Church in whose dioceses they may be employed, and also to their own special religious superfors. The secular clergy is the main and chief army of the Church, religious orders are auxiliaries. The Jesuits were instituted by St. Ignatius, who, born in 1491, commenced his apostolic labor about the year 1535. His order was instituted especially to oppose the preaching of various false doctrines of the 16th century. These doctrines were promulgated by Luther, Calvin, Beza, Melancthon, and a famous host of others, all differing from each other, and all equally opposed to the doctrines of Christ, preserved and taught by the Catholic Church. All agree that there was great need of reformation of morals amongst Churchmen, but there was no readers the benefit of the following:

"The Free Press may be thickheaded, it may be assinine, it may be altitle in the church, in fact they assinine the failt which was an interest. This teaching of St. Paul is not followed by those out of the Church, in fact they say the contrary—"that it is better to get as married than to live a virgin." And to discourage widows from remarying St. Paul is not followed by those out of the Church, in fact they say the contrary—"that it is better to get assinine. The union fact they successively that the union and send of reformine the failt which was surfaced by C

mon.

Then we have Franciscans, another

Then we have Franciscans, another battalion of the Church. They were instituted or formed into a company by Saint Francis of Assisium, who, born in 1182, commenced his wonderful work at about 30 years of age. They are, of course, under the direction of the Pope, and have their special duties. They had to reprove the world for its luxury by making a vow of poverty, chastity and obedience, like all other religious orders. They wear a brown, rough habit with a cord around their waist, and instead of shoes, sandals. They also go about preachcord around their waist, and instead of shoes, sandals. They also go about preaching and instructing. There is a third order of St. Francis, composed of seculars, living in the world, but following as much as possible, the evangelical counsels. They have no particular habit, except at their meetings. During the lifetime of their founder, St. Francis, 5,000 monks met at one general chapter; it was held in the open plains by a wonderful disposition of Providence. When there is a great deal of wickedness in the world, vast numbers of holy persons receive the graces the with the world and perform penance for sins contracted there. They never converse with one another. They only speak to the confessor and their superiors. Then there are Carthusians who likewise follow almost the same rule. Their silent example is a continual sermen to the people of the world, inculcating this saying of our Lord—"What will it profit a man to gain the whole world and lose his own soul?" "Do now what you would wish to do at the hour of death." You will wish that you had lived on a You will wish that you had lived on a mountain preparing for eternity. The Basilian order conducts colleges.

Basilian order conducts colleges.

We shall pass over many other religious orders or battalions, as it were, of the same army of the Church. Then we come to the female religious orders. From the very commencement of Christianity females were remarkable, in the Church, for their love and devotion to Christ, and for their works of charity. "They were last at the cross and first at the sepulchre." There are innumerable orders of women in the Church. All might be called Sisters of Charity or of Mercy, or School Sisters. the Church. All might be called Sisters of Charity or of Mercy, or School Sisters, also orders of Contemplative or Praying Religious, who follow Mary who hath chosen the better part. "They administered to Christ out of their goods," as we read in the Gospel. They consecrate their virginity to God and spend their time in holy prayer and works of charity. St. Paul, in speaking of them, says in 1st Corinthians, 7th chap., 38th verse—"Therefore, he that giveth his virgin in marriage doth well, but he that giveth her not doth better." This teaching of St. Paul is not followed by those out of the Church, in fact they say the contrary—"that it is better to get married than to live a virgin." And to discourage widows from remarrying St.

We, indeed, think not. It was our privilege to know this good priest, and offens to the suppose the first of the form of the f the world and who tread this narrow path of prayer, self-denial and mortification, and by keeping the commandments of God. They frequent the sacraments, and, as far as possible, devote themselves to the service of God and duly perform the duties of their stations of life. The Catholic Church possesses all the signs which distinguish the Church of Christ from every other organization. The one of sanctity is particularly shown in the religious orders, who keep the evangelical counsels and aspire to a high degree of sanctity. And the multitude of saints and holy persons form a magnificent galaxy in the And the multitude of saints and holy persons form a magnificent galaxy in the firmament of the Church of God, on earth as well as in heaven. The number of communities and the multitude of persons living holy lives in the world and edifying their neighbors by their piety, devotion, charity and attention to the duties of their station in life contrast most favorably with the failures of any denomination.

LORETTO ABBEY, TORONTO.

