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POEMS!

Catholic Record.

" CERISTIANDS MIBI NOMEN EST, CATHOLICUS VERO COGNOMEN."-" CERISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL. 6.

FOR THE WEEK ENDING SATURDAY, JUNE 28, 1884.

NO. 298

CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished gar-ments than any Western House.

N. Wilson & Co., [For Redpath's Weekly.] The Soul.

BY REV. J. H. GREENE. Since all creation's myriad orbs of light,
That fil the vault of space and baffle thought
Their lightning rush and range to grasp
In sheer conception, must end with time;
And, ending, be as if they ne'er had been,
Then one surviving spark of vivid fire
That rules eternal day where'er it sweeps,
Outlasts, outlives that universe outdone,
The greater entity, as patent as the sun.

Duration, then, lends magnitude to specks, and might to atoms, tanking them as worlds;
But what of Life! that sublimates a mite To heights that dwarf a universe defunct, Since life and death infinity divides;
Nay, life and life, between extremes, it parts;
No finite scale from root to brute exists, From blind organic life to vision clear:
Eternal life and vision now confronts us here. The Soul! the "living Sou!," God's "breath"

in man;
From God inhaled to be exhaled to God;
His very likeness simply lent below
Till taken out to be set up above;
The picture living, living too the frame
Embalmed by contact—immortality!
The Father's very image in the child;
The Son's own brother claims a brother's
share: share; The Holy Spirit's home must be a spirit fair.

O triune work of Triune power and skill,
How is that pow'r reflected in thy will!
How doth that science in thy reason shine!
And how thy nemer ry acts the part divine—
Benesting from the tomb the buried past,
To teach the present and the future cast;
Nay, futures to create and bid them last!
O God-like essence who can listen mute
And God in these who can listen mute
And God in these blasphemed as instinct of
the brute! Thy wondrous worth two facts in thousands

show
Thy Care and Cost (creation's ratio)—
Thy way-side home, thy lodgings for an hour
(Stupendous fabric, miracle of pos'r)
Whose complex fittings tax Elemai Art
From dome of thought to chamber of the
heart—
Yet torn down the instant you depart!
Why needs the floor a planet vast for site,
And roof, the starry ceiling mounting out of
sight?

Thus matter matter serves, but spirits great On thee, immortal spirit, watch and wait. If such the Care now count the Cost and shrink—

The Precious Blood for floating souls that sink!

O what thy weight—He sinks that you may rise! Thy beauty-why it woo'd Him from the skies!
But, on, thy life—that you may live He dies!
Come lorth, ye pent-up Nature's forces whole, Avenge the Cross when cross'd in one im-mortal Soul! -BALTIMORE, MD., Feast of the Sacred Heart, 1884.

FEAST OF THE SACRED HEART.

The feast of the Sacred Heart, which was observed on Friday of last week, was commemorated with great solemnity in the parish church of Ingersoll. The festival of the Sacred Heart is the titular feast of the parish, and is ever looked to with earnest longing and pious desire by its good people. This year the worthy pastor, Rev. the doctrine of the Incarnation. Father Molphy, was determined to have the patronal solemnity observed with all possible eclat. On Friday morning High Mass was celebrated in the beautiful Church of the Sacred Heart by the Rev. pastor himself, assisted by Rev. Father Tiernan, Chancellor of the diocese, as deacon, and the Rev. Father Brady, of Woodstock, as sub-deacon. Rev. Father Walsh, of London, acted as master of ceremonies. After the first gospel Rev. Father Walsh ascended the pulpit to preach the sermon of the day. The rev. gentleman took for

"This man receiveth sinners and eateth with them." (Luke XV.)

Our holy mother the Church, guided by the spirit of truth, has appointed this gospel for the third Sunday after Pentecost, in order to make it have reference to the loving solemnities which she celebrates during this special time and exhibit the wonderful harmony that exists between the festivals of Pentecost, the Most Adorable Trinity, the Blessed Eucharist and Sacred Heart of our Lord. On the festival of Pentecost the church begins by celebrating her nativity, then comes the feast of the Most Adorable Trinity, whose daughter she is and whose image she wishes to be. On the Thursday following she recalls to our minds the mysterious sacrifice of the Last Supper, her treasure and her life, her food and her nourishment to strengthen and support her in the perilous road which leads to salvation. This day, then, after the octave of Corpus Christi, is fixed upon for the festival of the Sacred Heart of Jesus, but wal of the Sacred Heart of Jesus, out moreover, to give every advantage to those who might not be able then to join in the celebration, the church dedicates the whole mouth of June to its worship, and grants everywhere a plenary indulgence for all good works done in its honor for the further encouragement of an adora-tion which she values so deeply. Now, there is no devotion among the many that abound in the Church of Christ which at for the further encouragement of an adoration which she values so deeply. Now, there is no devotion among the many that abound in the Church of Christ which at once gives greater honor to the Most High, and is of greater value to the Christian soul, than devotion to the Sacred Heart includes all devotion of the church, therefore, brings beston the intention of the Sacred Heart includes all devotion of the sacred Heart includes all devotion to the Sacred Heart includes all devotion of the church of this solemnity church in the institution of this solemnity.

was "that the faithful might honor with more devotion and fervor the charity of Jesus Christ suffering under the symbol of Jesus Christ suffering under the symbol of His Sacred Heart, and gather more abundant fruits suffering under the symbol of His Sacred Heart, and gather more abundant fruits therefrom," Now, it was this infinite charity, this excessive love for man, but epically for siments, which the proud Pharisees censured in our divine Saviour. And true indeed was their rebuke. Christ did receive sinners and east with them, because His divine mission was to seek and to save that which was lost. During His public life he walked and conversed with men. He spoke to them work with them. He spoke to them work with them. He spoke to them work with them had not be willow and or work with the substitution of the received his had a survey when the work of the work as a window and or work with the went a virtue emanated from him which healed all. Thousands were attracted by his meekness and charity, and the work as a window and eatth with them. But Jesus Christ, by as and sanctity and holliness. A few health with them. But Jesus Christ, by as and sanctity and holliness. A few housed him which healed all. Thousands were attracted by his meekness and charity, and the work as a window and catter with them. But Jesus Christ, by a series of parable, manifested to the world. His love for each single soul. To well be knew the value of each and foresaw them how of the window and catter with the world as a man who receive his hims and catter with the world as a man who receive his hims and catter with the world as a man who received his line was the search and the world as a man who receive his hims and catter with the world as a man who receive his hims and catter with the world and the world was a man who receive his hims and catter with the world as a man who receive his hims and catter with the world and the world was in the world with the world world with the world with which the catter with the world world world with ficient for the acceptance of any devotion that she recommends it and approves of its heient for the acceptance of any devotion that she recommends it and approves of its propagation. She can never err, because of the infallible promise of Christ to remain with her all days even to the consummation of the world. And as a prince puts his stamp upon the coin in circulation to certify to his subjects that the glittering metal is not gilt but genuine gold, so the church of Christ, to protect her children from error, puts her impress or stamp upon an article of faith to declare to the world that the doctrine was revealed from the beginning, was nothing new, but contained in the deposit of faith entrusted to her fostering care by Jesus Christ himself. But with this she is not satisfied. In this age of indifference, when infidelity and hereey go hand-in-hand for the ruin and destruction of our holy religion, when wicked men, treachery and false reasonings try to sap the foundations of our holy faith, every Catholic should not only glory in his religion, but be able to give an account of the faith that is in him. The church wishes us to understand, as well as to be moved, and to be moved because she does not ask us to love what we know not. She is reasonable in her doctrines and her reason is the teaching of we know not. She is reasonable in her doctrines and her reason is the teaching of the gospel and the traditions confided to desire by its good peo- humanity and Sacred Heart follows from tion," says the angelic doctor St. Thomas, "is not paid to the humanity of Christ on its own account (propter se) but on account of the divinity to which it is united. In virtue of the two distinct natures in one divine Person the humanity participates in the honors and privileges due to the divinity. We adore the sacred humanity because of its union with the divine nature, from which, from the first moment

existence, it never has been separated and never shall be. We adore ted and never snail be. We adore in the Blessed Eucharist not only His divine nature but likewise His precious Body and Blood, and we do so because they are His. and form a part of His living body. We adore the thorns which crown His sacred head-the nails that pierced His hands and feet, and the Cross upon which He was sacrificed for our redemption.

We adore His holy name, that name We adore His holy name, that name without which there is no salvation, and at the mention of which every head must bow, and every knee bend, in heaven, on earth, and in hell. (Phil. 11-18). Why, therefore, should we not adore His Sacred Heart, through which the precious blood flows circulates as marsely as the same of the same o flows, circulates as warmly to-day as it did at the time of His bitter passion— Heart of the Incarnate Word, the greatest, the most generous, the tenderest and most compassionate that has ever emana-ted from Almighty hands. There are hidden all the treasures of wisdom and knowledge, and all the riches of love divine. There resides corporally the fullness of the God-head. There are consummated mysteries of our salvation. The heart of Jesus is for us the gate of heaven, the source of divine grace, the loving holcaust which never ceases to burn through ocaust which never ceases to burn through love for us, and apply to us the fruits of His passion and death. In every language and in every clime, in every age, the heart is regarded as the natural symbol of love and affection. And if it be pleasant and agreeable to be united in heart with those whom we love, if the mutual communication of affection produce our only real happiness here below, if all the nations of the earth are accustomed to preserve the hearts of those heroes who labored and

sing appeal upon His dying Jing, "rather follow won of what they do." If the second the second second the second the second the second that the following it is a faction to like the second that the seripture that these bright meals in the scripture that these bright meals are also as a single part of the scripture of the scripture that these bright meals are also as a single part of the scripture. The scripture that these bright meals are also as a scripture, "from the raing of the sam that the scripture that these bright meals are also as a scripture," from the raing of the sam the scripture that these bright meals are a scripture, "from the raing of the sam the third meals are a scripture," from the raing of the sam that the scripture is a scripture, "from the raing of the sam that the scripture is a scripture," from the raing of the sam that the scripture is a scripture, "from the raing of the sam that the scripture is a scripture," from the raing of the sam that the scripture is a scripture, as a scripture is a scripture, as a scripture, evils and calamities that ever afflicted the human race He cured and wiped away. He went so far as to work miracles in their favor by feeding the hungry multitude, and raised poverty to the diguity of a virtue when he said, "Blessed are the poor in spirit for they shall possess the land."

Now, the wonderful love which the sacred Heart entertained for man during its existence upon earth it preserved to the very end. Turn for a moment your thoughts to His bitter passion, and all through its course you can see to what a sad condition love unutterable had reduced Him. "We beheld Him," says the Scripture "a man of sorrows and knowing nothing but infirmities. He was bruised for our iniquities and wounded for our sins. The chastisement of our peace was upon Him, until He became, as it were, a leper struck down by the hand of God and afflicted; and among all the sorrows of a world of sorrows there was none like unto His sorrow." In the words of the prophet, speaking in the person of Christ, "All they that saw me laughed me to scorn, saying, He hath hoped in the Lord, now let him save himself. They have looked and stared upon me and they have dug my hands and feet; they have a dug my hands and feet; they have parted my garments and upon my vesture they have cast lots." Could anything be more vivid than this picture of the horrors of Calvary? And even long before the time of sorrow arrived he had been anticipating the event, and desired it from the very depth of His soul. He was

been anticipating the event, and desired it

from the very depth of His soul. He was offered because it was His own will, and

Him, then it was that he instituted the Blessed Sacrament of His love as a means whereby He might remain with His children to the end of time. Each day, on countless altars, in every clime, He is mystically immolated in the Holy Sacrifice of the Mass in an unbloody manner, as truly as He once offered Himself a bleeding victim on Calvary's hill for the sins of man, thus verifying the words of the scripture, "From the rising of the sun to the going down thereof my name is great among the Gentiles," and in every place there is a sacrifice, and there is offered in my name a clean oblation." By virtue of the power which He gave the apostles of doing what he did, we have residing in our midst the same Jesus who was born of the Blessed Virgin Mary, the same flesh that was scourged at the pillar, the very same blood that bedeewed the streets of the holy city, the same body and soul and divinity of the God made man, and within that body the very same Sacred Heart is still beating as it beat of old on the night of the Last Supper, when the disciples whom Jesus Christ loved, felt it, and reposed upon it. There it is still, redeeming the world, still conquering sin, still consoling the sorrowful, still sighing ineffably for the salvation of souls. In Holy Communion the blood from the Sacred Heart of Jesus flows into our souls to wash away our sins, to give us strength whilst we are living, hope when we are dying, and

orphans, but in the most touching accents of love says, "Behold I am with you all days even to the consummation of the world," (Math. c. 28.), and again, "My delights were to be with the children of men." He remains on our altars day after day and through the long and lonely stillness of the night expecting some holy souls to come that there beneath the shadow souls to come that there beneath the shadow of the sanctuary they may pour forth their souls in acts of praise, love and adoration, or with the same sentiments as he once had sitting by the well of Jacob to await the approach of some wayward sinner whose heart might be converted by the sweetness of His divine presence, and from that silvant prison of layer Hearth. from that silent prison of love He calls out to all in accents sweet and tender, "Come to me all you that labor and are heavy burdened and I will refresh you,"
(Math. xi.) For "this is my resting place,
here I will rest for I have chosen it."
(Ps. C. xxxi.) In the sacrament of reconciliation the priest absolves the penitent sinner by the efficacious words of absolu-tion, the chains of sin are broken, the long years of crime and guilt are forgiven, the lost sheep is brought back to the fold, the prodigal child is restored to the home of his Father, but it is the blood of the Sacred Heart that cleanes the penitent soul and makes it whiter than snow, the long of the Sacred Heart emphasism the love of the Sacred Heart embraces the whole scheme of man's redemption and

try."
Nor is the longing of His Sacred Heart
yet satisfied. Jesus would not leave us
hat in the most touching accents offered because it was His own will, and when the time came it was in His sacred Heart that the suffering and sorrow and bitterness were first experienced. He had not as yet fallen into the power of his enemies, and no human hand had touched Him. The scourging at the pillar, the crowning with thorns and the carrying of the cross, and the crucifixion had not as yet taken place, but the precious blood yet the Blessed Redeemer you must necessarily yet taken place, but the precious blood. in thy blood—blood of the Sacred Heart—out of every tribe, and tongue and people, and nation—Oh if you love the Blessed Redeemer you must necessarily love the Sacred Heart. Many are the salutary lessons and fruits to be derived therefrom. For not only is it blessed by the Vicar of Jesus Christ, but most special promises have been made by Christ himself to all who practice it. He revealed to that humble num whom He

graces for their state in life, that He

even but expose and honour a picture of the Sacred Heart in their houses these houses shall be especially blessed."

Now this is our faith, but where is our devotion, our gratitude, and love? Jesus Christ does not expect much of us and the little we do He will willingly accept. "Ah," He says, "if they but make me a return, all that I have done will appear but nothing to my love." Can we, hearing this touching appeal of our dear Lord, turn our back upon and altogether forget and abandon him. Just as He once asked His disciples when others went away from him and would walk with Him no more, "will you also leave me," so does He seem now to remind us of the very few followers and the very many disbelievers He finds upon this cold, cold earth. He invites all to come, He presses them to follow Him, but the world has its cares and anxieties, and, strange to say, the world's cares and anxieties must be first attended to. This want of gratitude on our part, this keen feeling of neglect is the one thing that appears a destinctive characteristic in our Divine Masters life, in the hour of His overwhelming agony, when the very fiends of hell were doing their worst upon Him, we see Him arise and seek consolation from those of His the very fiends of hell were doing their worst upon Him, we see Him arise and seek consolation from those of His chosen disciples. Three times He came to crave their sympathy, but His friends abandon Him to His lonely struggle and cares not for Him in His utmost need, and the third time as He came from the deep shadow of the rects His too is No longer can you, merciful and loving Saviour, be allowed to say: "All day long I have expanded my hands." We will come indeed to thee, and when the shadows of evening surrounds us; will take refuge in the arms of thy divine mercy, we will live ourselves in thy Sacred Heart that there calmly reposing in thy divine presence we may bid defi-

ence to the powers of earth and hell, separate us from thy eternal love. The sermon was listened to with rapt attention by the large congregation present. One of the most pleasing and consoling features of the celebration of the day in Ingersoll was the large number of persons who approached Holy Communion. Not fewer than two hundred persons partook of the Most Adorable Sacrament. We present with pleasure our earnest congratulations to the good pastor of Ingersoll on the truly Catholic spirit animating his people as manifested in their genuine celebration of the feast of the Sacred Heart.

BISHOP O'MAHONY'S VISIT TO

with the Evangelist, "The Lamb that was slain is worthy to receive power and divinity and wisdom, and honor, and glory, and benediction. Because thou was slain and hast redeemed us to God, in thy blood—blood of the Sacred Heart On Tuesday last the people of Brechin stone of our new presbytery which is now in course of erection. This being the first visit of His Lordship to this place the hist visit of his Lordship to this piace the pastor and people prepared to give him a grand reception. There was a magnificent display in the way of decora-tions under the inspection of Mr. Gaudrie;

irrepressible hilarity the most ascetic of

graces for their state in life, that He will give peace in their families and prosperity to their undertakings, consolation in their difficulties, that sinners shall find in His Sacred Heart a fountain and boundless ocean of mercy, that tepid souls shall become fervent, and fervent souls more fervent, that He will be their safe refuge in life and especially at the hour of death, nay, that if they even but expose and honour a picture of the Sacred Heart in their houses these houses shall be especially blessed."

Now this is our faith, but where is our devotion, our gratitude, and love? Jesus Christ does not expect much of us and the little we do He will willingly accept. "Ah," He says, "if they but make me a return, all that I have done will appear but nothing to my love." (Can we here.")

Previous to the administration of con-Previous to the administration of confirmation the children were examined in Christian doctrine and were complimented by His Lordship for their knowledge of their holy religion. Too much praise could not be given the pastor for the creditable manner in which the children were prepared.

After the administration of the sacrament. His Lordship delivered a meeting the confirmation of the sacrament.

ment, His Lordship delivered a most in-teresting instruction on Confirmation and the Catholic Church in general, at the conclusion of which Mr. P. McRae, Reeve of Mara, came forward to the altar

Reeve of Mara, came forward to the altar railing and read the following address:

To His Lordship the Right Rev. Dr. O'Mahony, Bishop, Toronto.

MAN IT PLEASE YOUR LORDSHIP:—With feelings of love and esteem we beg leave to approach you and in behalf of the Brechin congregation bid you welcome on this your first parochial visit to our midst. It affords us no ordinary gratification to see you here, for your presence is associated with an event which, we feel, is destined to enter as an important

ferred on the people of this mission in selecting so active and energetic a young priest to be our first pastor, whose virtues and talents adorn the dignity of his

Trusting his Grace may long be spared to preside over the archdiocese of ronto, which he has governed so long and well, and wishing you many long and happy years to discharge the functions of your high calling in which you have already evinced so much zeal and piety ronto, which he has governed so long and already evinced so much zeal and piety for the things of God, and a spotlessness of character which we, as Catholics, love to see in those who are rulers in the house of God, Signed on behalf of the congregation, Messrs, P. McRae, J. P. Foley, M. O'Donnell, J. J. Bernard and J. Barker. J. Barker.

