

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, JUNE 25, 1880.

NO. 89

GENTLEMEN,

See our IRISH and SCOTCH TWEEDS and SERGES—the nicest patterns and most durable texture ever shown.

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N. WILSON & CO.

ECCLESIASTICAL CALENDAR.

JUNE, 1880.
Sunday, 27—Sixth Sunday after Pentecost.
Monday, 28—St. William. Double.
Tuesday, 29—St. Peter and Paul. Double.
Wednesday, 30—Commemoration of St. Paul, Apostle. Double.
Thursday, 1—Octave of St. John Baptist. Double.
Friday, 2—Visitation of the Blessed Virgin Mary.
Saturday, 3—St. Paul I. Double.

EDITORIAL NOTES.

A Daily News Dublin despatch says there is no longer any doubt that the famine-fever has appeared in some parts of the west and south of Ireland.

THE CHURCH bill which came before the German Landtag on the 10th inst. has been defeated. This is another case of snubbing for Prince Bismarck. It is probable he will become sulky under the circumstances and threaten to resign again.

THE GENERAL ASSEMBLY of the Established Church of Scotland has protested, by 115 votes to 63, against the appointment of the Marquis of Ripon, a Catholic, to be Viceroy of India. Here is a sample of bigotry of a most unadulterated description.

It is reported that a friend of Challemel Lacour has sent a challenge to O'Donnell to fight. O'Donnell will not accept. This is as it should be. Duelling is not a commendable manner of settling disputes. But if Irishmen will fight duels once in a while, we hope it will not be with French infidels and communists.

LORD KENMARE has begun already to introduce Popery into the Queen's household. The protests against his appointment will now, perhaps, be more numerous and more pressing. He has actually turned away seven fair aristocratic ladies from the last drawing-room for being indecently dressed, and ordered one lady to be assisted to her carriage for the reason that—she needed assistance.

In the English House of Commons, Lord Elcho has introduced a burlesque Irish Land Bill, intending to throw ridicule on the proposed measure of the government. The noble Lord considers that the Bill gives too much relief to the tenants. The Irish members, on the contrary, claim that it does not afford sufficient relief, and oppose it for that reason.

FRANCE has contributed so liberally to the relief of Ireland that nearly 500,000 francs have been sent to the latter country. Count O'Connell, the treasurer, has forwarded one-third of the amount to Lord Lyons for Duchess of Marlborough's fund, one-third to the Lord Mayor, and the remaining one-third to the Irish Bishops. Further sums are now being raised for the same purpose.

WE ARE often told that Irish Catholics are very bigoted. They may have their share of faults and frailties like other people, but most assuredly the charge of bigotry is one which the facts of history will not substantiate. One of the most thoroughly Catholic countries in Ireland is Mayo. Recently the Rev. Isaac Nelson, a Presbyterian minister, was returned to Parliament by Irish Catholic votes. How many counties are there in Ontario in which the faith of a Catholic would not be made an electioneering cry in times of Parliamentary contests? We feel assured there are very few.

THE Liverpool Catholic Times says: On[ly] in England, among all European nations, do we now find statesmen publicly acknowledging their responsibilities, not merely to their government and their monarch, but also to their God; and among English statesmen, none, we are glad to add, has done this so emphatically, yet so modestly, as the Catholic Lord

Ripon. In answer to a deputation from Yorkshire, congratulating him on his new dignity, the Marquis said, "He was aware the position he was appointed to was one of great responsibility, and that his own shortcomings were so great that he feared he could not adequately discharge the duties of his office. He could only do so by humble dependence on a Higher Power for guidance, and in this spirit he trusted it would please God in His mercy to enable him to do his duty."

A MEETING of that celebrated combination of old fossils known as the Protestant Reformation Society, was held in London, England, on the 19th. The cable report tells us there was much disturbance. There was nothing said or done regarding the spread of the gospel among the heathen. The spiritual condition of the millions of those people in India who, we are often told, are thirsting for the literature of the British and Foreign Bible Society, did not cause a ruffle on the serene countenances of these estimable old maidens. Their holy war is directed solely against the appointment of a fellow-Christian, who happens to be a Catholic, to the position of Viceroy of India. The world moves, gentlemen; you will in all likelihood be more startled as it advances, for even greater men than Lord Ripon in your very midst will from time to time be moving towards Rome, the centre of Christian hope and Christian comfort.

THERE is a terrible commotion in the English Commons. Something dreadful is about to happen. The government has actually introduced a Bill empowering the farmers of the United Kingdom to destroy hares and rabbits which they may find on their premises. If the hares and rabbits are killed, where will be their occupation? This is a cruel work of Gladstone. He ought to know that there are thousands of gentlemen whose only profession is chasing and killing hares and rabbits. What will become of the dear gentlemen when the hares and rabbits are gone. Alas! poor Yorick! It may be claimed that this measure will be a great benefit to the people, but Zounds, man! why dare speak of the people when the happiness of the gentlemen of the hunt is in question? We hope the matter will be settled without a revolution, and we humbly suggest a remedy. We move that the Canadian ministry at once hold a Cabinet Council and give to each of these gentlemen a grant of two hundred acres of land in Manitoba, with permission to hunt along with the Indians when their farms are improved and under cultivation.

THE CATHOLIC PRESS.

OUR esteemed contemporary, the Congregationalist, is of the opinion that in countries where Catholicity "has had entire control of public thought for generations, there are supposed to be more free thinkers to the square mile than of any other portion of the surface on the earth." To this we reply that no country has for generations been altogether free from the faith-destroying principles of Protestantism, and that Germany, the birthplace of the great heresy, is unquestionably the land where the largest number of atheists can be found. Not even the Congregationalist will deny this.—Catholic Mirror.

WE have only to witness the scenes of some terrible calamity to appreciate the foolishness of mankind in general. Desperate struggles are made to save lives from the sinking ship, the burning house, or the railroad wreck; lives that will sooner or later end by the decree of a living God. But what a slight effort, comparatively, is made to save souls, that will never end an existence, from the eternal punishment decreed upon those who do not honor their Creator! Man looks upon the past with regrets, and upon the future without any emotion, unless he stops to think in his heart.—Catholic Columbian.

It is difficult to understand how the Nonconformists who feel deeply the injustice of keeping up the English Church Establishment can demand religious equality in one breath and howl at the appointment of the Marquis of Ripon in another.

The cry that Mr. Gladstone ought to appoint some Nonconformists to balance his appointment of Catholics is rather inconsistent with the maxims which Protestants, who boast of their liberality, pretend to uphold.—"The right man in the right place," irrespective of religion." But Protestantism has always been the same. When it is the under dog in the fight, it is very tolerant, but let it get a good grip and its tone changes.—Catholic Review.

WHEN Dan O'Connell, the lion of Irish debate, first appeared in the British House of Commons he was asked to take an oath which was utterly repellant to all the cherished principles of his thoroughly noble and Catholic soul. He refused and told his constituents of Clare that he had refused; they sent him back, and he entered triumphantly. The sneaking atheist Bradlaugh, elected by the cobblers and shoemakers of Northampton, also refuses to take the oath, but afterward repents him of his folly. He resolves to cut the Gordian Knot, and by a feat of atheistical casuistry now offers to take the oath: "So help me God," audaciously disavowing the existence of the Deity, to whom he verbally appeals.—Cincinnati Telegraph.

No human institution could have survived, much less prospered, under the same treatment the Catholic Church has received from the world. Notwithstanding all the diabolism of infidels, all the scheming of politicians and all the slanders of men of worldly influence, the Catholic Church still goes forward, gaining rapidly amongst the people of the earth. In America the growth of the Catholic population has been prodigious within the last twenty years, being about 3,800,000. The increase in number of priests during that period has been 3,754 and in churches and chapels 4,022. The present tide of immigration from Ireland and Catholic portions of Germany, will bring to our shores a great increase in the number of those who are robust in the faith.—Catholic Columbian.

How much of principle there is in the atheism of such infidel spouters as Charles Bradlaugh of England, and "Bob" Ingersoll, in free and enlightened America, is shown in the present tide of immigration from Ireland and Catholic portions of Germany, will bring to our shores a great increase in the number of those who are robust in the faith.—Catholic Columbian.

THERE is an immense power in silence. Thirty-five years ago John Henry Newman was the best-abused man in England. He was lampooned, caricatured, held up to public reproach as a hireling who had deserted his sheep. He bore it all patiently and in almost unbroken silence. For years he permitted the torrent of abuse to sweep on without opening his lips to deny or refute the infamous charges made against him, until at last he was compelled, by an attack of even exceptional malignity, and which he felt as an insult rather than upon the Catholic religion than upon himself, to vindicate both his own honesty and the principles of Catholic morality in that masterpiece of candor and of reasoning—his famous Apologia. Now he is of all men in England most universally respected, loved and honored. The University of Oxford, which he had loved as a son loves a mother, but which had joined the whole English public in heaping reproach upon him, now cannot do too much to show its esteem and reverence. He went forth from Oxford as an outcast, he returns with a welcome such only as a prince of scholars and a man supremely eminent among men for nobleness of charac-

ter could suitably receive.—Philadelphia Standard.

In his discourse to the late Episcopal Convention, the Right Rev. William Pinkney, D.D., said the members of his denomination must protest "against the errors of Rome and her corruptions." To the same assembly, the Rev. Campbell Fair, D.D., read a report from the Committee on the Brotherhood of the Church, in which this passage occurred: "Brethren, we cannot deny the facts, it is too glaring, that we are not brethren dwelling together in unity. We are not united; we do not work in common because we do not believe in common; we have not all the same beginning, continuing and ending; some stand at a point up to which others will not come, and beyond which others go. These things are so. If you want the Brotherhood idea realized and practiced, you will gain it, not by denying our differences, but confessing them as hindrances to our unity. We need not elaborate in details the many points of vital and antagonistic differences thus existing in what should be a united Brotherhood, but, equally certain, we must not omit mention of all. Is not unity prevented in spirit, doctrine and work by our many contradictions? Look at it as we may, there are vital differences existing, and they are too vital to be glossed over. We are at loggerheads when we ought to be at peace. Can there be true peace where such real difference exist?" It would be reasonable for Brother Pinkney, before inviting Episcopalians to busy themselves with the clearly-defined dogmas rigidly held by hundreds of millions of Catholics, to show them where they can for sure learn what they themselves ought to believe.—Baltimore Mirror.

CATHOLICS, themselves, have succeeded more in crushing their own publications and ruining Catholic publishers, than non-Catholics. They will purchase books, frequently that should not be read, and good publications are left to perish. Catholic papers with a noble object in view are started, Catholics subscribe for them and take them year after year without paying for them or feeling the least reproach of conscience at their delay. At the same time, they become very much exasperated if asked for their two dollars, or refuse to take the paper out of the office, or let it pay go by default. Now, a newspaper debt is just as binding as any other, and the man who wilfully neglects it, is not honest. McGee's Illustrated Weekly, started some years ago, to counteract the influence of sensational trash, has been compelled to suspend, with over \$10,000 due the publisher from delinquent subscribers. Each one of these delinquents, therefore, has taken a share in breaking up this Catholic periodical. Mr. McGee should print their names and send them throughout the country to all publishers, so that they may know in future whom they can trust.—Catholic Columbian.

THE Bishop of Montreal has issued a pastoral to his people forbidding the women of his diocese from appearing in public without being modestly draped. In this his Lordship is only doing a plain duty expressly enjoined by the Holy See, and imitating the example of Fathers of the Church, from St. Paul to Pius IX. Several Councils have published decrees against immodest attire, and Pope Innocent XI. commanded parish priests to labor for the suppression of indecent fashions, forlade confessors to admit to the Sacraments women who wore indecise dresses in public, and finally, excommunicated them, and also the pastors who should obstinately refuse to obey his directions in this matter. Pius VII. and Leo XII. were especially severe in their denunciation of immodesty in the dress of women, and prescribed severe penalties, not only for those who wore improper garments, but also for the seamstresses who made them, and the husbands and fathers who permitted them to be used. They made special mention of a style which is still followed, even by Catholic maidens, and that, too, in the very house of God. It calls for a light transparent robe, which is lined only up to the armpits, leaving the neck and chest, as it were, half exposed. This style, which is called low-lining, is scandalous. It should be looked upon with disgust by pure-minded Christian women, and left

with the shameful full dress of the ballroom, and the loathsome squeezes of the round dances, and the other abominations of the evil one, to the sensual creatures of the world which Christ has cursed.—Catholic Mirror.

"NEARER the Church, the farther from God" is a saying containing much truth. We have only to witness the simple, humble and sincere faith of those good Catholic families who have not the advantages of weekly Mass and instructions to feel how cool and indifferent Catholics are sometimes, where they have all the spiritual advantages of their faith constantly at hand. At the country missions, people will come seven or eight miles or more in all kinds of weather, to be present at a simple low Mass, and with what fervor do they receive the sacraments! In the cities, they must have the Church convenient, and the weather must be propitious for them to attend, and if the Church is not comfortable, they find cause for complaint. All this is caused by a lack of lively faith, and a proper appreciation of their duties as Christians. If we are willing to suffer for our faith, let us show that willingness as well as profess it.—Catholic Columbian.

CANADIAN NEWS.

David Sullivan, a resident of Bathurst street, Toronto, was killed on the Northern Railway yesterday afternoon, by falling off a car. His head was cut off. He leaves a wife and four children in rather destitute circumstances.

A fatal accident occurred near Waukegan on Sunday last, whereby a young man named McVicar was drowned. It appears that he went into Bear Creek last Sunday to swim, and unfortunately, when in deep water, was taken with a cramp and drowned before assistance could be rendered. The body has been recovered.

Woodstock, June 18.—Quite an excitement was caused here this morning by the discovery of the body of Mrs. John Ross in a cistern. It appears that she left her own house about 3 or 4 o'clock in the morning for some unknown cause, and was found about 6 o'clock as above stated. An inquest was held, when the verdict of the jury was suicide.