They have no particular habit, except at their meetings. During the lifetime of their founder, St. Francis, 5,000 monks met at one general chapter; it was held in the open plains by a wonderful disposition of Providence. When there is a great deal of wickedness in the world, vast numbers of holy persons receive the graces the others have rejected, for the number of the elect will be always filled up. Then we have the order of the Redemptorists, instituted by St. Alphonsus went a great deal amongst the poor and saw the great need of instruction for them; hence he made a strict obligation that his disciples should employ themselves solely in giving missions, and in these they are eminently successful. They also conduct parishes, so that their presbyteries might retire to recruit from their fatigues. There are Trappists also, a branch of the Benedictine order, whose members live most austere lives. They rise at two o'clock in the morning, recite the divine office, and spend hours in meditation and prayer. They cultivate the soil, but live only on vegetables—they never eat meat. To this order retire some very holy young men who are bent upon saving their souls at all hazards, and to be away from the temptations of the world. To this order retire also men who become disgusted with the world and perform penance for sins contracted there. They only speak in the love of Grod, there shall be no obstructions in their way to cause them to stumble. The postulants were five in number. Three—Miss O'Hagan, of Ottawa, who takes the name of Sister Theodosia, and Miss Murphy, who takes at all hazards, and to be away from the temptations of the world. To this order retire also men who become disgusted with the world and perform penance for sins contracted there. They never converse with one another. They only speak in the love of Grod, there shall be no obstructions in their way to cause them to stumble. The postulants, who were desire to serve five in number. Three—Miss O'Hagan, of Ottawa, who takes in religion the name of Siste On Friday morning the interesting cere to be lay sisters. The postulants, who were dressed in rich attire, with trains borne by pretty children wearing wreaths and veils, were then questoned in the usual form by His Grace the Archbishop, sitting on the altar in cope and mitre. After they had declared they Archbishop, sitting on the altar in cope and mitre. After they had declared they had duly studied the rules of the institution, that they desired to become members of it, and devote their lives to the service of God, observing the rules, obeying their superiors, and striving to promote kind feeling in the community, and to renounce the world and its pomps, the Archbishop directed them to withdraw, divest themselves of the ornaments emblematical of those pomps and vanities, and clothe themselves in the garments bf the order symbolical of humility and purity. On their return, clad in the plain dress of the order, he conferred upon them the girdle, beads and cross, by accepting which they devoted themselves to the service of the Blessed Virgin, and the veil, emblem of modesty. Mass was then said by Very Rev. Father Rooney, assisted by Father Kiernan. The pupils of the Convent, assisted by some of the ladies, sang at intervals during the ceremony and during the Mass several choice selections beautifully.—Tribune, May 13.

KNIGHTS OF ST. JOHN, a union of all Commanderies of uniformed Knights, will hold their Seventh Annual Convention in Chicago, on June 24, 25 and 26. Companies from Cincinnati, Buffalo, Cleveland, Rochester, Detroit, Milwaukee, Fort Wayne, Syracuse, Washington, Chicago, Peoria, Windsor, Canada, and several other cities will take part in the parade on the opening day, the Feast of St. John. All uniformed Commanderies are invited to join the union and send delegates to the Convention. Particulars can be obtained by addressing the Supreme Secretary, Joseph J. Greeves, Cleveland, Ohio.

with a sudden cry
: "O Lord! and whence is this to me
my daily pethway I should se
m Thee, Lord, coming nigh,
th thy still face and fair,
the divine deep sorrow in Thise wee,
hy stormal arm stretched loving wise
on the cross they were?

rt of Mine! wilt tread the path]

fet if thou fearest to come, til can give thee fairest earthly things, and sweet peace in shelter of love's

wings,
y pleasant paths of home;
me thou wilt still be Vine.
so thou thy path! My way is dark, My feet should go with thine."

One growth wan and gray,
Dieth apace the trembling heart in him,
Then he doth lift his weary eyes and dim,
With ashen lips doth say:
"With Thee the desert sands!
Tow could I turn from Thee, Thou Flowe
of Pair

One day, in gold-green fields of Paradise, To Thine eyes dreamy fair That muse on Calvary? Under the aad, straight brows Thy gaze would say:

Now, heart! in what dark hour of night or Day hast thou kept watch with Me?"

NEWS FROM IRELAND.

A Harming Carlo.

A Harming Ca been completed, two Emergency men and two policemen were placed in pos-session. Mrs. Stokes holds about five session. Mrs. Stokes holds about five acres of land adjoining that from which she has been evicted, and it is stated she intends building a hut upon it. The evicting expedition then proceeded to another part of the same townland to evict Mrs. Gahan, tenant also under Col. Tottenham, and owing but a year's rent and a half. When the sheriff arrived he found the poor woman in the bed, dying, having been prepared for death on the previous day. Yet, the poor creature was turned in bed to see if she was fit to be removed! The result of this was, that the sheriff feared to incur the risk and responsibility of evictthis was, that the sheriff feared to incur the risk and responsibility of evicting her. But the formality of an eviction was gone through, and the sheriff handed Mrs. Gahan's son a penny, and allowed her in as caretaker. The son probably feeling that had the process of eviction been carried out at the behest of the English law, his poor mother would have been thrown out in the ditch to die, nailed the penny over the door, saying "that it was more than Tottenham or Boyd ever gave him."

time visited the College to seek for subjects for the foreign mission.

Queen's County.

On April 19, an enthusiastic meeting of more than ordinary proportions, was held in the village of Aghaboe, about fourteen miles from Maryborough, in support of the principles of the National League. Contingents from all the surrounding districts attended.

The Rev. James Bergin, C. C., has been appointed Parish Priest of Philipstown. It is said that Mr. Parnell has written to Mr. Harrison, of Ballyronan, inviting him to become a candidate for the representation of the Eastern Division of the Queen's County. Mr. Harrison states that he will be only too happy to place himself in the hands of Mr. Parnell and the Irish Parliamentary Party.

Longford.

The death is announced, at Clapham, at the age of fourteen, after a painful and lingering illness, of Christopher, the younger son of Mr. Thomas Quinn, who has been selected as Mr. Justin McCarthy's colleague for the representation of the county Longford at the next election. The funeral took place at Drumlish, in the county Longford.

Mr. McMahon, M. P., arrived at Granard, his native town, on April 16, when he was the recipient of an address of congratulation on the fact of having been elected to represent Limerick in the House of Commons. Mr. McMahon acknowledged the compliment in appropriate terms.

Cork.

Shanbally, Queenstown, Monkstown

priate terms.

Cork.

Shanbally, Queenstown, Monkstown and Carrigaline joined well and heartily, on April 19, in support of the National League, and they were admirably followed up by Kinsale, where a splendid meeting was held, and where the renowned Father John O'Mahony delivered a most able and eloquent speech, which must have fluttered direfully the dovecots of flunkeyism. He was well succeeded by Mr. John O'Connor, M. P., who delivered a very powerful argumentative address, which was cheered to the echo by the assembled thousands.

