

"Lori."

BY C. B. LAHATTE.
Within the garden of my heart.
A tender flower grows...

A WOMAN OF CULTURE.

CHAPTER XXVIII.
A MEMORABLE NIGHT—ITS SECOND PART.

Familiarity with crime and danger had developed Nano McDonnell into a charmingly cool-headed lady with a fine talent for intrigue and a great head for calculation. She had just now of some qualities of the kind. Mrs. Strachan, with a gusto equalled only by the wonderful selfishness which she ascribed to herself, had made Nano acquainted with the slanders concerning the Fullertons on that day which saw administered on Killany's person the deserved punishment of his laziness. Nano had heard it with indignation and shame. She recalled the night of the reception and Olivia's whispered anguish. The blow had been struck within the shelter of her walls, and the report had spread through the whole circle of fashionable society while she was in ignorance of its existence. Had Killany been so unfortunate as to have made his appearance at that moment a stormy and unedifying scene might have taken place. The haughty and aggrieved lady was in the mood of acting upon impulse—an impudence of which she was rarely guilty. Killany, however, being engaged in nursing his delicate and broken skin, did not show himself in public for some days. In the meantime Miss McDonnell had time to consider the situation and to reach wise conclusions. To a certain extent she was in Killany's power—not absolutely, not entirely helpless, for her own feateness had a counterbalancing effect. She had treated him so far only with condescension, and refused to marry him. It would not do to drive him into desperation. The reward upon which he had counted so hopefully had been denied to him, and to deprive him now of his office of trustee, as in her first anger she had contemplated, would be folly. He could do her serious harm if he were so minded. She determined, therefore, to forbid him her house, and to have only such personal communication with him as was indispensable. This would be severe enough. While awaiting his appearance her mind was filled with gloomy presentiments of evil. Disorders of liver, the assigned medical cause, and if correct, she was far gone in disorders. The air seemed heavy about her. Her daily amusements and work had lost their coloring, did not give her the pleasure she expected, and were at times insipid and tiresome. She was filled with the idea of fast approaching dangers. Ordinarily she expected them and awaited their coming cheerfully. She was prepared. It would be hard to move her from her position, and the consciousness of its strength had made her confident. The dangers seemed nearer, more portentous, more vague at this moment. She would not permit herself to dwell upon her gloomy thoughts. She could not endure sadness. Having at a high price purchased perpetual and unending enjoyment, she felt that she ought to get the full worth of a bargain in which sadness was certainly not included. The feeling of deeper melancholy had been fastening upon her since that day when she had paid her first visit to Olivia. The distress of mind which the presence of that little lady then occasioned her made her unendurable of seeing her too often, and the chilliness of the visit was sufficient of itself to daunt her in the attempt. Nano reasoned with herself, of course, on the absurdity of her feelings, but found that logic cannot minister to a mind diseased or plucked from the heart a rooted sorrow. In despair and indifference she waited for her presentiments to develop themselves into substantial facts. In thinking, as she often did, on the incidents of the past few weeks and their probable or possible consequence, she was surprised yet not grieved to find that a new phase of feeling had appeared in her character. A feeling of hardness and bitterness and cynicism against her destiny and the persons concerned in it most was slowly encasing her nature as in a network of steel. A strong sense of rebellion, akin to the sense of injustice, was roused when she thought of revealing her crime to the world or of losing her estate, and not the commonest justice to herself and to others. The peculiarity of the feeling was that it seemed to clothe her heart and her mind to every appeal of affection, interest, and reason, and in such a state she felt herself quite ready to kick against the good pettishly and stubbornly, though it should be to her own sure and terrible destruction. This did not alarm her. She did not see then to what lengths it was able to lead her. It only pleased her that the natural softness of her disposition was gradually yielding to something more stern, and useful in present circumstances. Killany's first visit was on the evening of McDonnell's escape from the asylum. His first out-of-door appearance was made fittingly on this stormy night of riot and miracle. He was compelled to disguise himself partially and to make his way by the unfrequented streets; for the region of disorder lay thickly in his path. She had received him as she had late been accustomed to receive him, and in order to make his discomfort more telling. His recent misadventure had reached her ears, and she rejoiced that to it she could add another severe punishment—he had become so utterly contemptible in her eyes. His villainous nature she could have forgiven him, in so much as it was like her own—but the slasher, the assassin, was too detestable a thing for association with, and was to be got rid of at any hazard. It touched her to see that the man had really suffered from the bitter humiliation of his horsewhipping. His smile was a long time in getting itself together

on his smooth face, and its first glimmering was sickly. The recollection of his shame looked out from every new face, and brought a dark, hateful shadow over his countenance. She respected him a trifle more, perhaps, for that display of human sensitiveness, but it did not alter her intentions in his regard. "For once, I believe," he said in taking his seat, "I come without a business of any kind. The other trustees have managed affairs in my absence, and I do not exactly know our position. It is fortunate, is it not? It will be more pleasant for us when my office has lapsed, and we may take up old relations, talk philosophy and poetry, and renew the circle which has suffered so severely this winter." "I believe it does not matter much," letting her eyes rest on his meaningly. The picture which you have drawn will never be put on canvas. I have decided that our meetings hereafter be strictly confined to business matters, and I must request now that your visits in future be made on that condition, and never without a previous warning. "You surprise me," he answered, confused at her cool, matter-of-fact ways. "Are you quite certain of the extent of ground your request covers?" "Quite certain. I have thought upon it for four days. In fact since your late difficulty—" "I beg of you not to mention that, Nano. It is too painful." He spoke low and passionately, and his face, paling, showed for an instant the traces of the whip on his cheek and forehead. "Not so painful, not so disgraceful, as the act by which you deserved it so richly. You struck at a woman through a slander." "Slander!" he angrily interrupted. "How do you know that it was a slander?" "Because of the man who conceived and published it, and the manner he adopted. You were certain of it, you would not be content with a secret stab at your victim. It pleased you to choose for your scene of operations this house, and so have you dishonored it that after this night it must not know you again, unless under pressing necessity." "You are not in earnest," he said, quite subdued, "or perhaps I do not understand." "My meaning is clear enough, unless your late illness has affected your mind." "As illness affected another's," he said maliciously. "Having dishonored this house, it is closed against you. You will continue, I suppose, in your trusteeship. I shall not attempt to disturb you, but the offerer you do your business by deputy the more agreeable will it be to me." "It is quite plain," he said slowly—"yes, quite plain. You dare not take from me that position. But you inflict upon me every wrong consistent with your own safety. Can you guess why I trumped up that charge against the Fullertons?" "Virtue and innocence is your natural prey, perhaps?" "As age, and helplessness, and other people's gold is yours," he answered savagely, stung into passion by her scorn. She laughed, partly in derision, partly from joy at finding the feeling of reckless indifference and ostentatious stealing over her. "I did it," he went on, "for your sake and because I loved you. If you had been swayed by the Fullertons you would not stand as you stand to-day. You would be decidedly virtuous and decidedly poor. The house which you live in might not have been yours to close against me. I wished to chastise their insolence on one blow and I have not failed. No," he added, smiling, "I have not failed, but my work is not yet complete." "I am curious to know what lower depths you can reach?" "These, I loved you, as I said, and I feared a rival. That rival was, and is, Dr. Fullerton. Perhaps you do not know that the man, poor and nameless though he be, presumes to love you." "His presumption," said she, "is not more startling, and is far more acceptable, than yours." "Well, you see I was right in fearing him. I had reason. You might have put him out of the way with cunning poisons, but with such things I never meddle. I let him live and destroyed his good name. Unfortunately, I destroyed myself, too." "For him I have sympathy; for you, congratulation." "Thank you. You will not congratulate always. I shall not tell you how I have been treated, but I shall not tell you how I am going to retaliate. I shall not do so now. Indeed I shall not. But I ask you not to execute your purpose of turning me from your doors. My stay in the city is to be short and will be retired. Until I go I ask that you receive me here on the old footing." "You ask an impossibility." "Yet I did them wrong for your sake. Is that not exact?" "It is rather an aggravating circumstance, and you caused terrible sufferings to my best friends." "They are your friends no longer. You are drifting apart and will soon be strangers." "To you I owe this in part. I am not angry or overwhelmed. The loss of friends can be easily supplied." "But not the loss of their good opinion. In this case it is sure to follow." "I begin to see your drift," she answered in tones of scorn. You will betray me to them. You justify every moment my opinion of your meanness. Even that misfortune cannot move me." He was silent from despair. Nothing that he could say seemed able to shake her resolution, and his desperation was rapidly depriving him of his self-command. He fixed his eyes on the floor in thought. The chance to turn to the window. The shutters had been let open, and one of the curtains had been pushed aside. In the dark space between, its outlines sharply and awfully traced on the outer darkness, was her father's face. His beard was gone, and his white hair. But she recognized the countenance on the instant. Its dark eyes were fixed on her pityingly, and a smile rested on his fixed face. She could not speak or move with horror, and a moment later to Killany's astonishment, had fallen unconscious to the floor. He rushed to her side, after one swift glance around the room to find some cause for the phenomenon; but McDonnell's face had vanished when his sharp eyes fell on the windows,

and the sound of his retreating footsteps was drowned in the tramp of a horse's hoofs on the avenue. It did not take many moments to restore the lady to her senses, and it was scarcely done when Quip came dashing into the room amid a shower of protestations from the servants who attended the door. Killany motioned for silence. "Whatever information you have, keep it until I come to you," he whispered, and Quip at once withdrew. Nano sat up of her own accord, and was herself immediately. She did not volunteer any explanations, and the doctor did not ask for them. He felt sure that Quip would be able to throw some light upon the matter, and after a few inquiries and directions started to leave the room, when she said curtly: "Do you believe in apparitions, doctor?" "No," he said. "Why do you ask?" "I saw one a few moments ago, and you have seen the effect it had on my nerves. I am sure that the person I saw is dead. Good-night. You will remember my injunction." She went off to her own rooms, assisted by her maid, very pale, but very composed. He sought Quip in the hall and heard of the escape of McDonnell. "I have been here in my study, and have passed you on the avenue. Take your horse and go direct to the priest's house. If McDonnell intends to remain in the city that will be his refuge. When you have discovered his whereabouts come to me. If he escapes death to-night," he thought, "it will be a miracle. Well, my course is run at last, and I bid you adieu. I believe your downward course has begun, and it began with this—that—" He put his hands to his face in a passion, and the tears sprang into his eyes. The blows of the whip had penetrated to his soul. The scars were there forever, and the recollection was horrible.

ST. ANNE DE BEAUPRE, QUEBEC.

But there steamed come, and soon two thousand pilgrims land on the wharf. A brass band leads the way, and the people file up in long processions, dusty but devoted, many, no doubt, with mingled hopes and fears. Over forty cripples limp along on crutches, or supported by friends, and a pitiable sight it is. The procession enters the nave church, where at the high altar, and at the side, a number of priests preside. As you enter you see a large money-box, of ancient date and curious construction, fastened to a pillar by iron stanchions. The quaint padlock is opened by an old fashioned key. Over the side doors are rude eto paintings, representing wonderful rescues from peril by water through intercession to Ste. Anne. Over the altar is a picture of the saint by LeBrun, the eminent French artist, and the side altars contain paintings by the Franciscan monk Lefrancque, who died in 1655. Hing up on a decorated pedestal is a handsome oval frame or reliquary like a large locket, surrounded with garnets, and besides its centre a rich cross of pearls. Having this you see the collection of bones said to be the remains of the saint, consisting of one finger-bone, obtained in 1663, by Bishop Lavall, from the chapter of Carcassonne, and which was first exposed to view on the 12th of March, 1660. In another case there is a piece of bone of the saint, obtained in 1877, but the Benedictine artist, who says the bones are the bones of the saint, does not know to what part of the body it belongs. The Church also claims to own a piece of the true cross upon which our Saviour died, and a piece of stone from the foundation of the house in which Ste. Anne lived, brought from France in 1879. Also a small silver crucifix, the gift of Anne of Austria, mother of Louis XIV., and some silver crucifixes. Nothing however, will excite more curiosity than the great pyramid of crutches and aids to the sick and the cripple, twenty-two feet high, divided into six tiers, and crowned by a very tall gilt steeple. The crutches are of every variety and principally home-made, comprising plain waxen-sticks, odd-knobbed fancies of seagull-guns, queer handles, and padded arm and shoulder rests, made of pine, oak, birch, hickory, rock-elm—of all common and many novel designs. A half-leg support testifies to a recent removal of anchylosis of the knee, and by intercession to the saint. Among the long list of reputed miracles, the following from a manual of devotion will be sufficiently suggestive: "In the year 1674, a woman broke her leg. As the bone was fractured in four places, it was impossible to set it. For eight months she was unable to walk. The doctors gave up all hope of a cure. She made a novena in honor of the saint, and vowed that if she was cured she would visit the shrine every year. She was carried to the church, and during the communion she put aside her crutches and was cured at once. Sworn testimony is given as to the instant recovery in diseases ordinary means, and among the particular favors accorded to the parish, the temporal as well as spiritual is not forgotten. The bishop of Montreal says that it is St. Anne who obtains for it 'rain in time of drought.'"—W. G. Beers in the Century.

