# London, Saturday, June 13, 1891. in session in Detroit, concerning the

EDITORIAL NOTES.

vicinity will be pleased to know that tion of the various devices which had the annual retreat will be given at the been used in the Church, and recom-Sacred Heart Convent in this city, mended one especially which had been commencing on the 29th of June and terminating on the 3rd of July. Much entwined around a cross with a rising benefit will be derived from these days of meditation and retirement and the tion Christus exaltatus Salvator excellent and practical instructions of the missionary priest.

THE Bishop of London is at present engaged making pastoral visitations in different portions of the diocese. Last week visits were made to Stratford, St. Mary's, Raleigh and St. Thomas, in all of which places His Lordship must surely have been most edified by the evidences of solid progress being lieve : for Dr. Rice, of San Francisco, made in the interests of religion. Most pleasing, also, is it to be enabled to note the affectionate regard entertained by priests and people for their new chief pastor. "Good will" seems indeed to be the watchword in every place amongst the entire Catholic population. This being the case, what a world of good works will be the outcome of the Bishop's labors.

This week's edition of the RECORD conveys the pleasing news that the Archbishop of Kingston is once more of the fastidious ones. in the midst of his devoted flock, and it must have been to him a consolation of priceless value to note the hearty welcome he received from the noble and faithful Catholic people of Kingston. Not alone to the people of that archdiocese is his return the cause of joy and his recovery a reason for thankfulness to Almighty God. In all parts of the country satisfaction will be expressed that this great and good prelate will once again be enabled to continue the good works he has begun, and in which his heart's affections are centered. Welcome home, Your Grace! and may you be spared to the Church in Canada for many, many years!

ONE of the amusing features of modern newspaperdom is the fact that the Toronto Mail finds fault with the Prince of Wales and his circle because of their gambling proclivities, while it has been carrying on in its columns for the past couple of months a gambling scheme of its own; and, worse still, has identified a number of ministers of the gospel in its baccarat undertaking to raise the wind.

port of the proceedings connected with the re-opening of St. Michael's Cathe-clergy felt the happiness of seeing their WE GIVE in this week's issue a rethe re-opening of St. Michael's Cathedral, Toronto, which will, we fee assured, be read with pleasure by the Catholics of the Dominion. Since the elevation of His Grace Archbishop Walsh the work of advancing the interests of the Church in the Archdiocese has gone forward with a vigor, an earnestness and a perseverance truly marvellous. Everywhere is to be seen that activity which proves that a capable and earnest hand directs the bark of Peter in her onward courseeverywhere the light of faith is brought to shed its holy rays on souls thirsting for that spiritual food which will enable them to reach the better home when the world and its belongings fade away from them as they are about to sleep the long sleep of the tomb. Long may the good Archbishop live to continue his blessed labors in the midst of the devout and grateful Catholics of Toronto Archdiocese!

THE East Belfast Independent Conservative Association think it a favorable time to bespatter Mr. Decobain, M. P., with their praise, now that he is a fugitive from the country to avoid the punishment he deserves for crimes which should not even be named among Christians. They have passed a formal christians. They have a gentleman of Christian principle." Mr. Decobain meantime declares that he will not return home, as his character and life are in danger from the wicked enemies who have conspired against him. He adds, forsooth, that his duty as a Christian does not oblige him to make such a sacrifice; and so he will continue, we presume, to edify by his conduct and teaching the English Protestant congregation in Madrid to which he is now giving his services, at "great personal sacrifice."

a painful suspense hung over the Archaloese, and grievously alarmed both priests and people.

We give our most heartfelt thanks to the Church of Kingston, and soon the distressing uncertainty respecting Your Grace free full of severity. Your Grace's letters were full of severity. Your Grace's letters were full of severity. Your distribution was in the past, but that the threatened daager to your vision passed away also, even to the surprise, we have been told, of the skilful oscilist who had charge of Your Grace.

We rejoice with you on this happy issue of events that had filled us with apprehension. We join heartily with the universal sentiment of sympathy and felicitation felt throughout the length and breadth of the Archaloese from the will continue, we presume, to edify by his conduct and teaching the English Protestant congregation in Madrid to which he is now giving his services, at "great personal sacrifice." resolution that he is "a gentleman of

The Catholic Record. An amusing debate occurred while the Presbyterian General Assembly was corporate seal which should be adopted. The committee appointed to consider THE Catholic ladies of London and the matter made an elaborate explanaof common use, namely, a serpent sun in the distance, and the inscrip-("Christ the Saviour lifted up"), to gether with the designation of the Assembly. The majority of the delegates certainly understood the reference to the exaltation of Christ, "even as Moses lifted up the serpent in the desert;" (St. John, iii, 14;) but it was made clear that Presbyterians gener-

ally are not so well drilled in bibical symbolism as they would have us bestated that "a great many people do not understand the symbolism and history of the matter, and wonder why the serpent is there." He therefore desired to have the "serpentine expression" removed. Other members also objected, and one moved that the seal be adopted with the exception of the serpent; for "Presbyterians are opposed to snakes." This was not seconded, but the matter was finally referred back to the committee, and the design was altered to suit the views

### ARCHDIOCESE OF KINGSTON.

Solemn Ceremony of Thanksgiving in St. Mary's Cathedral for the Return of His Grace Home in Health and Strength. – Large Atendance of the Rev, Clergy and

Yesterday morning a solemn High Mass of thanksgiving, at which all the priests of the Archdiocese, without exception, assisted, was offered up for the restoration of His Grace the Archbishop to health and his return to Kingston. Monsignore Farrelly officited as celebrant, attended by Fathers Murray and Spratt, as deacon and sub-The Very Rev deacon respectively. The Very Rev. Deans Gauthier and O'Connor were assistant deacons of honor at the throne assistant deacons the Archbishop. The boys and girls who received first Communion last Sunday occupied the front pews in their feast-day costumes ; whilst the children of the schools were present also with their teachers. There was a vast congregation, who came to testify their respect for the Archbishop, and unite in the universal act of gratitude and congratulation for His Grace's safe return home.

At the conclusion of the Mass Mons Farrelly, V. G., read, in the name of the priests, who grouped around him, the following address. He prefaced the reading with a few, earnest words beloved Archbishop once more among hem, and how united were they wit the sentiments of the address:

ADDRESS FROM THE PRIESTS OF THE

To His Grace, the Most Rev. James Vincen Cleary, Archbishop of Kingston:

MAY IT PLEASE YOUR GRACE—The meeting of the priests of the Archdiocese with Your Grace, their illustrious Archbishop, on the present occasion is specially important, as marking the happy termination of a grave crisis seriously affecting religion in the Metropolitan See of Kingston. This is, indeed, a day of thanksgiving and sorbil concratulation.

roligion in the Metropolitan See of Kingston. This is, indeed, a day of thanksgiving and joyful congratulation.

We stand about the Archiepiscopal Throne, in this majestic cathedral this morning, with hearts overflowing with grateful emotion to the Lord and Giver of health and life, who, in response to the fervent prayers of priests and people, has mercifully liberated us all from the painful thraldom of suspense which oppressed our spirits during the course of Your Grace's protracted absence from the Archdiocese.

When you left home late in January last we were aware that Your Grace's strength and vigor were seriously impaired by long months of arduous and uninterrupted labor. We were, however, nowise apprehensive about your health, which, we believed, needed only a period of rest and freedom from the anxious cares and weighty concerns of the episcopal office to be completely restored and established.

Your Grace may well imagine, then, what an alarm was created by the message of our venerated Administrator, the Right Rev. Mons. Farrelly, inviting the united prayers of your whole flock, for the alleviation of the severe and painful malady in your eyes, which threatened the loss at least of vision in one eye, not to speak of the possible, and even more serious, consequences liable to follow considering Your Grace's weakened condition of health at the time. Our fears were seriously aroused, and for many weeks a painful suspense lung over the Archdiocese, and grievously alarmed both priests and people.

affectionate and filial welcome home. We congratulate you once more on your happy recovery, and we pray that God may extend your years to rule this Metropolitan See in the peace and union and love of an obedient priesthood and a faithful people for the honor of God and the glory of His Church.

HIS GRACE REPLIES. His Grace, who was deeply affected, made a brief but very feeling reply, as follows:

Throughout my weary spell of illness in a distant land my thoughts continually reverted to my Canadian home, my diocese, my clergy and home, my diocese, my critical condition had given rise to, and the inconvenience occasioned by my absence, more especially in such of your missions as demanded the first steps to be taken in early spring for the execution of works that must be completed before the return of winter. Believe me, I felt lonely and home-sick, and the consequent distress of my mind aggravated my bodily infirmities. The daily prayers offered throughout the Archdiocese in my behalf, according to the instructions of the Right. Rev. Administrator, found an echo in my soul and harmonized with my unceasing petitions to God for the spiritual and temporal welfare of you, my loyal fellow-laborers, and my whole flock. To those fervent supplications sent up to the Throne of Mercy by you and your congregations each morning, as you knelt before the altar in sight of the adorable Victim of Propitiation; by our religious communities with their school children, their orphans and the sick and indigent under their charge; by all Catholic parents with their families in every home within our borders, I inhesitatingly concur with you in attributing my unexpected recovery from a grievious malady, which had reached its most alarming stage at the moment when you began to offer those public and private suffrages for the speedy recovery and safe return of your chief pastor. Thanks be to God for His mercies! Thanks also to you, my faithful priests, to our religious Sisters and Brothers, to all the heads of families, their children and domestics throughout the length and breadth of the Archdiocese of Kingston! All have been sharers in my pains and mental anguish; all have

helped to my restora and all rejoice to-day that we are once more united in the common intercourse of life and duty, and are ready to work together, as hitherto, in prosecution of the grand undertakings to which Holy Church invites us for the extension of God's kingdom in Eastern Ontario. It is for public manifestation of this holy rejoicing in the most sacred and solemn form you have left your homes and assembled in this cathedral church to-day for oblation of the great Eucharistic Sacrifice in union with me and my

faithful people of Kingston City. We lay our grateful hearts upon the altar and beg the High Priest of the New and Eternal Testament to offer them to His Heavenly Father in union with His own.

Oftentimes in the past decade of years you have gathered around me to present your felicitations and good vishes, and make declaration of your loyalty to me and my office, and your arnest desire to co-operate with me in all my undertakings for the promotion

and restoration so complete in every particular that those who have not visited the church in the interim will have difficulty in recognizing the gloomy old edifice of the past in the magnificent interior rich in harmonious tintings and decorations and refulgent with light as it now presents itself to the enraptured gaze alterations and improvements have been so many and important that a brief account of the building as it now stands will not be without interest.

DESCRIPTION OF THE ALTERATIONS. The change which will impress the visitor most on entering the building is the abundantly increased light which floods the sacred edifice in every corner; particularly is this noticeable in the upper portion where the new clerestory vindows, eight on either side, admithe glorious beams of the noon-day sun or the more subdued rays of the evening's twilight; and the appearance of airiness which is thus obtained is augmented by the graceful clustered pillars which have taken the place of

the bald, flat surfaces of the old piers. On either side of the chancel or sanctuary are beautifully designed oak screens of the decorated Gothic style in harmony with the general architecture of the church. These screens are composed of a series of finely traceried and moulded and crisped arches, with carved pillows, graduated buttresses, gabled and crocketted pinacles, and richly carved and battlemented cornices. The new Communion rail in front of the sanctuary and the imposing archiepiscopal throne are further additions to this section of the interior, and are in thorough harmony with their surroundings. At the western end of the church the improvements have also been of a marked character, the common old wooden stairs leading to the organ gallery having given place to a handsome iron spiral staircase of easy incline, beautifully ornamented and conveniently located; while in the entrances and great vestibule cut stone steps and landings occupy the positions once filled by the delapidated and footworn wooden steps of a bygone age. The body of the church has been reseated throughout with substantial and comfortable oak benches of ornate deign; and a very desirable improvement, which, though unseen, will be none the less appreciated is the renoval of the old decayed floor beam and the substitution of powerful steel

THE DECORATIONS. Of the superb and artistic frescoing of the interior any description will convey but an imperfect impression; it must be seen and examined to be under stood and appreciated. The walls and vaulted roofs of the sanctuary, chapels nave, transepts, etc., are each and all frescoed in their proper ecclesiastical symbolic colors, both in fields and emblems, and while each section of the work is in itself a study, and every panel and design a thing of beauty, the tout ensemble presents a spectacle of magnificent splendor which will place St. Michael's in the front rank of the sacred edifices of the continent. A striking feature in the decorations

is a series of niches over the arche all my undertakings for the promotion of religion. But on no occasion did I experience a sweeter sense of pleasure in meeting my clery and listening to their expressions of sympathy and filial attachment than at present. Your presence cheers me like sunshine after desolation; your words of warmest welcome and congratulation on my reappearance amongst you in good health are a bahn to my heart, so long oppressed by pains and anxieties; and your renewed assurances of affectionate regard and entire willingness to work in cordial union with me and under my direction inspires me with high courage in resuming my labors for the spiritual welfare of my flock and the spiritual welfare of my flock and the spiritual welfare of my flock and the spiritual welfare of flow flows and the spiritual welfare of flows and the spir dividing the sanctuary and nave from the chapels and transepts. These contain ornamental Gothic scrolls bearing

God upon the Archdioceae at this critical juncture of our ecclesiastical affairs, when so many importance incudertaken by Your Grace and the summer of the continuance and completion, whilst new projects for the advancement of religion needed your voice for their successful imaguration and inception. Thus the divine favor manifestly sanctions our undivided zeal for God's honor made the same undivided zeal for God's honor made to the significance of the significance and people so the future in the form of the archdiocese.

Let me, in fine, return thanks to the companion of your journey, the Very Rev. Dean Gauthier, for we have examined and constant can be significant of the prominent priests of the Archdiocese of Kingston, was exhibiting by his conduct the loyalty of the priests of the Archdiocese of Kingston, was exhibiting by his conduct the loyalty of the priests of the Archdiocese of Kingston, was exhibiting by his conduct the loyalty of the priests of the Archdiocese.

May God's peace and blessing abide with us all!

ST. MICHAEL'S CATHEDRAL.

Imposing Reopening Ceremonies.

For the past eighteen months St. Michael's Cathedral on Bond street has a flection for a first first and people in this archdiocese.

In conclusion, Your Grace, we bid you an affectionate and filial welcome home. We congratulate you once more on your happy recovery, and we pray that God may extently your years to rule this Metropolitan See in the people and and the sone of the proportion of the propo

young.
The various chapels, four in number, viz., the chapel of Calvary, of the Blessed Virgin, of the Sacred Heart and of St. Joseph, are each a study in themselves, being emblazoned with their own appropriate emblems and colorings, in keeping with the general plan of the designer. Mention should also be made of the beautiful memorial morning chapel at the eastern exterior of the cathedral, connected to it and the place by cloistered passages, replacing the old St. Vincent chapel, familiar to many parishioners. A full description and explanation of the entire structure and its accessories, of which the above is but a brief sketch, will be given in a very interesting handbook in course of preparation. architect, whose skill and extent of reource has been taxed to the utmost in this work, is Mr. John Connolly, of this city, who has been ably assisted by Herr Carl Theo Schofer, the talented fresco artist of Buffalo. The decorative work, under these gentlemen, has been carried out by Mr. Matthew O'Connor, the brick and masonry work by Messrs. Herbert & Murphy, and the carpentering by Mr. John Hanrahan. The Toronto Cabinet Co. built the screens, and the throne and Communion rail were the gift of the Bennet Furnishing Co., London, Ont., who also supplied the pews. The total cost

hood of \$40,000.

The restored cathedral was opened resterday, when large congregations filled the sacred edifice. were of unusual grandeur and solemnity, and were attended with all the pomp and ceremony characteristic of the Church. Pontifical High Mass was celebrated at 10:30, the music being that of Haydn's Third Mass. The following dignitaries and clergy assisted in the ceremonies: Archbishop Walsh, Toronto; chaplain V. G. Mc-Cann; Archbishop Cleary, Kingston; chaplain Father Teefy, Superior of Duhamel, Ottawa; chaplains V. G. Heenan, Hamilton, and Father McGovern, principal Ottawa University; Bishop McQuaid, Rochester; chaplain Father Oberholzer, Bishop O'Connor, Peterborough; chaplain Dean Harris, Catharines; Bishop O'Connor, London; chaplain Father Flan-nery, St. Thomas; Bishop Macdon nery, ell, Alexandria; chaplain Dean Bergin, Barrie; Bishop O'Mahoney, Toronto; Chaplain V. G. Keogh chaplain Dean Celebrant of the Mass, Bishop Dowling Hamilton ; assistant priest, V G. Rooney; deans of the Mass, Fathers Keenan and Walsh. The remaining priests present were Father Marijon, provincial of Basilian Order; Dean Cassidy, Fathers McInerney, Groghan, Challender, McEvay, Hamilton William, Coyle, Egan, Thornhill: Whelan, Ottawa; Murray, Rohleder, leader of the choir, and Du Mouchel, master of ceremonies. The musica service, which was special, elaborate and impressive, included solos by Mrs. McGann, Misses Fletcher, Sheehan, O'Leary, McGrath, Murphy Spencer, and Messrs. Curran, Anglin,

of the home was safely guarded. Such was the state of the people; but St. Peter preached a new law. He tanght these despised men that they were equal to their masters in the sight of God—equal as brethren of Christ, equal as sons of God. This was not said to the privileged classes, but to the masses—to the very slaves; the lowest among them could lift up their heads, not in pride, but raised up by God, called by Him to be His chosen people; and from this none were debarred. With this doctrine of equality before God and in religion was that other great right of liberty of conscience. The princes of the earth cared nothing for the people; they compelled them to submit to the idolatrous practices of the times. Jesus Christ and His Apostles demanded obedience to the law and respect to superiors, but also obedience to that higher law of Heaven, and claimed for the Church freedom to follow God and abstain from Pagam worship. These two principles were at the bottom of that civil and religions liberty.

superiors, but also obedience to that higher law of Heaven, and claimed for the Church freedom to follow God and abstain from Pagan worship. These two principles were at the bottom of that civil and religious liberty which in later ages was guarded by the Catholic Church.

The task before the Apostles was not an easy one. The Jews claimed rights of the Greeks and Romans, that is the Gentile Church, they would cast the yoke of the ceremonial law about the necks of the Christians. But God sent His Holy Spirit down upon these poor ignorant men and gave them power to accomplish the work before them and divers tongues to go forth into all the world. The policy of the Apostles was not to unduly interfere with local customs, prejudices and idiosyncrasies when these did not violate the teachings of the faith. Their tundamental guiding principle was to make all nations one people in their allegiance to the God of race and language was not a new one the apostles had to face in the beginning of their ministry. It might be wondered how these early Christians made any progress at all, hidden as they were in caverns and catacombs where even to-day traces of their altars were to be found. But such a glorious edifice as the one in which he was speaking, the preacher remarked, would have been more than useless to them. They had to hide from sight, and so poor and despised were they that they grew in numbers and power almost unnoticed until when they at last came boldly out they were too strong to fall before the persecution directed against them, and they had all the rites and privileges—the Mass and the sacraments—even as the Church had to-day.

The great fact to which the speaker desired

the sacraments—even as the Church had to-day.

The great fact to which the speaker desired to call attention was the complete adaptability of the Catholic Church to all circumstances. In her relations to social life, her attitude to the reigning powers, her dealings with forms of governments, the Church worked upon the principles of her faith, and thus was never at a disadvantage. She had been maligned and persecuted, but had always prevailed. Casar had endeavored to ride roughshed over her, the hordes of Northern Europe had attacked her, but though under great trials she had drooped, it was not in her power to submit. She must strick under these gentlemen, has carried out by Mr. Matthew mor, the brick and masonry work mor, the brick and masonry work essrs. Herbert & Murphy, and the entering by Mr. John Hanrahan. Toronto Cabinet Co. built the ms, and the throne and Common rail were the gift of the Bennet inshing Co., London, Ont., who supplied the pews. The total cost e entire work is in the neighborof \$40,000.

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## CATHOLIC NOTES.

An Australian college is to be established soon in Rome. The Spaniards and Portuguese also have under conideration the question of instituting colleges for their respective national ities, so that they may have advan-tages equal to other countries which have national colleges in the Eternal

The Pope has requested the Bishops to furnish him with copies of all news papers which will make commentaries upon his recent encyclical. He has also written desiring them to make accessible to the workingmen an authentic translation of his encyclical which treats of the social question of capital and labor.

St. James' Catholic parish, Chicago, is keeping up with the times. A new school house is being erected for the Christian Brothers, with all the modern improvements, at a cost of \$150,000. It will be the finest school house owned by the Brothers on this continent, and the most complete. The church is also to be lighted with eight hundred and eight incandescent electric lamps.

A despatch from Rome states that the Pope has written to Cardinal Gibbons asking him to furnish details as to the New Orleans dispute and as to its effect on the position of Italians, and that His Holiness has also requested Cardinal Gibbons to do his utmost to obtain an equitable solution of the questions Orlean's lynching.

On Sunday morning last at 7 o'clock Mass at St. Basil's Church, Toronto, Bishop O'Connor, of London, raised to the order of sub-deacon Rev. J. J. O'Toole, of the diocese of Scranton, Pa. On Monday Rev. J. J. O'Toole and Rev. J. McColl were raised to the order of deaconship. These two young men finished their theological studies at St. Michael's College. The former will be attached to the Scranton, Pa., and the latter to the diocese of Peterborough, Ont.

been ce to es of over reme as it egin-on of ig an cates order. this s the course our

ARD'S ow it to cies of NOW.

The following beautiful poem was written and read by Rev. A. M. Dawson at the meeting of the Royal Society recently held in Montreal:

Ville Marie: thou mong cities known to fame, High place has found and most illustrious name. Time was and all thy walls a fortress lone; Around the red man's homes. Hence brightly shone

shone the red data's nones. Recording shone shone system to five hildren's valor. Now resounds the yell of warriors fierce if by sudden spell Sprung from their coverts dark, a fearful sight To peaceful harvesters, in their sad fright Seeking for refuge; but no refuge near Save the lone fortess, destined to appear A stronghold. Its portals a maiden bright Securely gains, ascends the ramparts height, The trumpet sounds and calls "to arms" aloue Though none are there to meet the warrie crowd That swarms around, raising their warwhool wild.

In vain. Fearless now the heroic child, Brave beyond her years, promptly makes re sound sounds roar. In terror quit the ground. The invading hordes. Now o'er the land afar. The booming of the cannon's heard, and war, By brave defenders overtakes the foe; His doom to meet with total overthrow. Such scenes, Ville Marie, in thy early days. Thy peace assailed; yet honor in such ways. Like a vast treasure to thy credit stood. Throughout the coming ages to hold good; And when thy modern glory shall decay. Thy wondrous wealth and commerce swept away.