To this his Lordship replied in a most happy manner, thanking the people for their magnificent reception and encouraging them in the good work which they had undertaken, that is the building of the new presbytery and separate school. In the afternoon the corner-stone was solemnly blessed and a few words addressed to the assembled multitude. The day was fine avecution The day was fine, everything seemed to add to the celebration, and everyone declared that its equal in Ontario county

was never seen before.

The number of children confirmed

Mr. Thomas Ryan, office of Messrs. Keefer and Cameron, has received a com-

O sweet will of God, whither would'st t I go? Lead on, I will follow. Even until death I am ready, O holy guide, to pursue thee, Thro'city or wilderness lonely, Thro'deserts all wild and barren, Where blooms no brightening flower Planted by human sflection; No blossom with hope's white chalice Dewdrops in darkness gathered— Only, I pray and petition Thy grace, O God, for Thou knowest How often I stray and stumble. The spirit indeed is willing. But weak is the flesh and perversely Struggles against the spirit.

Many a time and often
Have I my fond heart flattered
With dreams of an earthly Eden
Where love was like sunlight glowing
Over a bow'r of roses,
And peace like a smiling angel
Sat in the mids, a monarch.

My foot on the blist'ring desert,
My breast to the fierce strocco;
Gloom for the glowing sunlight.
Frowns for the smile of friendship,
Hatred for sweet affection:
Mtrife, overruled by the demon,
For the innocent peace of angels;
Falsehood for truth's fair candor,
Distrust for confidence sacred. Palsehood for truth's fair candor, Distrust for condidence sacred, Malice, distorting and black'ning, For goodwill frank and fraternal; Starce to trip the unwary. Foes to exult o'er the fallen. Relentless and blind persecutions Pursuing the troubles appirit, As wolves in the trackless forest. The frightened deer pursueth Thro' dark and gloomy hollow, Thro' marshes lonely and silent, O'er hills with the moonlight gleaming. Coldly upon their summits. And jewels in countriess clusters, And jewels in countriess clusters, On every shrub upon them.

A home in the garden of Eden—
isign not over the vision;
A pilgrimage over the desert—
I murmur not at the contrast;
For Oh. my divine Redeemer,
Hast Thou not gone before me.
Is there a destiny sweeter,
Grander. nobler or brighter,
Than to follow the Lord of angels
Over the royal highway.
Of suffering and resignation,
Is there, my sou!? Oh, answer,
A hope or a joy too precious
To sacrifice; or a sorrow
Too great to be borne or conquered
For the sake of the cause we light in
As we follow our royal leaver,
His banner waving above us.

Under that banner only
Is found true life and salvation,
Protection, and strength and safety,
Sweetness, and joy of spirity
Virtue and sanctity perfect.
Health of the soul, and courage,
Conddence, peace, and glory.
Under that banner only,
The sacred banner of Jeans Under that banner only. The sacred banner of Jesus, Whereon is His cross emblazoned. Dare we hope to enter the kingdom Where reigns He who bore and suffered. aving a great example.

THE SECRET OF FREEMASONRY.

A Key of Modern History.

BY F. HUGH O'DONNELL, M. P.

The Encyclical Letter of His Holiness Leo XIII, on the Sect of Freemason (Secta Massonica, Secta Massonum) has re called the attention of contemporary society to the repeated censures which the Holy See has directed against the most numerous, widely extended, and mysterious of secret societies, and has provoked on the part of the defenders (as well as the opponents of the condemned institution many demands for an explanation of the Pontifical policy. It is true that the Encyclical "Humanum Genus" only repeats with the added experience of generations the warnings which have previously fallen from the Chair of the Supreme Pastor. It is also true that even writers habitually opposed to Catholicism and Catholics acknowledge that the action of Leo XIII.
is fully justified on the simplest grounds of ordinary precaution. A leading Repub lican journal of France, the Journal des Debats, went the full length of this admission, and as a remarkable confirmation of the truth of the judgment expressed by the Holy See its declaration is highly signifi-

"It is certain," says the Journal des Debats, "that in denouncing and attacking Freemasonry the Pope is only using a right of legitimate defence. Whatever may have been the object of this vast association in other times, whatever may still be its overnigation and discipling in other countries, it is certain that in France at the present day Masoury tends more and more to break every connection with the Christian religion, and indeed with all spiritual doctries.

In the course of the following observations I shall treat both of what Freema-sonry has been and of what it has become. I write from ascertained and indisputable historical documents. A society may be secret, but if it has existed a long time, if it has exercised a great influence over men and events in many countries, if it has excited the notice and provoked the supervision of thousands of able and skil-ful critics, clerical and lay, it may indeed continue secret, but its object cannot be

The elaborate mystery and multiplied formulas with which Masonry veils its portals and guards its thresholds, its passwords and its signs, its altar and its arch, its rites and its decrees, its tremendous oath of silence and fidelity, may awe while they fascinate the common herd of dues oath of silence and fidelity, may awe while they fascinate the common herd of dupes and instruments. They may quicken the sense of enjoyment of what is most usually in these countries little more than a too convivial club. They may supply a useful screen for the baser intrigues of cunning and bigotry by which men plot against the commercial prosperity or pro-fessional advancement of their fellow-cit-izens by utilising for private ends the izens by utilising for private ends the obligations of a sworn membership. Such petty and contemptible objects may satisfy the personages who manipulate the personages who manipulate the continents in the public offices and the appointments in the public onices are Royal Irish Constabulary. But universal Masonry has been for upwards of three Masonry has been for upwards of three centuries a world-wide organization, which has numbered its members—comparatively few of them indeed completely initiated—by tens of millions, and which has sought to present in every land of Christendom the alluring image of a New Temple and to weave the bond of a New Brotherhood. It is absolutely impossible that such an organization should not have made itself thoroughly known both to the made itself thoroughly known both to th powers which it has sought to serve and to the powers which it has dared to destroy. Its braggarts and its traitors and Masonry has had them both—its desperadoes and its cowards, its theoricians and its politicians, have in the course of centuries supplied to men of the Church and men of the State—to the Council of Ten

of the Venetian Republic, to the Bavaris Rectain Republic, to the Bavarian Electors, to the Chancellor of the Holy Roman Empire, to the Russian Cabinet—always suspicious of mysterious associations, to the Kings of Spain and the Indies, above all to the Universal and allobservant Church—the most complete, the most abundant, and the most repulsive details of the inner direction and the external action of the great secret society of the modern world. of the modern world.

I-THE MASONIC POLICY OF LORD PALMERS TON-MASONIC EPOCHS AND EPOCH-

Another illustration of the manner in which European events are moved by hidden currents was given me by the late Major-General Burnaby, M. P., a quiet and amiable soldier, who, though to all appearance one of the most unobtrusive of men, was employed in some of the most delicate and important work of British policy in the East. General Burnaby was commissioned to obtain and preserve the Italian foreign legion was communicated to the Sardinian Government and was placed in the hands of the Garibaldian pirectory, who at once sought out most of the men. In this was several hundreds of Masonry. But the substance of the thing of the men. In this way several hundreds of "fearful scoundrels," who had learned military skill and discipline under the British flag, were supplied to Garibaldi to form the corps of his celebrated "Army of Emancipation" in the two Sicilies and the Emancipation" in the two Sicilies and the Roman States. While the British diplomatists at Turin and Naples carried on, under the cover of their character as envoys, the dangerous portion of the Carried on the sector of the sec bonarist conspiracy, the taxpayers of Great Britain contributed in this manner to raise and train an army destined to confiscate the possessions of the Religious sides, to erect a new Temple, into which

2. The English period from about the

Destruction of the Joint Missions.
6. The Convention of Wilhelmsbad,

near Hannau, in Germany, in the year 1781, and the adoption of Black Masonry by a great representative assembly of dele-gates from lodges throughout the world. The Convention of Wilhelmsbad opens the

The Convention of Wilhelmsbad opens the modern periods of Masonry.

7. The Convention of Paris in September, 1877, when the assembled delegates of the lodges of the Grand Orient of France expunged from the statutes of French Freemssonry the last remnant of a less black or more hypocritical time——namely the declaration that "the Masonic Order is based upon the existence of God. the immortality of the soul, and of God, the immortality of the soul, and the love of humanity." The Atheistic decision of the Grand Orient has been generally embraced by the lodges of Germany, Italy, Spain, Belgium, Hungary, and the Continent in general. Upon the Continent the Masonic Evolution is com-

Among the names of personages who have done most in the establishment and extension of Masonry should be remembered Faustus Socinus (1539-1604), the bered Faustus Socinus (1539-1604), the true founder of the sect; Voltaire, the professional enemy of the Church: Pombal, Aranda, Choiseul, and Tannuci, the Portuguese, Spanish, French, and Neapolitan politicians who carried out the Masonic policy of the destruction of the Jesuit missions; Adam Weishaupt, the organizer of the Black Convention of Wilhelmsbad; Mirabeau, who introduced Welshaupt's Masonry into the French lodge of the "Lovers of Truth; Mazzini, Palmerston, Proudhon, Gambetta. Palmerston, Proudhon, Gambetta.

2. FAUSTUS SOCINUS AND THE FOUNDATION

OF MASONRY. The Masonic publications are full of compous and ridiculous fables, which pre-end to connect the institution with the iend to connect the institution with the Knights Templars, the builders of the Temple of Solomon, the builders of the Tower of Babel, and similar mythical founders and organizers. Sober research can only recognize as the first institution of an organization that can be followed step by step down to the Masonry of the present day, the Association of Rationalists and Unitarians which assembled at

Visenza in the year 1546 and 1547 under the dominating influence of Lacitus Socianus or Sezzino of Siena, uncle of the future founder of the secret society of the Folish Brethren, successively known as United Brethren, successively known as United Brethren, for Congregation, and Freemasons. Along with Lacitus Socianus were Gentilia, Ochino, Trevisano, De Rogo, and several others to the number of 40 who had adopted the tenets of the Reformation, just then apreading over Northern Europe, and had come to the conclusion that reformed Christianity, like modern Unitarianism, required the abolition of the Dyinity of Christ, together with the general rejection of the other dogmas of the Church. The decisions of a secret convention of the society of Vicenza, in 1547, were not so secret, however, that they could escape the knowledge of the Venetian authorities. The spies of the Council of Ten discovered the principal members. Trevisano and DeRugo were created and executed as compirators against Church and State. The rest field abroad. Lalieus Socianus, and Parado and DeRugo were extended and executed as compirators against Church and State. The rest field abroad. Lalieus The Couvention of Vicenza was far from being the regular assembly of an order or league. It remained to Faustus Socianus has been consequent activity of his nephew Faustus.

The Convention of Vicenza was far from being the regular assembly of an order or league. It remained to Faustus Socianus has also many the scale of the work most necessary at the shelter of its watchwords and its absolute the results of the succession of the control of th It is now many years ago since I heard from my lamented master and friend, the Rev. Sir Christopher Bellew, of the Society of Jesus, these impressive words. Speaking of the tireless machinations and ubiquitous influence of Lord Palmerston against the temporal independence of the Popes, Sir Christopher Bellew said—
"Lord Palmerston is much more than a hostile statesman. He would never have such influence on the Continent if he were only an English Cabinet Minister. But he is a Freemason and one of the highest and greatest of Freemasons. It is he who sends what is called the Patriarchal Voice through the lodges of Europe. And to obtain that rank he must have given the most extreme proofs of his insatiable hatred to the Catholic Church."

Another illustration of the manner in which European events are moved by which European events are moved by which guickly obtained the mastery which quickly obtained the mastery

Another illustration of the manner in which European events are moved by hidden currents was given me by the late Major-General Burnaby, M. P., a quiet and amiable soldier, who, though to all appearance one of the most unobtrusive of men, was employed in some of the most delicate and important work of British policy in the East. General Burnaby was commissioned to obtain and preserve the names and addresses of all the Italian members of the foreign legion enlisted for the British service in the Crimean War. This was in 1855 and 1856. After the war these men, mostly reckless and unscrupulous characters—"fearful scoundrels" General Burnaby called them—dispersed to their native provinces, but the clue to find them again was in General Burnaby's hands, and when a couple of years later Cavour and Palmerston, in conjuaction with the Masonic lodges, considered the moment opportune to let loose the Italian Revolution the list of the Italian foreign legion was communicated.

Of course we up the doctrinal views of his ducle, and to mould his following into a secret association, on building into a secret association, which quickly obtained the mastery among the Polish Protestante, directed them in a regular enterprise for the acquisition of civil supremacy that was acquisition Bibliotheca Fratrum Polongrum.

Of course we are still far from the com-

modern

to raise and train an army destined to confiscate the possessions of the Religious Orders and the Church in Italy, and, in its remoter operation, to assail, and, if possible, destroy the world-wide mission of the Holy Prolaganda itself.

I will now ask my readers to fix in their minds the following Masonic events and Masonic leaders, forming, as it were, the framework and cardinal points of Masonic history since its commencement.

The Convention of Vicenza, in Italy, in the year 1547, which opens what may be called the incubatory stage of Freemasonry.

The English period from about the world-side of the Church of Christ, and it is this grand project of building a New Temple which has led the Disciples of Socinus to equip themselves with the symbolic tools of the Mason's craft, the mallets, and squares, and compasses, and plumb-lines, and aprons, and trowels."

How little the Catholic dunes who deck

I would refer the curious reader to the masterly work of the great Italian histor-ian, Cesare Cantu, on "The Heretics of Italy," for further appreciation of Socinus

3. THE ENGLISH PERIOD AND THE CONTIN-

Between the death of Faustus Socinus. in 1600, and the appearance of regular Masonic Lodges in England, little more than a generation elapsed, and that generation was full of the efforts of the Socination was full of the efforts of the Socinians to propagate their association. Many Socinian emissaries penetrated Holland from Germany, and reached England from Holland. The increasing rigour of the Polish laws against the treasonable compaginacy which was sapping the strength of the kingdom also drove many of the most notorious sectaries into banishment, and members of them took refuge in England, where they found a ready welcome among where they found a ready welcome among where they found a ready welcome among the endless swarm of Anabaptists, Fifth-Monarchy men, and other Puritan fanatics who were then preparing the advent of the Cromwellian Commonwealth, the motto of which was to be "toleration for everything except the Mass." It was a time of religious and intellectual aberra-tion. Alchemy and astrology were pur-sued by the Society of the Rosicrucians, who possessed, or pretended to possess, secret traditions of mysterious knowledge and occult science. Among fanatics and charlatans the new seed fell on favorcharlatans the new seed fell on favor-able soil. A century and a half later the famous charlatan, Cagliostro, was a trusted instrument and leader of Freemasonry, and the so-called Egyptian rite, or "Rite of Misraim," established by him, is still a high institution of the contemporary craft. Cagliostro, whose real name was Joseph Balmaso, of Palermo, but whose Masonic designation was "the Grand Copt craft. of Egypt," was one of the most accom-plished scoundrels of any country or century; and were I to describe his combined success as arch-Mason and arch-swindler among the Free-thinking Society of the eighteenth century, the story might aston-ish many even of those who know how Freethinkors who kind in the life of the story might aston-Freethinkers, who disdain to believe the plainest truths of religion, are often quite

abour for initiation in the hinden designs of the unseen brotherhood.

All this Erglish period, which may be said to stretch from the middle of the seventeenth to the commencement of the eighteenth century, is of vital importance in the development of modern Masonry. The secrecy of the new association commended itself to the partisans of both sides in the civil strife in England, and Gavaliers as well as Roundheads sought the shelter of its watchwords and its oaths. Ashmole himself, used Freemasonry to serve the cause of the Stuart restoration after the head of the First Charles fell on the Whitehall scaffold in 1649; and in Scotland the persecuted Cavaliers made the lodges strongholds of Stuart devotion. The devotion of a section of English Masonry to the Stuart cause later on powerfully contributed to prepare the way to introduce the order into France on the flight of so many boundaries of Lashing.

and loose framework of the Socinian scheme. The practical bent of England sent back to the continent, carefully compacted and skilfully fashioned, organizations calculated to force their way, and hold their ground, and extend their operation, among the careless and unserupn. hold their ground, and extend their operation among the careless and unscrupulous nations of continental Christendom. The author of the work "Orthodox Masonry," Ragon, himself a Mason of high authority, gives the following list of continentally lodges, each the parent of innumerable others, which were established under what he not unjustly calls "the active and intelligent direction of the Grand Lodge of England":—

In France, at Dunkirk in 1721 at

In France, at Dunkirk, in 1721; at Paris at 1725; in Valenciennes in 1733. In Germany at Hamburg in 1737; and the Grand Lodge of Hamburg soon rose to enormous power and extension.

In Spain at Gibraltar in 1726, just a year and at Madrid in the year 1727, and for half a century down to 1779, the lodge or torre of Madrid regularly received its doc-uments and powers from the Grand Lodge of England.

In Portugal about the year 1735 several lodges were founded both at Lisbon and in the Portuguese provinces by the Grand Lodge of England.

In Italy in the year 1739 Savoy, Piedmonte, and Sardinia received a provincial Grand Master, nominated by the English Grand Lodge. Little more than a century later the English Arch-Mason Palmerston was able to use the same Savoy, Piedmont

anic kind, if every worst element had not been more worsened and every better influence remorselessly opposed and incapa-citated, and every effort at genuine reform skilfully prevented and frustrated by the untiring plots and unscrupulous vigilance of the cosmopolitan conspiracy.

What caused the concessions of the gentle and generous Louis XVI., to end in despair and death? What hounded on the spasions of the mob against prelate and priest and noble, who were anxious to make every sacrifice for reform? What rewarded the honest desire of the vast rewarded the honest desire of the vast majority of the States General themselves, with nothing but betrayal and the gory axe of the guillotine? I call a witness, an unimpeachable witness, the ultra-republican and freethinking historian of the French Revolution, Louis Blanc. Here is what Louis Blanc, in his "Histoire de la Revolution Francissa" confesses and head Revolution Francaise" confesses and boasts to have been the decisive and supreme preponderance of the Masonic organiza-tion in the revolutionary catastrophe:—

TO BE CONTINUED.

To MATCH THAT BONNET !- Feathers, ribbons, velvet can all be colored to match that new hat by using the Diamond Dyes. 10c. for any color at the druggists. Wells, Richardson & Co., Burlington, Vt.

James Cullen, Pool's Island, N. F. writes: I have been watching the progress of Dr. Thomas' Eclectric Oil since its in-troduction to this place, and with much pleasure state that my anticipations of its success have been fully realized, it hav-ing cured me of bronchitis and soreness of nose; while not a few of my 'rheumatic neighbors' (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a sponsor, but if you wish me to act as such, I shall be only too happy to have my name connected with your prosperous child.

Unknown To Science.

That preparation is undiscovered which can surpass Dr. Fowler's Extract of Wild Strawberry as a cure for Cholera Morbus, Dysentery and Summer Complaints.

Don Bosco.—I have, it is true, succeeded in my undertakings far beyond all my hopes. I explain it in the following manner: The Church, and especially the present generation, has been specially consecrated to the Blessed Virgin by the Sovereign Pontiff. Our Lady knows the wants of our epoch, and she inspires her devout clients to contribute by their alms and their liberality to the creation and support of the work most necessary at present—that of education. I should never end were I to relate to you all the facts that prove to me this intervention of the Blessed Virgin.