On the occasion of Mr. Parnell's recent visit to Passage an address was presented to him from the tradesmen and the workmen of the town in recognition of his great efforts on behalf of the shipping industry there. The address was placed in the hands of Mr. J. G. Hare, illuminator, and has just been finished. In the right hand corner is a well depicted view of Spike Island, while on the opposite side is another view of the guard-ship, with Queenstown as a background. In the centre of the right hand margin is a portrait of Mr. Parnell, while on the other side a boar's head, the crest of the family, is displayed. The illumination is very beautiful.

Here is a specimen of the efforts made to get up a fictitious appearance of enthusiasm over the Prince of Wales in Cork. The occupants of two business houses situated along the line of the Royal route in the northern part of the city were requested by the owner, a man of the highest social position in this locality. to allow

Tipperary.

On April 22, a force of nine bailiffs, with an Emergency man from Clonmel, protected by police, visited the holdings of several tenants on the Normanton Estate, situated at Emly, for the purpose of the seizure of cattle for non-payment of rents. Thirty cows, the property of Wm. Daly, Ballycrahane, were first seized, but on the appearance of a formidable crowd, who vehemently groaned and hissed the bailiffs, the latter surrendered the cattle, an understanding being given that they would not be removed from the tenant's lands. Other seizures were made, but proved abortive. Portion of the rent was received on account. The preservation of the peace was due to Father Power, of Emly.

In response to an appeal made by the Doonbeg National League to the people of West Clare to erect a house for the widow Bridget Haugh, a short time since evicted by Richard Stacpoole, a large concourse of peasantry assembled, on April 21st, at Farrihy, near Doonbeg, for that purpose from the surrounding districts. From the division of labor by the various tradesmen, and the carting of material by the farmers, it took little time to erect a dwelling for the widow. When the building was finished cheers were given for the National League and Parnell and Irish independence.

he had arrived from the North Pole.

Limerick.

The Limerick Tailors' Society have unanimously passed a resolution protecting against the action of a former member in lending the banners of the society for the purpose of decorating the railway terminus on the occasion of the Royal visit, and repudiating "any intention on the part of the society of giving their banners for the use of tuft-hunters toadying te a foreign Prince." The banners, it seemed, remained in the possession of a few members who seceded from the organization three years ago, but have since the Royal visit been returned to the society.

Henaghan.

Lord Rossmore's long-standing quarrel with the Monaghan Town Commissioners appears not yet to have been composed. At the late Monaghan Quarter Sessions he processed a farmer named Thos. McQuade, for ninepence as tolls on three carts of plants sent into the town for sale—the head of the Westenras laying claim to a right to levy tolls in Monaghan. The court held that he had not proved his title, so the case was dismissed, nevertheless, it is instructive as well as amusing to find the noble lord looking for ninepence with the assistance of lawyers. The smallest sums are not to be despised by Irish landlords in these democratic times.

Postmaster General and the Midland Great Western Railway Company have not been able to agree upon the terms. The sum asked by the Company, which would have barely covered the expenses of the locomotive department, would, it appears, involve a loss of £4,000 a year to the Treasury, but the profits of the Postal Department, according to the published return, amounted for the year 1884, to £2,610,026.

Young men or middle-aged ones, suffering from nervous debility and kindred weaknesses should send three letter stamps for illustrated book suggesting sure means of cure. Address World's Medical Association, Buffalo, N. Y.

Have you tried Holloway's Corn Cure?
It has no equal for removing these troublesome excrescenses, as many have testified who have tried it.

MYRTLE NAVY.—The success which the Myrtle Navy tobacco has with the public is because it is composed of the very finest Virginia leaf grown, and is manufactured with the most scrupulous care at every stage of the process.

THE ANGELS OF MAY.

I hope you are not tired reading of angels, for is the month dedicated to her who is the Queen of Angels, it is but natural I should tell you about the Angels of May. It is the first day of Mary's month; the devotions are over; the cathedral is closed. To human eyes all within is in darkness, save where the lamp keeps its silent watch before the hidden God, yet the Church is radiant with rays of heavenly light, which stream from the golden wings of the angels, who kneel in wrapt adoration around the tabernacle throne. Mary's altar is hung with snowy drapery, and decked with sweet flowers. On the brow of the fair marble status rests a crown of priceless gema, which, time after time, were laid by the great once of the carth as an offering at the feet of the Queen of Heaven. Now angels approach, remove the stones which form the crown, and replace them by gems of wondrous lustre and heavenly beauty, in comparison with which those of earth seem dim. And these glorious jewels are diamonds of charity, sapphires of prayer, rubies of self-denial, pearls of obedience, amethysts of patience, emeralds of humility—acts performed in honor of Mary by those who just now knell at her feet. From her throne in heaven Mary smiled, and she who never pleads in vain asked for graces for those whose offerings sparkled in the crown. Dear children, you will make a crown for Mary during this month. Form it, if you will, entirely of one species of precious stones, of charity, of obedience, or form it of many. Rich or poor alike can give Mary such gems. The advice Blessed Berchmans gave with regard to devotion to Mary was, to adopt some practice, no matter how small, and to be faithful to it. If you follow this advice you will, at the close of this month, be able to lay a glorious diadem at the feet of her who is crowned with twelve lustrous stars, and she will stretch forth her hands and bless you with a mother's blessing—a blessing which will fill your young hearts with purity, peace and love.

It was a brave feat of the brave girl who crossed the swollen stream on the bridge to save the lives of the passengers; but it is a braver deed, and one worthy of wider recognition which, seeing the perils awaiting childhood, free from prejudice, with a purpose only to save by any effective means, preserves to us the lives of our children.

