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The Catholic Record.

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

VOL 5.

LONDON, ONT., FRIDAY, JULY 6, 1883.

NO. 247

NOW is the time to order your Spring Suits from N. WILSON & CO., the most Fashionable Tailors in the city.

Our assortment of Tweeds, Serges, etc., cannot be beaten, and our prices will compare favorably with any other house in the city.

136 DUNDAS STREET.

CATHOLIC PRESS.

Western Watchman.

A very gratifying instance of a favorable change towards Catholicity in portions of Germany not very long since antagonistic, is the fact that, at Weisbaden, this year's Corpus Christi procession was attended by thousands of all classes of society who rejoiced once more in being able to make, without fear of offence or molestation, that highly Catholic profession of the Faith.

Without a creed, we cannot see that there can be one Faith; and the Scripture assures us that "without faith, it is impossible to please God." In the mission given by Christ to the Apostles and their successors, in consequence, they were enjoined to teach the truths to be believed. The deposit of what was to be believed was left with the Church to be evolved from time to time, as exigencies might require. The Apostles' Creed dates to the days of the Apostles. The Nicene and Athanasian Creeds were formed to meet the dangers arising from special heresies. From the first, the Church was to teach; the people to believe. They were to accept their creed from the Church, which was to be guided by the Holy Spirit; and this teaching was to be "all truth." For this, we have God's word. We can feel a pity for those blind and erring so-called Christians who insist on creeds, and preach up a chimerical "universal brotherhood."

Dr. Duryea, of Boston, writing on religious subjects, says: "The theological ship has been in the water so long since the Reformation, that it has been subject to the growth of a mass of barnacles, and needs to be hauled on the dry dock and scraped." This is in the plane of the lately discussed fact of the necessity for a "revision of creeds" among Protestant Churches. To our minds, the Protestant "theological ship" set sail in the days of Luther and Calvin, with a cargo consisting of a few tenets, in accord with the venerable Church they deserted. But, as their hearts have been seared about with every wind of doctrine, they have managed, in the way of "lighting the ship," to leave overboard, one by one, almost every doctrine they set out with. Now, the poor vessel has no ballast, and they will come, we fear, to an evil end.

Freeman's Journal.

A Baptist missionary is responsible for the statement that "entire Baptist churches are gobble up by the Mormons in Sweden." The transaction is exact. One sect tolerates a change of wives, provided there is one wife at a time and the law is not outraged; the other commands the taking of as many wives as possible at once. The Swedish Baptists have merely discarded homopathy in religion for allopathy.

Boston Pilot.

The Boston Advertiser sneers at Governor Butler for accepting a polite invitation to attend the Harvard Commencement. It would be even more critical had he declined to attend. The Advertiser's frame of mind is like that of the homeward-bound cockney, who soliloquized: "If my wife is a-sitting up and burning gaz till this hour, won't I whoop her for it! And if my wife aint a-sitting up for me, won't I just whoop her!"

When Garibaldi was a young man he enlisted in the navy of Charles Albert on purpose to seduce the marines and sailors from their allegiance, to seize the war-vessels, and depose the King. Referring to Mr. Gladstone's recent eulogy on Garibaldi, a priest, writing in the London Tablet, says:—"What is punished in Ireland as a felony and treason against the throne, is patriotism in Italy, to be held up to the admiration of all men, and worshipped by the chief Minister of our gracious Queen. It may be all right, but it will be difficult for 'ignorant Irish' to see through it—and dangerous if they don't." And the Tablet itself appears to open its eyes to the fact that it may not be time for "English Catholics" to throw poor faithful Ireland overboard. The Tablet says:—"The leaders of the National Party, in Italy, in spite of weapons of murder and arson, were the idols of English sympathy, and now men have done murder for no personal end, and then died the death of shame in silence upon the gallows, because they strove to do for Ireland what Garibaldi had done for his own land."

Catholic Columbian.

The following paragraph is taken from the London cable correspondence of the New York World of date June 24th: "I regret to say that Americans visiting here show a very vulgar contempt for royalty. I was standing in Pall Mall yesterday talking with Lord Randolph Churchill when the Prince of Wales drove along. An American standing by, whose vocabulary was unmistakable, said: 'Is that his royal highness? Well, he's a fine-looking bum.'" Lord Randolph was shocked, and I blushed for our countryman. His Lordship turned and left me, and when I met him this morning he actually cut me. Such vulgarity is absolutely degrading, and the injury done to our country by it

here is incalculable." Too bad entirely! The poor duke's feelings must have undergone a terrible ordeal at this exhibition of unadulterated uncouthness on the part of his uneducated countryman. But, then, he should not have trusted himself so far from home. When children leave their mother's watchful care before they are able to take care of themselves, they may expect to be rudely jostled by the vulgar crowds, and have their sensitive souls shocked by improprieties of speech and manners. Come home, sonny! Your mamma is lost without her darling babe. You are too delicate and tender by far to be left to wander by yourself. Even a lord's company is too masculine for your sweet and unbecoming femininity. And, besides, your unannounced effrontery and mobbery will do a more incalculable injury to your country than the vulgarity of a whole township of educated cow boys could by any possibility inflict upon it. Come home!"

Boston Republic.

Mr. Bright asked too much of the Irish benches when he requested them to affirm their loyalty to the English government as that is now administered in Ireland. The nature of that tyranny is bad enough to make a rebel out of the tamest Home Ruler that ever sat in Westminster. No wonder that the Irish members laughed scornfully at Bright's request.

There was \$10,000,000 represented by the delegation of Irishmen who protested to President Arthur last Saturday against England's deportation to this country of the people she has beggared in Ireland. The justice of their protest, however, not their monetary standing, should have influence with the administration, and cause it to put a stop to the shameless scheme of English enforced emigration, which vitally concerns the interests of this country.

Lake Shore Visitor.

Great men who are not practical in their religion should not be held up as models for others. Their greatness is accidental, and the sphere of their influence, so far as their learning is concerned, is limited. They amass a fortune by using the gifts so generously given them by God, but they take all the glory to themselves and forget to thank Him to whom they are so much indebted. The scandal given by a so-called great man is productive of far greater injury than that given by a common mortal.

Antigonish Aurora.

What all Catholics ought to know—that it is wrong to leave a Mass of obligation before the end unless sickness render it necessary. It is only once a week they are ordinarily called upon to attend, and the service, including an instruction, does not extend an hour and a half, and this surely should not tire the patience of any earnest Catholic.

Catholic Columbian.

We are rewarded for every triumph we make over temptation. I will suppose there are many who have struggled against the vanity of vain pleasures; many who have put down evil thoughts with a strong will; many who after a long, and it may be uncertain conflict with the seduction of the world, at length have triumphed. I will put it to them whether when they have combated, and so prevailed against the evil, their hearts have not softened and melted within them, whether they have not felt within their bosoms a serene influence? They have so felt; and it will ever be. No sooner shall they have driven from them the tempting demon of pride, of vanity, of anger,—no sooner shall the devil have left them than angels will come and minister unto them.

Greedy for money is the chief characteristic of the age we live in. Everything is subordinate to the desire to grow rich. Money is in every thought. Men talk of it, dream over it, struggle for its possession, and even make it the subject of their prayers. To so great an extent has this sordid passion been carried, that its sway is universal and its ascendancy supreme. It is the god of the world, and its worshippers are so numerous, that it may be regarded as the religion of the world. Means are no longer taken into account. No matter what a man does to get rich—he gets rich he must. It is the business of his life. It legitimate and fair means do not gain the victory, then the foul and disreputable must be employed. He must succeed some way or another. Hence it is that public trusts are betrayed, honor sacrificed, and the restraints of religion set at naught. Success is the measure of honor, no difference by what means it is obtained. Men fatten upon the price of foul dishonor, and strange to say, others envy the notoriety that an individual achieves for himself in this way,—and make his example a model for imitation. The infamy of the work is forgotten in the frenzy of success. Men think as little of damning their immortal souls by indulgence in this passion, as they do of taking their daily meals. There will be a day of fearful awakening and retribution!

Sacred Heart Academy.

We congratulate Miss Laura Nangle, of Biddulph, on attaining the prize of excellence at the late distribution. This prize requires that the recipient should stand first in every study, as well as having the unanimous vote of every pupil. It has been given only 3 times in the last twenty-five years in all the Convents of the Sacred Heart in America.

He who fears the sneers and laughter of fools is himself the biggest fool of all.

ST. JOHN BAPTIST DAY IN WINDSOR.

From our own Correspondent.

St. John Baptist Day in 1883 will long be remembered by the French Canadians of Windsor and the County of Essex, as well as the whole population of Windsor, and well they may be proud of it, for it was one of the grandest celebrations that has ever taken place in this section. For some time past the committee who had the matter in hand have been working very hard to make the celebration a success, and we are happy to say that their most sanguine expectations are more than realized.

On Monday, about nine a. m. a number of guests, among them Sir H. Langevin, Hon. A. P. Caron, Senator Trudel, Judge Loranger, Mr. Le Sage, Deputy Minister of Agriculture; Benjamin Sullivan, the poet; P. Lemay, and many other distinguished gentlemen from Quebec, were met at the station by the reception committee.

The morning was rather cloudy, and many feared that all their efforts would be thwarted by a wet day; happily, however, the rain held up until about 4 p. m., while the speeches were being delivered, when it began, but not heavy enough to interfere with proceedings. The celebration began at nine o'clock by a solemn High Mass, at St. Alphonsus Church, Rev. Joseph Gerard, Belle River, celebrant, Rev. Father Anard, Montreal, deacon, Rev. Father Aboulin, St.-Dezoc, and the Very Rev. Dean Wagner, master of ceremonies. There were present in the sanctuary, Rev. Messrs. Bauer, of Paincourt, the preacher of the day, Villeneuve, of Stoney Point; West, of Tilbury; Grant and Cote, of Sandwich; Andrews, of Tecumseh; Marselles, of Canard River; Casgrain of Montreal; Gelinas, of Yamachiche, Quebec; besides several others whose names we were unable to ascertain. After the first Gospel, Rev. Father Bauer ascended the pulpit and delivered an excellent sermon in French, appropriate to the occasion. The rev. gentleman began by introducing himself as a son of Alsace Lorraine, at heart though not in name still a French province. He appeared before them as a representative of that great Catholic nation France. He had been for many years a missionary in Algeria, and had only been in Canada about two years. The eloquent preacher then reviewed the history of Canada from Jacques Cartier down to the present, paying a glowing tribute to the missionary efforts of his countrymen. The sufferings, trials and martyrdom of those priests of old, who left their homes, wives and children, and plunged into the forest and rescue the souls of those helpless savages, and give the consolations of religion to their own countrymen, who sought a home in the New World. He also sketched with a masterly hand, which deeply affected his auditors, the piety, patriotism and courage of the missionaries, whose combined love of God with love of country, how they fought to retain their manners, language, and above all their religion, and to-day we see the results of these efforts. He closed by appealing to his hearers never to forget the great examples left them by their ancestors. Let them always inculcate into the minds of their children, as their parents did to theirs, the love of the Catholic Church, for the old France, and the land of our adoption.

Want of space prevents our giving a more detailed report of this excellent sermon. Father Bauer is an eloquent preacher, is master of the subject, and his discourse was listened to with the most profound attention. In giving an account of the celebration at the church, mention must be made of the choir. The Mass was Mozart's 12th, with forty voices, and the singing on the whole was everything that could be desired. The organist, J. L. Marentette, Esq., presided with his usual ability, and deserves great credit for the excellent training he has given the choir. He also played two original marches of his own composition. He was assisted at the organ by Prof. Ibemi A. Langlois, of Detroit. The choir of the church was very materially augmented by the presence of Miss Reidy, of Detroit, formerly of Simcoe; J. F. Egan, Esq., St. Mary's Cathedral, Hamilton, who acted as leader on this occasion, and J. M. Marentette, Esq., Chatham. We also admired the singing of Mesdames Kilroy, Olette, McCrae and Baby, regular members of the choir. The singing at the High Mass on the previous Sunday was very fine. Mr. J. F. Egan gave the solo at the offertory, "Ecce Deus Salvata Mens." Also, at the Benediction, the "O Salutaris," by Heams, and "O Jesu Potentissime," by Mozart. The decorations of the church, in which the good Ladies of the convent performed a very important part, were very rich and appropriate. The lights on the altar were arranged for the occasion by Mr. M. J. Collier, and were much admired. The altar was also beautifully decorated with flowers. Over the altar were the mottoes, prepared by Mr. Rolland, of Montreal, "Mon Dieu," "Ma Religion," "Ma Patrie." Other mottoes, such as "Nos traditions," "Notre Dieu," "Notre Patrie," "Notre Langue," "Union," &c., were arranged on the pillars, &c. After Mass the procession formed and passed through the principal streets as follows: Marshalls, F. Meloches, and Joseph Pepin; St. John Baptist Society of St. Francis, Mr. Joseph Girardet, of Sandwich, representing Jacques Cartier; and by the way a very good resemblance to the picture of that great discoverer, Francis Drouillard, representing the aboriginal Indian as found by Cartier on his arrival in Canada. St. John Baptist Society, Tilbury, and St. John Baptist Society, Mable's band, Fort Wayne, Ind.

St. John Baptist Society of Sandwich, St. John Baptist Society, Amherstburg, Carriage containing three little boys dressed to represent St. John Baptist as he appeared when a child. Horse carriage and H. L. company, Windsor; waggons emblematic of the various trades, carriages with invited guests, arriving at the grounds adjoining the church, where refreshments were served at one p. m. Dr. Casgrain, President of the St. John Baptist Society, Windsor, in a neat speech, welcomed the Quebec delegation and visiting societies, and then introduced Sir Hector Langevin, who spoke in French, and afterwards in English. He was followed by Hon. A. P. Caron, minister of Militia, Senator Trudel, Benjamin Sullivan, historian; T. C. Casgrain delivered the oration of the day, Mr. Le Sage, D. B. O'Dette and others also made addresses of a forcible and appropriate character.

Want of space prevents us from giving a verbatim report of those speeches. Suffice to say that they were appropriate to the occasion, and each speaker appeared to be imbued with the spirit of the moment. The speeches were listened to with profound attention, and elicited frequent applause. After the usual vote of thanks being given to those from a distance, and a series of patriotic resolutions the meeting dispersed. An interesting feature of the day was the three little boys representing the infant St. John. The palm, however, must be given to the son of Mr. C. F. Pequegot, of Sandwich, who, besides having features which would do for a model of the picture we see, with beautiful hazel locks, was dressed in tight and a sheepskin robe. He carried a cross, and the representation was completed by a beautiful little lamb, which he led by a string.

Much credit is due the committee in charge of the celebration, who are as follows: Dr. Casgrain, President; D. B. Olette, Vice-President; Messrs. F. X. Meloche, T. Girardet, E. Boisner, N. Pelier, Luke Montreuil, A. P. Marentette, D. H. Lorraine, J. Jannisse, C. Jannisse, J. F. Labadie and J. N. Papiu. It is estimated that there were about fifteen thousand people present. In the evening at 8 a grand banquet was given at the Crawford House, at which were present the principal gentlemen above referred to and about three hundred others. The streets were beautifully decorated, and flags were flying in all directions.

BISHOP LORRAIN AT OSCEOLA.