Whilst building our church here in Rome, I was in Turin. There I received notice that my brethren absolutely needed a sum of 20,000 francs for the work. I was out of funds at the time, and knew not what to do to satisfy the de-

I was out of funds at the time, and knew not what to do to satisfy the demand. An idea struck me. I put the letter beside my holy-water vase, addressed a fervent prayer to the Blessed Virgin, and went to bed, leaving the matter in her hands. Next morning I received a letter from an unknown person, the contents of which were about as follows: "I made a vow to Our Blessed Mother to consecrate the sum of 20,000 francs to some charitable work if she granted me a special grace. This grace having been vouchsafed, I place the sum at your disposition." I need not tell you that the transfer of accounts between Turin and Rome took place at "The Ohio in its length—1,000 miles—" between Turin and Rome took place at

Another time, whilst I was stopping with Another time, whilst I was stopping with a friend in France, notice reached me, towards evening, that one of my establishments was on the point of failing for want of the sum of 70,000 francs. Deeply affected by this news, especially as it was impossible for me to prevent the fatality, I again had recourse to prayer, and towards 10 o'clock, as I was preparing to relies some one kneked at was preparing to relies some one kneked at was preparing to cordingly bring you the amount. Here it is: 70,000 francs." You may judge of

REPORTER.—Reverend Father, those

thing beyond doing my duty, praying, trusting in the Blessed Virgin. . . . REPORTER.—Since you are so kind as

to let me continue questioning you, will you please tell me what is your system of education?

Don Bosco.—Little by little. By going, or rather by being called, from one station to another. My Fathers have, as one might say, discovered Patagonia and Terra del Fuego; they are thickly peopled, and very rich countries; we have already baptized 15,000 savages there. Everywhere we are surrounded with affection and love, and the Government of the Argentine Republic protects us energetically. Republic protects us energetically. These countries, which are as large as Europe, will soon have a Vicariate Apostolic.

REPORTER.—It seems that in barbarous countries God causes the Church to regain the ground lost in Europe. It is a con-soling fact. But, Father, what do you think of the condition of the Church in

think of the condition of the Church in Europe and in Italy, and of her future?

Don Bosco (smiling).—I am not a prophet. . . ; but you are to some extent, and it is of you journalists, rather, that one ought to ask what is going to happen. Besides, none but God knows the future; but, humanly speaking, it is to be feared that this future will be terrible. A Latin pare has written that one attice in waiting poet has written that one strives in vain to mount when he is on the side of a preci-

pice, and that he must go to the bo

pice, and that he must go to the bottom.

I foresee the most serious things, but I have no fear. God will save His Church; and the Blessed Virgin, who visibly protects our epoch, will raise us up saviors. REPORTER.—You are one of them.

The interview, which was to have been but of five minutes, had lengthened to three-quarters of an hour. Our reporter bade Don Bosco good-bye, filled with admiration of the man of God.

It is no Wonder

that so many people sink into untimely graves when we consider how they neg-lect their health. They have a disordered Liver, deranged Bowels, Constipation, Piles or diseased Kidneys, but they let it go and think they "will get over it." It grows worse, other and more serious complications follow and soon it is too late to save them. If such people would take Kidney-Wort it would preserve their lives. It acts upon the most important organs, purifying the blood and cleaning the system, removes and prevents these disorders and promotes health. OUR FORESTS

Our readers have from year to year folowed with painful interest the daily record of the floods that periodically desolate the valley of the Ohio. City, town and country have been sorely afflicted by those regularly recurring visitations. The loss of life has been great, the loss of property incalculable. Men's minds have at last been directed to a consideration of the causes of these frightful calamities that have brought such suffering, destitution and decimation on the people of the Ohio Valley. These causes are well and clearly set forth by the San Francisco Chronicle. We in Canada have some rivers that now often overflow their banks like the Ohio, destroying life and property. And we have others that will, if the same destruction of forest growth that prevails goes on, reap before many years abundant harvests of destruction. The Chronicle begins by stating that for many years after the Ohio flood of 1832 it was called the great flood. Its like was unknown to the oldest inhabitant. For fifteen years nothing comparable to it occurred, and the flood of 1847 was by no means as high as that of 1832. Within means as high as that of 1832. Within the last three years, however, there have been two floods surpassing that of 1832, the one of this year out-doing all in its destructions.

"The Ohio in its length-1,000 milesis a river of the third class for America, and of the second class for America, and of the second class compared with European rivers. After the Missouri it is the chief tributary of the Mississippi, discharging more water than either the Arkansas or the Red River, though not by the Alleghany and the Monongahela, both rising in the Alleghany Mountains, and fed by snows till as late as the middle of May. Below the junction of retire, some one knocked at my room door. I opened the door, and my host entered, carrying a bundle of papers in his hands. He said: "In my testament I have long since disposed of a certain sum in favor of your works. Now it just struck me that I had better do good at present than leave it till after my death, and I accordingly being you the amount. Here more than half of Indiana and Ken-tucky, nearly all of Tennessee and West it is: 70,000 francs." You may judge of my surprise. I immediately showed him the letter that had troubled me so much. He exclaimed: "Is not this a genuine miracle? I have given you the exact sum you needed!" and of this at least six-sevenths, probably REPORTER.—Reverend Father, those are, indeed, miracles! Allow me, if not too indiscreet, to ask whether you have performed any others?

Don Bosco.—How can I answer such a question? I have never attended to any. was covered by beech, walnut, poplar and oak, with but here and there a small agrous, and trowers.

The English period from about the year 1640.

3. The inauguration of the Grand Master, nominated by the English and the energy to picture of the immenser number of Masonic associations which thenceforward pentrated the Continent from England.

4. The Apostolic letter of Pope Clement NII, dated May, 1738, denouncing to the vigilance of all Christian pastors and powers "the contagion" of the Social points the ground where some them when the propose to build an Anti-Temple against the true of the wigilance of all Christian pastors and powers "the contagion" of the social points the ground where some them when the propose to build an Anti-Temple against the true of the fermion of the sections of the sections of the sections of the speak, into railways, farms, villages, and towns. These are, to be sure, not incon-siderable compensations for the losses by floods, but they are the cause of them all the same. We search in vain for any other cause. The Ohio is not filled any other cause. The Ono is not mice up in its bed, as are the Sacramento and San Joaquin, by detritus. It is navigable now from its head to its mouth by boats of as deep a draught as plied upon it thirty years ago. Its banks are as high as ever and as far apart. It is capable of carrying as much water now as when the Indians hunted in its woods. The difference is that it is now called on to discharge in a week the same quantity to discharge in a week the same quantity of water that it formerly received in a month or six weeks. The leafy forest reservoirs are cut away. When an eight or ten inch rain fell half a century ago, more than half of it was held back from the rivulets and rivers by these reservoirs. Now all goes at once, and if the rivers cannot contain the influx, of course their banks are overflowed, and farms, villages, and towns are swept We heartily concur in the Chronicle's

pinion that this is the common-sense explanation of the mystery, and that the compensation for the calamities by flood is found in the exchange of the primitive unproductive forests for farms, orchards, meadows, flocks and herds and the other concomitants of what we call progress.

The partial but powerful remedy against these wholesale destructions by flood lies, as the Chronicle truly remarks, in the restoration of the denuded forests to such an extent as may be found consistent with that cultivation of the soil which the increasing population of the country de-mands. This is a remedy which might be applied in many places in Ontario already visited by freshets more or less destruct-ive in character. The Ohio floods should also be a warning to those portions of also be a warning to those portions of Canadian population residing along our great rivers that it is their interest and their duty to preserve in so far as they can the luxuriant forest growth that now lines these rivers and protects the population living in immediate contiguity to their waters.

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ARCHBISHO DISCOU Western

Archbishop l his text the 2n 2nd chapter of "And suddenly heaven as of a it filled all the sitting. And cloven tongues upon each of filled with the gave them to s The three are : First, Chr our Lord ; seco we celebrate the Christ from the ant act by w divinity upon l the festival w the coming of the and the comme children of mer the apostles tha forter, and told salem to await person of the formed the bod body of Adam; and the Holy G that was to be h the Son into th order that the during the ten elected Matthi and the body be Ghost descends.

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respect the more heavens above u light that roll stronomy some world above us, pass over it day its silent cavern we have never e the great firman WE RESP whose grasp is h whatever we do standing is greatherefore the na nature, and we look at Him an Him as He does bow our heads in tion, and we acc The spirit of Go

to from the beg "Let us make m ness," he spoke Ghost—the Fa Ghost-as impl image." The moved over tis said to have They were fille It was by the person of the second person be womb of the I it was the spirit descended this d the apostles; it w them. Humanly descent of the of the church a It is easy to imag of great intellige man, for instan quizing after the in this wise; "Wyoung rabbi; me

for there was n that must not l this same Gamal

to put to death

The Model American Girl.

A practical, plain young girl; Not-afraid-of the rain young girl; A poetical posy, A ruddy and rosy, A helper-of-self young girl.

At-home-in-her-place young girl;
A never-will-lace young girl;
A toiler serene,
A life pure and clean,
A princess-of-peace young girl.

A wear-her-own-hair young girl; A free-from-a-stare young girl; Improves every hour, No sickly sunflower, A wealth-of-rare-sense young girl.

Plenty-room-in-her-shoes young girl; No indulger-in-blues young girl; Not a bang on her brow, To fraud not a bow, She's a just-what-she-seems young girl.

Not a-reader-of-trash young girl; Not a-cheap-jewel-flash young girl; Not a sipper of rum, Not a chewer of gum, A marvel-of-sense young girl.

An early-retiring young girl;
An active, aspiring young girl;
A morning ariser,
A dandy despiser,
A progressive, American young girl.

A lover-of-prose young girl; Not a turn-up-your-nose young girl; Not given to splutter, Not "utterly utter," But a matter-of-fact young girl. A rightly-ambitious young girl; Red-lips-most-delicious young girl; Red-lips-most-delicious young A sparkling, clear eye, That says "I will try," A sure-to-succeed young girl.

An honestly-courting young girl;
A never-seen-flirting young girl;
A quiet and pure,
A modest demure,
A fli-for-your-wife young girl.

A sought-everywhere young girl;
A future-most-fair young girl;
An ever discreet,
We too seldom meet
This queen-among-queens young girl.
—Cincinnati Enquirer.

ARCHBISHOP RYAN'S WHITSUNDAY DISCOURSE AT ST. JOHN'S.

Western Watchman, June 7.

Archbishop Ryan preached at St. John's church last Sunday morning, taking for his text the 2nd, 3rd and 4th verses of the 2nd chapter of the Acts of the Apostles: 2nd chapter of the Acts of the Apostles: "And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost and began to speak with divers tongues, as the Spirit gave them to speak." His Grace said:

The three great festivals of the year

The three great festivals of the year are: First, Christmas, or the nativity of our Lord; secondly, the Easter in which we celebrate the resurrection of Jesus Christ from the dead, the great triumphant act by which He set the seal divinity upon his character and upon the character of his teachings; and thirdly, the festival which we celebrate to-day, the festival which we celebrate to-day, the coming of the Holy Ghost upon the assembly of the apostles and the disciples, d the commencement of the great work civilization and sanctification of the children of men. Jesus Christ promised the apostles that though He should leave them He would send them another com-forter, and told them to remain in Jeruforter, and told them to remain in Jerusalem to await the coming of this third person of the blessed Trinity. He had formed the body as God had formed the body of Adam; he had formed the body, and the Holy Ghost was to be the spirit that was to be breathed by the Father and the Son into this form of body, and in order that the body should be perfect during the ten days of their retreat they elected Matthias to be their member, and the body being thus perfect the Holy Ghost descends. A mighty wind shakes the house in which they are assembled, a wind that symbolized the invisible cause of the great visible effects that were to be. God the Holy Ghost is the third person

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God the Holy Ghost is the third person of the blessed Trinity. We understand not the nature of God; we know not the Trinity, but we accept what God has revealed, and we believe it because He said it. We know not our own natures; we know not the natures of men around we know not the natures of men around us. If we knew God perfectly, if we understood Him and our finite intellect took Him in at once, no longer would we have that awe for God that now exists. Whatever we do not fully understand we there is no God. Such a man appears to heavens above us and we see the worlds of light that roll in space; we know from astronomy some of the wonders of the world above us, and we look up with awe; we look down at the mighty sea as we pass over it days and nights, and down in its silent caverns there are wonders that we have never explored. And we respect

the great firmament, and so too
WE RESPECT GREAT MINDS whose grasp is beyond ours. We respect whatever we do not take in. The understanding is greater than the heart, and therefore the nature of God is above our nature, and we can not take Him and look at Him and understand and weigh Him as He does creation. Therefore we bow our heads in reverence to His revelation, and we accept what He has condescended to give us, and all that He says. The spirit of God is spoken of and alluded to from the beginning. When God said "Let us make man in our image and likeness," he spoke of the Son and the Holy Ghost—the Father. Son and Holy Ghost—the Father, Son and Holy Ghost—as implied in "us" and "our The Spirit is said to have over the waters. The Spirit image. moved over the waters. The Spirit is said to have inspired the prophets. "They were filled with the spirit of God." It was by the Spirit of God, the third person of the Blessed Trinity, that the second person became incarnate in the womb of the Blessed Virgin Mary, and it was the spirit of the Holy Ghost that descended this day upon the assembly of the apostles; it was that spirit that animated the apostles; it was that spirit that animated them and formed the divine energy within them. Humanly speaking, without the descent of the Holy Ghost the prospects of the church at that time were most of the courch at that time were most gloomy and its extinction most certain. It is easy to imagine in Jerusalem a skeptic of great intelligence and great learning—a man, for instance, like Gamaliel—soliloman, for instance, like Gamaliel—solilo-quizing after the disappearance of Christ, in this wise; "Wonderful, indeed, was this young rabbi; marvellous was this Jesus of Nazareth, and above all our teachers!"

human institution, a sect, it will pass away like ours, but if it be from God it will not like ours, but if it be from God it will not pass away, and take can that you may not be found fighting against God;" so that there remained in he mind a possibility of its being divine. That what must he have thought at first when he found that our Lord had disappeared? He must, indeed, like every man who has examined the person and character of Jesus Christ, have come to the conclusion that He was a marvelous teacher and a man of surpassing intelliteacher and a man of surpassing intelli-gence and wisdom but he would say, "Now that He has disappeared His sect cannot live, and now that He is taken from it it must die, because He was its life and its guiding star. He has selected men to continue His work, and the selec-tions show that great as He was He was tions show that great as He was He was short-sighted and weak. One of His disciples betrayed Him for thirty pieces of silver, and thereby weakened the hold which His doctrines have had on the people, to find that one so near to Him and so dear to Him should thus betray him, and to find such a lack of judgment in himself selecting such a man. Again, he has placed at the head of the new sect a weak, base and cowardly man who is to take his place—a man without courage, and without learning,

WITHOUT PERSONAL MAGNETISM, as the world would say, and without a single qualification necessary to take the

single qualification necessary to take the place of this Jesus of Nazareth. Had he selected another man like himself. place of this Jesus of Nazareth. Had he selected another man like himself, such as John; the son of Zebedee, his people might have followed him; but here is a man who has taken his place after he has sworn three times that he never knew him, and he is to be the head of this sect which presumes to conquer the world, therefore he has erred in the selection of his successor, and the sect must die like our sect in a few wars and it. our sect in a few years, and its name will not be known, but the name of its founder shall be remembered as the greatest man that the world has ever seen." And as he reasons thus he hears a tumult in the streets of Jerusalem, and people are gathering from every quarter, and he inquires the cause and he is told and he inquires the cause and he is told that these weak men, these cowardly and ignorant men who before that had trembled before the servants of the world, are now in the streets of Jerusalem, and they are proclaiming that Jesus Christ is Lord and ruler of the universe and in their countenances there universe and in their countenances there shines forth a courage that is energising their hearts and leading them on to battle against human passion, and all the errors which oppose the reign of the truth in the human heart; and although nineteen centuries have passed away since that day the strength and courage and faith of that obscure sect of Jerusalem lives to day, thoroughly alive with the divine energy of God the Holy Ghost, producing fruits thoroughly alive with the divine energy of God the Holy Ghost, producing fruits of sanctity and self-sacrifice in a thousand forms which bring the name of Jesus to hospitals and pest houses, breathing his name to the suffering and the brokenhearted, and lifting and sanctifying the children of men, leaving in their descendants the love of God the Holy Ghost—and there continues in the church of the and there continues in the church of the living God to-day the same spirit that shall abide with you, and those that shall

succeed you forever.

Look at the history of Christianity from the beginning and you will see the effect of this divine energy of God, the Holy Ghost. Look at Christianity as it is to-day, and as it was in the day of Pentecost, and how upon any human hypothesis can you account for the preservation and the sanctification of its principles? and the sanctification of its principles. How can you account for it unless on the supposition of a divine influence coming into the human heart and enabling it thus o battle for the right and the truth There are two things that appear to me above all things unaccountable that thinking men can look at and remain unbelieving, and the first is that the though neving, and the next is that the thought of man can fail to see the evidences of design in this world in the succession of day and night, in the succession of seasons, and in the whole system of creation, and see in it merely accident and not design. Whether it be design in evolution or

ENTIRELY WITHOUT REASON,

and not less without reason seems to me the man who sees the beginning of Christianity, and sees the causes, the human causes that were at work, and can be so defective in his vision in this nineteenth century as to imagine that it is human causes alone and not a power above stronger than these causes that has produced the effect that Chris causes that has produced the effect that Christianity to-day exhibits to the whole world. The cause is God, the Holy Ghost, who selected the weakness of this world, those cowardly apostles, to confound the strong, the foolish things of this world to confound the wise, the things that were not in the esteem of this world to confound the found the wise, the things that were not in the esteem of this world to confound the things that were. It is by that energy that the Church believes to day, and it is by that spirit that we believe, not with weak ness and wavering, not as the skeptics, partly believing, partly doubting, but believing with a certainty which we would seal with our blood. It is belief in those truths, and those only, that sanctify society, for were it not for these sanctified truths society would go into chaos, and only impurity, dishonesty, pride and selfishness would reign, for it is only these truths that will teach men to overcome hemselves, giving them motives for selfgovernment. And O, thanks to God that these institutions of the Church remain to save society. It is the only power to save it. Culture may adorn us, may refine us, and may take away that which is coarse and abhorrent in us, but it will not go to the heart's core, it will not tear up the tree by the roots, it will not sanctify the fountain of life, but if your faith in Jesus Christ continues you believe and you possess the spirit of God; and remember, dear brethern, that it is not association dear brethren, that it is not association with the Catholic Church that will necessarily give you God the Holy Ghost. To be in the church is indeed an easy mode in this wise; "Wonderful, indeed, was this young rabbi; marvellous was this Jesus of Nazareth, and above all our teachers!" For there was no thoughtful man in Judea that must not have seen this; and hence this same Gamaliel, when they were about to put to death the apostles, told them not to interfere, saying, "If this is a of obtaining to the possession of the Spirit,

Do I listen to the voice of conscience for the great chief of the Illinois who made of Genesis, and in the Apocalypse, there is

the passions. Peace, and not only peace but joy, joy in the Holy Ghost. Call down the spirit of God to-day into this inner kingdom. Ask God the Holy Ghost to come with light, that you may see the state of things within your breast, that you may not be flattered by those passions that lull the conscience and silence remorse. Ask that this light may descend upon you until this got of death. remorse. Ask that this light may descend upon you until this grace of God the Holy Ghost may teach you what you are, and how you stand before God, not merely before your fellow-men, who may be easily deceived, but how you stand in the light that comes out from the face of your God. Ask then during the holy sacrifice this morning that you may know yourselves, and with a spirit of contrition and penitential sorrow for past sins, with a grace to be thankfal for those divine whisperings of God the Holy Ghost in the a grace to be thankful for those divine whisperings of God the Holy Ghost in the future, lift up your hearts with the universal church and say to God, O God, by the light of the Holy Ghost that illumes the human mind and the heart, grant that with the man high the same hearts. that with the same light we may be truly wise and ever enjoy its solace!