It's no secret that Dr. Pierce's Compound Extract of Smart-Weed is composed of best genuine French Brandy, distilled Extract of Smart-Weed and Jamaica Ginger Root, with Camphor Essence, and constitutes, therefore, the best remedy yet known for colic or cramps, cholera morbus, diarrhea, dysentery or bloody-flux, or to break up colds, fevers and inflammatory attacks. 50 cents. By druggists.

"The leprous distilment, whose effect
Holds such an enmity with blood of man,
That, swift as quicksilver, it course
through,
The natural gates and alleys of the body," and causes the skin to become "barked about, most lazar-like, with vile and loath-some crust." Such are the effects of diseased and morbid bile, the only antidote for which is to cleanse and regulate the liver—an office admirably performed by Dr. Pierce's "Golden Medical Discovery."

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and, in fact, the entire glandular cathestithin keeps as the stome of the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following usetions, he will be able to determine whether he himself is one of the afflicted.—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Is the which in by the work of the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there a funes about the right side as if the liver were enlarging? Is there contiveness? Is there were the rest of the rest in the addition? Are the highly coloured, with a deposit after standing? Does food ferment soon after standing as one progresse. If the case be one of long if you scious sufferer in turn as the dreadful disease progresse. If the case be one of long if you scious and the sufferer in turn as the dreadful disease progresse. If the case be one of long if you scious and the sufferer in turn as the dreadful disease progresse. If the case be one of long if you scious and the sufferer in turn as the dreadful disease progresse. If the case be one of long if you scious and the sufferer in turn as the dreadful disease progresse. If the case be one of long if you scious and the sufferer in turn as the dreadful disease progresse. If the case be one of long if you scious the sufferer in turn as the dreadful disease progresses. If the case be one of long if you scious the sufference of the sufference of long if you scious the progress of th

bion, Itch, and all diseased conditions of the skin.

Bickle's Anti-Consumptive Syrup is a combination of several medicinal herbs which exert a most wonderful influence in curing pulmonary consumption and all other diseases of the lungs, chest and throat. It promotes a free and easy expectoration, and gives ease even to the greatest sufferer. Coughs, colds, shortness of breath, and affections of the chest, attended with weakness of the digestive organs, or with general debility, seem to vanish under its use. No other remedy acts so readily in allaying inflammation or breaking up a severe cold, even the most obstinate cough is overcome by its penetrating and healing properties. When children are affected with colds, coughs, inflammation of the lungs, croup, quinsey, and sore throat, this Syrup is of vast importance. The number of deaths among children from these diseases is truly alarming. It is so palatable that a child will not refuse it, and is put at such a price that will not exclude the poor from its benefits.

Use the safe, pleasant, and effectual

Use the safe, pleasant, and effectual worm-killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

Headache.

Headache.

Headache is one of those distressing complaints that depends upon nervous irritation, bad circulation, or a disordered state of the stomach, liver, bowels, etc. The editor and proprietor of the Canada Presbyterian was cured after years of surfering with headache, and now testifies to the virtue of Burdock Blood Bitters.

WESTERN HOTEL. TARMERS WILL CONSULT their own interests when in London by stopping at the Western Hotel, Best stabling in the city. Dinner-room first-class.—ALFRED E. PANTON, Prop.

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What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a muco-purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomæa, from the retention of the effets matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite which rapidly spreads up the nostrils and down the fauces, or back of the throat; causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pampulet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.

The Mail.

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thorough and practical. Educational advantages unsurpassed.
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and ensurin self-possession Site attention is paid to promote physical and intellectnal development, habits of the times,
without impairing the select character of the
Institution.
For further particulars apply to the Superor, or any Priest of the Diocese.

CONVENT OF OUR LADY OF Lake Huros, Sarnia, Ont.—This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. ist. Board and tuition per annum, \$100. For further particulars apply to Mother 85-perion, Box 308. ST. MARY'S ACADEMY, WINDSOR

ONTARIO.—This Institution is pleasanty located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches Terms (payable per session in advance) in Canadian currency: Board and tuitlin French and English, per annum, \$100; German free of charge; Music and use of Planc, \$40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$20; Private room, \$30. For further particulars address:—MOTHER SUPERIOR.

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Meetings.

RISH BENEVOLENT SOCIETY —The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening. 12th inst., at their rooms, Masonle Temple, at 7.30. All members are requested to be present. C. A. STPPI, President.

CATHOLIC MUTUAL BENEFIT
ASSOCIATION—The regular meetings of
London Branch No. 4 of the Catholic Mutual
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour o 18 o'clock, in our rooms, Castle Hall,
Alblon Block, Richmond St. Members are
requested to attend punctually, M. HARTMAN, Pres. JAS. CORCOREN, Rec. Sec.



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by the junicious are may be greatly up until strong enough. In a may be gradually built up until strong enough. In a may be gradually built up until strong enough. In a may be greatly to attack wherever there is a weak point around up, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves will fortified with pure blood, and a properly nourished frame.—Civil service Gazette.

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MAY 23, 1888

CARDINAL NEWMAN AT THE

London Universe, April II.