His Lordship Bishop Lorrain arrived at Osceola for his first pastoral visitation on Thursday, the 28th ult. He was accompanied from Pembroke by the Rev. Father de Repentigny, of Montreal, and met at his arrival at Golden by the worthy pastor of this mission, who conducted the Bishop to the pastoral residence at Osceola. Here were assembled to meet Bishop Lorrain the Rev. Father Byrne, of Eganville, one of the pioneer priests of the Ottawa Valley, Rev. Father Brunet of Portage du Fort, Rev. Father Marion, of Douglas, Rev. Father Champagne, of Gaitaineau Point, and Rev. Father Coffey, of the CATHOLIC RECORD, London. His Lordship made solemn entry into the church, after which Father Champagne, who has perfect command of the two languages, delivered a most touching discourse in English. The sermon was one of special interest. He invited the congregation to consideration of the occasion on which they were assembled. It was the first visit of their chief pastor. There were there assembled to greet him a large number of the clergy, not only of the vicariate, but of other dioceses. His Lordship had already invited them to take advantage of the occasion to approach the sacraments of Penance and the Holy Eucharist. He would repeat that invitation.

After Father Champagne's sermon several hundreds approached the Holy Table. Father Coffey briefly addressed the people of Osceola on the morning of the 29th. He reminded them of their obligations as Christians and urged on them the fulfillment of their duties as Catholics.

His Lordship, before departing, addressed the congregation a few brief words of advice, which were received in a very hearty manner. The Rev. Father Sheehy, whose name is historic amongst the Irish people, is to be congratulated on the advancement of religion in his important mission.

Sacred Heart Separate School.

On last Friday the children attending the Sacred Heart Academy separate school, London, to the number of 125, were given their summer vacation. Previous to their dismissal, a very interesting programme, consisting of singing, recitations and dialogues, was admirably carried out by the children, giving evidence of the most careful and thorough training on the part of the ladies of the institution. At the close Rev. Father Tierman distributed a number of prizes to the most deserving of the pupils.

Presentation.

Our esteemed fellow-citizen, Mr. John Dromgole, was the recipient of an address and presentation from the Odd Fellows of Listowel, a few days since, in recognition of his many and valuable services in that town on occasion of concerts. It is pleasing to notice Mr. Dromgole's rare ability as a vocalist recognized in so handsome a manner.

Instead of bewailing your misfortunes, thank your stars that they are no worse, and guard against their future occurrence. The less we employ the higher faculties of our nature the more rapidly they wear out. Inaction is the forerunner of speedy death.

"ASSISTED EMIGRATION."

Washington, June 23, 1883.

A deputation of representative Irishmen waited upon President Arthur this afternoon and presented to him the resolution concerning "assisted emigration" adopted at the recent meeting of the League in Philadelphia. The delegation was composed of Mr. Sullivan, President of the Irish National League, Chicago, Illinois; and a large number of other prominent Irishmen from different states of the union.

MR. SULLIVAN'S ADDRESS. Mr. Sullivan called the attention of the President to the resolution adopted by the Philadelphia Convention in regard to the policy of the English Government towards the Irish peasantry, and then spoke of the part taken by Irishmen in the Revolutionary War, the war of 1812 and the war of the Rebellion. He charged that the British Government first reduced thousands of the people of Ireland to pauperism and then deported them to the United States. He affirmed that the poverty of Ireland was produced by English law and not by the law of nature, and that Ireland was not overpopulated in proportion to her resources for the maintenance of life. Political causes produced poverty in Ireland, thus rendering that country a tax directly and indirectly upon American citizens. In support of his affirmations Mr. Sullivan cited the following facts:—

First—Ireland is not overpopulated. The population to the square mile is only 162, while in Switzerland it is 178, in France 182, in Austria 191, in Prussia 200, in Germany 213, in Italy 248, in the Netherlands 320, in England and Wales 445, and in Belgium, contented and rich, 484. With a population the least of these in density and with a soil ranking high in fertility, Ireland is the only country mentioned in which what has been misleadingly called famine has occurred in modern times.

Secondly—Ireland is not overpopulated in proportion to her food supply. Her total area is 20,000,000 acres, her population 5,000,000 souls. Only 3,000,000 acres are under tillage; yet in the year 1882 her five principal food crops amounted to a total of 15,676,280,683 pounds of food, or nearly eight pounds of food daily for every man, woman and child. There will be apparently a slight increase in these crops the present year. Emigration is not, therefore, a necessity arising out of an inadequate food supply.

Thirdly—Emigration cannot be socially necessary in a country able to bear extraordinary burdens of taxation. When the Government of Ireland in 1800, the debt of Ireland under her own Government was only \$20,000,000. England consolidated with this the imperial debt, in express violation of the articles of legislative union, and has since compelled Ireland to bear an arbitrary share in the burdens of the empire. Ireland now sends to England \$8,500,000 in taxes, less than a fourth of which is expended for even nominal Irish purposes. A country able to contribute \$20,000,000 a year for extraneous objects can scarcely be categorized as so poor that emigration is a necessity. In 1847, when the tide of compulsory emigration first set in, the population of Ireland was 8,500,000, and her taxation was then £4,000,000 annually. Now her population has diminished to 5,000,000 and her taxation has risen to £8,500,000. We submit that emigration under such circumstances is not a necessity of nature but a compulsion of Government.

Fourthly—That emigration from Ireland is a political oppression and not a natural necessity is apparent, because while eighteen million of her twenty million acres are cultivable only three million acres are under tillage. The obvious remedy is the distribution of the people over new land in their own country and giving them such aid as will enable them to live upon it and to which their taxation entitles them. It may rightly be said that with these details of internal management of a foreign country the United States can not properly interfere. But their statement in intelligent detail is indispensable for an understanding of the spicuousness of the pretence that emigration from Ireland is a necessity of nature and in the dealings of the English crown with its English subjects it found the creditable precedent of promoting tillage and of prohibiting the substitution of grass for tillage, as was done even in the harsh days of Henry the Eighth and Edward the Sixth.

Finally, Mr. President, the political causes which keep Ireland poor constitute her tax upon a large proportion of the citizens of this Republic who are annually compelled to send money to save the Irish people from suffering and death. We respectfully submit, sir, that none of the American people should be taxed directly or indirectly for the maintenance of a foreign Government to which they owe no allegiance. It is within bounds to say that the American citizens of Irish blood are compelled to send at least five million dollars annually to Ireland, the estimate being based on the figures of a faithful British servant, Lord Dufferin. This money, earned in the United States, should remain in the United States, and be added to the active beneficial capital of the Republic. True, it is the voluntary gift of the donors; but it is at the same time compulsory and of the nature of a tax, since it is wrung from them by the poverty of a kinsman whose condition is the result of political misrule. This immense annual export of money earned in the United States should be stopped, since it brings no return to this country; but is absolutely a profit to a foreign power twice expelled by the American people in defence of their own peace, liberty and material prosperity.

In conclusion, Mr. Sullivan appealed to the President, in the absence of any legis-

lation on the subject, to make an official note to the Government of Great Britain against any further so-called "assisted emigration" from Ireland of persons who had been reduced to pauperism by misrule.

THE PRESIDENT'S RESPONSE.

The President replied to the address as follows:—

The subject you present will receive my careful consideration. It has already been under consideration in regard to it has been had with our diplomatic and consular representatives and an investigation into the fact is now being made by them. It is of course proper that this Government should ascertain whether any nation with which it holds amicable relations is violating any obligations of international friendship before calling attention to any such matter. In the meantime the law now provides that officers of the Treasury shall examine into the condition of the passengers arriving as emigrants at any port of the United States, and if there should be found any convict, lunatic, idiot or any person unable to take care of himself without becoming a public charge, they shall report the same in writing to the collector of such port, and such persons shall not be permitted to land. Attention will be given to the strict enforcement of this law.

BRANTFORD LETTER.

SCHOOL ENTERTAINMENT.

The entertainment on Friday evening in St. Basil's School by the pupils was a great success. The house was well filled, and the girls and boys did their parts well, and every one of the large audience seemed to heartily enjoy and appreciate the humor and sentiment of the pieces.

Just as everything was in readiness to begin, a couple of the girls stepped forward and presented Father P. Lennon with a luxurious easy chair accompanied by an address. Among other things the address contained a neatly worded reference to the festival of the day (that of Sts. Peter and Paul) being Father Lennon's feast day. The recipient thanked the children in a few words for their rich gift, his words and manner showing how much he appreciated their kindness.

The girls then opened the programme with a fine chorus, "St. Vincent," which was indeed well given and highly appreciated, the bright summer colors in which the forty or fifty girls on the stage were dressed making a beautiful picture. In several other choruses by the girls they did remarkably well, and gave much pleasure to the audience. They also gave a number of dialogues and recitations during the evening, many of the girls giving evidence of more than ordinary ability. The crowning of the statue of the Blessed Virgin near the end of the programme was perhaps the most thoroughly appreciated piece of the evening.

The share the boys had in the programme was much enjoyed, and it was plain to everybody that there is no truth in the report that boys have not as much fun in them as they used to have. When they made a hit the laugh was hearty and long. Their songs and recitations were all well done.

As a rule school entertainments are thought too long, but that of Friday night, though it held out till quite late, was so nicely managed that most of those present were sorry it was not longer.

IRISH IMMIGRANTS.

Mr. James O'Shea, Immigrant Distributing Agent, visited this city on Saturday and remained a couple of days. He was here looking up information as to the number of families who could find homes and employment in this section, and met with very good encouragement. Mr. O'Shea is engaged especially in locating Irish Catholic immigrant families sent out by Father Nugent of Liverpool, and has been very successful in his work, having located comfortably some thousands of families in Ontario since the first of April last. He does his work very carefully, and the result cannot fail to be of great advantage to the province, and to the poor people whose interest he is laboring. Just such systematic effort has long been felt as a necessity in this direction, and now a class of people who were largely left to their own resources on coming here will be furnished with such information as will enable them to settle down and become good and useful citizens with as little delay as possible. The gentleman received good encouragement from priests and people here.

SAD ACCIDENT.

On Saturday afternoon a little son of Mr. John P. Quinn, about seventeen or eighteen months old, was drowned while playing around his grandmother's house. A tub was standing at the pump with a few inches of water in it, and the little one seems to have been amusing himself about it, and leaning over the edge overbalanced, and was unable to help himself out, and in less than five minutes was found dead. The shock his mother experienced on hearing the news was something dreadful, and will doubtless be felt for a very long time. Kind neighbors came quickly and gave every assistance, while there was any hope of restoration, and then remained to show their deep sympathy. The little boy was a bright, beautiful child, and even the knowledge of his happiness will not enable the parents to cease from grieving soon. On Sunday afternoon the funeral took place, and a very large number showed their sympathy by attending.

Miss Mary Ann Donohoe, daughter of Mr. Stephen Donohoe, of Langford, died on Sunday, June 24th, aged 22 years.

D. McCrimmon, Lancaster, had Chronic Rheumatism for years, which resisted all treatment until he tried Bardock Blood Purifier. It cured him.

Solitude.
Laugh and the world laughs with you;
Weep, and you weep alone.
For the sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh, it is lost on the air;
The echoes round to a joyful sound,
But shrink from voicing care.
Rejoice, and men will seek you;
Grieve, and they will turn away;
They will come if you are true, and their words
And actions are full of play,
But they do not need you
If you are sad and careworn;
For a load of cares is heavy,
And many a heart is sore.
There are none to decline your raptures
When you exult in joy,
But alone you must drink life's gall,
And alone you must drink life's gall.

TALBOT
THE INFAMOUS IRISH POLICE SPY.

BY JAMES J. TRACY.

CHAPTER VI. CONTINUED.

Father O'Donohue returned the pamphlets to their places in the bookcase. When he had again resumed his seat, Kelly began in a low, impressive tone of voice: "My dear Father, I must say that the words of O'Connell have very little value for me. I once thought that he was a great, good man and a friend of Ireland, but my ideas are changed. I have seen that I should wound your feelings. One thing is certain, that it troubles me little what O'Connell said and wrote. But I must confess that I am grieved to find that the clergy hold the same doctrines relative to Ireland as he did. I have the greatest respect for priests, but still, though it is strange, I am sometimes forced to think that many of them no longer care for poor old Ireland. They go travelling on the continent for their education, and they get foreign ideas; they go to England and read English authors, and they become the tyrant; they go to certain places and they become loyal subjects of Her Majesty, and so it happens that they are ever opposing our plans for Ireland's liberation. Forgive me, Father, forgive me, for my heart is sad and dejected."

"Ah, Mr. Kelly, you have pierced me to the heart. You do a cruel wrong to the priests of Ireland, when you even think that they do not love their native land. Where is the Irish priest whose hands are not often raised to God in behalf of our afflicted country? Where is the Irish priest who would not shed the last drop of his heart's blood for her true welfare? Where is the Irish priest whose sole consolation is not found in assisting his suffering countrymen? I will make the proud boast that there beats not in all Ireland—no, not in the entire universe—a heart that loves fair Erin more than mine. How fondly I have loved Ireland from my childhood! I drank in love for Ireland with my mother's milk. The name of my native land has ever been more pleasing to my ear than music, more sweet to my lips than honey. When a student by the yellow Tiber, my happiest thoughts were of Erin; when I slumbered in the dark shadows of Rome's grandest monuments, my most peaceful dreams were of the green hills of my early boyhood; when I played in my silent cell in the gay capital of France, the sanctified name of Ireland was ever on my lips. My God, how often have I asked Thee, in Thy goodness, to bless the hills and the valleys, the woods and the meadows, the lakes and the rivers of Ireland! How often have I begged Thee, Immaculate Mary, to guard the sorrowing sons and daughters of Erin. Every night, long after the sun were down and the glories of a Italian sky, I called from heaven legions of angels whom I sent to guard my native land from all evils. Ah, how much—but excuse me, my dear young friends! I see that my feelings have carried me away. I see the word 'Ireland' has not lost all its charm for me. Do not be afraid, I will not make any more speeches or preach any more sermons today."

Kelley did not seem to relish much these passionate outbursts of the good priest. The truth is, he relished much less those quotations from the "Mn of the People." They had a somewhat different effect upon him. He changed color several times while the passages were being read. No doubt, as he was heart and soul for a revolution, the strong language used against secret societies, which he believed to be the only means for carrying it on, pained him exceedingly. It was evident from his manner and his question that he wished to change the subject.

"Did either of you gentlemen," he began, making at the same time desperate efforts to look indifferent, "hear of the strange stories they tell of that unfortunate man from America—Mr. Hall?"

"I have not heard a word of him," said Father O'Donohue.

"I heard," answered O'Connell, "that he is soon to be liberated, but on condition that he returns immediately to America. Have you any news from him, Mr. Kelly?"

"I have heard from good authority," said Kelly, with a knowing look, and a mysterious shake of the head, "that he had a free pass from his prison-cell every night. He was seen the other night—or, at least somebody exactly like him—near the very spot where the 'boys' held their meeting. He stole away into the depth of the wood when he found that he was noticed."

"This is mighty strange," exclaimed O'Connell.

"I cannot understand it," said the good priest, with a heavy sigh, "May God save my poor, dear flock from the snares of evil doers."

"Why did they not follow him, and make him explain his strange conduct?" asked O'Connell with much anxiety.

"Many of the 'boys' proposed to catch him," responded Kelly, "but that strange man who so carefully wraps himself up in his great overcoat opposed them."