POLYGAMY IN NEW ENGLAND.
Contrasted with Polygamy in Utah—Abandonment of the Christian Rule for Marriage.

We have on sundry occasions spoken about the metamorphoses that New England society is undergoing in consequence of its abandonment of the Christian rule for marriage. From time to time we have given figures showing the enormous increase of divorcees in all the New England States. We have pointed out some of the evils and embarrassments growing out of this state of things. Knowing that history shows ideas and practices concerning the marital relation were ever followed by corruption and vice in every other relation of life and that the upshot of all was the destruction of the people, it was difficult to understand how so enlightened a people could fall into the ways that had led others before them to ruin and death, and we were anxious to do something towards keeping them back from the often travelled road. But it seems that we were mistaken in supposing that the road was the old one over which the Roman Empire went to wreck. Dr. Leonard Bacon, in the July number of the Princeton Review, shows that it is a new path of the New Englanders own devising, and that it has special claims to our studious attention. To be sure, as Dr. Bacon says, polygamy in New England is very similar in some respects to polygamy in Utah. Like Mormonism, it exists in spite of the direct interdiction of the sacred books that are held in reverence among the people: in both it is defended on the ground of later and fuller light on the subject, and in both it is blessed by ministers claiming to possess divine authority. On the other hand there are many striking dissimilarities between the two. Mormonism is unlawful, and as Dr. Bacon remarks, it is scarcely just to speak of it as an institution of Utah Territory, when it is only a prevailing social usage, sustained by some religious sects. In the New England States, on the other hand, the thing under consideration is distinctly instituted by act of the Legislature; and the new unions which are formed between men and women already married to other women and men, instead of being "sealed" in some private sacristy of a religious sect, are authorized by the highest judicial officers of the State under the seal of its Superior Court, a dignity which is not bestowed by these commonwealths on ordinary Christian wedlock." Dr. Bacon calls the two by the same name. He terms them concubinage, and declares that although the Utah style of union is usually denounced from the pulpits of New England Christianity, the New England variety is "usually blessed in the name of the Lord Jesus Christ, and declared to be a Christian marriage by a minister of the Christian religion." He also informs those unacquainted with New England customs that "this singular rite is frequently made the occasion of a good deal of social festivity and merry-making," and that "the perfect solemnity of visage with which the participants through their part of declaring that in the name of the Lord, to be Christian marriage, which the Lord himself declares to be adultery, tends to impart to the affair a buffo aspect that may naturally minister to the hilarity of the guests and spectators." One point of difference between what Dr. Bacon calls the Puritan and the Mormon polygamies is that which has had, perhaps, most to do with preventing people confounding the two. This point is that the Puritan polygamy is consecutive, while the Mormon polygamy is simultaneous. This leads Dr. Bacon to say that "a superficial observer, the latter may have the advantage in point of humanity over the Puritan institution, which requires ordinarily, under severe penalties, that the first wife, with or without her children, and with or without provision for her support, as the case may be, shall be put out into the street before the new wife is received. This to Dr. Bacon, as to others "seems a harsh requirement, partaking of the austerity of the Puritan traditions, or perhaps dictated by the narrow views of domestic economy which are sometimes imputed to the New England character." Being a Puritan himself, Dr. Bacon can make a more charitable view of the matter. It is among the gravest accusations against the polygamy of Utah," he says, "that it results in incessant and protracted jealousies, heart-burnings and domestic discords." The founders of New England polygamy animated by a "stern but not unkindly wisdom," provided against such "direful possibilities" by carefully insuring that they shall be concentrated into one single pang and over with it." Kind and considerate Puritans! Another point wherein the New England institution differs from the Mormon and the old time harem systems, is in its impartiality. This awakens Dr. Bacon's admiration. "The ancient patriarchal system, as well as that of Utah and that in vogue in the East, is a one-sided affair in so far as the distribution of privileges is concerned. The man alone was and is permitted to indulge in the luxury of more than one mate during that mate's lifetime. The Puritan system extends the privilege to the woman also. To be sure, this form of the institution has been practiced among savage tribes, or the practice of female infanticide as a protection against such raids, had reduced the number of women so low that there was not enough to go around, but in other stages of society polygamy has been known to be a concession to the woman's rights women, and is the most striking and most just feature of the Puritan licence to commit bigamy. It is questionable whether this feature is an unqualified good; in fact, he who has met some New England women who wear a plain gold ring on their fingers with as much pride as an Indian brave wears his enemy's scalps, and who has come across young boys and maidens who have had a succession of a half-dozen fathers and mothers, all still living, and who will have to turn over their memoranda books to tell who their real parents are, has no doubt at all that this latest and most impartial of arrangements pertaining to the low propensities of mankind is quite the worst.—Catholic Columbian.

SECRET OF A DEATH-BED CONFESSION.
AN ILLUSTRATION SHOWING WHY GOD SOME TIMES PERMITS A REPENTANCE AT THE LAST MOMENT—HOW AN ACT OF CHARITY WAS PROBABLY REWARDED.

(From the Indo-European Correspondence.) We have often heard of and witnessed conversions which impressed us deeply with the conviction of God's boundless mercy. The conversion of M. Litre from infidelity is perhaps one of the most remarkable which has occurred since that of La Harpe. The following one of which we give an account from the Hongkong Catholic Register, deserves a place amongst the foremost of this century. Emile de Girardin, one of the writers who contributed most extensively towards spreading a revolutionary spirit among the French, was vouchsafed the wonderful grace of a death-bed repentance. He made his confession in the most edifying manner to l'Abbe Sabatier, a Paris priest. Oscar de Poli now relates an incident in the life of M. de Girardin, which probably obtained for him such great mercy at the last hour. Several years ago an Italian refugee and correspondent for some Italian newspapers was hiding in Paris. All his life he had been struggling for the unification of Italy against the Pope; yet, notwithstanding his errors, he was mercifully granted the grace of receiving all the consolations of religion before death. With faithful respect for the last wish of her husband, the widow was most anxious to give him suitable religious obsequies, but his long sickness had exhausted their modest resources, and she had not enough to bury him. In her dire distress she went to one of his companions who had rapidly accumulated a very large fortune, and told her trouble with the greatest confidence, for he had been her husband's companion-in-arms and had proved himself a friend to the last hour. But the millionaire belonged to an intolerant Masonic lodge. At first he kindly received the unhappy widow's request, and turned towards his secretary, purposing to relieve her need, when a thought struck him, and he brusquely asked: "Are you going to take him to the church?" "Certainly," answered the weeping widow. "Madam, either no church or no money," said the insolent man, in a rough voice. "What!" exclaimed the poor woman, "you the friend of thirty years—you so rich—you would easily—" "Take your choice," he interrupted. "Is this your final answer?" she asked. He answered only by an affirmative nod. The sorrowful widow's heart was cruelly hurt, but she quietly said, as she left the room: "He whom you call your friend will have the funeral of the poor, but the funeral will go to the church." The same day Emile de Girardin learned through a third party the particulars of this awful distress, and the shameful behavior of the wealthy Italian. "It is abominable," he cried "it makes humanity blush for shame! There should be an ignominious pillory for such actions." Right away he sent the poor woman fifty Louis-d'Or anonymously, and thanks to his liberal generosity, she had the sad satisfaction of giving the remains of her lamented husband suitable burial. A long time afterwards she succeeded in ascertaining the name of her direct benefactor. We may easily believe she offered many a fervent prayer for his conversion, and her prayers were heard in heaven. In the crowd which followed the body of Mr. de Girardin to its last resting-place was noticed this white-haired woman, weeping bitterly and praying earnestly for the repose of his soul.

A RELIC OF O'CONNELL.

Derryman rejoices in many memorals of the Liberator, but the relic of "Old Dan" that all visitors, and especially Irishmen, are most anxious to see, is in the oblong mahogany box lying on the tall desk at which he was wont to stand and write. It is that article of furniture without which no Irish gentleman's equipment was more complete than his house without an avenue. "My pistols with which I shot Captain Marker," as poor Rawdon Crawley put it. There reposes peacefully enough now by the side of the companion, the weapon with which the Liberator shot Mr. D'Estere. It is a flint-lock pistol of very large size and with a stock reaching to the muzzle. One peculiarity about this pistol is worthy of note. Beneath the trigger-guard a piece of steel extends, curving downwards and outwards towards the muzzle, a convenient device for steadying it by the aid of the second finger. On the stock is cut rudely a capital D, for D'Estere. There are no other marks, although the pistols have a pedigree and a story attached to them. One day an English officer, stationed in Ireland, found himself in the painful position of waiting for remittance. Knowing nobody likely to be useful to him, he applied to the most noteworthy Irishman of his day, and stating his pressing need, asked him to lend him £50 until his funds came to hand. Daniel O'Connell, who was a keen judge of character, lent him the money without hesitation, and was shortly repaid, with many expressions of gratitude. About a year afterwards the Englishman was ordered on a foreign station and, unwilling to leave Ireland without giving some tangible expression of his thankfulness to O'Connell, called upon him and presenting him with the dueling pistols in question, which were accepted as heartily as the money was lent. On taking his leave the Englishman said, "If you should ever have occasion to use these pistols you will find them very good ones; they have already killed ten men." The first and only time "Old Dan" used them he killed Mr. D'Estere, to whom family, it must be added, he afterwards did him he could atone for that injury.—B. H. Becker.

The Irish Priesthood.

"England was a Protestant power when she undertook the reconquest of Ireland. The Irish were required to accept both the rule and the faith of their conquerors. They were saddled with the political yoke and the religious yoke at the same time and by the same hand. The same blow which struck down the power of the native chiefs struck down the native Irish Church, and these companions in misfortune became fast friends for ever. In this way fidelity to the ancient faith became associated with revolt against English rule. The State selected its weapons accordingly, and it was held to be the only way to break the English might was to keep Ireland in its power was the uprooting of the ancient faith. This plan was tried till it failed, and had to be given up; but in the meantime the Irish priest had trimmed and kept alive the national lamp, had stood by the people in the darkest days of oppression, and solemized once and for all the sacred ties of religion and patriotism. Brighter days have dawned since then, but we have not effectually disarmed the hostility of the priesthood. The Irish priest is true to his traditions. He is persuaded that he hates his religion, that we would uproot it if we could, that much of our legislation as regards Ireland has had its origin in an unwavering aim, that our friendship is as dangerous as our hostility, and that our gifts are to be received with fear.—Manchester Examiner.

English Brutality.

Who is it requires Coercion Act? Week after week, in English papers, we read such atrocities as make the blood curdle. Here is a specimen afforded us by an old gamekeeper. It was the habit of little children to play in the yard of which this hater of his kindred was the keeper. The children became a nuisance. This gallant Englishman caught a bull-dog. Having caught one of those "little nuisances," he chained him to a cart and set the dog upon him. "Bite him, Jack," he hissed, and Jack accordingly went for that little boy with all his animal vigor. During the process of worrying, a little girl appeared upon the scene to render aid, and Jack's attention was transferred to her at the suggestion of his master. What would have been the result but for timely succor it would be hard to say; indeed, the worst results may yet follow. The little boy was unchained and brought to the hospital, and the human bull-dog, who was so little elevated above his brute companion, was brought to the police-station. The magistrate thought a fine of £5 a sufficient penalty. Had he been treated to the same punishment as he imposed upon the innocent child he would have richly deserved it.

Run no risks but cure your catarrh with Dr. Sage's Catarrh Remedy, before it leads to consumption. Sold by druggists.

Guard Your Thoughts.

Thoughts are words, words are deeds. Sin begins in the heart. If you keep your thoughts pure, your life will be blessed and blameless. The indulgence of sinful thoughts and desires, produces sinful actions. Never allow yourself to pause and consider the pleasures or profit you might derive from this or that sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parrying with the devil, and admiring the beautiful fruit, the earth might have yet been a paradise. The heart is first corrupted by wicked thoughts.

*Magnificent promises sometimes end in paltry performances." A magnificent exception to this is found in Kidney-Wort which invariably performs even more cures than it promises. Here is a single instance; "Mother has recovered," wrote an Illinois letter to her Eastern relatives, "She took bitters for a long time but without any good. So when she heard of the virtue of Kidney-Wort she got a box and it has completely cured her liver complaint."

AN AMUSING INCIDENT.