An esstral deeds will still be widely known,
The brave extolled, their praise inmortal grown.
So long as song shall charm and storied love
The land shall grace. For ages evermore
The memory of thy madten, brave and fair,
Shall honored live.—The Heroine of Ver

Ville Marie by Saint Lawrence mighty tide In arts of peace excels—its well-won pride With princely wealth the happy land i crowned: crowned; nore for princely use of wealth renowned ause of learning edifices raised temples grand, their gorgeous style much praised.

And temples grada,
Mnnificence attest and charm the eye
With all that native art has rare and high.
No lack of men learning much esteemed,
Such Gallia's sons of noble race are deemed,
Not less the champion of Truth renowned
In science fields with public honors crowned.

In science neas with puone account of the Still greater praise the willing bard must own Blest Mercy's works adorn the favored town, Alleviating ills with skill to heal; Improving thus humanity's chief weal. That hospital with Europe's may compare Where ailments the most lethal freely share The kind Sisters' nursing. Forget their woe The patients all, and power of mercy show.

No red man on the warpath now is found, And all is peace this happy land around. The tomahawk that fiercest Iroquois bore And scalping knife, more dreadful still, no mare seen. The axe and ploughshare now

And scaping and a sea and ploughshare now replace
place
In instice rules the State on kindness bent.
Each Indian tribe is with its lot content,
And grateful prays that long to them be spared
our gracious Queen, e'er bounteous prepared
on Indians as on Britons to bestow
That loving care prosperity must show.
Example great! May't all around be known
And soon its power officially must own,
Sweet peace promote and dark rebellion quell
By kindest ways as if by holy spell.
Though different opinions hold their ground,
High honor 'tis that concord can abound;
Fanatie strife, of darkness born, unknown,
New glory hence the city calls its own.

Kind hospitality Ville Marie's bounds
Has ever graced. This to her praise redounds
Welcome the guest, his nation questioned not,
All but his true personal claims forgot.
'Twas thus of old, ere yet to greatness grown,
And now, possessed of wealth and high renown
More even than of yore, with liberal hand,
Dispensed her favors are to every land.

+Pronounce Vershaire.

## THE ENCYCLICAL.

His Holiness Examines the Great Social Question Dispassionately.

Position of the Church on the Existsing State of Affairs.—The State Should Guard the Interest of Em-ployer and Laborer—Their Duties Reciprocal – Absolute Equality a Chimera–Praise for Philanthrop-

The full text of the Pope's encyclical has appeared. In his exordium the Pope dilates upon the task which he has set himself in defining for the guidance of the Church its position toward the existing social questions. His Holiness refers to the pressing importance of the matter and the difficulty in dealing with it, arising from its complex character, owing to the numbered current factors requiring consideration; yet, he says, a solution can be obtained by applying the eter-nal principles on which the teachings of the Church are always based. Now as ever men's relations towards each other as individuals or parts of society must have the sanction of the old authority.

The law is stated in Deuteronomy vi., 21: "Non concupisces uxoren proximo tui, non domum, non agrum, non ancillum, non bovem, non asinum et universa quæ illius sunt." divine law, therefore, rejects the social ist solution of the social problem, which would abolish private property, substituting a collective and common ownership.

Proceeding to consider the relations of the State to the individual the Pope says: "To think that the authority the State ought arbitrarily to invade family intimacy is a great and pernic ious error. Undoubtedly it can inter vene when the condition of the family is too disastrous, but only to alleviat it and to safeguard the rights and interests of public power without vio-lating the rights of individuals. To Te go beyond these limits would violate the nature of things. The State should not destroy nor absorb paternal power to conciliate the rights of the State, of the capitalist and of the proletariat. We affirm unhesitatingly that human efforts are impotent without the concur

rence of the Church. A long demonstration follows, recall ing all that the Church has done to better the lot of the proletariat. The "A capital error is to be Pope says: lieve that the rich and the proletriat

CONDEMNED BY NATURE to battle and duel without end. one has need of the other. Capital is powerless without work, and workmen are powerless without capital. The proletariat cannot ond ought not t injure either capital or master. But in order to obtain respect for their rights they must abstain from violence. They ought not to have recourse to sedition nor to listen to the chimerical promises of agitators. On the other and Christian in workmen, and not abuse men inhumanly in their work exterior conditions ought to facilitate the immense immense importance of and, above all and more marvellous hand, masters ought to respect the

nor exploit them beyond their forces. Let masters remember that the divine and human law forbids them to draw profit from the misery of the poor.

But besides the religious means it is

necessary that there should be a cooperation of human means. The State ought to favor the prosperity of society as much as of individuals. It ought to watch over the purity, morals and interior order of families, the safe keep ing of religion, justice and moderation and the equitable division of the public charges, all of which contribute largely to the amelioration of the conditions of the proletariat. The larger this genprosperity the less will workers eral seek resource in exceptional means t ameliorate their conditions. Proletarians have the same rights as citizens as the rich, consequently they have a right to the same interest on the part of the State. Governments should carefully observe their obligations in the distribution of justice. Absolute equality, however, is a chimera. Social hierarchies are based on natural principles.

The State ought to see that all cove nants related to work are conscien-tiously observed, and should oppose anything that might cause popular pas sions. Yielding to unhealthy excitations would provoke trouble and vio Small wages often give rise to lence. strikes, disastrous not only to the work men and their masters but to the gen eral interests of commerce and public industry. Governments ought to pre vent an explosion at these crises. The moral dignity, which is equal among the poor and the rich, exacts repos from work on certain days. The State ought to

CARE FOR THE WORKMEN and not let them become the prey speculators and usurers, who are seek ing to abuse their weakness in orde to obtain excessive and dishonest pro fits. A man's work should not go to such an extent that he is forced to such cumb under an excess of corpora fatigue. Everybody's physical force are limited, and humanity forbids that they should be exceeded. quently, expediency is shown in a cer limitation of working hours which should be interrupted by period of repose, varying according to conditions of time, place, public health and the nature of the work.

The question of wages is particularly delicate. Justice exacts that an agreed salary should be paid. At the same time agreements entered into by work-men ought to be respected. The State should see that these reciprocal obligations are executed. An element of the question is that a workman ought to be able, with his salary, to provide the necessaries of life. In all these the necessaries of life. In all these questions it is essential that State representatives should not intervene It will suffice to inconsiderately. reserve examination of these points to the judgment of associations in order to safeguard the interests of both employers and employed. . The tutelage and authority of the State ought to intervene only as much as genera interests demand.

A great social advantage lies in laws which favor a multiplicity of proper-These are the best means to prevent opposition between extreme riche and extreme poverty, but it is also necessary that the properties shall not The State commits an be overtaxed. injustice in undue exactions from individuals. Institutions for aiding the poor and facilitating a conciliation between the various social classes are especially useful in obtaining desirable results.

Following this idea the Pope then particularly mentions association mutual succor and institutions for insurance in case of accidents, sickness and death, and the protection of chillren and girls. The Pope attaches particular importance to working people's associations, and says that ancient corporations so useful in the past ought to be

ADAPTED TO PRESENT NEEDS. These associations, he adds, would better answer the ends for which they were formed if they were composed of both workmen and their masters; and their action ought to develop more and

The Pope then expatiates on the advantages of liberty and the right of combination, as long as these ascocia tions do not present any inconveniences to public interests, but in sup pressing associations the State ought t take precautions not to violate the rights of individuals, and ought not to advance the excuse of public utility as a pretext to abandon sound political principles. Unhappily, it oftens occurs that these associations are made the puppets of wirepullers exploiting their poverty. It is important to create counter associations to withdraw workmen from these unjust oppressions.

The Pope greatly praises those endeavoring to better the condition of the proletariat, to establish bonds of mutual equity between workmen and their masters, to maintain the sentiment of reciprocal duties and to comintemperance among workmen. His Holiness says: "We see with great satisfaction eminent men uniting and working in common to advance their ideas; the efforts of others seeking favor by co-operation with genuine workmen's associations, and Bishops encouraging them, and finally rich Catholics acting as voluntary friends of proletarians contributing with money to develop these associations. In the presence of the efforts of so many generous minds we have not the right to despair of our times. Let the State protect the right of legitimate associations among citizens, but let it take care not to interfere with the internal order of life of

any one."
The real condition of life is that it

pulsations having an internal origin. These associations ought to be admisistered by upright men who in crises and difficulties may fulfil the role of equitable arbitrators. The conclusion from all these complex questions is that universal co-operation is necessary and that everybody ought to help willingly under the examples of faith and Christian morality.

### ARCHBISHOP RYAN'S ADDRESS

On the Occasion of Laying the Corner ne of the New St. Joseph's Semin ary at Valentine's Hill, Yonkers.

"Confiding in Jesus Christ, we place this fire confining in Jesus to the part of the stone in this foundation, in the name of the Father, and of the Son, and of the Holy Ghost so that here may flourish true Faith, and the fear of God, and fraternal charity, and this place may be destined for prayer, for invoking an praising the name of the same Jesus Christ. Ou Lord. Who lives and reigns God with the Father and the Holy Ghost, forever and ever. Amen. — Words of the ceremonial of this occasion.

Most Rev. Archbishop, Right Rev and Prelates and Clergy, and

Dear Brethren of the Laity: I can expect to do little more this afternoon than to express aloud, and thus perhaps render more vivid and memorable, the thoughts and sentiments which must suggest themselves to your minds and hearts, in view of the interest and importance of this occasion-an interest and importance which should not be confined to Catho lics, but extend to all men, who de sire the welfare and permanence of of Christian society. To the Catholic this occasion has deep significance He knows that Christianity is no merely a collection of ethical principles no matter how admirable, nor the fortuitous combination of persons under the names of Churches, who happen to agree on some leading doctrine of the Founder of the Christian religion, but that it is, and ever has been from its foundation, an organism, a Kingdom of God upon earth, com pacted and fitly joined together, an organism of which the Christian priesthood is an essential and inseparable Christ and His Apostles portion. ormed the first Christian Seminary and this Seminary has been perpetuated from century to century continu ing in the world the divine priesthood of our Lord with all its great powers, without which the Church cannot be conceived.

Again, it is well known that in pro portion to the excellence if the intel-lectual and moral training in the seminary shall be the priests that come from its halls, and "as the priests, so the people." If we examine the his-tory of the Church at various countries we will find that the great body of the people were good or bad or indifferent according to the kind of priests that ministered to them. The priesthood should be as the continued priesthood of Christ. "the salt of the earth," 'the light of the world," and if it be not this, it becomes a curse to the world. If it be not for the resurrection it becomes for the fall of many.

Hence the immense importance of seminary institutions for the welfare of all the children of the Church. This truth is particularly emphasized by the fact that when great reformer arose in the Church they directed their first and most earnest endeavors towards to the establishment of ecclesiastical seminaries, the professors and pupils of which should be filled with the spirit of God. They went up to the mountain top, to the well-spring of religious life and let the sweeting word fall into the once bitter waters, and as these waters flowed downward and leaped over the rocks and formed cataracts and swept by the great cities, earing bread for the children of men, they retained the spiritual sweetness of their mountain heights.

At times the Church, like her indi vidual children, required reformation not in doctrines and teaching, for these God preserves true and holy, but in the morals of priests and people. What God has formed man should not dare to reform. As well attempt to improve the mechanism of the Heavens and change the natural laws of the earth, as reform God's work or the supernatural order. Hence the great mistake made by the so-called reformers of the six teenth century. Had they attempted to reform, not God's work but man's work, not doctrines but morals, which sadly need reform in priests and they might incalculable good. The doctrines were the same which had been believed in the primative ages of Christianity, and with which and by which saints had been formed at the very time of the reformation. Moral not dogmatic reform was needed. This the great Council of Trent at tempted and to a great extent effected. was a reformation from within And the Council directed its special atention to ecclesiastical seminaries.

"If," says Bishop Hefele, the his-rian, "the Catholic world has had torian. for the last three hundred years a more learned, a more moral and more pious priesthood than that which existed in almost every country, before the so called Reformation, it is due to this de cree of the Council of Trent, and to it, in this age, we owe our thanks." Council directed that preparatory semi naries should be established for the younger aspirants to the ministry, and larger ones for the more advanced.

Few people advert to the long cours of studies and training required for the priesthood of the Ca;holic Church. In two or three years a professional man may become a clergyman in some of the non-Catholic denominations, and if he please he can give up his ministerhe please he can give up in a minimate ial calling, and return to his former profession. Not so, however, in the Catholic Church. In it, a priest once is a priest forever. The indeliable is a priest forever. The indeliable mark of his priesthood is impressed on

his training. He must have a desire for the state, an aptitude for the state, and sufficient virtue to preserve his innocence in his holy position. Because some were admitted into the sanctuary who possessed not these qualifications great abuses crept in with them, and extended to the whole flock of Christ Hence, the great reforming Council of Trent resolved to lav the axe to the root and reform priesthood and people by reforming the seminaries, and making them all that that they should The Council was justly persuaded that it was better to have fewer priests thoroughly trained, and filled with the spirit of sacerdotal piety than many

tepid or unworthy ones.

The priest is only the agent of God Through him God ordinarily acts on His people, preaching and baptizing, and forgiving sins through him. But God has not abdicated His power to act directly on human souls, and it is infin itely better to leave such souls to God's direct action that to permit them to b scandalized by unworthy priests, who Church's greatest enemies — the salt that has lost its savor, and is fit only to be cast out and trodden under th

feet of men But the Council was not satisfied with the personal sanctity of the candidates for the sacred ministry. The Fathers demanded that the studies in these seminaries should be of so high a standard that the Catholic priests should preserve their places as the great leaders of thought in the world. The priest was to be the model man, intellectually and morally, and he was to be formed for this exalted position in these re treats of learning and sanctity. Charles Borromeo was the first to carry out in all its details the great scheme for the establishment of well-regulated ecclesiastical seminaries. St. Vincent de Paul and M. Olier, the founder of the Sulpicians, in France, in 1650, continued the great work. The Sulpic ians were instituted for the express work of couducting clerical seminaries and the good they have done for eccle siastical training, and through this fo the Church, for priests and people, has been incalculable

The Bishops who ruled this great diocese in the past felt the importance of a suitable ecclesiastical se The history of their efforts in this direct tion is narrated in the souvenir pamph let of this occasion, which renders unnecessary any detailed account of

them by me.

Your devoted Archbishop is acting out the spirit and legislation of the Church and her reforming saints in the great seminary about to be erected on this spot. Oh, what a future it shall have! Hundreds, even thousands, o young men in the very morning of in the springtide of existence life. shall leave the great city yonderleave human love and human ambition -and entering into the chapel, the future heart of this great institute, shall cry out in the inspired enthusiasn of their vocations: "We shall go in unto the altar of God, to God who rejoiceth our youth." "Send forth Thy light and Thy truth; they have "Send forth led us and brought us to thy holy hill and into Thy tabernacles. years of solitude, prayer and study they shall go forth as the Apostles of Jesus Christ went forth on this Pente cost day, and entering again into the great city they shall proclaim, in words of fire, the holy truths that once converted the world, and which alone shall preserve it from moral destruc Back to this retreat shall they tion. come from time to time to renew the spirit of their exalted vocation, and to go forth, thus renewed, to their great work. The mission of this institution is thus described in the address of the old Seminary to the New, in the Sou venir:

Here is the school of Christ—the upper room— Where men shall learn to know the bud and Where men shall learn to know the bud and bloom of saintly lives; where Christ Hinself shall teach. Here men will dwell, to learn God, sholy will, That He who built the Church must guide her

Christ has not lied; this pompous world ha

And for the non-Catholic, and even

for the unbeliever in Christianity itself,

this occasion is not without interest

need
Of high inspiring world and god-like deed,
Of men who lift themselves above the clay
And yearn to show their fellow-men the way,
Of men whose spotless souls are all anlame
To teach the sweetness of the saving Name;
Whose words and works, though like their Lor assailed, Prove that the gates of hell have not prevailed.

From a human standpoint alone the life mission of a Catholic priest is a glorious one. His love for and attention to the poor and suffering of our race; the great institutions of benefi-cence which the clergy of the Church have inaugurated and sustained in every part of the world; the truths se conservative of human society which the priest constantly inculcates; his respect for authority as of God's insti tution; his efforts for temperance and brotherly love; all the natural virtues which he fosters, ought to render the priest the best benefactor of his race and the seminary in which he has been formed for this glorious mission an object of interest to every lover of his kind. But the plentitude of interest is found, of course, in the Catho lic heart. How magnificent and con-soling in the scene before me! Here on this Pentecost day are represented nations as many and as diverse as those who thronged the streets of Jerusalem at the first Pentecost. On that day each man heard in his own tongue the wonderful works of God and the unity lost at Babel was restored at Jerusalen A unity greater than this was produced by the Christian Church—a sacramental unity, all partaking of divine grace flowing from the seven channels from the Heart of God-a governmental unity, all bowing in reverence and

than all, an intellectual unity, all continue to the end of time and believing the same doctrines. need these unities in this age of discord. We need that the Pentecostal tongues of fire should descend again, and we begin to build the Cenacle where the future apostles shall await in holy prayers their descent.

O brethren, aid your holy devoted Archbishop to accomplish what he and you commence to-day. seminary shall be the glory of his episcopate; and in that glory you shall partakers; and if, as the Scriptures assure us, those who instruct many unto justice shall shine as stars for all eternity, surely they who contribute to the instruction of the priests and Bishops of the future shall not be left without their luminious reward in the firmament of God.

#### RIGHTEOUSNESS THE FOUNDA TION OF THE FUTURE CHURCH.

N. Y. Catholic Review. A late number of our esteemed con-emporary the Christian Register temporary the furnishes about as good a specimen of the vague, indefinite and incompresible mode of talking and writing on the subject of religion as we lately seen. This style is quite popular in these days, but it is more particularly the characteristic of our "liberal" Unitarian friends. Speaking of an article which we suppose had

appeared in its columns, the editor remarks: "It ought not to be regarded as a very bold or shocking prediction which Dr. Momerie makes, that "the Churches of the future will be founded on the idea of righteousness. Sometimes, indeed, it seems as if we were far away from realizing such a noble ideal; but we share in his conviction that "any narrower Church is unworthy of humanity and of God, and will, in the natural course of events, be swept away. The gods of ecclesiastic ism have very often been devils, but the true God is a perfectly good Being, and His Church must therefore co-extensive with the race; and in righteousness alone we have an idea that will unite all men by a common

Now, the first thought that strikes us in reading that passage is the simplicity and coolness with which the writer assumes that the idea of insisting upon righteousness as an essential of the Christian Church is a new discovery or, at least, a new application of an old, self-evident truth. He speaks of it as a noble ideal which we can hardly hope to see realized. He seems to overlook and entirely ignore the fact that true righteousness has always been the end and aim of the Christian Church. If the Church has not succeeded in attain ing its end on so large a scale as could desired that certainly is not the fault of the Church, which is perfect in its organization, but it is the fault of the poor, weak human nature, which fails to avail itself of the means and facilities which the Church so freely and abundantly offers. True, there have scandals in the Church, but there has been righteousness too. There have been unworthy members - even unworthy ecclesiastics, but there have been saints too-a constant succession of saints, and of good and holy men, who have illustrated the glorious ideal of the Church in their lives, and shed the lustre of their splendid examples upon the mental and moral darkness of sinful world.

But perhaps the remark of our esteemeed contemporary had reference to his own brethren and sympathizers, and may be taken as an indication of his fear lest they should not realize the importance of making righteousness an essential element in their ideal of the true Christian Church. If so, we appreciate the motive, and earnestly commend his effort to exalt the ideal and to insist upon its necessity; the more so as we fear the legitimate tendency of the "liberal" views is strongly in the opposite direction.
We do not deny that at the present time there are a great many very nice, respectable people among our Unitarian friends. But we notice that even some of their own writers acknowledge frankly that their religion is better adapted to intelligent, cultured people than to the masses. People of culture and refinement may observe a degreof external propriety and decorum in their conduct and thus be better than their principles, when those same principles adopted by the masses and developed to their logical consequences would lead to a state of society very far below the splendid ideal of right ousness apparently contemplated by the Register writer.

And this leads us to remark upon the vagueness of that ideal. does our friend mean by righteous ness? He evidently contemplates Church—an association or organization of some kind which is to embrace the whole race, and which shall take right eousness as the foundation of the society. Now, righteousness refers to conduct-to right conduct. But right conduct implies a rule of life. plies fundamental principles of moral conduct and rules founded upon those principles. In a word it implies a system of definite teaching upon those great questions which concern the origin of our existence and our future It is not enough to make a destiny. shibboleth of the word righteousness and embrace every one who can pro-nounce the word. The Christian Register by its very name claims to be Christian. To be consistent it must teach the principles of Christianity; the system of righteousness which Christ Himself taught to His disciples. That He taught a definite system we can not pensation. The common opinion system That was the very object of to be that it was not ming into the world. He formed in the Old Testament. doubt. His coming into the world. an organization which He said was to tainly traces or insinuations of it, as

promised to be always with them. communicated to them the glorious ideal which He wished them to realize That ideal was embodied in a few fundamental principles in which they were all agreed. The Pentecostal outpouring according to His promise filled them with a flood of light, recalled to their minds all that the Master had taught them and inspired them with a holy enthusiasm to make known that system to the order. That system exists in its integrity to this very day Nor is it far to seek. Certainly it is not in the vagaries and the inadherent speculations of liberalism and freethought, which allowed every man to judge for himself what is righteousness and that which is right in his own eyes The dream of such a vague ideal, which s to constitute the nucleus of the future Church, which shall embrace the whole world, is but a dream as evanescent as it is uselss. It may serve to amuse these intellectual sophists who delight in baseless speculations and unreal ideals, but can never satisfy the longings and aspirations of a soul earnest really in question of life and eternal destiny.

# SHORT SERMONS FOR BUSY

PEOPLE. Preached in St. Patrick's Cathedral, New York.

The Holy Trinity.

Text:-"Going forth into the whole world, preach the gospel to every creabaptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28.) The Church celebrates to-day the

feast of the Holy Trinity, the mystery

of the infinitude of the eternal and omnipotent God, the Father, the Son. and the Holy Ghost. Some people find in this mystery a great difficulty, from the fact that it is so far beyond the comprehension of our human intelli To the mind rightly formed. gence. there is no difficulty whatsoever. know our God to be infinite, to be perfect in every respect. We know our intelligence to be almost infinitely im-No man of sense would strive perfect. to sound the ocean with a string, and yet it would be just as reasonable to do this as to hope that our poor under standing could ever obtain a complete grasp of the mystery of the Divine nature. It is, therefore, a most natural and a very consoling fact for us to find the teaching of Scripture and of the Church upon this subject of such a character. We rejoice in our heavenly

that when this life shall have been left behind, and the portals of eternity shall have opened for our entrance, many, perhaps all the other mysteries will dis appear. But this will continue forever. And in its glory we will be bathed, whilst with our Blessed Mother, and the angels, and the saints of all time, we sing the canticle that goes up forever before the throne of the Most High, "Holy, holy, holy Lord God of Armies, the heavens and the earth are full of Thy Glory. Hosanna in the

Highest !