"What," cried O'Connell in a tone of

anger and surprise, "do you mean to say that the 'Captain' opposed them?"

"I do," said Kelly in a firm tone.

O'Connell hung his head, and seemed buried in thought or grief. "These are sad days of ours," said the priest, while the big tears glistened in his bright eyes, "I foresee a bitter end to all this. Ravenous wolves come into the innocent fold. Vile men have come to mislead our poor children. I have again and again warned my devoted people against entering into these secret societies. Yet they meet night after night for some foolish purpose on the lonely hillside or in the dark recesses of Goolnamuck wood. Ah, if they knew how much their disobedience and folly pain me—their neglect of their best friend—I am sure that they never would be deaf to my voice. God help them, poor people. My heart is sad and afflicted—let us hear something more pleasant. Oh, here comes Katie, she will make us forget for the moment the shadows that have darkened our hearts. You are a poet, and I have the greatest love for sweet song—so I feel confident that Katie will have no objection to hear Katie sing a little song composed by an old college friend of mine."

"O Father," exclaimed O'Connell, while his eyes fairly sparkled with joy, "it will delight me exceedingly to hear Miss O'Donohue sing. It will bring back the innocence and peace of my childhood days."

"It will be a great pleasure to me also to hear Miss O'Donohue's sweet voice," added Mr. Kelly, with a voice full of sweetness.

The time occupied in giving vent to these few expressions Miss O'Donohue had entered the room blushing and smiling in a manner well calculated to arouse the fallen spirit of the company. Smiles are more cheering than sunbeams, and the light of innocence and joy shone upon those who feel its happy influence. So the smiles that played in Miss O'Donohue's eyes and on her lips changed completely the feelings of Father O'Donohue and his friends.

Though Katie's form was beautiful and stately, there was an entire absence of coquetry in her graceful and easy carriage. Though she looked like a queen, she felt and acted with the warmth and simplicity of a peasant girl. God bless the daughters of Erin. In every land they may ever be kind, loving, pure, and modest. Irishmen, be ye proud of your Irish wives and Irish maids. Sing with the poet:

"I would not give my Irish wife
For all the dimes of Saxon land—
I would not give my Irish wife
For the queen of France's hand.
For she to me is dearer
Than castles strong, or lands, or life—
An outlaw—so I'm near her,
To love till death my Irish wife."

Father O'Donohue took from a shelf of the library the manuscript of the poem which he wished his beautiful sister to sing. As she had been accustomed from childhood to obey promptly even the least sign of her good brother's will, she instantly went with good simplicity to a piano which stood in the corner of the room. The instrument was truly excellent, although it had been much used for the purpose of teaching children how to sing. Without any of the usual ceremonies of coughing, complaining of a bad cold, and tossing of the head, Katie sang very sweetly and with much feeling the following little piece:

THERE IS HOPE FOR ERIN.

There is hope for Erin,
While in ten thousand dwellings,
Where darkened hearts are dwelling,
The meek-faced nuns are telling,
While their hearts with love are swelling,
Ten thousand rosaries for Erin.

There is hope for Erin,
While on my lips I pour a priest
Offer up the Sacred Feast—
With tears and nightly sighing—
For the sake of our native land,
An Isle whose name is Erin.

There is hope for Erin,
Her sons and daughters true,
From their holy actions rise,
From God the choicest blessing,
From the Sacred Heart's blessing,
For the Sacred Heart's own Isle, Erin.

There is hope for Erin,
Her sons and daughters true,
While her saints for mercy crave,
While Virgin-Mother's pleading
Can move the Father's throne,
On thy altars, far and wide, Erin.

When the last sweet echoes of the young lady's voice had died away in softest melody, her brother said:

"Surely, you never sang so well before, Katie."

"It was truly charming," said O'Connell, in a tone of ecstasy; "I could live forever listening to you, Miss O'Donohue."

"The harp of Orpheus was not more harmonious," added Kelly, with a most gracious smile.

There is nearly always danger in giving praise to a young lady. Vanity is ever near the female's heart. Happy are those few young persons who are dead to all vanities, and upon whose ears the breath of praise is felt without emotions of empty pride. To this last favored class Miss O'Donohue belonged. Praise had the strange effect of making her more humble and more innocent and free from worldly deceit. Her brother saw at a glance the effect the few words of admiration had produced in her soul, so he came immediately to her rescue.

"Katie," said he, "Miss Ellie O'Connell is very anxious to see you. She made me promise that I would send you over soon to the cottage. When will you go to see her?"

"I'll pay her a visit any time you please, Rev. Brother James. I'll be after our devotions on Sunday afternoon. Ellie is so good and kind, it is cruel of me not to go to see her sooner."

"I really think it is cruel, Miss O'Donohue," here put in O'Connell. "If you only knew how anxious Ellie and Maurice, and father and mother, and—all are all to see you over to the cottage. I'm sure you would come to visit us often."

"Now, Mr. O'Connell, she has promised

A World of Good.

One of the most popular medicines now before the American public, is Hop Bitters. You see it everywhere. People take it with good effect. It builds them up. It is not so pleasant to the taste as some other Bitters, as it is not a whiskey drink. It is more like the old-fashioned bon-set tea, that has done a world of good. If you don't feel just right, try Hop Bitters.—Nunda News.

to visit you on Sunday, so I suppose, you will not be absent from home."

"Oh, no, Father," exclaimed the youth, with much simplicity and ardor, "I would not be absent from the world where Miss O'Donohue honors us with a visit!"

"You were absent the last time I went to the cottage, Mr. O'Connell," said Katie, with a blush. As she reflected upon her words, she modestly cast her eyes towards the ground, and seemed more beautiful in her slight confusion.

"I did not expect you, Miss O'Donohue," said O'Connell, with his usual frankness.

"All will be righted next Sunday, my dear children," said the good priest kindly. "I'm sorry we have to part for the present, as I have some duties to attend to just now. Good-by, Mr. O'Connell. Please give my best compliments to all at the cottage, but especially to the little saint, Maurice. What an excellent boy! Good-by, Mr. Kelly. I hope you will soon call again to see me. We must not forget our poor country. But let us remember that the sword has ever been a curse for Ireland. By the sword and treachery she was subjected to a foreign yoke, by the sword she has been kept in cruel slavery, and by her vain attempts to draw it, she has brought down innumerable evils upon her self and her children. Be so just to the sword, that it may be bestowed upon her, she never will be styled 'The Island of the Sword.' The 'Isle of Beauty,' the 'First Flower of the earth,' the 'Island of Saints,' were never destined by Providence to be the synonym for mere brute force. The mission of Ireland is higher, holier, and more sublime—

"Ireland is to be a high duty. To teach the world the might of moral And stamp God's image truly on the struggling soul."

God bless you, my dear children."

This was the open sign for a departure. The two gentlemen, after having laid a gracious farewell to Father O'Donohue and Katie, left the good priest's peaceful dwelling. As their respective homes were in different directions, they separated immediately on reaching the street.

Dark night soon came down upon the town and surrounding country.

Talmage on Mormonism.

Brooklyn's tabernacle preacher, Dr. De Witt Talmage, with all his eccentricity, occasionally gets off some very sensible things. Among his latest utterances is an address denouncing Mormonism, which he terms the social cancer of America and speaking of the recent arrival of eight hundred proselytes, says:

"The government of the United States sits idly in its pomp and its state, and looks on only upon the decency of all good people, but is a sworn foe of free institutions. Their vessels are coming with their hundred of Mormon devotees. Their missionaries are busy all the world over. Why this strange silence on the part of our public men? Why this indifference to the fact that Mormonism has indeed become such a political power that public men, ambitious for the presidency or any position in the gift of the different States of the Union, are afraid to reprehend the evil lest their official prospects be ruined? This evil is so rampant in Utah, but holds the balance of power in several of the States and Territories. The evil is powerfully entrenched and overshadows the national capital.

"In my opinion nothing but a great national revolution will ever touch it. The national revolution will be the year, by the month, by the hour Mormonism is gathering momentum. A few batteries opened on the hills around Salt Lake City might once have put a quietus on this great outrage, but not now. God only knows by what mode or through what nations' exertions this scourge of the earth is to be exterminated. But go it must, or the honor and virtue and life of this nation will go. What headway can the Church of God and reformatory institutions make as long as this organized libelism and enthroned inecency are allowed to remain? The men capable of teaching this evil have not yet come to the front. I wonder from what State they will appear, and what will be the mode of their attack. Eight hundred captives of Mormonism under the care of their captors allowed on the Sabbath day to evangelize New York is a monstrosity, and of all the calamities of the week is the most calamitous."

EPILEPSY (Fits)

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MOTHER SWAN'S Worm Syrup. For feverishness, restlessness, worms, constipation, tasteless, 25c.

Mr. C. P. Brown, Crown Land Agent, Sault Ste. Marie, writes: Two or three of my friends and myself were recommended to try Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda, in preference to Compound Syrup of Hypophosphites. We prefer your Emulsion, and think it better for the system than the Syrup. &c.

Faded articles of all kinds restored to their original beauty by Diamond Dyes. Perfect and simple. 10 cents, at all drug stores.

D. H. Howard, of Geneva, N. Y., took over half a gross of various patent medicines for Paralysis and debility—he says Burdock Blood Bitters cured him.

Jacob Lockman, Buffalo, N. Y., says he has been using Dr. Thomas' Electric Oil for rheumatism; he had such a lame back he could not do anything, but one bottle has, to use his own expression, "cured him up." He thinks it the best thing in the market.

No injurious effects can follow the use of Ayer's Ague Cure in the treatment of malarial diseases. It contains, besides a specific and unfailing antidote for miasmatic poison, other remedial agents which unite to expel the poisonous humors, purify the system, and leave it in a healthy and reinvigorated condition.

CHRONIC Erysipelas and all Eruptions and Humors of the blood so unsightly in appearance and so productive of misery, may be cured. The remedy is Burdock Blood Bitters.

A COLORED SAINT.
ABBOT MOSES, THE ETHIOPIAN, AND FATHER OF THE DESERT.

The Abbot Moses was thus called because of his race, and by this title he was distinguished from the other fathers who bore the same name. Born the slave of the governor in a principal city on the river Nile, in Egypt, Moses, from his early childhood, gave full rein to every kind of sin and disorder. Driven from his master's house, he used his liberty only to make himself the head of a noted band of robbers. With these companions, Moses became the terror of the surrounding country. But God had great designs in store for this hardened sinner. Pursued for a murder he had committed, Moses fled for safety into a neighboring monastery.

While there the regular and holy lives of the monks made a great impression on his heart. In his Infinite Mercy, God's plentiful grace was at hand to help on the good beginning, and ere long Moses, penitently with grief, openly confessed all his sins, not omitting to tell even his most secret and hidden stains.

To his request that he be allowed to enter the monastery a chilling refusal was given. Prostrating himself at the gate, Moses remained there, day after day and night after night, until the Superior, struck at the earnestness of his change agreed to receive and clothe him with the religious habit.

Very shortly Moses far outstripped his brother religious. The most faithful was he in fulfilling the daily routine of duty; the most severe in his fasts, never eating but once a day and then taking only bread and water; while often, for days together, he neither touched food nor rested him; the most watchful in his long vigils, often passing the whole night without sleep; and the most humble in prayer, for he ever poured forth sighs and groans for his past life. In the desert of Scete his Superior was the great Macarius, who, when told by Moses how the neighboring hermits came to his cell and much to his grief, allowed the fervent penitent to enter deeper into the desert, pointing out a rocky waste, some seven or eight days' journey from the dwelling places of men. In this barren wilderness the holy hermit enjoyed the rest he so fondly desired.

But only for a while. For in him, as in every other follower of the Divine Master, were fulfilled the words of Holy Writ: "If thou wilt serve God, prepare thyself for temptation." It was not long before Satan stirred up a fierce war against Moses, by sending him that sting of the hell which man never can resist.

The evil was always putting before his mind the most impure fancies and objects. Acting under the advice of the Abbot Isidore, our saint began a most resolute warfare against the enemy. During six years he practiced unheard of austerities, night after night standing upright, his knees, led by the weight of his body, bending the knee, lest of so slight a chance the devil might take hold. At the end of that time, Moses, still undergoing the hellish onslaughts, again spoke to the Abbot Isidore; the Abbot, taking him to the top of his cell, bade him look to the cells of the holy men who were there, and about to fly as though conquered. When again spoken to, Moses looked to the East, and had the joy to behold a bright array of heavenly spirits. "On the left," said the Abbot Isidore, "are the devils who strive to bring about the fall of God's servants, but they are overcome by the angels in the East, sent by their King for that end."

This sight comforted and strengthened Moses anew, who re-entered with fresh courage into the combat, adopting a novel and most laborious penance. Every night the holy hermit went to the cells of the sick and aged monks, and taking their pitchers, filled them with water at the well. The task was no easy one, for these cells were scattered far and wide throughout the desert, some being a mile, others two, others again five, while a few were as far as ten miles distant from the well. The devil could not brook such a courageous fight. One night, while the faithful monk was beside the well filling the bucket, Satan, in his spite, hit him a severe blow, which laid the soldier of Christ senseless on the sward. The next morning he awoke, and found his body lying on the church, where, to the great joy of the assembled brethren, he soon recovered his senses. "In the name of our Lord Jesus Christ," said the Abbot Isidore to him, "all your troubles will cease from this moment. Never afterwards will the devil tempt you, but he always remains feeble, worn out, as it were, from the fierceness of the struggle. Our saint's wonderful progress in all virtues, joined to the heavenly gifts with which God enriched him, made him to rank among the greatest of the fathers of the desert.

The Patriarch of Alexandria raised him to the priesthood, and then appointed him what we would call chaplain of the Solitaries of Scete. With his other gifts, Moses received that of prophecy, foretelling the wretched fall of an aged hermit, who put too much trust in himself. After living nearly forty years in the desert, Moses, at the age of sixty-five, entered in his eternal rest, leaving after him a large school of disciples, who gloried in following his blessed footsteps. No words can better end this brief sketch, than the last words of Palladius, a monk himself and writer of the life of the Abbot Moses: "Behold the holy and religious life, which led this unconquerable soldier of Jesus Christ. By it he has merited to rank among the greatest saints."

THE SAYINGS OF ABBOT MOSES.

To the sketch of this Saint's life are here added a few of his sayings, to show in some few words the great virtue of this servant of God:

When once called to attend an assembly of the Solitaries for the purpose of trying a hermit charged with some crime, Moses entered the meeting carrying a huge bag of sand upon his back.

The hermit asked, "what is this meant?"

"Oh," answered he, "these are my sins, which I carry behind me, so as not to see them, while here judging the sins of others." The humble conduct of the Saint secured the culprit's pardon.

Again the Abbot Moses said: "The passions by which we are tormented have four sources: plenty to eat and drink;

too much sleep; laziness and bantersings, and show in dress."

At another time, he said: "A monk should observe four things above all others: to be silent; to keep God's laws; to humble himself, and to bear the trials and burden of poverty. It is necessary, he added, that he weep continually, never lose the thought of his sins, and always keep death before his eyes."

In a Solitary who sought his advice, Moses said: "Go, abide in your cell; it will teach you all you need, do, provided you guard it well. For as a fish dies when taken from the water, so is lost the monk who loves to be outside of the wall of his cell."