An amusing incident reaches us from the Catholic mission among the pagans in the Ahmednuggur districts. The families in those parts that have been gradually led from the darkness of idolatry into the light of Catholic faith have now their own priest and chapel close to each of their villages, and the work of Catholic life goes on amongst them, just as in our congregations on the islands of Salsette. The Rev. Marcellus de Souza, the parish priest of Kendal, is hard at work there now, quite after the same manner and with the same success as some months ago when he was at St. Joseph's, Omercurary. At the Sunday mass he has the children to sing simple motets and hymns, and again in the evening they sing the litany and pieces for benediction. When he himself is present the singing is all in good order and rightly selected. But when he is absent, as was the case two Sundays ago when he went to celebrate a mass at Wallan, about two miles off, all may be not quite according to rule. On the Sunday in question, the superior of the pagan mission at Ahmednuggur, Rev. Fr. C. Eberschweiler, said the parish mass at Kendal, and after the mass there was benediction. The children sang the Tantum ergo as usual; but after the benediction, instead of singing the "Daily, daily, sing to Mary," in Marathi, they thought they would have something new, and straight away began one of their recreation songs: "do re do do re mi—mi fa sol—sol cantando estou cansado," etc., but the latter part in Marathi with different words. The effect was supremely laughable, and a hasty flight out of the chapel was the only thing to be done by the good people on their knees.—Bombay Cath. Examiner.

A Great Enterprise.

The Hop Bitters Manufacturing Company is one of Rochester's greatest business enterprises. Their Hop Bitters have reached a sale beyond all precedent, having from their intrinsic value found their way into almost every household in the land.—Graphic.

A Wise Precaution.

During the Summer and Fall people are liable to sudden attacks of bowel complaint, and with no prompt remedy or medical aid at hand, life may be in danger. Those whose experience has been them wisdom, always keep Dr. Fowler's Extract of Wild Strawberry at hand for prompt relief, and a Physician is seldom required.

Make your old things look like new by using the Diamond Dyes, and you will be happy. Any of the fashionable colors for ten cents.

A Love that is Stronger.

BY JULIA G. GILBERT. They say that a lover is tender. And faithful and loving and kind— That a husband is always companioning. And seeing what faults he can find.

THE CATHOLIC SCOTCH SETTLEMENT OF PRINCE EDWARD ISLAND.

From the Catholic World. In the year 1770 travelling in the Highlands of Scotland was neither so fashionable nor so easy as it is to-day.

The Western Islands occasionally shipped to England shaggy little bits of canine perfection that were sold at high prices to the phlegmatic Brunswick belles of the English court.

From Oban, sailing through the Sound of Mull and rounding Arichuan Point, one sights the Island of Muck, a place where woman's rights were once pretty well enforced.

The southern part of South Uist had for its laird Alexander McDonnell better known in those days as Alister-mor Bhois-tal, or Big Sandy of Boisdale.

Our catarrh Kennedy, being sold by his father, was a man of some talents. He was a man of some talents. He was a man of some talents.

Glengarry has the stronger claim. Clan Ronald takes its name from "Randall, eighth chief of the race of Somerled, thane of Argyle, progenitor of the MacDonnells of Glengarry and of all the MacDonnells known as Glengarry, of Clan Rannell—that is, descendants of Ronald."

We have already spoken of Captain John MacDonnell of Glengarry, who came to the rescue of Boisdale's tenants. At the time of the fatal mistake that put the MacDonnells on the left wing of the Jacobite army, and so lost to Scotland the field of Culloden, this Captain John MacDonnell was but a child.

In February, 1772, Glengarry sailed to Greenock and chartered the ship Alexander; but it was not until May that the Alexander with two hundred and ten emigrants, sailed for St. John's.

Yielding, however, to the persuasions of Glengarry's brother, Lieutenant Donald MacDonnell, the skipper of the Alexander, against his will, pushed further up the Hillsborough to a point near the mouth of Tracadie Bay.

In 1773 Fer a Ghlinne sold his estate and set sail for America, coming to St. John Island by way of Philadelphia and Boston. In Boston he learned that a vessel which the previous year he had despatched from Scotland with a cargo of provisions for the emigrants had never reached her destination.

It was in the year 1820 that the Prince Edward Island legislature passed the act for "the relief of his majesty's Roman Catholic subjects," by which their civil and political disabilities were repealed.

in the British army." Lieutenant Roderick MacDonnell, when in London in 1855, having been requested by the Highland Society of Prince Edward Island to select and purchase a tartan for the Highlanders of that colony.

The Rev. James MacDonnell came out in the emigration of 1774, and exercised his ministry among his countrymen and the Acadians of the colony, and also along the shores of the neighboring provinces.

The second bishop of Prince Edward Island, the Right Rev. Bernard MacDonnell, was of the house of Albery, another branch of Glengarry.

The old people were good, frugal, and industrious; they cleared the land, built houses and barns, and when they died generally left a good farm free from debt and a good stock of cattle to sons were not long content to live as their self-defending parents had done.

One cannot drive through the rural districts of Prince Edward Island without seeing that, in spite of the propensity of sons to a sea-going life, there are no more flourishing farms to be seen than those of the western Highlanders.

Our letter dated May 17th came to hand in due time, and I hasten to send you the information you desire to have. I am well able to do so, for I was Father Bluetner's Superior during the two years which preceded his death.

quired number was made up by the addition of some from Uist and from the mainland. They sailed from Tobernory and arrived at Charlottetown Harbor.

Among all the Highland emigrations to Canada none have furnished so many men successful in professional and mercantile life as the MacDonnells of Georgetown, at the east end of Prince Edward Island.

The large and fertile province in Prince County known as Beledue was originally the property of MacDonnell of Rhetland, a branch of the house of Morar following the example of his kinsman Glengarry.

The second bishop of Prince Edward Island, the Right Rev. Bernard MacDonnell, was of the house of Albery, another branch of Glengarry.

The present bishop of Charlottetown, the Right Rev. Dr. McIntyre, is descended from one of the Inverness-shire families who came out in the Queen of Greenock.

A Highland gentleman of Prince Edward Island, writing of his countrymen, says: "The old people were good, frugal, and industrious; they cleared the land, built houses and barns, and when they died generally left a good farm free from debt and a good stock of cattle to sons were not long content to live as their self-defending parents had done."

Dear Rev. Father Geo. Pax: Your letter dated May 17th came to hand in due time, and I hasten to send you the information you desire to have. I am well able to do so, for I was Father Bluetner's Superior during the two years which preceded his death.

for his beloved Mother blended with his Catholic reverence for the mystery of the Incarnation.

A JESUIT MISSIONARY.

Useful Life and Happy Death of Father John Bluetner, S. J.

[From Buffalo Catholic Union.] The Venerable Father Bluetner, S. J., who has many friends at Buffalo, was born on the 3rd of April, 1806, at Neunkirchen, near Saarguemund, diocese of Metz, in Lorraine.

In this country he became a humble novice and joined the Jesuits. At Fordham and other colleges he exhibited himself again as a most learned professor and a kind spiritual director.

In 1860 and for the next year Father Bluetner became most popular in Buffalo, as Superior of St. Michael's, then of St. Ann's Churches, as a deep theologian, a constant reader of Cornelius a Lapide, of the works of St. Augustine, which could always be found on his table.

When Father George Pax, now of Williamsville and nephew of Rev. Alexander Pax, formerly of Buffalo, had been ordained to the priesthood on the 26th June, 1861, at the Pontifical High Mass introductory to the first session of the synod, at the end of the retreat of all the clergy of Buffalo diocese, Father Bluetner, who had always been equally a friend to the nephew as well as to the uncle, was the first to kneel down and receive his first sacerdotal blessing.

Father George Pax, of Williamsville, Erie Co., N. Y., having learned that the great Jesuit Missionary died amongst the Indians in the Vicariate-Apostolic of Northern Canada, where the Jesuits attended to the different Indian Missions, wrote to one of those Fathers and received the following interesting details about his death:

Dear Rev. Father Geo. Pax: Your letter dated May 17th came to hand in due time, and I hasten to send you the information you desire to have. I am well able to do so, for I was Father Bluetner's Superior during the two years which preceded his death.

Towards the middle of November last he ceased to go to the refectory for dinner and supper. He never went out of his room unless to say mass. He was confined to his bed most of the time, occasionally sitting up to read the Catholic Review or Le Messager du Sacre Coeur.

Father Baxter, S. J., pastor of St. Andrew's, Prince Arthur's Landing, came to the mission and went to confession to him. He found him exceedingly weak. From that time he could scarcely take any solid food, but continued to take coffee, for which he asked three or four times a day, and port wine. Saturday and Sunday morning, at 5 o'clock, I brought him holy Communion in his room.

This is about all the information I could give you. His former life you know better than I. I am sorry to have no photograph of Dear Father Bluetner to send you, nor do I know where any could be found.

How a Number of Blessings were Obtained. A New York correspondent of the Catholic Review writes: "I cannot resist the strong desire which I feel to offer my testimony in behalf of practices of devotion towards the Sacred Heart of our Lord.

Being composed of Jamaica ginger, smart weed, healing gums, and best French Brandy, Dr. Pierce's Extract of Smart-weed is a perfect specific for all "summer complaints," diarrhoea, dysentery, bloody flux, and kindred affections.

There is no more wholesome or delicious fruit on earth, than the Wild Strawberry, and there is no more effective remedy for Cholera, Dysentery, Cramps and other summer complaints of infants or adults, than Dr. Fowler's Extract of Wild Strawberry.

Don't die in the house. "Rough on Rats." Clears out rats, mice, fleas, roaches, bed-bugs. 15c.

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The Catholic Record
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 Advertisements must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 1878.
 DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its aims and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.
 Believe me, very sincerely,
 Yours,
 JOHN WALSH,
 Bishop of London.

MR. THOMAS COFFEY
 Office of the "Catholic Record."
 FROM HIS GRACE ARCHBISHOP HANNAH.
 St. Mary's, Halifax, Nov. 7, 1881.
 I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.
 + MICHAEL HANNAH,
 Archbishop of Halifax.

Catholic Record.

LONDON, FRIDAY, JULY 7, 1882.

THE FIRST OF JULY.

On Saturday last the Dominion of Canada entered on the sixteenth year of its national existence. Fifteen years form a very brief period, indeed, in the history of a country, but in the history of Canada the fifteen years just closed form an epoch which, though brief, must be forever acknowledged as the most important in our history. On the first of July, 1867, the four provinces of Ontario, Quebec, Nova Scotia and New Brunswick became united and incorporated into a federal dominion with a general government at Ottawa and a separate Provincial administration for all matters of local import and concern. The events which led to this consummation are well known to most of our readers. The legislative union established in 1841 between Upper and Lower Canada had, as the ablest English statesmen pointed out previous to its institution, proved a complete failure. The bringing together of two peoples of different language, race and religion, with laws, customs and institutions vastly diverse, and their attempted fusion at a time and under circumstances specially unfavorable, was an experiment that none but the strongest of governments could have undertaken or that could have been tolerated by any but a people vanquished and dejected. The legislative union had not been more than eight years in operation when the antipathies of prejudice actually led to bloodshed, in some places to anarchy, and almost led to a severance of the connection with Britain. During the next twelve or fifteen years, an agitation for increased representation in the legislature kept Upper Canada in constant ferment and led to very great bitterness. After the election of 1861 parties in Parliament became so very evenly balanced in strength that no government that could be formed by one or either seemed able to retain confidence. From 1862 to 1864 we had the Macdonald-Scotte, Macdonald-Dorion, and Tache-Macdonald administrations, none of which possessed sufficient strength in the legislature to escape defeat. The people soon grew tired of this state of affairs, with their legislature turned into a meeting ground for factionists, to the banishment of honest deliberation and the detriment of public interest. This in the face of a large and increasing annual expenditure and a falling revenue, naturally gave rise to deep and general discontent amongst all classes of the people. The spring of 1864 opened as gloomily for the future of Canada as any that the country had ever seen, but fortunately there were amongst the representatives of the people on both sides of politics men ready to forget the bitterness and sink the minor differences of party for the purpose of promoting the country's good. Twenty three years' experience having demonstrated the failure of the legislative union to give the people of Canada good government, Canadian statesmen of both parties united on a scheme looking to the federation of all the

British North American colonies. It is not our purpose here to narrate the history of the confederation movement to which the eloquence of the lamented McGee lent such an impetus. Suffice it now to say that after three years of discussion, attended in some Provinces by agitation of an exciting nature, the scheme adopted at a conference of delegates from all the Provinces held at Quebec in October, 1864, was ratified by the legislatures of Canada, New Brunswick and Nova Scotia, and in the spring of 1867 with some slight modifications passed into law by an Imperial statute, known as the British America Act. The first Parliament of the Dominion met at Ottawa on the 6th of November, 1867, and on the 11th of December following, adopted resolutions in favor of the acquisition of the North West Territories, affirming *inter alia* that "it would promote the prosperity of the Canadian people and conduce to the advantage of the whole empire, if the Dominion of Canada, constituted under the provisions of the British North American Act of 1867, were extended westward to the shores of the Pacific Ocean." In pursuance of this action of Parliament, the Dominion Government at once took steps to secure for Canada the vast territories of the North West, which, after protracted negotiations, were, in 1870, finally made part and parcel of the Dominion. In the following year British Columbia cast its lot with Canada, and in 1873 the Island of Prince Edward was admitted into the union. It is to be hoped that the time is not remote when the colony of Newfoundland will abandon its isolation and join the sisterhood of Provinces extending from ocean to ocean. The early completion of the Island railway will, in fact, bring Newfoundland and Canada into such close commercial intercourse and relationship as to render, in our estimation, the political union of the two countries a mere matter of time. Meanwhile we may say that the hardy islanders will, at any time they deem it their interest to join hands with us, receive from Canadians a right hearty welcome.