Father's incomprehensibility. We know

The dogma of the Holy Trinity obliges us to believe that there is one only God, the Father, the Ruler, the Creator of all things, our first beginning and our last end; that in this one only God there are three divine persons really distinct from, and equal to, each other, having but one and the same divine nature. In the words of the Athenatian Creed, the Father is God, the Son is God, the Holy Ghost is God. And yet they are not three Gods, but one God. The Father is Almighty, the Son is Almighty, the Holy Ghost is Almighty. And yet there are not three Almighties, but one Almighty. Similarly, each is eternal, uncreated, everywhere present, all wise and all seeing. And yet, these three in nature are one. Against this fundamental dogma of Catholic faith there have been errors in all times. The early Gnostics, of whom Simon the Magician was one, erred, making the Second Person of the Holy Trinity an angel of great power, glory and beauty, but inferior to the Father. Their error was, after all, not so very different from that of the Arians, who directly denied the divinity of Christ. This heresy held great power for more than three hundred years, often ruling the empire of this world, and sometimes menacing the kingdom of God, with numbers so large that but for the help of God's hand, which had decreed that the truth should be preserved, the Catholic Church and faith would have been destroyed. There were also among the Oriental Churches many errors against the divinity of the Holy Ghost, the Lord and the Life-giver. Indeed, the one point of faith, except the supremacy of the Roman Pontiff, which separates the Greek Schismatic Church to-day from the Catholic Church, is a question regarding this very mys-tery. They teach that the Holy Ghost proceeds from the Father alone, and and not from the Father and the Son. It is a very subtle and abstruse question. which it is difficult to make clear, but

which may be illustrated later on. The Unitarians, and all the Deists of Rationalists of our day, that is, all those who reject Christian revelation. while they cling to a belief in a per sonal self-existing God, similarly deny the mystery of the Holy Trinity. Nevertheless, this dogma is clearly ex pressed in Scripture, and in the con stant uniform teaching of the Church of Ged. There was long the question in the schools as to whether the mystery of the Holy Trinity was known to to be that it was not clearly revealed

tells us "And the Spirit of God was borne upon the waters." Again, God borne upon the waters." Again, God says to Himself: "Let us make man to our own image and likeness." Besides, there are many cases narrated of apparitions of angels, in which it would seem that one of the heavenly messengers, who is invariably addressed as "Lord" was the Eternal Word, the second person of the Blessed Trinity. But, almost certainly the clear knowledge of this great mystery us these is no doubt, no haze. We lacing, spiritual force that blends them into harmony and coherence is rewords of our text, whereby all Chrisquired to make their lesson disciplin-

However, it is not for us to dive too deeply into the wonderous mystery which involves the divine nature. will simply rejoice in the infinite grandeur and the wonderful incomchensibility of our Father, our Lord and our God. The thought of His grandeur will make us love Him more. It will cause us to realize more thor-oughly how completely we are the work of His hands; how in Him alone we live and move and have our being. It will give us courage in the battle of life, it will make easy our struggle after virtue. It will be our consoling thought at the moment of our death. It will constitute our joy and rapture for all eternity.

#### Written expressly for the London RECORD. WHAT IS REQUIRED IN THE STUDY OF ENGLISH LITER-ATURE.

BY THOS. A DWYER, M. A. A nation's literature is the outcome of its whole life. To consider it apart from the antecedents and environments which form the national genius were to misapprehend its nature and its bearing. Its growth in kind and in bearing. Its growth in kind and in degree is determined by four capital agencies — race, or hereditary dispositions; surroundings, or physical and social conditions; epoch, or spirit of the age; person, or reactionary and expressive force. Historical phenomena are not all to be resolved, as with Draper, into physiological; nor all to be explained as with Buckle, by a priori necessity; nor chiefly to be referred, as with Taine, to the sky, the weather and the nerves. On the other hand, they are as far removed from an individual spontaneity as from depressing fatalism. Personal genius remakes the society which evolves it. In so far asit rises above the table-land of national character it not only expresses but in-tensifies the national type. Shakes-peare and Bacon wrought under the circumstances of their birth, but were also, by their own supremacy, original and independent sources of influence. Yet progress is according to law. In the midst of eternal change is unity. The relations of the constants and the variables have the true marks of development. On a survey of the whole, human wills, however free, are seen to conform, under a general Providence, to a definite and

to a definite end. A study of English literature re quires, therefore, a description of English soil and climate, of English thought and English character, as they exist when first the English people come upon the arena of history, of the growth of that character and that thought, as they colored by the foreign infusion of Celt, Roman, Dane and Norman, or impressed and fostered by the Roman Catholic Church in her monasteries and schools of learning. Nor can any man understand the American mind who fails to appreciate its connection with English history, ancient and modern. On English soil were first developed what he most values in his ancestral spirit—the habits and principles, which have made America to be what it is. As we have no American language which is not a graft on the English stock, though there be minor points of difference, so we have no American literaence, so we have no American literature which does not flow in a common stream of sentiment from English hearths and English altars. What combinations will hereafter manifest themselves in consequence of democratic tendencies and a gradual amalgamation with all the other nations of Europe is an open question; but the distinctive features which have displayed themselves within the present century can hardly be deemed of sufficient strength to color or disturb the primitive current.

So far as the study of history may be intended to be an educational appliance, it obviously should be neither a presentation of chronological details nor a mere discussion of causes. The high and natural destination of the soul is the full development of its natural and intellectual faculties. Hence knowledge is chiefly valuable as a means of mental activity. since the desire of unity, and the necessity of referring effects to their necessity of referring eneces causes, are the mainspring of energy, that a thing is

the knowledge that a thing is

that a certain author wrote
certain books, that a certain
books contains a certain passage, that a certain passage contains a certain opinion-is far less important than the knowledge how or why it is-how the author, the book, the opinion, are related as consequent and antecedent to some dominant idea or moral state; how this idea or state is shaped by natural bent constraining force; how, half predict the character of human events and productions; how beneath literary remains we can unearth the literary remains we can unearth the

when, for example, the book of Genesis beatings of living hearts centuries ago, as the lifeless wreck of a shell is a clue ideals, nor supplies healthful truths by to the entire and living existence.
The one is the knowledge of objects as isolated, the other of objects as connected. The first gives facts;

The one is the knowledge of objects as isolated, the other of objects as connected. The first gives facts;

The gives record of the fact o be aimed at, of narrative and reflection, of objective and subjective medi-tation. Color and form may be desirand fact was reserved for the people tation. Color and form may be desir-who were to come after Christ. With able to attract the eye, but the inter-

> and distinct will be the information obtained. If the points considered are intermingled the rays are not brought to a focus, and the mental eye, following the lines, but nowhere abiding, instead of a clear and well defined image, perceives only a shadowy and confused outline. The professor and class should discuss each author under the classified heads of Biography, Writings, Style, Rank, Character and Influence. Other points of special interest may be added. One thing at a time is the accepted condition for all mental activity.

mental activity.

Further, a great man, his career, his example, his ideas, can take no strong and permanent hold of the heart and mind until these have become an integral part of our established associations of thoughts, feelings and desires. But this can only be accomplished by time. The attention must be detained till the subject becomes real, as the face of a friend; fixed, as the sun and stars: then the energies of apprehension, of judgment, of sympacture and images, principles, truths. pathy; and images, principles, truths, sentiments, though the words be forgotten, become fadeless acquisitions, assimilated into the very substance of the student's living self. Hence, as the end of liberal education is the cul-purity of the Church with their vile tivation of the student through the awakened exercise of his faculties, the authors studied and discussed in class should be relatively few and representative. Time is wasted and the powers are dissipated by attempting too much. Pre-eminent authors are creative and pictorial, reflecting with singular fidelity the peculiarities of their age; and by limiting the discussion to such the student acquires the most in learning the least.

Regarding language as an appar atus for the conveyance of thought. and mindful that whatever force is absorbed by the machine is deducted from the result, the professor of English literature should carefully exclude from his lectures all polemical and conjectural matter. "Biography," conjectural matter. "Biography," says Lowell, "from day to day holds dates cheaper, and facts dearer," — not all facts indeed, but the essential ones, those of psychological purport, which underlie the life and make the individual man. To the same end-economy of mental energy—the early poets, including Chaucer, should be presented to the pupil in a more or less modernized form, with an occasional recurrence to the antique dialect for its illustrative uses.

Neither the artist nor his art, as I have said before, can be understood and estimated independently of his times. No enlarged or profound conception of intellectual culture without completeness of view—without a well-defined notion of the other elements of them, including politics, the state of society, religion, peorry, the drama, the novel, the periodical, history, theology, ethics, science, philosophy. No one now who aspires to literary power can be ignorant of the scientific phase of modern thought. The educational value of philosophy is peculiarly apparent in its effects on the culture and discipline of the mind to onicken and discipline of the mind to quicken it, to teach it precision, to lead it to inquire into the causes and relations of things, to awaken it to a vigorous and varied exertion. Not less salutary in this point of view, and far more so in another, are theology and ethics. Moral culture and religious growth cannot be excluded from any just conception of education. This is the prime reason why our Bishops and priests urge the necessity and importance of Catholic schools. This is the reason Catholic schools. why the Christian Brothers, that noble band of self-sacrificing men, teach this daily in their schools and colleges. They have given to America a man who ranks to-day in the literary world as a master of English literature. I allude to Brother Azarias. It is of vast moment to the student of to-day to reflect on the motives and springs of human action, to face the unexplained mystery of thought, to be able to answer the questions: What is right and what wrong: what he is, and whither going; what is his true history, and destiny? And these he will find embodied in the teachings of the Cath-

olic Church. It would seem obvious that a study of English literature should note in a Catholic and liberal spirit the practical lessons suggested by its theme. If it warms not the feelings into noble

the study but in the professor. When Dr. Arnold was planning his his-tory he said: "My highest ambi-

the second gives power. An individual may possess an ample magazine of the former and still be little better than a barbarian. A judicious union of facts and philosophy ought to be aimed at, of narrative and reflection of the second philosophy ought to be aimed at, of narrative and reflection of the second philosophy ought to be aimed at, of narrative and reflection of the second philosophy or second phil directly against it, so my greatest desire would be, in my history, by its high morals and general tone, to be of use to the cause without actually bring-

earnestness, elevates not the mind's

thans are ordered to be baptized to have their sins forgiven, to enter the Church of God, not in the name of Christ, nor of the Apostles, but in the name of the Father and of the Son and of the Holy Ghost.

However, it is a law of intelligence at the greater the number of objects that the greater the number of objects with a light falling from the region of the Holy Ghost. the highest and truest. As to the benefits of the study of English litersider each, and therefore less vivid ature in our colleges and academies it cannot be over-estimated. He can hardly hope for eminence as a writer who has not enriched his mind and perfected his style by familiarity with the literary masters and master-pieces; while to have fed on high thoughts and to have companioned with

"Whose soul the holy forms of imagination hath kept pure" are beyond all teaching the virtue

making powers. Every thinker, the most original, owes his originality to the originality of all. "Very little of me," said Goethe, "would be left if I could but say what I owe to my predecessors and contemporaries." Omnipotence creates, man combines. He can be originative, strictly, only in development, in the form of his funded thought, in the fusion of his collected materials, as the sculptor in the conception of his statue, or the architect in the design of his edifice.

In conclusion, I say that English literature, as it is taught to our Catholic youth in institutions hostile or indifferent to the Catholic religion, imperils their faith and oftentimes their morals. When they hear some of the great calumnies it certainly has a strong tendency to weaken their faith. When they heard a Carlyle hold to their admiration Martin Luther as the great "here priest," or a Gibbon calling the Church "conglomeration of superstitious practices," or, more than all, the great ractices, or, more than an, the great Ruskin, who in his celebrated work titled, "The Stones of Venice," where he presents the Church as the destroyer of art—"I know no abuse," he says, "of precious inheritance half so grevious as the abuse of all that is best in art wherever the Roman priesthood gets possession of it." These are the words of Ruskin, the great idol of all lovers of art. Can a Catholic youth study these authors unguided, and surrounded by an atmosphere of Protestantism or Agnosticism, and remain firm in his faith? I emphatically answer, No! And to prove my assertion, we need but look at the great number of indif-ferent Catholics who have been trained in such institutions. They may be men of great mental endowments, and sparkle in the world of letters, but they will ever lack "the one thing necessary"-Faith.

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ness I formerly experienced."

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was an invalid, being confined to my bed 6
years. In that time ten or eleven sores appeared and broke, causing me great pain and
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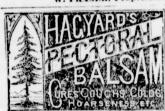
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# London, Saturday, June 13, 1891.

DEATH AT LAST.

The Premier of the Dominion, the Right Hon. Sir John Macdonald, an account of whose illness we gave in our last issue, died on Saturday evening, 6th inst., at fifteen minutes past 10 o'clock. From the time of the first appearance of his illness it was expected that he would certainly die, as the doctors held out no hope of his recovery, and he was continually grow ing weaker. It was a matter of surprise that he battled so long against dissolution, and all over the Dominion many were in hopes that he might still recover, but these hopes have been disappointed. The regret for the death is universal, being shared in as well by Sir John's political opponents as by his warmest friends.

The Conservative party loses in Sir John a leader who has kept it compact through many difficulties and it is hard to estimate how the loss can be repaired. It is generally supposed that the real leadership of the party will now devolve upon Sir John Thompson, who is acknowledged to be the ablest member of the party in the House of Commons, and one in whom confidence may be placed, though there is some rumor to the effect that the nominal Premier will be the Hon. J. J. C. Abbot, Senator.

#### THE JESUITS AND THE FREEMASONS OF GER-MANY

Nine hundred and eighty thousand and six hundred persons signed the petitions to the German Reichstag for the return of the Jesuits to the Empire. Against their return there were nine hundred and eighty-five thousand signatures.

The Catholic and Protestant populations of the Empire are respectively 16,785,000, and 29,369,000; so that it is evident that only a small proportion of the adult population signed on either side. The reason of this is, probably, that all efforts to bring the subject before the entire population were only partially successful. But, taking into consideration the respective figures representing population, the proportion of signers in favor of the Jesuits is considerably larger than that of the signers against them. We may infer the intensity of Lutheran and Calvinistic hatred of everything Catholic from the fact that those who have petitioned against the Jesuits are petitioners for persecution against a religious body who have done only good, against whom not a truthful word of reproach can be

uttered. The Catholic signers in favor of the Jesuits ask no more than that this religious order should receive the same measure of justice which others of their countrymen enjoy. It is easy to see who are the friends of Equal Rights in this case; yet the advocates of persecution are they who have always on their lips the pretense that they are the friends of liberty. civil and religious. Surely Satan puts on very often the appearence of ar angel of light!

The German Freemasons took an especially active part in procuring signatures to the anti-Jesuit petition; so much so that they actually sent a deputation to Rome towards the close of the year 1890 to consult with the Grand Orient of Italy regarding the best measures to be adopted to prevent the return of the Order; and they cooperated everywhere with the fanatical parsons who preached the anti-Jesuit crusade in and out of their pul-

It may be very true, and we believe that it is the case, that the Freemasons of this country do not take the same pains as an organization to oppose the Catholie Church in all her operations, but this conduct of the society in Germany shows the inherent spirit of the association and proves the wisdom of the Church in prohibiting Catholics to encourage or to become members of it.

Many people consider Masonry as merely a convivial society, and others are attracted to it because of its provisions as a life assurance, or as a mutual benefit association; but though, possibly, it does not interfere much in other matters than these in this country it is essentially bound up with the continental societies which are continually engaged in the prosecution of evil purposes, specially the overthrow of religion; and the societies on this side of the Atlantic are responsible for are united by oath with those of the continent. We must add to the support of religion. this that even in America, by efforts to

masonry has proved itself, even in America, to be hostile to the best interests of society. But apart from all these considerations, the oaths which Freemasons take are such as to render the association essentially evil. Those oaths are destitute of the conditions which justify the taking of an oath-"judgment, justice and truth." They are rash oaths, because those who take them are not aware of the obligations they will be called upon to fulfil in obedience to them, when circumstances arise which will make compliance unlawful. They are unjust, because frequently cases arise when members of the society are called upon to do wrong in obedience to Masonic laws; and they are opposed to truth, because it is really known that the ultimate object of the association is the subversion of the revealed truths of the Christian religion.

These are some of the reasons why Freemasonry is totally and unequivoally condemned by the Church. This condemnation ought to be sufficient reason for all loyal Catholics to keep themselves apart from it. The Catholie Church was instituted by Christ to direct us in the way of salvation, and we are obliged in conscience to follow the course she points out that we may secure this most important of the objects for which we have been created. Every true Catholic will therefore yield a willing obedience to the laws of the Church on this matter; and if there are some Catholics who have unfortunately so forgotten themselves as to become Freemasons their duty is plain - to leave the society without hesitation.

Freemasonry is not merley theoretical evil. Pope Pius IX., in his Bull condemning it, declares positively that he weighed well the character of the association before he issued that Bull, and that from sure information he knows it to be inimical to religion. The fact of prohibition should be sufficient with Catholics to keep them out of it, but when we have this positive assurance of so wise a Pope, and one so zealous for religion as the late Supreme Pontiff, the duty of Catholics becomes still more clear; and the action of the German lodges against the Jesuits is another proof added to many previous ones that Pope Pius knew the inner workings of the society, and that he condemned it with good reason.

As far as the petitions themselves are concerned, most of those which were sent in against the Jesuits are from localities where a Jesuit was never seen, and consequently nothing is known about them except such calumnies as the parsons and Freemasons circulated; whereas on those which are in their favor there are not only the names of the Catholic peasantry but also those of the most intellectual in the land, Protestant and Catholic, along with the most distinguished members of the aristocracy and magistracy. There appears to be little doubt that with the favorable sentiments entertained by the Emperor now towards the Catholic Church the Jesuits will soon be put on a par with other citizens of the Empire.

## MEDDLESOMENESS.

Under the above heading the Toronto Globe of Friday, 29th ult., calls attention to the fact that already direct taxation exists in this country to a large extent, and, as it says, in a very ugly and unprofitable form. It quotes among other obnoxious items that of the tithes in the Province of Quebec. Here are its words:

"In Quebec 'the ecclesiastical fisc takes from the farmer a direct taxation in the shape of tithes on his cereals, and in one diocese on his hay. The direct axation to which we refer just now is that paid by the farmers, fishermen lumbermen and miners not to their spiritual advisers, but to the treasury f a foreign country.

The writers who cater for the Globe might, we tancy, use other and weightier arguments against their political opponents than by dragging in the laws and customs of the French-Cana dian people, who are perfectly satisfied with the existing state of things and support their Church and their priests with a tithe system that works evenly and satisfactorily, and with which they do not welcome any intermeddling of outsiders. The ecclesiastical fisc, that so grievously exercises the minds of busybodies in Ontario, is nothing less than a mutual understanding between the Church in Quebec and its adherents as to what means shall be provided for the support of the clergy and the religious and charitable institutions of that Province. It is well understood these evils inasmuch as they and agreed to by all that one twentysixth of the cereals shall be devoted to

Che Catholic Record. frustrate the course of justice, Free- exaggerated notions about this one Presbyterian ministers and Methodist religious Italians of St. Louis had a incubus on any Christian people their wives and children at the seaof the nineteenth century should side or on European trips; who have be tolerated. They even go so far as to declare openly that, with the French language in the schools the tithe system in Lower Canada must be abolished. The French-Canadians, however, are perfectly satisfied both with their mother tongue and the French language, which is the most esteemed as it is the most polite and most generally spoken in Europe. They are also attached to their parish system of allowing one twenty-sixth of their cereals, or grain products, to their clergy for their support. And while they are satisfied, and as long as they do not agitate for a change, it is an act of the most supreme and intolerable impertinence on the part of the Globe or the Mail to find fault or attempt to interfere in any shape, manner or form. The French-Canadian press never troubles itself about the methods employed by Methodists or Presbyterians in the support of their clergy; nor do the priests or political leaders in that province cry out "national bankruptcy" and "wholesale emigration as attributable to the large and generous stipends freely granted to the parsons and preachers of Ontario. If they were, however, so very low-

minded and so thoroughly bigoted and

un-Christian as to find fault with what does not concern them in the least, they would have far more reason to complain about the Protestant "ecclesiastieal fise" than the Globe, Mail and sundry fanatics of this Province about what occurs in Quebec. The facts are that the so much written about and talked of "ecclesiastical fise" in Lower Canada is drawn from wheat, barley, oats and other products amounting in value at current rates to \$500,000 in money. This large sum divided among nine hundred parish prieststhe actual number engaged in parowidows of India. chial work among French-Canadiansamounts to \$450 for each parish priest The perquisites, as a rule, do not amount to more than \$100 a year, so that on an average the parish priest in the Province of Quebec does not realize more than the ordinary school- of a too credulous and easily gulled teacher in Ontario; and yet the howl public. is forever kept raised and the shout is heard weekly, at least in the Mail, that the ecclesiastical fise, or tithe system. is depopulating the French Province. Time and time again has it been repeated that the exactions of the clergy in Quebec are driving the French Canadians out of the Dominion. When brought to book, however, it becomes an utter impossibility either for the Globe or the Mail to tell us how it is possible that people should be compelled to leave their native country because of a grant of five or six hundred dollars a year to their parish priest. Those people were never heard to complain: on the contrary, they are of opinion that their and gave orders which proved to be ergy are not sufficiently remunerated for their services; but they leave their homes and flock to the New England States, where their handiwork is appreciated and their refinement in the handling of textile fabrics is greatly valued and generously compensated. When these people have secured for themselves homes in Connecticut, Maine or Massachusets, they invariably write back to their Bishop and beg of him to send them a priest of their own nationality; and as a rule they will

What folly, then, for the Globe and other journals of respectability to be forever repeating the cry of untruth and fanaticism! What utter nonsense to keep repeating forever such biting and harsh expressions as "ecclesiastical fise," "French-Canadian tithes." Would the popular pastors of the Toronto churches be satisfied with \$500 per annum? Would they accept \$1,-000? It stands to reason that a priest, who has no one to support but himself and an aged housekeeper, can manage to live on \$500 per annum, and yet be respectably housed and boast of a library, where a Presbyterian or Methodist preacher would be in actual want, seeing that he has a family - and generally a large one-to maintain in a becoming style and in keeping with their position in society.

have no other.