PERE MARQUETTE.

HOW HE WAS RECEIVED BY THE ILLINOIS Jacques Marquette was born in 1637 of an old and honorable family at Laou in the north of France. A little more than two hundred years ago Pere Mar-quette was sent to Canada to engage in missionary work chiefly among the Indians. He was full of zeal, and went into the forest sanctuaries with a breast burning for the conversion of the Indian tribes along the shores of the great inland seas. along the shores of the great inland seas. The outfit for this expedition consisted of two birch canoes and a supply of baked meat and Indian corn. It will be interesting to trace the course of this simple but wonderful expedition that opened the West to a knowledge of the world. ing from the point where branch the three great Lakes, Pere Marquette with five men entered Lake Michigan by the Straits of Michilimackinac and then to Green Bay. Their course was then to Lake Winebago by the way of Fox River, past landscapes made beautiful with laxuriant growths of

made beautiful with laxuriant growths of wild rice, over which the atmosphere glimmered with the wings of countless birds. On June 17th they reached the lands of the Mascoutins and Miamis.

They carried their canoes from the Fox River to the Wisconsin over a long prairie marsh, thus leaving behind the would he would be seen to b water courses of the St. Lawrence. Over this bridge, whose crossing is a theme worthy of a poet, Pere Marquette and his men, in that bright June day linked two empires; the greatest of these empires was that to which they were going. Launched on the Wisconsin the water roads were open to them to the Mississippi, though the voyagers were uncertain as to where the pleasant waters would lead them. They glided down the stream "by islands chocked lead them. They glided down the stream by islands chocked with trees and rooted with entangwith trees and rooted with thindig-ling grapevines; by forests, groves and prairies; under the shadowing trees, be-tween whose tops from afar looked down the bold brow of some woody bluff."
They entered at last the eddies of the Upper Mississippi, and then followed the river down into the wonderful realms of midsummer loveliness, of surprise and mystery. "I cannot express my joy," said Pere Marquette, as he saw the Mis-sissippi. His exultation increased as he drifted down the tide. There was unequaled poetry and romance in this midsummer voyage. Day after day, week after week, the voyagers paddled on. And now they came to the prairie lands of the Illino or the Illinois. On the 25th of June, 1673, they discovered foot-prints on the shore, and they left their canoes and followed them. They were thus led to an Indian village on the banks of the river, and near by they saw other Indian settlements; one of these was called Peoria settlements; one of these was called Peoria (Peoaria). It was a sunny day. They were unseen by the Indians. Pere Marquette stopped to pray, and then they stood forth in plain view of the village and shouted. Presently four Indians came out to meet them holding up to many the sun a persecutive decorated with came out to meet them holding up to-ward the sun a peace-pipe decorated with feathers. "What nation are you?" asked Pere Marquette. "We are the Illinois." They handed the priest the pipe of peace and led him to the village. Here followed the scene which has been beautifully told in verse, but even poetry can hardly ex-ceed the simple fact of Pere Marquette's own narrative. The chief stood in the ceed the simple fact of free Marquette's own narrative. The chief stood in the door of his wigwam, holding his hands aloft, as a shield from the sun. "Frenchmen," he said, "how bright the sun shines! it is a good omen; enter our wigwam in peace." The voyagers were taken by the men who had welcomed them to

external kingdom of His church, but the external kingdom of His church but the inner kingdom, in every breast. O, what moments of peace have you not enjoyed when you are near to God! O, what capabilities have you not felt and possessed when your heart is filled with the spirit of God! The kingdom of heaven is filled with the spirit of God! The kingdom of heaven is fively on this eace, and the kingdom of God is justice, and the kingdom of God is justice, and the kingdom of God is justice, and the kingdom of God is peace, and the kingdom of God is justice, and the kingdom of God is just his regulated? Look at the foes that rise up against its rightful authority, led on by some predominant passion. How are matters in this inner kingdom? Are there those in there that seek dominon over your reason and your heart, and would make you slaves of sin? How is it in there? Look within there with the light of the Holy Ghost, and remember and realize that the kingdom of God is within you. It is justice, justice towards God to give the heart to Him and the soul to Him: it is peace, O, peace ineffable, peace of intellect and peace of heart, for your worst enemies will be subdued. It is joy, joy on this earth, the highest joy that suffices with the predomination of reason over the passions. Peace, and not only peace but joy, joy in the Holy Ghost. Call down the spirit of God to-day into this inner kingdom. Ask God the Holy Ghost to come with light, that you may see the state of things within your breast, that you may not be flattered by those passions that lull the conscience and eight him to the shore and made the passions. Peace, and not only peace but joy, joy in the Holy Ghost come with light, that you may see the state of things within your breast, that you may not be flattered by those passions that lull the conscience and eight him to the shore and made in the wilderness a misionary

WHO IS ANTICHRIST !

A CATHOLIC PRIEST'S DEFINITION-TH CONFLICT BETWEEN LIGHT AND DARK-NESS.

We clip the following unusually interesting discourse from the London Uni-

verse:

The announcement that the Rev.
Walter C. Robinson, M. A., would preach
on the above subject Sunday evening,
caused a crowded congregation at the
Pro-Cathedral, Kensington. After Sol-Pro-Cathedral, Kensington. After Solemn Vespers, the Rev. preacher entered the pulpit and gaveas his text the words: "The man of sin, the son of perdition," from the second epistle of St. Paul to the Thessalonians. In the course of an eloquent address, which was listened to by the immense congregation with great interest, the Rev. preacher said: "With the name and idea of Anti-Christ most of you are familiar. The word any scholar you are familiar. The word, any scholar will at once tell us, means a person against Christ—His arch-enemy—the one of all ones that is to do the greatest damage to the Church of God. This is my subject, and what a formidable one. Much that we have to say is mere conjecture for as we have to say is mere conjecture, for as many would say, what can he tell us of that which he knows nothing? We know much, and that is far more important than nothing. There are errors abroad in the world and I am able to refute them, and, as a Catholic priest, I will endeavor to show you what the Catholic Church teaches and indicates of the future of teaches and the catholic church that the catholic church the catho teaches and indicate think, who think at Antichrist. People think, who think at all, that Antichrist means a principle of long-continued opposition which is to culminate in some extreme point. Unmistakably Antichrist is to be a man, "the man of sin, the wicked one, the son of perdition." Some people have thought it is to be an incarnation of the Evil One that by some strange permission, the Divine Creator is to permit a kind of Divine Creator is to permit a kind of parody on His own Almighty work. We can dismiss this idea at once as something impossible and something blasphemous, because we know Satan

THE INCARNATION OF THE DEVIL would have to be the work of God, but God cannot be the author of evil. The third idea is so ridiculous that I hardly like to mention it. However, some have said that Antichrist was to be the Pope I am glad to see you smile, because it is absurd, yet they are to be found, I suppose, some who teach and some who believe it. Fancy St. Gregory the Great, peneve it. Fancy St. Gregory the Great, Pius IX., and the present glorious Vicar of Christ, Leo XIII., as Antichrist! I pass that over as something too absurd to consider. Antichrist means one man, and not several representatives of the same principle, and therefore it cannot be the Pope. Pass this, and let us try to see what Antichrist is, where he is first heard of, and where we have evidence of his presence. I am going to take you to a strange place. Will you come with me to the city of London, to the Guildhall? There are two images there of two great giants. They are the very oldest things about London. The statues are about 150 about London. The statues are about 150 years old, but the idea they represent dates back 3,000 years. Most of you will be surprised when I tell you that London is 3,000 years old. It was discovered by somebody from Troy, and when he came over to Anglia he found, or founded the beginning of London. One thousand beginning of London. One thousand years before Christ we have mention of Gog and Magog, and where do the ideas they represent come from? The Bible.

WE ARE ALL ONE IN THIS MATTER tell us that Gog is Antichrist. The meaning of Gog is lost in antiquity. Daniel takes up the history in a wonderful way, and towards the end of the Apocalypse St. John comes forth with these two names as representing Antichrist, the great enemy of Christ. Therefore, the names of these two giants are taken from Antichrist, and in them we have an indication of this enemy of God and of the Church of Christ. The fathers of the Church, and commentators in general declare that, in the book

6.

Do I listen to the voice of conscience for past sins which from time to time whispers to me? Do I listen to the invitation that comes to me occasionally in my solitude, and even in the midst of my occupations to look into the silent recesses of my soul and think of my eternity to come? Remember the words of Jeeus Christ, the kingdom of God is within you; the kingdom of God is within you; the kingdom of God is within you; the kingdom of God is within you, great possibilities of sanctity that you have never tried; there is a kingdom in there—the kingdom of God, not merely in the external kingdom of God, not merely in the external kingdom of His church, but the inner kingdom, in every breast. O, what salvation, the same leave to acquire it fact, he will be a man. He is to be a salvation, the same leave to acquire it—in fact, he will be a man. He is to be a Jew, for Daniel speaks of his rejecting the God of his fathers. He is to be of obscure origin, and to rise entirely by his own marvellous powers. He is to be of the most fascinating appearance and magnificent strength and splendid physique. He is to be enormously rich, but infamously immoral, and to teach that the old story about possible and to teach that the old story about morality and mortal sin is an ex-ploded fable. He is to rise from obscurity and obtain at once a world-wide reputation.

IN THESE DAYS WE ARE ALL READY TO We are enrious, and the world is ignorant

and superstitious—and a world-wide reputation is soon given to anybody. He reputation is soon given to anyondy. He is to be a great king, and solve the great enigma of Government which has never been solved yet. He is to introduce a kingdom such as the world has never seen. enigma of Government which has never been solved yet. He is to introduce a kingdom such as the world has never seen. He is to begin with Babylon and make Jerusalem his metropolis. His kingdom is to be world-wide and he is to found a religion. This he will do by deceit and chicanery. Is it not wonderful that the Jews are scattered all over the world and still keep themselves distinct from the rest of the world? They preserve their families and intermarry, and have that one peculiar type of countenance which we all know. How is it that this nation has been preserved in this state; has met with severe opposition everywhere and still keaven is the election of the world? They have that one peculiar type of countenance which we all know. How is it that this nation has been preserved in this state; has met with severe opposition everywhere and forced to love God, heaven would be very uncomfortable. n his eleventh chapter speaks in set terms, and says that one thing he will do is to take away the Daily Sacrifice. But the Catholic Church says there must

be the worship of sacrifice. Look at the acts of worship, praise, and thanksgiving, the bowing of the head in worship and

bending the knee; but do you not see
YOU CAN DO ALL THIS TO THE QUEEN.
If there were no other acts of worship, God would be without a worship pecu-liar to Himself, and therefore, we have a sacrifice. Unless you worship God by sacrifice you do not do so in the proper manner. Protestants do not worship God in a way peculiar to Himself. I wish to say nothing unkind, but tell me, what is there in your religion that cannot be offered to an exalted person on earth if you have not Communion? Antichrist is to stop the not communion? Antichrist is to stop the Daily Sacrifice. One of his marks is to suspend that. Look at that! What do we have every day? We have the Sacrifice of the Mass. Look at Westminster Abbey. There you see it suspended, and has been for 300 years. Now, suppose I turn the tables, and say, Oh, you English Church; you look very much like Antichiti becare to the say. Antichrist, because you stopped the Daily Sacrifice. All authors agree he is to start a persecution, compared to which every other shall be but a foolish harmless thing. He is to draw away from the truth the greater part of the world. The Church is all but to come to an end, but that can never occur. Saints shall be sent from God to oppose him, two of whom we know. Two men have been taken from the earth without death. Where are they? We know not, but they are somewhere. Men just as natural as I am, so far as their organization goes; they are restring in God's keeping—Enoch and Fliang in God one representing patriarchial and the other the prophetic times. They will save many souls, but in the end they are to be foiled, for Antichrist is to kill them. He is to wander over the world in triumph, and make a mark on every human being, and that mark is the condition of their living, like a flock of sheep. Then oh, how awful ! In a moment, in the twinkling of an eye, the Lord Jesus will come back to the earth and before the brightness of His glory, Antichrist shall pale,

AND GO DOWN LIVING TO HELL. Forty days more and the general judgment will come, and reward be given to the good, and condemnation to the reprobate. Much, you see, is conjecture, but you must agree with me, that nothing hitherto said on this subject seems unlikely. It is not in violation of common sense. What, then, shall I leave you as the less. not in violation of common sense. What, then, shall I leave you as the lesson to be derived from what I have been saying ? Well, look at this great consolation given us by our Lord. You will say, "Consolation in this Antichrist?" I say, Yes. I have not mistaken my word. Can you tell me anything more magnificent than the attitude of Jesus Christ when He has told the world and His Church and exclaims in the statement of the control of the and His Church, and ordained it to be recorded in the infalliable pages every single item of this tremendous mys-tery. The great God of truth has placed tery. The great God of truth has placed before us every scene and every incident connected with Antichrist. When evil Gog and Magog, and where they represent come from? The Bible. In the genealogy of the sons of Japheth in the Tenth Book of Genesis we find mention of Gog and Magog. Why do I wix them with Antichrist? Ezekiel in the 38th chapter, brings up the name of Gog and Magog, and in the 39th chapter he tells us Gog is Antichrist, not in some many words, but he gives us some wonderful details, and the Fathers of the Church, and Protestant commentators, and the Forestant commentators, the solution of the fath to the that the arm of God has become feeble. But what a consolation to us to know that there is no room for that temptation. God has provided for us a record of all that is to occur. How shall I apply this consolation to you? The man of the world will say one all manner of foolish things, but he may say what he likes, because I am fore-warned, and therefore, fore-armed, because I know it therefore, fore-armed, because I know it all before. He says, "Do you see daily the immense power of evil? Is it not a fact immense power of evil? Is it not a lact: that evil triumphs over good?" Yes, it is. What can he say more? I have been told that by my Lord. There is no news in that. "The Catholic Church of which you speak so much, is persecuted in every land." Yes, I know it is —I am quite prepared to hear that—Glory be to God! What a consolation. The man of science. What a consolation. The man of science with his empty cry, may speak of Catholic miracles, and say he can find greater than those of which I boast.

I DON'T WANT TO BOAST AT ALL. "You should see what spiritualism is. I went to a seance the other day, and saw miracles performed right before my own eyes." I have had all that said to me. Suppose he did see these miracles. I quite Suppose he did see these miracles. I quite admit there is something in modern spiritualism. But it is devilish. You see what consolation is this doctrine of Antichrist. No matter what the world says to me, I know it is to come. "Behold I have told you before," says our Lord, "that when it comes to pass you may believe." He have comes to pass you may believe." He has prepared the world for it. Let that be prepared the world for it. Let that be your consolation when you are tempted to think that God's grace is growing cold, or that the Catholic Church is to disappear. God has known it all, and he has told it all. Is not evil continually battling against God, and does it not ever desire more power? If Satan could have his way, would he not do more? Does he not continually make fresh demands upon God? Is it not wonderful then, God takes him at his word, and lets him do his worst. It is only according. worst. It is only according to common-sense that there should be a great antagon-ism between evil and God, and that evil is between evil and God, and that evil should do its very worst in biting the heel that is to crush it. You will say to me, "This permission of evil of which you speak of, seems a strange thing on the part of God. Is it not immoral to permit evil that could be prevented? If God permits evil, can one say that, it is the permits evil, can one say that it is same as doing evil?

been preserved in this state; has met with severe opposition everywhere, and yet can not be stamped out? Antichrist is to rule over them and be the Messiah for whom they all look even now. He will be allowed by God to work miracles. In some passage of Scripture it seems he is to be worshipped himself, and in others he is to call down fire from heaven as an attestation of his power. He is to be the persecutor of the Church of God. Daniel in his eleventh chapter speaks in set terms. one in heaven will be there except it is their merit or reward. The angels themselves were on trial. Well, then, God permits evil. Why? He will do it in punishment. Look over the world. Look at Italy and at the Vicar of Christ. Do you think God will never avenge that? Look at Russia. Look at Poland under the heal of the expectation of the North the heel of the savage tyrant of the North. The blood of many a son of Poland cries to heaven for justice; shall it forever cry in vain? Have we not seen it already? The Emperor of Russia, the mighty Czar of all the Russians, cannot go from one end of his dominions to the other without 35,000 men. Poor man. Germany is wise the heel of the savage tyrant of the North. before it is too late.

can france continue doing what she is doing, without punishment? Look at this land of ours—England. Are there not sins by day and night crying out to heaven for vengeance! Foreigners will tell you that this great city of London at night is a scandal to a Christian or even a civilized country. Do you think that all this wickedness will not be punished by God? There is a time. CAN FRANCE CONTINUE punished by God? There is a time to come, and the day may be near at hand—when He shall rise as a giant, and punish the earth. Depend on it, the evening of all this wickedness may not be far off, and children the same of t all this wickedness may not be far off, and children born to-day and to morrow shall see some fearful things if they only live the natural course of life. What shall we do? If we have not the faith, let us accept it at whatever cost. If we have, let us be faithful children of the Church, and correspond with the graces God showers down all day long. Let us resolve tonight to be good Catholics. Let us be faithful practicing Catholics, and so by
daily and hourly fidelity to the Church of Christ, we shall attain that very difficult but all important thing, with God's grace, perseverance; and when the Son of Mar cometh, we, and we only, will be found try to abide in the day of His wrath

Blessing the Marriage of Two Converts

A notable conversion recently took place in this city. Colonel R. H. Savage, of the United States Army, and his wife, were baptized by Archbishop Riordan, in the private chapel of St. Mary's Cathedral. The Colonel is a highly educated man and a vigorous thinker. He made a gallant soldier, but resigned early from the army on account of failing health. He is still a young man in the full maturity of his powers, and his conversion, as well as that of his accomplished wife, has made quite a stir in church circles. The Colonel's sponsor was the Rev. Father Nugent, and Mrs. General Bingham, U. S. A., now at the Presidio, was sponsor for Mrs. Savage. The Tobias and a few other prominent Catholics were present. Next day Colonel and Mrs. Sav-A notable conversion recently took present. Next day Colonel and Mrs. Sav present. Next day Colonel and Mrs. Savage gave a sumptuous dinner in honor of Archbishop Riordan, and before dinner the Archbishop blessed their marriage, according to the customs of the Catholic Church. The dinner was a sort of bridal feast—the menu printed on large squares of the finest and heaviest white sain the wines and according to the satin, the wines and appointments of the rarest. Archbishop Riordan is socially the most agreeable man that it is possible to imagine. In a few days the Colonel and his bride, will take a wedding trip, so to speak, to Europe. Who next?—San Francisca. he most agreeable man that it is

Mr. T. C. Berchard, public school sacher, Norland, writes: "During the teacher, Norland, writes: "During the fall of 1881 I was much troubled with fall of 1881 I was much troubled with Biliousness and Dyspepsia, and part of the time was unable to attend to the duties of my profession. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was recommended to me, and I have much pleasure in stating that I was entirely cured by using one bottle. I have not had an attack of my old complaint since, and have gained fifteen pounds in weight." Sold by Harkness & Co., Druggists, Dundas st. Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Eclectric Oil for a lameness which troubled me for three or four years, and found it the best article I ever tried. It has been a great blessing to me." Beware of similarly bearing articles: they are imitations of Dr. named articles; they are imitations of Dr. Thomas' Eclectric Oil.