While the work of territorial extension has, during the fifteen years just closed, been prosecuted with vigor and success, the political, social and material advancement of the people has been very marked. Canada has made since 1867 gigantic strides in every walk of national life. The completion of the Intercolonial Railway has bound the Maritime Provinces to Quebec and Ontario, while the remote districts in these Provinces have been opened up and their resources brought to notice, and, at least, incipient development, by the construction of important links of road. The announcement made some days ago that on the 1st of July, 1882, the branch of the Canadian Pacific railway connecting Winnipeg with the waters of Lake Superior, would be opened for traffic, gave general satisfaction in Canada, for Canadians had long ardently desired an all-through Canadian route to their North West. A few years more will witness the completion of the entire Pacific route, and thus bring every Province from Vancouver to Newfoundland into ready communication. Then will the energies of Canadians from sea to sea be more closely concentrated on the development of Canadian wealth, the expansion of Canadian industry, and the consolidation of Canadian political strength. There is evidently in store for Canada a great future, but Canadians must not forget that the possession of material wealth and material happiness is not the main or essential constituent of true national greatness. That nation is alone great that is truly Christian. Canada can, with profit, in this regard take a leaf from the history of older countries that have suffered because of their oblivion of this truth. Upon our regard for it will largely depend the endurance of those institutions under which it is our happiness to live, and which it should be our glory to perpetuate.

Innocent fun is as good as any. The best medicine is not always bitter, nor is a thing wicked because it is agreeable.

REPRESSION.

The progress of the repression bill through Parliament has been met with by so stern and constant a resistance on the part of the Irish party, that recourse has been had to depriving them of freedom of speech. In the course of the debate on the night of Friday, and the morning of Saturday last, nearly every Irish member who took part in the discussion or in the subsequent divisions was named suspended and forced to leave the house. A proceeding more tyrannical and unjustifiable never disgraced a public body. True, the Irish members employed every form known to Parliamentary procedure to stay the progress of the measure under discussion. This measure, the most fiercely coercive that has ever engaged the attention of even the British Parliament, aims at nothing less than the complete annihilation of every liberty essential to citizenship, and the establishment of military absolutism in its very worst forms. Trial by jury, freedom of the press, the right of meeting and domestic independence are all at once fell blow abolished by this infamous measure. We term it infamous, even as compared with others of the most radical coercive acts passed into law by the British Parliament; infamous, as invading every right of citizenship, private and public; infamous, as tending to civil strife and commotion; infamous, as subversive of freedom and the advancement of the people; infamous, in a word, in the light of reason, justice and humanity. By the despotic conduct of the presiding officer in the Commons on Friday and Saturday last, and the tyrannical majority that supported him, Mr. Parnell has achieved a great moral victory. Sir Stafford Northcote may indeed breathe vengeance on Ireland and declare the Egyptian crisis of more moment than that of the Irish. But in this he states what he believes not. And he must understand, as he will certainly be made to understand it, if for the moment the fury of prejudice and hate blind him that the Irish question is not to be disposed of as are the affairs of a semi-barbarous nation. If the repression bill become law, as it now appears certain it will, the British Parliament will have finally declared its incompetence to rule Ireland, and will, by an intelligent posterity, English and Irish, be held responsible for the evils that must follow from the despotism evinced by such outrages on representative freedom as that perpetrated in the dying hours of the week gone by.

THE EGYPTIAN CRISIS.

The Egyptian crisis yet continues to absorb universal attention. Little if anything definite has yet been done to arrive at a settlement of the difficulty which certainly now preoccupies the mind of diplomatic Europe. Arabi Bey is as yet master of the situation in Egypt, the Khedive exercising but nominal control over the country. Arabi is either scheming in furtherance of a design of his own to assume sovereign jurisdiction over the Egyptian people, or is acting in the interest of the Port as against the *quasi* independence of the Khedive. In either case his course of action deservedly attracts the attention that is given it. He has succeeded in arousing the very worst passions of the Moslems of Egypt, who would, no doubt, in any general movement against European intervention, be joined by large bodies of their co-religionists elsewhere. Even were Arabi's intention confined to the establishment on a firmer basis of the Sultan's sovereignty in Egypt, it would be none the less the right and duty of European nations with important interests in Egypt to conserve to intervene for the protection of these interests. Any new extension of Sultanic authority in Egypt will not and cannot be a guarantee that the government of the country will be any better for it, the rights of foreigners respected or the Suez Canal freed from danger. It now looks as if British public opinion, irritated by the recent outrages in Alexandria, would force the Government to take decisive action for the protection of British interests, no matter what conclusion the Conference may arrive at. We must say that conferences are, as far as we know anything of them, generally sterile in results, and do not, on that account, look with great confidence to the approaching meeting of diplomatists at Constantinople for a practical solution of the Egyptian difficulty.

LOOKING TO WASHINGTON.

Already are our American neighbors busy in preparation for the congressional and gubernatorial elections to take place next fall. The contest will evidently be very severe, with chances in favor of the republicans in the smaller states, but against them in New York, Pennsylvania, Ohio and Indiana. Pennsylvania and Ohio have of late years generally elected republican state officers and a majority of congressmen. New York and Indiana have been much more closely contested with slight odds in favor of the democrats. There ought to be no difficulty with good management for that party to carry these states this year, and also, on account of their present peculiar situation, both Pennsylvania and Ohio. But the democrats are not often blessed with good management. More than half their defeats may be traced to the selection of weak candidates and lack of effective organization. This year the committee appointed by them to control the congressional campaign is, it appears, weak in composition and devoid of constructive power and administrative efficiency. Such a body will, instead of promoting success, seriously impede if not prevent it. In times such as the present, where general prosperity makes the ordinary citizen apathetic, as regards political contests, nothing but the closest organization can achieve a decided success. President Arthur's administration has not thus far so favorably impressed the public at large that the democrats have much to fear from anything but their own internal dissensions and lack of organization. They may, however, notwithstanding present indications, present before November so solid a front as to acquire control of the four great states we have named, an eventuality that would give good hope of a democratic success in the Presidential campaign of 1884.

On the fourth of March next, one third of the Senate will retire. The composition of the new Senate is thus prognosticated by the American:

So far as the Senate is concerned, the prospect is already made definite enough by the success of the Republicans in carrying a majority of the Legislature of Oregon, at the recent election in that State. This gives them a lift of an extremely important character, as it insures them a Senator in place of Mr. Grover, Democrat, and so balances their loss in Louisiana, where Mr. Kellogg retires in favor of Mr. Gibson, Democrat. Presuming that no other political changes take place, it would give them thirty-seven members of the Senate, as against thirty-seven Democrats and two Readjusters. In point of fact, however, they are safely certain to choose a successor to Judge Davis in Illinois, and fairly likely to gain another seat, in New Jersey, in the place now occupied by Mr. McPherson. This would make them thirty-nine Senators, and leave but thirty-five Democrats, not counting Mr. Mahone and his lieutenant, Mr. Riddleberger. At the same time, there are two more Democratic seats which now appear insecure,—those of Mr. Sausbury of Delaware, and Mr. Harris of Tennessee. Delaware, we should now say, is more likely to send a Republican to the new Senate than a Democrat, though whether she will make an improvement on Mr. Sausbury—partisan as he is,—is rather more uncertain.

Of the Republican seats to become vacant, none seem in danger. In Maine, Mr. Fry's term runs out; in Colorado, Mr. Teller's; in Iowa, Mr. McDill's; in Kansas, Mr. Plumb's; in Massachusetts, Mr. Hoar's; in Michigan, Mr. Ferry's; in Minnesota, Mr. Windom's; in Nebraska, Mr. Saunders's; in New Hampshire, Mr. Rollins's; and in Rhode Island, Mr. Anthony's. All these, it will be seen, are quite safe and sure Republican States,—nearly all copperfastened in their party allegiance, Maine and New Hampshire may be called debatable ground, perhaps, but not really doubtful. Two elections, in fact, have already taken place,—Mr. Wilson has been chosen from Iowa, and Mr. Anthony re-elected in Rhode Island. Looking at the field calmly, it must be said that the Republicans are already assured of a control, by a small majority, of the next Senate, without being tempted to bargain with General Mahone for the peddling of "patronage" in the State of Virginia.

In regard of the popular chamber there is, of course, a great diversity of opinion. But the current of events points to a Democratic ma-

PROVINCIAL ADMINISTRATIONS SUFFERED DEFEAT.

The great festival of SS. Peter and Paul, of which the church yesterday celebrated the octave, is ever suggestive of the trials and triumphs of the early church. The annual recurrence of this solemnity brings to mind heroism and self-sacrifice, outcome of love of God unknown to ancient poets and too rare in modern times. The two great apostles who fell victims in the first fiery and furious onset of satanic hatred against the divine truths which they preached, were truly men of God. Their natural qualities were indeed great and meritorious, but these natural qualities, however great and meritorious, if not informed and elevated by the grace of the Holy Spirit, though they abandoned all to follow and to preach Christ crucified, could have given them but very little of usefulness and likely nothing of renown. It was not, indeed, for earthly renown they strove. Their work was for a reward higher than earth then dreamt of. What must have been the heroism of these illustrious Apostles in confronting the colossal power of the Roman empire, with gilded paganism enthroned on high, menacing with destruction any who dared question its sway? They came not with wealth or honor, or civil or military achievement to commend their mission. They came of a race even then despised and hated the world over, to overcome the culture, the learning, and the luxury of Rome. How they succeeded is well known. The altars and statues of paganism fell before the all-encompassing zeal of the apostles and their successors. The blood of Peter and Paul and that of their numberless adherents from the days of the infamous Nero to those of the blood stained Diocletian, proved in truth and deed the seed of saints, and the soil empowered and consecrated by that blood, became, in due time, the possession of the children of God. For centuries it so remained, but when defeated in one struggle, Satan commenced a preparation for another. That struggle begun three centuries ago, yet continues with unabated fury. A modern paganism has taken the place of the ancient; it has the same gods, human passions; the same sacrifice, gratification of passions. We have, as of old, Caesars who decree persecution and seek even to crucify the living Peter of to-day, the Roman Pontiff. But though their decrees be carried out and their desires for the moment realized, the victory will be with Peter. If his followers in these, our own days, wish to see his triumph, they must be faithful to the teachings of which he is the infallible preceptor. Reflection on the lives and glorious deaths of the apostles cannot but prove an incentive to energy and fidelity on their part. In no lives, and, indeed, in no deaths, are so fully illustrated the heroism of Apostolic zeal as in those of SS. Peter and Paul. Throughout the world has gone forth their renown, and to its very ends has been felt the power of their words.

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THE GRAND LODGE OF CANADA.

The Orange Grand Lodge of Canada recently closed its labors at Sherbrooke, P. Q. Amongst other resolutions adopted by this body was one instructing the proper officers to apply to the Dominion Legislature for an act of incorporation for the grand lodge of British America. We are not, as yet, aware that these officers intend to act upon the resolution of the lodge. But whatever their intention, we deem it our duty at once to state very plainly that the Catholic people of Canada will resist to the very utmost any attempt to procure from the Parliament of Canada an act of incorporation for a body so entirely un-Canadian in its attitude and so unchristian in its history and professions as the Orange Association.

THE ELECTIONS.

The returns from Manitoba and British Columbia will, no doubt, increase the majority. Local elections were also held in New Brunswick and Nova Scotia, where, from the most reliable returns, the existing

	Min.	Opp.
Ontario.....	52	40
Quebec.....	53	12
New Brunswick.....	8	8
Nova Scotia.....	15	6
Prince Edward Island.....	2	4
	130	70

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D PAUL.

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Mad River, in the White Mountains.

Why dost thou wildly rush and roar, Mad River, O Mad River? Why dost thou pause and cease to pour Thy hurrying, headlong waters o'er This rocky shelf forever? What secret trouble stirs thy breast? Why all this fret and flurry? Dost thou not know that 'tis the best In this too restless world is rest From over-work and worry?

What wouldst thou in these mountains seek, O stranger from the city? Is it perhaps some polish freak Of time, to put the world's I speak Into a plaintive dir?

Yes, I would learn of thee thy song, With all its flowing numbers, And in a voice as fresh and strong As thine, sing it all day long, And hear it in my slumbers.

A brooklet nameless and unknown Was I at first, resembling A little child, that in its play Comes venturing down the walls of stone, Irresolute and trembling.

Later, by wayward fancies led, For the wild winds and trouble; Out of the forest dark and dread Across the open fields I fled, Like some pursued and haunted.

I tossed my arms, I sang aloud, My voice exciting blending With thunder from the passing cloud, The wind, the rustle of the leaf, The rush of rain descending.

I heard the distant ocean call, Imploping and entreating; Drawn onward by the wall I plunged, and the loud waterfall Made answer to the greeting.