On Sunday morning Cardinal N
preached the Easter sermon at the tory, Edgbaston. Selecting a terropriste to the occasion, his Em dwelt upon the assurance which turrection of our Lord gave of the of His word. It might be said—teveryone was open to the inquiry the doubt—"How do we know trose again ?" He replied at once was a matter of faith. They belis No argument could destroy the they could only trouble; it was it foundation of the Catholic Churc the fact should be received on though Almighty God in His mero them arguments and facts which intended, being in the line of reastrengthen their faith. He would tion one or two points which seen him clearly to strengthen that which they ought to have. Take case of the spostles. What was hopeless than their state when out first spoke to them? They led a has upon an inland lake in Palestine. had no prospect of anything else them. Yet our Lord, by His augunn an inland lake in Palestine. had no prospect of anything else them. Yet our Lord's presure for that great miracle which was win Him was, in a certain sense, fin them, too, because they rose for them, too, because they rose for them, too, because they rose for them. They were suddenly e with power to be the foundation Church, the beginning of a new re Whatever name might be used to de that change, we could not point it tory to any great person, outsid Scriptures, in whom so great and derful a change had taken place. In the next place the deaths and ings and cruel torments to whice early Christians were put. For three hundred years what was strength of the Gospel? How the most cruel tormet to whice any change of the Gospel? How the most cruel tormet to whice they were for it? After subjecting their redwink the word and uprising of no account; then, how was it the great Roman empire, which we greatest and strongest that had to be again. Thus it had gone on, more them of the subject of the word of the word and uprising against the Church, and they who thought perhaps that there never anything li

Joseph Rusan, Percy, writes: induced to try Dr. Thomas' Eclect for a lameness which troubled n three or four years, and I found best article I ever used. It has great blessing to me." Frauds me tate Dr. Thomas' Eclectric Oil in a ance and name, but in everythin they are dead failures.

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THE THIN CANNOT GAIN IN WEI they are troubled with dyspepsia, b the food is not converted into the du portion of nourishing blood which can furnish the elements of flesh. can furnish the elements of flesh, there is no reason, when this we attenuating disease is conquered by large & Lyman's Vegetable Discovery there should not be an appreciable, weight, which indeed is usually the It is a peerless remedy also for Cottlon, Liver Complaint, Kidney treand roots out all impurities from blood. Sold by Harkness & Co., Dru Dundas St.

An Ex-Alderman Tried It. Ex-Alderman Taylor, of Toronto Hagyard's Yellow Oil for Rheumati cured him after all other remedi-failed.

FEVER colic, unnatural appetite fulness, weakness, and convulsion some of the effects of Worms in Chidestroy the worms with Dr. Low's

After Twenty-Three Years' Suff-Rev. Wm. Stout, of Wiarton, was of scorofulous abscess that seventee tors could not cure. Burdock Bitters was the only successful re It cures all impurities of the system

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An old physician, retired from prinaving had placed in his hands by a India missionary the formule of a vegetable remedy for the speedy an manent cure of Consumption, Bron Catarth, Astima, and all Throat and Afrections, also a positive and radice for Nervous Debility and all Nervous plaints, after having tested its wor curative powers in thousands of caseful this duty to make it known out the property of the summering fellows. Actuated by this and a desire to relieve human suffering fellows. Actuated by this and a desire to relieve human suffering fellows. Actuated by this recipe, in German, French or E with full directions for preparing and sent by mail by addressing with the summer this paper, W. A. NOYES, 149 Fascok, Rochester, N. Y. 23, 1885.

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The prediation of the cite of tubercle, hillis, mercle, he eping apartation of other tated by these, he nostrils and of the throat; he nostrils and of the throat; up the deafness; burderds, causing ords, causing in the case, ending in the case, ending in the case, ending in the case, and the case, and the case, and the case, and at once for attarrh, to the Dixon & Son, conto, Canada,

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London Universe. April 11.

London Universe. April 12.

London Universe. April 13.

To Sunday morning Cardinal Norman pracched the Easter sermon at the Ornico, Edghaston. Selecting a text appropriate to the occasion, his Eminence of His word. It might be said—because overgrow was open to the inquiry and to the doubt—"How do we know that He rose again." He replied a tonot that it would not he footbe will the residual to the doubt—"How do we know that He rose again." He replied a tonot that it was they could only froubte; it was the very foundation of the Catholic Church that he fact should be received on faith, the said of the catholic Church that he fact which were intended, being in the line of reason, to strengthen their faith. He would mented the properties of the contract of the case of the spottles. What was more imposes than their sates when our Lord fit spoke to than? I hap were compared to the complete that their sates when our Lord fit spoke to than? I hap were compared to the complete that their sates when our Lord fit spoke to than? I hap were compared to the complete that their sates when our Lord and property of the complete that he case of the spottles. They had no prospect of anything also before he was nothing in them to make them the prophets and take he does not have the complete the complete that he can be a supply and and that in the interest of make them the prophets and take he does not be supply and and that in the interest of make them the prophets and take he does not be a supply and the supply and the said has the heart and said in them, too, because they rose from the complete the complete the complete the supply and the said has the heart and said in the supply and the said has the heart and the supply and the said has the heart and the said that the said that the said that the supply and the said has the heart and the said that the

Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Eclectric Oil for a lameness which troubled me for three or four years, and I found it the best article I ever used. It has been a great blessing to me." Frauds may imitate Dr. Thomas' Eclectric Oil in appearance and name, but in everything else they are dead failures.

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You can depend upon Hagyard's Yellow Oil as a pain reliever in rheumatism, neuralgia and all painful and infiammatory complaints. It not only relieves but "Yer name ish Orr, yer lif at Teffil's Lake, and yer lake, and yer pishness?"

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"Collector for a machine company."

"The Northwestern Car and Manufacturing Company."

"Ish dot so? Yer name ish Orr, and yer lif at Teffil's Lake, and yer collect for der Nordwestern Machine Gompany, and yer lif at Teffil's Lake, and yer collect for der Nordwestern Machine Gompany, and yer lif at Teffil's Lake, and collect for der Nordwestern Machine Gompany, and yer lif at Teffil's Lake, and collect for the machine to gompany, and yer vant to go to Lama. Vat's yer pishness?"