A fatal shooting accident occurred Thursday morning at Ramoekburn, 9 miles north of Madoc. It appears that two young children named McQuillan were playing alone in a room in which was loaded gun lying on the bed. One of them while playing with the gun attempted to drag it off the bed, holding it by the muzzle, when the weapon discharged its contents into the child's body near the heart, killing it almost instantly.

Weston, Ont., June 17.—Last evening Mr. Jacob Snider, of the third concession of York, died from the effects of eating a poisonous root he had found in the woods, mistaking it for aniseed root. Mr. Snider's son and Mr. Ross, school teacher, his wife and two children had also eaten of the same root, but they are all likely to live, Mrs. Ross feeling but very little effects from it. Mr. Snider was dying when the doctor reached the house.

On Tuesday morning last the dead body of George J. Hall, proprietor of the Blenheim Foundry, was found lying in front of the residence of Mr. J. Boyce, near Charing Cross. Deceased had been delivering agricultural implements, and it is supposed that during the previous night he was thrown from his wagon by the wheels descending into a deep rut, his neck being broken by the fall. Deceased, who was only 35 years of age, leaves a wife and two children to mourn his loss.

MELANCHOLY TRAGEDY.

In the Township of Malahide last week occurred a tragedy of a most extraordinary and distressing character. A family named Johnston lived on the townline between Malahide and Bayham, near Corinth station. There lived in the house William, Andrew and Thomas Johnston. Andrew was the only one of the brothers who was married. His wife and family also lived in the house. The three brothers were regarded for some time past as somewhat demented. Andrew was considered perfectly sane up to within a very recent period. William was removed to the Asylum a few weeks since. On Wednesday Andrew cut the throat of his brother and afterwards committed suicide by cutting his own throat and throwing himself into a well. The same day intelligence was received that William had died while confined in the Asylum for Insane in this city.

FALSE PRETENCES.—Last week a man giving his name as Rev. F. Hughes, M. A., of Trinity College, Oxford, came to the city, and proceeded to the Anglican Synod, which was then in session, and was recognized by Bishop Alford as having been introduced to him by a gentleman at Niagara Falls, a short time ago. The Bishop introduced him to several of his friends, one of whom, Dr. Darnell, principal of Dufferin College, endorsed a draft on a bank for \$50. It appears this is not the first time he has done this thing, as the police are in possession of information that he done the same at Clifton, for which a warrant has been issued for his arrest.

ST. PETER'S CATHEDRAL.

FIRST COMMUNION AND CONFIRMATION.

On Sunday morning last numbers of bright children of both sexes, neatly attired, the girls dressed in white, might be seen wending their way to St. Peter's Cathedral. The beaming countenances of the happy little ones betokened the fact that this indeed was the most joyous day they had ever experienced. None but true, practical Catholics can fully realize the immeasurable bliss which surrounds the Catholic heart at the thought of receiving for the first time the body and blood of our divine Lord.

For some months past the children have been under instructions by the Rev. Father Tierman, Ardara, indeed must his labors have been, and few can realize the amount of earnest and persevering labor necessary to impart the solid groundwork of Christian doctrine in the minds of those who contemplate receiving in a worthy manner this great sacrament. The readiness with which they answered the questions while under examination at the hands of His Lordship Bishop Walsh on the previous Saturday, betokened that the instructions had been thorough. The number of children confirmed was 125. At the half past 8 o'clock mass the communicants were marched into the front pews in the Church, and at the usual time the Blessed Sacrament was administered by His Lordship Bishop Walsh. The Sacrament of Confirmation was afterwards administered. His Lordship took occasion to speak to the children on the nature of the Sacraments they were about to receive. It is usual for the Bishop to put forth his whole heart into the instructions which he gives from time to time, but never does he seem to speak with such feeling and fatherly tenderness as when addressing children. We cannot doubt but his words of warning and his earnest counsel will be indelibly imprinted on the minds of the children. At the conclusion of his address His Lordship requested the boys to solemnly promise Almighty God that they would abstain from the use of intoxicating liquors until they were twenty-one years of age, which the little fellows did with the utmost sincerity.

In the afternoon the children again assembled in the church to attend vesper, and on this occasion they solemnly renewed their baptismal vows.

ST. JEROMES COLLEGE.

To the Union of the Alumni of St. Jerome's College, Berlin, Ontario.

Pursuant to Article V. of our Constitution, the members of the Union of the Alumni of St. Jerome's College are hereby requested to convene in their second Annual Assembly at College Hall, Berlin, Ontario, Canada, on Commencement Day, Wednesday, the 7th day of July, 1880, at 12 o'clock noon, to elect officers of said Union for the ensuing term, and to adopt such other measures touching the interests of the Union, and of *Alma Mater* as the assembly shall deem meet.

Dated at New York, May 25th, 1880.

P. D. GIMES,
Pres't Union of the Alumni.

Attest:—REV. GEO. BROTHMAN, Sec'y
Gen., Hamilton, Ont.

THE MIRACLES AT KNOCK.

P. J. Kennedy, 5 Barclay street, New York, has just issued a neat little volume on the above subject, containing a complete history of the apparitions and an account of the many miracles performed on the afflicted. In the preface the editor, John MacPherson, nephew of the Archbishop of Tuam, states that the desire to possess a permanent and reliable record of the wonderful events connected with Knock Church, in the County Mayo, has been growing in the minds of all who have paid a visit to the venerated spot or who have read the accounts regarding it published in the journals of the day. It is to satisfy this laudable desire that the editor has prepared this little volume. We would advise all who take an interest in this remarkable occurrence to send for a copy of the book to Mr. Kennedy.

THE IRISH RELIEF BILL.

London, June 17.—On the resumption to-day of the adjourned debate on the second reading of the Irish Relief, Henry Chaplin, Conservative, moved a further adjournment of the debate to await the presentation of a new clause of which Mr. Forster has given notice of his intention to introduce, which is intended to give discretionary powers to the County Court Judges in giving relief in cases of eviction. Mr. Chaplin said the Bill was a new Irish Land Act, and outdid the worst, most vicious features of the Land Act of 1870. Mr. Forster put it to Mr. Speaker that where it was in order to discuss it. The Speaker ruled that as public notice of the clause had been given, which constituted the vital portion of the Bill, he could not prevent the reference thereto. Mr. Forster said after this ruling he would withdraw the clause and give notice that he would introduce it as a separate Bill. Mr. Chaplin therefore withdrew his motion to adjourn the debate. Parnell complained of the narrow dimensions to which the Bill was thus reduced, and said he would take every opportunity to amend it in Committee. Mr. Forster said the reports from Ireland are now more hopeful, and he added that the Government would gladly accept any amendments which might improve the Bill. The Irish Relief Bill then passed its second reading.

Country Girls.

Up early in the morning,
Just at the peep of day,
Straining the milk in the dairy,
Turning the cows away,
Sweeping the floor in the kitchen,
Making the beds up-stairs,
Washing the breakfast dishes,
Dusting the parlor chairs.
Brushing the crumbs from the pantry,
Hunting for eggs in the barn-yard,
Cleaning the turkeys for dinner,
Spinning the stocking yarn—
Spreading the whitening linen,
Down on the bushes below,
Ransacking every meadow,
Where the red strawberries grow.
Searching the "fixings" for Sunday,
Churning the snowy cream,
Rinsing the pails and strainer,
Down in the running stream—
Feeding the geese and turkeys,
Making the pumpkin pies,
Joggling the little one's cradle,
Driving away the flies.
Grace in every motion,
Music in every tone,
Beauty to form and feature,
Thousands might not know—
Cheeks that rival spring roses,
Teeth the whitest of pearls,
The countenance which is worth
A score of your city girls.

TOO STRANGE NOT TO BE TRUE.

BY LADY GEORGINA FULLERTON.

When the bargeman was gone he began again to turn over in his mind the new strange thought which had occupied him for the last two or three hours. From the first day he had made Madame de Moldau's acquaintance he had been haunted by a fancy that he had seen her before, that her face was not new to him, when she mentioned the wife of the Czarevitch (the Princess Charlotte of Brunswick) the thought flashed through his mind that the person she reminded him of was this very princess. This idea brought with it a whole train of recollections. Some seven or eight years ago he was travelling with General Lefort, and they had stopped at a village near Wolfenbuttel, and been invited to a dinner and a ball at the ducal palace. Now that he came to think of it, what an astonishing likeness there was between the lady at St. Agathe and the Czarevitch's affianced bride as he remembered her in her girlhood—a far creature, delicate as a heron-bill, and white as a snowdrop. But it was impossible. He laughed at himself for giving a serious thought to so preposterous a conjecture, for was it not well known that that princess was dead? Had she not been carried in state to her scathed tomb?

With knightly plumes and banners all waving in the wind, and her broken heart laid to rest under a monumental stone as hard as her fate and as silent as her misery—Can the grave give up its dead? Had she returned from the threshold of another world? Such things have been heard of. Truth is sometimes more extraordinary than fiction. He thought of the story of Romeo and Juliet, and of the young Ginevra rescued from the hands of the Duke of Brabant by her Florentine lover. It is impossible to describe the state of excitement in which he spent that night—now convinced that his conjecture was a reality, now scotting it as an absurdity—sometimes hoping it might turn out false; for if the chivalry romance of his native land made him long to see the woman he loved at once cleared from the least suspicion, and to pay that homage to her as a princess which he had instinctively rendered to the daughter of an obscure emigrant; on the other hand, if she was the Princess Charlotte of Brunswick, she was also the wedded wife of the Czarevitch, and he saw the full meaning of the words she had said on the day she had received into a church in which the holy band of marriage is never enoosed, where neither ill-usage, nor persecution, nor crime, nor separation, annihilates the vow once uttered before the altar. Though an ocean may roll its ceaseless tides and a lifetime its revolving years between those that has united, the Catholic Church never sanctions the severance of that tie, but still reiterates the warning of John the Baptist to a guilty king, and that the Pope Clement VII., fifteen hundred years later, to a licentious monarch, "It is not lawful; it may not be."

Of one thing he felt certain. If Madame de Moldau was the Princess Charlotte, it was impossible to conceive a more extraordinary or more interesting position than hers, or one more fitted to command a disinterested allegiance and unselfish devotion from the man she had honored with her friendship. If something so incredible could be true, every mystery would be explained—every doubt would be solved. The blood rushed to his face as he thought of the proposal of marriage he had made to one so exalted a rank, and of the feelings which it must have awakened in her breast. Perhaps, he thought to himself, though too generous to resent it, she may have found in those words spoken in ignorance one of the bitterest and most humiliating evidences of her fallen position; but then he remembered the tacit avowal Madame de Moldau had made of feelings which did not imply that she was indifferent to his attachment. "Ah!" he again thought, "she may wish to withdraw not only from the man she may not wed, but from him whose presumptuous attachment was an unexcusable insult! But I am mad, quite mad," he would exclaim, "to be reasoning on so absurd an hypothesis, to be building a whole tissue of conjectures on an utter impossibility; but then M. de Chamblé's dying words returned to him—those strange incoherent expressions about a messenger and a palace, and their relations together, so unlike those of a father and a child, and yet so full of devotion on his side and of gratitude on hers. One by one he went over all the circumstances Simonette had related. The reports at New Orleans, the sale of the jewels, the Czarevitch's picture in her possession, the stranger's visit, her agitation when the casket was mentioned—everything tallied with his wild guess. It would have been evident had it not been incredible. As it was, he felt utterly bewildered.

As soon as light dawned he rode to the village. There he heard that Hans had gone away in the night with a party of *coursers des bois*. He breakfasted with Father Maret, and all the time was wondering if, supposing Madame de

Moldau was the princess, he was aware of it. She said she had told him everything about herself, so he supposed he did. This thought inspired him with a sort of embarrassment, and, though longing to speak of what his mind was full of, he did not mention her name. As soon as the meal was over he returned to St. Agathe, where he had business to transact with Madame de Moldau. He found her sitting at a table in the verandah looking over the map of the concession. She raised her eyes, so full in their blue depths of a soft and dreamy beauty, to greet him as he approached, and he felt sure at that moment that they were the eyes of the royal maiden of seventeen years of age with whom he had danced one night in her father's palace. He sat down with her as usual, and they began talking of business; but he was, for the first time perhaps in his life, absent and inattentive to the subject before him. He was reverting to one of those trifling circumstances which remain impressed on a person's memory, and which, just then, flashed back into his mind. When the young princess was dancing with him she had mentioned that the lady opposite to them had undergone a painful operation to improve the beauty of her features. "I do not think it worth while," she said; and then, pointing to a mole on her own arm, he added—"I have been sometimes advised to have this mole burnt off, but I never would."

He remembered as well as possible where that mole was—a little higher than the wrist, between the hand and the elbow of the left arm. Could he but see the arm, which was resting near him on the table covered by a lace sleeve, all doubt would be at an end. He could not take his eyes off it, and watched her hand which was taking pencil notes of what he was saying. At that moment a small spider crept out of a bunch of flowers on the table, and then towards the sleeve so anxiously watched. D'Auban noticed its progress with the same anxiety with which Robert Bruce must have observed that of the insect whose perseverance decided his own. The creature passed from the lace edging to the white arm. Madame de Moldau gave a little scream and pulled up the sleeve. D'Auban noticed the insect, and saw the mole in the very spot where he remembered it. He carried away the spider and laid it on the table. His heart was beating like the pendulum of a clock; he did not understand a word she was saying. He could only look at her with speechless emotion.

"Sit down again, M. de d'Auban," she said, "and tell me where you want to build those huts."

He hesitated, made as if he was going to do as she desired, but, suddenly sinking down on one knee by her side, he took her hand and raised it with the deepest respect to his lips. She turned round, surprised at this action, and she saw that his eyes were full of tears.

"What has happened?—what is the matter?" she exclaimed.

"Nothing, Princess, only I know everything now. Forgive me, I forgot the past, and allow me henceforward to be your servant."

"You! my servant! God forbid! But, good heavens! who has told you? M. d'Auban, I have promised never to reveal this secret."