Here is another most beautiful saying of our Saint: "To strip oneself of earthly things or voluntary poverty, trials borne with patience, and discretion are reached. Voluntary poverty is seen in Noe; patience in Job, and discretion in Daniel."

"We should be so dead to men," said the Abbot Moses, "that we never utter judgment to any one. Let us strive to pass our days, that before leaving this mortal body, we do no evil to any one whatsoever."

"Let us strive never to judge others. Remember when God struck the first born in Egypt he left no house without a death to sweep over. Now, in thinking over our own sins, we must beware of minding others' misdeeds; as it is foolish for a man having death at home, to go abroad to bewail the dead in strange houses."

ECHOES OF THE HEART.
FROM THE FRENCH OF ABBE J. COUVROU-SIER—BY THYRA.

IV.

"O my God," cried Augustine, "Thou hast created us for Thee, solely for Thee, and until we are Thine we shall languish in the shades of our earthly bondage. O my God, Thou art happiness, peace, love and liberty. Grant that I may be Thine always; let me not bury in the slime of this miserable world the noble instincts of a heart that is naturally impelled to seek Thee, and sighs for Thee alone."

The voice of sorrow finds no answering echo among the slaves of passion. Their hearts have grown hard and dull; their mental sphere becomes narrower day by day, and the light that shone in their soul is obscure and dim, insensibly dying out. Alas! they have grown used to live without giving God one thought. Aya, what is life without God? Where are truth and virtue without God? How can one forget Him, the prop and motion of the whole creation! Can there be happiness in such senseless oblivion? Life is not a mere stage given to man for the exercise of his idle caprices; his mission comes from on high, and the day he must render an account of it.

"Sir," said Cornemien one day to a worldly man, "what do you know of religion?" "Nothing." "Do you ever enter a church?" "Never." "What do you in the morning?" "Breakfast." "At midday?" "I make." "At evening?" "I dance." "If there should be an eternal punishment beyond the grave?" "So much the worse."

God could not have made the world for frivolous purposes; He must have given man a destiny worthy of his lofty intellect. Hence the duty of humanity is to reach God; to live is to gravitate towards God. All thought, all affection, that cannot be made subservient to this supreme joy is lost for eternity.

GOD AND THE CHRISTIAN WORLD.

In the pastoral of his Eminence the Cardinal-Archbishop of Westminster, issued on the Feast of the Most Holy Trinity, we find the following digest of the laws governing man's relations with his Creator:

The way to life is the true knowledge of the true God; for the true God may either not be known, or, when known, not truly known. The heathen world of old knew not the true God; and none but those who now know Him through Jesus Christ, know the true God in "spirit and in truth." It is this knowledge that has renewed the world. It has made men to be the sons of God. It has made the kingdom of this world the kingdom of God and of Christ. When the civil powers of the world knew Him, they held power under Him, their legislation was conformed to His law, the social life of men was purified by His presence. Where God and His law reign, the homes of men contain the highest type of a perfect commonwealth. They are founded on authority, obedience and equality among the sons of a common Father. Such was the world in its domestic, social and political life, so long as it was Christian. As in the Hebrew commonwealth, God reigned over the new order He had created; and the public and private life of men was swayed about by His presence; and was governed by His guidance in the reason, and conscience, and will of men. God was the founder, the law giver, the life and the solidity of the Christian world. The civilization of the Greek and the Roman world ripened into corruption, the civilization of Israel was divinely elevated into the higher order of the Christian society. True civilization is the fruit of Christianity; all other is spurious and transitory; it cannot sustain itself. Without the salt of the earth it perishes. So true it is that "without God there can be no commonwealth among men." Where God is not, there is anarchy; because there law cannot be. The Christian world was once Catholic in all the fullness of perfect and universal faith. The enemy violently broke down its perfect unity, and he is Christian. If he be not God and our Lord Jesus Christ, this reminder of its perfect inheritance has been stealthily but surely stolen away. There still remain the lights and the laws of nature, which the old extinct world believed to be the foundation of its powers and the source of its imperial life. But even of this we are being robbed. No order in the world ever sank so low as the Christian world is sinking now, and will be sunk, if the name of God be erased from its public laws. You have lately asked of those who make our laws that none should legislate for us except those who believe that there is a Divine Law-giver, whose law is supreme. But it seems as if we were being carried down a stream against which we cannot prevail, and from which there is no escape; as if in a little while the public life and laws of the world will be no longer Catholic nor Christian, nor based upon a belief in God. Our foundation for men or for morals there is none. There are many who see where we are rushing downwards, and desire it. And many who see it, with horror, but, with folded hands, do nothing against it; and many more who see nothing, and are being carried away unconsciously into a social and political state without God in the world. For the first time since the world began, it is openly rejecting God. The Old World so profusely believed in the Divine, that God was everywhere, and in all things. To them even the world was God, and all things were supernatural. Now God is nowhere, and exists no longer; the world is dead. Necessity then is laid upon us, from the least to the greatest, everywhere and in every way, to bear witness for God, "in whom we live, and move and are."

In this there can be no neutrality. To be silent among the seditions is to abet foundation. The law of the land still justly punishes offenders against God and His moral law; not indeed for its offence against Him, but for its damage to society; and there is a clamor that such laws should be abolished. If men libel their neighbor, they may be heavily punished. If they only libel God or our Divine Ruler, we are told that no man should judge them.

Joseph Shelfeld, Amour, says that he considers Burdock Blood Bitters a life saving friend to him. "It cured him of debility when doctors failed."

In all imitations of the Myrtle Navy tobacco yet attempted, either inferior stock has been used or the drug has been made a trifle lighter in weight. The latter defect is apt to escape the attention of the consumer until he finds that he is smoking a greater number of plugs than before. The Myrtle Navy is made three plugs to the pound and each plug is carefully weighed.

BUCHU-PAIBA. Quick, complete, cures, all annoying Kidney-Disseases. \$1.

A good circulation of the fluids of the body is indispensable to perfect health. The Bile, the Blood, the Secretions of the Skin, Kidneys and Bowels are all purified by Burdock Blood Bitters.

Henry Clement, Almonte, writes: "For a long time I was troubled with chronic rheumatism, at times wholly disabled; I tried anything and everything recommended, but failed to get any benefit, until a gentleman who was cured of the same complaint by Dr. Thomas Electric Oil, told me about it. I began using it both internally and externally, and before two bottles were used I was radically cured. We find it a household medicine, and for croup, burns, cuts and bruises, it has no equal."

but of a new creature which is in the Old Law, when reaper first gathered and carried priest to lift up thanksgiving for words St. James he some beginning creation, but was the of the creation tion of God was but the most perfect man, and man God's creature. Eighty, the sea and creation, but was the est and the world of the plains was but the perfect work of God. God gave His life His hands; He gave heart to love the man the highest tures, and crown glory, gave him over all the world creation smiled spread the light, creation, but was the and that was by Son Himself—the most ever came from Christ our Lord.

THE MISTY
was like unto still in that hood of God, and on Calvary was Jesus was among the Church, is the world. The man which mankind the beginning, those perfect Lights. The first of the knowledge secondly, the Ghost. The n about the unity still in that knowledge of the in which we Holy Ghost—the perpetual is the Head of the presence of the the mystical Creator of all things against which of which occasion speak as if sh burdened with the empires, and like the shadow but the Church remains with the and, amidst the all human thing, unity, for the veil against it, is a Divine unclouded perpetual, inf teaches the Ch whose discern which the Ch errors of men the beginning, creation of God. The gift His word was the was the greatest was bestowed on It was the gift land—the full Pentecost. The England of our work of warrior warriors estab been overthrow was this unity

CARDINAL MANSING AT BAYSWATER.

ST. PATRICK OF IRELAND—ST. AUGUSTINE OF CANTERBURY—ST. WILLIAM OF YORK—ST. MARGARET OF SCOTLAND.

A crowded congregation assembled in the Church of our Lady of the Angels on Sunday morning, when His Eminence the Cardinal Archbishop of Westminster was announced to preach his first sermon since his late indisposition. The object of this special sermon was to benefit the poor schools of the parish, which have for a long time been burdened by debts necessarily contracted in the past. His Eminence took for his text the 17th and 18th verses of the first chapter of the epistle of St. James: "Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of vicissitude. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creatures."

The Cardinal proceeded to say that God, as St. James told them, is light, and in Him is no darkness—that is, He is the Eternal Intelligence and the Eternal Reason that knows all things. He is Eternal Sanctity, Eternal Holiness, and Eternal Purity, in whom there is no shadow of vicissitude or alteration. Every best gift and every perfect gift comes from Him alone, for apart from Him there exists no other fountain of life or of holiness. He is the Father of lights, for He has created three great firmaments. The first was the firmament of the holy angels He created before the world. They were, like Himself, filled with a pure intelligence, without any shadow of vicissitude. Then He created the firmament of the lights over our heads, and when they were created "the sons of God" sang together. As the Holy Scripture speaks of the angels, they made a melody of joy. The third firmament He created is mankind, for every soul born into this world is a light. God is the Father of lights because He is the Father of all men. The word of God is the Eternal Son, by whose merits, by whose Precious Blood, and by the grace of the Holy Ghost we are born again to be a sort of beginning of the creation of God; not as

THE OLD CREATION WHICH SINNED AND DIED, but of a new creation which already is, but which is not yet perfect. Under the Old Law, when the harvest was ripe, the reaper first gathered the most perfect grain, carried it into the temple for the priest to lift up before the Lord as a thanksgiving for the gifts of nature. The words St. James uses here, "that we might be some beginning of His creatures," mean that we are born to be the first fruits of the creation of God. The first creation of God was that made in the six days, but the most perfect work of that creation is man, and man is the first fruit of all God's creatures. The firmament and its lights, the sea and the earth, and the living creatures, thereof, the trees of the forest and the flowers of the garden, the cattle on the plains—everything on the earth was but the prelude to man, the most perfect work of God, created on the sixth day. God gave His likeness to this creature of His hands; He gave him an intelligence, a heart to love Him, and a will. He made man the highest and chief of His creatures, and crowned him with honour and glory, gave him intelligence, and set him over all the works of His hands. That creature sinned and died. Darkness overtook the light, and then came the second creation, still the work of the Son of God, and that was by the incarnation of that Son Himself. He became the first fruits among men, as man was the first fruits amongst creatures. The scale of creation rose above that of the first six days. The first man Adam was, indeed, the image of God, but was human. The second Adam, who came to restore the first, was God Himself—the most perfect humanity that ever came from the hand of God—Jesus Christ our Lord.

THE MANKIND OF JESUS was like unto them in which you are clothed, but it was united with the manhood of God, and the blood that flowed from Calvary was the blood of God. What Jesus was among men, His mystical Body, the Church, is among the nations of the world. The nations of the world into which mankind are divided are, in the state of nature, without the great gifts, those perfect gifts, from the Father of Lights. The first is the gift of the light of the knowledge of the true God; and, secondly, the gift of the grace of the Holy Ghost. The nations of the world round about the unity of the Church of God are still in that shadow which is without the knowledge of the true God. The Church in which we profess, "I believe in the Holy Ghost," the Catholic Church—is the perpetual presence of our Lord, who is the Head of that body in heaven; the presence of the Holy Ghost inhabiting that mystical body—the Sanctifier and Creator of all the saints, and of the Church against which the world makes war, and of which occasionally some of her children speak as if she were a human creature burdened with human infirmities. Races, empires, and Kingdoms have passed away like the shadows that fleet over the earth, but the Church never passes away. It remains with the same imperishable light that illumined it on the day of Pentecost, and, amidst the dissolution and decay of all human things, it stands majestic in its unity, for the gates of hell shall not prevail against it. The unity of the Church is a Divine creation in which there is an unclouded knowledge of the truth, the perpetual, infallible Divine guide, who teaches the Church for ever, and under whose discernment the very words in which the Church of God condemns the errors of men have been delivered from the beginning. This is another first fruit to mankind, the beginning not only of the creation of God, but also of the resurrection. The gift of God's Son to man of His word was the best gift of God. What was the greatest gift of God?

RESTORED ON ENGLAND OR ON IRELAND? It was the gift of faith which St. Patrick bore to Ireland and St. Augustine to England—the full illumination of the day of Pentecost. The unity which made this England of ours to be one was not the work of warriors. Again and again have warriors established powers which have been overthrown and forgotten. Neither was this unity the work of statesmen.

The one illumination, the grace of regeneration, the Sacrament of Holy marriage, which created Christian homes and Christian education, springing from Christian parents, one worship under one supreme pastoral authority in the infallible unity of the Christian Church, made all these jarring and restless races one people in one great brotherhood. Our land became united in that supernatural unity which is the first fruits of the creation of God. But the other day we kept the Feast of St. Augustine, who founded the see of Canterbury. Who in England remembered him that day but the Catholic Church? The day before yesterday we celebrated the Feast of St. William, Archbishop of York. Who remembered him but ourselves? This very day we observe the festival of St. Margaret, Queen of Scotland. Who remembered her in that country but the Catholic Church, whose undying traditions live to this day in all their fondness and friendliness among you? You are

THE PRIVILEGED INHERITORS OF THAT ROYAL FAITH, not through any merits of your own, but through the grace and mercy of God. Are you worthy of such joy? What are you in the spiritual life? You are born to be the first fruits of the creatures of God. What ought you to be in holy living? Is it not wonderful? Perhaps there is not a people more divided in Christianity than here in England. Divisions, sections, subscriptions, perpetual warring and dissolutions on every side. Rationalism spreads over the face of this land, which once was full of the illumination of the Holy Ghost—when from sea to sea, from north to south, there was but the one true faith. In every part there were churches, cathedrals and parishes, chapels by the way-side with their altars and tabernacles, with the presence of Jesus shedding light and radiance on every side. Men were then of one heart and of one mind, because all worshipped at the one altar. Now, the Catholic Church, reduced to a handful in England, is the only unity that remains, and you shall share in it. In the midst of the doubts and the unbelief of men, you have that Divine and Infallible faith.

THAT BRIGHT GUIDING LIGHT in which there is no change and no shadow of vicissitude. In this land, where there are no fountains—nothing but arid sands and wide tracts of waste ground—the unity of the Church you have, the sacraments of grace, the perpetual outpouring of the Blood of the Lamb, and the seven sanctifying gifts of the Holy Ghost to guide and protect you. Ought you not to be the first fruits in every sense—to offer your children, the first fruits of your homes, to be consecrated to God—to train them with a diligence and love that casts all cares and industry for the things of this world aside—to give the best of your time, the first hours of your day, and your constant sollicitness to make your children the first fruits of God's creatures? The wisest men of old offered their gold to the Infant of Bethlehem; but what is gold compared to the mind and the heart of man made to the image of God? That is beyond the price of all gold. You are called to be the first fruits of the grace of God. Try and live always in the spirit of that inspiration. His Eminence then appealed on behalf of the local schools.—London Universe, June 16.

MR. GLADSTONE TAKEN TO TASK.