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"Ish dot so? Yer name ish Orr, yer lif at Teffil's Lake, and yer vant to go to Lama. Vat's yer pishness?"

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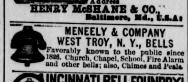
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one of the Seven Deacons, who had be considered into it, and there would always be such; but these were accidents, and the Church prospered in spite of them, just as Christ triumphed when the chief priests thought they had prevented His resurrection.

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Deputy of the Superintendent General

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L. VANKOUGHNET,
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ME RESELLION AT AN END.

The Final Battle and Capture of Riel.

he Final Battle and Capture of Riel.

BAPRIC ACCOUNT OF THE LAST BATTLE.

The Montreal Star's special correspondint telegraphs the following account of the last battle:

Batoche, N. W. T., May 12.—My presions despatch briefly informed you of the capture of Batoche by our forces and the release of the prisoners, together with the list of killed and wounded. The flair, however, was the most brilliant and ashing of the whole campaign, every man, from the General down to the nodest private in the ranks, exerting inself to the utmost to make this encapture of the second of the second of the second of the second of the rebels. The mistance offered by the half-breeds to ur advance was something terrific, and its wonderful that the loss of life was so mall on our side. Volley after volley of makery was poured into our ranks, but the impetuousness of our charge must are caused the rebel marksmen to become nervous, and their shooting was not early so effective as it would otherwise are been.

DEGISIVE ACTION DECIDED UPON.

have been.

DECISIVE ACTION DECIDED UPON.

When it became known among our men that decisive action had been decided upon there was great rejoicing among all ranks. The fighting of the past few days has had an irritating effect upon the force; and although they fought gallantly and well, the fact of their having to stand for hours at a time up to the waist in cold water, a target for a hundred hidden rifles, was by no means pleasant, and it is not to be wondered at that they chafed under the inaction, and longed to make a dash at the rebels. The chance came at last, and when the order was given that the advance was to begin and an effort was to be made to capture the rebel stronghold, loud cheers rent the air, and preparations were instantly made for the final attack. So great was the enthusiasm of the men that they were with difficulty restrained within the bounds of military discipline, many of the more daring wanting to start off on the "double" and charge at once down into the ravine.

The General had kent his intentions so

at once down into the rayine.

A SURPRISE.

The General had kept his intentions so great a secret that but very few indeed, even among his personal staff, had any idea that a deah had been decided upon by him. Therefore, although the surprise was an agreeable one to our force, it was by no means agreeable to the rebels. That they were taken by surprise is beyond doubt, for at our first forward movement, they seemed to waver in their fire, in fact, their shots came in a straggling manner, and not with the usual precision we had been accustomed to receive such favors at their hands. All being in readiness, the advance commenced shortly before three o'clock, Boulton's scouts and French's scouts leading, being ably supported by the Royal Grenadiers, the 90th Battalion and the Midland Regiment. The rebels were strongly entrenched, occupying nearly the same ground they

Several men of the Grenadiers, 90th, and Midland battalion were also hit by rebel bullets in this volley.

Among the rifle pits.

Uadeterred, however, by the fierce fire, the troops continued to steadily advance, and soon reached the rifle pits, which were each manned by rebel sharpshooters. With bayonets fixed our men advanced on the pits. Here Lieut, Fitch, of the Grenadiers, who was leading on his men, was shot through the head, and died instantly. The officer was much liked by his men and the sight of his fall enraged them. They advanced on the rebels, and being ably supported by the other regiments, after a short, sharp struggle, the rebels were driven from their pits to more secure cover in the village. The fierceness of the attack was evidently a surprise to the rebels, as Riel had been telling his men that the volunteers were a lot of boys who would not stand fire, after half a dozen were shot, and the rebels were led to momentarily expect peace proposals from General Middleton.

A NEVER TO BE FORGOTIEN CHARGE.

our men deshed after the fleeing rebels, and attempted to dislodge them from their cover. This was a work of no little difficulty, and was attended with considerable hard fighting, but, by extraordinary exertions on the part of the men, the rebels were at last dislodged from all the houses in the place, which were captured, and all the prisoners held by Riel released, as I announced in my previous dispatch. Batoche was now ours, and the men cheered lustily over the result of the fight. In several of the houses men, women and children were found hiding in cellars, and in a state of pitcous trepidation.

General Middleton will go to join Col. Otter is an attack on the Indians under Poundmaker. In the march there will be fighting, as the rebels have retired in that direction, but nothing serious is anticipated. Prisoners report the rebels in a state of terror, and nothing but fear of execution and Riel's threats kept them up in the defence.

APPER THE FIGHT.

The rebel camp after the capture was

difficulty, and was attended with condities able hard fighting, but, by extraordinary carcinos on the part of the men, the condition of the part of the men, the condition of the part of the season of the part of the men, the condition of the princers held by Pills Princers and the men in a sward of the his washing the pills of the princers held by the pills of the princers held by the pills of the pill

his story, but it is now evident it was correct, so far as Riel was concerned.

The half-breeds on the west bank delivered 75 stand of arms to-day. Amongst them were several Winchesters, Sniders, Queen's Own rifles from Battle-ford, and one Springfield U. S. carbine, 1873.