"You have kept your promise, Princess; nothing but accidental circumstances have made it known to me. Do not look so scared. What have you to fear?"

"Oh! if you knew what a strange feeling it is to be known, to be addressed in that old way again. It agitates me, and yet I have had it all along, in it. But how did you discover this incredible fact?"

cold and silent despair. You made me understand that it was worth while to live and to struggle."

She paused as if to collect her thoughts, and then said with a melancholy smile: "Then you know who I am?"

"Yes, Princess; and in that knowledge there is both sadness and joy."

"I ought to have told you long ago that I was married."

"Forgive me, Princess for having dared."

"I have nothing to forgive. On the contrary, my gratitude for what you have done for me is too deep, too vast, for words. I do not know how to explain it. You showed me there could be happiness in the world, even for me. And then you taught me by your example, still more than by your words, that there is something better and higher than earthly happiness. You made me believe in the religion which bids me part from you, and which gives me the strength to do so."

"Thank God we have met and not met in vain," d'Auban answered, with the deepest feeling. "I thank God for the sufferings of a separation more bitter than death, if we do but meet at last where the wretched cease from troubling—"

"But you have always had faith—you cannot perhaps conceive the feelings of those who once were blind and now see. You don't know what it is to have lived half a lifetime in darkness, and then to feel the glorious light breaking in upon your soul and flooding it with sunshine."

"D'Auban, then, the most solitary being that ever wandered on the face of the earth seeking a spot wherein to hide and die, I feel happy—Can you understand this, M. d'Auban?"

"Yes, for is the Christian's secret?"

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"Yes, that very ball where I was permitted to dance with you."

"Ah! it is not strange that those who are destined to play so great a part in one another's life can be so unconsciously breathing the same air, gazing on the same scenes, speaking careless words to each other! But tell me, did you feel sorry for me then? Did you foresee what I should suffer?"

"I remembered nothing on the fate which awaited you, but with more of wonder than pity. It seemed to me as if the most savage of men must soften towards you, and I felt more inclined to compassionate those who were about to leave than to force suffering in a destiny which promised to be brilliant."

"Well, rather than my sister, took a last farewell of the happy scenes of my childhood, received a wreath of flowers at the hands of the maidens of Wolfenbuttel, and many a splendid gift from kings and princes. I left the ducal palace and the fair valley in which it stands with a sorrowful but not a desponding heart, for I was fulfilling a woman's and a princess's part. Forgetting my father's house, I said to myself, going forth like Rebekah to meet an unknown husband in a strange land. My sister, so said the poets of the fair valley, while it stands with a sorrowful but not a desponding heart, for I was fulfilling a woman's and a princess's part. Forgetting my father's house, I said to myself, going forth like Rebekah to meet an unknown husband in a strange land. My sister, so said the poets of the fair valley, while it stands with a sorrowful but not a desponding heart, for I was fulfilling a woman's and a princess's part. 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LETTER FROM HIS LORDSHIP BISHOP WALSH.
London, Ont., May 23, 1858.

DEAR MR. COFFEY—As you have become proprietor and publisher of the Catholic Record, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its tone and principles.

Yours very sincerely,
JOHN WALSH,
Bishop of London.

Catholic Record.
LONDON, FRIDAY, JUNE 25, 1858.

A HAPPY FAMILY.

A lawsuit is just now pending in the Court of Chancery at Toronto, which strikingly illustrates the harmony and brotherly love which happily characterise the relations of certain Anglican dignitaries of this city.

On the occasion of Bishop Hellmuth's return from Europe a few years ago, there was a "service of welcome" held in the Chapter House, and there was also a theatrical exhibition given in the Hellmuth Ladies' College.

Next we have a theatrical performance in the Ladies' College. Now to invite a Bishop to witness the acting of a party of school girls seems to me decidedly infra dig.

"I am, Mr. Editor,
Yours truly,
A CHURCHWOMAN."

This was followed in a few days by another letter to the same paper, signed Churchman, which contained very cutting remarks on the character of the reception to the Bishop, as well as on his management of some of the temporalities of the Diocese of Huron.

just and perfectly legitimate "criticisms." We have a priest, who is an apostate from the Catholic Church, treacherously assailing his superior and patron, as he had previously proved recreant to the Church of his baptism; and last, but not least, we have the honorable editor of a newspaper, betraying the men who trusted to his honor to have their authorship of the offensive publications kept secret!

On the whole, we are inclined to give the palm to Dr. Schulte for his bad pre-eminence in these disgraceful proceedings. But we have no right to expect anything better from the reverend doctor. Dr. Schulte was gratuitously educated for several years in the College of the Propaganda at Rome.

The good and holy Dr. Schulte was simply horrified at the religious service held in the Chapter House on the occasion of the Bishop's return home. "It looked to me so much like Rome, that the recollections of bygone days made me sad (and so well they might, but for a very different reason), and urged me to oppose it. I should have done so in regard to any other Bishop. I felt very strongly on this point. I felt that it is easy to insert the wedge of Romish hero worship into our Church, but it is difficult to stop the split when the wedge is once introduced."

Yes, it is quite in accordance with the propensities and passions of our poor, fallen, corrupt nature, as it is distinctively Romish to fast and abstain, to chastise the body and bring it into subjection, to confess one's sins—even the most secret and shameful—to a fellow-man; to do penance for the sins so confessed. It is entirely natural to observe vows of chastity and continence from fleshly lusts; to recite the divine office; to celebrate daily mass, instead of being in bed or at the snug fireside; to go on sick calls, even to plague-stricken sufferers, at the imminent risk of life, as is done, when required, by Catholic priests.

It is heretically supernatural to reject with virtuous indignation the absurd and pleasing practice of fasting and abstinence; it is heretically supernatural to treat with gentleness and pity, and with all possible indulgence, these poor bodies of ours, with their concupiscences, which doubtless have been given us for the high and holy purposes of being gratified and indulged. St. Paul, it is true, has stated that they that are of Christ crucify the flesh, with its vices and concupiscences; but St. Paul, like our doctor, was at Rome, and may have indulged in "Romish fancies." Yes, it is the very perfection of the supernatural for a Catholic priest to break his vow of celibacy, and take to his bosom a wife. This is what the doctor has done—for you see he has soared above all that is Romish, viz: fasting, abstaining, confessing his sins, reciting the divine office, observing his vow of celibacy. He has heroically trampled upon all these Romish "natural" observances, and on eagle pinion has soared into the sublime and supernatural

regions of conjugal bliss and happy freedom from all Romish restraints that hamper and enchain the body, even though they should serve to emancipate the soul.

But we have said enough on this disagreeable subject. We regret that men occupying high and responsible positions should be making such miserable exhibitions of themselves in a court of law, to the sorrow of their friends and the disedification of the Christian public. We have not spoken of Dr. Schulte in anger, but in sorrow. There were other hopes once entertained of him. May the grace of his ordination revive in him, and may it lead him back again to the Church of the living God, the pillar and the ground of truth.

THE "TABLET" AND DR. MORAN.

Our esteemed contemporary the New York Tablet, in his review of Dr. Moran's pastoral, falls, in our opinion, into several grave misapprehensions. The Tablet charges the learned prelate with contriving to "confound religion and politics." A novel charge, indeed, on the part of a Catholic journalist! We are not cognizant of any separation between religion and politics. We cannot see that the distinction sometimes established between civic duties and religious obligations is of any practical import, and therefore hold that Dr. Moran did a noble duty to religion and fatherland in warning his flock against the pernicious doctrines—pernicious, we repeat, from both the religious and political standpoint—advanced by many so-called advocates of land reform for Ireland. We have ourselves, from the beginning of the Irish agitation, advocated the rights of the Irish tenantry, and are heart and soul in favor of an Irish peasant proprietor. But anything savouring of communism and nihilism we unreservedly condemn.

The object of Dr. Moran in his excellent pastoral was, as we judge it, to warn the Irish people against the insidious and cowardly efforts of certain journalists and platform orators to divide the people and priesthood of Ireland. The Tablet finds that the warning of the bishop against this class of demagogues is not sufficiently clear or specific.

We have never, for our part, met with anything more specific than the words of Dr. Moran, cited by the Tablet itself. The bishop points out to his people the "evil designing men amongst us, who seek to sow discord in our ranks, whose aim is nothing less than to open an abyss between the priests and people of Ireland, and in the spirit of continental infidels to separate religion from country, faith from fatherland." This declaration is not, as the Tablet would have us believe, susceptible of various constructions. It admits of but one construction, and that a vigorous condemnation of an alliance between the Irish land agitation and the communism of the continent.

The Tablet goes on: "The people have become so accustomed to the condemnation of movements started with patriotic objects that they will require some specific charges and grounded allegations against the Land League before they will concur even with Most Rev. Dr. Moran in his sweeping denunciations. They will naturally ask themselves if the Land League is composed of men who are in league with communists and moral assassins. How is it that some of the greatest and ablest men and highest dignitaries of the Catholic Church, both at home and abroad, are giving it a hearty support?" We have here two very grave misstatements. The writer, in the first place, declares the people to be accustomed to the condemnation of movements started with a patriotic object. We deny it. The Church has ever given her support and co-operation to every truly patriotic movement started in Ireland. Witness the emancipation, repeal, education and home rule movements. Those movements only, guided by spirits foreign and hostile to Irish faith and Irish interests, she repudiated and anathematized. Her wisdom cannot, in the bright light of experience, be now questioned, and we regret that the Tablet should lend itself to a purpose so unworthy a Catholic journalist. The second misstatement of the writer is as serious as the first. He places Dr. Moran in the position of declaring the Land League composed of

men in association with communists and moral assassins, and having placed him in that very false position, assails him with the support given the League by many distinguished Irish gentlemen, lay and cleric. Dr. Moran did not assume the position in which the Tablet so unjustly places him. His position was that of dignified admonition, wherein he denounced the language of certain men and certain journals whose support the League enjoyed. "For such men," says the bishop, "the Land League is a mask for Fenianism; under its attractive name they would lead our people into illegal associations condemned by the Church, and they would indoctrinate their minds with communistic theories, destructive alike of social order and religion."

Dr. Moran does not, as the Tablet insinuates, condemn the League as a "secret agency to forward fenianism, communism, nihilism and every other vicious ism in the catalogue of crime and perfidy." He does his duty as an Irish prelate and citizen by exposing to the Irish public the danger in which designing men placed the Land League and the people whose interests it was founded to advance. The Tablet is simply ungenerous when it says: "Here are a people oppressed, starving, dying of hunger, hunted from their native soil like wild beasts—a nation of beggars—exhibiting their rags and sores to the pitying sneer and cold charity of the world, and yet Dr. Moran denounces the men who would be their champions and pour oil over their lacerated wounds." Dr. Moran does nothing of the kind, as even a cursory glance at his pastorate will show.

We yield to none in love for Ireland, and in firm purpose to procure, by all legitimate means, her amelioration. We reprobate and condemn the heartless tyranny of Britain and its selfish government, but we despise the deceit and dishonesty so often veiled by so-called Irish patriotism. We approve the position assumed by Dr. Moran and feel that time will justify his action.

LIBERAL ILIBERALITY.

The Liberal leader added nothing to his fame by proposing a resolution depriving Mr. O'Donnell, member for Dangarvan, of his right of speech. Mr. O'Donnell did good service to the empire by bringing under the notice of the representatives of the people the disgraceful character of the ambassador recently accredited from France to the British Government. He meant no insult to France. His evident purpose was to save the British Government from the disgrace of receiving as ambassador a man whose criminal record and notorious shamelessness render him an object of aversion and contempt at home. If Republican France can find no one better adapted than M. Challemeil Lacour to do duty as ambassador in England, the sooner it is made to understand that diplomatic relations through such an intermediary can give neither confidence nor satisfaction, the better for both countries. The nomination of this worthless type of French demagoguism as ambassador to England was, we understand, brought about by the personal friendship of Gambetta for M. Challemeil Lacour. Gambetta is for the moment dictator of the Republic party, but his position in the ranks of that party, however important it may be considered, does not give him a right to offer gratuitous insult to a friendly and civilized neighbor by the appointment to a high post in diplomacy of a representative of communistic barbarism.

Mr. O'Donnell, on Monday, the 14th inst., brought the matter of this appointment under the notice of Parliament by asking the Under Foreign Secretary certain questions concerning the antecedents of Challemeil Lacour. He was at once met by a motion from the Premier to prevent his being heard. After Messrs. Parnell and Sullivan had protested against this flagrant attempt to deprive a member of liberty of speech, Sir Stafford Northcote very justly remarked that Mr. Gladstone's motion was irregular, a view in which the speaker concurred by declaring that a similar motion had not been made for two hundred years. Two hundred years bring us

back to the Stuarts and the days of passive obedience, when Parliament was the mere register of the tyrannical emanations of despotism. Shades of Russell and Sydney! How liberalism has degenerated! Two centuries ago the advocate of free speech, to-day the exponent of intolerance! The manly position assumed by Mr. O'Donnell prevented the success of this last attempt at gagging. After a prolonged and acrimonious debate, the Premier was forced to permit Mr. O'Donnell to proceed with his question, which he decided on renewing the following Thursday. We deeply regret the part played by the Reform leaders on this question. They have done themselves no service by assuming the protection of Challemeil Lacour. They had, previously to their action in this matter, virtually taken Bradlaugh under their patronage. With the former as the type of French Radicalism, and the latter of English Republicanism, the Gladstone Government have two very unruly proteges.

We are seriously inclined to think that the British public will view with no kindly feeling the course of the government in endeavoring to stifle discussion and thus conceal the true character of a man whose presence as an ambassador to the British Court must be distasteful to all lovers of order and social stability as well in France as in England.

SIR ALEX. GALT AT EXETER HALL.