During a recent debate in the House of Commons, England, Mr. Thomas Sexton, M. P., thus made reference to Mr. Gladstone's recent utterances regarding the notorious Garibaldi:— "Mr. Sexton said it was very instructive to note a little while ago the cheers from gentlemen opposite when the Prime Minister endeavoured to minimize his speech with respect to Garibaldi. They knew that the most conspicuous characteristics of Garibaldi did not include respect for human life, and that he was one of the most prominent of foreign conspirators and revolutionists (hear, hear). It was very instructive to Irish members to find English Radicals cheering the man whose personal characteristics, if they mean anything in politics, resolved themselves into those of the political assassin, while the same gentlemen had nothing but horror and detestation for the same characteristics when they presented themselves in the persons of convicts in Ireland (cheers from Irish members). It was not so long ago since the Prime Minister published a very remarkable pamphlet on Vaticanism (hear, hear). The Holy See had proverbially a long memory, and it had not forgotten that pamphlet, which had so startled the public life of England. In that pamphlet the right hon. gentleman spoke of the 'rusty and medieval weapons of Rome'—(hear, hear)—of its 'rusty armoury refurbished for modern use'—(hear, hear)—and the right hon. gentleman had nothing but contempt and scorn for the puny Pontiff of an outworn creed (cheers from Irish members) daring to interfere with the political affairs of a free and intelligent Protestant nation (renewed cheers). The right hon. gentleman had shown on many occasions in that House that his convenience could effect remarkable transitions in his views. To-day they could see that the Pontiff who, but a little time ago, was nothing but a figure for scorn and contumely, could be treated with a condescension more insulting to that ancient Sovereign than the scorn of the right hon. gentleman (hear, hear). The noble lord had pointed out that one day the right hon. gentleman was glad to accept the assistance of the Pope, and on another that he pronounced a eulogy upon the man who overthrew the Pope's power. The fact was that Garibaldi was the political engineer who had conducted the series of events which had led to the overthrow of the temporal power of the Pope. The Prime Minister had shown himself singularly ungrateful to the Pope for the assistance he had given him. He thought, however, that the value of the service which had been rendered had been greatly overrated, because the effect of the circular would be to ruin Mr. Errington in Ireland as a politician, and to consolidate and unite popular opinion in Ireland against the rule of the English Government and of the English people (hear).

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WHAT MEANS "LEGITIMATE"?

New York Freeman's Journal. A correspondent, giving his name and address, asks us to answer the following, saying most truly that "there are many whose notions on this question are very hazy. It is a question that requires a thorough analysis to correct mischievous impressions of well-meaning but hasty minds. No fear but a thorough solution of it will reach far and wide." The following is the question:— New York, June, 1888. Editor N. Y. Freeman's Journal: Dear Sir—In all recent comments on Irish matters in the Freeman, severe stress has been laid on "the use of legitimate means to obtain national self government." As one who accords due deference to the learned and impressive disquisitions in your columns, as a Catholic anxious to harmonize profound deference and eager allegiance in religious duties with ardent national affection and an impatient desire of deliverance tending to vigorous and perhaps extreme measures, I would respectfully request to have explicitly set forth wherein legitimate means consist,—where the line of demarcation must be drawn between the "legitimate" and "illegitimate." I am sure it is a subject of the elucidation of which will be of deep interest to all who accept the designation of IRISH CATHOLIC.

RESPONSE.— It must be noted that no means are legitimate except the end they reach towards is good. For one to ask a Catholic to go to Mass with him, is a good act, but becomes vicious in the case of the rogue who seeks it as a means of picking the pocket of his victim while the latter is saying his prayers. To answer our correspondent in regard to Irish interests, which is the practical matter he has at heart, we would need to know what is that good end that requires means to reach it. Is it the buying out of the decayed and death-stricken Irish estates,—relies of a departed feudalism,—by the Imperial Government? Is it the Irish Home Parliament,—with the present landlords dominating it,—a complete severance from the British Crown? Is it, "What is it?" Let us put the "good end," desired by the only people rightly interested,—the Irish living, and purposing to stay, on their native soil,—as an unknown quantity. Let us call it "X." "X," then, as an unknown quantity, we put for that political good that it is lawful to seek. This cleared up, in this way,—it is easy to answer the doubts proposed. To attain this "X,"—it is, first, necessary that the general body of the Nation, or People, interested, unite on the Irish salutory for the whole nation, or people,—that is "X." It is legitimate for any fully organized nation, or people,—regard had to the fulfilment of just obligations existing,—when the interests of the people require it, to change their rulers,—or, if necessary, their form of Government. Such is the common, and almost universal voice of writers on public law; and of the great theologians of all the different schools in the Catholic Church.

But such action can not legitimately be undertaken by any private person. It must have the sanction of the community, and of its national and responsible leaders. "Obedience is precluded." It can not, without crime, be attempted by men who have not the confidence of the great body of the people, expressed by organization, in the usual forms of political life. Least of all may it be sanctioned when fostered in secret societies,—abhorrent to human as to divine laws.

When a people are driven to that extremity by oppression and wrong that they are justified in changing their rulers, or even their form of Government, their action, to be "legitimate," must be headed by men whom they, as an organized Community, have put in places of leadership. Or, by men of great weight in the Community,—civilly and politically;—or who have great stake in the welfare of their country. It were plain madness for any portion of a people to be led into schemes, hatched by hidden powers, under the mask of Secret Societies,—handed by demagogues, impetuous, except as they ply their trade of patriotism.

In Ireland the people elect their Mayors of cities, and other municipal officers. Also, we think, the High Sheriffs of Counties. Also, certainly, their Representatives in the British Parliament. These are their official representatives—their "Obedience." Now, human society must be preserved. The words of the Holy Ghost in Sacred Scripture, by the Apostle's pen, are: "The powers that are appointed by God;"—or, to say it in other words: God, the Author of Order, has appointed that over every people there be rulers.

When, then, these elected Representatives, in overwhelming number, Parliamentary, Municipal, Rulers of the Shires, or Sheriffs, and other leading men who have much at stake,—as Charles Carroll of Carrollton had when he signed the American Declaration of Independence,—stand for the rights, for the independence, for the freedom of their countrymen, invaded, intruded upon, denied, refused by the British Government, controlled by England and by Englishmen,—then such resistance is legitimate. It is not a rebellion, for a fully organized people—a nation—can not rebel! It is, per fas, sui juris!

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GLADSTONE GLORIFYING THE ASSASSIN.

John Bright the other day called the Irish members of Parliament "rebels." They were rebels because they refused to acquiesce on the whole with Mr. Bright's and Mr. Gladstone's and the English Government's views in general, as to the best method of conducting the government of Ireland. John Bright was called to task in the House of Commons for his unparliamentary language. The man who called him to task was Sir Stafford Northcote, the Conservative leader in the House of Commons. John Bright took refuge in the mean subterfuge that he had used the language outside of the House. He made a most lame and impotent excuse, instead of standing manfully by the words he had used, or else withdrawing them like an honorable man. Bright has always posed as the friend of the poor and the oppressed in all lands, and as a patron of place. He was a man of great mental capacity, and almost unrivalled oratorical power. He has been a great speaker; he was never a great man, for the fellow's soul was always small. He had a great head, but his heart was little from the beginning and filled with the petty instincts and mean policy of the average British statesman—the man whose soul is made up of fractions of pounds, shillings and pence—especially pence. The Irish members of Parliament can cheerfully afford to be called rebels by John Bright. It will be a sore day for them when what is left of Bright calls them patriots; for, in his mouth, such a term would be synonymous with traitors to their country and its cause.

Yet Mr. Bright was, up to a recent date, a member of the British Cabinet. He remained with the government as long as he could, and unless ridicule had laughed him out he would have remained there to this day. Egypt broke him, and he finally shambled out because England was dealing with Egypt unjustly. But, for Ireland, never a good word had he to say in all her recent trials. Arabi, the Egyptian, was an injured patriot. The Irish nationalist members of Parliament were rebels. So much for one leading English liberal statesman. Now for the leader of them all—a man of transcendent abilities and of the highest Christian and moral profession. Disraeli once said of Gladstone, that he would end his days in a monastery or a madhouse. Within the present century Gladstone has certainly posed as the Christian statesman of England, and the name of Christian statesman has for very sufficient reasons attained a mal-odor, on this side of the water at least. We have always hesitated to think Mr. Gladstone sincere. There are men whose passions are but not wholly balanced intellects, who hurry them into contradictions so gross that to-morrow they will defend, with all the earnestness of which they are capable, and with supreme show of conviction, what yesterday they assailed with equal vehemence and force. Mr. Gladstone has been very often guilty of such contradictions. One of the Irish questions, for instance, he has spoken more actual "treason" against English government in Ireland than all the Irish members of Parliament put together. John Bright has done the same. Yet Gladstone and Bright, and the government that Gladstone inspired have used the British "resources of civilization" against Ireland with the benignity of a Cromwell. If there was a "rebel" in the sense used by Mr. Bright, that rebel was Gladstone. If ever there was a tyrant in that or that worst of things, a go-between a tyrant and a friend, to Ireland, that man was Mr. Gladstone. Hot and cold he did not blow on the unhappy country and people so much as he preached heaven while he practised hell. Such is liberal statesmanship in Ireland. It is the policy, the purpose, and the acts of the English Government under Mr. Gladstone's regime that have driven sections of the Irish people into at least passive sympathy with the policy of despair, with the banding together of secret associations, condemned forever by the Catholic Church (which England did its best to kill in Ireland), for the "removal" of obnoxious persons and officials, and for the ruthless and mad destruction of property, which at least is innocent of crime.

It is idle to charge England with constant complicity with just such dark associations and conspiracies against friendly powers outside of England. That is something known and seen of all men. This country, for which England now professes such extravagant friendship, suffers all cruelly from English complicity with conspiracy and revolt, and continues its suffer to this day. At last England has its dose of the same bitter medicine, and all England cries out in horror that such diabolic things can be. Irishmen have turned, and, hopeless of justice, aspire to do to revenge. As the doors of the law are hopelessly sealed against them, and justly turns her deafest ear to their appeals, they take foolish revenge in a blind appeal to no law and no justice, only to fall at last into the hands of the final arbiter of England's honor, the hangman.

It is simple truth to say that no man of the misguided hand who swung recently from the Dublin scaffold for complicity in political murder but died a brave, and in a religious sense, calm and penitent death. There was no bravado, no show, no appeal for mercy to a power that they in their own individualities had entered into war against. According to accounts published, they seem, apart from this secret conspiracy, to have been men of honorable and Christian lives. They were men who, had they died this in other lands and in battle secret or open, against other tyrannies, would have been honored by the English press, and by the voice of English public opinion, as heroes and martyrs. And no man would have pronounced a more glowing and powerful eulogium on them than the present Prime Minister, the model Christian and liberal statesman.

England, from the Prince of Wales and Mr. Gladstone down, glorified Garibaldi, a life-long conspirator against the holiest and meekest power on earth, the Papacy. He was, furthermore, an avowed conspirator against all powers. Yet England glorified him in the vain idea that his conspiracies did not touch her. She glorified his fellow-conspirator, Mazzini, and made a lion of him in her capital and fashionable saloons. Their methods were known; they were

assassination and revolt undisguised and often resorted to. Garibaldi, moreover, was a man of the most degraded animal appetite. He never pretended to conceal his lust. On the very day that one of the "Invincibles" was being hanged in Dublin, London witnessed a *foe* at the Duke of Sutherland's. It was the anniversary of Garibaldi's death. A medalion, with an inscription commemorating the Italian conspirator's reception by the Duke of Sutherland in 1864, was ceremoniously unveiled at Stafford House by the Duchess of Sutherland. Mr. Gladstone, whose tender soul one might imagine touched by the miserable end that being enacted of an Irish boy-conspirator for an offence whose sacredness Garibaldi constantly preached, was present to pronounce a panegyric on the man of vile life, of blood and rapine. This Christian liberal statesman, with the Dublin political gibbet before his eyes, and its dangling boy-victim, was not ashamed to speak these words of Garibaldi: "Besides his splendid integrity, besides his wide and universal sympathies, besides that seductive simplicity of manner which never departed from him, besides that aboriginal and native grace which seemed to attend all his actions, I would almost select from every other quality this, which was in apparent contrast, but in real harmony in Garibaldi—the union of the most profound and tender humanity with his fiery valor." And this by England's Premier of the man who wrote: "I hope to live to see the day when the last King shall be strangled by the gut of the last priest." Shame, shame! Gibbet the Bradys and the Caffrys. Glorify and sanctify the Garibaldis and the Mazzinis. What is Mr. Gladstone's advice to the world? "Be like Garibaldi, and you will be good and great. Strangle your kings and your priests. Blessed be the murderers and glory to the profession of assassination." Can he be surprised that some Irishmen should take him at his own wicked and infamous words?—Catholic Review.

A RIVER OF DEATH.

Paralyzed Nitro-Glycerine Makers—Minutes That seemed Like Years.

(Youngstown (Ohio) Saturday Night.) Providential escapes are an every-day occurrence, and although those accustomed to handle nitro-glycerine become reckless and daring, I recall an instance where four old-timers were literally paralyzed from fright. There was a glycerine factory on the Kiser farm, in Clarion county, Pa., and several men were employed in various ways about the premises. The "factory" consisted of a rough board shanty, without any of the usual accommodations other than a few stools and a wooden ledge that extended along one side of the building. At one end of the apartment was a rude fire-place, over which the different ingredients were collected to make the compound. One day a can of the manufactured material, which stood underneath the ledge, sprung a leak, and one of the employes noticed the fact while a stream of the oily stuff made its way slowly along the beaten earth floor, in the direction of the fire-place.

A little exertion on his part would have prevented any serious consequences, but his eyes became riveted upon the tiny stream and he lost, for the moment, the use of both body and brain. He was dazed; he could not move a muscle nor speak a word; he was utterly and literally paralyzed. A second workman looked up when he found his fellow toiler so still, and the horror depicted on the features of No. 1 frightened No. 2 even before he knew what was the matter. He glanced in the direction in which No. 1's eyes were bent, and when he saw the danger he, too, lost all power of speech or movement. Providentially, a hunter in the neighboring wood shot at something just in the nick of time, and the sound broke the spell. All at once the four men were released from the charm that held them, and while three rushed from the spot the fourth snatched a coat from a nail and wiped up the "river of death." But a few seconds more and the explosive would have come in contact with the fire, and the result that would have followed may be conjectured. It was probably two minutes from the time No. 1 noticed the danger until the fortunate shot was fired, but an employe named Ed. Kiser, who was yet on the sunny side of thirty, rushed out of that shanty with hair as white as snow.

SCHEIDT, N. Y., Dec. 1, 1879. I am the Pastor of the Baptist Church here, and an educated physician. I am not in practice, but am my sole family physician, and advise in many chronic cases. Over a year ago I recommended your Hop Bitters to my invalid wife, who has been under medical treatment of Albany's best physicians several years. She has become thoroughly cured of her various complicated diseases by their use. We both recommend them to our friends, many of whom have also been cured of their various ailments by them.

REV. E. R. WARREN. A lady from Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance or stand on my feet for more than a few minutes at a time, the feeling exhausted, but now, I am thankful to say, I can walk two miles without feeling the least inconvenience. For female complaints it has no equal.

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A Touching Incident of Missionary Life.

We are about to make known a fact sufficiently recent, of which the authenticity cannot be questioned, for it was recounted by one of the actors in the marvellous scene. We may derive great edification from the account, and, besides, draw from it the great lesson of how the Faith is propagated upon the earth. "It was in China, at the sight of the people so intelligent in material things," said a missionary Bishop to those words; "I am a Christian by the Grace of God!" God alone has a force sufficiently strong to make a Christian; we do not think often enough of this, we who live in the atmosphere of the Faith. We are going to quote from the narrator.