Men call me Mad, and well they may, When full of rage and gloom; I burst my banks of sand and clay, And sweep their wooden bridge away, Like wild winds, or a storm.

Now go and write thy little rhyme, As of thine own creating; Thou seest the day is past its prime; I can no longer waste my time. The mills are tired of waiting.

—H. W. Longfellow, in Atlantic for May.

ST. PETER'S AT ROME.

Its Architectural Beauty and Riches.

St. Peter's Cathedral at Rome may be justly called the metropolitan church, not only of Rome, but of the whole world. It may fairly be pronounced, when considered in every point of view, the noblest pile of buildings ever formed upon earth. Solomon's Temple not excepted, which was a figure of the heavenly Jerusalem, and the metropolitan sanctuary of the faithful in the Old Law; so is St. Peter's the metropolitan sanctuary of the faithful in the New Law, or Law of Christ, showing forth the glory, the splendor, and the magnificence of the church, or sanctuary of God on earth.

The foundation of this incomparable church was laid by Julius II., in 1505, finished under Paul V., dedicated by Urban VIII. in 1626. It is built in the form of a Latin cross, and the proportion is exactly observed in the length, height, and breadth that the eye cannot perceive anything extraordinarily large, long, broad, or elevated; and its enormous size is only perceived when every part is examined separately. This superb structure is 722 feet long, 520 feet broad, 144 feet from the pavement to the ceiling, and 432 feet high; that is, from the pavement to the top of the cross which crowns the dome, or cupola.

Under this structure there is a subterranean church with a number of elegant altars, marble statues, and vaults, where are deposited the remains of many holy martyrs, Popes, and other saints. But the richest treasure of this venerable place consists in one-half of the precious relics of SS. Peter and Paul, which lie in a sumptuous vault, that is most richly ornamented with pillars of alabaster, and enclosed above with a semi-circular balustrade of antique yellow and white marble. As the observer advances towards this beautiful church he enters a great area of an oval form, never equalled in magnificence by any area placed before a building. This area intersects between the church and the beautiful bridge of St. Angelo, being nearly 1200 feet deep, which space and places in the most agreeable point of view; it is neatly paved with white marble.

MODGE OF CANADA.

Grand Lodge of Canada closed its labors at Q. Amongst other objects by this body the proper officiating of the Dominion Legislature of incorporation of the Grand Lodge of British America, not, as yet, aware of the intention, we deem it our duty to state very distinctly to the Catholic people of Canada an act of the Government for the purpose of procuring from the Grand Lodge of British America an act of incorporation for a body so entirely in its attitude and so its history and progress.

Happiness are varied and noble; but you will among little children, and country houses than

teverino stone, support the architrave. On each side of the five grand gates or entrances into the court stand two Ionic columns of purple marble. The court itself, including its two porticoes, is paved with the finest marble, and the ceiling is embellished with stucco-work and gilding. In the portico, on the right hand, near the steps, is an equestrian statue of Constantine the Great, whose joy and surprise at the appearance of the effulgent cross in the sky is admirably expressed. Opposite to this, on the other side, is an equestrian statue of Charlemagne the Great cut out of a single block of marble. From this court four doors open into the church, of which the furthest on the right hand is closed, and opened only once in twenty-five years—that is, at the Jubilee.

On entering the church, two first pillars which are erected on each side of the principal nave, at proper distances from the middle gate, are two shells or basins of yellow antique marble for holding holy-water, amazingly beautiful and grand, held out by two angels of white marble. The drapery that embellishes this noble piece of sculpture is composed of lapis-lazuli.

The breadth of the middle aisle, which runs the whole length of the church, is 86 English feet; but the whole breadth of the church, exclusive of the thickness of the wall, is 433 feet. Its length of the cross aisle is 291 feet, and its breadth 73.

The most amazing part of this vast edifice is the grand dome or cupola; it is a work of astonishing art and grandeur. The outward circumference of the dome is 620 feet and the inward diameter 143. This dome was built under the pontificate of Sixtus V. The honour of the undertaking and the design is owing to the great Michael Angelo, who, hearing some persons crying up the Rotunda as a work of antiquity never to be paralleled, said he would not only build a dome equally large, but also build it in the air. Giuseppe d'Arpino drew the designs for the mosaic ornaments of the cupola, among which the four Evangelists, in four large compartments are particularly admired. This amazing structure is supported by four stupendous pillars. The interior of the dome is finished in the highest taste, and encircled with a palisaded gallery, and terminates with a beautiful lantern and spire. This great dome is so conspicuous that it is easily discerned by travellers at the distance of twenty miles from Rome.

Entering into one of the ten chapels which are in the aisles, with ten smaller domes, or oval cupolas corresponding to them, you find yourself in each as if in a cathedral. At the upper end of the church, which is built in the form of a Greek cross, the grand monument of the Chair of St. Peter presents itself with an unparalleled majesty. The ornaments of it are said to have cost 175,551 Roman crowns. The four feet of it are supported by four gilt bronze statues, each seven feet high, of four doctors of the Church—two of the Latin Church, St. Augustine and St. Ambrose, and two of the Greek Church, St. John Chrysostom and St. Athanasius. These statues are elevated on four lofty pedestals of variegated marble to such a height that the feet of the chair are upon a level with their heads. The figures of two angels of gilt bronze are placed on each side of the chair holding the keys in their hands, and above them the Holy Ghost is represented in the form of a dove, with a surrounding multitude of cherubim, and the figure of a grand glory, all in gilt bronze, casting brilliant rays to a very considerable distance, and at times resembling their brilliancy by means of the rays of light which the meridian sun conveys through a yellow stained-glass window in the rear.

The papal or high altar, at which the Pope alone is to officiate, stands in the middle of the cross aisle, directly in front of the centre of the grand dome or cupola, and first attracts the eye. Over this altar is a canopy of gilt bronze, embellished with four angels seventeen feet long, and cast of gilt bronze, each of them holding a garland of gilt bronze in the hand, and with the other supporting a square gilt bronze canopy of admirable beauty and most curious workmanship, with a bronze crucifix terminating the whole at the distance of 177 feet from the floor. Those figures rest on four huge twisted brass pillars. There are a great number of chapels, finely ornamented with sculpture, painting, and the most beautiful mosaic work, within this grand fabric.

The further end of this beautiful church is taken up with the altar of St. Peter, where the wooden pulpit of that apostle is enclosed in another of gilt bronze. Before this altar stands a large bronze lamp, made by order of Clement XI., who granted to all the religious orders the privilege of having the image of their founder placed here. The statue of St. Dominic is cut out of a single block of marble, which before it came into the sculptor's hands cost 2004 crowns.

The altars of this church amount to twenty-nine. The pavement is entirely of marble, and there are in this church about 180 large marble pillars. The square pillars are encircled with red marble adorned with metal medallions and busts of the Popes. Everything is kept with such neatness and order that it looks like a new-built church, and upon the least appearance of any dust on the walls and ceiling, people are drawn up in machines who wipe it off with linen cloths.

CATHOLIC INDIANS.

Bishop Mora Confirms a Number of Aborigines in California.

Editor of the Monitor.—Dear Sir: A religious event of much interest took place last week, and it has occurred to me that a short account of it would find place in the columns of your Catholic journal.

The good fortune of the writer to be at Fresno on Tuesday, May 23, when Bishop Mora, of Los Angeles, had made arrangements for visiting the Indians on Upper King's river, for the purpose of administering the Sacrament of Confirmation to those amongst them who might be prepared, and being on the party selected to accompany the Bishop, I shall ever remember the interesting ceremony of which I was a delighted spectator.

The INDIAN CAMP OR RANCHERIA is located away up in the mountains, about thirty miles from Fresno City, and in order to go and return the same day it was necessary to make an early start. Everything being prepared the evening before, including a few necessities to sustain the maternal man, we had long anticipated the blush of the gray dawn into the rosy hue of morn, our spanking team being placed to their creolt eighteen miles before six o'clock.

The most striking feature of the landscape scenes it has ever been my lot to gaze on. Far to the east the snow-capped summits of the Sierras raised their golden-tinted crests as they appeared to rest against the cloudless horizon of the purple sky. The rosy finger of Aurora having woven back the folds of the Oriental gate, old Sol came forth in all his fiery ardor, bathing the rich green foliage of the deep mountain gorges in a flood of golden liquid. The road which enables one to gaze on and admire those beautiful pictures painted by nature's own hand, is one to the patience of the traveler, and skill of the driver, and the perseverance of the horses. Even the Bishop was obliged to lay aside for a time the episcopal dignity, and WRAPPED IN HIS DUSTER WITH STAFF IN HAND

climb the rugged ascent, or with cautious step descend the steep declivity in true heedful course and ultimate demolition of both horses and wagon, we were obliged to retard the progress of the fast revolving wheels by securing them with strong ropes, a most necessary provision for such a journey. About ten miles from camp we were met by two Indians who came to act as guides for the remainder of the journey.

Following their leadership we passed over trackless valleys, steep hillsides, mountain streams, and narrow trails, until we reached the summit about two miles from camp where we had to leave our conveyance and on foot we were met by our Indian guides. Here we mounted in true vaquero style, after distributing valises, etc., among the Indians to be carried by them to camp. Then commenced a most solemn procession in single file along a narrow trail or path which in some places was scarcely one foot wide, whilst several feet beneath the deep rocky ravine lay gaping to receive us in case of a mis-step by our bare-footed, but sure footed grandeur was presented to our astonished gaze. Several miles away could be seen the wildly rushing waters of King's river leaping madly from the rocky cliffs, and boiling into snowy foam at their deep base, while through the valley below the river flowed on majestically, having gained a width of about 500 feet.

On the south side of the river THE WIVES AND WIDOWS OF THE INDIANS were plainly discernible, and as the Indians could be seen running to and fro, dressed in all the colors of the rainbow, the camp presented a very lively and picturesque appearance. We began now for the first time to realize that we had to see the passage by boat. The idea of crossing the boiling, swelling, rapid waters of the Upper King's river in an Indian boat did not find much favor with any of the party. Having at length arrived at the place of embarkation, imagine our feelings when we looked for the first time upon what they call a "boat."

It was not an expert in naval matters, but from what I have read in the papers I think Robeson must have had something to do with the building of this boat. It is simply A FEW BOARDS NAILED TOGETHER, and the water that flows in at one end seems to run out at the other. The oars are two pieces of board, a little broader at one end than at the other, and with the Indian captain manages to navigate his boat through the waters of the King's River. When we made a survey of this specimen of naval architecture, I can assure you some degrees below zero and strong and eloquent arguments were made in favor of returning home without visiting the camp of poor Lo. But the bishop's zeal for the welfare and salvation of souls, even the souls of poor Indians, and a manifestation of that spirit of self-sacrifice which he displays in a special manner during his present visitation, silenced the timid; and HAVING MADE THE SIGN OF THE CROSS, and recommended ourselves to the God of the white man and the red man, we consigned ourselves to the skill of the Indian captain who landed us safely on the opposite shore. There we were met by the Indian captain, Father William, who had been in the Indian camp for some weeks, preparing them for Confirmation. Having paid his respects to the Bishop, Father William led the way to the temporary church or "Enramada," which had been erected for the occasion. To describe this church would occupy too much space; it has a seating capacity of 400, and a standing capacity of—I don't know how many. The Indians formed themselves into two lines, and as the Bishop passed between them they all knelt down to receive his blessing, they, at the same time, making the sign of the

cross in the most correct manner. They then assembled in the church, having been notified by the ringing of a bell; there were about 300 Indians in all, consisting of Kings River, Mill Creek and Mono tribes. The preaching was both amusing and interesting. Father William would first speak in Spanish, then an Indian would repeat the same in his language to those of his own tribe, and another, and another would go through the same performance until it was repeated three or four times in as many languages. The Bishop also addressed them upon the nature of the Sacrament they were about to receive.

THE GRACE GOD HAD CONFERRED UPON in bringing them into the true fold of Jesus Christ, and exhorting them to remain firm in their new life. It was most amusing to hear them all recite in unison the Lord's Prayer, Hail Mary, Apostles' Creed, the Commandments of God and of the Church, the seven Sacraments, and the principal parts of the Christian Doctrine, in all of which they are well instructed through the wonderful influence over them. It is astonishing how much good this faithful son of St. Dominic is accomplishing amongst those children of the mountain.

The Bishop continued all of one day, and it is not often he confirms 300 in one day. Many of these poor Indians came a two day's journey in order to receive Confirmation, and on foot in a boiling sun. Really, their piety and religious decorum would put to shame many of our self-esteemed civilized Christians. The most striking mark of civilization of the white man, I observed amongst those children of the forest, was that the majority of the women, even the old grandmothers, had their hair banded in the most approved style.

After partaking of some lunch, imbibing some "matanzana," re-crossed King's river in the "Indian Navy," remounted our ponies, reached our conveyance, and returned to Fresno about 8 o'clock, P. M., after a most interesting and I hope useful trip. N. R. N.

ST. THOMAS.

Were Any of the Apostles in California?