The outrageous injustice and unreasonableness of such cries as "the tithe system in Lower Canada," The fanatics of Ontario entertain are taken into account. There are tian religion. It is not long since the West Philadelphia, last week.

twenty-sixth. The Wilds, the Hunters parsons in Toronto city whose stipudemonstration early one morning to and the writers of the mediaval lated income is not \$500 but \$5,000, who decorate a statute of the Blessed Virgin, Toronto Mail are incessant in their ex- obtain six weeks leave of absence every and that was represented as an clamations of surprise that such an summer to recreate themselves with idolatrous celebration. It was regrand libraries and mahogany desks with light and heat furnished gratis, and who have no midnight sick calls to attend, but have every earthly comfort and luxury to wallow in. If the Protestant ratepayers of Ontario are willing to put up with all this, and bear the expense of so much extravagance on the part of their clergy, it is none of our business; nor would we ever allude to such were not the ecclesiastical fisc and the tithe system forever cast up to us. It might be added that, besides maintaining the high opinion of Protestantism as a ministers with their families, and supplying all the luxuries that fashion demands, the Protestants of Ontario are forever called upon to contribute to some scheme or other unknown to the simple habitants of the neighboring Province. One week a levy is made by "direct taxation" in aid of the Japanese mission; a few days later the King's Daughters come round for a contribution; then the W. C. T. U. hand you a card-it is only a trifle of a dollar or two. The week following you are met with a demand for aid to convert the benighted French-Canadians and bring unto them a knowledge of the gospel and of truth "as it is in Christ Jesus." And now we are called upon by the secretary, Miss Martha Carty, of Toronto, to contribute towards the purchase of a "preaching steamboat." It will enter the Seine at Havre de Grace, France, and steam up to Rouen and Paris, dispensing tracts and bibles along the banks to the heathens of the "grande nation" and enchanting the musically inclined of la belle France with such charming melodies as "Hold the Fort and the "Sweet Bye and Bye." A very pathetic appeal was made last week to the tender-hearted of the Queen City in favor of the young

> In fact no week passes during which levy by "direct taxation" is not made on the Protestant public, for the upholding of some scheme to enrich secretaries and boards at the expense

#### HONORING DEAD CANADIAN PATRIOTS.

On Tuesday, the 2nd inst., Toronto witnessed an enthusiastic celebration of the quarter centenary of the battle of Ridgeway, which took place on the occasion of the Fenian raid of 1866. As far as the battle itself was concerned, the Canadian volunteers, though they fought bravely, were finally routed, owing partly at least to a blunder of their commanding officer, Col. Booker, who, not being himself any more than an amateur at the businsss of actual fighting, was terror-stricken at the position in which he found himself, disastrous. His terror became contagious and the volunteers were panie stricken, and fled in confusion.

Tuesday's demonstration was intended to pay deserved honor to the men who fell in the engagement, and no fewer than thirty thousand persons were present at the celebration, which was in every respect a great success. All the military companies of the city, and delegates representing many outside corps, were in the procession, which marched up Queen street to the Queen's Park, where the monument is erected in memory of those who were killed, and it was adorned with number of very beautiful floral ributes, His Honor Lieut. Governor Sir Alexander Campbell placing the last of these in its proper position.

Among the speakers were the Lieut. Governor, the Hon. J. M. Gibson, Col. Denison, Major A. M. Smith, Capt. Alderman Boustead, Col. Miller and Mr. G. R. Patullo, Registrar of Oxford county.

The speeches were highly patriotic. manifesting solid loyalty to our form of Government, and the enthusiasm of the vast multitude present showed that this feeling of loyalty is deeply rooted among the whole population of the country.

Such a manifestation of appreciation of the patriotism of those who gave their lives in defence of the country was highly laudable and proper; yet we could not but contrast the different "ecclesiastical fise," etc., on the part spirit with which the non-Catholic of Ontario Protestant preachers or press speak of demonstrations of this journalists must be apparent even to kind, and of the marks of respect themselves who utter such, more which Catholics show towards Mary, especially when the enormous sums the Mother of God, and to the saints of annually bestowed on their preachers God, who are the heroes of the Chris.

garded as an act of idolatry, and an insult to the Protestants of Montreal, when the Catholics of that city proposed to erect a statue of the Blessed Virgin on a prominent site; and even the pro posed use of an image of Christ crucified in the courts of law was also regarded asif it were intended as an insult to Protestantism, and the press strongly denounced the proposal as an outrage.

The disposition manifested to honor those who are regarded as civil heroes, while the heroes of religion are dis regarded and even treated with contumely, is not calculated to give us a system of religion.

### IRREVERENT PRACTICES.

The irreverence with which most Protestant sects treat the remnants of their sacrament of the Lord's Supper is a matter of notoriety; but the Rubrics of the Church of England positively require respectful disposal of them. After the actual Communion they are to be "reverently" placed upon "the Lord's table," and when the service is over they are "not to be carried out of the church, but the priest and such other of the communicants as he shall then call unto him shall, immediately after the blessing, reverently eat and drink the same.

But it has been publicly made known that it is a common practice with the Anglican clergy to throw away the unused morsels, in defiance of these rubrics; and the Anglican Church Review of London, England, rebukes Rev. Father Rivington, a convert to the Catholic Church, because he blames the irreverence, which the Review says is "allowed" by the Anglican Church. There is, however, no penalty at any time inflicted upon those who are guilty of these disrespectful acts, though the Low Churchmen are very bitter against the Bishops of London and Lincoln for what may be excess of reverence, but which certainly cannot be considered

We presume that those who disobey to are the Low Church clergy, since it the spirits against their souls. is they who desire to identify themselves with the "Evangelicals," socalled. The High Church clergy, believing as they do in the Real Presence of Christ, would scarcely be guilty of such acts of disrespect, as a rule: though we would suppose that even Low churchmen and Evangelicals, who acknowledge some kind of a spiritual presence of Christ in the Sacrament, would also show some outward respect thereto. An inward reverence cannot exist when positive outward disrespect is manifested.

As a sample of what occurs among other denominations we may mention a story for which we can vouch, as we have it on the best authority.

In one of our young Canadian cities when it was still but a village, the Methodists held their services in the private residence of a gentleman of our acquaintance; and on one "Communion Sunday" the service was held there, as usual. After the service the servant girl, who was a Catholic, noticed the Communion remnants left on the table, whereupon she asked her employer what was to be done with them. He referred her to the minister. to whom she accordingly proposed the same question, and received as an answer: "Oh! gather them up, and give them to the hens."

We have known, indeed, a minister who asked a friend of ours for his recipe for making currant wine, which he manufactured very well. The minister's declared object was to use it in the this does not surprise us, as it was recently said by a Bishop that the usual beverage of the country should be used for the purpose, and that tea should be used in China, and water or sweet cider in America. Indeed we have known a certain Church in which it was the custom to use a kind of Heaven. syrup made by boiling dried raisins.

Dr. Temple, the Anglican Bishop of London, England, received a mysterious letter last week, warning him that an attempt would be made to assassinate him at the ordination service held in St. Paul's Cathedral on Sunday last. Detectives carefully watched the Cathedral, but with no result. It is believed the threat was genuine, but the wouldbe assassin's plans were frustrated by the vigilance of the police officials, who are still making strenuous efforts to find the identity of the writer.

Archbishop Ryan confirmed seven hundred children and adults in the Church of Our Mother of Socrows, in

#### DIOCESE OF LONDON.

The Bishop's Visit to Stratford.

Stratford Beacon, July 1. The occasion of the first visit of the Right Rev. Denis O'Connor, D. D. Bishop of London, to Stratford, in an official capacity, had been anticipated with a good deal of pleasure and by the congregation of St Joseph's. His Lordship, though personally acquainted with a few leading members of the Church here, had no until yesterday an opportunity meeting so many of his flock, and it was no surprise therefore to find that at the two early services the handsome edifice was crowded to the doors Bishop O'Connor has been at the head of the diocese but a few months, yet he is deservedly loved and esteemed by every true friend of the church. As a speaker His Lordship has a fluency and ready command of words that cannot fail to interest an audience, while his earnestness and zeal for the spiritual welfare of the people have earned for honors in the gift of the Catholic Church.

His Lordship was astir early in the morning and had a very hard day's He said Mass at Loretto Convent at 6:30 a. m., and at 8 o'clock administered first Communion to about a hundred and twenty candidates, and administered confirmation to one hundred and sixty-two persons. were dressed in white and the boys showed a careful training. mony was impressive, and was closely followed by one of the largest congre gations that had ever filled the church The singing by the children was especially grand, and reflected much Miss Carlin and Mr. J. Kennedy, who spent some time rehears-Bishop O'Connor explained to the

candidates in an impressive manner the solemn and important step hey were about to take-to receive the sacrament of confirmation, with its seven-fold graces or gifts of God, viz. wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. He spoke of the great importance of these many The grace of wisdom, he said, would enable them to know the doctrines or teachings of their religion and the truths necessary to their eternal salvation. The grace of understanding that their minds might compre hend as far as possible of their holy religion; the grace of counsel that they might profit from the instruction they received; fortitude that they might receive the strength necessary to practice their religion and to so qualify them that they might habitually the Rubrics above referred successfully resist the attacks made by grace of knowledge was essential that they might know the good from evil, and, strengthened, that they might choose the good; the grace of piety was that which would enable them to love holy things, respect their religion, its ministers—and finally the grace o the fear of God. Not that fear which arises from cowardice, but that fear that arises from love, through which they would sooner suffer death than offend God. The confirmation ceremony over, His Lordship had the boys take a pledge that they would abstain from the use of alcoholic liquor until they had attained the age of twenty-one years, and counselled them further to avoid the use of profane and obscene language. He then exacted a promise from the girls to abstain from reading improper literature, for he said he felt they would be in greater danger than the boys from this evil. The Bishop, before dismissing the candidates, said it gave him much pleasure to observe their efficiency, and he congratulated those who had charge of them on the worthy manner in which they had discharged their duty.

THE BISHOP'S SERMON. High Mass was celebrated at 11. High Mass was cerebrated and the congregation was nearly as large as at the early Mass. Rev. Father Noonan, of London, but who is stationed here temporarily, sang the last Mass. The choir furnished a special programme of music that was very highly spoken of by all.

Bishop O'Connor preached on the Real Presence of Christ. He based his remarks on the gospel of the day from the gospel according to St. Luke, xiv., 16-24. His Lordship gave a lucid explanation of this passage of Scrip-ture. God not only invited the people to this banquet but He commanded them to come. No excuse was sufficient for their absence; and therein lies the declared object was to use it in the adminstration of the Sacrament. But this does not surprise us. as it was Lord Jesus Christ was both God and offered Himself on Calvary that His blood might save all sinners. such a Man as this that provided the Supper. But our Divine Lord was no satisfied alone to blot their sins out and make them clean, but wished further to prepare them for the Kingdom of Heaven. What a blessed heritage! They had enemies about them who re-quired watching. Where could they find strength but at that Supper—at that banquet. The love of Christ was therein displayed to a greater degree than they were worthy of. He cured their ills and wiped away their sins He cured Such noble charity as that was more than human; but God was not alone satisfied with that. He wanted still to remain with them; and though it was true He did ascend to Heaven it was likewise true that He was still their presence. They should have nothing to fear as long as they looked to the Divine Master for aid and guidance. He never failed to keep His promise. The Apostles understood our Lord and Diving Merica and Apost ord and Divine Master, and obeyed Him. He warned his hearers to do

to approach the Often they are That unworthy. but if they did n until they were we do so. None of but, he asked worthy God pro Blessed Virgin h she was, was unw Blessed Sacramer weak and requi there they could o Hitherto they ha did not see thing that they should and all, that this They had become the Master, and Him, they had g nands them to must obey l Divine Lord wa altar and all the was an ackno were sinners a ever refused to hanquet prepa Master. He approach the I allow a couple bodies, why she anxious about t with a fervent not disobey th eateth of the fle blood shall hav ADDRES

> the Catholic so order publishe Mr. D. J. O dress as follow: To the Right R My Lord-We, My Lonn-We, conference, St. spectrally beg lea first pastoral, vitender you our welevation as Bish until you assume has been devote ing and training being the head which by your p tion ranks so hig tations of our Do. We are well a sacrifice you has good work, white of our Holy Fatt sponsible positic sponsible position feel that we have

His Lordship

whose assistance on the good wor In conclusion spared many y worthy success Archbishop Wa Lord, for your i members of the Pani. Paul. Signed on beh Mr. Frank oice, read t To the Right Bishop of MAY IT PLI

> support to ass tion of many wise, would helpless upon helpless upon have been a have a suffici We desire, appreciation in the pulpit our beloved s

> very large to offer its ship. M inated-

> > To the Rig Bishop MAY IT I the city of a to approach the purpose to this port the purpose to this port also of offecere and du that you are the years o seclusion c willed it the purpose of the willed it the willed it to the willed it to the willed it to the will be willed in the willed it to the will be willed in the will be willed in the will be will be will be will be will be willed in the will be will be

likewise. Those who accepted His Supper, unworthy as they were, were promised everlasting life—those who rejected it, everlasting damnation.
There were Catholics, he said—but he unworthy.

hoped not in this diocese-who refused to approach the Holy Sacrament. Often they are heard to say they are but if they did not approach the table until they were worthy they would never do so. None of them were worthy but, he asked, was it only the worthy God promised to save? The Blessed Virgin herself, immaculate as she was, was unworthy, because she wa not God, but they should all approach the Blessed Sacrament, because they were weak and required strength. It was there they could obtain life everlasting. Hitherto they had been blind. The did not see things as the Church taught that they should. It was for them, one and all, that this Supper was prepared. They had become lame in the the Master, and, instead of following Him, they had gone over to the enemy Yet, unworthy as they are, God commands them to partake of His bread. If they will not submit to His love they must obey His command. Our Divine Lord was ever present on the altar and all the preparation He asked was an acknowledgment that they were sinners and sorry for it. That was all. Let it never be said that they ever refused to come cheerfully to the banquet prepared by their Divine
Master. He beseched them approach the Holy Communion often -at least once a month. Don't allow a couple of months to intervene. They were very careful about their bodies, why should they not be equally anxious about their souls? He closed with a fervent request that they should not disobey the command, for he that

ADDRESSS OF WELCOME.

His Lordship was then the recipient of four very flattering addresses from the Catholic societies of the city in the order published below: Mr. D. J. O'Connor read the first ad

eateth of the flesh and drinketh of His

blood shall have everlasting life. This

was the blessing he wished them to-

dress as follows:

To the Right Rev. Denis O'Connor, D. D. Bishop of London: Bishop of London:

My London-We, the members of St. Joseph's conference, St. Vincent de Paul Society, respectfully her leave to welcome you on this your first pastoral, visit to our congregation and tenderion as Bishop of this diocese. Your life that been devoted to the noble cause of educating and training priests for the holy ministry, being the head of an illustrious institution which by your present evaluation on institution ranks so high among the educational institutions of our Dominion.

We are well aware, My Lord, what a great sacrifice you have made in relinquishing this good work, which you loved so well, on the call of our Holy Father Leo XIII., to accept the responsible position of Bishop of London. We feel that we have great reason to congratulate ourselves upon having such an eminent and distinguished son of the Church as our Bishop, and we also are assured that in you as our chief pastor we have a sincere friend and advocate in our educational and charitable undertakings.

We desire, my Lord, to bear testimony to you of our kind regard for our worthy spiritual director, the Rev. E. B. Kilroy, D. D., without whose assistance we would be unable to carry on the good work four society.

In conclusion, we pray that you may be spared many years to wastewer as as the worthy successor of our efforts as humble members of the noble society of St. Vincent de Paul.

members of the noble society of the noble society.

Signed on behalf of the members.

Signed on behalf of the members.

First Vice-President; John O'Brien, Second Vice-President; John O'Brien, Second Vice-President; Thos. F. Quirk, Secretary, Chas. Stock, Treasurer.

Stratford, May 31, 1891.

FROM THE C. M. B. A.

Mr. Frank E. Goodwin, in a good voice, read the next address: To the Right Rev. Denis O'Connor, D. D., Rishon of London:

Bishop of London:

MAY IT PLEASE YOUR LORDSHIP—We, the members of Branch 13 of the Catholic Benefit Association, beg leave to comparatulate you upon your elevation to the Episcopal See of London. Since your consecration we have anxiously awaited the opportunity when you would favor as with your presence, and we now extend to you a most condial welcome on your first official. The singing was

as with your presence, and we now extend to you a most cordial welcome on your first official visit.

It has pleased us to have learned of the very deep and active interest you have at all thues taken in the welfare of our association.

It is also our pleasure to inform Your Lordship that our association, since its organization here, has proved a great boon to many an afflicted household and has brought confort and support to assuage the grief and soothe the affliction of many a widow and orphan who, otherwise, would have been thrown desolate and helpiess upon the cold charity of the world or to have been a burden on relatives who already have a sufficient encumbrance on their hands.

We desire, furthermore, to express to you our appreciation of the encouragement given both in the pulpit and private to our association by our beloved Spiritual Adviser, Rev. Dr. Kilroy, who oftentimes has counselled the members of offered by our association.

In conclusion, we beg Your Lordship's blessing upon the members of our branch and upon the families, and in doing so we pray that the Giver of all Good may grant you length of days, health and peace to enjoy the privileges and perform the functions of your exalted position.

FRANK E. GOODWIN, Sec.

Stratford, May 31, 1891.

This society, which appears to have a very large membership, was the next to offer its congratulations to His Lordaddress, which was beautifully illum-

inated-To the Right Rev. Denis O'Connor, D. D. Bishop of London:

To the Right Rev. Denis O'Connor, D. D., Bishop of London:

MAY IT PLEASE YO'R LORDSHIP—We, the members of the Ancient Order of Hibernians, of the city of Stratford, beg leave most respectfully to approach Your Lordship to-day, not only for the purpose of extending you a hearty welcome to this portion of your diocese of London but also of offering you, My Lord, their most sincere and dutiful homage. Be assured, My Lord, that you are no stranger amongst us, and though the years of your priesthood were past in the seclusion of the religious life, yet God has so willed it that your light should shine before men in order that His name should be glorified. You are already known and loved in this diocese, and your successful efforts to educate and elevate the character of the young men of this country have been fully appreciated by them, and they still acknowledge this indebtedness to you and bless you as their benefactor.

Our hearts rejoice to hear of the very signal honors bestowed on you in Rome, and in a special manner by the Holy Father himself, who was graciously pleased to give you. My Lord, so many precious tokens of his esteem in recognition of your marked abilities and services to religion, and once again, when the Vicar of Christ called on you to assume the burden of the piscopacy, which you humbly accepted in the spirit of holy obedience.

We your selfished to the Holy See for the honor conferred on the diocese of London in selecting as our Bishop so distinguished a divine: but hese honor hestowed on one so worthy were not accepted without a special sacrifice on your part, My Lord.

you loved and served so well and came forth from the order endeared to you by so many holy and tender associations to labor for our eternat welfare. We gratefully appreciate the sacrification of the

In conclusion we ask Your Lordship to accept the expression of our unswerving obedience and loyalty to the Holy See and to Your Lordship personally, as the spiritual ruler of the diocese, and beg your episcopal benediction on ourselves, our families and our homes.

Michael Gnerin, County delegate; Richard O'Neil, President; John Hoy, Treasurer; J. A. Devlin, M. D., Secretary; J. Hurley and M. J. Dillon, Committee.

THE E. B. ASSOCIATION. Mr. John Hagarty read the last address-

To the Right Rev. Denis O'Connor, D. D., Bishop of London: Bishop of London:

RIGHT REV. AND DEAR FATHER IN CHRIST—Upon the occasion of your first official visit to Stratford. we, the members of the Emeraid Beneficial Association, tender you a loyal and hearty welcome. Knowing the exafted and prominent place you fill in the hearts of all true Catholies, we feel gratified to an all-wise Providence that He has so ruled and governed the occasion which demands Your Lordship's presence here is only one of the many to follow, and which will always be looked forward to with increased pleasure. We trust that those deac candidates, who were confirmed to-day he cardidates, who were confirmed to-day he conditions to the standard of the standard o

Christ, be abundanty because the grace.

Not unlike our society, they are only beginning in a good work, which, if followed according to the doctrines and teachings of the Church will be the means of their eternal salvation.

We are, beloved Father, consider and friend,
The EMERALD BENEFICIAL ASSOCIATION,
H. O'NEILL. ANGUS J. McPher.

Secretary, 1891.

Secretary. Stratford, May 31, 1891.

HIS LORDSHIP'S REPLY. Bishop O'Connor claimed the privi lege of responding to the four addresse at the same time. He said he always felt a warm interest in the St. Vincent de Paul Society. He put this society first on the list, because he believed its objects worthy of public support. The members dispensed charity to the widow and orphan and visited the sick. It was while engaged in such noble work as this that people saw a phase of life that made them better citizens. He

regretted that the membership was not larger. The young and old should join the St. Vincent de Paul society. They would derive great benefit from visiting their less fortunate fellowmen He hoped the society would grow Although the other societies were good and worthy of support, the St. Vincent de Paul society was dearest to the Church. If possible he would like to see all these societies united. In unity there was strength. Where there was division the cause was weakened. This was not a question of doctrine. Each member was as en titled to his opinion as he was to his but he believed if his sugges-

tions were adopted the societies would gain in strength. His Lordship was glad to see the young men taking an interest in these societies. They were the rising generation and the future men of the country. It was very men of the country. It was very gratifying to him to see the young men before him. The young men are more high-spirited, and have an influence for good which sometimes old men have not. He hoped these young men would continue to labor for the good of the Church. His Lordship said he had often visited Stratford with pleasure, but was never more pleased than on this occasion. As to the kind words spoken of himself he would say nothing. He had often felt regret that the mantle had not fallen on more worthy shoulders—on those of Dr. Kilroy. He

this diocese laid the foundation of their ecclesiastical training under your wise direction; and, not a few among the laity who now occupy positions of trust and honor owe much of their success to the sound Christian education imparted to them under your guiding hand. With these facts before us, we may well rejoice while placing before Your Lordship an expression of our filial attachment and devotedness as your spiritual children. The relations of pastor and people rank amongst the most sacred, because they are founded on divinely established principles, and ar directed to an end the highest and holies. These relations existing between ourselves and Your Lordship, as our chief pastor, we fully acknowledge and appreciate; and whatever obligation they may imply in our regard it will always be our pleasure and happiness to fulfi.

In conclusion, we pray the Divine Providence which has placed Your Lordship at the head of this diocese may vouchsafe you many years of health and strength to fulfil the arduous duties of your exalted and sacred office.

Asking You Lordship's benediction upon us, we beg to remain, on behalf of the congregation, Timothy Dillon, Wm. Hickey, P. T. Barry and Timothy Feenan.