Sir Alex. Galt has made an appearance at Exeter Hall. We venture to express our doubts as to the propriety of a gentleman entrusted with the high diplomatic functions with which Sir Alex. Galt is believed to be invested, appearing at a sectarian meeting in Exeter Hall. Sir Alex. was not sent to England as a Methodist, he was sent as a Canadian statesman, and in all things should comport himself as a diplomatist. If the Methodist body in Canada feel any necessity for communicating with their English brethren, they must find some other intermediary besides Sir Alex. T. Galt. His speech at Exeter Hall, coming from him so shortly after his appointment to his present post, may do much to prevent Catholic emigration from the British Isles to Canada. Indiscretion is the worst failing of a diplomatist, and Sir Alexander should be careful not to incur the condemnation of the people he represents by indiscreetly associating his name and position with any sectarian movement.

THE DISTRESS IN IRELAND.

There can be no doubt that distress of a very severe character yet afflicts many parts of Ireland. At recent meetings of the relief committees several urgent requests for assistance from various portions of the island prove the depth and breadth of the misery.

The means now at the disposal of the various committees is comparatively small. The demands made for assistance in winter and spring were so numerous and so urgent that but little could be held over. The nations friendly to Ireland have done their share in relieving the distress. France, the American Republic and Canada, have displayed in this matter a noble spirit of generosity. But what of England? To the shame of that wealthy people and its heartless government, it must be declared that they have done less even than this impoverished country of ours to save a starving people supposed to enjoy the rights of British citizenship. If the relief committees now fail to meet the urgency of the present distress, the world will hold the British Government guilty of the destruction of the children of Ireland who may fall victims to famine. That government can find millions to squander amid the gorges of Afghanistan, or the deserts of Zululand, but cannot spare a shilling for starving Ireland. Out on such heartless inhumanity, a dishonor to mankind and a disgrace to the age!

But a few weeks more and a bountiful harvest—God's own blessing to his people—will relieve Ireland from begging relief from her oppressor. With the disappearance of famine and the removal of sorrow and gloom and death, her voice will be heard in tones

louder and deeper than ever, demanding the political and social disenfranchisement of her oppressed millions. Her demand will and must be heard. With its success we may declare the days of famine and distress for Ireland passed away forever.

ANOTHER CONVENTION.

The Democratic National Convention will meet in Cincinnati on the 22nd inst. Twenty years ago the Democrats allowed the control of public affairs to slip from their hands by lack of harmony. They have it now in their power to return to the mastery they then abandoned by acting in a spirit of earnest co-operation. The nomination of Gen. Garfield is a confession of weakness on the part of the Republicans. A more wretched combination than Garfield and Arthur could not indeed be conceived. But the Democrats must not deceive themselves. The fight will be bitter, and whatever of good generalship, a quality in which their leaders have been for a quarter of a century sadly deficient, they can summon into play, will be needed. The selection of a good candidate at Cincinnati will do much to secure their success. They have several good names from which they can make a choice acceptable to the vast majority of the people. We do not expect at the coming convention any of the unseemly disorder which characterized the Republican gathering at Chicago. We expect a speedy choice and enthusiastic unanimity.

THE SHIRMISHING FUND.

Our readers may have it in memory that some years ago a fund was started by certain Irish patriots to defray the expenses of a sort of "skirmishing" war on England. Subscriptions were for a time received very rapidly, and the fund grew to respectable proportions. The receipts were from time to time acknowledged in the columns of the Irish World, and amounted altogether to \$85,000. With the interest accruing on the fund there is no doubt that a sum of not less than \$100,000 ought now to be at the disposal of the "skirmishers." "But, alas, for the rarity"—not of Christian charity, but of honesty. Both principal and interest have, it appears, completely gone out of sight. The trustees, instead of accounting for the disappearance of this money wrung from the toil and sweat of the Irish in America, now indulge in mutual recrimination. This is not what is wanted. What the Irish American public want to know is, where is the money? If a satisfactory answer be not forthcoming Irish patriots need make no further appeal to a people already so often victimized by designing knaves. We never approved of the "skirmishing fund," but as many of our countrymen placed faith in its originators, we feel it our duty to join with all concerned in demanding a full explanation or a complete and lasting condemnation on all who have disgraced the sacred name of Ireland by this organized system of penuliation and robbery.

UNDER A CLOUD.

The Liberal majority in the Italian Chamber of Deputies is just now in a hopeless state of disorganization. Discussions of the bitterest nature have divided the party into several factions, each intent on ruling. Signor Farini, now President of the Chamber, seems to be the only man in the party who commands the general respect of its adherents. He, however, refuses to descend from his post of neutrality to the floor of the Chamber and thus matters are in a very muddled state. The machinery of government no longer runs smoothly. Any moment may, in fact, bring about a serious crash and perchance a revolution. The language recently used by Garibaldi in relation to the House of Savoy proves unmistakably that there is mischief brewing. The secret societies, so numerous and so powerful throughout Italy, have, there is no doubt, lost faith in the family of Savoy. They made use of that family to subserve their own purposes, and we need not now be surprised if we soon hear of another royal family's being added to the already long list of kingly exiles of which continental Europe boasts.

LIBERAL SUCCESS IN BELGIUM.

The Liberals have secured a majority of twelve in the Belgian Chamber of Deputies. This majority is too small to permit of their carrying out their avowed principles with a high hand. But it is, nevertheless, to be regretted that they have secured a majority at all. Their success is another proof of their thorough organization. There can be no doubt that the vast majority of the Belgian electorate is Catholic. Yet a bold, aggressive and disciplined minority is enabled by its effective organization to override that majority and practically set its will at naught. The secret societies also, by means of filled treasuries, exert no small influence over public opinion. But if the Catholic electors adopted some plan of organization to bring the mass of the electors of settled religious convictions to the polls, and relieve them from the dread of intimidation, the so-called Liberals would hardly have a following in the Chambers large enough to be called a party.

In the Belgian Senate parties are very evenly divided, and exciting times may be expected when test questions come to a vote. Another dissolution may have to be resorted to—and if such a course be adopted we hope to see the Catholic electors enter the contest a united and disciplined body. Then victory must be theirs.

MODERN INFIDELITY.

PASTORAL OF HIS GRACE THE ARCH-BISHOP OF TORONTO.

JOHN JOSEPH LYNCH, by the Grace of God and authority of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, &c., &c. To the Beloved Clergy, Religious Communities and Faithful of the Diocese, Grace and Blessing in our Lord.

Some time ago we took occasion to warn our youth against a most pernicious sect of Atheists, or, as they are sometimes called, Free-thinkers. Their tenets aim at the destruction of the moral and social instincts of our noble nature, in setting aside the idea of God our Creator. There is little hope of the conversion of an Apostate Catholic who had the instimable advantage of receiving the light of Faith and the most blessed Sacrament of Christ. The sin of denying the existence of God, and the Redemption of mankind by His Divine Son, is too enormous in one enlightened by the grace of the Holy Spirit. St. Paul says of them, "For it is impossible for those who were once illuminated, had tasted all the heavenly gifts, and were made partakers of the Holy Ghost; had moreover tasted the good word of God and the powers of the world to come, and are fallen away, to be renewed again to penance, crucifying again to themselves the Son of God and making Him a mockery." (Heb. vi., 4, 6.) We may say also with Christ our Lord that "the last state of that man is worse than the first." (Matt. xii., 46.) Human pride rebelled against the grace of God, and in the end the unfortunate apostates, imitating these demons, are too proud to repent or to ask pardon of God. Hence their conversion is so difficult, nay, almost impossible.

but to warn others against the dangers of reading infidel books, or attending lectures, or keeping the company of apostates and infidels. We say with St. John, "Whoever revolteth, and continueth not in the doctrine of Christ hath not God. He that continueth in the doctrine, the same hath both the Father and the Son. If any man come to you and bring not this doctrine, receive him not into the house, nor say to him God speed you." (ii. John, i, 9, 10.) Modern infidelity is avowed the old paganism, and requires a greater amount of hellish pride, since it has the audacity to raise itself up against an infinitely good God, whom the very barbarians acknowledge and reverence in some way. No young Christian ever came to that state of mental turpitude of denying God without first having been corrupted by bad literature or evil companions, agents of the infernal spirit, who perverted his once innocent and confiding heart.

Let us examine into what grounds the alleged infidels deny the existence of God. We call them alleged infidels, for we cannot persuade ourselves that, at the bottom of their hearts, with their early instruction, they sincerely disbelieve in God. In their pride and conceit, the free-thinkers pretend to deny the existence of God, because indeed they do not see Him with their corporeal eyes. "No man can see God and live." God is seen in the work of His creation all around us. As we read in the Book of wisdom, "All men are vain, in whom there is not the knowledge of God; and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman; but have imagined either the fire, or the wind, or the swift air, or the circle of stars, or the great water, or the sun and moon, to be the gods that rule the world. With whose beauty, if they being delighted, took them to be gods; let them know how much the Lord of them is more beautiful than they; for the first author of beauty made all those things; or if they admired their power and effects, let them understand by them, that He that made them is mightier than they. For by the greatness of the beauty, and of the so as to be known thereby. But yet as they are they are less to be blamed. For these, perhaps, are seeking God, and desirous to find Him. For being conversant

among His works, they search: and they are persuaded that the things are good which are seen. But then again, they are not to be pardoned. For if they were able to know so much as to make a judgment of the world, how did they not more easily find out the Lord thereof? (Wisdom xiii., 1, 9.) St. Paul likewise speaking of the old pagans says: "For the invisible things of Him from the creation of the world, are clearly seen; being understood by the things that are made: His eternal power also and divinity; so that they are inexcusable. Because that, when they knew God, they have not glorified Him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened." (Rom. i., 20, 21.)

INFIDELS ASK FOR PROOFS. The existence of God is held them from the book of Wisdom and from St. Paul. None other than a Being self-existing by His own force and necessary for eternity could be the creator and director of this world on which we are permitted to live, and of the innumerable spheres of stupendous magnificence that surround Him, and moving with incomprehensible force and exactness amongst the myriads of other worlds, which we can see on a starry night. Could all this be the effect of chance or blind force in matter inert in itself, shaking and evolution from eternity? Perfect order, symmetry and beauty could not be the effect of mere chance, as chaos and confusion could not be the ultimate effect of an all-wise cause. Take the formation of flowers, with their beauty, variety, odour and seasons, could they be the effect, in their incipient state, of mere chance, or the trees, with their sap and seeds in perfect order, could they be the effect of mere chance? And again, which was first? the seed, having all the essential properties of a tree with seeds to produce other trees, or the tree itself with its seed? The egg and the bird. The bird comes from an egg, and the egg from a bird, which was first? Philosophers are much embarrassed at such questions, but they require a solution.

THERE MUST BE A FIRST CAUSE. For everything, and an intelligent cause that can work from end to end, governing and sustaining all things and their movements. Take the mechanism of our own body. Suppose that we had to govern and regulate it in every particular—we would forget to pump the blood through the heart and to purify it, to direct the nervous and digestive organs and eyesight. In the growth and change of parts and substances we supply the food, but after that what or who regulates all the rest? If we were left to ourselves for one hour our whole system would break up. People who say that all this is the effect of chance suppose effects without sufficient causes.

THE WORLD. is the only one that satisfies the reasonable being. It has stood the test of criticism for hundreds of years, and all the apparently insurmountable difficulties presented against it by old and modern pagans have been satisfactorily answered, for all reasonable men.

God created all things in the beginning of the world, in their mature state as related in Genesis. On the third day of creation He said, "Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth." (Gen. i., 2.) This is the simple and reasonable account of production. Why do infidels, to set aside the idea of God the creator, have recourse to the most foolish and absurd hallucinations that indeed matter is from eternity, and that the beautiful order of things that we see is the effect of evolution?

IF MATTER BE ETERNAL. It had no beginning and will have no end. Matter existed, exists, and since there is no future in eternity as there is no beginning, matter that we see at present is according to these Atheists, existing in the future, which is absurd. This world, or time, is, as it were, a little island or speck in the ocean of infinite space or eternity. It had a beginning, it exists at present, it changes, but that which is eternal does not change.

Tell a printer's boy that, on the principle of evolution, if he shakes leaden ore in a bag for a long time, it will, by the force of shaking, form itself into letters of the alphabet, and he will ask you, how long is it since you escaped from the lunatic asylum. It appeared to us an imposition on common sense and a most unreasonable demand of time when we began to study philosophy to refute theories of so-called philosophers. Pyrho, for instance, denies the existence of bodies, yet when he received a blow he avowed a second—and Descartes would have us doubt of everything, except perhaps of hunger, or pain, when he felt it himself. The Holy Spirit tells us how to treat these men. "Answer a fool according to his folly, lest he imagine himself to be wise." (Prov. xvi., 5.)

These men pretend to deny the existence of God, and yet they assert that matter possesses all divine attributes, and also pretend that science is their side. Science, as far as it is known, and proved to be true, goes hand in hand with revelation. The conglomerate of their absurdities they call science, and then built on that system the most incongruous schemes in order to account for this world, and all that is in it. They account for the soul of man in a most silly fashion. Infidel physicians sometimes foolishly exclaim, "I often dissected a body, but I never found the soul in it." It is to be presumed that these wise doctors did not dissect a living body with a soul in it. They often operated on living babies, and they did not see the pain they caused.

But how account for animal life and its reproduction, the wonderful construction of man's body with its system of nerves, of circulation, vision, hearing, &c., and how account for his noble intelligence and memory, the most extraordinary of all faculties? Could all this be produced by the shaking together of matter, of globules, molecules and atoms? How absurd.

THE STORY OF HUMAN EVOLUTION. from matter implies a material soul, a blind force in man's actions, and quite incapable of any moral responsibility. Let us try to imagine a mother educating her son in the principles of the Atheists, and let us see the difficulties she will have with him, when persuaded of his own freedom and in the pride of his

individuality, with sulk and stubbornness he begins early to talk for himself.