The question was answered affirmatively and conclusively by Father Gleeson in the course of a very interesting discourse which he delivered in this city on Thursday last, and in the course of which he read numerous extracts from the writings of reliable historians—notably missionaries who lived and labored among the Indians of this coast from the time of the first discovery. From these writers, Father Gleeson gleaned some interesting facts, and traditional lore of the Indians to point directly to the presence of one of the original twelve Apostles upon this coast. The identity of the particular Apostles has not yet been fully established, but the opinion of those competent to judge seems to settle upon St. Thomas, who, it is well known, preached the gospel in India and adjacent islands, and who, it is presumed, crossed over to this portion of the American Continent, preaching through California and Mexico. As Father Gleeson well remarked, the apostles were sent to preach the gospel, "to all nations," and in response to this commandment they divided the whole world into districts, each one taking a portion as his missionary field. In this way the gospel of Christ was preached, even unto "the uttermost ends of the earth."

The question, then, naturally arises: Why should the aborigines of America have been left in ignorance of the Christian doctrine after thirteen hundred years, when the faith of Christ had been preached in other lands? The traditions found among the Indians by missionary Fathers point directly to the fact that they were included among the nations visited and converted by the Apostles, as they possessed Christian ideas regarding the unity of God, and also the Trinity. They also practiced a rite very similar to Christian baptism, and it is a singular but well authenticated fact that the discoverers of America found numerous crosses erected in different portions of this continent, and these emblems of Christianity were worshipped by the aborigines, and one of these facts extended over forty days—thus corresponding with the Lenten fast of the Catholic Church. This penitential time preceded the Indian festival of joy which was similar to our Easter. Still another more singular custom existed among the aborigines of this coast, and one not found among any other pagan people, and that was the fact that they went to confess their transgressions to duly appointed priests who were sworn to secrecy. Many of their young men and young women also led lives of celibacy, a virtuous inclination which could only have its origin in Christian teaching.

Thus, taking all these facts into consideration, the question is one which well deserves the attention of Catholic historians and writers who have sufficient leisure to pore over the ancient annals still extant regarding the discovery of America and the races who roamed over the region now known as the Pacific coast. This study should possess a peculiar attraction for Catholic writers, and we hope Father Gleeson may follow up the clue he has secured regarding St. Thomas and his mission upon the coast, and thus add another important work to those historical records which his facile pen has contributed to the Catholic literature of America.—San Francisco Monitor.

We have no hesitation in recommending to the favorable notice of our readers the preparation regularly advertised in our columns, under the name of "Burdock Blood Bitters." As a blood purifying tonic and a general restorative, it is favorably as well as abundantly attested. It has a rapidly increasing sale in this locality and we believe it to be an honest medicine. We are told that over 25,000 bottles were sold during the past three months.

Can there be anything more in human nature than to think, to speak, and to do whatever good lies in our power to all?

A FATHER OF THE DEFORMATION.

John Wyclif is frequently held up to the admiration of the Protestant world as a man who preached the Gospel in a time of general darkness. It is, therefore, of interest to us to find an article on this reformer and evangelist in a recent number of the London Month, from which we obtain some particulars as to the nature of the man, and the gospel preached by him. Wyclif, the servant of God, was a hero and showed no will to suffer for the opinions he professed. These, though dangerous and extravagant, did not interfere with his promotion or expose him to any loss or danger, and when he was stricken with paralysis, of which he died, on December 21, 1384, he was rector of Lutterworth, and was engaged in hearing Mass in his parish church. Notwithstanding his great show of sanctity and mortification, he did not scruple to conceal his opinions when he found it advantageous to do so. The more moderate members of the Church of England have been careful not to express too warm a sympathy with him, and the Continental "Reformers" also looked upon him with suspicion. "I have looked into Wyclif," says Melancthon, "and have found many errors whereby judgment may be formed of his spirit. He neither understood nor held the justice of faith, concerning civil dominion he wrangles like a sophist and a rebel."

"Judged by his contemporaries," continues the writer of the article in the Month, "he was not popular. In temper he was harsh and over-bearing, and he made no attempt to bring this evil temper into subjection. Rash in making an assertion, he was obstinate in maintaining it when made, preferring to cling to an absurdity rather than to admit his error and abandon it. . . . The influence of the rector of Lutterworth was extremely prejudicial to the true interests of England. Under the pretext of reform, Wyclif would have destroyed all legitimate power, as well political as ecclesiastical. He was ready to have sacrificed the doctrine of free will, with which would have perished all the principles of morality."

The writer then goes on to give a sketch of the reformer's doctrines, which are of an ultra evangelical cast. "Some of Wyclif's opinions," he continues, "were so eccentric that the followers of his other extravagances have not ventured to accept them. We might almost wonder for what purpose he introduced them into his system, did we not know he had a craving after the extravagant. Possibly he did so for no better reason than that they formed part of that 'Fascicular Zizaniorium,' as Thomas of Walden styles it, which he considered it his duty to accept from the Fallen Angel and to pass on to future ages of unbelief. There is assuredly something very startling in such propositions as the following: 'God, says Wyclif, can create nothing besides what He has already created. He cannot make the world to be larger or smaller than it is; nor can He create souls save to a definite or fixed number. He cannot annihilate anything that he has created. God ought to obey the devil.'"

But Wyclif's speculations were not confined to spiritual matters only. "If the personal will of the Wyclifite, or the private judgment of the Lollard, is to settle for him what he will believe in the matters of faith, why not in matters of civil government also? If he can be judge in the superior courts, surely he can be judge in the inferior. Why should the king's crown be more sacred than the Pope's tiara? In politics, then, as in matters of religion, Wyclif claimed the right to reject all authority save his own; in other words, he claimed the right of rebellion and revolution, and he exercised it." According to the preceptor of Wyclif, "the state Church being in communion with Rome might be destroyed, for it had thus become a part of the synagogue of Satan. Every religious Order had been introduced by the devil; to annihilate the works of the devil was to render God an acceptable service. If a bishop or a priest were in mortal sin, he could not administer the sacraments, nor consecrate the Eucharistic elements, nor baptize. No one could be master over another; no one was lawfully either prolator or bishop, while in mortal sin. The people, according to their own discretion, could correct their superiors if they offended. Parishioners, at their own pleasure, could take away their tithes from the priests. Universities, schools, colleges, degrees and professorships had been introduced by paganism, and benefited the Church no more than the devil does. The disciple of Wyclif had but to pronounce one comprehensive sentence against all the powers in Church and State, and then the saints might enter into the possession of the promised inheritance."

And yet Wyclif was an apostle of the "open Bible," and a precursor of the "Reformation," or, as the writer we have quoted from contends, its true originator.

THE LAW OF SELF-DENIAL.

The Bishop of Birmingham writes in a pastoral to his people: "To deny yourself is to abstain, to fast, to live plainly, to deny yourself the luxuries that awaken evil inclinations both in the body and the soul. This is the religion of the Cross, and the true way of denying the vices. A man who puts fire into his bosom, and declares he has no intention of burning himself, contradicts his intention by his acts; he commits a folly, and will find it out too late. But the starving of the vices, however important, is not the only reason for the law of self-denial. You will never know yourself, until you deny yourself; you will never know how much pride, how much conceitiveness, how much disobedience there is in you, until what is best in you tries to get the upper hand of what is worst in you. Now what is best in you is the light and grace of God, and what is worst in you is that which is most opposed to the light and grace of God, and that is pride. There is a pride of the body that swells against the will of God, because it would revel in its own corrupt and impure ways, and there is a pride of soul that revels in self-conceit and self-love, and refuses to be subject to the will and wisdom of God. These are the roots of all sins and all troubles, of all lusts and all passions. But unless you deny yourselves you will never find them out, you

will never know what it is that makes you unhappy. Always lopping at the branches, you will never take the tree evil by the roots. You will never make any way into yourself, you will see nothing of your soul but the surface. Deny yourself in one or two of your favorite appetites and inclinations, and you will begin to understand yourself. Do this for the love of God, and you will find your light and grace increase and have more power over you. And after you have denied yourself a little in things that are innocent, you will find how much more power you will have to deny yourself in things that are not innocent, and in time you will find, through this habit of self-denial, that many things that you once thought harmless are very far from being harmless, and that they were great disturbers of your peace and happiness. But there is a third reason for the Christian law of self-denial which makes it most precious. It is that great and most certain means of doing penance for our sins, of purifying our passions, and of proving our love of God. In this life you trust to no man's promises unless you see his acts, you tell him you do not want words, you want realities. Now the religion of Christ is the religion of facts, the religion of acts, the religion of realities. What is penance but the self-punishment of the person who has sinned, and his punishment is that by refusing to deny himself in things unlawful, and punishes himself by denying himself in things lawful; he sinned by denying the law of God with an evil will, and punishes himself by denying himself with a good will. He gives this proof that he is earnest in his repentance. Again he purifies his passions; for self-denial gives us self-control, and self-control commands the passions and restrains them from excess; and he shows his sincere love of God when he denies himself for the sake of God."

PROTESTANT PROPAGANDISM.

The agent of Protestant propagandism generally opens his way to an unsophisticated and ignorant mind with the remark that "Protestant or Catholic, it is almost all the same!" And Catholics are to be found who echo this blasphemy, without the least thought that thereby they offer a grave insult to the Church, their mother.

You say Protestantism, with its myriads of subdivisions, is about the same as the Catholic Church. Do you understand yourself? You might as well say that counterfeit money is about as valuable as gold coin.

Where the Church affirms, the Protestant denies; where the Church teaches, the Protestant revolts. In the Catholic Church the unity of faith, worship and religion is fundamental and perfect. Among the Protestants, every man believes as he chooses, and acts as he believes; there is religious anarchy, an opposition to unity. They agree on only one point,—hatred of Catholicity.

The distinct, infallible teachings of the Church are the rule of faith for a Catholic. The Protestant rejects the Church, despises her authority, and takes for his guidance only the Bible, which he interprets as he best may, or as he chooses. The Catholic reveres the Pope as the vicar of Jesus Christ, the head of the faithful, the chief pastor, the infallible doctor of the law. But the Protestant looks upon him only as the anti-Christ, Satan's vicar, and the arch-enemy of the Gospel.

The Catholic adores Jesus Christ really present in the Eucharist; the Protestant sees in it only an empty symbol, a piece of bread. The Catholic reveres, invokes, loves the Holy Virgin Mary, Mother of God. The Protestant feels for her an estrangement so insupportable, that it often exhibits itself in contempt, and even in hatred. The Catholic draws his Christian vitality from the seven sacraments of the Church and supports it chiefly by approaching the sacraments of Penance and Eucharist. The Protestant does not recognize these sacraments; true, few are the sects that preserve a true conception of Baptism.

And so on with all dogmas. Yes, I say all, even the most essential to the nature of religion, such dogmas without which there cannot be a Christian. The farther one advances, the more Protestantism will protest against the faith he has abandoned. In Geneva, Straßburg, Paris,—in almost all the theological faculties of French, German, American Protestants,—their ministers deny the mystery of our Lord Jesus Christ, deny the mystery of the Holy Trinity, and original sin, and sap the very foundations of Christianity.

The Protestant sect about the same as the Holy Catholic Church, namely, in almost all the theological faculties of French, German, American Protestants,—their ministers deny the mystery of our Lord Jesus Christ, deny the mystery of the Holy Trinity, and original sin, and sap the very foundations of Christianity.

For a week past, says a Sheffield paper, a man and his wife have been lodging at a private house in Alferton. On Saturday night the two were drinking at a public-house, in company with the son of the man at whose house they lodged. It appears the woman and the young man had been somewhat too friendly to please manifesting some feeling of jealousy. But while drinking together on April 29 the husband seems to have looked at the matter in another light, and so offered to sell this wife to the young man for a glass of ale. The offer accepted, the glass of ale was provided, and the lady, readily falling in with the arrangement, took her wedding ring, and from that time considered herself the property of the purchaser. The bargain was not made in the absence of other people. About a dozen were present, and one of these offered twopenny for the lady. Soon after the bargain had been made the two were missing from Alferton, and their whereabouts have not yet been discovered.

ON HEARING MASS DAILY.

THE BISHOP OF SALFORD.

If it is in any way possible for you to do so, hear Mass every day of your life and do not fail.

Talk of discoveries in science upsetting all our preconceived notions and throwing scientific theories for a moment into confusion, the revolution caused by scientific discoveries is simply nothing compared to that wonderful revolution which will take place in our estimate of things the day we shall discover the effect produced on a devout soul by hearing Mass.

As you have already seen, there is no other way in which you can offer perfect Adoration and Thanksgiving to God than through the Holy Mass. These two ends of the Mass belong especially and of right to the Adorable Trinity.

St. Charles, in his Rule of Life for the People, says: "Hear Mass daily, if you can." St. Alphonsus says the same. St. Philip made all his penitents hear Mass daily. This has certainly been the practice of the saints.

In purely Catholic countries, multitudes hear Mass daily. In the Catholic Tyrol nearly every inhabitant in many of the most industrious and thriving villages assist at daily Mass.