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BISHOP BALDWIN'

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Catholic Record LONDON, SATURDAY, JUNE 21, 1884.

THE BELGIAN ELECTIONS.

The Advertiser, in its issue of the 20th inst., informs us that "occasionally in the onward march of civil and religious liberty there will be a temporary reaction, and for a short space a nation will allow itself to be turned back wards towards the past. All countries have this experience, but it is more especially the case with European peoples who are but slowly emancipating themselves from the traditions of the past." The Advertiser terms such an eventuality in the "onward march of civil and religious liberty" a general law. We cannot look upon it in this light. It is merely accidental, and an accident is not law. Nor from accidents can general conclusions be drawn. We agree with our respected contemporary that such accidents do occur, and particularly among the European peoples. We have in mind at this very moment certain European countries where such a reaction as that spoken of in the Advertiser has taken place. We need but mention Prussia, where a few years ago a systematic persecution of the Catholics was entered on by the state, and the public weal injured by its relentless enforcement. We might also mention France, where an infidel minority, havingtemporary control of the legislation and government of the country, has inaugurated a most odious persecution of the Catholic Church. This, too, in violation of public faith and of most solemn obligations. The Advertiser makes no mention of these countries, but is unhappy enough to drag in the case of Belgium as illustrative of a temporary reaction in the onward march of civil and religious liberty. We are forced to the conclusion that our contemporary's view of civil and religious liberty differs widely from our own. Our view of that liberty is that every man should be free to believe and practice that which is right, and that the State has no right to interfere between God and the human conscience. Our contemporary's view, as shown by his ill-chosen illustration, is something quite different. He evidently thinks the state has this right, which we deny, and that government may at times justly intervene to prevent men from practicing that which they believe. Speaking of the Belgian elections, the Advertiser says: "There is no state church in Belgium, and religious liberty is guaranteed by the con-

The very reverse would, in fact, be the truth. To banish religion from schools is a clear invasion of liberty of conscience. as far as Catholics in any country are concerned, and as far as Belgium is concerned a violation also of the constitution. The very existence of Belgium as a separate independent state is due to the desire on the part of its Catholic population to enjoy the fullest freedom of conscience. And had the founders of this state, and the framers of its constitution foreseen the violations of its provision since made, its provisions in regard of the rights of Catholics had been more stringently laid down and emphasized. The population of Belgium is almost exclusively Catholic. The non-Catholic minority is made up of Protestants, Jews, infidels and freemasons. The latter are the most numerous, best organized and most aggressive, and have the co-operation and sympathy of all the other fractions of the minority. The Catholic majority has with the provisions of the constitution guaranteeing the non-Catholic portion of the population the fullest freedom of conscience. The minority, however, has been for fifty years intent upon subjecting the majority to its own views, especially in the matter of education. Rightly did the radical leaders conclude that to destroy the reign of Catholicism in Belgium they should commence with the school room and banish religion therefrom. When it is understood that apart from a dren of Catholic parents and by none More than thirty years ago the radical late Dr. Brownson, a man of unequalled

city contemporary, with a naive disregard of

education should be undenominational."

To this proposition we give a positive

minority brought about the secularization of the intermediate schools, and have ever since had their eye on the secularization of the primary schools also. The Advertiser appears horror-stricken at the idea that until 1879 the clergy of a Catholic country had control of the schools frequented by children of their own communion. The clerical control extended to the teaching of catechism, the selection of text books and the management of the course of study. Nothing extraordinary in this, would any fair-minded man say. Nothing unwarranted by the constitution nothing that freedom of conscience, as unerstood by Catholics, demands.

Continues the Advertiser : "In 1879 the Liberal Government revised the education laws, and placed the primary schools on the same comparative-ly secular basis as the intermediate schools. primary schools on the same comparative ysecular basis as the intermediate schools. Religious instruction was not prohibited, but was restricted to certain hours, and the clergy were allowed no privileges or powers except that of teaching their catechism. Against this change strong opposition was aroused, and the people were appealed to by their political opponents and by their clergy with the cry not unknown in our own country, of a godless education. The Ministry, they were told, was becoming atheistic and wicked, denying their God and banishing religion from the schools. The effect of the agitation has been the defeat of the government. And yet, though there is an arrest of progress in civil and religious liberty in Belgium, it is questionable if it will be more than temporary. It is hard to recede from a temporary. It is hard to recede from a position once taken. A people who have once enjoyed liberty can never forget it, and though they may turn their back upon it for a time under the influence of skilful agitators, and because of appeals to their passions and prejudices, yet sober second thought brings them back again into the right course, and establishes them more firmly in the paths of progress."

Religious instruction was, the Advertiser to the contrary notwithstanding practically prohibited by the revised edu cation laws passed by the so-called Liberal Government. Religious embleme were removed from the schools infidel teachers in many cases appointed, and text-books notoriously anti-Catholic selected for the use of the oupils. Never was a profounder feeling of ndignation aroused in any country than when this iniquitous system of godless education was forced on a Catholic nation The clergy did their duty nobly in denouncing the evils of godlessness in the school-room. Every charge of irreligion and of atheism brought by them against minis ters they proved, and the course of public affairs under the charge of these ministers amply attests the truth of the charges. So deeply moved were the masses by the conduct of this so-called Libera government that in the city of Brussels itself, where the radicals have been dominant for forty years, the Catholic party was overwhelmingly triumphant, and two ministers fell among the slain. Our city contemporary alludes to the cry of godless education in this country. Who has now most to say of godlessness in schools? Let Anglican Sypods and Presbyterian assemblies answer. The Belgian "Liberals' sought to befool the people by false cries of equality, progress and liberty. But being unmasked, and their rank hypocrisy laid bare, the people drove them from office. Progress is not, we may assure the Advertiser, synonymous with injusstitution." Very true. But then our tice, liberty with persecution for conscience' sake, nor equality with intolerance. logic and sound sense, complacently adds : The Belgians have made a decided step in have repudiate tice, reprobated tyranny, and punished

REMARKABLE CONVERSIONS.

The South Boston Tribune some time ago published an article giving the name. of celebrated Americans who, abandoning Protestantism, joined the Church Catho lic. Among them the Boston journa reckons several ecclesiastics of eminence amongst others the late Archbishop Bayley of Baltimore, the late Archbishor Wood of Philadelphia, and the late Bishop Rosecrans of Columbus; Mgr. George H. Doane, V. G., Newark; Mgr. T. H. Preston, V. G., New York ; Father Clark, S. J ex-brigadier-general of the United State Army ; Rev. F. M. Craft, S. J., of Lovols College, Baltimore; Rev. James Kent Stone, C. P., formerly president of Hobar and Kenyon College, Ohio; Father Hud son, editor of the well-known periodical Ave Maria : Father Hecker, founder o the Congregation of St. Paul, the Apostle and one of the most celebrated of living litterateurs: Dr. Xavier Donald McLeod never, as far as we are aware, interfered author of a work on devotion to the Blessed Virgin Mary in North America Rev. Clarence A. Walworth, author of the "Gentle Skeptic"; the late Father Haskins, founder of the Home of the Angel Guardian, Boston; and Dr. Levi Stillman Joes, formerly Protestant bishop of North Carolina. In American political and journalistic life the Church has also had her converts. Amongst others Hon. Thomas Ewing. for some time Secretary of the Treasury ; Howard Haine Caldwell, South Carolina few, and nearly all these to be found in and son of Chancellor Caldwell ; General cities and towns only, all the schools of Jones of Columbia, S. C. ; James Macthe kingdom are frequented by the chil- Master, the veteran editor of our esteemed contemporary the N. Y. Freeman's others, one may easily perceive that no Journal, and Dr. Albert Myers, sub-editor such measure could be undertaken with. of the Boston Pilot. Perhaps the most disout causing dissatisfaction and discontent. tinguished of American converts was the

mental vitality and prodigious genius. Among the ladies of note who have joined the Church in America are counted Mrs. Judge Terny, nee Miss Sarah M. Brownon, Miss Frances C. Fishe, Christian Reid, Mrs. St. John Eckel, Miss Mary Longfellow, the widow of ex-President Tyler, and many others.

The list given by the Tribune conveys very inadequate idea of the conquests made by the Church amongst the American people of all classes. Within the last twenty years there has been so general an effacement of the ancient and deeply rooted prejudices which prevented the growth of the Church in the United States that the Church may confidently look forward to an era of extraordinary progress in the adjoining republic.

THE APOSTATE'S PUNISHMENT.

The following is an excerpt from the olumns of the True Witness: The Toronto World says it would like

know:—
"If Father Chiniqui is really a humbug. If French evangelization isn't a fraud, Or rather a waste of good money for a

poor result."

Our esteemed contemporary need not have the slightest doubt on any of the have the singulest doubt on any of the three points. The ex-priest is a real humbug, and nobody knows it better than himself. French evangelization is a pure fraud. It is throwing good money to the

Plain, solid, incontrovertible truth, very word of it. A more arrant humbug than an ex-priest it would be impossible to find, and of all ex-priests, expriest Chiniquy is the most transparent of humbugs. He professes great solicitude and anxiety for the spiritual welfare of the French Canadian people. But these latter will have none of him. No man so oathed and despised by his countrymen as this unfortunate creature, no man whose career excites such feeling pity and contempt as this wretched priest. If Presbyterians have any confidence in this man, they make a sad mistake; if they have any real desire to induce the French Canadians to become Presbyterians they select a very unfortunate representative of their views. One in fact more powerless and uninfluential it were impossible to find. L'Electeur, speaking of his late visit to Quebec and of the attack there made on nim by the people he came to "evangelize," describes his oratory in the language of which he once had such command, as heavy, embarrassed, and scattered. Of the Chiniquy of former days, says our Quebec contemporary, there is nothing left; his very organ of speech now fails him, and it is impossible to listen to him without tiring. In abandoning the faith of his fathers, says the same journal, the faith to which he owed his every inspiration, he lost all, and one can see nothing in his present efforts but the production of a brain either enfeebled by age or radically diseased. During the discourse ar attack was made on the church, and at the close of the service, which was held in the small French Protestant temple of Quebec, the wretched apostate had great difficulty in escaping the fury of the indigwith that journal that the best way to tailed, and there will be none of those treat such impostors is with the silence of privileges of society which render life tolpity. When left to himself, to the erable and beneficent. lence and solitude of his own conscience. the apostate must feel the enormity of his crime. We fear, however, that the day has long since gone by when poor Chini-

quy could lay any claim to a conscience. AN EFISODE.

We were not invited to send a repre entative to the Synod of Huron, and therefore had to depend on the daily press for the report of its proceedings. These proceedings we did not, we regret to confess, follow with any great interest. An occasional glance, however, at the reports in the Free Press and Advertiser afforded us not a little amusement. One item in the Free Press report of a debate. having reference to clerical stipends, is particularly refreshing :

"Rev. T. O'Connell made a successful "Rev. T. O'Connell made a successful humorous speech in which he advocated the raising instead of lowering the stipends of the clergy. He said the scale of stipends proposed in the canon looked like the thin edge of the Popery wedge, as they would certainly lead to the celibacy of the clergy." (Laughter.)

Popery can bear with and survive Mr. O'Connell's sneers, and as for celibacy we may remind the rev. gentleman that matrimony is not, in practice, such an unmixed good that he or any one else can afford to scoff at celibacy. Later on the same day Mr. O'Connell got himself into trouble and had to be sat upon by Mr. Dymond. At least so reports the Free Press: "A motion regarding the Hellmuth Ladies College introduced by Rev. Wm. Gemley was objected to by Mr. Dymond as out of order and out of the province of the Synod. Mr. Dymond made a sarcastic reference to the previous speech of Rev. Mr. O'Connell, the seconder of the motion, and was accused of being sharp by that gentleman. He replied by calling Mr. O'Connell to order, and stated that he knew better than to make

himself ridiculous."

The cross-firing provoked consider-

able amusement. The Synod is not now in session. IRELAND IN AMERICA.

The Ireland of America is making her voice heard in the assertion of claims and he statement of principles that grate on the ears of the persecutors of the Ireland beyond the seas. The Irish National League of America has since its organization done very great and signal service to the cause of Irish independence, and to the maintenance of the sovereign rights of American citizenship. That body drew timely attention to Britain's cruel policy of deporting Irish paupers to America, to leave them a burden on a people already overtaxed in saving Ireland from the famine and want of which Britain was and is respon-On Wednesday, the 18th inst., HisLord sible. It demanded, in terms respectful but energetic, the intervention of the national government to save America from such an outrage. This demand was seconded, supported, emphasized by the people of the United States at large. The government, seeing its justice, at once took action, and England has since had to provide for her own paupers or send them to Canada. But this is not the only service rendered by the League to Ireland and to America. At the late national republican convention in Chicago the Council of the League presented an address to the committee on resolutions on the subject of absentee landlordism in America, which is one of the ablest state papers we have ever read. We are regretfully unable to cite at any length from this valued paper. The address traces the history of the establishconfirmed in St. Alphonsus church, in ment of the cursed system in some of the Western States of the union, a system by that town, one hundred and fifty children. which, says the council, the riches of On Sunday the Bishop confirmed two hundred and fifty persons in Assumption American soil and the results of the hardy church, Sandwich, and on Monday His labor of our citizens are to be drained out of the country to swell the fortunes of Lordship presided at the closing exercises of the scholastic year of Assumphereditary foreign monopolists who hate tion College. On Tuesday took place the republican institutions, and despise American laws, and who, by the connivance of annual distribution of premiums at St. the beneficiaries of mistaken generosity, are in legal possession of at least 20,000, 000 acres of American soil. The address then proceeds to show that the enormous drain of money which these absentees will annually draw from the heritage acquired by the pioneers of American civilization and independence is not the sole evil attendant upon it. Any land monopoly, whether native or foreign, is repugnant to American institutions, but the foreign monopoly is, of course, by far the more objectionable, since those national influences which affect our progress cannot be was everywhere received with the gladexercized upon absentees. It is clearly dest welcome. pointed out that the growth of democratic civilization requires that manufactures shall spring up around the camps of agriculture, and that the artisan shall pres forward with the farmer, the miner, and the herdsman. If to absentee landlords be surrendered immense tracts of thousands and tens of thousands of acres, America shall speedily have areas greater than many European countries under tillage or grass, to the exclusion of settlers, manufactures, schools and churches Those citizens who pre-empt in the tracts contiguous to these monopolies will b deprived indefinitely of convenient access nant populace. We concur in L'Electeur's to markets; the opportunities for educa condemnation of the violence to which the tion, which ought to be widely sown over unfortunate man was subjected, believing | every portion of the country, will be cur-

> absentee monopolists that have thrust themselves upon their country hating its institutions. Their regard for American institutions has been in the past clearly manifested. Their blockade runners carried into American ports the arms and ammunition by which a conflict they selfishly and maliciously fomented, was prolonged. In every manner known to their intense detestation of free institutions they exhibited their delight in the prospective destruction of this Republic. Their legal rights, such as they may have acquired, must, as a matter of justice, be espected. But a constitutional provision s demanded to prevent their numbers from enlarging and to reduce their influ-

The address then concludes

A people's latent intention and design, xisting indefinitely and universally, are existing indefinitely and universally entitled to constitutional form when the necessity arises for their formulation the necessity arises for their formulation. That it was the intention and design of the founders of the Republic, and is the universal desire of the American people, without distinction of party, to make American citizenship indispensible to the ownership of land in the United States, we think will not be disputed. We have the honor, therefore, as American citizens, to request you to report to the national convention a recommendation to concress convention a recommendation to congress to enact effectual legislation and to sul to the several States such an amendment to the national constitution; and to recom-mend to the States holding land in their individual capacity like legislation and similar constitutional amendments; to the end that the lands of the United States end that the lands of the United States shall, in the words of the legislature of one of the thirteen States, be disposed for the benefit and use of the American people, "and for no other purpose whatever."

ALEXANDER SULLIVAN, Illinois.
REV. CHAS. O'REILLY, D. D., Mich.
THOMAS O'REILLY, M. D., Missouri.
WILLIAM M. COLLINS, Kentucky.
JAMES BEWOLDS. Compacticut.

JAMES REYNOLDS, Connecticut.

The committee, as shown in our last issue, acting on this respectful and energetic presentation of the case against

ously-worded resolution, which was unanimously adopted by the convention.

The democratic national convention will, no doubt, adopt a resolution equally as strong. And upon the statute books of America, at the demand of the Irish nationalists of the United States, will soon appear an enactment forever prohibiting the growth and rendering impossible the permanence of the absentee landlordism in America that has cursed, afflicted and impoverished Ire-

THE BISHOP OF LONDON.

ship the Bishop of London left for Windsor, and on Thursday morning, at 10:30, blessed the magnificent bell recently purchased by the alumni for the spirelet of Assumption College. There was a large attendance of clergy from the dioceses of London and Detroit. On the same morning, at 7, the Bishop of Detroit conferred holy orders on several of the ecclesiastical students of the college. On Friday His Lordship, with Very Rev. Dean Wagner, of Windsor, and Rev. Father Brennan, of St. Mary's, unofficially visited Maidstone. Since His Lordship's last visit to this parish, a commodious presbytery has been erected by the zeal of Father Molphy. His Lordship was highly pleased with the improvements made since his last visit to Maidstone. Returning to Windsor the same day, His Lordship on Saturday morning

Mary's Academy, Windsor, and on Wednesday at the Ursuline Convent, Chat. ham, at both of which His Lordship presided. Notwithstanding the excessive heat of the weather and the oppressive atmos phere of the last week or ten days, His Lordship frequently, during this visit to the parishes and educational establishments of the western portion of his diocese, delivered addresses marked by that culture and eloquence so peculiarly his own. The chief pastor of the diocese

FALSEHOOD.

The Christian Guardian has a very lumsy and unchristian way of lying. Speaking of the Archbishop's letter addressed to the Presbyterian General Assembly, the Guardian says :

"It strikes us that the doctrines practices of the Church of Rome have been so long before the world, and have been so extensively studied, there is not of course it is a very easy thing for a elever partisan of any system to give a plausible and eulogistic representation of that system; but we must bring every system to the test of the Bible and the We are of opinion that, on close examination, Archbishop Lynch's defence is more plausible than sound and logical."