Souls that are degraded by vice and immorality deny immortality. What Atheists assert of their own authority without proof we can deny on ours without proof either. Can these would-be philosophers give us some proof of the eternity of matter and that the order of this world was the product of evolution by citing pages of the world's history written in the fossils and strata or drift? Have half found trees, plants, animals and incipient monkeys been found? If man were the product of trees, then there should be found trees turned into the trunk of a man and the branches turned into his limbs. They reason that from analogy, and say boys find great delight in climbing trees, and in this they show that they must have sprung from monkeys—and chamois goats therefore must be sprung from rocks and houses, for in their native home of Switzerland, they love to skip from rock to rock and delight in jumping on the steepest mountains and cottages. But enough of this nonsense.

The old pagans did not abandon all sense and reason. They acknowledged first principles. They believed in a great Creator of all things—they erred of course in deductions. They believed in worshipping God and offering sacrifice, believing that good should be rewarded and evil punished. The reverential qualities of man, universal and deep till violently uprooted by repeated shocks from infidel teaching and depraved human nature, prove that man, from his own reasonable soul, made to the image and likeness of God, acknowledges and reverences Him.

AS ST. AUGUSTIN CALLS US, has entirely the impress of its divine nature. The immortal soul still remains, notwithstanding original sin, the stamp of the image of God; still years after its origin as an infant for its mother's breast. Nay, the very atoms that form the body are a proof of its existence. Men do not attack an empty citadel. The best part of the world, the most virtuous, the most learned, the most enlightened, the most influential, believe in God and in Jesus Christ His Son.

The Atheists of the present day imitate the Arians of old, who denied the divinity of our Lord Jesus Christ against every idea of a Supreme Being, and in the pride of their sovereign thought and will, ridicule all who will not believe as they do, and like the damned in hell they curse and blaspheme God. What is this but the revolt of pride in its intensity. We can conceive the truth of the saying that if the devils in hell had the humility to ask pardon of God they would obtain it—but no; pride will not submit.

Rationalists want to subject all the works of God to the tribunal of their reason. But reason, to be rightly exercised, should be exercised in its own sphere. Reason is a gift of God, and it is His will to guide him, but not to the investigation of things above his capacity, or to judge of the superior intellect of the Supreme Being. It is most consonant to reason for a child to be directed by his parents, a pupil by his teacher, and a younger person by one more experienced.

Again, these men disagree amongst themselves about every important point of their own doctrine, its principles and deductions, yet they want the world to accept their words and give implicit confidence to their ravings.

Atheists pretend that they are sustained by science, yet science is their enemy. They formulate false principles, call them science and then on this false ground heap together a mound of ABSURDITIES AND EXPLODED HYPOTHESES, and all to explain away the existence and Providence of God—whom, like the demons that we see, they do not see. He is at great loss to find out the pedigree of their ancestry when they must find it in matter, then in a host of things, then at last ascending the scale, they fall on the monkey, which by the way, might mean, "monkey," or a failure. True science has never been found at variance with true faith and religion, properly known and appreciated. The hobby with many of the present day is a pretended science. Demetrius, the old author of the belief in materialism, has been refuted over and over again by the fathers of the Church.

The question is a grand one: whence do I come? Whether do I go? The Christian says we come from God, the self-existent, and most noble creature of all things, and we go to enjoy his glorious company for eternity. The materialist will say—we are going nowhere. Not only the fathers of the Church, but common sense and the past ages have refuted these foolish hallucinations of very unwise men. We will be pardoned by all who love the truth and do not fear to hear it, when we say that the principle of Luther proclaimed by so-called Christian pupils, that every man may interpret the Bible as he pleases, was the pastoral instruction, but whose lecture appeared in the *Edinb.* and was not repudiated by his church, boldly asserted the supremacy of human reason over faith or word of God. He is reported to have said, "the pious man—I believe it, though I cannot understand it, or although it seems absurd—is superstitious. Blasphemy." Does this Rev. gentleman deny the Holy Trinity? It is an article of faith in any church calling itself Christian. He must do so if he calls it superstitious blasphemy.

IT IS THE NOBLEST EXERCISE OF HUMAN REASON to submit itself and believe truths enunciated by Divine authority. Does it degrade the child to keep from it sharp weapons? God has revealed Himself to man and disclosed to him sublime truths which enable the soul, and fit it with the highest aspirations after the eternal good. "God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son." (Heb. i., 1, 2.) And does it degrade reason to be the puppet of a wise master? Certainly not; it is no degradation to believe and submit to what is true. Have these free thinkers the certainty of having the monopoly of all the reason and science of the world and of knowing all truth? Does it degrade reason for a pupil to learn of a wise pre-

ceptor? or a child to obey its parents, though it may not know the reason?

Those deluded men (there are no women who believe it) who claim for themselves a doctrine hardly original, as the seventh species from the ape—pretend to have infinite intelligence, and to account for all things without God, whom they cannot understand. They mount up to the throne of His Majesty and arraign his justice, mercy, and other Divine attributes as though they were human virtues. They proclaim that the great Lord and Master of the universe

SHOULD HAVE NO RIGHT either to reward His good children or to punish rebels. A child who rebels against a most loving father has less claim on his mother's mercy than a common thief. He unjustly claims the exercise of paternal love, who acted the part, not of a child, but of a most ungrateful rebel.

The Atheists reject all faith in God, and in the Bible, and yet they blindly submit their reason to the lowest of men—extraneous talkers; and think themselves wonderful in their own conceits. They are shallow, objections to the justice and mercy of God come from the false interpretation of the tenets of the Bible, bearing on faith and predestination. Some have said, "Faith alone will save you, no matter how repugnant you might stand before the judgment of God." This, of course, must be repugnant to justice and right. A man is struck down instantly in the midst of his sins without time to repent, but he has faith in Christ. To say that that man

MUST BE SAVED gives a grievous objection to the infidel. And again, the doctrine that God predestines souls to be lost, independently of their committing sin, is simply atrocious, gives a lever of great power into the hands of the infidels, and swells their ranks. And yet these doctrines are preached from so-called Christian pulpits.

Our Lord in His foreknowledge of the world asks this very pertinent question: "The son of man when He cometh shall He find, think you, faith on earth?" (Luke xviii., 18.) He did not say *truth*, His Divine goodness will find that in His Church, which he established to teach all truth, guiding, and directing to the end of "Heaven and earth will wear away, but His word will not pass away."

"God has given up the world to the consideration of men," (Eccl. iii., 13.) that in their consideration of it, its author may be known. True science is never in conflict with the revelation of God to man, or with His word.

THEY GO HAND IN HAND. A true philosophy finds its greatest joy and glory in adoring the God who created and governs this wonderful order of things, for no rational man can accept of the grotesque and incongruous inventions of so-called scientists.

The Catholic Church, ever watchful to guard her children, sets forth as follows, in the Decrees of the Council of the Vatican, the Catholic belief regarding creation— 1st. If any one shall deny that there is one true God, Creator and Lord of things visible and invisible. Let him be anathema. 2nd. If any one shall be so shameless as to say that nothing exists besides matter. Let him be anathema. 3rd. If any one shall say that the substance or the essence of God and of all things, is one and the same. Let him be anathema. 4th. If any one shall say that finite things, both corporeal and spiritual, or that at least spiritual things, emanated from the Divine substance.

Or that the Divine substance becomes all things, by manifestation of itself or by evolution.

On the day that God is universal or indefinite being, which by the determining of itself constitutes the universality of things distinguished into kinds, species and individuals. Let him be anathema. 5th. If any person shall not confess that the world and all things in it contained, both spiritual and material, were in their whole substance produced by God from nothing; or shall say that God did not create with a will free from all necessity, but that He created as necessarily as He loves Himself; or shall deny that the world was made for God's glory. Let him be anathema.

How happy the life and death of a good Catholic who obeys the laws of God and His Holy Church. During life he is brought up with the word of God, His merciful promises and in hopes in the Merits of His Divine Redeemer. He receives (from time to time) the sacraments of Christ, which cleanse his conscience from sin and strengthen him in his journey to the mountain of God. He has besides the Holy Sacrifice of the Mass, the Communion of Saints, the intercession of the Most Blessed Virgin and of all the saints of God. On the contrary, what is the final prospect of an atheist. Blessed indeed would be to come upon him. Alas, not so! He shall render an account to God for graces thrown away and faith rejected, for a life of rebellion against God, his maker and judge. His life has been a sad mistake, and at the approach of death, how dreary are his prospects. Death to the Catholics sweet, it brings rest from his labours; to the infidel it brings fearful misgivings and too often despair.

In view, therefore, of the dreadful evils of infidel teaching, we renew the prohibitions already pronounced against any Catholics attending at infidel meetings, and hereby proclaim the prohibitions of the Holy See against the use of infidel and immoral literature. We, moreover, reserve to ourselves the absolute from the sin of attending the meetings aforesaid or of reading infidel works.

"But for the rest, dearly beloved brethren, pursue justice, faith, charity, and peace with all that call upon the name of the Lord out of a pure heart, and avoid foolish and unlearned questions, knowing that they beget strifes."—(II. Tim., ii., 22-23.)

This Pastoral letter shall be read in all the churches and chapels of our diocese on the first Sunday after its reception. Given at St. Michael's Palace, Toronto, on the Feast of the Sacred Heart of Jesus, June 4th, 1880. JOHN JOSEPH LYNCH, Archbishop of Toronto. By order of His Grace the Archbishop. J. J. McCANN, Priest, Secretary.

J. C. Howell was found drowned at Windsor, Thursday evening. He was last seen about noon last Saturday.

Written for the Record.

Lines. Beautifully inscribed to the noble children, who are to make their first Communion on Sunday, 25th June, 1880. BY E. A. SKIMMING. "Come ye little children unto me. For such is the kingdom of heaven." Such were the words of our Divine Lord. Such, dear ones, the command He has given. Dear little soldiers of Christ you'll be, With wreaths and breast-knots of virginial white; When ye kneel at the altar, God's glory Will surround you in a halo of light. Be brave, little ones, and be pure of heart. For God loveth innocence, such the saint Daily ask Him your past sins to forgive, "You, He will say, 'ye are children of Mine.'" Godrich, June 20th, 1880.

C. M. B. A. NOTES.

Branches and Councils of the C. M. B. A. are cordially invited to co-operate in making this column as useful and interesting as possible. The CATHOLIC RECORD is the organ of the Grand Council of Canada, and also an organ of our Supreme Council. All matters for this department should be addressed—Grand Recorder, C. M. B. A., 391 Queen's Avenue, London Ont. GRAND COUNCIL OFFICERS OF CANADA. President—T. A. Bourke, Windsor. 1st Vice-Pres.—J. Doyle, St. Thomas. 2nd Vice-Pres.—J. Doyle, St. Thomas. Recorder—Samuel Brown, London. Treasurer—M. J. Mahoney, Windsor. Marshal and Guard—C. W. O'Rourke, Amherstburg. Trustees—Rev. Jas. P. Molloy, Stratford; C. W. O'Rourke, J. Doyle, J. Barry and T. A. Bourke.

LIST OF BRANCHES IN ONTARIO. No. Rec. Secretaries. 1 Windsor Edward Hammarham St. Thomas Hugh Kelly 2 Amherstburg Henry W. Deane, Alex. Wilson 3 London D. J. O'Connor 4 Stratford J. P. O'Rourke 5 St. Catharines J. K. Foulkner

BUFFALO, June 11th, 1880. Received of Morris Courtney, Treasurer of Branch, Buffalo, the sum of two thousand dollars, being in full for beneficiary due me on the death of my husband, Michael Collins. Mrs. Ann Collins, sole executrix. Witnesses John Hynes, Morris Courtney.

Notice of Branches will take notice of the order of the Supreme President respecting beneficiary certificates. By said order these certificates are to be obtained by Branches the same as all other supplies. Branches should therefore keep a supply on hand. When a new member is added to the branch roll, the secretary should see that he obtains a beneficiary certificate, and have it and the "H" properly "filled out." He should also send a membership report to the Grand Recorder at once. The new member must, as usual, make application for beneficiary certificate before said certificate can be granted by the Branch. Branches should keep all orders of the Supreme and Grand Councils on file in their branch-hall.

The amount received from Branches in Canada on assessment No. 3, is one hundred and eighty two dollars. Some members of Windsor Branch, No. 1, have suspended after No. 2 assessment was paid, which accounts for the amount of No. 3 assessment being less than that of No. 2. A member if suspended loses all claim on the Association, and his beneficiary certificate is immediately cancelled by Grand and Supreme Recorder.

HYMNICAL.

On Tuesday morning last, the 15th inst., at St. Peter's Palace, in this city, was celebrated the marriage of J. D. Lebel, son of J. G. Lebel, Registrar of Gaspé, Quebec, and Francesca Romana, daughter of Wm. F. Harper, Esq., Manager Merchant's Bank of Canada. The imposing and beautiful ceremonies of the Catholic Church on the occasion were celebrated by the Very Rev. Monsignor J. M. Bruyere, V. G., assisted by Rev. M. J. Tiernan. The bridesmaid was Miss Emily Harper, sister of the bride, and the groom's best man was F. J. Glackmeyer, of Toronto. The happy couple departed in the morning on an extended trip to the seaside, amid the congratulations and best wishes of a numerous circle of friends. The presents were numerous and costly, and embraced many articles of value. We sincerely wish Mr. and Mrs. Lebel all the happiness and prosperity possible, and the readers of the Record will join with us in wishing the young couple every success in life.

IRISH EMIGRANTS.—Two parties of Irish emigrants, about fifty in all, arrived in London on the 18th, and were taken in charge by Mr. John Hunter, the assistant agent here.

BRUTAL ASSAULT.—A man named Alfred Warren was brutally assaulted on the 17th inst. by Henry Clark, Galvin Quick and his wife. He laid information against the parties, who were arrested. Warren was scarcely able to return home, when Dr. Stevenson was called in and dressed his wounds, and at last accounts he was progressing favorably.