Where faith prevails among a population, people think nothing of rising half an hour earlier, and of making the half-hour for hearing Mass as natural a part of the day's programme as meals, work, and relaxation.

How many thousands among us, if we really valued Holy Mass, could assist at it every day, or at least many times during the week! Many Catholic lawyers, merchants, men engaged in business do make a practice of hearing Mass daily; but how many more in easy circumstances and even of the laboring and industrious classes, could hear Mass often during the week if they pleased, but never think of doing so except on Sundays!

And to bring this home. What is your practice—you who read these lines? Will not your death-bed be happier if you hear Mass often? Will not your affairs run smoother even in this life, if you are fortified daily by the graces that flow from daily Mass?

A devout man, now deceased, used to say that Mass was his harbor of refuge, and that during that brief half-hour he fitted himself to meet the excessive labors, anxieties and contentions in which he was professionally engaged all day.

It is said that all the Catholic Kings of England, except perhaps Rufus and John, hear Mass daily. Henry VIII in his early days heard three or four Masses daily.

CHURCH AND STATE.

A most instructive Article from the London "Tablet."

Pentecost is the birthday of the Catholic Church. It was upon that first Whitsun festival, nearly two thousand years ago, that the Apostles were "gathered round their Queen" in the Upper Chamber, whither they had retreated from fear of the Jews, and the promised gift from on high was poured out upon them to qualify them for their apostolic mission of making disciples of all nations.

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STEERING CLEAR OF BREAKERS.

A clergyman had been invited to fill a vacant pulpit and was to preach his trial sermon in anticipation of a call. At the house of a leading member, where he stopped, his host said he hoped he would avoid saying anything in his sermon to offend the spiritualists, as there were many in the town who attended their church.

As you have already seen, there is no other way in which you can offer perfect Adoration and Thanksgiving to God than through the Holy Mass. These two ends of the Mass belong especially and of right to the Adorable Trinity.

St. Charles, in his Rule of Life for the People, says: "Hear Mass daily, if you can." St. Alphonsus says the same. St. Philip made all his penitents hear Mass daily. This has certainly been the practice of the saints.

In purely Catholic countries, multitudes hear Mass daily. In the Catholic Tyrol nearly every inhabitant in many of the most industrious and thriving villages assist at daily Mass.

Where faith prevails among a population, people think nothing of rising half an hour earlier, and of making the half-hour for hearing Mass as natural a part of the day's programme as meals, work, and relaxation.

How many thousands among us, if we really valued Holy Mass, could assist at it every day, or at least many times during the week! Many Catholic lawyers, merchants, men engaged in business do make a practice of hearing Mass daily; but how many more in easy circumstances and even of the laboring and industrious classes, could hear Mass often during the week if they pleased, but never think of doing so except on Sundays!

And to bring this home. What is your practice—you who read these lines? Will not your death-bed be happier if you hear Mass often? Will not your affairs run smoother even in this life, if you are fortified daily by the graces that flow from daily Mass?

A devout man, now deceased, used to say that Mass was his harbor of refuge, and that during that brief half-hour he fitted himself to meet the excessive labors, anxieties and contentions in which he was professionally engaged all day.

It is said that all the Catholic Kings of England, except perhaps Rufus and John, hear Mass daily. Henry VIII in his early days heard three or four Masses daily.

CHEAP BOOKS.

- Alba's Dream and other stories..... 25c
Fruits of Baden and other stories..... 25c
Fleurbaey, by Maam Craven..... 25c
The Trowel or the Cross and other stories..... 25c
Dion and the Sibyls, a classic Christian novel..... 25c
Flaminia and other stories..... 25c
Perico, the Sad, and other stories..... 25c
The Blakes and Plantagenets..... 25c
The Collegians, or the Colleen Bawse..... 25c
St. Thomas a' Becket, by E. M. Stewart..... 25c
Art M'Guire, or the Broken Pledge..... 25c
A history of the Protestant Reformation in England and Ireland, by William Cobbett..... 25c
Fabiola, or the church of the Catacombs..... 25c
Bessy Conway, by Mrs. James Sadlier..... 25c
Peter's Journey and other Tales, by Lady Herbert..... 25c
Nelly Netterville, a tale by the author of Wild Times..... 25c
Fate of Father Sheehy, by Mrs. Jas. Sadlier..... 25c
The Spanish Cavaliers, by Mrs. Jas. Sadlier..... 25c
Father Matthew, by Sister Mary Francis Clare..... 25c
Father de Lisle..... 25c
The school boys..... 25c
Truth and Trust..... 25c
The Hermit of Mount Ailus..... 25c
The Apprentice..... 25c
The Chapel of the Angels..... 25c
Leo, or the choice of a Friend..... 25c
Tales of the Affections..... 25c
Florestine or the Unexpected Jew..... 25c
The Crusade of the Children..... 25c
Address—THOS. COFFEY, Catholic Record Office, London, Ont.

WELLAND CANAL.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal" will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY the seventh day of July next, for certain alterations to be made to, and the lengthening of Lock No. 2 on the line of the old Welland Canal.

Mr. Peter Vermett, Hechela, P. Q., writes: "Dr. Thomas' Electric Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, &c., immediate relief has been received by those who use it."

The well known drug firm of N. C. Polson & Co., of Kingston, writes that Dr. Fowler's Extract of Wild Strawberry has long been considered the best remedy for summer complaints in the market, and adds that their customers speak in the highest terms of its merits.

Mr. Thomas D. Egan, formerly Travelling Agent for the Freeman's Journal, and as such was extensively found by the honorable, faithful and expert—N. Y. Freeman's Journal, March 11th, 1870.

THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY, 33 Barclay St. and 38 Park Place, N. Y.

OPIMUM MORPHINE HABIT. No pay till cured. Ten years established, 1,900 cases cured. State cases. Dr. Marsh, Quincy, Mich. 175-180-cov

FOR THE PERMANENT CURE OF CONSTIPATION. No other disease is so prevalent in this country as Constipation, and no remedy has ever been discovered that will permanently cure it. Files' is a very simple and powerful medicine, which acts upon the bowels, and restores the system to its natural state.

LOCAL NOTICES.

R. S. MURRAY & Co. are prepared to fit up churches, public buildings, hotels and private residences with Brussels, Whitman, velvet, tapestry, three-ply Kidderminster and Dutch carpets, Indian and China matting, English oil cloth, cut to fit rooms; American and Canadian oil cloth, French, English and German lace curtains always on hand.

THE SABLEST OF SAD SIGHTS.—The grey hairs of age being brought with sorrow to the grave is now, we are glad to think, becoming rarer every year as the use of Gray's Hair Restorer becomes more general. By its use the scanty locks of age once more resume their former color and the hair becomes thick and luxuriant as ever; with its aid we can now defy the change of years, resting assured that no Grey Hair at any rate will come to sadden us.

Rest and Comfort to the Suffering. "BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back and Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache. It will most surely quicken the blood and heal, as its acting power is won, derful. It is known as "Brown's Household Pain-Reliever" and is acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted. "It really is the best remedy in the world for Croup, its Efficacy in Rheumatism and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

WELLS, RICHARDSON & CO'S IMPROVED BUTTER COLOR. A NEW DISCOVERY. For several years we have furnished the Dairyman of America with an excellent artificial color for butter, so meritorious that it met with great success everywhere, restoring the highest and only prize at both International Exhibitions.

EGGISTON'S ELASTIC TRUSS. This is a new and improved truss, which is made of the finest materials, and is perfectly adapted for the relief of all cases of Strain, Sprain, and other ailments of the back and limbs.

EMPLOYMENT FOR LADIES. The Queen City Superior Company of Cincinnati, Ohio, is seeking competent and reliable ladies to sell their "Superior" Sewing Machine in all parts of the United States.

THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY, 33 Barclay St. and 38 Park Place, N. Y.

AMERICAN RATON & WICKER BUGGIES AND CHAIRS. Our Parlor Set, hair cloth, \$1,000; our Bedroom Set, marble top, \$850; our Elitiorz Bedroom Set, \$250; our Ash and Walnut Bedroom Set, \$250.

GEO. SAWDEN & CO. Office and Warehouses, 112 King St., factory, 107 King St.

TURN IT OVER.

"I want to see a lady once," said a priest, "who was in deep trouble and darkness, and in the account of her great afflictions. When I went in she was working on a bit of embroidery, and as I talked with her, she dropped it by her feet, the wrong side out, and there it lay, a mass of crude work, tangled—everything seemed to be out of order."

"Well," said I, "what is this you are engaged at?" "Oh," she replied, "it is a pillow I'm making for a lounge. I'm making it for a gift."

"I should not think you would waste your time on that," I said. "It looks tangled, without design and meaning; and I can only believe that the whole bit of work, and belittling the combination of colors, and so on."

"Why, Father, she said, surprised at the sudden and abrupt change on the subject of which we had before been talking, and on the persistency with which I had opposed her work, 'You're looking at only the wrong side of it. Turn it over! Then I said: 'That's just what you are doing, you are looking at the wrong side of God's working with you. Down here we are looking at the tangled side of God's providence; but he has a plan—here a stitch, there a movement of the shuttle; and in the end a beautiful work. Be not afraid, only believe. Believe Him in the end, believe Him in the mysteries. Let Him that walketh in the darkness and seeth not the light, yet trust in the Lord God. When we get on the other side, and look at His ways from our place in heaven, His work will all look beautiful, and we will then understand why He sent us this trouble, and loaded us down with that cross. And we shall bless Him for the sorrows He made us endure.'"

Favoritism is a bad thing, but Dr. Pierce's "Favorite Prescription" deserves its name. It is a certain cure for these painful maladies and weaknesses which embitter the lives of so many women.

Consumption Cured. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Cough, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men, and made the following statement: Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y. dec23-4m

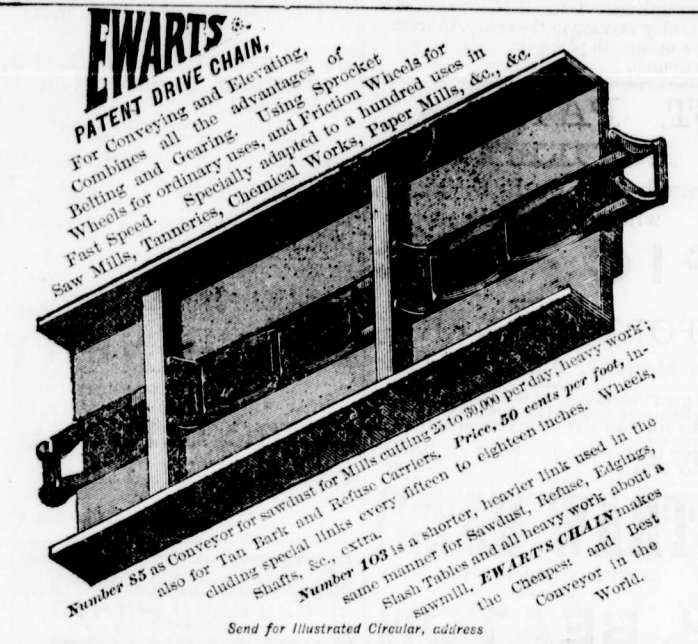
FOR THE PERMANENT CURE OF CONSTIPATION. No other disease is so prevalent in this country as Constipation, and no remedy has ever been discovered that will permanently cure it. Files' is a very simple and powerful medicine, which acts upon the bowels, and restores the system to its natural state.

BARLOW'S INDIGO BLUE! Quality and Quantity Always Uniform. For the cure of all cases of Indigo Blue, 33 North Second Street, Philadelphia, Pa. 181-180-cov

BIG BAY to sell our Rubber Printing Stamps. Samples free. TAYLOR BROS. & CO., Cleveland, O. 180-300-cov

IMPERIAL HARVESTER!

The most perfect and complete Reaper in the world. Contains more practical patented IMPROVEMENTS than any other Harvester in the market.



It is the cheapest machine ever offered to the farmer. It has no equal, and every farmer wants one.

GLOBE WORKS, London, Ontario.

N. B.—AGENTS, if you want to sell the BEST machine made, see the IMPERIAL HARVESTER.

EWART'S PATENT DRIVE CHAIN.

For Conveying and Elevating. Combines all the advantages of Belting and Gearing. Using sprockets for ordinary uses, and Friction Wheels for Special Speed.

THE WATERLOO ENGINE WORKS CO., BRANTFORD, CANADA.

LONDON (CANADA) POSTAL GUIDE.

Table with columns for MAILS AS UNDER, CLOSE, and DUE FOR DELIVERY.

For Great Britain.—The latest hours for despatching letters, etc., for Great Britain, are: Mondays, at 1 p. m., per Cunard packet, etc.

WEARERS FOR THE MILLION!

Positively Restores the Hearing, and is the Only Absolute Cure for Deafness Known.

Hear What the Deaf Say! It has performed a miracle in my case. I have no unearliness in my head and hear much better.