It is not easy, indeed, to misunderstand the real character of the doctrines and practices of the Church of Rome. but the Guardian can evidently misunderstand and misrepresent anything pertaining to Rome. The pious and goody-good man of the Guardian talks of the bible and the historic statements of the defenders of Rome as if he had a monopoly of knowledge of both. We fear, however, that his knowledge, like his veracity, is somewhat limited in character, and that the restricted character of his biblical and historical acquirements inspires him with the courage of falsehood. The Guardian suggests that the Church of Rome be subjected to the test of the bible, forgetting that without that church no such thing as the bible would be known or acknowledged. Having it, however, on the authority of the church that the bible is the Word of God, we know it is so, and can defy the Guardian to prove Catholic teaching otherwise than in accord with Holy Scripture. The difference between the Guardian and ourselves in the matter of scripture is just this, the Guardian believes himself an infallible interpreter of Scripture, we believe the Church to be so. As between the Guardian and the Church, the former has it, in its own estimation, by a large majority, with many places yet to hear from. We decline, however, to bend to brazen-faced audacity even if concealed under the slime of aneffete biblicism. On the historical point we well know that with the sort of history the Guardian has read, the Church will not be found in accord. His Grace the Archbishop wished to appeal to the Presbyterian body as to men of level heads and generous hearts. He saw that they were made victims of imposture and prejudice, and desired to free them from thraldom. They would not, however, be freed. And the Guardian now comes with its distant and feeble absentee landlordism, reported a vigor- | yelp to approve their course in assuming | stood, did not surrender without a struggle.

a position which many members of the assembly knew to be a false one, but had not the moral courage to say so. Our

Methodist contemporary closes thus: "It is however a significant fact that the chiefs of the Church of Rome can no longer entrench themselves behind the bulwarks of Church authority which no bulwarks of Church authority which no one may dere to question; but that they are compelled to appeal to the tribunal of public Christian opinion. At that tribunal we do not fear to meet them, confident that no legitimate arguments can be adduced to prove that Romanism is identical with New Testament Christianity. It is remarkable, while Catholics are so ready to accuse Protestants of misrepresentation of their teaching, that almost every representation of Protestantism from Romanist sources is little better than a caricature."

Now here is where the lie comes in

Now here is where the lie comes in and a sound Methodist lie it is. The Catholic Church has never feared nor shrunk from honest investigation. Lying and calumny and fraud are not investigation. If the Guardian were capable of nonest investigation we should say that little difficulty it would find in proving Romanism identical with new Testament Christianity. The Protestant people, to do them justice, are not as ready as their preachers and organs to misrepresent Catholics, but the preachers and organs, with few exceptions, rarely lose a chance to malign and calumniate their Catholic fellow-men. Canst thou speak truth fully, O Guardian?

ST. JOHN FRANCIS REGIS.

brated with unspeakable piety. His heart

was filled with a heaving emotion

throughout the holy sacrifice. During a

penitential season at Toulouse, he exhibi-

ted such heroic charity that his superiors

destined him for the work of the missions.

The mountainous region of the Cevennes

was allotted to his apostolic zeal. For

ten years he labored in this rough and

inhospitable land, with a success really

prodigious. The summer he passed in

town, the winter in the country. His

sermons were simple and familiar in lan-

guage, but replete with a liveliness and

tenderness, and blessed with an unction

that touched and moved every heart. He

carried the multitude with him whither

soever he went. He passed whole morn-

ings in the church, in the pulpit or con

fessional, while in the evenings it was his

joy to visit the prisons or the hospitals, or

search out the erring ones on the streets,

especially among the poor, whom he loved

most ardently. Never did the rigors of

winter or the terrors of the tempest inter-

rupt his apostolic career. With a courage

surpassing belief he permitted neither the

darkness of night nor the ferocity of the

storm to prevent the fulfilment of any

appointment. His austerities were ex-

traordinary. His food consisted of bread

and water, with sometimes a few fruits

and milk. But never in the course of his

arduous labors did he taste meat or fish, or

eggs or wine. He never quitted his

sackcloth, and punished his innocent and

virginal flesh by vigorous discipline. The

little repose he took was snatched at inter-

vals between his good works, his prayers

and meditations, and ministrations among

the sick and the afflicted, and then he laid

down his wearied limbs on a rude bench,

at times on the floor, and again at times on

the bare ground. Entirely absorbed in

God, bodily sufferings never seemed to

affect him, or quench his thirst for souls.

Such a man could not fail to procure in-

numerable conversions. Heretics aban-

doned their errors. Sinners wept over their

iniquities, wicked women abandoned their

lives of shame to become veritable Magda-

lens. In one word, throughout the whole

country blessed by his apostolic labors

faith was rekindled, piety awakened and

invigorated, charity made to grow and to

flourish. Satan, as may at once be under-

point of literary merit t for shead of many su The hishon takes very favor of his own partic The church celebrated on the 16th inst. Anglicanism, proclaimi terms most unmistakea the feast of St. John Francis Regis. This the bible as the rule of man of God was born on the 31st of January, 1597, of noble parentage, at the demns the practice of brethren in no measured village of Fontcouvert, in Languedoc. From his infancy he may be truly said to ting, for instance, the have belonged to God. Having, at the "plain table," on which Supper" is celebrated early age of five years, heard his good and affirming that mother speak of the pains of hell, he conment ministry-whate ceived for them so great a horror that he made a firm resolution so to spend his mean-must not be o an old Testament pries life as never to merit a punishment so rankest Methodism th truly horrible. He loved in his childhood to frequent the church, to offer the veers off when he declar istry is exclusive, the p affections of his youthful heart to Jesus in the whole family of fait the most Holy Sacrament and to seek prodisposed to follow the bi tection and strength from the Divine lengthy anti ritualistic Mother. At the age of eighteen, having with the internal troub recovered from a grave illness, he began ism we have nothing to to think seriously of making a choice of a state of life. For the purpose of arrivhowever, in the course struck us as indicative ing at a conclusion he spent some time in of condescension on t retreat and finally decided to enter the bishop that will not, v Society of Jesus, which he did on the 8th ciated as he might des of December, 1616. After two years of noviciate at Toulouse, years of heavenly "The Church of Eng happiness in the supernatural life, he was strong and increasing truth. Her sublime sent to finish his course at Cahors and afterwards at Tournon, where he received her deep and reveren scriptural character and not only claim, but act the title of "angel of the College." He was afterwards at various places charged with respect and admiration the class of humanities and distinguished her pale. In the times spiritual anxiety in whi himself by the progress of his pupils as well in virtue as in learning. He appropriate force and s finally returned to Toulouse to follow a we do well to remembe of England was origins meet merely the wishe course of theology, and in 1730 was ordained priest. His first mass he cele.

> members of the Gree Passing over the "b this paragraph, which able, we may inform t that the Church of E as the Roman Church her doors locked, b as the day will n the latter organization itself into such a wret it ever strike Bisho were ridiculous for a a mighty lake, Huro share its narrow and observation the bish when that great bod contact with any of on its shores, the po absurd, for instance, own turbulent little to ask the majestic a partnership in its 1 channel? Or the sl open its flood gate ocean? In the on would be obliterate Erie. Keep your do the bishop of Huro and double locked i manism. The latt not alliance with : body based or foundations of Baldwin covets alli Presbyterians and ists, he is perfectly

satisfy the aspirations protestant world. Heave fallen short of the

indeed for me to say, fairness add, that the

comprehensiveness of ception are being adm

yet beyond her pale. come; and while I do

whence or the whither which an offer for res may come, or the poin finally lead, yet I will when the Church of E

doors, it will be for near us in all the enlightened faith, rat

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Every species of obstacle he placed in the way of the man of God. Wicked men he incited to insult, outrage and even murder the saint. But the blessed John, endowed with a commanding power even over men the most hardened, overcame every obstacle and wrested from the devil the poor souls he had filled with a momentary hatred of himself. His great strength with such wicked and abandoned men was forgiveness of injuries. Never could he be induced to reveal the names of his revilers, insulters and assailants. His life was indeed one of prayer, adoration, contemplation and good works. God loved his faithful servant, and in the forty-fourth year of his life called him to Himself. His body was buried in the Church of the Louvesc, in the presence of an immense concourse of the faithful, who revered him for his piety and loved him for his zeal. Beatified in 1716, he was enrolled among the saints of God by Clement XII. in 1747, and the 16th of June fixed for his feast.

BISHOP BALDWIN'S CHARGE.

We have before us in full Bishop Baldwin's charge to the Synod of Huron which met in this city last week. The Free Press styles the document able and argumentative. While not enabled ourselves to commend it for argumentative strength, we may, however, say that in point of literary merit the document is far ahead of many such productions. The bishop takes very strong ground in favor of his own particular theories of Anglicanism, proclaiming himself in terms most unmistakeable a believer in the bible as the rule of faith. He condemns the practice of his high church brethren in no measured terms, reprobating, for instance, the calling of the "plain table," on which the "Lord's Supper" is celebrated, an "Altar," and affirming that a New Testament ministry-whatever that may mean-must not be confounded with an old Testament priesthood. Into the rankest Methodism the good bishop veers off when he declares that the "ministry is exclusive, the priesthood that of the whole family of faith." We are not disposed to follow the bishop through his lengthy anti ritualistic disquisition, for with the internal troubles of Anglicanism we have nothing to do. One remark. however, in the course of the charge struck us as indicative of a large amount of condescension on the part of the bishop that will not, we fear, be appreciated as he might desire. The bishop

"The Church of England is to-day a strong and increasing bulwark for the truth. Her sublime articles of faith, her deep and reverential liturgy, her scriptural character and apostolic order not only claim, but actually receive, the respect and admiration of many beyond her pale. In the times of change and her pale. In the times of change and spiritual anxiety in which we live, these eatures of our church are having their appropriate force and silent energy, and we do well to remember that the church of England was originally formed not to meet merely the wishes of a few, but to meet merely the wisnes of a few, but to satisfy the aspirations of the awakening protestant world. How far she may have fallen short of this design, it is not indeed for me to say, but I may with fairness add, that the grandeur and comprehensiveness of her original conception are being admitted by many as the bayend her half. But changes will yet beyond her pale. But changes will come; and while I do not indicate the whence or the whither, the quarter from which an offer for restored communion which an offer for restored communion may come, or the point to which it may finally lead, yet I will say in the day when the Church of England opens her doors, it will be for those who are so near us in all the essentials of our enlightened faith, rather than for the members of the Greek and Latin com-

Passing over the "bulwark" portion of this paragraph, which is not very formidable, we may inform the bishop of Huron that the Church of England may, as far as the Roman Church is concerned, keep her doors locked, barred and bolted, the day will never come when the latter organization will seek to crowd itself into such a wretched aperture. Did it ever strike Bishop Baldwin that it were ridiculous for a frog pond to invite a mighty lake, Huron, for instance, to share its narrow and unclean bed? By observation the bishop will learn that when that great body of water comes in contact with any of the stagnant pools on its shores, the pools disappear. How absurd, for instance, would it be for our own turbulent little river, the Thames, to ask the majestic St. Lawrence to seek a partnership in its narrow and tortuous channel? Or the shallow lake Erie to open its flood gates to the Atlantic ocean? In the one case the Thames would be obliterated, in the other Lake Erie. Keep your doors closed, say we, to the bishop of Huron; keep them bolted and double locked if you will against Romanism. The latter seeks not, desires not alliance with a feeble and divided body based on the crumbling foundations of error. If Bishop Baldwin covets alliance with Methodists, Presbyterians and even Salvationists, he is perfectly welcome to the con-

MUTUAL MARRIAGE AID.

The Mutual Marriage Aid Association of Hamilton was for some time one of the institutions of that ambitious, inventive and progressive city. It is now, however, no more. After aiding itself by appropriating the funds received from the silly and soft-hearted, alas, too many, of bachelors, young and old, and of maidens ancient, there remained noth ing wherein to keep those who by their fair promises were led into wedlock. with its solicitude, anxieties and sorrows Not all the waters that pour over Niagara's lofty ledges could lave the Mutual Marriage men of their guilt in the woe-sunken eyes of luckless maidens led by their gilded blandishments to Hymen's altar and thence to sorrow's gloom. Deep and low and angry are the imprecations heaped on the Webbers junior and senior by the male portion of the victimized. These are scattered throughout every town and county of the Province, and many swear that blood they must have in the form of the severest legal punishment they can procure for those guilty of embezzling their hardearned money. The Hamilton Times gives us some particulars as to the feelings of the injured males who have learnt wisdom at a cost far beyond their desires, and through much sorrow and heaviest anguish. Saith the Times:

Solomon Vermilyea, policy-holder and corset manufacturer, of Belleville, affirms that he paid into the institution within the past year in the neighborhood of \$1, 200, and paid assessments within a month as much as \$290. These assessments were supported to be made for the heapfit of purported to be made for the benefit of other policy holders, who were entitled to draw the amounts for which they were insured, but he alleges the money was never paid over to him.

Another policy-holder, Mr. Perry, druggist, of Napanee, claims he paid about \$800 into the concern within a year. Assessments were also made to pay him the money he was entitled to, but it has not yet been forthcoming.

A farmer residing in the village of Colborne, it is said, handed over \$2,700 of his hard-earned cash to the institution within a year, but he received no return

It will, we fear, afford the fleeced and injured ones, now burdened with wives and perchance a numerous progeny, very little practical satisfaction to have prosecuted the leading spirits of the association. What they want is their money, and to that they are certainly entitled No such association should have been permitted to do business after the manner that did this body. The policyholders might, indeed, without its means, be still wifeless, but they would not certainly be purseless and disheartened. In these days matrimony is not chosen as a road to poverty; but the now defunct and execrated Mutual Aid Society has

NO CATHOLICS NEED APPLY.

The Catholics of Ontario have frequently, and with every reason, complained of the injustice to which they have been subjected in the matter of government patronage. We published last winter a tabular list of the sheriffs, registrars and judges of this province to prove that Catholics have in the past and are now suffering from a miserable and unworthy spirit of exclusiveness. When a Catholic happens to receive an appointment of any value, respectability or import ance, a howl is raised by men of the type of Donald McLeod, of Peterboro,' the reformer of forty years' standing.

If in the distribution of legislative and governmental patronage we have had good reason to complain, if in high places in legislature and government a spirit of the most unfortunate exclusiveness at times manifests itself, what shall we say of the municipal bodies of the land which exhibit throughout the Province a most bitter and ceaseless determination to exclude Catholics from all place and preferment at their hands. The Irish Canadian lately made an expose of the state of affairs in Toronto in this regard. The Canadian says:

We find in the Treasurer's department seven officers—including its respected chief. The salaries paid annually to these gentlemen amount in the aggregate to \$10,525. There is not a Catholic among the seven officials. The City Clerk's Department counts six officers. They consume in yearly salaries \$6,000. No Catholic is employed here. The City Engineer's Department manages to find employment for six officers, to whom the city pays per annum \$7,720. No Catholic to be found here. In the office of the City Solicitar—two officials—salaries. the City Solicitor—two officials—salaries \$3,600. No Catholic. Water Works Department—thirty-two officials—salaries, \$23,510. Among the officials there are three Catholics, and they draw out of this \$23,510 the munificent sum of \$2,100. Auditor's office—two officials—salaries, \$2,200. No Catholic. Tax Colsalaries, \$2,200. No Cathone. Tax Cot-lector's office—ten officials—salaries, \$6,800. No Catholic, Assessment De-partment—twelve officials—salaries, \$6, 900. One Catholic with a salary of \$450. Health Department—two officials—salar-ies, \$3,300. No Catholic. Fire Department (exclusive of some seventy firemen, among whom there are no Catholics)—five officials—salaries, \$5. 175. No Catholic. Medical Health offi-

olic. Miscellaneous—nine officials—salaries, \$3,583. No Catholic.
Thus the city pays out yearly in salaries about \$91,000; and of this sum—a round one it must be confessed for a population such as ours—four Catholics receive \$2,580—or an average of \$645 per annum each. According to their numbers, if the Catholics got fair play, instead of four they would have twenty in the employment of the city; and instead of drawing salaries to the extent of \$2,of drawing salaries to the extent of \$2, 580, they would at the lowest calculation be entitled to the aggregate sum of \$13,

This is certainly a disgraceful showing for a city boasting, as Toronto does, of progress and enlightenment. In a few days that city will be celebrating the semi-centennial of its incorporation Poets and orators will paint in livelies colors and belaud in brightest terms th wondrous growth of the metropolitan city of Ontario. Its material growth has indeed been marvellous, but the dark shadow of bigotry yet hangs over the queen city. Toronto cannot command the respect we should be glad to see it receive until that shadow be dispelled. But Toronto is not the only sinner in this regard. There is not a city in the Province wherein similar exclusiveness does not to some extent prevail. In this very city of London we have but one Catholic in civic employment, our worthy assistant city clerk, at a salary ridiculously incommensurate with his labors and his deserts. This is liberal-ity, enlightenment, and progress with a vengeance. As well almost might the legislature have enacted a law inflicting civil disabilities on Catholics as leave it in the power of municipal corporations to treat them with such injustice. Discreditable as is the state or affairs in this regard in the cities, it is more so in the towns, where Catholics never, it may be said, think of seeking any position in the gift of municipal councils. They know too well the spirit animating these said. their favors. In Catholic Quebec no such exclusiveness on the part of the majority prevails. In Protestant Ontario it prevails, to the discredit of the majority, and to the real detriment of the public welfare.

SS. PETER AND PAUL.

On Sunday next the Church rejoices in the celebration of a feast of double solemnity and grandeur, that of SS. Peter and Paul, princes of the apostles. In the wondrous work of converting the heathen world to Christ crucified these two glorious apostles of the Prince of Peace bore a part truly superhuman, sealing with their lifes' blood, the doctrines of their Divine Master. The life of Peter is one of the most interesting and significant in human history. Called by Christ himself to the apostolate, he was at the hands of the Redeemer made the recipient of numerous marks of favor and preference. Christ had designed him for the princeship and leadership of his follow ers, for the sovereignty of the Church He was to establish. That Church was, according to the divine purpose, to consist (1) of faithful throughout world, of every nation and tribe and tongue: (2) of pastors of the second order, or priests, distributed throughout the world and governing directly the faithful, (3) of pastors of the first order governing and guiding the pastors of the second order, and through them the whole body of church membership and (4) a chief or supreme guide of all other pastors, as well of the first as of the second order and of the whole people of God.

Our Divine Saviour, we have said, bestowed many marks of favor on St. Peter, clearly manifesting his purpose of conferring on him supremacy in his church. In the Gospel of St. Matthew we read: Jesus saith to them : But who do you

say that I am? Simon Peter answered and said: Thou art Christ the Son of the living

And Jesus answering said to him: Blessed art thou Simon Bar Jona: be-cause flesh and blood hath not revealed it to thee, but my Father who is in

And I say to thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

And I will give to thee the keys of the kingdom of heaven. And whatso-ever thou shalt bind upon earth, it shall be bound also in heaven: and whatso-ever thou shalt loose on earth, it shall be ed also in heaven. Matt. xvi., 15-19. Again in the holy gospel according to St. John we read the following:

When therefore they had dined, Jesus When therefore they had dired, Jesus saith to Simon Peter: Simon son of John, lovest thou me more than these? He saith to him: Yea Lord, thou knowest that I love thee. He saith to him:

Feed my lambs:

He saith to him again: Simon son of John, lovest thuo me? He saith to him: Yea Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him a third time: Simon

son of John, lovest thou me? Peter was grieved, because he had said to him the third time, Lovest thou me? And hesaid to him: Lord, thou knowest all things: thou knowest that I love thee. He saith to him: Feed my sheep. John xxi., 15-

Thus was Peter blessed and honored and privileged by the Divine Master.

olic. Miscellaneous-nine officials--sal- | the most privileged, he had the misfor. | Christian redemption and regeneration. | largely due to the renewal of these netune to deny his Master when the latter In the course of his apostleship he visited fell into the hands of his enemies. This misforture, however, he mourned and wept over for the rest of his days. On the day of Pentecost Peter, filled with courage, publicly proclaimed the doctrines of Christ to the multitude in Jeru salem. So vigorously and zealously and successfully did he establish the claims of the Crucified, that thousands of the very people who a few weeks before had thirsted and clamored for the blood of the Saviour, accepted his teachings and sought regeneration in the living waters of holy Baptism :

And they were persevering in the doctrines of the Apostles, and in the communication of the breaking of bread,

and in prayers.