In reply His Lordship thanked the people for this manifestation of their respect and regard for him. He congratulated both pastor and people on the neatness of their church and its surroundings and expressed the hope that they would be always faithful to the

duties of their Catholic profession. In the sanctuary were seated Rev. Father Benedict, O. S. F., and Rev. Father Henry, O. S. F., of Chatham.

The Ridgetown choir, including Misses Bella and Esther Tompkins, Mr. Misses Bella and Esther Tompkins, Mr. and Mrs. Dilliott and Miss Frances Berthe Bishop, accompanied by Dr. Kilroy and Mrs. Dilliott and Miss Frances Berthe Bishop, accompanied by Dr. Kilroy and Mrs. Dilliott and Miss Frances Berthe Bishop, accompanied by Dr. Kilroy and Mrs. Dilliott and Mrs. Dilliot ons, under the able management of Miss Mary Berhorst, organist, furnished excellent music. Father Quigev feels extremely grateful to his Ridgetown friends for their kindness on this occasion. THE BISHOP AT ST. THOMAS.

The congregation of the church of the Holy Angels turned out en masse on Thursday morning to welcome Bishop O'Connor on the occasion of his first visit to this city. A class of twenty boys and twenty-nine girls presented themselves for confirmation. The Bishop examined them in the principles and doctrines of their faith, and they answered the questions very readily. High Mass was celebrated by Rev. Father Brady, of Woodstock, assisted by Rev. Father Tiernan, of London. The Bishop addressed the children, telling them to be faithful to the graces they had received, and to show by their example what their religion was, urging them to be strong, fervent Chris

tians. They had received graces necessary to make them Christians, and it was necessary to be faithful to their holy religion and study its doctrines and principles, rejecting the false doctrines of the world. They had received the graces of fortitude, strength, courage, piety and the fear of God which made them afraid of doing wrong and dis obeying Him. He asked the boys to stand up and take a pledge, promising to abstain from the use of intoxicating liquors until they had reached the age of twenty-one, when he thought they would see clearly what a curse it was, and be manly enough to avoid it. He also cautioned them against the use of profane language, and advised the girls to be careful of what they read, and to maintain their modesty and purity by keeping from anything they would be ashamed to have their mother know. The Bishop complimented the pastor on the way the children had

been taught. The children recited their profession of faith, and at this stage of the pro

As the content of the very that the content of the very the content of the ver

him.

On behalf of the congregation of the Church of the Holy Angels, we have the honor to subscribe ourselves Your Lordship's obedient and devoted servants.

John C. Coughlin, S. B. Pocock, Jas. Brady, Jas. Graney, John T. Coughlin, C. W. Regan, D. J. Donohue, John King, D. Coughlin, Daniel Coughlin, P. S. M. Egan.

Dated St. Thomas, June 4, 1891.

After speaking of the pleasure it gave him to visit the church, and his admiration of the good spirit the peopl displayed. His Lordship bestowed his blessing and the congregation dis The singing was a very im persed. pressive and enjoyable feature of the services

THE BISHOP'S VISIT TO ST. MARY'S From the Argus, June 4.

Last Sunday afternoon was the occa

sion of unusually impressive ceremonies in the Catholic church of this town it being the first visit of Right Rev. Dr. O'Connor in his official capacity.

His Lordship was met by a large number of the congregation in carriages at a distance of some miles from the town, and on arriving at the suburbs, the societies of the A. O. H. and the C.M. B. A., who had been awaiting them, fell into line and escorted the procession to the church.

After donning his pontifical robes,

procession of acolytes, proceeded to the church, which was literally packed with people of all denominations. He was here greeted with a hymn of welcome by the choir. After Vespers, and before Benediction, Mr. P. Whelihan stepped forward, and in the name of the of the parish presented an address. Then followed addresses read by Mr. M. Burns and Mr. J Kennedy, representing the A. O. H. and C. M. B. A. respectively. His Lordship replied to all in fitting terms, expressing his pleasure at the kind reception tendered him, and in choice language thanked the congregation generally and the societies individually for their loyalty and respect to him as their chief pastor, and referred in a feeling manner to the noble qualities of their parish priest, Rev. Father Brennan, whose good work among them showed such bundant fruit

Then followed Benediction, when some of the grand music peculiar to the Catholic Church worship was ren-

lered in a really masterly style. On Monday morning, after carefully examining a class of fifty-four children, the Bishop administered to them the sacrament of confirmation, and in beautiful and simple language exhorted them to continue the good work comnenced in their souls and to persevere in the service of God. He referred to the evil of intemperance, and at his request, the boys, with uplifted hands, nade a solemn promise to their Maker to abstain from all intoxicating drinks until the age of twenty-one years, after which time His Lordship thinks here will be little or no danger of

acquiring the habit. In the afternoon the distinguished visitors, after being driven around town and neighborhood by Mr. Walsh. left on the evening train, much pleased with their visit to St. Mary's.

Below we give the addresses as pre sented to His Lordship:

St. Mary's, May 31, 1891. To the Right Rev. Denis O'Connor, Bishop of London:

ing. He had often felt regret that the mantle had not fallen on more worthy shoulders—on those of Dr. Kilroy. He was more worthy than himself of the honor. The societies he was sure would always work in harmony with the Church. They would of course have God's blessing, in addition to the priest's. He then gave the societies his blessing, and spoke feelingly of the services rendered by Dr. Kilroy, whose counsed and assistance had always been a great source of gratification and a great source of gratification and assistance to him.

The singing was grand, the soloists especially wining the highest praise. The quartette "Jesu Dei Vivi," by Miss Katie Carlin and Messrs. John G. Kennedy and James Stock was exceedingly well rendered.

Mr. John Walsh drove Bishop O'Connor and Dr. Kilroy to St. Mary's in the afternoon.

VISIT TO RALEIGH.

On Wednesday, 3rd inst. His Lordship arrived by the afternoon train on Tuesday and was received at the station by Father Quigley and a not more of the Church peculiar to this country, and we become the honor of the parishioners who escorted him to the pastishioners who were well and the succeeding of the parishioners who were the parishioners who have come the parishioners who have come to the parishioners who were the parishioners who have come the parishioners who have come to the parishioners who were the parishioners

vers. d on behalf of the congregation, s Nagle, John Tcahan. P. Whelihan. A. O. H. ADDRESS

To the Right Rev. Dr. O'Connor, Bishop of

A. O. H. ADDRESS

To the Right Rev. Dr. O'Connor, Bishop of London:

MAY 17 PLEASE YOUR LORSHIP—It is with great pleasure that we, the members of Division No. 1 of the Ancient Order of Hibernians, of the town of St. Mary's, gather here to-day to greet you in that good old Irish way with a "Caed Mille Failthe," and it is with feelings of great joy that we hall you as one of Hibernia's sons, bearing the old and distinguished name "Connor," to be the chief paster of this diocese.

When the See of London became vacant by the appointment of His Grace Archbishop Walsh of Toronto we prayed that God would enlighten the minds of those whose duty it is to select a fixed proper person to guide the affairs of His Holy Church, and, when the glad tidings came that Your Lordship received the appointment we felt that our prayers had been heard, and rejoiced at the high honor once more conferred upon a descendant of "that little Green Isle," which has sent so many sons and daughters to labor in His vinevard.

We also pray that Almighty God will long spare you to be our guide in all things pertaining to that divine faith which our holy patron St. Patrick instilled into the hearts of our forefathers, and that you will offer up your prayers for us that we may receive the grace to follow in their footsteps, to be good and obedient members of His Holy Church, and, as Hibernians, that He will be our director and ruide, thus enabling us to stand by the motto of our grand old organization, which is Friendship, Unity and True Christian Charity.

Friendship—By this motto we are taught to regard one another as members of one funity. The christian Charity—As Hibernians, True Christian Charity—As Hibernians we regard the sacred teachings of our Holy Mother the Church as the great light in our profession,

ind justice and to relivine precepts.

It was also a great pleasure to us when we learned that our national chaplain, the Right Rev. Bishop Foley, of Detroit, received the honor of preaching the sermon of the day at your consecration, and that our own worthy chaplain, Rev. Father Brennan, had the honor of being his attendant.

of being his attendant.

Once again we bid you one hundred thousand welcomes, and ask you on this your first official visit to our parish to give to ourselves and prother members your blessing.

Signed on behalf of the members,

M. F. Burns, Jas. Moir, D. Currie.

C. M. B. A. ADDRESS

To the Right Rev. Dr. O'Connor, Bishop of London:

C. M. B. A. ADDRESS

Landon:

My Lord.—On behalf of the members of clation, we desire to tender you our heartlest welcome on the occasion of your first official visit to this parish. It is always a pleasant duty for Catholice Mirtual Benent Association, we desire to tender you our heartlest welcome on the occasion of your first official visit to this parish. It is always a pleasant duty for Catholice to the pastor; and rest assured. My Lord, no section of our people are more united and more uniners of the association in whose name I am now speaking. It may be claimed that our great success as to numbers and influence, and in the performance of good works, has been owing largely to the earnest desire of the members to work in perfect harmony with the spiritual authorities of the Church of which it is our proud boost to be members. The more approach because we feel that you take an earnest and active interest in the programmation, and that it has your episcopal it and strengthen it in the great work of beneficence it has undertaken to carry forward for the relief and succor of those upon whom the hand of misfortune has fallen heavily by the removal from this life of saured that this object is to you a source of all comfort and pleasure. You arour spiritual Father heartily interested. In our welfare, comforting us by the kind work and the kind act as temporal misfortunes best us on the way, and ever guiding us safely to that eternal home where sorry adding us safely to that eternal home where sorry diding us safely to that eternal home where sorry diding us safely to that eternal home where sorry diding us safely to that eternal home where sorry diding us safely to that eternal home where sorry diding us safely to that eternal home where sorry diding us safely to that eternal home where sorry diding us safely to that eternal home where sorry did so she sheepfold exhalpshed by our Blessof Redemen, and with which He has promised His perpetual presence and guardrainship. Those, my Lord, are in brief the sentiments we

tamilles, we remain, My Loring Children, Patrick McFadden, J. J. Guittard, James Kennedy, C. E. Whelihan, Henry Carr, M. J. Divine and Richard Nolay.

A New Hospital.

We are glad to know that it is in contemplation to erect a new hospital in this city, to be conducted by the community of St. Joseph. For a few years the Sisters have carried on this blessed work in our midst, but have found the present building altogether too small for the demands made upon them for accommodation. The plans for the new building have been prepared by Architect Henry, and tenders will shortly be called for the completion of the work. The building will be in shape somewhat like the letter U, the ends extending some distance further out than the centre portion of the building. The structure will be three stories high, not including a basement, The basement will be of stone, and the balance brick, with stone trimmings and slate roof. A large tower will be placed over the main entrance. Visitors will enter a roomy, well-lit vestibule, opening into main corridor and reception room. A wide staircase and elevator run to the upper floors. The basement is to have furnace rooms theating by hot water), kitchen, laundry, refectory and pantries. On the ground floor will be the reception-room, dispensary, chapel, nurses' rooms and wards. The operating room, private wards, and casualty ward are on the first floor. In the attic are the dormitories and store rooms. Lavatories complete with baths, etc., will be separated from patients' quarters. Every convenience will be provided. The new building will be connected with the present hospital by a corridor. We are glad to know that it is in c

## Sir John's Favorite Poem.

The following poem by Rev. Father Ryan, he poet of the Confederate States, who is now lead, was the favorite poem of Sir John Mac-

Rest. My feet are wearied, and my hands are tired, My soul oppressed— My soul oppressed— And I desire, what I have long desired— Rest—only rest.

Tis hard to toil-when toil is almost vain, In barren ways:
Tis hard to sow—and never garner grain,
In harvest days.

The burden of my days is hard to bear,
But God knows best;
And I have prayed—but vain has been my
prayer
For rest—sweet rest.

Tis hard to plant in spring and never reap The autumn yield; Tis hard to till, and 'tis tilled to weep O'er fruitless field.

And so I cry, a weak and human cry, So heart oppressed; So heart oppressed;
And so I sigh a weak and human sigh,
For rest—for rest.

My way has wound across the desert years, And cares infest My path, and through the flowing of hot tears I pine—for rest.

Twas always so; when but a child I laid On mother's breast My wearied little head; e'en then I prayed As now-for rest.

And I am restless still; 'twill soon be o'er For, down the west Life's sun is setting, and I see the shore Where I shall rest.

One of the sons of Sir Edmund A. H Lechmere, Bart., M. P., who is travel ling in Australia, has been received The ceremony took into the Church. place in the Cathedral Church of St. Patrick, Melbourne, the catechumen being conditionally baptized under the name Cyril Leo Alban.



Superior to every other known. Used in Millions of Homes-40 Years the Standard. Delicious Cake and Pastry, Light Flaky

Biscuit, Griddle Cakes, Palatable and Wholesome. No other baking powder does such work.

Cuticura

LVERY SKIN AND SCALP DISEASE, between the contracting of singuring, itching, blotchy, with loss of hair, from pimpies to the most distressing eczenas, and every humor? the blood, whether simple, serofulous, or hereditary, is speedily, permanently, and economically cured by the Cutteura Remembers, consisting of Cutteura, the great Skin Cutt. Cutteur, Soap, an exquisite Skin Purifier and Cutteura RISOANNI, the new Blood Purifier and greatest of Humor Hemedies, when the best physicians and all other remedies that. Thousands of grateful testimonials attest their wonderful and unfailing efficacy.

Soap, 36c.; Resoutyer, 11-89. Prepares by Poletr Drug and Chemical Corporation, Reston. Send for "How to Cutre Skin Diseases."

3c. Pimples, blackheads, chapped and oily '64. Ser' skin prevented by Cutteura Soar. '68. Rheumatism, Kidney Pains, and Weakanse Chemical Comparation, Reston.

Rheumatism, Kidney Pains, and Weak-ness relieved in one minute by CUTICURA ANTI-Pain PLASTER. 30c.

## DR NEY'S ASTHMA SPECIFIS THE GREAT FRENCH REMEDY



Tries Mari.

The successful experience of many years with numerous patients entities Da. NEUS ASTHMA SPECIFIC to the public confidence.

Numerous extensionials his allowed the merits of this remarkable preparation, but lack of space compels us to publish only a few lines of two of these testimonials.

The Rev. Sister A. Boire, of the St. Boniface (Manitoba ) General Hospital, says:

As regards Dr. Ney's Asthma Specific, Ibelieve its value has not been overrated. If these not always cure, IT NEVER FAILS TO GIVE RELIEF.

St. Boniface, June Sth 1890. Sisten A. Boire.

St. Boniface, June 8th 1890. SISTER A. BOIRE. Dr. G. Desrosiers writes Nov. 12th 1890. Dr. G. Desrosiers writes Nov. 12th 1890.

"I have used Dr. NEY'S ASTHMA SPE-CIFIC in several cases of Asthma with very good succes. I had a particularly bad case of asthma recently. An old man of 72 years of age had been an inveterate asthmatic for the last 12 or 15 years. His sufferings were so severe that he apprehended suffocation. I made him inhale the fumes of Dr. NEY'S ASTHMASPECIFIC and he immediately breathed freely. It is several weeks since this occurred and from what I know he has enjoyed an excitent health from that day. I cannot but congratulate myself upon having tried this most excellent preparation."

St-Félix de Valois. G. Desrosiers, M. D.

Sold by all Druggists at 50 cts. 4 \$1.00 per box. mail on receipt of price L. ROBITAILLE, CHEMIST,

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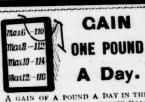
## Piso's Remedy for Catacrn is the Best, Easiest to Use and Cheapest. CATARRH Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa., U. S. A.

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A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER, SCOTT'S

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IN POPONOSPINIES OF LIME & SOUR IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SCOTT'S EMULSION IS PUT UP ONLY IN SALMON COLOR WRAPPERS. SOLD BY ALL DRUGGISTS AT 50°C. AND \$1.00 SCOTT & BOWNE, Belleville.



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M. DONNELLY, Proprietor.

TEACHERS WANTED.

A YOUNG, ENERGETIC CATHOLIC male teacher, to teach mathematics, Book-keeping, penmanship, etc., in a Catholic College. Duties to begin September 1st, 1891. Applicants will send their qualifications, experience, and references to "A B.," CATHOLIC RECORD, London, Ont. 660-ti

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Desire not thou too greatly, for, like fire Destroying what it enfolds, so is desire.

Success:-that was his thought, his hope, his Afield or housed, noon, midnight, dusk or dawn.
That dazzling image his heart dwelt upon.
For, if he slept, imagination's flame
furnt like a steady torch, lighting the same
Determined path—which way his soul had

And if he waked, the dream, still unwith-

drawn,
Remained, unchanged, his conscious force to

At last twas his. An airy figure brought.
Light-balanced on soft finger-tips, a sphere
of fine wrought gold. But his trained hands
forgo
Their skill for one brief instant, in the fear
To lose the gift. Too eagerly they caught
The glittering ball, which crumbled into
naught.

So strength may win what it may fail to keep This world's gifts vary only in degree. They are but air sphered in the thinnest gold: The bubbles must be jostled tenderly. —Robert Burns Wilson in Harper's Magazine

### INTERESTING MISCELLANY.

I remember hearing years ago of an old merchant who on his death-bed divided the results of long years of labors, same hundreds of pounds in all, amongst his sons. "It's little enough, my boys," were his last words, "but there isn't a dirty shilling in the whole of it." His ideal had not been to make money, but to make clean hands .-Thomas Hughes.

A Curious Fact.

It is well known that a two or even four hours' incineration of the human body does not totally consume the and there is always a mass of these left, which are thrown away as Among these human bones is one which is believed to be impervious to death or decay. It is a small bone, part of the backbone, and is called "Luz." It is stated that a learned rabbi demonstrated to the Emperor Adrian that water would not steep it, fire would not burn it, a mill could not grind it, nor could any hammer break it. This resurrection bone is supposed by many to be nucleus of the immortal

Seven Pointers.

Of all battles there are none like the unrecorded battles of the soul.

Thy secret is thy captive if thou keep it; thou art its captive if thou let it go.

When the good man dies the tear are shed which in life he prevented from flowing.

Partings and heart-aches must comtime or other, even in the

Books are good friends or evil companions, according to the choice we make of them.

More evil truths are discovered by the corruption of the heart than by the penetration of the mind.

The plutocrat despises those who flat ter him too much, and hates those who do not flatter him at all

After the Boy.

During the recent Chicago convention, one of the delegates, a young business man from Boston fell in with a burly, red-faced Chicagoan, who had evidently just been patronizing the In the course of conversation the from Chicago said: "What are man from Chicago said: you fellows trying to do down at the Battery? You are hot on temperance. I see by the papers. Do you think you could make a temperance man of

"No," replied the delicate, "we evidently couldn't do much with you; but we are after your boy.

At this unexpected retort the man dropped his jocular tone and said seriously: "Well, I guess you have the right of it. If somebody had been after me when I was a boy I would be a better man to-day.

Anecdotes.

One time, in order to test the courage of a Bengal tiger and a lion," said a well-known showman, "we placed a shooting cracker in the respective cages and fired the fuses. As soon as the fuses began to burn they attracted the attention of both animals, but in a widely different manner. The lion drew into a corner and watched the proceedings with a distrustful and uneasy eye. The tiger, on the conuneasy eye. trary, advanced to the burning fuse with a firm step and unflinching gaze. On reaching the cracker he took his paw and began to roll the cracker over the floor, and when it exploded beneath his very nose he did not flinch, but continued his examination until per-The lion betraved satisfied. great fear when he heard the report of the explosion and for quite a time could not be coaxed out of his den."

Carrulous Mrs. Chugwater.

"Samantha," grumbled Mr. Chug-water, fumbling in one of the bareau "I'd like to know where in drawers, the name of common sense you keep

my socks? "What pair do you want, Josiah?" inquired Mrs. Chugwater.

black one, and down here in the corner is an old pair of last summer's socks, with holes in the toes. I don't see why my things can't be kept in order, the same as other men's.'

"If you had only told me—"
"Told you! Have I got to run to you, Mrs. Chugwater, for every little thing I want? Is that your idea about how to carry on the household business? If you'd just take trouble enough to pile things in here so I can find them when I want 'em, it would save me lots

· Josiah, if you will let me-"

"Now there's no use of your getting excited about this thing. If you know Minard's Liniment cures Dandruff.

where I can get a pair of half-way decent socks just say so, and I'll hunt 'em you don't know and will up, and if have the kindness to put the fact in plain English, I'll goout and buy a pair. That's all."

"If you hadn't tumbled these things all out of shape, Josiah—"
"Tumbled them out of shape, have

What's a bureau drawer for, any vay? Is it to hide things in, madam? If I don't find what I want on top, haven't I got to look down under, I'd like to know? Any woman that will pack and jam a bureau drawer full of things and arrange them so you've got to dig and claw all through the whole business to get what you're after and hen don't get it, hasn't got the right idea about arranging a man's haber-If you know where my sock are, Mrs. Chugwater,, why don't you say so, instead of standing around like a Stoughton bottle and doing noth-

"I could have found them for in a minute and saved you all this trouble if you had given me a chance, said Mrs. Chugwater, as she straight ened out the tangle in the drawer and brought to view from one of the bottom corners five pair of clean socks When you want anything of kind hereafter, Josiah, if you will just let me know-"
"The trouble with you, Samantha

growled Mr. Chugwater, as he jerked a pair from the top of the pile and went off to one corner to put them on, is that you talk too much.

### OUR BOYS AND GIRLS.

A Knowing Dog.

There is a Newfoundland dog, Lion by name, says the New Orleans States, which gives daily proof of his comprehension of what is said to him. A lady called on his mistress the other day. During her call Lion can in rather slyly, lay down on the parlor carpet and went to sleep. The conversation ran on, and the visitor said, finally: "What a handsome Newfoundland vou have.

Lion opened his eye. said the mistress, "he is a · Yes. very good dog and takes excellent care

of the children. Lion opened the other eye and waved his tail to and fro complacently on the

carpet When the baby goes out he always goes with her, and I feel perfectly sure that no harm can come to her," his mis-

tress went on. Lion's tail thumped up and down violently on the carpet. "And he is so gentle to them all,

and such a playmate and companion to them that we would not take \$1,000 for

Lion's tail now went up and down to and fro, and round and round with great and undisguised glee. "But," said the misstress, "Lin

has one serious fault." Total subsidence of Lion's tail, to gether with the appearance of an ex

pression of great concern on his face. "He will come in here with his dirty feet and lie down on the carpect, when I have told him time and time again that he must not do it.'

Here Lion arose with an air of the utmost dejection and humiliation, and slunk out of the room with his lately exuberant tail totally crestfallen.