A missionary, at the present time Vicar Apostolic, was sent by his Bishop to a distant part of the mission to examine whether it would be possible to establish a priest there. He arrived at the end of his journey, without money, and without the means of returning. With his last shilling he had bought a flask of wine in order to be able to say Mass, the only and ultimate resource to enable him to resist the pain of abandonment. There were in the place Europeans—some Frenchmen. He had saluted them in their native tongue, and, because he was a priest, they (through human respect) had not been willing to reply to him.

Deprived of all aid, the missionary sat down under a tree, at some distance from the houses where shelter had been refused him, and lived for weeks on roots and raw shell-fish, having no utensil in which to cook them. From time to time a passing inhabitant would cast an insult upon him, and go on his way. None would shake hands with him, not even an old man or a child. He hoped against hope, but the horror which these men had of God broke his heart, and he felt his strength diminishing day by day.

But one day he saw coming to him a young man, tall and handsome, who, after having saluted him as brother, called upon him in mercy to give him something to eat. It was a priest sent by the Bishop in search of him, and who found himself in the same destination, as he was dying of hunger and fatigue. In his poverty, he had come without resources, expecting to receive in charity what was necessary to live. The other offered him all he had—some shell-fish and muscles, the very sight of which made him sick. He could not touch any of them, and the disconsolate host saw that his unhappy brother was about to die of want. This last stroke overcame him: he felt himself vanquished.

A few days later the two missionaries were stretched beneath the burning sun, devoured by fever and vermin. One said to the other: "We are going to die! let one of us make an effort, and celebrate a last Mass; the other will communicate, and we shall both be blessed." It was the Feast of the glorious Assumption of Mary. They drew lots who should say the Mass, and the one who first arrived was chosen. The missionary was obliged to recall himself as many as twenty times in order to offer the Holy Sacrifice, often despairing of being able to accomplish it. Finally, after three hours of effort, he finished. In a dying condition himself, he gave Holy Communion to his brother in his last agony. Thus was consummated a triple sacrifice, in which the priest and the assistant immolated themselves in union with the Victim of the altar. From heaven above, the divine Saviour of souls beheld this offering and blest it. The martyr expired, gazed on his brother, and the latter, at the sight of this young missionary dying peacefully, far from his friends, in the flower of his life, offered him to Jesus and Mary, and then offered himself for the conversion of the people who had left them to die of hunger.

Who can count the treasures of grace which such actions draw from the Divine Heart of Jesus upon the children of men? These are the Apostles who imitate the Crucified, and their death is fruitful as life.

After the Mass the celebrant lay down by his companion to await death. During the night the young missionary died, and went to receive the martyr's pain. His last effort was a prayer, and his brother priest, placing his hand upon his head, gave him the last absolution, and the final adieu. Hell was vanquished, and the sacrifice was about to bring forth fruit. At the dawn of day some men came to the spot and saw the corpse and the dying man. Moved with compassion, they ran to seek help. All comprehended what had taken place. Their hearts were softened, death had triumphed over hardness and grace conquered. A great many hastened to the dying missionary with fresh water and food and he survived.

Henceforth these people were no longer the same; the demon had been driven away by the exertion of the martyr. There where the altar had been raised they dug a grave, and placed the body of him who had obtained the victory by the sacrifice of his life. At the request of the missionary, they cut down a tree, and forming a cross with it, planted it there. The tomb was already fruitful with heavenly benedictions.

In the same country there is now a town, a church, and thousands of practical Catholics. The Bishop is the missionary who was so inhumanly repulsed; now he is beloved as a father. He said, when making this interesting recital, "I go there as often as I can. But when I have wished to speak to those people from the foot of the cross, I have never been able to utter other than disconnected words." It is an ever-touching sermon in itself; and of him who sleeps beneath its shadow it may truly be said: "He is dead, yet speaketh."

Most Rev. Archbishop Vaughan, of Sidney, New South Wales, writes: "The San Francisco recently en route for Rome. The Monitor says of him: Archbishop Vaughan is a splendid picture of stalwart manhood. He is over six feet two inches high, well proportioned and robust in appearance. The knee breeches and silk stockings he wears reminds a European of the familiar costume of nearly all prelates in England, and many of the parish priests of Ireland."

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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 21, 1878.
 DEAR MR. COPPEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change in ownership will work no change in its one and principle; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency, and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 13th Nov., 1882.
 DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.
 I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the RECORD among their congregations.
 Yours faithfully,
 JAMES VINCENT CLEARY,
 Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, JULY 6, 1883.

PROGRESS OF OPINION.

As a real living instance of the progress of opinion, we may cite the notable change in the public mind of Britain that has taken place since the passage of the Land Act. That measure was very unwittingly declared by some of its supporters a final settlement of the difficulties under which the Irish tenantry then suffered. Few, however, either among its friends or opponents did really so regard it. They saw in the Act an admission of certain principles incompatible with the maintenance of the land system as it had existed for so many generations before. The landlord was deprived of absolute control over the holdings of his tenantry. There was established between owner and occupier a regular legal covenant which neither could be permitted with impunity to contravene. And there was erected a tribunal charged with pronouncing, after the full hearing of evidence on the side of both landlord and tenant, on the merits of the case and giving each his right. As things stood before the passage of the Land Act, no tenant had rights which a landlord was legally bound to respect. There were then, as there are now, some good landlords, men characterized by benevolence and justice, but the humane course pursued by these landlords, too few in number, stood out in such strong contrast with the cruel exactions of the majority that the defects of the system became all the more apparent and called all the more loudly for speedy and entire removal. There existed indeed a sort of covenant between landlord and tenant, but the forming of its provisions, and their interpretation after being formed, it whatever sense that best suited his purpose, lay with the landlord. The misery endured by the Irish tenantry for so many years attest in loudest terms the abuse of the extraordinary and unjustifiable power thus vested in the landlord. Well, the land agitation in Ireland culminated in the Land Act, and the Land Act, though far from a complete measure of reform and justice, has by its practical affirmation of sound principles as to the relations between landlord and tenant, effected a great amount of good. The day is now in fact at hand when a peasant proprietary must be established in Ireland. The most powerful of the land owners themselves at present recognize the fact that, apart from any other consideration, their own interests require their expropriation by the state and the establishment of a peasant proprietary. On the 14th of June last, in the House of Commons, Lord George Hamilton actually proposed the expropriation of the Irish landlords and the creation of a peasant proprietary on the same lines as those advocated by Mr. Parnell a year ago, the purchase of the estates to be effected by means of 3 per cent debentures guaranteed by the state. In support of his proposition, Lord George pointed out that the land agitation had caused a permanent annual increase in the Irish estimates of \$3,000,000, equal to an addition of \$100,000,000, to the national debt, and held that it would be cheaper for the government to finally settle the land question on a peaceful basis, than face further social and political agitation. The plain statement of Lord George Hamilton created a veritable sensation in the House, and the Irish Chief Secretary was forced to declare that the government accepted the principle of Lord George's motion. Mr. Parnell of course expressed his adhesion to the motion, but condemned the government for evading the issue.

What gives special prominence to Lord George's course in this important matter is that the family of which he is one of the representatives, ranks amongst the most powerful of Irish landowners. It is therefore a matter of no little consequence that he should place before Parliament a proposition of such far-reaching importance. It is a fact calling for notice that while Mr. Gladstone at the last general election went to the people as an advocate of peasant proprietorship it should be left for a pronounced Tory such as Lord George Hamilton to take the course he has seen fit to pursue. In the very beginning of the agitation this journal undertook to affirm that the true solution of the Irish land difficulty lay in the establishment of a peasant proprietary. Everything that has since occurred in Ireland in relation to the land question has confirmed us in the belief then expressed. And we may now safely entertain the hope that the day is at hand when the blight of landlordism will have forever disappeared from the soil of old Erin, and that her sons who cultivate that soil will themselves be the owners thereof.

WHAT MEANS LEGITIMATE?

We publish elsewhere an article with the above heading from our esteemed contemporary the Freeman's Journal. It is an article that we commend very earnestly to all our readers. In a very brief space it deals with questions of vital importance upon which all Irish Catholics should, above all at the present time, have just and sound views. Our friend as usual lays down solid principles and draws incontrovertible conclusions. His article on this subject is, we must say, one of the clearest it has yet been our privilege to peruse.

THE BRAZILIAN EMPIRE.

The empire of Brazil has of late years made very rapid strides in advance. But its vast territory is as yet so sparsely settled that the government of Dom Pedro has made strenuous efforts to attract emigrants from other lands to the shores of Brazil. These efforts have not, it appears, been crowned with very great success. The Brazilian government, according to the New York Times, spends upwards of \$200,000 a year in this way, but while 1,100,000 people came to the United States in 1880-'81, only 40,783 entered the Empire of Dom Pedro, and the most of these came from Italy and Portugal. Two reasons are given for this result. One is the fact that a large proportion of Brazil's vast territory is practically inaccessible, and the other that while the immigrant is fed and lodged at the Government boarding-house at Rio Janeiro after he lands, while he is given free transportation to the Government lands and a few seeds and tools, and is for six months allowed 20 cents a day for each adult in his family and 10 cents for each child, he nevertheless gets very little land, and, besides being remote and very often impracticable to develop, the land is high priced; for he is allowed only eight acres, for which he must either pay down \$16 an acre or else \$16.20 an acre in instalments, covering six years.

The amount of land given each immigrant is, as may thus be seen, very small, although of a very productive character. What, however, Brazil really needs is to be opened up by railway enterprise. Then it will have its due share of the emigration from the old world.

STRONG FEELING IN INDIA.

The native Hindoo press is occasionally very outspoken in regard of British tyranny in India. The native press in that country is, as may be readily supposed, handicapped by a rigid censorship. Whenever, therefore, it complains of English misrule, the feeling must be very strong with the people for whom it speaks. The following extract from one of the native papers will serve to give our readers a good view of Hindoo sentiment in regard of the British in India.

"Our interests clash at every step with those of the Europeans in India. They can only fatten at our ruin. If the planters must flourish, they must flourish at the ruin of ryots. If European merchants and tradesmen must flourish, they can do it only by reducing the people of the soil to hewers of wood and drawers of water. If the Europeans must be provided for, that can be only done by throwing the people of the soil out of employ, or creating sinecures which the people must maintain by the sweat of their brow. It is, therefore, almost impossible to work with the Anglo-Indian for the country's good from a common platform. A friendship between the races has thus become utterly impossible, and however deplorable this circumstance may be, it will have its salutary effect upon the Hindoo mind. The Hindus must make up their mind to do without this friendship, and rely upon their own exertions for the growth of the country."

While sentiments such as these prevail among the native populations of India, British rule amongst them can not be said to rest on a solid basis.

LORD LANSDOWNE.

In protesting against the appointment of the Marquis of Lansdowne as Governor General of Canada, and in publishing at length the evidence on which we base our opinion of his unfitness for that high position, we feel that we discharge a grave and important duty to our country. This country has for years been blessed with the best of good feeling among all classes of our population. There has been on all sides manifested a devoted loyalty to our national institutions, and a happily marked respect for authority. We desire that that loyalty and that respect should continue to prevail in Canada, and, out of our desire that they should prevail, have raised and do now raise our voice against the Marquis of Lansdowne's appointment as Governor General of Canada. Apart from the fact of his having been a bad Irish landlord, of which no reader of this journal can be ignorant, he has by his course in abandoning the Gladstone government at a critical period of its existence, on account of its partial acknowledgment of the justice of Irish tenant claims, and his contributions to the press in opposition to the justice of these claims, made himself so obnoxious to the Irish race all over the world that he cannot, if he come to Canada, expect to be received by them, or those who think well of them, with the heartiness they have at all times shown our governors. It will, we repeat, be a sad mistake to send Lord Lansdowne to Canada. His coming will revive old feuds, discords and heart-burnings that for so many years retarded the growth of Canada. It will be seized on by the worthless and unpatriotic to excite the honest, but weak-minded to deeds of aggression and insult most deplorable in themselves and in their far-reaching consequences. The evidence we publish of Lord Lansdowne's past career as a landlord clearly establishes the fact that he is unfitted for the government of Canada. Our duty done with the publication of that evidence, we will say no more. There has not yet, as far as we have seen, been said a word of commendation on behalf of the Marquis of Lansdowne in any of the leading journals of the two great political parties of Canada. If he come, he will, therefore, come unwelcomed by the Canadian public. But we yet have hope, for the sake of the peace and the prosperity of our common country, that the government may be dissuaded from inflicting him on a tranquil, united and happy people as governor general.

IRISH EMIGRATION.

His Lordship the Bishop of Kerry has deputed the Rev. Father Nelligan, a priest of his diocese, to visit America for the purpose of making practical study of the advantages offered by this country to Irish emigrants. Father Nelligan has already arrived. The letter given him by the Bishop of Kerry fully explains the object of his mission.

The letter is as follows:
 The Rev. Maurice Nelligan, Priest of our diocese of Kerry, goes to North America in the interest of the emigrants to that country, from the neighborhood of Kenmare and from the diocese of Kerry generally.

His object is, by personal observation and inquiry on the spot, to ascertain, as exactly as possible, how far it is for the good of those of our people, who are ever on the verge of absolute want at home, to seek better fortunes in those great countries; how far, once there, it is fairly within their power by reasonable toil and thrift, to secure decent, comfortable means of subsistence; what are the relative advantages, in this point of view, of Canada and the United States, as fields for emigration; in what parts of either country our people may hope to obtain remunerative employment, soonest and nearest and most certainly? And, in particular, where the opportunity of acquiring land, under workable conditions, is most open to them, due regard being had to religious opportunities, climate, nearness of market, &c.

Father Nelligan goes without any bias for or against emigration, without any preference for Canada or the States, as emigration ground. He wishes only to form a reliable judgment on the whole question, as far and only so far, as it affects the real good of our poor emigrants, and to honestly declare the judgment to all whom it concerns.

His mission has our most hearty sympathy and support. We beg for him, in its favour, the kindly co-operation of all who wish well to our people at home and abroad. We commend him in particular to the good offices of the Catholic clergy wherever he goes.

ANDREW HIGGINS,
 Bishop of Kerry.

THE DEMONSTRATION AT WINDSOR.

The demonstration of our French Canadian fellow countrymen at Windsor on St. John's day was one in all regards creditable to themselves and significant in its representative character. It was, indeed, a happy thought to make choice of Windsor for the celebration. Apart from its favorable location for a great gathering such as that which assembled there on the 24th, there are historical recollections in connection with Windsor which make it dear not only to every French Canadian but to every patriotic citizen of the Dominion. Windsor stands near the site of the old French fort of Detroit, which for so many years commanded the great lakes which the river of that name connects. It is the centre of a happy and prosperous district that owes its happiness and prosperity to French endurance and French industry. The French Canadian of Western Ontario is no wise inferior to his brethren of the East in any of those qualities which combine to make the good citizen. The gathering of the 24th was significant in its testimony to the growth of our French co-religionists in numbers and influence. They have, we are happy to state, grown both in the West and in the East. In seventy constituencies of the Dominion their influence is now decisive. No party in this country can afford to take ground against their assertion and maintenance of their rights, and we hope the day will never come when any party will have the temerity to take such a course.