And fear came upon every soul: many wonders also and signs were done by the Apostles in Jerusalem, and there was apostos in all.

And all they that believed, were together, and had all things common.

Their possessions and goods they sold, and divided them to all, according as everyone had need.

And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness, and simplicity of heart. Praising God and having favor with all the people. And the Lord increased daily together such as should be saved. Acts. i., 42-47.

The prince of the Apostles confirmed his power of teaching and preaching by miracles of the most stupendous character, one of which is recorded in the acts of the apostles:

Now Peter and John went up into the temple, at the ninth hour of prayer. And a certain man who was lame from his mother's womb, was carried: whon they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple.

He, when he had seen Peter and John about to go into the temple, asked to receive an alms.

But Peter with John fastening his eyes upon him, said: Look upon us.

But he looked earnestly upon them, hoping that he should receive something

But Peter said: Silver and gold I have none: but what I have, I give thee: In

the name of Jesus Christ of Nazareth, arise, and walk.

And taking him by the right hand, he

lifted him up, and forthwith his feet and soles received strength.

And he leaping up stood, and walked and went in with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. Acts iii., 1-9.

He first established his primatial see at Antioch, and evangelized many of the nations of Asia Minor. Returning to Jerusalem, he was cast into prison, to be delivered by an angel. Thence, proceeding by way of Antioch, St. Peter goes to Rome, where he fixed his See and that of his successors as heads of the Church forever. In Rome St. Peter pursued the work of his apostleship with all the fervor of his nature and with astonishing success. In a short time the entire face of that proud, wicked, and corrupt metropolis was changed. Idols were neglected, and temples deserted, till the Pagan priesthood trembled for their abandoned gods. A feeling of indignation seized on them, and their resolution was soon fixed that the Christians, as the followers of the crucified began to be called, should be effaced. The emperor Nero, one of the wickedest monsters that pastor—a pastor of pastors, ruler and ever filled a throne, was then emperor of inst., through Dr. Sippi, of twenty dollars, before his death hopes were entertained Rome. To divert attention from his the share very kindly allotted to their own hideous deeds he sanctioned the persecution of the Christians. The first fury of the multitude fell of course upon their leaders, the blessed Apostles Peter and Paul. They were apprehended, made bear every ignominy, and finally put to death, St. Peter being crucified with his head downwards. This glorious apostle died out of love for his Divine Master, on the 29th of June, in the 66th year after Jesus Christ. He had been bishop of Rome for twenty-five years, The commemoration of his martyrdom should inspire us with a desire to imitate him in his love and devotedness to Jesus Christ, and fill our hearts with a purpose ever to be faithful to the Holy Roman Church and the successors of St. Peter, particularly the reigning Pontiff Pope Leo XIII: We should on that day especially pray, "O my God, who art all love, I thank thee for having brought us into life in the bosom of thy Holy Church; grant us thy grace to be ever sincerely attached to the Roman Church, the Mother and Mistress of all other Churches. I am resolved to love God above all things, and my neighbor as myself for the love of God, and in testimony of this love, I will do promptly all that the Church commands me."

We have spoken of the apostle St. Paul. On the same day St. Peter died on a cross St. Paul perished by the sword, likewise in testimony of his love for Jesus Christ. St. Paul was one of the most remarkable men that ever lived. In his epistles he titles himself an apostle of Jesus Christ. And so in truth he was. Beginning his career as an enemy of that Divine Master, he was miraculously called to the service of the Lord. St. Paul

so many cities and preached to so many peoples, evangelized so many remote and almost inaccessible lands, that one can hardly conceive the possibility of one man being able to accomplish so very much. But St. Paul was blessed with an exhaustless energy and a love of God that knew no bounds. His courage and fortitude were unequalled. Dangers he despised ; threats he feared not distance he over. looked. Everywhere he planted the cross he met with the most signal success. his zeal conquering every obstacle and his eloquence confounding every enemy of the truth. Such indeed was his success in winning souls to Christ that he is said to have converted more than all the other Apostles together. Verily was he the Apostle of the Gentiles, the greatest of moral reformers, after the Divine Redeemer, that ever live i. Should not his name then be revered, his virtues extolled and imitated, his intercession sought for? O. Blessed Apostle! well indeed does Holy Church address thee Tu es vas electionis Sancte Paule A postole praedicator veritatis in universo mundo.

PIO NIC AT MOUNT HOPE.

The annual pic nic, in aid of the orphans of Mount Hope Asylum, will be held on the grounds of that institution on Dominion Day. No effort will be spared to make the pic-nic one of the most successful and enjoyable that has ever been held in connection with this most deserving charity. The first of July is a day, which all Canadians love to celebrate as the natal day of a new and glorious nationality. This desire is one truly laudable and evinces the patriotic spirit animating our people. The best mode of celebrating days of national rejoicing has often been discussed. We have heard various opinions on the subject, but feel firmly convinced that the very best mode is by combination of pleasure with the doing of some good work. This mode, excellent as all must admit it is, of celebrating Dominion Day can, we are happy to state, be adopted by the citizens of London through attendance on and patronage of the picnic at Mount Hope on the national anniversary. Needless for us to say one word in commendation of th noble work of charity done by the good Sisters of St. Joseph in connection with the Mount Hope Orphan Asylum. The city and diocese of London have been so largely and so signally benefited by this fine institution that no words of ours this fine institution that no words of ours could raise it in the estimation of the public or even justly set forth its claims to public support. The Catholics of this city, especially, have a duty to perform in regard of Mount Hope that they should be ready and eager to fulfil. Our Protestant fellow-citizens, with a kindness generative and large-heart-duess. ness, generosity and large-heartedness doing them the greatest credit, set us by their liberality towards the Mount Hope Asylum, an example we should be most anxious to follow. Let then the picnic grounds on the 1st of July show that we appreciate the good doing in our midst in the alleviation of the sorrows and afflictions of old age as also in the protec tion and preservation of youth.

EDITORIAL NOTES.

acknowledge the receipt on the 16th ailing, but until within a short time Orphanage from the proceeds of the "Old Folks' Concert."

- When a landlord is threatened by letter or otherwise the cable flashes the direful news across the Atlantic, even though the threat be a skilful machination of the good land-thief himself. Mr. Parnell has been repeatedly threatened, but of the threats made against him we hear little or nothing. He has lately received several letters informing him that his life will be forfeited unless the dynamiters cease their outrages. Irish leader has nothing to do with the dynamiters. They are the creatures of English impolicy and misrule, and should be left to England alone.

- The following is said to be the note addressed by Lord Granville to the French minister. The note bears date

June 16: "England undertakes to withdraw her troops from Egypt at the beginning of the year 1888 in case the Powers consider such withdrawal possible without endangering public order. La Caisse de eadette Publique, after 1885, will have the right to vote any increase of expenses by the Government. It shall continue to exercise the right of financial inspection after the evacuation of the country by the English. To secure complete and regular collection of revenue, England undertakes, during her occupation, to propound schemes to the Porte and the Powers for the neutralization of Egypt like Belgium and for the neutralization of the Suez Canal."

— A despatch from Ottawa which, how-"England undertakes to withdraw her

- A despatch from Ottawa which, however, lacks confirmation, says it is reported there that the Government has arranged the terms of the reciprocity treaty with the United States, which will shortly be made public. The new treaty, it is stated, will follow the lines of the former reciprocity treaty, admitting ter.

Bishop Cleary arrived in Kingston on Wednesday evening and was accorded a hearty welcome by the people of the Limestone City.

cer—one—salary, \$1,900. Fonce Court chrone Clearly and privileged by the Divine Master. The secompanied to the became the doctor of the gentiles. The defeat of the Morrison Tariff bill in the United States House of Reading and extended the savenum and privileged by the Divine Master. The defeat of the Morrison Tariff became the doctor of the gentiles. The taught all truth, and clearly established that which men should do to be salaries, \$8,310. No Catholic. The City Scales, Markets, &c.—four officials—salaries, \$8,310. No Catholic. License Insued, those from last the earlier stage of manufacture, duty heights of Mount Thabor, where he doctor of the gentiles. The defeat of the Morrison Tariff bill in the United States House of Reading and privileged by the Divine Master. The decease the doctor of the gentiles. The defeat of the Morrison Tariff bill in the United States House of Reading and privileged by the Divine Master. The decease the doctor of the gentiles. The defeat of the Morrison Tariff bill in the United States House of Reading and privileged by the Divine Master. The decease the doctor of the gentiles. The defeat of the Morrison Tariff bill in the United States House of Reading and privileged by the Divine Master. The decease the doctor of the gentiles. The defeat of the Morrison Tariff bill in the United States House of Reading and privileged by the Divine Master. The decease the doctor of the gentiles. The defeat of the Morrison Tariff being the decease the doctor of the gentiles. The defeat of the Morrison Tariff bill the target and privileged by the Divine Master. The decease the doctor of the gentiles. The defeat of the Morrison Tariff being the decease the doctor of the gentiles. The defeat of the Morrison Tariff being the decease t

gotiations.

- Alarming reports of cholera reach us from Toulon in France. Two hundred deaths are said to have occurred on Sunday, and the whole city has been seized by a veritable panic. The government has ordered the barracks to be evacuated, and the local authorities are busy making sanitary precautions. Eight thousand persons have left the city on account of the death from the dreaded malady of a child in the public schools. It is to be hoped that the disease will not be permitted to spread. Many citles on this side of the Atlantic are ill-prepared for such a visitor as the cholera.

- On Sunday next, feast of SS, Peter and Paul, will take place in St. Peter's cathedral in this city, the administration of first communion and confirmation to one hundred and seventy children. The hour fixed for the ceremony is 8:30 a. m. His Lordship the Bishop will be assisted by Mgr. Bruyere and the entire cathedral staff of clergy, and the ceremony may be expected to be one of the most solemn and impressive ever witnessed within the walls of St. Peter's.

- On Friday, the 20th inst., the feast of the Sacred Heart, the Right Rev. Mgr. Bruvere, V. G., officiated in the chapel of the Sacred Heart Academy in this city. There was a renewal of yows on the part of the religious, followed by Solemn Mass. After Mass Mgr. Buryere briefly addressed those present on the origin, history and unspeakable benefits of devotion to the Sacred Heart. He urged on all present to make themselves apostles of that saving devotion so dear to the Most Holy Trinity.

BOUND IN SILKEN BANDS.

Trov Free Press At St. Peter's Church this morning Miss Mary K. Bolton, of this city, was united in matrimony to Mr. Joseph Swift, of Kingston, Canada. The bride is the eldest daughter of Mr. Edward Bolton, a young lady of many charming qualities, She has many warm friends who will wish her God speed in her new relation. The groom is brother of the Rev. J. J. The groom is brother of the Rev. J. J. Swift, of this city, and is a prosperous citizen of Kingston. The marriage ceremony was performed by Rev. Father Ludden, V. G. The bridesmaid was Miss Nellie C. Bolton, sister of the bride; the groomsman was Dr. Phelan, of Kingston. After the marriage ceremony a nuptial mass was celebrated by the Rev. Father rass was celebrated by the Rev. Father Swift, The following clergymen were present: Fathers McDonald, of Glens Falls; M. O'Riley, of Pompey Hill; James O'Riley, of Fayetteville; C. A. Riley, Troy; A. Fivez, Troy; Connolly, Green Island; and Gilmore, of Waterford. The full choir, under the leadership of Pro-fessor Darr, discoursed the nuptial music, tessor Darr, discoursed the nuptal music, which was very brilliant. Mr. and Mrs. Swift received many elegant presents from their friends. The happy couple left on the 2:25 New York train for the wedding tour, at the conclusion of which they will take up their residence in Kingston. We beg to tender our best wishes to

the happy and favored young couple, trusting that their years may be long and their sorrows few .- Ed. RECORD.

OBITUARY.

We deeply regret to announce the death of Mr. John Ranahan, one of London's oldest had most respected citizens. - The Sisters of St. Joseph gratefully Mr. Ranahan had been for some time of his ultimate recovery. The deceased gentleman was a native of Arglass, Co. Down, Ireland. He came to this country

about thirty-five years ago, first engaging in business in Hamilton, but soon removing to this city, where he resided till his death on Sunday last. He was a man of excellent qualities and made many friends in the community wherein he so long resided. His family have our hearty sympathy in their bereavement. The funeral, which took bless from St. Pater's cathedral on Wed. place from St. Peter's cathedral on Wednesday, the 25th inst., was largely attended. The Rev. Father Tiernan officiated on the occasion. R. I. P.

HOUSE OF PROVIDENCE PICNIC.

Active preparations are now in pro-gress to make the forthcoming pienic in aid of the House of Providence as great a success as any of the previous ones. There is at present a great strain on the energies of the good Sisters of St. Joseph to maintain and care for such a large number of destitute orphans and helpless old men and women, about 180 being now in the House. It is to be hoped that the public will generously assist them in their noble and charitable work by their presence on Dominion Day. There will be a contest for a gold-headed cane between the President of the C. M. B. Association of Dundas, and the President of St. Vincent de Paul Society of Hamilton, and a football match between Hamilton and Dundas, in addition to the other games and amusements on the programme. A number of tickets were sold last year for a portrait of the then forthcoming bishop. It was not anticipated that it would be the present distinguished divine who presides over the diocese. Rev. Father Heeney, in order to keep faith with the purchasers, succeeded in getting a beautiful portrait of Bishop Carbery, in his ecclesiastical robes, set in an elaborately gilt frame (now on exhibition in the window of Mr. P. Crilly, 92 James street north), for which tickets are issued, those from last

down from your window, dearest, mists of night are fled. The miss of night are ned. Venus, of stars the clearest, Burns just above your head. I dam not at your sweet eyes level Nor above, where the jasmines blow Round the golded tower of Seville— I am here, at your feet, below!

Send me a flower, dearest,
A word from that common speech,
To all mank ind the clearest,
Which peasant, like king, may reach.
I am here, as it were, in December,
And you are in likely, up aboveOh, send me a bud to remember
The spring's first promise of love!

NEWS FROM IRELAND.

Doblin.

There is a large, very rich, and, as a consequence, very unpatriotic class of men in Dublin—principally Catholics—engaged in commerce and manufactures, who enjoy a handsome income from supplying goods to country shopkespers, but never take an active part in the national movement. Yet they never miss an opportunity of being present at Masonic balls, dances, bazzare, and fetes. The Dublin merchant,—the very individual who lives in his palace in the suburbanever cares, never interests himself in the cause of his country. It is openly stated that certain wholesale houses have arbitrarily dismissed several of their employees who of late joined branches of the National Lesgue. The people of Ireland have more to contend with than Whigs and Tories—more than Castle-hacks and paid spies to contend with in the cause; but the people contend with in the cause; but the people will in time mark judgment against such petty tyraddy. Wicklew.

A communication having been sent by Mr. Harrington, M. P., to the various branches of the National Lesgue, in the county Wicklow, to ascertain the opinion of the committees as to the advisability of of the committees as to the advisability of holding a second convention in the county, the last one not having proved generally matisfactory, several special meetings of the branches were held on Sunday, May 25th, at which the communication was taken into consideration. It was agreed by the following branches that a second convention was necessary:—Wicklow, Avoca, Barndarrig, and Bray.

25th, at which the communication was taken into consideration. It was agreed by the following branches that a second convention was necessary:—Wicklow, Avoca, Barndarrig, and Bray.

Wexford.

The farmers of the districts around Castledockrill met, on May 27, for the purpose of performing some farm operations for the "imprisoned ones." The scene of their labors was the farm of Mrs. Clynch, Tombrick. The husband of this woman was characterized as "leader" during the recent trials, and as he received the longest term of imprisonment, it was felt by the people that they owed to him a deeper debt of gratitude on account of the extent of his sufferings. Several of the men came long distances, but by 2 p. m. twenty-one ploughs had arrived in the field. As the work commenced tremendous cheers were given. Men, horses, and implements were gaily decorated; indeed, the wearing of the green seems to be on the increase. Several of the neighbors remained during the day to cheer and encourage the workers by their presence, chief among them being Mr. James O'Neill, who in a few fitting words, briefly thanked the men. He said "they had done their duty; they had done what was right and proper, and the man who owned this farm would soon be at liberty, in spite of all the machinations of our petty officials." When the work was completed the men retired in good spirits to their respective homes.

Anistan. the men retired in good spirits to their

Kilkenny On May 29, his Grace the Most Rev. Dr. Moran, Archbishop of Sydney, paid a farewell visit to the Convent of French Nuns established recently at Ferrybank, in his late diocese, near Waterford. The children of the schools presented him with an address, to which his Grace replied in feeling terms. He subsequently wisited

Louth.

A popular character, well known in Dundalk and Drogheda, and, indeed, throughout Louth, as "John James," who goes about dressed in fantastic style, a puzzle to say whether he is rogue or fool, had a narrow escape of being spiked at New-foundwell, a few mornings ago. In his roving career he can find a feather bed in every ditch, but he naturally prefers hay and atraw sheds, for a shake-down, where comatable. On one occasion, when getting a coin from a gentleman who expressed his opinion that J. J. was more rogue than fool—"An' begor, sur," says J. J., shrewdly enough—"it takes a cliver fellow these times to play the fool properly." A servant boy going into a hay-loft at Newfoundwell for some hay, recently, struck a three-pronged grape into the provender. He was much surprised at bringing up on one of the prongs the end of a coat, and immediately afterwards there protruded from the hay, close and straw sheds, for a shake-down, where comatable. On one occasion, when getting a coin from a gentleman who expressed his opinion that J. J. was more rogue than fool—"An' begor, sur," says J. J., shrewdly enough—"it takes a cliver fellow these times to play the fool properly." A servant boy going into a hayloft at Newfoundwell for some hay, recently, struck a three-pronged grape into the provender. He was much surprised at bringing up on one of the prongs the end of a coat, and immediately afterwards there protruded from the hay, close to where the fork went down, the shining countenance of J. J. The prong had just grazed his riss. Another inch or two and the prong was into his vitals, and the world would have seen the last of J. J.—at least in the flesh.

The Very Rev. Simon Clarke, P. P., V. G., died on May 29, at the parochial house, Ballymors, county Westmeath. The deceased, who was ailing for only a comparatively short space of time, had reached his fiftieth year. His demise has caused general grief throughout the diocese where the rev. gentleman was greatly esteemed.

King's County.

Ming's County.

On May 24, a large and representative meeting was held in Tullamore under the auspices of the local branch of the National League. On the motion of Mr. Constantine Quirke, T. C., seconded by Mr. James Stirling, T. C., Mr. Henry Egan, chairman of the Tullamore Towa Commissioners, took the chair. The following resolution was adopted:—"That in order to afford a further opportunity to the different parishes throughout the county to organize branches of the League, we are of opinion it is advisable to postpone the holding of the County Convention for the present." It was also decided to hold a public meeting on Sunday, the lst June, and to request the attendance of Mr. Molloy, M. P., and Mr. Harrington, M. P.

The Anchor Line Steamship Furnessis arrived in Valentia Harbor on May 26th, having on board a large number of emigrants from the Kenmare district, and having taken up her moorings immediately under Glanleam, the seat of Mr. Maurice Fitzgerald, Knight of Kerry, awaited the arrival of the gunboat Banterer, which had proceeded to Cahirciveen for the purpose of conveying the emigrants luggage on board. This being tompleted, Captain Hedderwick decided to delay the embarkation of the emigrants—some five hundred in number—till next morning. Soon after daybreak the harbor presented a most animated appearance, and shortly after 7 a. m., the ship left the harbor amidst a scene of much excitament, the parting between the emigrants

ship left the harbor amidst a scene of much excitement, the parting between the emigrants and their iriends being most painful to witness.