PUBLIC.—It has been decided to hold the annual picnic of the Irish Benevolent Society at Port Stanley on Wednesday 14th of July. A committee was appointed to get up games suitable for the occasion, and the band of the 7th Fusiliers was engaged. Invitations were also extended to several prominent speakers to deliver addresses. As this picnic is considered one of the best of the season, we have no doubt but there will be a large number present.

DARING BURGLARY.—On Saturday night last burglars entered the house of Mr. John Gillian, who is at present playing with the Canadian cricketers in England, and after chloroforming his wife and children, ransacked the house, but were only rewarded by finding \$9 in a pocket book in a dress. Mrs. Gillian having taken the precaution to put her watch and valuables in a place which was overlooked by the burglars.

THE STRAM HEATING WORKS.—At a meeting of the Board of Directors of the City Steam Heating Company the offer of Mr. Isaac Waterman for the plant and property of the company was accepted. It is Mr. W.'s intention to increase the capacity of the works, and in all probability have the headquarters moved to a more central locality with the view of providing more power, and supplying as many as possible with the steam both winter and summer. In Mr. Waterman's hands there is every likelihood of the enterprise paying handsomely.

MARRIED.

On the 15th inst., at St. Peter's Palace, by the Very Rev. Monsignor J. M. Bruyere, V. G. Lebel, son of M. J. G. Lebel, Registrar of the County of Gaspé, Quebec, to Francesca Romana, daughter of Mr. Wm. F. Harper, Manager Merchant's Bank of Canada, and granddaughter of the late Captain Harper, R. N.

New Advertisements.

AT W. GREEN'S

New Brocaded Velvets, New Brocaded Velvetines, New Striped Velvets, New Silk Fringes, JUST RECEIVED

THESE ARE THE LATEST NOVELTIES

DRESS TRIMMINGS.

128 DUNDAS STREET, LONDON.

TO CONTRACTORS.

ST. PETER'S CATHEDRAL.

SEALED TENDERS addressed to the undersigned will be received until twelve o'clock noon, on Wednesday, 21st day of July proximo,

For the building of the new ST. PETER'S CATHEDRAL, in the City of London.

Joint and separate Tenders will be received, and contractors are requested to furnish Tenders for a structure in Stone as well as Brick.

The Plans and Specifications are now ready and can be seen at the office to St. Peter's Palace.

The contractor or contractors are required to give ample security for the completion of the Contracts entered into by him or them.

The lowest or any Tender not necessarily accepted.

M. J. TIERNAN, Sec. Bldg. Com. London, June 22, 1880.

A GRAND PIC-NIC

ORPHANS OF MT. HOPE

Will be held on the GROUNDS of THE INSTITUTION, ON DOMINION DAY

Refreshments on the Grounds at reasonable rates.

Admission, 25c.

CHILDREN, 10 CENTS.

A Good Band will be in attendance.

STEVENS, TURNER & BURNS,

BRASS FOUNDERS & FINISHERS, MACHINISTS, ETC.

Contractors for Water and Gas Works, Engineers, Plumbers, and Gas Fitters Supply Agents for Steam Pumps, &c.

THE STEAMER VICTORIA

Will leave her dock, foot of Dundas street every day (Sundays excepted) until further notice at the following hours:

10:00 A.M. 1:30 P.M. 3:30 P.M. 7:30 P.M.

FARE—Adults, 15c; children under 12, 10c. Return fare, 25c. Further reduction from these rates will be made to organizations and private parties. 25c will call at any place on the river.

THE DOMINION SAVINGS & INVESTMENT SOCIETY,

OF LONDON, ONT.

DIVIDEND NO. 16.

NOTICE IS HEREBY GIVEN, that a Dividend of FIVE PER CENT on the Paid-up Capital Stock of this Society, has been declared for the current half-year ending 30th June instant, and that the same will be payable at the Society's office, Richmond street, on and after FRIDAY, 27th SECOND DAY OF JULY NEXT.

The Transfer book will be closed from the 25th to the 26th instant inclusive.

FRANK R. LEYS, Manager, London, June 19th, 1880.

BENNET SCHOOL FURNITURE CO.

Manufacturers of School, Church and Office FURNITURE LONDON, ONT.

Designs and estimates furnished for Chairs, pulpits, pews, &c. We are also prepared to give low estimates for church furniture, where architects plans are supplied.

References—Rev. J. P. Molloy, Stratford, Rev. J. M. Bruyere, London.

LEATHER LINES.

STITCH! STITCH! STITCH!!! Our labors never cease. Making harness and Saddles, and Trunks In the styles that are sure to please. While over the country and through the town For making good work we've gained renown, And our goods are marked so very low low low That we beat creation for cheapness. Then give us a call if you want a good set; Single or double we make the best yet. Our Harness, is Harness, owe don't you forget And our Prices are sure to suit you.

W.M. SCARROW,

Manufacturer of and dealer in Harness, Saddles, Trunks, Valises, Etc. Wholesale and Retail, DUNDAS ST., LONDON, ONT.

Delinquent Subscriber.
One day last week, while sad and dreary,
As we wended, weak and weary,
Across the unwept floor,
We heard, at first, a sweet song,
Then it became an earnest rapping,
At our sanctum door.
"Come in," we said; yet while we pondered
And in silence we stood wondering,
What for us could be in store;
Then, the door-bolt gently turning,
In he walked—our cheeks were burning!
Thoughts of grimace gored.
"Are you the man who does the writing?"
"What word will rhyme with this but fight?"
"Suitably thought we, 'er and o'er,"
"Sir, we are," we gently told him,
Nodding to the boys to hold him,
If he tried to beat us sore.
"Then you'll please give me a credit
Opposite that little debt."
"For two dollars more."
"I like your paper and will take it
As long as you strive to make it
As good as it has been before."
We jumped; he dodged; thus we missed him,
Or we should have surely kissed him,
No matter how he tried to shun us,
So seldom treated in this manner;
We felt inclined to sing hosanna;
Only this and nothing more.

NEWS FROM IRELAND.

DUBLIN.

The Lord Lieutenant has sent a subscription of £500 to the Dublin Mansion House Fund.
A melancholy accident, in which three lives were lost, occurred on May 25th, at Clontarf. About seven o'clock three young men, respectively named M. Nally, Woods and Somers, residing at Church road, went out from the East road Wharf to Clontarf in a boat which was rigged with one sail. They had not been long on the water before the wind, which was blowing fresh, caught the sail, and the boat capsized, a large quantity of loose ballast falling to one side, and so assisting the catastrophe. On shore the cries of the young men were heard, both at the Constabulary Barracks and by people walking near the baths. A man named Power, hearing the screams, jumped into the water, and swam out to where a boat was lying at anchor. He brought it ashore, and put off to the rescue; but though the capsized boat was soon found lying on its side, the search for its occupants was unsuccessful. Several other boats had been put out but their efforts equally unavailing. The search was continued all night, and next morning the dead body of M. Nally was found lying in the mud at a short distance from the shore at Fairview; and about an hour later, when the tide had further gone out, the bodies of Somers and Woods were seen in the mud at some distance from the capsized boat, one on the eastern and the other on the western side.

KINGS COUNTY.

There has been an alarming outbreak of smallpox in Parsonstown, and several deaths have occurred. The Board of Guardians and Town Commissioners have, in conjunction with the medical officers of the district, taken prompt steps to stamp out the disease by procuring isolation, and insisting on all persons suffering from the disease going into the hospital set apart for smallpox patients. The business of the town has been injured by the outbreak of the disease.

WICKLOW.

The respected parish priest of Barnardrigg, the Rev. Mr. Maher, has succeeded in completely transforming and recasting the old church, and has made it worthy of its high purpose and in keeping with the spirit of the age.

KILDARE.

The residence of Mr. Donnick More O'Farrell, at Kildangan, was destroyed by fire on May 21st, with the loss of a number of valuable pictures and other property. Among the articles rescued from the fire were a quantity of the family plate and other valuables secured in a large iron safe, which effectually resisted the action of the fire. It is believed that the premises were not insured. The cottage, which is of large dimensions, has always borne the name of "Kildangan Castle," from the ruins of that ancient edifice which are in close proximity to its site.

WESTMEATH.

On May 24th two boats with excursion parties left Athlone on a picnic excursion to Corbally Island, and on their return to town Daniel Fallon, who had been one of the number, was found to be missing from the party. He is stated to have got out of the boat, which he was rowing, in order to save one of the party who had jumped into the river to bathe, when he was drowned. His hat was floating in the river near Corbally Island, but the body was not recovered.

On May 25th a fire broke out in the village of Cunnawilly, about one mile from Athlone, which resulted in the destruction of six houses. It appears that a woman named Sheeran put a large fire of dry turf, and left the house to transact business elsewhere. Soon afterwards the house was observed to be in flames. Efforts were made to extinguish the fire, which was not accomplished until the five adjoining houses were burned to the ground. There were no lives lost. The landlord is Mr. William Derwin, who lives in the locality.

CORK.

The South Cork Militia were disbanded on May 22d, at Fermoy, and their conduct on their arrival at Mallow station was very bad, a large number of the men acting in a most disgraceful manner. Finding the carriages of a train about to start for Cork already so much occupied (mostly by emigrants that they could not obtain room there for themselves, they attacked the unoffending occupants and threw them out of the carriages. At least two of the emigrants were severely injured.

LIMERICK.

The rush of emigrants for the United States from the county of Limerick undergoes no abatement. In the townland of Ballyneety a house in which an evicted tenant, Patrick Molloy, lived, was recently maliciously burned to the ground by some person or persons unknown, at least for the present. One of the magistrates of the district passed the place at 10 o'clock on the night of the fire, and there was then no indication of it. Half an hour afterwards the house was found to be enveloped in flames by a farmer, who roused the neighbors, and in less than an hour all the

and nothing remained but the charred and blackened walls of the tenement.

CLARE.

George F. Purdon, of Tinernan, near Killakee, in the county Clare, gentleman and landowner, has been adjudged a bankrupt.
The *Clare Freeman* of May 27th, says:—
"The hand of death has been heavy on the town of Ennis, and has chosen his victims amongst the oldest and most respected inhabitants. Last post we recorded the death and funeral of the late Francis Keane, Esq., Hermitage. To-day our pages record the funeral of John Kerin, Esq., Castlefergus, and to-day we have to announce the death of the veteran and favorite banker, James Menzies. It is forty years since he came to Ennis and opened the Branch Office for the Provincial Bank, but so thoroughly did he associate himself with the interest of his employers and his clients, so thoroughly did he win their confidence, that the Bank was better known amongst the country people as 'Mr. Menzies' Bank.'"

WATERFORD.

At the meeting of the Dungarvan Board of Guardians, on May 27th, a medical officer was elected, and the room of Dr. Ambrose Hunt, who resigned. Three applications were made for the office, but Dr. Flynn, Dungarvan, one of the candidates, withdrew before the polling. Dr. John J. Walsh and Dr. James Campbell, of Holland, were the others. Dr. Holland was elected, the vote being:—For Dr. Walsh, 12; for Dr. Holland, 14.

ANTRIM.

On May 25th 145 prime American bulls, which arrived at Belfast on the Vanderbilt steamer *Strathgilly*, from New York, were sold at the Foreign Animals' Lairage, adjacent to the Spencer Dock, Belfast. There was a large attendance of buyers, a number of which came from Dublin. The local butchers were well represented, and there were a good many breeders present. Prior to the auction a good many of the animals were sold by private contract. All the animals were disposed of at prices varying from £24 to £32 10s. The slaughter of the cattle was immediately afterwards commenced in the slaughter-house connected with the lairage.

ARMAUGH.

There is every prospect of a good harvest about Portadown. The long-continued searching drought occasioned forebodings; but recent showers have been wonderfully beneficial, and have made up everything. Wheat, oats, and potatoes look well. Flax has been unknown for several years in this neighborhood, but this year a great many have plucked up courage to give it another trial. It is doing very well and promises a good yield. More rain is still wanted.

GALWAY.

On May 25th several outrages took place in the parishes of Kilmannon and Beldace, near Tuam. Shots were fired, and some were pulled out of bed and either "carried" or beaten with sticks. In Kilmannon the outrages were confined to the property of Mr. George Creane Lynch, and in Beldace to that of Mr. Dermot O.C. Conelan, J. P. Personally these gentlemen are most popular, but it is alleged that they have serious complaints as to the action of the parties to whom they have handed over the management of the rents accruing from turf and black mud.

While four tenants of Mr. Robinson, of Roselawn, who were attending markets for business in Claremorris, on May 26th, they were served with ejections by that gentleman's bailiff, Patrick Egan. Later on when Egan was drinking in a public-house he was struck with a sharp instrument across the forehead, which inflicted a deep wound, and fell him to the ground. His life is despaired of. No arrests were made.

On receipt of the intelligence of the triumphant return of the Rev. Isaac Nelson for Mayo, the Nationalists of Athenry turned out in procession, headed by their brass band, which was ably conducted by Mr. P. C. Kelly. The band played some airs through the town and in the market square. The people were addressed by some local gentlemen, including Mr. T. O'Mahony.

MAYO.

A process-server named Hennessey, whilst recrossing the river at Port Royal, Mayo, was attacked by a mob of men and women and severely beaten, and compelled to abandon his seizures. No arrests have been made.

A BEAUTIFUL CATHOLIC CUSTOM.