The celebration at Windsor demonstrated to the country that the French Canadians are devoted not only to their language and their national institutions, but especially to their holy religion. The celebration at Windsor began with Holy Mass at which a vast concourse assisted. It was therefore a religious as well as national manifestation. We are, especially on that account, happy to know that it was a splendid success. We feel pleased to see our French fellow-citizens so united and so enthusiastic in their national celebrations. It augurs well for the future of this country that they should be so. As Irish Catholics we can even safely go further. We

cannot have any other sentiments but those of friendliness for the French people of Canada, to whom our common Catholicity owes its present happy influence. The Windsor celebration is, we trust, but the first of many such demonstrations, in which devotion to religion primarily and the patriotism of race secondarily characterize the enthusiasm of all the participants.

OUR SCHOOLS.

Now that our educational establishments have closed their portals for the midsummer vacation, so well earned by preceptors and pupils, we may, with some reason, we think, ask our readers whether or not these institutions of learning established by the church in this country receive from the Catholic people of Canada that measure of support they deserve. We do not pretend to speak with any particular knowledge of other Provinces, but of the Province of Ontario we can speak from some special knowledge of facts, and, with that knowledge, must declare that the Catholic schools of this Province do not receive from our people the support to which they are entitled. If we direct our attention to the Catholic institutions for higher education in Ontario, we will at once have to admit that, with some few exceptions, they meet not with that local encouragement essential to the fulfilment of the special objects had in view at the time of their foundation. We are ever glad to perceive that our Catholic collegiate establishments draw from other than local sources a large amount of support. It does, indeed, speak volumes for these institutions that their merits attract support from the neighboring republic. But it does not, we claim, speak well for the Catholic spirit of our people in Ontario, that so many of our leading educational institutions should so largely depend on American support. There are, to our own certain knowledge, hundreds of Catholic parents in Ontario who could, with very little effort, send their children to Catholic institutions of learning, and yet prefer that they should receive educational training in the public high schools and collegiate institutions of the Province. We desire to say not one word in disparagement of the merits of these schools. They have, indeed, their merits, from the non-Catholic standpoint, but are not, we maintain, adapted to give the children of Catholic parents that educational training which these parents are in duty bound to secure for their children. We know that in certain exceptional instances where parental supervision in the religious training of children is specially guaranteed, the attendance of Catholic children at these schools is tolerated. But the toleration of such attendance, under exceptional conditions and circumstances, must not and cannot be taken for approval on the part of the Church of the system on which they are based. The Catholic people of Ontario are in conscientious duty bound to endeavor to so extend the system of Catholic higher education (of elementary schools we shall speak a little further on), as to place its operations within reach of the entire Catholic population of the Province. They should not look to their American neighbors for the fulfilment of this plain unquestioned duty. The more they strive themselves to do this duty the larger, we feel assured, will be the measure of support given them by the Catholics of the United States. Every day we hear so-called Catholics, who never willingly contribute a dollar to the support of Catholic schools, complain of the deficiencies of our educational establishments. It were mere idleness to deny that Catholic educational establishments, like all others, labor under certain defects. But our institutions have in themselves a certain vigor that, with anything like a full measure of Catholic support, these defects were very easily removed. Whatever these defects, the result of culpable neglect on the part of Catholics themselves, our institutions of superior learning in the Province of Ontario nobly fulfill, in regard of our people, a mission which none others could ever attempt to accomplish. We can even safely go further. We

can, in accordance with fact, state that our collegiate establishments have produced men equal at least to the very best sent forth by the non-Catholic institutions of the country. This our institutions of learning have accomplished in circumstances of a very disadvantageous and often very discouraging character. Our people in Ontario have now reached such a position that they owe it to themselves and to their children to extend a full, hearty, and generous support to the Catholic schools for higher education that now without that full, hearty and generous support do so large an amount of good. Apart from our various conventual establishments, we have, beginning at the Western end of the Province, Assumption college, Sandwich, St. Jerome's college, Berlin, St. Michael's college, Toronto, and the College of Ottawa, in the city of Ottawa, all meriting from the Catholics of this Province the most earnest encouragement. We commend these various institutions to the support of the Catholic public. Each of these establishments has certain special advantages which we leave to Catholic parents for special reflection, before they make choice of any one of them for the education of their children. All of them are qualified to impart a sound Catholic training, to give the country good citizens, and the church devoted members. Their influence and their usefulness have been hitherto restricted for the reason we have specially mentioned. But now that their merits are known and acknowledged on all hands they will, we believe, receive such encouragement and support from the Catholics of Ontario as will vastly enlarge their capacity for good, and render them in the highest, safest and best sense, instruments of a true intellectual progress that must prove the very salvation of our country, already sadly overrun by error and largely controlled by the false maxims of materialism. Of Catholic elementary schools, whose importance it were impossible to exaggerate, we shall to-day say but a word. We have by law authorized, or rather tolerated, in Ontario, a system of Catholic separate schools which labor under disadvantages springing from a double source, the indifference of many Catholics themselves, and the defects of the school law now in force.

Catholic citizens are but too often indifferent to the advantages of Catholic education, and consequently fail to seize on the opportunities afforded them to establish schools of their own. These opportunities, however limited, should be gladly seized on and put to the fullest profit. And not content with availing themselves of the limited facilities afforded by the present school laws for the establishment and maintenance of Catholic schools, our co-religionists should insist upon the concession of every just facility for the establishment and maintenance of such schools, and that the control of Catholic schools should be in Catholic hands. To nothing less are they entitled, with nothing less can they be content.

As a last word, for the present, we may say to our Catholic fellow-citizens of all origins in Ontario, that if they but do their duty as Catholics in the matter of education, whether high or elementary, if they but cooperate with their pastors in this all important matter, this Province will soon be blessed with a system of Catholic education, not existing on mere sufferance, but truly part and parcel of the educational regimen of the country.

TRIAL BY JURY.

The recent failure of justice in the famous Star route cases has led the American press into very timely reflections on the question of trial by jury. Juries as now constituted have of late very deservedly grown unpopular both with our neighbors and ourselves. The most important interests are frequently placed in the hands of jurors utterly unqualified to deal with them in any spirit of intelligence or impartiality. It is not the system itself that is at fault, it is the mode adopted for the selection of jurors. Strictly speaking, every citizen should be qualified to serve on juries, but such is far from being the case. Men of no conscience, and of little or no fitness

otherwise, are often chosen to act as jurors. They either do not or cannot take cognizance of law or fact, and thus render decisions that serve but one purpose, the bringing into contempt of the administration of justice.

We fear that but little care is taken in many places in the Province of Ontario in the selection of jurors. In the county of Carleton, which for judicial purposes includes the city of Ottawa, it has often been a subject of remark that few, if any Catholics, are permitted to serve on juries. Now, if anything like a fair selection were made of jurymen for that county, there ought, we think, some Catholics appear from time to time on its jury panel. We do not say that there has been in very recent days any unfair selection of jurors for Carleton, for we know nothing positively to justify such a statement, but we do know that a feeling of distrust exists in the minds of our co-religionists in that and other districts on the subject of their actual exclusion from the jury room. The matter is one calling for reflection and investigation. We will gladly return to the subject at any time at the wish of our people. Meantime we have only to note with regret that the system of trial by jury has not given that amount of satisfaction which its friends, amongst whom we count ourselves, would be happy to see it afford. We believe, however, as we have already said, that the fault lies not in the system itself but in the mode adopted for the selection of jurors. Let us have a safe class of citizens to select from, and let the selection be fair, and the system will, we feel confident, be found to give every satisfaction, and merit the popular favor it succeeded for so many ages in holding.

EDITORIAL NOTES.

"The Pope is now seventy-four," says The London Globe, "a tall, thin, ivory-complexioned man, with a benign expression and smiling lips, bearing the stamp of indelible firmness—the expression of a man to bend, but never to break. Leo XIII. is tall; he wears his years well; he walks upright and thus makes the most of his inches. His hair is snow-white and naturally forms a crown about his finely developed brow. His long face is serene; his small eyes dancing with intelligence add to this harmonious sonorous voice a wide knowledge of languages, which he speaks with the correctness of a professor."

A gentleman signing himself "Marx," writes to the Chatham Planet, asking the editor to call a meeting for the purpose of giving aid and encouragement to a grand concert on the four hundredth anniversary of Luther's birthday. Mr. Marx further asks that the clergyman of the churches, of all and every denomination, will co-operate with him. He appears to be very enthusiastic and wishes to make the occasion a notable one. Would it not be well were he to issue an invitation to a battalion of the salvation army from London to supply a portion of the music, and engage the services of "priests" Loranger, and "ex-monk" Wadsworth, and the "escaped" nun. The would be real attractions, and would draw a great crowd. And he might have Orange Lodge with a big drum and numerous fifes playing the "Boone Water."

The London Morning Post of a recent date thus makes allusion to the condition of the Old Catholic schism:—It is for a time believed, and the belief is justified by many outward facts, that secession from Rome on account of confirmation of the Syllabus and the proclamation of the doctrine of infallibility and headed by a divine of so much learning and so much practical experience Dr. Dollinger, would be enduring an increasing power. The belief has not been justified by time. The breach was wide enough to create a party sentiment, and the lapse of years has killed all early enthusiasm. But little is heard of the Old Catholics in Bavaria or in many generally, and anything which reach us does not encourage the thought that any great progress is being made. Switzerland the cause is not only dead, but virtually dead in some places. According to the report of Bishop Zog, read a few days ago at the Old Catholic Synod, nearly every congregation Bernese Jura has returned to the Roman Church. In Lucerne, in Aargau, Solothurn the situation is less desperate. In Geneva and Berne the cause prospers. All hope of proselytizing is to be abandoned."

Bishop Keane of Richmond, Va., shipped from Palestine a corner-stone of the new cathedral that is to be built in Richmond. The stone is twenty by thirty inches in size, and was cut from the Mount of Gethsemane, on Mount of Olives.

Meetings.

CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month at the hour of 8 o'clock, in our rooms, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. J. J. Blake, Pres. ALEX. WILSON, Sec. Sec.

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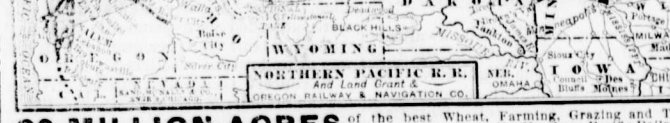
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BUCKINGHAM'S DYE FOR THE WHISKERS

Has become one of the most important popular toilet articles for gentlemen's use. When the beard is gray or naturally of an undesirable shade, BUCKINGHAM'S DYE is the remedy.

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INDEX

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OPIMUM Morphine Habit Cured in 10 to 20 Days. No Pain until Cured. J. L. SPANNS, M. D., Lehigh, Pa.

LATEST CABLE NEWS.

London, June 26, 1883.—The Monaghan election is exciting the keenest political interest, and the English Press evinces serious alarm at the wariness of the reception accorded to Mr. Healy in Ulster.

There is a general agreement that his election for Monaghan would assure the control of the next Parliament by the Parnellites. Pringle, the Whig candidate, is supported by money supplied by the English Reform Club.

The unscrupulous efforts of the Whigs and Tories to revive the dormant religious fanaticism not meeting with success, a rumor is in circulation that Pringle will be induced to withdraw to enable the combined Whigs and Tories to defeat Healy.

Mr. Parnell has gone to Monaghan to take a personal part in the struggle, and popular enthusiasm is manifested at every stage of his progress.

The Criminal Code Bill was abandoned to-day. A violent attack was made in Grand Committee by Government hacks on the Irish members for their success in forcing the Minister to drop the measure.

The second reading of the Laborers' Bill will be taken on Thursday. The Government amendments are trivial, and do not injure the measure, which confers important advantages on agricultural laborers.

The Gladstone Cabinet are busy on a new Reform Bill for next year, by which Ireland's representation in Parliament will be reduced to eighty members.

The House of Lords will probably refuse to pass the Bill, and a dissolution ensuing, the Irish party will take vengeance on the Whigs and Sham Radicals.

The Parnell fund now amounts to over sixteen thousand pounds. The last batch of emigrants from Swinford Union, one hundred in number, have gone to Queenstown for shipment to the United States.

Washington, June 27th.—Folger instructed the Collector of the Port of New York to refer the case of persons recently brought there from Ireland back to the Commissioners of Emigration for their judgments whether the immigrants are unable to take care of themselves without becoming a public charge.

London, June 27th.—The News this morning says: It is perfectly within America's right to prevent landing Irish paupers on her shores. Gross negligence in shipping them is most cruel. If assisted emigration continues, it must be conducted differently.

Upon Miss Laura Nangle, of Biddulph, who is the only graduate this year, was conferred the highest honors of the Academy.

The following medals were awarded: gold and silver medals for Christian doctrine, presented by the Right Rev. Dr. Walsh, Bishop of London; silver medal for second premium of Christian doctrine, presented by Very Rev. Dean Murphy, of Dublin; silver medal for arithmetic, presented by Rev. P. Corcoran, P. P., of Parkhill; silver medal for needlework, presented by Mr. Edward Duffy; bronze medal for general history, presented by His Excellency the Governor General of Canada; silver medal for grammar and gold medal for calligraphy, given by friends of the Academy.

The other prizes consisted of valuable books, medals and badges, and in receiving their prizes at the hands of Father Tiernan many of the young ladies were presented with handsome wreaths.

The valedictory on the subject, "Harmony," read by Miss L. Nangle, was a beautiful piece of composition, containing many touching passages, and closed with the hope that the future life of the students would be in harmony with the teachings of the "Sacred Heart."

Rev. Father Flannery said he felt highly complimented, though it was no easy task to address so intelligent, bright and beautiful a gathering, as the one before him. He felt more than delighted to be found in the midst of refinement, modesty, and culture; in an institution where attention is devoted to higher education and to the cultivation of all the noble virtues of which the human nature is capable.

Very Rev. Dean Wagner closed the exercises by invoking the benediction.

THE SACRED HEART, LONDON.

Pleasant Closing Day in the Academy. The annual distribution of medals and prizes, and the conferring of honors upon meritorious pupils is always a bright and joyous day in the annals of student life in the Academy of the Sacred Heart in this city.

At the conclusion the Very Rev. Administrator delivered a short address, highly complimenting the pupils on their great efficiency.

The annual distribution of medals and prizes, and the conferring of honors upon meritorious pupils is always a bright and joyous day in the annals of student life in the Academy of the Sacred Heart in this city, but in many respects the celebration witnessed in that institution on the 28th surpassed any that the past has known.

More delightful weather could not have been desired, and a prettier picture is seldom seen than that presented as the breezes and sunshine came in through the open windows, played among the rich flowers and graceful evergreens, with which the hall was so tastefully decorated.

In the absence of Bishop Walsh and Right Rev. Mgr. Bruyere, Father Tiernan presided at the distribution with his usual good humor and efficiency. Among other clergy present were Very Rev. Dean Wagner, of Windsor; Rev. John Brennan, of Picton, Kingston Diocese; Rev. John Durkin, O. P., of St. Rose, Springfield, Kentucky; Rev. Father Boutin, of Liverpool; Rev. Wm. Flannery, St. Thomas; Rev. Father Brennan, of St. Mary's; Rev. Martin Kelly, McGillivray; Rev. Fathers Cornyn and Walsh of London; Rev. M. Brady, Stratford; and Rev. E. Hodgkinson of St. Thomas.