A Drummer Boy.

Many of our readers are probably familiar with a touching little poem of the late war called "The Drummer Boy," a brave little lad, who, as the poet tells us, served General Lyon, and was rescued by him after a battle The facts of the boy's story, as related not long ago by a trustworthy omrade, are even more pathetic and significant than they are made in the

When General Lyon was on his march to Wilson's Creek a Tennessee woman, dressed in deep mourning, brought her son, a lad of twenty, into camp. She was starving, she said; her husband was dead, and the boy wished to enlist as a drummer. The lad watched the officer's doubt-

ing face eagerly. 'Don't be afraid, captain! I can

drum!" he cried. "Give him a trial!" the captain

ordered The fifer, a gigantic fellow, looked on the puny boy contemptuously, and broke into an air exceedingly difficult to accompany with the drum; but so well did the child succeed that even the captain applauded. "Eddy" enrolled as drummer, and became the pet of the camp. He was the especial favorite of the fifer, who, when march led them over creeks difficult to would hoist the boy on his shoulders, and fifing and drumming merrily, they would lead the way for

At the battle of Wilson's Creek General Lyon was killed and his force routed. Toward morning one of his soldiers, lying wounded by the stream, heard a feeble rattat in the woods.

"That is Eddy beating the reveille, "Any pair if they are only mates. Here's an odd gray sock and an odd found the lad, with both feet shot off, he thought. He crept to him, and

thumping on his drum.
"Don't say I won't live," he said. 'This gentleman said he'd fix me until the doctor would bring me all right again." He nodded to the body Confederate soldier, who, although dying, had dragged himself through the grass to the child, and had tied up his legs with his suspenders to check the flow of blood from the arteries.

Later in the morning, while the comrades lay helpless together, a body of

who were probably themselves fathers, sprang to the ground and lifted the boy tenderly. As they carried him, boy tenderly. he tried to tap his drum. With a tri-umphant smile, and still smiling, he died before they could reach the camp.

Eddy's drum-tap still echoes with meaning from those dark and terrible days, for it tells of the bravery and tenderness which filled alike the hearts beating under blue coats and gray.

A Truckman Who Didn't Swear.

"My Darling. These endearing words, in bright golden letters, stood out in a bold relief on the dash-board of a huge fourhorse track in a Broadway blockade of They aroused tender mem vehicles. They aroused tender mem-ories. The driver looked as unsenti-

mental as possible in his coarse raiment and with his rough manners, but he was not profane or brutal to his horses Patiently he awaited the loosening of the jam, while his neighbors filled the air with curses. Finally, his horses becoming restive, he climbed down from his box and soothed them with gentle words and caresses. Then a bystander asked why he called his truck "My Darling."
"Why," he said, 'because it keeps

green the memory of my daughter, She's dead now, but ittle Nellie. perfore she joined the angels she clasped her hands around my neck and said: " Papa, I'm going to die, and want you to promise me one thing, because it will make me so happy

Will you promise? I said, 'I'll promise any-Yes,

thing : what is it?' "Then, fixing her eyes upon mine, she said, 'Oh, papa, don't be angry, but promise me you'll never swear any more nor whip your horses hard, and be kind to mamma.

That's all there is about it, mister, for I promised my little girl I'd grant her last request and, sir, I've kept my

Then the blockade was lifted, the big truckman resumed his seat, dashed a tear from his eye, and was soon lost in the muddy tide of travel. - New York Herald.

## Many Gods Ashore; on the Sea One God.

From the Chicago Herald.

The arraignment of a New York ministers for inviting other Protestant preachers to his pulpit shows how hard is for Christians on land to doubt that there are many Gods. An inci-dent related in James Jeffrey Roche's Life of John Boyle O'Reilly-perhaps the most fascinating contribution ever made to biography-proves how easy it is to believe that at sea there is only one God. O'Reilly, revolutionist conspirator, convict, poet, a man of genius and of the highest personal character, found himself aboard the Hougemont in chains with other felons, destined for exile in a penal colony in

West Australia.
"Only those," O'Reilly wrote, "who have stood within the bars and heard the din of devils and appalling sounds of despair blended in a diapason that made every hatchmouth a vent of hell can imagine the horrors of the hold of a convict ship." Yet every night the political prisoners, all under life sentence, met together, men of different creeds, Protestant and Catholic, yellow light falling on their dark forms, throwing a ghastly glare on their pale faces, and in this prayer they all joined: O God, who art the arbiter of the destiny of nations and who rulest the world in Thy great wisdom, look down, we beseech Thee, from Thy Holy place on the sufferings of our poor country. Scatter her enemies, O Lord, and confound their evil projects. Hear, us O God, hear the earnest cry of our poor liams' place on MacNab street, over a people, and give them strength and fortitude to dare and suffer in their holy cause. Send her help, O Lord, from Thy Holy place, and from Zion

protect her. Amen.' The men who thus prayed to one God at sea had nothing left in this world to hope for except the cruelly improbable romance of escape to the open ocean with bloodhounds and rifles at their The men who quarrel over diverse forms of creed and ritual in New York have all that can satisfy them in this world.

Don't read! Don't think! Don't believe! Now, are you better? You women who think that patent medicines are a humbug, and Dr. Pierce's Favorite Prescription the biggest humbug of the whole (because it's best known of all)—does your lack-of-faith cure come?

It is very easy to "don't" in this world. Suspicion always comes more easily than confidence. But doubt—little faith—never made a sick woman well—and the "Favorite Prescription" has cured thousands of delicate, weak women, which makes us think that our "Prescription" is better than your "don't believe." We're both honest. Let us come together. You try Dr. Pierce's Favorite Prescription. If it doesn't do as represented, you get your money again.

Where proof's so easy, can you afford to doubt. et your money again. ere proof's so easy, can you afford to

Little but actice—are Dr. Pierce's Pleasant Pellets
Best Liver Pills made; gentle, yet thorough. They regulate and invigorate the liver, stomach and bowels.

The Key Stone. The Key Stone.

Regular zction of the bowels is the keystone of health. The use of B. B. B. insures it and cures constipation, dyspepsia, etc.

Miss F. Williams, 445 Bloor Street, Toronto, writes: "Have used your Burdock Blood Bitters for constipation and pain in the head with great success. I improved from the second dose."

second dose."

Nature provides a remedy for all ills, and Dr. Williams' Pink Pills is nature's remedy for the ills peculiar to the female system. Suppressions, weakness, nervousness and all diseases resulting from impoverished blood, speedily yield to their treatment. Sold by dealers, or sent on receipt of price —50x per box, or five boxes tor \$2—addressing The Dr. Williams Med. Co., Brockville, Out.

Two Years Ago.

rades lay neigness together, a body of Southern cavalry rode up.

"Look to the child," said the Yankee soldier.

Two years ago I was troubled with an ulcer on my ankle, having used B, B. B. for bad blood I procured a bottle and a box or Burdock Healing Ointment. After using 3 bottles and 3 boxes I was completely cured.

Minard's Liniment for sale everywhere.

## MIRACLE OF MODERN DAYS.

Hamilton Produces One of the Most Remarkable Cures on Record. TOTALLY DISABLED" YET CURED.

Hamilton Times, May 27th, 1891. One of the most remarkable cures in the history of medicine has just been effected in this city and the fame of it is fast spreading throughout the land. Over four years ago Mr. John Marshall, then employed as manager of J. C Williams' coal oil refinery works here.

sustained a fall, which at the time was not thought to be serious. He doctored but his trouble grew worse and con tracting cold after cold upon his other trouble he was compelled to give up work entirely. His troubles developed into ataxy, a nervous disorder, held by medical authorities to be For four years Mr. Marshall has been an intense sufferer, He lost the use of his legs entirely and could not raise himself from a chair except by the use of a crutch and a stick. Though there was power in his legs there was no feeling. They were like dead weights, cold as ice and not susceptible to feeling. He could take his heavy stick and hammer the flesh until the sound of blows filled the house. During the course of these years no less than fourteen leading physicians of this city Sometimes two or three treated him.

of them were in attendance at once All agreed that his disease was incur Mr. Marshall went to Toronto for electrical treatment, at a heavy expense, but received not the slightest benefit. He tried every patent medicine that was recommended to him, yet without getting any to him, yet without get aid. The "suspension"

treatment

resorted to, and he was suspended by means of appliances around his neck and under his arms from the ceiling of the barn, but got no relief. Electric belts and appliances of an endless variety were tried, and thoroughly tried, too, but all resulted the same way—they left Mr. Marshall just as they had found him. At one time twenty pins were run right into the flesh of his leg. He barely felt two of them; the others he did not feel at all. His flesh was cut into with a knife and he felt not the slightest pain; and so he went on until the 13th day April last, every remedy suggested by any one being tried, and hundreds of

dollars spent upon patent medicines, to say nothing of doctors' bills. Mr. Marshall was a member of th Royal Templars of Temperance. He was passed by the physicians of the order as totally disabled for life. chief medical examiner passed him and he was paid the \$1,000 paid by the

Order in cases of total disability. A day or two ago a Times represen tative called upon Mr. Marshall at his residence, No. 25 Little William street. The door was open, and upon knocking a strong steady step was heard. Mr. Marshall opened the door and received the reporter cordially. He walked without either crutch or stick and poked the picture of a sturdy fine man. He conversed freely of his case, as did Marshall who came in later. 'Five weeks ago," he said, "I could not raise my foot or bend my leg. As

for walking without a stick or crutch it was impossible. I had seen an advertisement of Dr. Williams' Pink Pills, and as they were especially recommended for nervous disorders, resolved to try them. I had what the doctors called Locomotor Ataxy. I had not walked for almost four years. My wife said, 'Oh, what's the use of trying another patent medicine? but I tried the Pink Pills. I had not used one box before I began to feel the effects. The feeling came back to my right leg first. After using them two weeks I was able to walk up to Mr. C. J. Wil-I had got nearly home when my left leg gave out, and I nearly went down. I had to stand and rub the leg for several minutes. Then it felt as if a thousand pins were running in it. That was the blood beginning to circulate in the leg that had been dead almost four years. From that time it has steadily improved. Now you see how I am. (Here Mr. Marshall arose and walked briskly around the room without artificial assistance.) I have used absolutely nothing but the Pink Pills and taken cold baths as directed on the boxes. To-day I walked to the market and back—a three mile walk. I have lived in Hamilton for thirty years and am well known. Hundreds of people stopped me on the streets. Some of them stopped me to see if it was John Marshall. Hundreds of

people have been here to see me. Among them came several physicians who attended me. One of them, and the one who did the most for me, said, Well, you are the first cure in 10,000 cases. I can tell you of a bank mescases. senger in this city who has not walked as straight in twenty-five years as he has this last week. He took Pink Pills on my recommendation. Scores more in this city are trying them and quite a

number in this vicinity have

benefited. Mr. Marshall is gaining strength rapidly and expects to be back to his work before long. He grows more en-thusiastic in taking of Pink Pills, and he has good reason to, for his is a remarkable salvation. Since beginning to use the remedy he has regained los flesh and now weighs more than he has for nine years. He has not an ache or pain, but is concious of a delicious feeling of healthy life in his legs.

The remarkable case noted in the

above article from the Hamilton Times conclusively proves that the proprietors of Dr. Williams' Pink Pill have in no way over-stated the merits of their remedy. Pink Pills are a never failing blood builder and nerve tonic, and are equally valuable for men or women, young or old. They cure all forms of debility, female weaknesses, suppres sions, chronic constipation, neadache, St. Vitus dance, loss of memory, premature decay, etc., and by their marvellous action on the blood, built up the system anew and restore the glow of health to pale and sallow complexions. These pills are sold by all dealers or will be sent post paid on recipt of price (50 cents a box) by addressing the Dr. Williams Medical Co., Brockville, Ont.

Weak Women.

Weak Women.

The more sensitive nature of the female sex renders women much more susceptible than men to those numerous ills which spring from lack of harmony in the system. The nervous system gives way, sick headache is frequent, the appetite is lost, and other ailments peculiar to the sex cause great suffering. Hood's Sarsaparllla is peculiarly adapted for such cases, and has received the most gratifying praise for the relief it has afforded thousands of women whose very existence before taking it was only misery. It strengthens the nerves, cures sick headache and indigestion, purifies and vitalizes the blood, and gives regular and healthy action to every organ in the body.

D. H. CUNNINGHAM, importer of Dia-

the body.

D. H. CUNNINGHAM, importer of Diamonds, Watches and Jewellery. Manufacturing and Fine Watch Repairing. 77 Yonge Street, second door North of King, Toronto. Street, second door North of King, Toronto, Hard and soft corns cannot withstand Holloway's Corn Cure; it is effectual every time. Get a bottle at once and be happy.

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you.

Expect The Broom by the use of Millery County of Millery County C

ENRICH THE BLOOD by the use of Mil-burn's Beef, Iron and Wine, which supplies the necessary blood building material. THERE ARE MANY INDICATIONS
worms, but Dr. Low's Worm Syrup med
them in every case successfully.

Low's Sulphur Soap is an elegant toilet article, and cleanses and purifies the skin most effectually.



Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache,

Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

Sold by Druggists and Dealers everywhere. Fifty Cents a bottle. Directions in 11 Languages. THE CHARLES A. VOGELER CO., Baltimere, Md. Canadian Depot: Toronto, Ont.



any Mother sending us her name and address on a postal card, we will send two sample tins of Nestle's Milk Food, sufficient for four meals. Nestle's Food requires the addition of water only in its preparation The best and safest diet to protect infants against Summer Complaints.

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BELLS! BELLS! PEALS & CHIMES FOR CHURCHES. School Bells. Clock Tower Bells. Fire Bells. House Bells. Hand Bells.

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Printed forms of tender, containing full information as to the articles and approximate quantities required, may be had on application at any of the Mounted Police Posts in the North-West, or at the office of the undersigned.

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Each tender must be contained.

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Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be torfeited if the party declines to enter into a contract when cailed upon to do so, or if he fails to complete the service contracted for. If the tender be not accepted the cheque will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

Regulates the Stomach Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sore.

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JUNE 13, 18

The Cathol London, Saturday, EDITORIA

THE Toronto Ma pondent, referring who will take Sir place, says he ha raised as to the ele of Sir John Thom gentleman was one is now a Catholic. is asserted, he wou to Ontario. We pression that Ontai home of civil and What a precious have in this same

THE Czar has ad of annoying Catho alike. He has i the pastors of con of the nationality their respective Poland the pries part Germans, as ant ministers in where the people ians. The new the pretext for tions in all these of assisting at Besides this, t proselytism are b great severity. ter in Lithuania to Siberia for rec member of the another in Estl

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## The Catholic Becord. of Courizon Marquez and Beira to pro-London, Saturday, June 13, 1891.

EDITORIAL NOTES.

THE Toronto Mail's Ottawa corres pondent, referring to the rumors as to who will take Sir John Macdonald's place, says he has heard objections raised as to the elevation to the post of Sir John Thompson, because that gentleman was once a Protestant, and is now a Catholic. For this reason, it is asserted, he would not be acceptable to Ontario. We were under the impression that Ontario claimed to be the home of civil and religious liberty. What a precious lot of hypocrites we have in this same Province of Ontario!

THE Czar has adopted a new means of annoying Catholics and Protestants alike. He has issued a decree that the pastors of congregations must be of the nationality of the majorities in their respective congregations. In Poland the priests are for the most part Germans, as are also the Protestant ministers in the Baltic provinces, where the people are mostly Lithuanians. The new decree will be made the pretext for depriving congregations in all these cases of the privilege of assisting at religious services. Besides this, the laws forbidding proselytism are being carried out with great severity. One Protestant minister in Lithuania has recently been sent to Siberia for receiving as a convert a member of the Russian Church; and another in Esthonia has been condemned to fourteen months' imprisonment for a like offence.

Dr. Windthorst has gained a new victory, notwithstanding the fact that he rests in the silence of the tomb. The new education bill, which was introduced by the German ministry, and drawn. The opposition to the bill was inaugurated by Herr Windthorst, and was the last political act of the powerful Catholic leader.

As we expected, the debate on the Dr. Briggs question was settled in the General Assembly at Detroit, on Friday, by the veto of his appointment as Professor of Biblical Theology. The Dr's friends, knowing that they were in a hopeless minority, endeavored to obtain a vote for delay for one year, but the absolute veto was carried by 440 yeas against 59 nays. It is thus seen that the American Presbyterians have not got on the down grade towards Latitudinarianism sofar as their brethren of the Free Kirk of Scotland, which sustained Dr. Dodds in his position, whose opinions are very similar to those of Dr. Briggs. The out-and. out Calvinists exhibited considerable acerbity in the discussion. A specimen of their style of argument is to be found in the address of Col. John J. McCook, a New York lawyer, who

to approve, and to postpone is to approve. Dr. Briggs has betrayed his trust. Our sons must not be subjected to the influence of a man who reviles

and discredits the word of God." Dr. Briggs, however, will probably find another sphere in which he will have ample scope for his teaching. It is expected that if the Union Theological Seminary will not withdraw from Presbyterian control, the Dr. will take a Professorship at Harvard.

THE Encyclical of the Holy Father, Pope Leo XIII., on the Social Question has been issued. His purpose is to harmonize the teaching of the Church with whatever is reasonable and just in the social movement of the age in which we live. Social relations are continually changing; and under these conditions there must be great variety in the application of the principles of morality to them, though, of course, these principles undergo no change, though the attendant circumstances are always changing. The Pope, however, fully recognizes that the democracy will be the preponderating power in the near future, and his purpose is to direct this force on the principles of true justice.

A DESPATCH from Delagoa Bay, in Africa, states that there has been a serious conflict between British and Portuguese colonists in Mashonaland, South Africa. The report has been confirmed, and though only one encounter has been reported it would appear that there must have been two conflicts at different points, if the circumstances reported cannot otherwise be reconciled. Seven Portuguese were

tect British interests there.

THE sad condition of Ireland is illustrated by the census recently taken, which places the population at about 4,600,000. Ten years ago the population was 5,174,836. The falling off has therefore been about 575,000. A change of regime is badly needed to bring prosperity to the country.

A DESPATCH from Washington, Ind. dated the 24th May, states that several faith-curists were forced to leave Losanticville last week. The people are angry and violent because a bright little boy had recently died there and his parents had depended upon the faith-curists to save him. It was a bad case of scarlet fever, and after his death the disease spread into other families. The people think that if capable physicians had been summoned promptly the boy might have been saved and the disease baffled. On the next day when the faith-curists came from Ohio to attend a sick lady they were threatened by a mob, and had to get away at once. It is not surprising that popular indignation should be so strong against this superstition which has been the prolific cause of so many deplorable deaths.

Bramwell Booth, son of General Booth, of the Salvation Army, is one of the creditors of a bankrupt stockbroker in London, Eng., to the extent of \$10,000, and it is inferred that he must have used the wealth which he derived from the Salvation Army in stock exchange gambling. An investigation is asked for by London papers, especially by the St. James' Gazette.

THE Presbyterians of China have under consideration the question of a union similar to that which has taken place among the various Presbyterian which interferes with the freedom of bodies in Japan. In the latter country religious education, has been with the united body threw aside the Westminster Confession and adopted a simple creed with but few articles of belief. It is not known yet what will be the nature of the agreement which will be reached in China, but it is highly probable that a still different creed will be adopted there, as it is now the fashion for every new organization to make a creed to suit itself instead of embracing "the faith once delivered to the saints." Unless the General Assembly now in session in Detroit make haste to complete the revision of the Westminster Confession, which is under consideration, China and Japan will have distanced the Americans in taking a correct view of God's love for all man-

> THE persecution of the Jews in British officers were killed. Russia is followed by a proclamation of the Prussian Government in a like direction. The Jews are not to be Heligoland.

has during the last few years been flowing from that Province into the

New England States. He says: "If our Canadian families wished it sincerely, if they employed for the establishment of their children on new farms the money now spent in pure loss for luxury and intemperance, they would find in our happy land more than they go and seek for in a painful and dangerous land of exile."

It is highly creditable to the French Academy that they have again refused to elect Emile Zola, the writer of impure novels, to the seat rendered vacant by the death of Octave Feuillet. On the first ballot Zola had 8 votes, Pierre Loti 7, Ferdinand Fabre 7. Viscount Bermier 5. On the seventh ballot, Pierre Loti was elected.

THE Reformed Presbyterian Church Convention of North America, which met last week at Philadelphia, decided not to appoint a committee to confer with a similar committee of the General Assembly in order to agree upon a compromise short creed as a basis of common work in mission fields. The convention does not, however, at present break off the negotiations, but will take the subject into consideration. If a final understanding be reached on this matter the two denominations will have three standards of belief instead of one; yet this is considered as a step towards unity.

GRADUALLY, but surely, the Mormon dominancy in Utah is being shattered. The Salt Lake Herald, which has hitherto been the organ of Mormonism, has passed into the hands of the Gentiles, and it is confidently asserted that this breaks the back of the Mormon stated. Three British gundoats have a built for Pharaoh by the Israelites, and it is said that the women human remains, and the debris made it have also been identified, and their arrived at the Portuguese settlements. The Herald will now be conducted as streets, and it is said that the women human remains, and the debris made it have also been identified, and their

a Democratic paper, and will advocate the admission of Utah into the Union as a State. When so admitted, it is expected that it will be Democratic.

Or the 179 accused members of the Mala Vita society who were tried recently at Bari, Italy, 14 have been acquitted and 165 have been sentenced terms of imprisonment varying from six months to fifteen years. These secret societies have been a curse to the country, and it is to be hoped that the result of the recent trial will be the breaking up of the Mala Vita, as the Mafia were broken up previously in Sicily. It was after this was done that New Orleans.

It is asserted that the Marquis of

Lansdowne, Viceroy of India, planned the arrangement by which the Senaputty or Commander-in-chief of the Manipuris should be invited by Commissioner Quinton to a conference, or durbur, and be taken prisoner by the latter after the meeting. The Manipuri principality was at peace with England, but the reigning family had internal quarrels, and the Rajah was deposed by the Senaputty, his brother, in order that their third brother, the regent or jubray, should be placed upon the throne. The Senaputty had an army of 12,000 men, well drilled and armed liked the Hindoo soldiers of England, and Commissioner Quinton's force, consisting of 400 men, was inadequate to accomplish the purpose for which it was sent; so the Senaputty, learning the Commissioner's intention, set a trap for the English officers and butchered them. He did not go to the conference, but succeeded by a wily ambush in overpowering the officers. Before this attempt to arrest the Senaputty there had been no hostility towards England, and it is said that many Liberal members of Parliament will oppose the punishment of the Senaputty and his officers, who were concerned in the massacre, and who have been since captured; the ground of the opposition being that they acted in self-defence. It is also stated that that property was held in trust for the Liberals will demand the recall of the poor. When the British Government Viceroy, who denies, however, that he planned the treachery of which he is accused. His orders to the commissioner were, undoubtedly, to capture the Senaputty, and they were interpreted by the commissioner to mean that he should take the course which he adopted. As it is proposed to court-martial the prisoners summarnot succeed in saving their lives. A despatch from Calcutta says that they will be executed on the spot where the

WE regret to learn from the Toronto papers that Mr. H. A. Gray, Inspector of Dominion Public Works for Ontario, in the newly acquired territory of met with a serious accident at Burlington last week. He was stepping off the morning train, when he slipped BISHOP RACINE, of Sherbrooke, P. Q., and fractured his leg. He was brought is endeavoring by earnest remon- on the train to the Union station and "You cannot postpone action. You is endeavoring by earnest remon-ire not. This Assembly cannot afford strance to check the emigration which from thence was conveyed in the ambulance to his residence, where Dr. Cowan attended to his injuries.