Only Imported by HAYLOCK & JENNY (Late HAYLOCK & CO.) Sole agents for America, 7 Bay St., New York.

MEETINGS.

ST. PATRICK'S BENEVOLENT SOCIETY.—This Society meets every Wednesday evening at eight o'clock, in their rooms, Albion Block, Richmond street.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month.

Woolverton, Surgeon Dentist. Office—Corner Dundas and Clarence streets, London, Ont.

DR. W. J. McGUIGAN, Graduate of McGill University, Member of the College of Physicians and Surgeons.

DR. WOODRUFF, OFFICE—Queen's Avenue, a few doors east of Post Office.

J. J. BLAKE, BARRISTER, SO-licitor, etc. Office—Carling's Block, London.

EDUCATIONAL.

YOUNG LADIES ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT.

Locality unrivalled for healthiness offering peculiar advantages to pupils of delicate constitutions.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasant and located in the town of Windsor, opposite Detroit.

URSULINE ACADEMY, CHATHAM, ONT.—Under the care of the Ursuline Ladies, this Institution is pleasantly situated on the Grand River.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses.

GROCERY TRADE.

JOHN SCANDRETT, 175 DUNDAS STREET, THE POPULAR GROCERY.

THE WHOLESALE TRADE. Country storekeepers will bear in mind that it will pay them to call at this store and compare prices before leaving orders elsewhere.

SOLID FACTS.

THE CHEAPEST BEST PLACE TO BUY YOUR Dinner Sets, Tea Sets, Dessert Sets, Crockery, Glassware, Cutlery, Fancy Goods, &c.

LEID'S Crystal Hall, 197 DUNDAS ST., LONDON.

FINANCIAL.

THE ENGLISH SAVINGS CO. ENGLISH LOAN CO. BUILDINGS, North-east Corner of Dundas and Talbot Streets, LONDON, ONTARIO.

5 & 5 1/2 PER CENT PER ANNUM ALLOWED ON DEPOSITS. OFFICE HOURS, 9 TO 5.

Hon. A. VIDAL, D. J. CAMPBELL, Senator, President, Manager.

THE DOMINION SAVINGS AND INVESTMENT SOCIETY, LONDON, ONT.

To Farmers, Mechanics and others wishing to borrow money upon the security of Real Estate.

Having a large amount of money on hand we have decided, "for a short period," to make a portion of the principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, if he so desires.

F. B. LEYS, MANAGER. OFFICE—Opposite City Hall, Richmond St., London, Ont.

AGRICULTURAL SAVINGS & LOAN CO.

AGRICULTURAL BUILDINGS, COR. DUNDAS & TALBOT STS. CAPITAL—\$1,000,000. SUBSCRIBED—\$600,000.

Money loaned on Real Estate at lowest rates of interest. Mortgages and Municipal Debentures purchased.

A RARE OFFER!

\$1 WORTH OF SHEET MUSIC FREE. Buy five cents worth of sheet music from the following list and we will send you, free of all expense, your own selection from the following list of Sheet Music, to the value of One Dollar.

FOR NEW SUMMER DRESS MATERIALS AND BUNTINGS, NUNS' VEILING, PRINTED MUSLINS AND PRINTS.

J. J. GIBBONS' DUNDAS STREET.

FOR SALE! BOUND COPIES OF THE HARP.

PRICE—ONE DOLLAR. Volumes 3, 4, 5 and 6, neatly bound in cloth, \$1 each. Apply to J. ST. GILLIES, 225 ST. MARTIN ST., MONTREAL.

WILSON & MUNRO.

FRANK SMITH & CO., GROCERS, WINE AND SPIRIT MERCHANTS, DUNDAS ST., LONDON.

BACK TO LONDON.

W. D. McGLONIGAN, Jeweller, etc., has removed to 141 Dundas Street, cor. Market Lane, Cootes' Block.

EDY BROTHERS.

THE LONDON BRUSH FACTORY MANUFACTURERS OF BRUSHES of every description.

BUCKEYE BELL FOUNDRY.

BUCKEYE BELL FOUNDRY, VANDUZEN & TIFT, Cincinnati, O.

W. M. MOORE & CO.

REAL ESTATE AGENTS, de. Have a large list of Farms, Wild Lands and City Property of every description for sale.

SCANDRETT & CO. GROCERS IN ONTARIO.

JUST ARRIVED FROM EUROPE, AT CHAS. F. COLWELL'S Popular Music House, 179 Dundas street, another large supply of beautiful viols, guitars, harmoniums, zithers, etc., etc.

THE POPULAR DRUG STORE.

W. H. ROBINSON, Opposite City Hall, keeps a stock of Pure Drugs and Chemicals which are sold at prices to meet the prevailing competition.

BURDOCK BLOOD BITTERS.

WILL CURE OR RELIEVE BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, FRYSPILLAS, ACIDITY OF STOMACH, HEARTBURN, DRYNESS OF THE SKIN, HEADACHE, OF THE SKIN.

T. MILDURN & CO., Proprietors, TORONTO.

"NIL DESPERANDUM."

Important to Nervous Sufferers. THE GREAT ENGLISH REMEDY for Nervous Debility and all Nervous Complaints, is GRAY'S SPECIFIC MEDICINE.

HAGYARD'S YELLOW OIL.

CURES RHEUMATISM. FREEMAN'S WORM POWDERS.

W. HINTON.

UNDERTAKER, & C. The only house in the city having a Children's Mourning Carriage.

KILGOUR & SON, FURNITURE DEALERS.

UNDERTAKERS. HAVE REMOVED TO THE CRONYN BLOCK, Dundas St., and Market Square.

W. J. THOMPSON, CARRIAGES.

King Street, Opposite Revere House, Has now on sale one of the most magnificent CARRIAGES & BUGGIES IN THE DOMINION.

W. M. SCARROW, 235 DUNDAS STREET.

WATER CLOSETS, SINKS, & C.

McLENNAN & FRYER, 214 Dundas St.

IRISH SERGE SUITS!

\$20.00, \$23.00 & \$25.00. PETHICK & McDONALD, 393 Richmond Street.

THE COOK'S FRIEND BAKING POWDER.

First Prizes. Awarded every year exhibited. Ottawa, 1879. Toronto, 1880. Montreal, 1880 and 1881.

EDY BROTHERS.

THE LONDON BRUSH FACTORY MANUFACTURERS OF BRUSHES of every description.

THOS. BRYAN, 75 DUNDAS STREET, WEST.

W. M. MOORE & CO.

REAL ESTATE AGENTS, de. Have a large list of Farms, Wild Lands and City Property of every description for sale.

A Thrush's Song. The fire burned low, the day was nearly ended...

So am I, said I, vainly ever trying To sing my songs through rain that always falls...

The bird was silent, and no more forever Could I distinguish him from all the rest...

LATEST BY TELEGRAPH.

Ireland. Dublin, June 26.—It has been definitely arranged that the presentation of the freedom of the city to Parnell and Dillon...

London, June 29.—Lord Carnarvon was not murdered, as at first reported, but his agent, Blake, and Steward Keene were killed...

London, July 2.—When Sir Stafford Northcote went over to the support of the Government yesterday he made a long speech...

Egypt. BERLIN, July 1.—Bismarck expects no satisfactory results from the Constantinople Conference...

CONSTANTINOPLE, July 1.—The ambassadors expect the Porte to be the first to make a communication in regard to sending Turkish troops to Egypt...

now commencing operations against the Suez Canal. Barges laden with stone have been sent down...

CELEBRATION OF THE FEAST OF ST. JOHN BAPTISTE AT SANDWICH.

On Monday, June 26th, the French Canadian of Windsor, Sandwich and vicinity celebrated the annual feast of their patron saint...

On Friday last, June 23rd, a solemn Requiem High Mass was celebrated in St. Augustine's Roman Catholic Church, West Wawanosh, County of Huron...

OBITUARIES.

The Quebec Chronicle announces the death of a well known citizen of the Ancient Capital...

ARRIVAL OF THE GENERAL MARQUIS DE CHARENTE.

There was a very large demonstration on Tuesday night at the Palais Station on the occasion of the arrival from Montreal of the General and Madame la Marquise de Charette...

Another of the old settlers in Quebec city has been called away, in the person of the late Mr. J. Nesbitt...

FUNERAL OF THE LATE MR. J. J. NESBITT.

The mortal remains of this gentleman were conveyed from his son's residence, Hare Point, to St. Roch's Church in the afternoon of SS. Peter and Paul day...

rising from his seat apostrophized the venerable relic in beautiful and touching language which went home to the hearts of all present...

WEDNESDAY AFTERNOON, His Grace the Archbishop of Quebec and Very Rev. Mr. Langevin, who dined last night with Dr. Landry at Beaufort...

The General also paid his respects on Wednesday to His Excellency the Governor-General and to His Honor the Lieutenant-Governor of Quebec...

On Thursday morning, the festival of St. Peter and St. Paul, the distinguished visitors attended eight o'clock mass in the Basilica, which was celebrated by the venerable Curé, Rev. Mr. Auclair...

MONTH'S MIND IN WAWANOSH.

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Went to Winnipeg.

J. A. Green, Esq., Surveyor of Customs at the port, having obtained leave of absence, left town last night by G. T. R. route for Winnipeg...

COMMERCIAL.

Table with columns: London Markets, GRAIN, and various commodity prices.

London Stock Market.

Table with columns: Name, Price, and various stock market data.

Toronto Markets—Car Lots.

Table with columns: Commodity, Price, and various market data.

Montreal Market.

Table with columns: Commodity, Price, and various market data.

OTTAWA, June 29.—Flour, No. 1 super, 85 1/2...

Table with columns: Commodity, Price, and various market data.

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Table with columns: Commodity, Price, and various market data.

LOCAL NEWS.

The picnic of the St. Patrick's Benevolent Society on Monday next, 10th inst., promises to be very attractive...

Mr. N. Ormsby was fined \$100 and costs by Judge Elliot last week for assaulting a scrutineer on the day of the elections...

On Saturday Mr. Donaldson, head master of the Delaware school, went down to the river to bathe, and while doing so got beyond his depth and before assistance arrived was drowned...

FROM GODERICH.

A Requiem High Mass was celebrated at St. Peter's on Tuesday, for the repose of the soul of the late Father McGauran...

ST. PATRICK'S SOCIETY.

Branch No. 8, I. C. B. U., WILL HOLD ITS ANNUAL PIC-NIC AT PORT STANLEY On Monday, July 10th, 1882.

A good Programme of Games and Dancing has been arranged by the Committee. The 7th Fusiliers String Band will be in attendance.

STRAW HATS!

H. BEATON'S HATS! OF EVERY STYLE AND MAKE.

Those in want of anything suitable for the present season would do well to inspect the stock of goods now on sale at

BEATON'S

PALMER'S BLOCK, RICHMOND ST., LONDON.

Notice to Contractors. SEALED TENDERS, addressed to the Department of Public Works, Ottawa, will be received until FIVE O'CLOCK, P.M., on the 15th day of July next, for the erection of

POST OFFICE, & C.

HAMILTON, ONT. Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office, Hamilton, on and after Thursday, the 15th day of July next.

Tenders must be accompanied by an accepted bank cheque, payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender...

NOTICE.

Time for receiving tenders for the above works is hereby EXTENDED until MONDAY, 31st July next, and the time for seeing the plans and specifications to Monday, 17th July next.

NOW OPEN.

WHITE SULPHUR SPRING BATHS. The proprietor takes great pleasure in announcing that these celebrated Baths are now open for the accommodation of invalids and the public.

TRENT NAVIGATION.

THE letting of the works for the FENELON FALLS, BUCKHORN and BURLEIGH CANALS, advertised to take place on the 15th day of July next, is unavoidably postponed to the following dates:

By order, A. P. BRADLEY, Secretary. Dept. of Railways and Canals, Ottawa, 24th June, 1882.

CATHOLIC BOOK STORE.

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

DUFFERIN AVENUE AND RICHMOND STREET,

A VERY LARGE STOCK OF CATHOLIC BOOKS

INCLUDING PRAYER BOOKS. Also BEADS, SCAPULARS, STATUES, and other objects of devotion.

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

A LARGE AND VARIED STOCK OF STATIONERY

SCHOOL BOOKS WILL BE ALSO KEPT ON HAND.

THOS. COFFEY.

KIDNEY-WORT

HAS BEEN PROVED THE SUREST CURE FOR KIDNEY DISEASES. Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT DELIBERATE...

The Great LIGHT.

SEVEN Patent Reflectors give the most powerful light. Cheaper than any other. For complete particulars, apply to the Proprietor...

PAY YOUR Water Rates

BEFORE SATURDAY, 15th INST. And save 20 per cent. discount.

I. DANKS, SECRETARY.

SITUATION WANTED

By a young lady as Governess. Educated at the Sacred Heart Convent. Can teach English branches, French, Elocution, and all the modern languages. Address "C. C." Catholic Record Office.

TRENT NAVIGATION

NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Trent Navigation" will be received at this office until FIVE O'CLOCK, P.M., on the 15th day of July next...

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