That they were taken by surprise is beyond coult, forst our first forward movement, they seemed to waver in their state of the state of

With bay one is fixed our men advanced on the pils. Here Lieut Fitch, of the Grenadiers, who was leading on his men, was abot through the head, and died instantly. The officer was much liked by his men and the sight of his fall enraged them. They salvanced on the rebels, and being his party struggle, the rebols was the short, sharp struggle, the rebols was right and the sight of his fall enraged them. They salvanced on the rebels, and being his party struggle, the rebols were driven from their pits to more secure cover in the village. The fierceness of the attack was evidently a surprise to the rebols, as Riel had been telling his men that the volunteers were a lot of boys who would not stand fire, after half a dozen were shot, and the rebols were led to men that the volunteers were led to the volunteers were led to men that the volunteers were led to men that the volunteers were led to men the volunteers were led to

NEWS OF THE WEEK.

The London Post claims Earl Dufferin has written an alarming letter, describing the disastrous effects produced in India by the yielding policy of the Government.

John Bright has written a letter approving of the parliamentary grant of £30,000 year to Princess Beatrice. Bright is astonished to see Liberals object to such a small grant, while silent concerning the extravagance of the Government over unjust wars.

extravagance of the Government over unjust wars.

A procession of Glasgow Orangemen marched into Coatbridge, a suburb of that city, a few days ago, with Orange flags and regalia and a band playing Orange airs. A fierce street fight ensued. The local constabulary restored order after several on both sides were injured. Sixteen rioters were arrested.

Admirers of Mr. James Stephens, exhead Centre of the Femians, are urging him to return to Ireland and take part in Irish politics. He will be made the recipient of a competency raised for him by public donations. The intention of his friends is to render him so independent financially that he can afford to practically defy the Government.

A Suskim dispatch says Gen. Wolseley has issued a farewell address, announcing the withdrawal of British troops from the Soudan and highly praising the conduct of all departments during the campaign. Hundreds of officers and soldiers from the remnant of Lord Wolseley's Nile expedition are arriving at Wady-Halfa and Cairo. Many of them are on the sick list. General Graham embarked on Saturday for England. A number of other officers left during the week.

The British Government has issued diplomatic papers which state that her Majesty's Government will be compelled to regard as a hostile act any movement of Russis towards Herat. On the other hand, it is announced that Russis has apontaneously disclaimed any menacing intentions in regard to Herat. The British Government is, therefore, favorably inclined to consider that the question at issue between England and Russis has reached a settlement satisfactory to both countries.

Advices from London state the Cabinet

Advices from London state the Cabinet quarrel over the advisability of renewing the Irish Crimes Act has culminated. The minority, headed by Mr. Chamberlain, advocated abandonment of the Act, but the Government decided to propose a renewal of the Act in a modified form for two years. The Parnellites are indignant. They have warned the ministers that any attempt to renew the Act, even in greatly mitigated form, will throw the influence of the Home Rulers' vote in the English constituencies with the Opposition. The Freeman's Journal says:—"The renewal of the Act is a humiliating confession of Gladstone's boasted land act." The Irish Nationalists bitterly denounce the Government for the proposal to renew the Crimes Act. They will introduce a bill next year to establish a Central Control Board of Public Works at Dublin and supersede the present Grand Jury system by elective County Boards. Advices from London state the Cabinet

MISTAKES OF MODERN INFIDELS.

The Christian Guardian, of Toronto, thus compliments Rev. George R. Northgraves upon his recent work with the above title: upon his recent work with the above title:—

"Mistakes of Modern Infidels." By Rev. Geo. R. Northgraves. Detroit Free Press Printing House. This volume is mainly in reply to the sneering attacks of Ingersoll. Mr. Northgraves is Roman Catholic priest at Parkhill, Ont. It claims to present "a complete refutation of Colonel Ingersoll's so called mistakes of Moses, and of objections of Voltaire, Paine, and others, against Christianity." This is a really able and clever book, a worthy companion volume to that of Father Lambert. Mr. Northgraves meets the main assaults of Ingersoll with much acuteness and learning; showing that many of the most plausible of these attacks are based upon mis-representation of the real facts, or a misconception of the truth respecting some great principle in philosophy or science. His remarks on the Freedom of the Will and many other points are sound or a misconception of the truth respecting some great principle in philosophy or science. His remarks on the Freedom of the Will and many other points are sound and forcible. It is a notable fact that two of the heat realizate to Incomplete. and forcible. It is a notable fact that two of the best replies to Ingersoll are by Roman Catholic writers. Roman Catholics have not contributed by any means the most valuable works in modern apologetics. But we are bound to say that Mr. Lambert and Mr. Northgraves directly appeal to Reason, Science, and Scripture, in a style that the most staunch Protestants cannot fail to admire.

April 1, 1885.

Rey'd and Dear Sir,—I thank you much for your work, "Mistakes of Modern Infidels," which you were good enough to send me. From what I have read, it seems to be a seasonable and effective reply to current materialism. I am yours very truly, J.T. ONTARIO. (Rt. Rev. J. T. Lewis, Bishop of the Church of England).

Taking the Veil.—Last week Miss Jane O'Hagan, third daughter of Mr. James O'Hagan, of Gatineau Point, and a niece of Sister Theresa, Superioress of the Rideau street convent here, took the veil at the convent of Our Lady of Loretto in Toronto. Miss O'Hagan was educated at the Rideau street Convent in Ottawa and from her general amiable disposition, was a great favorite with all who had the pleasure of her acquaintance. As we stated a few days ago, her father went to Toronto to be present at the ceremony.—Ottawa Sun, May 13.

LOCAL NOTICES.

A SPECIALTY—J. R. Cron, chemist, makes a specialty of the dispensing and compounding of prescriptions and recipes. Prescriptions filled at all hours. Homeopethic medicines kept in stock. Try our baking powder. 5 cent sample given to adults.