> At the installation of a new minister in the Collegiate Church of New York, on Sunday, 24th ult., the Rev. Dr. De Witt Talmage well expressed the importance of grounding education upon religion. He said: "Educate a man's head, and you make him an infidel; educate his heart and you make him a fanatic; educate both together and you have the noblest work of God."

THE need of Cardinal Lavigerie's people. crusade against the slave traffic is made manifest by a single fact which has been made known through a despatch from Zanzibar. A population of 10,000 souls on the North shore of Lake Tanganyika has been completely exterminated by Arab slave-dealers, who raided the villages, and have left nothing but the ruins of the houses, and thousands of dead bodies, which have since been half eaten by wild beasts.

Considerable alarm has arisen in England, especially on the part of workingmen, at the great influx of poor foreigners who have recently come into London, England, most of them being Jewish refugees from Russia or Russian Poland. Mr. Octavius Morgan, the Gladstonian member for Bat tersea, has given notice that he will enquire from the Government whether it be not advisable to adopt measures to check foreign immigration. He will suggest such legislation as the United States, Canada and Australia have already adopted. The thoroughfares of London are infested by street beggars,

are generally serfs of masters who evident that the bodies had been receive all their earnings and pay them starvation wages. It is asserted that no fewer than five hundred poor Jews now come into London every day; and some of the London papers declare that there is danger of an anti-Semitic movement in England, which will be even more decisive than the lynchings of New Orleans. This, if intended as a threat, is even more unjustifiable than the New Orleans lynchings; for it is not pretended that the Jewish immigrants, as a rule, are guilty of any crime but poverty.

THE anti-Catholic Commissioner the Mafia established themselves in Morgan, who made use of his power by attempting to destroy Catholic education among the Indians in the West, has been rudely checked in his efforts by the administration of President Harrison. Two ladies who are sisters, Angela and Vincentia Coughlin, having been dismissed from the Government school on Menominee Reservation, have been restored on the recommendation of Inspector Cisney, who made a thorough investigation of their case. Two other ladies, the superintendent and matron, have not been restored, but it is expected that

> THE absurdities of Schweinfurth, the Illinois impostor who claims to be the Christ, and who has grown rich by duping his thousands of followers, are making great havoc among the Methoodists, a whole congregation of Methodists having recently gone over to the new creed. Catholics cannot be found to follow the standard of this pseudo-Messias for any consideration.

A good move has been made in Germany for the amelioration of the condition of the poor. If Governments elsewhere were to follow the same course there would be very little abject poverty. General Booth's revelations on Darkest England show a state of affairs which did not begin to exist until the confiscation of the property of the religious orders, inasmuch as

at least, have made provision for those whom it robbed; but, instead of this, it recovered. only made those wealthier who were already too rich. The German Gov ernment, however, has taken steps to remedy the gross evil of having a starving population while a favored few possess riches which it is impossible ily, it is believed that the Liberals will for them to employ for their own use. The Prussian Minister of Commerce has in hand a vast scheme for the erection outside of Berlin of three thousand rents will not be more than \$5 per

## IAN ARCHÆOLOGY.

Among the discoveries which have been brought to light by recent explorations those which lead the mind back to the period which is so familiar to the lovers of sacred history as the time when the Israelites were in the house of bondage in Egypt must be of very great interest.

Egypt is certainly one of the oldest, and probably the oldest, civilized monarchy which was established on earth; and from the sojourn of the people of God within its limits from the time of Joseph till they were delivered by Moses from their slavery its history has a peculiar interest. This interest arises from the intimate connection which it has with the establishment of God's law on earth among His chosen

The magnificence of the relics which have been brought to light as a testimony to the civilization of this ancient monarchy have long been a matter of surprise, and the skill with which the old inscriptions of these monumental re mains were deciphered, after being for centuries a sealed book, has made the name of Mr. Champollion famous for all time. Not until this wonderful discovery was made could there be any great pro gress in connecting the monuments un earthed with the history of the Israelites during their stay in Egypt, as mentioned in Holy Writ. But through Mr. Champollion's genius much light has been thrown upon those ages which go back even beyond the days of Moses and Joseph, and a tolerably fair history of Egypt has been constructed, which takes us backward between three and four thousand years.

In the early part of this century Belzoni discovered the tombs of the kings of Egypt near the ancient capital, Thebes. These tombs were sculptured rooms, sometimes penetrating nearly eight hundred feet into the solid rock. But they were empty of

removed for some reason.

Recently, however, thirty-six mummies were discovered in a gallery cut in the rock near the Lybian Mountains, on the cases of which the names and titles of the inmates were legibly written, and these mummies prove to be the Pharaohs who ruled during seven hundred years, including the period which elapsed between Joseph and Moses.

The Pentateuch, or the five books of Moses, have long been a favorite field in which modern unbelievers in Christianity seek for data on which to ground their attacks upon the Chris tian religion. Yet the greater the researches made by archæologists the more complete is the triumph of religion, inasmuch as they serve to prove to us that the statements made by the inspired writer are in perfect accord with the true history of the day, as we arrive at certain knowledge concerning it. One remarkable fact in connection

with the recent discovery is that while the mummy of Rameses II., the king spoken of by Diodorus, the Greek historian, under the name, Sesostris, who was the king who "knew not Joseph," and who began the oppression of the Israelities, as recorded in Exodus I, was discovered, the mummy of his successor, Sethos II., who pursued Moses and was drowned in the Red Sea, is missing from the collection. This is highly corroboratory of the sudden death which overtook this monarch in the depths of the sea, as described in Exodus xiv. There is another circumstance in connection with this monarch which points to the same conclusion. The tomb of Sethos II., which was discovered by Belzoni, is distinguished from all the other royal tombs by the fact that its corridors and halls are all left in an unfinished state, showing a sudden interruption to their completion; for it must be borne in mind that these constructions were always built while the king was still reigning. The interruption, coupled with the absence of his body from among those recently discovered, imconfiscated the trust property it should, plies not only that he was cut off sud denly, but also that his body was not

It was in the reign of Rameses II that the Delta was taken, the Shepherd kings have been driven out from their last resort in Lower Egypt. In the Delta was the land of Goshen, which was the principal abode of the Israelites, and Rameses, finding this strange race occupying this choice spot in his newly acquired possessions, thought it necessary to oppress them lest cottages for the worthy poor. The they should become too powerful for him. This accounts for his resolution to set aside the decrees of the Shepherd kings which gave the SOME WONDERS OF EGYPT- Israelites all the rights of native Egyptians. It was not the best way to deal with a race which had a firm foothold in the land, yet such is the power of race antipathy that in all ages tyrannical monarchs have sought to oppress foreigners who sojourned in their country; and it was the boast of Egyptian priests to Diodorus that the great works which were erected by Sesostris-Rameses were built altogether by foreign labor, and that no native Egyptian had put his hand to them.

This is in perfect accord with the Scriptural account of the oppression of the Hebrews, and when so many hundreds of thousands of forced laborers were put to work we should naturally expect that the result would be seen in more extensive building than any which had hitherto taken place.

It is a remarkable confirmation of Scripture that it is just at this period that the monuments of Egypt which modern explorers have discovered become almost incredibly extensive. On almost every mound of ruins in Egypt and Nubia the name of Rameses is found recorded as either the builder or the maker of extensive additions, to such an extent that the works of his reign exceed those of all the previous Egyptian Pharaohs together. Sever out of eight temples at Thebes bear the name of Rameses. Six of the nine Egyptian obelisks, which were brought from Egypt by the Roman Emperors, also bear his name as the builder or finisher of the work, and the number of other memorials erected by him bears a similar proportion to the works of the other Egyptian monarchs.

There is much which is imaginary in the accounts given by the Greek historians of the deeds of Sesostris, for much was taken on credit from the boastful accounts given of their hero by the Egyptian priests, but these facts which corroborate Scripture are con-firmed by the irrefragable testimony of monuments which are extant now.

The two cities mentioned in Exodus i, ii, Pithom and Rameses, which were built for Pharaoh by the Israelites.

situation fixed. The temple of Petum has been recently unearthed at the Eastern extremity of the Delta, near Damietta, and a sculptured image of Rameses has been found there representing him scated between two deities, while the names Rameses still exists among the Arabs for the situation of the twin "treasure city" in the West. The image of Rameses cannot be mistaken, as the features are quite distinguishable on the mummy which bears his name.

It is consolatory to the Christian in this age of rampant agnosticism to find such evidences of the truth of Revelation emerging from the tombs in which they have been buried for about thirty-three centuries.

#### How to use the Mails.

By direction of the Postmaster-General the hief Post Office Inspector, Mr. Sweetnam, has By direction of the Postmaster-General the Chief Post Office Inspector, Mr. Sweetnam, has lately been making special enquiry into certain cases in which letters and packages of other course of post. The chief inspector or or in course of post. The chief inspector's investigations lead to the conclusion that, in the great majority of cases, the damage has been the consequence of the inferior sequence of the inferior of the articles in question. He thinks that in the public would enclose their large letters in the paper and the up the woll of the public would enclose their large letters for the public would enclose their large letters are parcel cannot be laid in the most careful manner in the bag or box into which it has to be sorted. Post office clerks to adopt this mode of treatment for the vast hands. At the same time the chief inspector, by Mr. Haggart's directions, is renewing the inpower to avoid damage to mail matter, and the power to avoid damage to mail matter, and the would work with the post office to the extent of shape and well secured, the number of consplaints would be very materially reduced. Post Office Eprint Next, CANADA.

In a Short Time.

Mr. Andrew Browes, Alma House, Dronfield, Derbyshire, Eng., writes: "For many years I had been sorely afflited with rhenmatic gout; some of the time so badly I had to get up stairs on my hands and knees. I could not walk or do any work. I had tried a great many remedies without obtaining any lasting benefits. I employed medical men, but they did not seem to do me any good. My feet were at times swollen to twice their natural zize, and I suffered the greatest agony. I had about given up all hope of ever being well again, when my attention was Oil, which I applied with most marvellous effects. I was in a very short time free from pain, and I have, in a large measure, regained the use of my feet and limbs."



The undersigned will receive tenders to be addressed to them at their office in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon of Wednesday, 17th day of June, 1891, for the delivery of the following quantities of coal in the sheds of the institutions of coal in the sheds of the institutions. below named on or before the 15th day of July next, except as regards the coal for the Central Prison.

TENDERS FOR COAL.

ASYLUM FOR INSANE, TORONTO. Hard coal, 1,000 tons large egg size, 75 tons tove size, 75 tons nut size, 450 tons soft coal. MIMICO BRANCH ASYLUM.

Hard coal, 1,500 tons large egg size, 50 tons

ASYLUM FOR INSANE, LONDON. Hard coal, 2,200 tons large egg size, 300 tons gg size; soft coal, 100 tons for grates. ASYLUM FOR INSANE, KINGSTON.

Hard coal, 1,900 tons large egg size, 200 tons mall egg size, 20 tons stove size, 20 tons chest-ASYLUM FOR INSANE, HAMILTON.

Main Building—Hard coal, 1,800 tons egg size, 100 tons stove size; pumping house in Queen-street, 200 tons egg size. ASYLUM FOR IDIOTS, ORILLIA. Hard coal, 1,500 tons large egg size, 125 tons ove size.

CENTRAL PRISON.

Soft coal, 1,000 tons select lump, to be delivered in lots of 190 tons during September, October, November, December and January next; 600 tons Streetsville screenings. INSTITUTION FOR THE DEAF & DUMB.

Hard coal, 650 tons large egg size, 95 tons small egg size, 24 tons chestnut size, 15 tons stove INSTITUTION FOR THE BLIND.

Hard coal, 400 tons egg size, 150 tons stove ize, 10 tons nut size; soft coal, 5 tons for grates. MERCER REFORMATORY. Hard coal, 550 tons egg size, 140 tons stove

The hard coal to be Pittston, Scranton, Lack-awanna or Loyal Sork. Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to name.

authorities of the respective fustitutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted check for 550°, payable the order of the Provincial Secretary, must accompany each tender as a guarantee of its bona fides. And two sufficient sureties will be recirced for the due fulfilment of each contract. Specifications and forms and conditions of tender are to be obtained from the bursars of the respective institutions.

The lowest or any tenders are to be accepted to the conditions of the conditions.

The lowest or any tender not necessarily accepted.

R CHRISTIE,
T. F. CHAMBERLAIN.
Inspectors of Prisons and Public Charities. Parliament Buildings, Toronto, 1st June, 1891. Branch No. 4, London

C. M. B. A.

We are pleased to note that our excellent contemporary, the U. M. B. A. Journal of Montreal, is about to appear in an enlarged sixteen page form. Much good can be done by encouraging such well-conducted periodicals as the Journal. It is a credit as well as a benefit to the societies, and we hope it will have, as it deserves, a long and a prosperous career.

Assessments Nos. 7 and 8 have been issued. They call for the payment of 35 beneficiaries: 22 in New York State, 6 in Michigan; 4 in Pennsylvania; 1 in Ohio, and 2 in Canada; \$42,000 go to New York; \$12,000 to Michigan, \$7,000 to Pennsylvania, \$2000 to Ohio, and \$4,000 to Pennsylvania, \$2000 to Ohio, and \$4,000 to Canada; or \$83,000 goes to the United States while \$4,000 goes to Canada.

The average age at death in New York State is 42 years, Michigan 40, Pennslyvania 42, Ohio 52 and Canada 41.

Canada will pay the Supreme Council on these two assessments over \$12,000 while only \$4,00 would be required had Canada separate beneficiary, \$8,000 are taken out of our Canadian members in one mouth to pay for the "fraternal feeling" our United States brothers entertain towards us. This sum is more than one-half of the whole reserve fund at present in Canada.

The few members in Canada.

The few members in Canada opposed to separate beneficiary will find, in the foregoing, plenty of food for reflection—will find, too, the real cause of the refusal of a separate beneficiary to Canada.

As a further proof that Brother Hickey was mistaken in the statement recently sent to Canadian members, that New York's mortality was owing in considerable measure to the deaths of menover fifty years of age who came into the society in that state at the beginning, we give the ages, as follows, of the members in New York, whose deaths are recorded in the present assessment notice: 48, 34, 47, 46, 37, 27, 41, 53, 44, 50, 49, 43, 31, 59, 44, 38, 57, 39, 38, 28, 34, 30.

We can assure our respected brother of the C. M. B. A. Weekly that we have no desire to indulge in carping criticism at his expense. It was to us a painful duty to call attention to his forgetfulness of brotherly obligations in speaking of his fellew-members. It is not a nice thing to attribute office-seeking motives to those who differ from us. Far better is it in every way to face the battle in a manly fashion, using only weapons of logic and sound argument. When an opponent cannot, in the field of letters, bring forward these implements in attack or defence, the more rational course is to have up the fight. We regret that our brother's engagements with the L. C. B. A. will not permit him to remain at home and deal with the arguments advanced in favor of separate beneficiary. In dealing with our article about "state" methods of electing officers in the Supreme Council he simply declares "you' e abother," and runs away.

Our esteemed contemporary is also just a little bit uncharitable, as every one can see, in his reference to other C. M. B. A. organs. His paper is a great journal. It has attained a celebrity and a circulation far and wide, and ranks away up in the clouds in point of ability. We are not all so fortunate, and he should, we think, be more considerate. While he is justified in setting forth the merits of the Weekly, it is a most unlovely habit to be calling attention to the shortcomings of his weaker brethren. "Live and let live," dear brother editor. We will do our best to climb to the top of the ladder, as you have done. Do not endeavor to push us down as we are striving to ascend.

Death of Brother Roe.

Death of Brother Roc.

A sad accident occurred in this city last week by which a respected member of Branch 4 lost his life. Brother Roc was in the employ of Mr. John Elliot, and on the 3rd, while descending from a hay loft, lost his footing and fell. Some time afterwards he was discovered but was quite dead. The funeral took place on Friday last to St. Peter's cathedral, where solemn requiem Mass was offered for the repose of his soul. The members of Branch 4 acted as pall bearers. We sincerely sympathize with the sorrow-stricken widow and daughter. They have lost a kind and good husband and father. May his soul rest in peace!

The Weekly, in its issue of June 4, gives the average death rate of Canada as 1.36 per 1000 members below the average for the entire association. Taking the membership of Canada at, say, 6000, there need be very little trouble in calculating the extra amount Canada at, say, entire amount for the higher ada has to pay per annum fo death rate in the United States.

The following will answer the question Brother John L. Carleton asks in our last week's issue:

Brother John L. Carieton asks in our last week's issue:

"The death rate in the C. M. B. A. from Jan.

1, 1881, to Dec. 31,7189, a period of ten years for the Supreme Council, covering the entire association, was an average of 9.50 deaths per 1,000 members. For the membership of the Grand Council of New York, for the same time it was 19.4 deaths per 1,000 members as near time it was 19.4 deaths per 1,000 members as between New York and Canada. The average death rate of Canada Canada. The average death rate of Canada to the sacciation. If the average for the entire association. If the average for the entire association is the control of Canada in Feb. 1880, it would be still more favorable to Canada, as in 1880 there were no C. M. B. A. deaths in Canada.

Presentation and Address.

Presentation and Address.

Tilbury Centre, May 23, 1891.
Upon the occasion of the departure of the Rev.
L. Mailloichet, parish priest of St. Francis, for
France, the members of Branch 80 of the C. M.
B. A. presented him with a beautiful goldheaded cane and the following address in recognition of his services. Although not long a
resident among the beople he had endeared himself to them by his kindness and affable manners. The head produced him with a beautiful goldhead with much feeling—

When we rectived the sad information that
you were about to depart from amongst us we,
the members of Branch 80, C. M. B. A., being
destrous of expressing our recognition of your
services as our pastor while amongst us and
of the many acts of kindness by which you
have drawn our sympathy and good wishes
towards you during your short sojourn amongst
us, and at the same time of expressing regret at
your sudden departure almost before you have
time to become acquainted with all of your
parishioners, and indeed before they can properly appreciate the excellence of your many
good qualities since you came to minister to our
spiritual was. We early learned to love and
esteem you more and more every day because
we could a more and more every day because
we could affectionate manners were creating
in us that fillal affection that should ever exist
between a pastor of souls and those committed
to his spiritual care. Your are going back to
your native land, and we cannot let this occasion
pass without offering you a souvenir which will
remind you or on the soil of sunny France it
may draw your recollection back to this western country. We shall always cherish your name
and have a not head offering you as souvenir which will
remind you or on the soil of sunny France it
may draw your recollection of you. May the
correction descend upon both you and him.
Signed on behalf of Branch 80,
W. C. McGracor, President,
John O'NEIL, Rec. Sec.

Resolutions of Condolence.

Moved by Brother Thos. Kelly, seconded by Brother Jas, Bennett, Resolved, That we the members of Branch 34 C. M. B. A. tender to Brother L. Maloney our sincere and heartfelt regret for the affliction that has befallen him and family by the death of his most devoted wife. That we condole with and give him and children our sympathy in their sorrowing and painful moments, humbly

applicating the Author of Life that He would be a Father to the orphans and consolation to the sorrowful.

Resolved, That this resolution be published in *United Canada* and C. M. B. A. organs, and a copy be given Brother Maloney signed by the proper officers of this branch with the seal attached.

JOHN CASEY, President, M. J. O'Farrell, Rec. Sec. Branch No. 94

Moved by Brother P. Brankin, seconded by Brother S. L. Teskey.
Whereas it has pleased Almighty God to remove by death the mother of our esteemed Chancellor, Brother H. F. Sims,
Resolved, That the members of Branch 94 C.
M. B. A. extend to Brother Sims and family our sincere sympathy in the sad bereavement which it has pleased the will of Divine Providence to inflict on them.
Resolved, That a copy of these resolutions be given to Brother, Sims and sent to the United Canada and Catholic Ricord for publication.

JOHN CASEY, President. M. J. O'FARRELL, Rec. Sec. Branch No. 9

Branch No. 94.

Moved by Brother D. Burke, seconded by Brother P. H. Cassidy,
Resolved, That this branch deeply regrets the affliction that has fallen on our respected Recording Secretary, and mourns with him on the death of his venerable father, Mr. Michael O'Farrell, a man of stainless character and unblemished record, a loyal and devoted clizen to the institutions of his adopted country, patriotic, brave, and ever true to the land of his birth, being in his early years a recognized follower of the immortal O'Connell, a phous, fervent and sincere member of the Catholic fold.

Resolved, That this resolution be published in the United Canada and C. M. B. A. papers, and a copy be presented to our respected Brother signed by the President and Assistant Recording Secretary, with the seal of the Branch attached thereto.

JOHN CASEY, President.

### DIOCESE OF ALEXANDRIA

Special to the CATHOLIC RECORD. The imposing ceremony of blessing the corner-stone of a new convent, the erection of which has been began in Alexandria, was performed on Sunday 31st May, by the Right Rev. Dr. Mac Donell, Bishop of the diocese of Alex-andria, assisted by several priests of the diocese and some from the adjacent archdiocese of Ottawa.

During Mass, which was celebrated by the Rev. Father McKinnon, one of the visiting priests from Ottawa ascended the pulpit and preached very powerful and effective sermon which was very appropriate for the occasion. He dwelt with great emphasis and at considerable length on th importance of imparting a good moral and religious, as well as a secular, education to the young, who are the hope of the country, on whom the future of the nation depends, and by whom its characteristics to a great extent will be determined. He gave some striking Scriptural illustrations of the intense love of the parents for their children and of the great interest felt by them in their spiritual and temporal welfare, and instanced the occasion when our Blessed Redeemer rebuked His disciples for preventing the approach of children, saying to them, "Suffer little children to come them, "Suffer little children to come unto Me and forbid them not; for of such is the Kingdom of Heaven," in proof of the great love for them borne by our Divine Saviour Himself.