The following programme was admirably carried out. In several selections, hard accompaniments were sweetly rendered by Miss Coffey.

PROGRAMME. Entree—Grand Galop de Concert. Kettner. Misses C. Jell, M. Wilkinson, A. Carey, S. Long, Masurel, L. Paxton. Operetta. Rev. Father Boutin. Bordese. Misses L. Nangle, E. Murray, C. McNulty, H. Keegan. Airs Bohemiens—Harp and Piano. Schulhoff. Misses S. Coffey, J. Kearns, E. Murray, A. McNulty.

The Royal Prisoners. Act I. Euraythae-coro. Class of Music. Distribution of Premiums. Miss L. Nangle. Valedictory—"Harmony." Miss L. Nangle. Upon Miss Laura Nangle, of Biddulph, who is the only graduate this year, was conferred the highest honors of the Academy.

The following medals were awarded: gold and silver medals for Christian doctrine, presented by the Right Rev. Dr. Walsh, Bishop of London; silver medal for second premium of Christian doctrine, presented by Very Rev. Dean Murphy, of Dublin; silver medal for arithmetic, presented by Rev. P. Corcoran, P. P., of Parkhill; silver medal for needlework, presented by Mr. Edward Duffy; bronze medal for general history, presented by His Excellency the Governor General of Canada; silver medal for grammar and gold medal for calligraphy, given by friends of the Academy.

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Very Rev. Dean Wagner closed the exercises by invoking the benediction.

Pic-nic at Goderich.

On the 28th instant will be held a mammoth pic-nic by the congregation of St. Peter's, Goderich, at Binham's Grove. We hope the good pastor of Goderich will have the pleasure of witnessing all his people present on this occasion, as well as large numbers of Protestants.

DOMINION DAY AT MOUNT HOPE.

On Dominion Day was held at Mount Hope a picnic for the benefit of the orphans. A large number of people congregated on the grounds in the afternoon, and quite a large sum was realized from the sale of refreshments.

THE URSLINE ACADEMY, CHATHAM.

The annual commencement of the Ursuline Academy, which took place Wednesday afternoon, was of unusual interest and brilliancy. About two o'clock the beautiful hall of the convent was filled to its utmost capacity by a distinguished audience, amongst whom we noticed a large number of the Rev. Clergy: Rev. Father O'Connor, Superior Assumption College, Sandwich; Rev. Father Innocent O. S. F., Chaplain; Rev. Father William O. S. F., P. P., Chatham; Rev. Fathers Gerard, Belle River; Cornyn, London, Mekeon, Bothwell; Bauer, Painscourt, Brady, Stratford, Hodgkinson, St. Thomas; West, Raleigh; Lorion, St. Claire; and Villeneuve, Stony Point. The programme was varied and pleasant, opening with a beautiful overture, "March of the Videttes," played on three pianos by Misses Power, Hayes, Ward, Penzafather, F. McConnegal, Hays, S. B. McConnegal, Michels, Mette and Sullivan. This was followed by "L'Angelus" a solo and chorus in which Misses Simmons, Guiney, McKeeon, Baby, N. McKeeon, Henry, Darmstetter, Rinn and Brady took part. The singing in this collection selection was really admirable, the solos being taken with fine effect.

Then followed an instrumental solo and duet, "Caprice Hongrois," performed with brilliant execution on three pianos by Misses Darmstetter, Baby, Simmons, Rinn and Brady. The singing in this collection selection was really admirable, the solos being taken with fine effect. Then followed an instrumental solo and duet, "Caprice Hongrois," performed with brilliant execution on three pianos by Misses Darmstetter, Baby, Simmons, Rinn and Brady. The singing in this collection selection was really admirable, the solos being taken with fine effect.

At the conclusion of the distribution of premiums Rev. Fr. William addressed the audience thanking the good people of Chatham for the deep interest they evinced in the progress and in the welfare of the Ursuline convent, adding that the graces imparted to young ladies by the good Ursuline nuns would shine through the firmament of their whole lives—cheering stars set in the great tent of eternity—burning with a chaste and holy light at noon, at noontide, and at eventide.

The admirable specimens of needlework and tapestry deserved and rewarded that close inspection, which alone enabled the visitor to realize the enormous amount of labor employed in their manufacture, while the aesthetic and decorative spirit which inspired the designs, was instantly manifested to the most casual observer.

CANADA'S CHINA CENTRE.

W. J. Reid & Co's China Hall and Decorating Works. Within the past few years the Forest City has assumed a foremost position as the commercial centre of the west, and among the diversified branches of business that have contributed to this result none has developed more rapidly than the department of china and glassware. The importance and extent of this business is fittingly exemplified in the extensive establishment of Messrs. W. J. Reid & Co. Their massive plate glass front and the beautiful specimens of fine ware displayed therein involuntarily attracts the attention of the passing pedestrian.

The premises occupied by the firm have a depth of 225 feet, with 50 feet front, and comprise four stories and basement, all filled with goods. It is provided with all the modern conveniences, including a hydraulic hoist, straw shaft, canes and other requisites. A newspaper reporter, with a desire to gain some insight into the proportions of the firm's business, paid a visit to the establishment lately, and passing through the store, stepped upon the hoist, was elevated to the topmost flat, where he entered upon his investigations.

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THE URSLINE ACADEMY, CHATHAM.

Our mite to the most sublime expression of man's faith, is for us a grateful privilege, and we only wish the tribute were more worthy acceptance. The three talented graduates, Miss Simmons, Miss McDonnell and Miss Rinn then delivered Valedictories, Miss McDonnell choosing for her theme "Passing Away"; Miss Simmons, "Stepping Stones"; and Miss Rinn "Silent Influence." The subjects were exceedingly appropriate and did infinite credit to the literary taste and thought of these cultured young graduates.

The presentation of medals and honors followed: Gold Medal for Christian Doctrine, presented by the Right Rev. John Walsh, Bishop of London, awarded to Miss Henry; distinguished—Misses Troy, Simmons and McDonnell; crowns for excellence—Misses Simmons and Darmstetter; gold medals and diplomas were presented to the three graduates, Misses Simmons, McDonnell and Rinn; silver medal for domestic economy, in the senior department, awarded to Miss Darmstetter; distinguished—Misses Rich, Strasburg, Brady, Alderly, Devries and Gies; silver medal—domestic economy, junior department—awarded to Miss A. Alderly; distinguished—Misses Michel, Gada, E. Simmons, B. McConnegal and F. McConnegal.

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THE URSLINE ACADEMY, CHATHAM.

glass being broken by delicate threads, and the material tinted in old gold and pink. This, it was learned, was the real crackle glass, rivalling in its lustre and beauty the old Venetian glass, which has so long been admired—which has been purchased in Bohemia by Mr. Reid himself. Here are also shown the finest flint glass, engraved in French and English designs, and motto cups, mustache cups, and similar articles from the finest hand painted down to the cheaper grades. The firm also offer a wide range of chandeliers and chandelier goods, iron and bronze library lamps, etc.

The second floor is largely monopolized by the sample room, wherein are displayed decorated tea, dinner, toilet and chamber sets, in a bewildering multitude of patterns and colors, and in this line the firm possess an important advantage, all this class of work being decorated upon the premises. There are fine dinner sets from Wedgwood, Copeland, Minten and all the celebrated manufactories. An elegant line is shown in Baccarat French glass in decanters, champagne, wine, sherry and port glasses, claret jugs, etc.

The firm also show samples of children's china sets, prettily painted and attractive. Decorated granite ware of all descriptions is also to be seen in abundance. The rear of this floor is devoted to the decorating works, which constitute no inconsiderable feature of the establishment.

Descending to the ground floor the visitor is transported into the gorgeous show room, and beholds a spectacle elaborately magnificent in its details. The glistening expanse of gleaming crystal and polished china, with the elegance of sparkling silverware, bright cutlery, handsome parianware and artistic plaques, in contrast with the plate glass and gilt chandelier of the ceiling, forming a tout ensemble at once artistic and attractive. This apartment has recently been remodelled and refitted, a prominent feature in the appointments being the eight massive chandeliers of cut crystal by which the room is illuminated, and the fine cases that serve to display the finer goods. Here are to be seen articles from all countries—Crown Derby, Wedgwood and Minten English china; royal blue and Dresden ware, from the royal factory at Dresden; Haviland's elegant French china and French Barbetine vases, ornamented with elaborate Bohemian ware in ruby and other tints; royal Dresden figures, basket, etc., with flowers delicately enlaid; candleabra; Vienna goods, with flowers richly decorated, and almost marvellous in their perfection of tint, fern, petal and leaf; Wedgwood's parian marble, the finest class of these goods that comes into Canada, comprising subjects such as the Greek Slave, Night and Morning, and other figures of classical design and excellent execution; a very pretty line in French china crosses, wreaths and flowers of exquisite finish; a beautiful line of bronze and marble clocks; elegant plaques hand-painted in bright tints. There is an immense stock of plated ware, tea sets, castors, water sets, cake baskets, pickles and everything of the kind. In cutlery are found knives, forks and spoons from Reed & Barton, Simpson, Hall & Miller, the Meriden Works and Rogers Bros., also the celebrated Elkington's English ware; and some of those goods are enclosed in rich cases.

The windows attract a great amount of admiration, and are finely fitted out. One of them is monopolized by an elaborate China dinner set, of a highly polished, glossy surface, the ground work being an olive green tint upon ivory, overlain by wreaths of flowers, hand-painted; while on the opposite side are displayed a variety of figures in Dresden and varied ware, surrounded by a bordering of French flowers, ferns, etc.

The decorating department is an important branch of the firm's business, and affords them a great advantage, as through the medium of the artists employed they are enabled to produce at will an interminable variety of design, and to have the operation done in a manner that will render the coloring permanent and inimitable. A considerable number of persons are employed, and this branch of industry in particular reflects credit upon the enterprise of the firm. The modus operandi is very interesting, the designs being first painted upon the articles it is desired to decorate in moist colors. The ware is then submitted to an intense heat, and for this purpose two large furnaces are utilized, the goods being placed in ovens in the centre. One of these, called the "hard kiln," is intended for the most expensive goods, and the heat can be raised to an intense degree. Iron, steel or any metal would melt under this pressure, and, therefore, nothing but fire clay is used. Pots, shelves, everything is of clay. The ware upon which it is desired to operate is placed in the kiln on stands and shelves which keep each piece apart, after which every article is placed in the furnace is filled with moist sand, and the heat is gotten up, eighteen hours being required in the process, during which the oil in the colors painted upon the articles evaporates, leaving only the golden metal, and this sinks beneath the glaze and is rendered permanent. The second kiln is the larger, and is adapted for the coarser varieties of goods, from 12 to 14 hours being required to heat it.

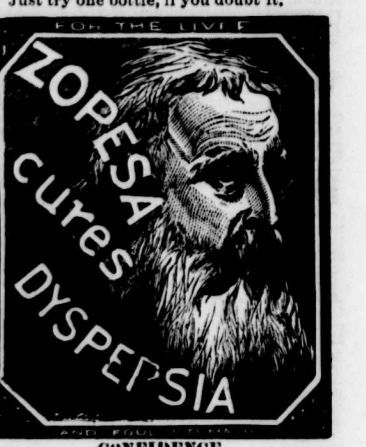
It is almost a matter of impossibility to convey an accurate conception of the extent and variety of goods stored in the establishment of Messrs. W. J. Reid & Co., as people would scarcely realize the immensity of the assortments, which, for variety and vastness, cannot be equalled in the Province, if, indeed, in the Dominion. The development of the business to its present immense proportion reflects great credit upon the enterprise, tact and business ability of the firm, and certainly every merchant and householder can have their requirements in the lines handled by the firm fully satisfied. Messrs. W. J. Reid & Co. deserve prosperity and a still greater increase of business.

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M. Souville, of Paris, ex aide surgeon of the French army, which conveys the medicines directly to the diseased parts. Consultations free. For information write, enclosing stamp, to 173 Church St., Toronto, or 18 Philip's Square, Montreal.

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ZOPSEA is a certain preventive of malarial troubles, as it keeps the Liver active. It makes Biliousness impossible. On the same grounds it makes indigestion impossible and the blood pure. It is of great importance to allow prejudice to prevent one from trying this remedy. The writer has seen many such cases, being persuaded, were surprised and gratified at the results. Try a 10-cent sample.

KNABE PIANOFORTES. Tone, Touch, Workmanship and Durability. W. J. Reid & Co. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.

REID'S CRYSTAL HALL! The Largest Stock, Largest Warehouse, AND BEST ASSORTMENT OF CROCKERY, CHINA, GLASSWARE, CUTLERY, FANCY GOODS, LAMPS, CHANDELIER, ETC., ETC. IN CANADA.

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PAY YOUR Water Rates BEFORE THE 15th INSTANT, And save 20 per cent. discount.

I. DANKS, SECRETARY. IRISH BENEVOLENT SOCIETY

The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 11th inst., at their rooms, Carling's block, at 7:30. All members are requested to be present. J. LAHART, President.

NATIONAL FIRE ASSURANCE COY., OF IRELAND. CAPITAL, \$5,000,000.00. Home Office—3 College Green, Dublin.

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These Pills are a complete substitute for mercury or other injurious substances, common to this class of preparations. They are prepared with the most rigid scrutiny, care and exactness, from the most select and highly concentrated extracts, so compounded as to reach the endless diseases which originate in derangements of the digestive organs, the bowels, liver and stomach. Being composed of entirely refined vegetable extracts, they can be taken at all seasons without restriction as to diet or clothing. They are the result of many years of practical experience, and operate effectively, cleansing out the disordered humors, and thoroughly purifying and enriching the blood.

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is the King of Suits from the most of the city. Our assortment cannot be compared favorably in the city. Also the finest furnishings. 136 THE M... Bishop L...

Early in Lorrain, Vic a pastoral episcopal vicariate. We place this readers: NARCISSE Z... of the Cythe Pontiac. To all the care of the Vicariate, Lord. DEARLY BEL... The Holy memorable under the Spirit, imp... respective di... through the... invited to the... quested to w... salient major... the motive... the Council... cause the Bi... orthodoxy of... of morals, ar... virtue. It... adopt such n... great spiritu... people. "I... starum prec... ampis doctrin... bonis morib... charitativiss... orem, pace... ceteris, prout... videntium, p... constitutum."

Furtherm... obligation, th... ter of his mi... faithful con... villages and... they may be... of the Apos... been that to... me Pater, A... Entes, docet... He is the do... doctrine in a... will save his... than they m... trina: in du... opum salutem... I Tim. iv. 1... Divine Mast... full flock; he... his sheep and... that they m... footsteps and... his consol... pastor hinc... mox. (I... devoted to... goes in search... in the year... xxxiv, 11.)... them into th... in volis et g... spontanea, 2.) In bright... suam ad p... Finally, and... father; father... sons. He b... his desire to... seeks them an... happiness, an... fided veritate...

With the... sentiments of... of the most i... total charge... of June next, churches and... We are not... these journey... the year, but... was the most... and that in... the beginning... easily quit w... meet your b... grass which... to suffer some... the roads, the... plague of ins... patience by th... venerable, an... when, in thi... case, the men... even more dit... respect for th... religion, your... was and yo... our labours... amator, non la... mator. (St... Make accept... m...)