A correspondent of the *Catholic Review*, writing from St. Joseph's, Athlone, on the following description of a beautiful custom of the Church not often witnessed in this country:

"I witnessed a ceremony here the other day not often seen, I think, in the United States. It was at the seven o'clock Mass Sunday. As the priest retired from the chancel he stopped a moment, and, turning toward the congregation, simply said: 'I am called to bring the Blessed Sacrament to a dying person. It will be taken immediately.' He said this so quietly that I, not noticing him at the time, understood not what he said. I looked up, and perceived that he had said something, from his having turned to the congregation; but what it was, I did not know. After a few moments, I saw an altar boy advance from the sanctuary, bearing a large, heavy processional crucifix. It was followed by a number of other boys, all in surplices, one with a censor, others bearing lighted candles; then came the priest appropriately robed. Soon I saw persons passing candles around among the congregation, and then they lighted one from another. The crucifix was taken from the tabernacle, a passage way through the broad middle aisle, crammed with people, was made, the procession started, a little boy preceding ringing a bell; then the whole congregation followed, most of them with candles, passing out through the *phos* on to the principal streets, making a grand display. I understood then that it was some distinguished member of the congregation who was dying, and that demonstration was a tribute of respect to him from his old fellow-parishioners. All persons who met the house was found to be enveloped in flames by a farmer, who roused the neighbors, and in less than an hour all the

procession, and when the Host passed, rose and followed in the train. I found now that we were leaving the main street, and that we finally halted in a small side street, before a one-story, miserable little mud house. Over the door an attempt had been made at ornament by festooning there a piece of new white sheeting about four or five yards in length, rising in the middle over the door like a pointed arch, and the ends falling at each side of the door. On this white ground a piece of pink muslin about six inches wide was pinned, meeting at the top in the form of a painted arch and reaching down at each side. In the folds of pink at the top was nestled a figure of a white dove. The procession filled the street for a long way each side of the house. As the priest entered the house, the ringing of the bell ceased, and there was nearly ten minutes of perfect silence. The vast crowd outside, all kneeling right in the street joining in prayer for the dying person inside. Nothing I ever experienced in my life seemed more solemn than this scene at that moment. The setting character of this world, the reality of eternal life, the justice and mercy of God, the doctrine of redemption, and the proof of faith, all here practically at work. Each one of us had brought before him in the most tangible manner that inside of this poor hut an immortal soul was fitting itself for an eternal life. How small it made all worldly things seem! At last, there in the bell, the priest emerges with his train. A soul is shriven—most likely, a soul is saved. To have been at the battle of Waterloo, is thought to have assisted at a grand affair. Here was a drama to which that was nothing. All returned to the church, received the blessing, and dispersed.

WHAT GAVE RISE TO THE SISTERS OF CHARITY?

In the year 1617, when Vincent was one day going up the pulpit at Châtillon, a lady who had come to hear him preach detained him for a moment with the request to make mention in his sermon of a poor family living about half a league from Châtillon, where there was much sickness and great need of help, entreated by a visit and to recommend this family to the charity of the congregation. This he did with such effect that several of the people set out on leaving the church to visit the poor family and took with them bread, meat and other things for their relief. After Vincent's year, he went to visit them, and was surprised to meet so many of the people coming back. His practical eye at once perceived that the matter had been carried to excess. The poor people had received far more than they could use. Many of the provisions would be spoiled before they could be availed of, and the family for whose benefit these offerings were intended would be as badly off as before. Vincent began to think that system and organization were needed. He formed a pious association, which he called the Confraternity of Charity, and out of this little streamlet of good works at Châtillon the noble institution of the Sisters of Charity finally grew into being, and was developed into a vast organization for the benefit of the poor.—*N. W. G.*

POVERTY AND SUFFERING.

"I was dragged down with debt, poverty and suffering for years, and by a sick family and large bills for doctoring, which did me no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month I was able to get up and go to work, and a sick day since, and I want to say to all sick men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost, I know it. A Work- ingman."

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"At this season many inducements are held forth to visit the grand cataract of Niagara, which numbers amongst its attractions a boarding school, under the charge of the Ladies of Loreto, whose reputation as educators of youth is not necessary to remark. The increased accommodation afforded by the large addition now in progress, together with its well-known advantages of position, should, these desirous of choosing a *posteriorly charming* convent home for their daughters. Terms: \$15.00 monthly."

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CATHOLIC MUTUAL BENEFIT
Ladies of Loreto, the regular meetings of the Catholic Mutual Benefit Association will be held on the first and third Monday of each month, at 8 o'clock, in our rooms, Castle Hill, Union Block, Richmond St. Members are requested to attend punctually. Alex. Williams, Sec. Sec.

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THE CATHOLIC CHURCH IN RELATION TO LITERATURE AND SCIENCE.

A sacred concert was held in St. Patrick's Church, Ottawa, on the 13th inst. The choir, composed of some of the best talent in the city, and under the leadership of Mr. Bonner, rendered several of the choicest compositions of Rossini and Haydn in a masterly manner, the choruses being very powerful. The "Agnus Dei" of Lambillotte was greatly admired, the solos and duos being nicely rendered. An orchestra from the G. F. G. band and Messrs. Brewer and Anderson furnished the accompaniment. Rev. Dr. O'Connor officiated at Vespers. The Rev. Father Dawson gave a most interesting lecture on the Catholic Church in relation to Literature and Science, the following report of which was taken for the CATHOLIC RECORD.

Letters and learning still flourished in the apostolic time. It was the heyday of Rome's Augustan age. The first preachers of Christianity disdained not to use the refined language of the day. It was admirably adapted to the dignity of their subject, and by employing such a powerful weapon they at once placed themselves in relation with that world the face of which they were destined to change. The learned Luke wrote his gospel and the history of the Acts of the Apostles in the elegant language of cultivated Greece. St. Paul, who, before his conversion, belonged to the learned sect of the Pharisees, addressed his hearers in language worthy of his high theme. Imagine him doing otherwise. Imagine him discoursing in some barbarous and ungrammatical jargon to the fastidious Athenians! Would they not have said: "How can this unlettered barbarian instruct us concerning the unknown God whom he has baffled all our sages to discover?" So necessary was elegant language for the propagation of the gospel that it was taught those apostles who were uneducated by inspiration from on high.

So great an example was not lost on their successors. Polycarp, Ignatius, Clement, Irenaeus, Lactantius, Origen, Tertullian, many of whose admirably writings have come down to our time, detested the Christian faith in a style that commanded the attention of those proud patricians who remembered the elegance of Rome's Augustan age. Somewhat later, Ambrose, Augustine, Jerome, Cyrillus, Epiphanius, St. John Chrysostom, Basil the Great and St. Gregory Nazianzen, spoke and wrote the elegant language of classic times. So important was the study of classic learning held to be for the Christian people that the last named father of the Church composed a great number of able works, well calculated to supply the place of that ancient literature of which the apostate Emperor, Julian, deprived the Church, in order, by degrading the intellect, to uproot the faith. In this he failed, and as completely as he failed in his last battle, and mortally wounded, he plucked the fatal arrow from his bleeding breast, exclaiming: "Galilean, thou hast conquered!"

DECLINE OF LEARNING. Soon after the time of these illustrious authors the Roman Empire of the West fell a prey to its barbarian enemies. The cause of letters perished for a time in its downfall. Hordes of Goths and Vandals under Alaric and Genseric, Attila and Totila, poured down upon the plains of Italy, and there was no Marcus Aurelius or Septimius Severus to lead Rome's legions, as of old, to victory. One solitary instance is recorded of a barbarian army having been repelled. The terrible Attila, King of the Huns, had advanced, at the head of his victorious army, as far as Aquileia and threatened Rome. Leo the Great was Pope; and it was worthy of such a Pope to make an effort in order to save the city which there was no strong arm to protect. His predecessors had pleaded in vain for life and liberty with the tyrant Emperors of Rome. It was their glory to go to the rescue, and to shed the blood of the saints. A saint now pleaded for and saved their city. Leo, accompanied only by some defenceless ecclesiastics, proceeded from Rome to Aquileia and sought an interview with King Attila. Some idea may be formed of the persuasive power of the Holy Pontiff's words, when it is remembered that the fierce barbarian was profoundly moved and immediately commanded his forces to retreat their steps.

But Rome could not be finally saved. It owed a certain debt of expiation. Franks, Goths, Vandals, Visigoths, Ostrogoths, Alans, Huns, Lombards, Danes and Normans, rushed in quick succession on the devoted city. One wave of invading hordes had not sooner receded than another followed. In this comparatively short space of twenty years Rome was five times taken by assault and pillaged. The power of dissolution had now reached the heart of the vast empire. It had already made the world around a mortal waste, extinguishing everywhere the light of learning. "There was in that period of general social dissolution, one country," says an American writer, (*N. Am. Review*, 1840, art. Hallam's Middle Ages, Rome), "in which the work of devastation commenced much later, and ended much sooner. Italy, in the middle ages, was like Mt. Ararat in the deluge—the last remnant of the flood and the first left. The remains of the Roman social world were either never utterly dispersed in that country or far later than anywhere else; and if we are to date the close of the middle ages from the extinction of feudalism, that revolution was effected in Italy no less than three centuries before the time of Charles V.—the epoch assumed by Hallam as the conclusion of his work. It would then, perhaps, be expedient to refer the history of Europe in the middle ages to Italy, as the history of the ancient world has always been referred to Rome.

WONDERFUL PROGRESS IN ITALY.—Hear Mr. Hallam: "It may be said, with some truth, that Italy supplied the fire from which other nations in this first, as afterwards in the second era of the revival of letters lighted their own candles. Lanfranc, Anselm, Peter Lombard, the founder of systematic theology, in the 12th century; Imerius, the restorer of jurisprudence; Gratian, the author of the first compilation of Canon Law. The school of Salerno that guided medical art in all countries, the first treatise of Algebra, the first great work that makes an epoch in anatomy, were as truly and exclusively the boast of Italy, as the restoration of Greek literature and of classical taste in the fifteenth century."

The Empire which Charlemagne succeeded in founding on the ruins of the fallen Roman world paved the way for the restoration of learning. Wherever the influence of this good and liberal monarch was felt, letters were held in honor. His court was filled with learned men, and a new light radiated from this bright centre throughout the wide extent of his vast dominions. Alcuin, an Englishman, and the first scholar of his age, was encouraged to remain near the person of the great Monarch, whilst England was compensated for the loss of so great a teacher by the presence there of Alhelm, Beda and a host of other learned men. Alfrid himself, justly styled "the great," cultivated letters, and not withstanding the incursions of the heathen and barbarian Danes, against whom he fought no fewer than fifty-four pitched battles, was able by a judicious division of his time to translate the Latin history of Beda into his native Saxon. The introduction of Christianity from Rome, and among the Southern Saxons, by St. Augustine, and among the Northern by St. Aidan, from Iona, had prepared the Saxon tribes for this happy restoration of letters and civilization. It was easily imposed, however, by the frequent invasions of the learned, Gerbert, afterwards Pope Sylvester II., Anselm and Lanfranc, Archbishops of Canterbury, St. Bernard, Alexander of Hales, Albertus Magnus, Roger Bacon and St. Thomas Aquinas. The last named is held to be equal in strength, depth, grasp, and clearness of mind, to Lord Bacon, Sir Isaac Newton. In many respects he was their superior. So we need not wonder that the present sovereign Pontiff earnestly recommended to all students a thoughtful perusal of his admirable writings.

The diffusion of letters throughout Europe, in those ages, was powerfully promoted by frequent pilgrimages to Rome, where, as we have seen, the sun of knowledge set the latest, and rose the soonest, from the dismal night of barbarism. The crusades also played their part. They occasioned much interchange of thought, struck a deadly blow at feudalism, originated enterprise, stimulated commerce, taught self-reliance. They were a mighty shield between christian civilization and barbarism, between advancing Europe and hostile Asia, between the pestilential crescent and the vivifying cross. Let it not be said that it was of no consequence that Geoffrey de Bouillon caused the banner of the cross to float for 100 years over the renowned City of Jerusalem. Islam was thus crippled, letters and civilization saved from its devastating inroads, and the fall of Constantinople retarded for some hundreds of years. These wars by which Europe was saved could not have been waged without the powerful action of the Popes. Gregory VII. and Urban VIII. were the chief preachers of the crusades.

The invention of printing by Guttenberg, in 1436, highly favored the growth of learning, as did, also, the generous patronage of the Medici, the este Guelph ancestors of our royal family, and Gonzaga and the Popes. The dispersal of the Christians of the Eastern Empire likewise aided in extending learning throughout the West. Many learned Greeks sought a home in Western Christendom, when Constantinople was taken by Mahomet II. in 1453. Many more triumphed over matter and things material. As in the halcyon days of Rome's Augustan age, genius swayed the world of the West. Mankind did homage to Italian progress and hailed the new era of lettered light as the "Age of Leo X."

But see each genius, in Leo's golden days, starts from her trance and times her wretched days. Rome's great music, under her rains spread, Snakes off the dust, and rears his rev'end head. Then literature and her sister arts revive, Stones leap to form, and rocks begin to live, A Rapture notes each rising temple rung; A Raphael painted and a Michelangelo's immortal Vidas on thy honored brow. Rome's boys and erudite's brows are glad, Cremona now shall ever boast thy name, As next in place to Mantua, next in fame."

There is not space for more than a few of the many improvements and discoveries that were allied to the lectures, as shedding lustre on those years which are stigmatized by modern schoolists as "dark." Our modern languages with their varied excellencies, arose amid the reputed chaos and ignorance of middle ages. First came Italian, soft, sweet and beautiful from the storms of political turmoil and the thunder of war, like Cytherean Venus from the foam of the storm-tossed Ocean; next the graceful and delicate French; then the stiff, stern and dignified Spanish; lastly German and English, manly and strong like the people who own them, compensating by their extreme richness for a certain absence of perfect polish, with which time may yet endow them. The light of modern poetry shone throughout the dark ages. Originating with the troubadours in the 12th century, it could boast a Dante in the 13th, whilst in the 14th arose Petrarch, whom the Romans crowned with laurel, possibly in order to show, (how could it be otherwise in the dark ages!) that they loved darkness rather than light. Our own Chaucer followed in the wake of Petrarch. Papirus, on which the great ascendancy of the Papal power and the influence of Italian genius on the literature and the fine arts of all countries made Italy essentially the center of light—the sovereign of thought—the capital of civilization.