In the course of his remarks he paid a well-merited tribute to His Lordship, who, in his zeal for the educational welfare of the young, had inaugurated the grand work - second in importance only to the erection of a church-of building a new convent suitable to the requirements of the good Sisters, whose sphere of usefulness would thereby be ome greatly increased, and the ing of the corner-stone of which was to take place on that day. He complimented the Catholic parents on the efforts being made by them to give a sound Catholic education to their children, as was evidenced by the number who attended the Ottawa University and who, he could assure them, gave brilliant promise of being not only bright ornaments of society but also a joy and a consolation and a re to those parents who were making such great sacrifices on their behalf. Referring to the education obtainable at the convent school, able at the convent school, he eloquently pictured the lives of and the example set by those holy Sisters as being of themselves a most profound lesson in industry, obedience, continency and all those shining virtues which grace the Catholic pine. tues which grace the Catholic mind and adorn the Christian character, and concluded by an earnest and eloquent appeal to the faithful to liberally sus tain their beloved Bishop in the work he had undertaken, and which was to be that day inaugurated by the blessing of the corner-stone of a new convent for the education of the youth

of the diocese. At the conclusion of Mass His Lord ship, in robe and mitre, accompanied by the clergy, preceded by the sanc-tuary boys, and followed by the large congregation in attendance, went in procession to the site of the new convent in not remote proximity to the church and performed the somewhat lengthy ceremony prescribed by the Catholic

Church for such occasions. A collection was taken up assistance of the work, and from the manner in which three of the parishioners, chosen for the purpose, were kept busy for some time ceiving offerings which were very freely made, I would judge that a large amount was donated. The church is a handsome and very capacious stone structure, and one that is highly suggestive of the truly Catholic feeling and noble spirit of liberality that animate the pastors and people of the parish of Alexandria. M. C. O'D.

WILLIAMSTOWN-GLENGARRY. The truly Catholic people of St. Mary's turned out in vast numbers on Sunday, within the octave of Corpus Christi, to join in the solemn proces-sion in honor of the Most Adorable Sacrament. For years — now twenty eight—has this public act of faith in the Real Presence of our Lord been made in this parish, but never before with such splendor as upon this occa-

A beautiful arch spanned the road, the whole route being one mass of

way with flowers.

the convent a gorgeous "Re posoir" was erected, from which Bene diction was given to the kneeling multi tude, while from within came strains of music, vocal and instrumental, most exquisitely rendered by the holy nun

and their accomplished pupils.

Nine new bann as added much to the splendor of the pageant. During the procession not a sound was heard save the chanting of the ladies and of the church choir, over which rang out the silvery tones of the consecrated bells. As usual, the strangers behaved most becomingly as the Holy of Holies was borne along under a rich canopy of cloth of gold. Indeed, on Saturday Protestants might be seen decorating

the streets.

Happy Williamstown! happy Glenwhere our holy religion is so garry onored that the Sacrifice of the Mass could be celebrated in the open air without fear of irreverence.

The Sisters of the Congregation de Notre Dame, Williamstown, intend again enlarging their convent, the large number of boarders and day scholars making it a necessity. The work will probably be done during the vacations, and will consist

the front of the chapel, over which will be two other appartments 23x20. From the outset, twenty-six years ago, this convent has been well patronized by the public. This year the music department counted ninety

one pupils.

in an addition of twenty-three feet to

THE SACRED HEART OF JESUS. Beautifully Appropriate for the

The beauty of the Father's power is o'er it brightly shed. The sweetness of the Spirit's love is unction on its head; in the wisdom of the Son it plays its wondrous While it lives the loving life of a real human

Is there any book that Charles Dickens has ever written that appeals to all that is noble within us with half the sweetness and strength of "The Tale of Two Cities?" Is there any character among the multitude he has portrayed that is so entirely worshipful as Sidney Carton? To give his life for another out of exceeding and pure love, and to count the sacrifice gain because he could "hold a sanctuary in their hearts and in the hearts of their descendents generations after." O strong, manly tenderness! O greatly Thou camest out o loving heart! Dickens' pages to me when a boy, and I knelt at thy feet and paid thee homage. Bunyan, too, in his immortal book, "The Pilgrim's Progress," has

painted for us a character that we all ove, "Great Heart," who struck the resounding blows for Christian and comforted him in the Valley of the Shadow of Death and through many dangers brought him safe to the House Beautiful. Ah, Great Heart, in romantie boyhood I looked for thee and listened for the swish of thy sword, in the purple and shady glens of the mountains near my home. But, Sydney Carton, idol of my heart, and Great Heart, whom I reverenced, back to your cold pages, for I have found me a Heart that is greater than yours, that has given itself to death for me that it may find a place in my heart that strikes valiant blows for me at every foul Apollyon, and comforts me in my Valley of the Shadow of Death. O poor hearts, that lived and loved through the thoughts of men, could I ever have loved you, while the thought of Divinity, claimed my loving fealty! O Heart, not rugged like Great Heart, but infinitely patient and tender; O Heart, not faulty like Dick ens' hero but clothed with the powe of the Father and love of the Spirit of the rather and love of the spirit, thou art immeasurably merciful in letting me even love thee. A papan in boyhood I forgot thee and turned to worship Prometheus, who stole the fire from heaven in love for sacred man. I was with him on the farther est verge of earth, the Scythian track where Hephæstus had bound him to the crags with "indissoluble links of ada mantine chains." I gnashed my teeth in vain rage as I saw the vultures rend his heart. And I forgot Thee, Who his heart. And I forgot Thee, Who wert nailed to the Rood because of the infinitely more Sacred Fire Thou broughtest from heaven for me, the fire of Thy infinite love. I commission-

ated Thee not as the centurion's spear opened Thy Heart. But now, pagan no more, nor worshipper of dead hearts I turn to Thine ever loving and living Great Heart. Gather my life and eternity to Thee in Thy loving em-

How grandly he rode at Acre and on the plains around Jerusalem, that glor-ious, lion-hearted King of England ous, lion-hearted King of Here is a Richard Cour de Lion. Here is a greater than thee, proud Paynim Sala din, a nobler heart than thine. For a beautiful idea he has left his throne and pleasant country afar in the western ocean. No wonder through the centuries every Englishman thrills with pride and love as he thinks of this

great English heart. In immortal verse has Tasso written of another great heart, Godfrey of Bouillon, that, stirred to enthusiasm by Peter the Hermit, fought under cross and won Jerusalem and the Holy Sepulchre from the Saracen. brave heart has mouldered to dust on low-browed Calvary, where the greatest heart was pierced. But Godfrey's name and the memory of his heart has

ennobled many a French cayalier.
See the Irishman flush with pride as
O'Connoll's great heart is recalled. In
Rome it lies: "My body to Ireland, my heart to Rome, my soul to God." heart, that infused into a dead nation

evergreens. Sweet incense filled the air, and lovely children strewed the creeping famine broke thee, as it struck creeping famine broke thee, as it struck the children of beloved Erin down and left her, another Rachael, bewaiting them because they were not! Will ever the time come when the thought of thee cannot stir to flery patriotism every son of the Queen of West-ern Waters, mother Ireland of the Streams?

"Sarsfield is dying on Landon's plain; His corselet hath met the ball in vain. As his Hic-blood gushes into his hand He says: "Oh that this was for Fatherland!

Never could death have come to thee more opportunely, thou exiled chief-tain of the Gael; never at a holier moment - thou in victory's van and those who violated the treaty, flying. Ah! but the bullett that tore thy valiant heart could not tear from it the love, stronger than death and deeper than the grave, of thy land, dearer than bride and greater than queen, and holier than all things under high heaven. And the dying exclamation of thee shall ever be inspiration to the hearts of the children of this land.

Banner of America, advance! See it float proudly over a proud and free people, and yet, O stars and stripes of our love, for which we every one shall go down to death before you cease to be the flag of the free, thou shalt trail in the dust before the great heart of Washington is forgotten; the memory of that great heart shall make every true heart better and braver until the dawn of eternity shall light the hilltops

The heart of the Bruce! the world is better for its story that old Froissart has chronicled. The Bruce lay dying one desire unfulfilled, to visit the holy places which the Son of the Carpenter had sanctified. Holier far were the memories which clustered around Calvary than Bannockburn. And on his death-bed he called to him Sir James, The Douglas, and bade him take hi heart to the Holy Land after his death and lay it there. And so when Scot land lost its great King, The Douglas took the heart and incasing it in a vessel of gold, which he hung around his neck, sailed with two brave com-panions, Sir William Sinclair and Sir Robert Logan, for the east. But touching the coast of Spain he found Alonzo, the King of Leon and Castile, sore beset by the Moors. With the King, under the banner of the Cross, they rode against the Paynim, and as usual, the brave Douglas was in the van. in the heart of the fight he turned him to find his dearest companion Sinclair, surrounded by enemies. Let Aytoun tell the rest:

"Now Jesus help thee," said Lord James,
"Thou kind and true St. Clair!
An' if I may not bring thee off,
I'll die beside thee there."

Then taking the gold casket in his

"He flung it from him far ahead And never spake he more, But 'Pass thee first thou dauntless heart, As thou wert wont of yore."

The battle was won, but Dougla vas found on the field with the heart of the Bruce clasped close to his.

Oh! these great human hearts, how we love them! But I have a greater Heart to love. Not a heart great and brave and loving for its little day, and then going down to dust. O Heart of Jesus, all other hearts have received their greatness from Thine, their purity, their nobleness. And Thine is not merely a human heart, but the heart of God that died for me, and beats in thy Eucharistic presence for me. Turn me to Thee; go before me thou great Heart, and I shall not fear mine enemies, and when death comes it shall find mine clasped to thy Heart. Father O'Ryan in the Convent Echo.

E. B. A.

Resolution of Condolence.

Resolution of Condolence.

London, June 5th, 1891.

At the regular meeting of St. Peter's Branch No. 23, E. B. A., the following resolutions were carried:

Whereas it has pleased Almighty God to remove from our midst our friend and Brother, John Hogan.
Therefore be it Resolved, That this branch tender to his bereaved family our heartfelt sympathy in their sad affliction. By his death our branch has lost a good and faithful member, his wife a loving husband and his children a fond and affectionate father.

Resolved. That a copy of these resolutions be sent to the family our late Brother, pladed in the minutes of our branch and published in the official organ.

John Sullivan, P. F. Glerson, P. F. Glerson, Phillip Mohan,

WEDDING BELLS. NULTY-McCARTHY.

A very pleasing matrimonial event took place at St. Peter's cathedral on Tuesday morning, the Lith ult. in which Mr. Edward Nulty and Missary McCarthy, both of this city, were united in the blood by the Rev. Father Tiernan who ponounced the choicest blessings upon the voner couple about to enter a new sphere of life Miss Annie Monogue acted as bridesmad and Mr. D. McDonald as groomsman. After everying numerous congratulations the happy couple left on the evening train for the East to spend a short honeymoon.

Personal.

Mrs. Deady, wife of Mr. Edward Nermith Deady, attorney-at-law, of Portland, Oregon. U. S., and daughter-in-law of Hon. Judge Matthew P. Deady, Supreme Court, Oregon, accompanied by her two little sons, arrived in town last week, and is the guest of Mr. and Mrs. Henry Stafford. Mrs. Deady will spend the summer months in Canada, visiting relatives and renewing old acquaintances. We join with Mrs. Deady's many friends in extending a cordial welcome home.

—Almonte Gazatte.

Mrs. Deady, formerly Miss Kate Hanover, is well and favorably known to many in London and Seaforth. having resided in the latter town for some time with her brother, Dr. William Hanover, who is now practising in Superior City, Minnesota, U. S. Personal

Dillon for Leader.

Dublin, June 4.-In an interview on Irish affairs to-day the Most Rev. Thos. W. Croke, D. D., Archbishop of Cashel, declared that many of the Irish members of the House of Commons were desirous of settling the troubles existing in the Nationalist party by forming a ride as union of the factions and selecting union of the factions and selecting dunion of the factions and selecting the selection of the Archbishop said Wm. O'Brien supported Justin McCarthy as the leader of the

Never since the establishment of the devotion in our midst was the feast of the Sacred Heart celebrated with more fervor and enthusiasm in our little church than this morning. The preparation for the feast began on Sunday by a touching sermon on the Advantages of the Devotion to the Sacred Heart, and the "Promises," followed at night by the opening of the month of June. Every evening since the people gather round the altar in even greater numbers than during the May devotions. The eve of the feast confessions began after the devotions and lasted until almost 10 o'clock, while the members of the "Gnard of Honor" made the "Holy Hour." The solemn stillness and peace of the night, the exquisite beauty of the altar lit up by a solitary crimison lamp before the Tabernacle, the soft flicker of the sanctaary lamp above, made one forget the world outside, with its sin and turmoil, and think and see only Jesus and His love for His erring children.

This morning the daily 7 o'clock Mass was postponed until half past eight in order to give those at a distance an opportunity of confession, and from an early hour the country people kept crowding in until the church was soon filled to unusual numbers. The high altar was exceptionally lovely; great clusters of white waxen flowers, refleved by the warm glow of many bright red lamps, showed to great advantage the colors of the Sacred Heart. The marble crucifix over the Tabernacle was thrown out by a crimson background and intertwined by tiny white May apple blossoms, while above, sweet and gracious, the well-known statue of the Sacred Heart looked down on all.

The music during Mass was especially selected. Lambilotte's "Cor Amoris Victima," arranged as a duett, was a gen. The offertory lymn to the Sacred Heart, by Rossini, was beautifully sung by Miss Annie O'Mahoney. Vizeavis "Salutaris" followed first the Elevation, while, during thanks giving after Holy Communion, sweet and clear stole that ever new and ever lovely canticle, "The Priceless Love of Jesus." The mashed of the H

lous.

The devotion to the Sacred Heart has now got a strong foothold in Simcoe, but we want still more, and for this grand object the general intention of the month is the propagation of the devotion throughout the parish.

Our feast was brought to a happy conclusion at night by Benediction of the Blessed Sacrament and a consecration of the mission to the Sacred Heart.

An Ode to Death.

BY HENRY WADSWORTH LONGFELLOW O let the soul her slumbers break! Let thought be quickened and awake-Let thought be quickened and gone, Awake to see How soon this life is past and gone, And death comes softly stealing on— How silently!

Swiftly our pleasures glide away; Our hearts recall the distant day With many sighs; The moments that are speeding fast We heed not; but the past—the past— More highly prize.

Onward its course the present keeps; Onward the constant current sweeps Till life is don; And did we judge of time aright, The past and future in their flight Would be as one. Let no one fondly dream again That hope and all her shadowy train Wifl not decay;

Fleeting as were the dreams of old, Remembered like a tale that's told, They pass away. Our lives are rivers, gliding free To that unfathomed, boundless sea, The silent grave; Thirther all earthly pomp and boast Roll, to be swallowed up and lost In one dark wave.

Thither the mighty torrents stray.
Thither the brook pursues its way,
And tinkling rill.
There all are equal. Side by side
The poor man and the son of pride
Lie calm and still.

I will not here invoke the throng Of orators and sons of song, The deathless few; Fiction entices and deceives, And sprinkled o'er her fragrant leaves Lies poisonous dew.

To One alone my thoughts arise—
The Eternal Truth—The Good and Wise;
To Him I cry.
Who shared on earth our common lot,
But the world comprehendeth not
His deity.

This world is but the rugged road Which leads us to the bright abode Of peace above: So let us choose that narrow way Which leads no traveller's foot astray From realms of love.

Our cradle is the starting place;
In life we run the onward race,
And reach the goal,
When in the mansions of the blest,
Death leaves to its eternal rest
The weary soul,

Did we but use it as we ought, This world would school each wander thought

thought
To its high state.
To its high state.
Faith wings the soul beyond the sky,
Up to the better world on high
For which we wait.

Yes—the glad messenger of love, To guide us to our hone above, The Saviour came; Born amid mortal cares and fears, He suffered in this vale of tears A death of shame.

Behold of what delusive worth
The bubbles we pursue on earth,
The shapes we chase,
Amid a world of treachery!
They vanish ere death shuts the eye,
And leave no trace. -From the Spanish of Jorge Manrique.

WANTED A GOOD GENERAL SERVANT. APPLY at CATHOLIC RECORD Office.

SIRS,-I was formerly a resident of Port La Tour and have always used MINARD'S LINIMENT in my household, and know it to

C. C. RICHARDS & Co.

be the best remedy for emergencies of ordinary character.

JOSEPH A. SNOW Norwaye, M.

THESE ARE MY SENTIMENTS:"

"On this soap I take my stand and declare that so long as I can get 'Sunlight' Soap I will use no other, because is far superior to all others as a labor-saver and cleanser; it will do what no other soap can do; and its absolute purity and lasting properties make it the best and cheapest soap to use. Sisters, take my advice, and use Sunlight' Soap for all domestic pur-

LADIES, ATTENTION !

Unshrinkable Ceylon Flannel Shirtings Stripes, Checks and Silk Stripes.

The ladies that bought this line of Flannels from us last summer pronounce them the very nicest goods for Summer Costumes, as they wash easily and retain a fresh ap-

PETHICK & McDONALD 393 Richmond Street.

MARKET REPORTS.

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London, June 11.—Graix (per cental) —Red winter, 1.65 to 1.71; white, 1.65 to 1.71; spring, 1.65 to 1.71; corn, 1.20 to 1.25; rye, 99 to 1.99; barley, mait, 1.10 to 129 (arter, Feed, 1.10 to 12) (arter, Feed, 1.10 to 1.15; oats, 1.35; bears, bush, 1.00 to 1.50; buck wheat, cental, 90 to 1.90; PRODUCE.—Eggs, resi, dozen, 12 to 14; eggs, basket, 12; butter, best roll, 14 to 16; butter, large roll, 13 to teni, 20; dry wood, 4.60 to 1.60; green, wood, 4.60 to 5.00; soft wood, 2.50 to 5.00; green, wood, 4.60 to 5.00; soft wood, 2.50 to 5.00; cake, 41 to 53; fallow, rough, 25; tallow, cake, 41 to 53; fallow, rough, 25; tallow, cake, 41 to 53; fallow, rough, 25; tallow, cake, 41 to 53; fallow, rough, 25 to 5.00; honey, lb., 150 15; fallow, rough, 25 to 1.50; hay, ton, 9,00 to 10,90; fax seed, bush, 1.25 to 1.50; maple syrup, per gal, 1.00 to 1.10; maple sugar, 10 to 13.

MEAT.—Beef, by carcass, 6.50 to 8.00; mutton per lb., 7; lamb, per lb., 9 to 10; spring lamb, per quarter, 1.25 to 1.30; veal, per carcass, 4 to 5; tork, per-ewt, 6.00 to 6.50; pork, per quarter, 1.25 to 1.30; veal, per carcass, 4 to 5; tork, per-ewt, 6.00 to 6.50; pork, per quarter, 1.50; to 1.50; pork, per quarter, 1.50; pork, per pag, 1.00 to 1.10; pork, per pag, 1.00 to 1.10; pork, per page, 1.0

pork, per cwt. 6.00 to 6.50; pork, per quarter to 8.

VEGETABLES.—Potatoes, per bag, 1.00 to 1.10; onions, per bag, 1.00 to 1.50; cabbages, per doz., 50 to 75; beets, per bag, 40; turnips, per bag, 30; carrots, per bag, 40.

POULTRY (dressed).—Spring chickens, per pair, 75 to 80; fowls, per lb., 7 to 8; fowls, pair, 55 to 75; spring ducks, pair, 95 to 1.00; ducks, lb., 6 to 7; geese, each, 75 to 1.00; geese, lb., 7 to 8; trikeys, lb., 10 to 12; torkeys, each, 1.50 to 2.00; peafowls, each, 65 to 75.

Live Stock—Miller cows, 35.00 to 45.00; live hogs, cwt., 4.60; pigs, pair, 3.50 to 7.00; five hogs, cwt., 4.60; pigs, pair, 3.50 to 5.00 to 5.00.

Toronto, June 11.—Wheat—Red winter, No.

Toronto, June 11.—WHEAT—Red winter, N 2, 1.12; hard Man., No. 2, 1.15 to 1.16; hard Man. No. 3, 1.08 to 1.01; spring, No. 2, 1.04 to 1.05 besley none, page No. 2, 75 to 76; oats, No. barley, none; peas, No. 2, 75 to 76; oats 48 to 50; corn, 73 to 74; flour, extra, 4.49 straight roller, 4.75 to 4.85. BUFFALO LIVE STOCK.

BUFFALO LIVE STOCK.

East Buffalo, N. Y., June II.—CATTLE—Steady; receipts, 12 loads through, 3 sale and 5 loads Texas held over; Texas steers, 3.75 to 3.80; Indian cows, 3.75 to 3.80; Hogs—Lower; receipts, 95 loads through; 20 sale; mediums, 4.75 to 4.80. Sheep and lambs—Slow; easier; receipts, 18 loads through; 8 sale; western sheep, fair to good, 5.00 to 5.45; choice, 5.50; yearlings, 4.75 to 0.25; common sheep, 4.25 to 4.70. CHICAGO LIVE STOCK.

Chicago, June 11.—CATTLE—Receipts, 4,600; shipments, 2,000; market steady; prime to extra steers, 5.75 to 6.20; others, 4.50 to 5.70; Texans, 2.50 to 5.00; cows, 1.50 to 3.25. Hogs—Receipts, 17,000; shipments, 8,000; market fairly active; closed weak to lower; choice heavy, 4.50 to 4.55; butcher weights, 4.40 to 4.55; Sheep—Receipts, 5,000; shipments, 1,000; market steady; Texans, 3.25 to 4.50; hipments, 1,000; market steady; Texans, 3.25 to 4.50; lambs, 5.15 to 6.00.

Higgs, 5.25 to 5.57; tamos, 5.10 to 5.57.

London CHEESE MARKET.

Saturday, June 5, 1891.—The tons of the market to day was "bearish" and the tendency was for low Prices; 82 per cent, was the limit, and 300 boxes were sold at this rate; 245 boxes at by cents and 30 boxes at 8 9-16 cents.

Spiritual Retreat.

The retreat for ladies usually given at the Sacred Heart Convent in this city will commence on Monday, June 29, and close Friday morning, July 3.

For cards of invitation and further particulars apply to Lady Superior, Convent Sacred Heart, Queen's Avenue, London.



A RUSH

O stop the hard work of wash day-to stop the rub, rub, rub and tug, tug, tug, to make the clothes clean? Of course you are. Then send for "SURPRISE SOAP" and use the "SURPRISE WAY" without boiling or scalding the clothes, and save

half the hard work. Have comfort and ease, with clothes neater and cleaner than the ordinary way. STOP now a moment to consider if it is any advantage to use a pure Soap like Surprise, and save yourself, your hands, your clothes.

READ the Directions on the Wrapper.