Just opened out at J. J. Gibbons a new stock of House Furnishing Goods, Lace Curtains, Table Linens, Table Covers, Sheetings, Towellings, Napkins, Quilts. All first-class value.

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Could memory ere give to our view
A lovelier bride in death than Carrie,
Robed in white and flowery emblems true.
Ripe for heaven, no longer she could tarry
in life; she saw her babes breathe their last
breath;
Each little snowy brow she kissed in death.
May God receive her with fatherly love—
Dear little cherubs meet her above.
Even her mother, who has long passed away,
To greet her will there be with Heaven's own
Tay.
Think of the husband and father bereft,
Each brother and sister she too has left;
Remembrance only of her kindness and
worth

worth.

Is all that is left of her passage on earth.

Calmly we bid her a last good-bye,

Knowing we likewise must one day die.

MES. E. CONNELLY.

At Shandon Hall, Offa, County of Middle sex, on Sunday, 3rd inst., the wife of Timothy Coughlin, Esq., M.P., of a daughter

Constipation alternating with looseness f the bowels?

Drowsiness by day, wakefulness at

ight?
Abundant pale, or scanty flow of dark

Bright's Disease of the Kidneys.

Bright's Disease of the Kidneys.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, disrrhoes, bloodlessness, heart disease, apoplexy, paralysis, or convulcions ensue, and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. WARNER'S SAFE CURE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the only specific for the universal

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Hot and dry skin?
Scalding sensations?
Swelling of the ankles?
Vague feelings of unrest?
Frothy or brick-dust fluids?
Acid stomach? Aching loins?
Cramps, growing nervousness?
Strange soreness of the bowels?
Unaccountable languid feelings?
Short breath and pleuritic pains?
One-side headache? Backache?
Frequent attacks of the "blues"?
Fluttering and distress of the heart?
Albumen and tube casts in the water?
Fitful rheumatic pains and neuralgia?
Loss of appetite, flesh and strength?
Constipation alternating with looseness
f the bowels?

water?
Chills and fever? Burning patches of skin? Then

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CITY & DIOCESE LONDON.

An Historical Sketch

Compiled in Commemoration of the opening of St. Peter's Cathedral, London, Ontario, June 28th, 1885.

REV. J. P. COPPEY, M.A. PRIEST OF THE DIOCESE OF LONDON.

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VOL 7.

CLERIC We make a of Clerical Su turn out bette and better finis ments than an

tern House. N. Wilson 136 DUNDAS

BY THOMAS O'HAG I know not what my heart had I can not strike the chords. The breath that charm'd my Has chilled each leaf within

The swallows twitter in the si But bare the nest beneath to The fiedglings of my care are And left me but the rustlin And yet I know my life hath And firmer hope and sweet For leaves that murmur on the Have now for me a double of I see in them the hope of spri That erst did plan the autum I see in them each gift of man Grow strong in years, then

Not all is lost—the fruit remai That ripened through the st The nurshings of the nest are Yet hear we still their warbl The glory of the summer sky
May change to tints of autum
But faith that sheds its amber
Will lend our heaven a tend

O altar of eternal youth!
O faith that beckens from af
Give to our lives a blossom'd i
Give to our morns an eyenin

THE CATHOLIC CHURCH ILIZATION. By Rt. Rev. John Walsh, D

of London.
The Encyclical Letter, "Human
of Our Holy Father Pope I
the Sect of the Freemasons. The American Catholic Quart
AT THE CORONATION OF A CA'
the bishop, after admonish
defend the Christian relig
him: "Justice, without whic
can last long, thou shalt u
exercise towards all. Widou

exercise towards all. Widou the poor and the weak thou a from all oppression.

"According to thy royal of shalt show thyself benignant affable to all approaching the "And thou shalt so carry thou mayest appear to rein thine own utility, but for the people, and to expect the respect to the r people, and to expect the rev good deeds not on earth, but For the cause of justice says Digby, the Holy See w by all nations in common un teenth century; and no pow-secure of its own sufficiency

Pope's counsels at defiance, judgment when censuring to seemed to long ages like Heaveful thunder. "The stones voice and the trees of the wollded."

It is in this way the Chur sought to establish the just e between responsibilities and tween rights and obligations the authority and responsibilities. preme power and the rights of subjects, thus ensuring as fa lay the reign of liberty without desp On the subject of the resp fluences of the doctrines of (and Protestantism on civil Protestant writer, in the Christine for January, 1865, makes ting

ACUTE AND, FOR THE MOST PART

CUTE AND, FOR THE MOST PART OBSERVATIONS:

"That the Catholic dogma congenial with democratic in than the Protestant dogma, is clear to be disputed; and if the reation were of any vital momight leave the case here on hold. The principle that lie foundation of democratic instiman's capability for self-government principle implies the essential of human nature, in all its afaculty. It implies that man is of reason and of free-will; that what is wise, just, orderly, that he is at liberty to elect it, he has power to enact it. It that his natural ideas of what equitable and obligatory are constructed. he has power to enact it. It that his natural ideas of what equitable and obligatory are comay be made so by suitable sit and attention. All this the theology denies. The Catholic maintains that human nature pits essential goodness after it Adam. The Protestant dogma that human nature, in consequence the fall of Adam, became to the fall of Eatholic dogma and the file Protestant dogma almost its the Protestant dogma and files reason in its jealousy for fallows it no power of judgment ters of moral truth. The Catholic acknowledges man's moral freed Protestant doctrine affirms pretion. The Catholic ought, there he a democrat; the Protestant be a monarchist. Neither can be anything else.

"This logical necessity is confined the peculiarities of the two some file of the two