WONDERFUL PROGRESS IN ITALY.—Hear Mr. Hallam: "It may be said, with some truth, that Italy supplied the fire from which other nations in this first, as afterwards in the second era of the revival of letters lighted their own candles. Lanfranc, Anselm, Peter Lombard, the founder of systematic theology, in the 12th century; Imerius, the restorer of jurisprudence; Gratian, the author of the first compilation of Canon Law. The school of Salerno that guided medical art in all countries, the first treatise of Algebra, the first great work that makes an epoch in anatomy, were as truly and exclusively the boast of Italy, as the restoration of Greek literature and of classical taste in the fifteenth century."

Wanting. It was applied by Guttenberg, or Faust, in 1436. Elegant penmanship was more general in the middle ages than in our day; and our boasted time has not yet supplied that gold and silver ink which enabled the penmen of the earlier time to produce their magnificently illuminated manuscripts. The school of Salerno that guided medical art in all countries, the first treatise of Algebra, the first great work that makes an epoch in anatomy, were as truly and exclusively the boast of Italy, as the restoration of Greek literature and of classical taste in the fifteenth century."

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BUSINESS ITEMS

The Rev. Mr. Atkinson, of Ailsa Craig, still suffers in his injured knee, the effects of a fall of six months' standing, but he replies to all enquiries about the old Irish Lady's Salve, for the certain cure of all open or running sores, no matter how old or by what name called. BRAGG'S stock of boots and shoes for spring and summer wear has arrived. The quality of the goods surpasses anything of the kind ever imported into London before, while the prices are as low as any other houses in the country. J. TURNER, dealer in fruit, fish and game of all kinds in season, Dundas street, near Strong's Hotel. Goods delivered promptly at the lowest rates. Those having a horse and desirous of a good business should notice the U. S. Mop Winger Company's advertisement in another column.

NEW BOOT AND SHOE STORE IN ST. THOMAS.—Pocock Bros. have opened out a new boot and shoe store in St. Thomas. They intend to carry as large a stock as any store in Ontario. This will enable us to get what they want, as every known style and variety will be kept on hand in large quantities, a new feature for St. Thomas. Prices will be very low to suit the present competition. Give them a call. A MONTGOMERY, importer and wholesale dealer in foreign and domestic fruits, smoked fish, game, oysters, etc., City Hall buildings, Richmond Street, London, Ont. If you have a cold, get a bottle of Harkness' Bronchial Syrup. If you want pure drugs, chemicals, perfumery, eye stuffs, patent medicines, and every thing kept in a first class drug store, go to Harkness, corner of Dundas and Wellington Streets. FITZPATRICK'S PREMIUM STAINED GLASS FOR CHURCHES.—Costs less than inferior works. Received Prizes at London, England, 1871, and Centennial Philadelphia, 1876. Sent everywhere. Address—Box 226, Stapleton, Richmond County, N. Y. SPECIAL NOTICE.—J. McKenzie has removed to A. J. Webster's old stand. This is the Sewing Machine repair part and attachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale. It will pay you to buy Boots and Shoes at Pocock Bros. They keep a full line of ladies' and gentlemen's fine goods. No trouble to show goods. Written orders promptly attended to.

ONE of the sights of the City of Hamilton is the factory in which the celebrated "Myrtle Navy" tobacco is made. Some people may suppose that putting up plugs of tobacco must be a very simple matter, but a walk among the ponderous and complicated machinery of this establishment would speedily undeceive them. Here, hourly when these flaming presses, iron frames, all of enormous strength, besides a steam engine and many other pieces of machinery.

COMMERCIAL. London Markets. LONDON, Ont., June 23, 1880. Wheat, Winter, \$1.00 to 1.85 Spring " " 1.50 to 1.70 Barley, 1.00 to 1.10 Oats, 1.00 to 1.10 Peas, 1.00 to 1.10 Beans, 1.00 to 1.10 Rye, 1.00 to 1.10 Corn, 1.00 to 1.10 Clover, 1.00 to 1.10 Hay, 1.00 to 1.10 Flour, 1.50 to 2.00 Fall Wheat Flour, 3.00 to 3.25 Mixed Flour, 3.00 to 3.25 Buckwheat Flour, 2.25 to 2.50 Graham Flour, 3.00 to 3.25 Cracked Wheat, 1.50 to 2.00 Cornmeal, 1.00 to 1.25 Bran, per ton, 14.00 to 18.00 Oatmeal, per cwt., 2.50 to 3.00 Lard, per lb., 6.00 to 6.12 Eggs, per doz., 40 to 45 Butter, per cwt., 10 to 13 Canned, per cwt., 10 to 15 Cheese, Dairy, per lb., 11 to 15 Mutton, per lb., 6.00 to 6.08 Lamb, per lb., 6.00 to 6.12 Beef, per lb., 6.00 to 6.12 Pork, per lb., 6.00 to 6.12 Geese, each, 1.00 to 1.25 Turkeys, each, 1.00 to 1.25 Chicken, per lb., 1.00 to 1.25 Onions, per bush, 2.00 to 2.00 Straw, per load, 2.50 to 3.00 Live Hogs, per cwt., 3.75 to 4.00 Dressed Hogs, 3.50 to 4.00 Chickens, per pair, 0.50 to 0.75 Corn, per bush, 0.25 to 0.22 Turnips, per bush, 0.25 to 0.22 Carrots, per bush, 0.15 to 0.20 Apples, per bush, 0.50 to 0.55 Potatoes, bag, 0.50 to 0.65 Coal, all sorts, 1.00 to 1.10 Cordwood, No. 1 dry, per cord, 3.50 to 4.00 Tallow, rendered, 0.50 to 0.60 Wool, 1.00 to 2.00

London Stock Market. Reported by John Wright, Stock Broker, 16, Richmond St., London, June 7. Buyers. Sellers. Huron & Erie, 127 126 Ontario, 127 126 Dominion, 125 125 Agricultural, 125 125 Canadian, 111 115 Royal Bank, 105 105 English Loan Co., 100 101 London, 100 100 Royal Standard, 100 102 Financial, 105 106

TRUTHS. HOPBITTERS, (A Medicine, not a Drink). CONTAINS Hops, Buchu, Mandrake, Bandelion, And the Purest and Best Medical Qualities. All diseases of the Stomach, Bowels, Blood, Liver, Kidneys, and Urinary Organs, Nervousness, Sleeplessness and especially Female Complaints and Drunkenness. \$1,000 IN GOLD Will be paid for a case they will not cure or help, or for anything impure or inferior. Ask your druggist for Hop Bitters and try them before you sleep. Take no other. THE HOP COUGH CURE AND PAIN RELIEVER. THE CHEAPEST, SUREST AND BEST. FOR SALE BY ALL DRUGGISTS. P. C. BARNARD, Public Accountant, Mercantile Agent in Matters of Insolvency and Arbitration. Having acted for several years in the above capacity in the late "Gore Bank," Mr. Barnard has resumed the above branch of his profession in connection with his other business. REFERENCES:—Jos. Hamilton, Esq., late Mgr. B. U. Canada. John McNeil, Esq., Clerk of the Crown. Chas. Hutchings, Esq., Crown Attorney. W. Glass, Esq., Sheriff, County Middlesex. D. C. McDonald, Esq., Mgr. I. M. Ins. Co. Patronage respectfully solicited. (1879) —Edge Rock, Richmond St. —83.3m

WHAT GOOD IS THE NEW YORK CATHOLIC AGENCY?

This question you can have answered to your entire satisfaction by sending your orders to it for anything you wish to purchase in New York. It will prove good if you make use of its many advantages in acting as your Agent for the purchasing of any goods or attending to any business matters requiring careful supervision and save you the time and expense of coming here in person to do the same. Whatever is advertised in any American publication you can get at same rates as charged by the advertisers, by addressing THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY, 37 BARCLAY STREET, NEW YORK.

DRY GOODS. HOW TO KEEP COOL DURING THE WARM WEATHER! Ladies by procuring Light Summer Dress Materials in either Lawns, Muslins or Grenadines, Lace Mitts, Fans, Fine Cotton Hose, &c. Gentlemen, by procuring cool Summer Underclothing, Fine Linen Shirts, and Collars, &c. All can be had at very low prices and latest styles at J. J. GIBBONS, CRYSTAL HALL BUILDING, DUNDAS STREET.

COST PRICE SALES! CHEAP GOODS THE YEAR ROUND

CALLING THE ATTENTION OF THE Purchasing Public to the above somewhat unusual heading, our idea is to protect people generally from being misled by such advertisements calculated to influence at least the unthinking. The people of London and surrounding country are no doubt aware, or should be, that THE DOPE OF SELLING OUT, REMOVING AND GOING OUT BY STEAM, in order to get patronage under the guise of selling cheap, is a VERY OLD ONE, and also a reprehensible practice, particularly when these FLAMING MANIFESTOS are not carried out; and when those who are PERPETRATING SUCH PRACTICES should be on their guard, from down such practices, and stamp them out by buying their goods from houses WHO SELL CHEAP ALL THE TIME, in a straightforward, business-like way. Every intelligent buyer knows well that to carry on business honestly a living profit must be made, and the very idea of selling goods below cost, at an actual loss, bears on the face of it at least TOO MUCH GENEROSITY TO BE REAL. We have no hesitation in saying—and our sales so far this season prove the truth of the assertion—that WE ARE NOT BEING UNDERSOLD IN THE CITY. Our goods are Fresh, Seasonable and UNFORMALLY CHEAP all through. Customers are served at the counters of our large and attractive Store which extends from street to street.

NEW CHINESE POTTERY DIRECT FROM CHINA. The first ever offered in London. FULL STOCK OF BRONZE LAMPS! PLATEDWARE Dinner, Tea and Toilet Sets, Very Low, at REID'S CRYSTAL HALL, DUNDAS STREET. CARRIAGES. LONDON CARRIAGE FACTORY J. CAMPBELL, PROP. All kinds of Coaches, Carriages, Buggies, Sleighs and Cutters manufactured, wholesale and retail. ALL WORK WARRANTED. CARRIAGES SHIPPED TO ALL PARTS OF THE WORLD. Has been in business over 25 years, and has been awarded by the Provincial and Local Fairs its FIRST PRIZES, besides Second, Third and Fourth, and has also received the Award Medal and Diploma at the International Exhibition in Sydney, New South Wales, Australia. FACTORY: KING ST., W. of Market.

CARRIAGES W. J. THOMPSON, King Street, Opposite Revere House, Has now on sale one of the most magnificent stocks of CARRIAGES AND BUGGIES IN THE DOMINION. Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else. W. J. THOMPSON. 50-51m GAS FITTINGS. JAMES W. LOTHIAN, (Late of the firm of McLennan, Lothian & Fryer), PRACTICAL PLUMBER, GAS AND STEAM FITTER, Bellhanger & Sheet Metal Worker, 381 RICHMOND STREET, LONDON, ONT. Hot Water Heating, and Holy System Steam Heating, specialties. Country houses fitted with latest improvements in Plumbing and Heating. All work will be personally attended to, and done promptly. Estimates, etc., furnished. 774f L. G. JOLLIFFE, (Successor to Stevens, Turner & Brown), PLUMBER, STEAM & GAS FITTER, BELL HANGER, ETC. Dealer in Hand and Steam Pumps, Iron and Lead Pipe, Brass and Iron Fittings, etc. Special attention given to fitting up houses and Public buildings outside of the city, with plumbing, Gas fitting, &c. Also heating same with steam or hot water. 376 Richmond St., London, Ont. 42 1y

CANADIAN PACIFIC RAILWAY. Tenders for Rolling Stock. TENDERS are invited for furnishing the Rolling Stock required to be delivered to the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following, viz:— 20 Locomotive Engines. 10 First-class cars (a proportion being sleepers). 20 Second-class cars, do. 3 Express and baggage cars. 3 Postal and smoking cars. 40 Box freight cars. 100 Flat cars. 2 Wing Ploughs. 2 Snow Ploughs. 2 Grubbers. 40 Hand cars. The contracts to be manufactured in the Dominion of Canada and delivered on the Canadian Pacific Railway, at Fort William, or in the Province of Manitoba. Drawings, specifications and other information may be had on application at the office of the Engineers-in-Chief at Ottawa, on and after the 15th day of March next. Tenders will be received by the undersigned up to noon on Thursday, the 1st day of July next.

BEST IN USE! THE COOK'S FRIEND BAKING POWDER Is the most popular Baking Powder in the Dominion, because it is always of uniform quality, is just the right strength, is not injured by keeping, it contains no deleterious ingredients, it is economical, and may always be relied on to do what it claims to do. The constantly increasing demand for the COOK'S FRIEND during the season of year's has become so great that the manufacturer has decided to increase the quantity in which it is held by consumers. Manufactured only by J. B. McLAUREN, 35 College Street, Montreal. Retailer everywhere. 75 1y

P. C. BARNARD, Public Accountant, Mercantile Agent in Matters of Insolvency and Arbitration. Having acted for several years in the above capacity in the late "Gore Bank," Mr. Barnard has resumed the above branch of his profession in connection with his other business. REFERENCES:—Jos. Hamilton, Esq., late Mgr. B. U. Canada. John McNeil, Esq., Clerk of the Crown. Chas. Hutchings, Esq., Crown Attorney. W. Glass, Esq., Sheriff, County Middlesex. D. C. McDonald, Esq., Mgr. I. M. Ins. Co. Patronage respectfully solicited. (1879) —Edge Rock, Richmond St. —83.3m

VOL. GE. See our TWEED. nicest p. able tex. Our C. unequal N. W. ECCLE. A TE. Ireland, is raging also app. May, o. Swinfors. At th. General ballot, s. candida. dent of English, the cand. The A. reveren of Toronto's immed. changes admini. The w. with re. over the it with the posi. I was in to excl. believe. exclude. lives n. THE a very strate the bes. This, it. sary pie. Times, the Iri. there i. But he. pitched. it is an. lation i. present vince. but la. alien li. only c. A c. the ge. allow t. tinge t. might. sense. spires. the di. reports. or par. always. effect a. batch. the pul. Press. events. em. ce. feeling. THE mitted. more. afford. eight. be fac. should. count. owing. press. The g. heartl. is aliv. No as. be loo. says I. peare.