After a stay of five years, Rev. Michael O'Connell, C. C., has been removed from Cahirciveen. When the mania for eviction raged throughout the land, the Iveragh landlords were smitten very deeply, and in alleviating the sufferings of their evicted and destitute tenantry, Father O'Connell was foremost. He goes to Boherbee, county Cork.

The Rev. Eugene Sheehy, C. C., Kilmallock, has been promoted to be Administrator of Rockhill parish, county Limerick, with right of succession to the Rev. Mr. Enright, the aged parish priest, who is about to retire from the mission.

The Limerick Corporation held a special meeting, on May 27th, to decide whether they would or would not obey the mandamus of the Court of Queen's Bench ordering them to strike a rate of £1,500 for mus of the Court of Queen's Bench order-ing them to strike a rate of £1,500 for extra police drafted into the city during the recent disturbed state of the country. An additional application has since been made by the Crown for £466, but after a lively scene the Corporation by a large majority, refused to pay anything whatever. A committee was appointed to prepare a statement with a view to raising a discussion on the subject in the House of Commons.

The Rev. Henry Anthony, C. C., died May 22d, at Seafield House, his brother's residence, to which he had gone to live a few years ago on account of ill-health.

The dynamite scare has degenerated into a common nuisance in Belfast. The authorities are in abject terror, and "susauthorities are in abject terror, and "sus-picion," seems to pervade the very atmos-phere. Passengers landing from the ves-sels are interrogated, searched, and in-sulted. Their beggage is ransacked and often injured, and, in some instances, they are even forced to the police barrack, or before a magistrate, before they can be liberated. This kind of attention should be rather irritating to any person. But dren of the schools present defined in address, to which his Grace replied in feeling terms. He subsequently visited Waterford to pay a farewell visit to the Most Rev. Dr. Power, and left in company with the Most Rev. Dr. Cleary, Bishop of Kingston, Canada, who was also on a visit to commercial travellers, and business men in general, it has been a cause of oreat inconvenience and loss.

Armagh.

At the County Court, held in Newtownhamilton, on May 2%, there were some fifty ejectments to be heard, and a large number of rent civil bills. In the case of ejectments, they are for one year's rent, and the civil bills are for half a year's rent due on May 1, 1884. Armagh.

Tyrone In Tyrone the National League is, in many places, living an active and vigorous life. Such is the case in Trillick, Drumquin, Castlederg, Omagh, Killeter, and, perhaps, Dromore. At Drumgannon, Augher, Strabane, and a few other places, where branches were formed, on the occasion of Mr. T. Harrington's organizing tour, the registration question is izing tour, the registration question is being attended to.

A remarkable instance of the vindictiveness manifested by broken-down and impoverished landlords towards their tenants has been recently exemplified by a
certain landlord whose estate extends
along a portion of the Easkey sea-board.
The tenants sought to avail themselves of
the advantages afforded by the Land Act
by applying to have a fair rent fixed.
Their cases were adjudicated on last March
by Mr. Roper's Sub Commission; and
being successful in diminishing his rent
roll, their landlord, as a mark of his disfavor, refuses to allow his tenants to make
use of the sea-weed thrown in on the shore
bounding his estate. This was an advantage long enjoyed by the tenants; and
though the deprivation of it is not likely
to increase the landlord's rental one penny
per cent, his action is not the less to be
condemned as malicious and tyrannical.
At the Sligo, Lettrim, and Northern
Counties Bailway Station, at Sligo, on
May 29th, as the train was leaving the
town for Enniskillen, one of the passengers, a young man, apparently an emigrant, was bidding farewell to two persons on the platform, when one of the
latter, anxious to obtain the last shake of
the departing one's hand, gave the other,
named John Higgins, a push, so that he
fell under the carriage. The wheels
passed over him, and a dreadful wound
was inflicted; the head being cut open
from the top of the skull towards the A remarkable instance of the vindictivepassed over him, and a dreadful wound was inflicted; the head being cut open from the top of the skull towards the nose. A doctor who was a passenger immediately rendered assistance; but the case was apparently a hopeless one, and it seemed evident that the unfortunate man would not live many hours. He was a brother of the emigrant. The man who, in his natural eagerness to shake hands for the last time prior to separation, was the unhappy cause of the accident, has been taken into custody.

Do Semething.

Do not spend your precious time in wishing, and watching, and waiting for something to turn up. If you do, you may wish and watch and wait forever. You can do it if you will, but you must put forth the effort. Idleness and indifference never accomplished anything. It takes energy and push to make headway in the world. And an active, energetic, persevering man is sure to succeed. If he can not do one thing he will do something else. If he can not succeed in one direction he will in some other. He will do something. will do something. He will not waste his time in idleness. There is no lack of work, no lack of opportunities. Do what comes to your hand, and do it well. True progress is from the less to the greater. You must begin low if you would build high. Work is ordinarily the measure of success. Quit resolving and re-resolving, and go and do some-

The Rules of Courtesy.

Probably one-half of the rudeness of youths of this day, that later in life will develop into brutality, is due to the failure of parents to enforce in the family circle the rules of courtesy. The son or circle the rules of courtesy. The son or daughter who is discourteous to members of the family because of familiarity with them is very likely to prove rude and overbearing to others, and very certain to be a tyrant in the household over which he or she may be called on to preside. There is undeniably among the rising generation a lack of courteous demeanor in the tamily. Of all places in the world let the boy understand that home is the place where he should speak the gentlest and be the most kindly, and notice is the place where he should speak the gentlest and be the most kindly, and where courteous demeanor should in-variably prevail. The lad who is rude to variably prevail. The lad who is rude to his sister, impertinent to his mother, and vulgar in the house, will prove a sad hus-band for a suffering wife and a cruel father to unfortunate children.

Good The Year Round. At all seasons, when the system

THE LAWS OF THE MEDES AND PERSIANS vere not more immutable than those o were not more immutable than those of nature. If we transgress them we suffer. Sometimes, however, we break them inadvertently. Damages frequently take the form of Dyspepsia, Constipation and Billiousness, which can be easily repaired with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the Great Blood Purifier and renovator of the system. Sold by Harkness & Co., Druggists, Dundas st.

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why suner from weak nerves, want or appetite, and general debility? letting the loss of sleep and rest impoverish the system and thin the blood, when such a really meritorious remedy as Northrop & Lyman's Quinine Wine may be had at a new days gater. This article is recomany drug store. This article is recommended by the highest members of the medical faculty in cases of indigestion, general debility, loss of appetite, and nervous affections of all kinds. It is also nervous affections of all kinds. It is also specially beneficial to children and delicate females, and to business men, students, and those who have much brain work. We would say, Never be without it. It will strengthen you, keep your system in regular order, and enable you to successfully grapple with the work you have to do. It is pleasant to the taste, and contains nothing injurious to the most delicate constitution. Remember to ask for the Quinine Wine, prepared by to ask for the Quinine Wine, prepared by Northrop & Lyman, Toronto, and we are

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How to Eat an Orange.

"How shall I eat an orange in society?"
asks a subscriber. Now, what in the
world do you want to eat an orange in
society for? They are not there to eat,
but to look at, or to hold in a cold, clammy
way in your hand, or roll off your plate
while you are using both hands to steady
it. But if you will persist in being odd
and eccentric, and eating your orange
before the world, there are several ways
of sacrificing it and yourself. First, catch
your orange. Then skin it gently and
throw the pulp away. Or you can quarter
it and choke to death on the sections. Or
you can dissect it, toy with it, and ruin you can dissect it, toy with it, and ruin your clothes and your host's furniture with the juice. It is usually adventure enough for one evening to cut the thing up. Either it is a ripe orange, and holds a cistern full of juice which squirts all over creation, or it is dry, with hide like a rhinoceros and nothing inside. You can impale yourself on either horn of the dilemma. The only safe way to eat your orange is to leave it.

In the Elevator.

The Irishman who went up in the hotel lift without knowing what it was did not easily recover from his surprise. He relates the story in this way: "I went to the hotel, and, says I, "Is Mister Smith in, serr?" Says the man wid the sojer cap, "Will yez step in? So I steps into the closet, and all of a suddint he pulls a rope, and—it's the truth I's telling yez—the walls of the buildin' begin runnin' down to the cellar, "Och, murder," says I, "what'll become of Bridget and the childer which was left below there?" Says the sojer-cap man, 'Be aisy, sorr; they'll be all right when yez come down.' 'Come down, is it? says I. 'And is it no closet at all, but a haythenish baloon that yez got me in?' And wid that the walls stopped stock still, and he opened the door, and there I was wid the roof just over my head! And by the sainted Moll Kelly, that's what saved me from going up to the hivens entirely!" entirely !"

Vital Questions!!!!

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sicians:
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"And they will tell you explicitly and emphatically "Buchu!!!"

And the same physicians

Ask the same physicians
"What is the most reliable and surest
core for all liver diseases or dyspepsia; con-

stipation, indigestion, biliousness, malar fever, ague, &c.," and they will tell you: Mandrake! or Dandelion!!!!"

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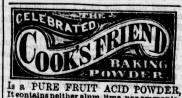
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"What is Heaven?" I asked "All Joy!" and in her innoc

I asked the poet, with his so "Tis glory—glory!" and he I asked the Christian, waiting A halo round her, low a "Peace!"

EVERYBODY'S

My son, drop that dime paper, and let's have a little Yes, Indian and detect thrilling, but don't go to chances are that you will n Indian outside of a circus of ade and as for killing 'em-

No doubt you could knife and revolver around take a loaf of bread under the pamphlet life of Buffalo other, and go west, and sli the cord, but don't think of An Indian has feelings, white man, and as few of I by any bonds or mortgages, any great extent in life must realize that the widos of your victums will be plight.

As for detective stories, with a real detective or a Ask 'em about "Old Slet and exploits and magic I listen carefully while they fool you are making of youing the end of your nose as such trash ferior. We want such trash fiction. We want for the land's sake look about different! There are go your father takes the daily you should read a page or now and then you would

That crowd of New Y who are flooding the coun papers and dime novels ar enemies. No matter to you grow up a respectable r derer so long as they get Their stories are the bases

even for a boy 10 years old Now, then, look around how many men in our store and offices and upon the s ting gray and wrinkled and years from now not one in you see in business to day put our shoulders to the decade will retire tens
What then. Why, my son
which knows no stop. which knows no rest unti

When the men of to-day dry-dock the boys of to day fresh set of hands called on the ship. They will be t farmers, manufacturers ar men of the future. You wi the burdens and anxieties country on the track of p perity, and your voices will words to burn in the mem

generations. Come, now, begin right into your head that an I about four pegs above a S Don't imagine that a dete trade place with a lawyer whe had his say about it. lieve that an embezzler, by derer is a hero, and that me Drop your novels and fla starter. The boy who feed get false impressions of the more certain to bring up it than in respectable employ have a pistol fling it aside. carries one about the stree and men mark him as such a bowie knife on hand t your mother for a meat or you have a sand club lying shy it into the ditch before out how empty your head i the river; "Old Sleuth"
Bill" will make a good bo
you are ready to begin 1
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yours when done in the si Free Press. Life in the Polar I

It is impossible to form an est in the Polar seas. This floating rocks whirled dash against each other, forward, bursting with a ro and returning to the char their equilibrium, they to cloud of spray, upheavin, which fall afterward like which fall afterward like whip-lash on the boiling gulls fly away screaming black, shining whale come puffing to the surface. In high sun grazes the horizumountains and the rocks sin a wave of beautiful lighty no means so insupport in a wave of beautiful ligh by no means so insupport posed. We passed from a 30° above zero to 47° bel open air without inconveni higher degree of cold bec-insufferable if there is wind zero a steam, as if from a rises from the water. At the wind, it falls in a fine phenomenon is called sea-s the snow and human bod which smoke at one chanwhich smoke at once chan of tiny particles like needl fill the air and make a lip noise, like the rustle of a s temperature the trunks of temperature the trunks of a loud report, the rocks the earth opens and v water. Knives break in Cigars go out by contact the beard. To talk is fatig the eyelids are covered wi which must be carefully rone can open them.

one can open them.

What is Heaven?

"What is Heaven?" I asked a little child, "All joy!" and in her innocence she smiled

I asked the aged. with care oppressed;
"All suffering o'er, oh! Heaven at last, is
rest!"

I asked a maiden, meek and tender-eyed: "It must be love!" she modestly replied.

I asked the artist, who adored his art:
"Heaven is all beauty!" spoke his raptured
heart.

I asked the poet, with his soul afire: "Tis glory—glory!" and he struck his lyre.

I asked the Christian, waiting her release:
A halo round her, low she murmured
"Peace!"

EVERYBODY'S BOY.

My son, drop that dime novel or flash paper, and let's have a little chat.
Yes, Indian and detective stories are thrilling, but don't go too fast. The chances are that you will never see a live Indian outside of a circus or a street parade and as for killing 'em—don't.

No doubt you could strap a bowie

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knife and revolver around your waist, and take a loaf of bread under one arm and the pamphlet life of Buffalo Bill under the other, and go west, and slay Indians by the cord, but don't think of it. An Indian has feelings, the same as a white man, and as few of them have laid by any bonds or mortgages, or invested to any great extent in life insurance, you must realize that the widows and orphans of your victims will be left in a sadplight.

As for detective stories, go and talk with a real detective or a county sheriff. Ask 'em about "Old Sleuth's" disguises and exploits and magic luck and then listen carefully while they tell you what a fool you are making of yourself by grinding the end of your nose against pages of such trash fiction. We want you to read, but for the land's sake look about for something different! There are good boy-books. different! There are good boy-books, your father takes the daily papers, and if you should read a page or two of history now and then you wouldn't waste your

That crowd of New York publishers That crowd of New York publishers who are flooding the country with flash papers and dime novels are your worst enemies. No matter to them whether you grow up a respectable man or a murderer so long as they get your money. Their stories are the basest lies, too silly even for a boy in years old to believe even for a boy 10 years old to believe.

Now, then, look around you and see how many men in our stores and factories and offices and upon the streets are get-ting gray and wrinkled and old. Twenty ting gray and wrinkled and old. Twenty years from now not one in ten of us whom you see in business to day will be able to put our shoulders to the wheel. Even a decade will retire tens of thousands. What then. Why, my son, this is a world which knows no stop. This is a life which knows no rest until old age compels it.

When the men of to-day are laid up in dry-dock the boys of to-day will be the fresh set of hands called on deck to work the ship. They will be the merchants, farmers, manufacturers and professional men of the future. You will have to bear the burdens and anxieties of keeping the country on the track of peace and pros-perity, and your voices will sound from the halls of Congress and your pens write words to burn in the memory of future generations. generations.
Come, now, begin right. Don't get it

into your head that an Indian-killer is about four pegs above a State Senator. Don't imagine that a detective wouldn't trade place with a lawyer very quickly if he had his say about it. Don't you be-lieve that an embezzler, burglar, or murderer is a hero, and that men admire him. Drop your novels and flash papers as a starter. The boy who feeds on such trash starter. The boy who feeds on such trash gets false impressions of the world, and is more certain to bring up in State Prison than in respectable employment. If you have a pistol fling it aside. The man who carries one about the streets is a coward, and men mark him as such. If you have a having knife on hand turn it over the a bowie knife on hand turn it over to your mother for a meat or bread knife. If you have a sand club lying around loose shy it into the ditch before anybody finds out how empty your head has been. The pair of brass knuckles can be tossed into the river; "Old Sleuth" and "Buffalo the river; "Old Sleuth" and "Buffalo Bill" will make a good bonfire, and then you are ready to begin life and to ask yourself what trade or profession shall be yours when done in the school.—Detroit Free Press.

Life in the Polar Regions.

It is impossible to form an idea of a tempest in the Polar seas. The icebergs are like floating rocks whirled along a rapid like floating rocks whirled along a rapid current. The huge crystal mountains dash against each other, backward and forward, bursting with a roar like thunder, and returning to the charge until, losing their equilibrium, they tumble over in a cloud of spray, upheaving the icefields, which fall afterward like the crack of a whip-lash on the boiling sea. The seagulls fly away screaming, and often a black, shining whale comes for an instant puffing to the surface. When the midnight sun grazes the horizon, the floating mountains and the rocks seem immersed in a wave of beautiful light. The cold is by no means so insupportable as is supin a wave of beautiful light. The cold is by no means so insupportable as is supposed. We passed from a heated cabin at 30° above zero to 47° below zero in the open air without inconvenience. A much higher degree of cold becomes, however, insufferable if there is wind. At 15° below zero a steam, as if from a boiling kettle, rises from the water. At once frozen by the wind, it falls in a fine powder. This phenomenon is called sea-smoke. At 400 the snow and human bodies also smoke, which smoke at once changes into millions the snow and numan bodies also smoke, which smoke at once changes into millions of tiny particles like needles of ice, which fill the air and make a light, continuous noise, like the rustle of a stiff silk. At this noise, like the rustle of a stiff silk. At this temperature the trunks of trees burst with a loud report, the rocks break up, and the earth opens and vomits smoking water. Knives break in cutting butter. Cigars go out by contact with the ice on the beard. To talk is fatiguing: At night the eyelids are covered with a crust of ice which must be carefully removed before one can open them.

Sweet-Minded Women.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in season of sickness and sorrow for help and comfort. One soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowful sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business and feeling irritable with the world in general; but when he enters the cozy sitting-room and sees the blaze of the fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences, which act as the balm of Gilesd to his wounded spirit. We are all wearied with combating the realities of life. The rough school-boy flies in a rage from the taunts of his companions to find solace in the mother's smile; the little one, full of grief with its own large trouble, finds a haven of rest on itsmother's breast; and so one may go on with instances of the influence a sweet minded woman has in the social life with which she is connected. Beauty is an insignificant power compared with hers. So great is the influence of a sweet-

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(NOWODEN.)

His old friends and patrons will confer a favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him and the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him an early call. Satisfactory of the favor by giving him and the favor

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BLYMYER M.F.G.C.O.

Church School, Pirealarm, Fine-toned, low priced, varranted. Catalogue with 1850 testionallal, prices, etc., steal from Blymyer Manufacturing Co. Charles of Charles and Co. Charles of Charles of Charles

Manufacture those celebrated BELLS and OHIMES FOR CHURCHES, TOWER GLOCKS, &c. &c. Prices and catalogues and tree. Address H. McShaned Co., Baltimore, Md BUCKEYE BELL FOUNDRY.

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ence of the Re We have now arrived at the middle of June, yet there are but very few signs of summer visible. The blossoming trees have only commenced to display gossypian downy pods, harbingers of forthcoming leaf and in the words of old Horace (Lib.

leaf and in the words of old Horace (Lib.
IV., OD VI) "Redeunt jam gramma Campis".

The month of May has been a continued succession of cold days, with easterly winds and fogs, bringing to our shores the usual accompaniment of icebergs of all shapes and form, from the mighty "island ice" down to the smaller of the not less dangerous "growlers," "blue-boys" and "pans," as the fragments are designated by our fishermen. At the present our harbor mouth is blockaded by a huge floating island of this adamantine element, pure as caystal which reflects in a thousand mouth is blockaded by a huge floating island of this adamantine element, pure as crystal, which reflects in a thousand colours the refracted sun-rays. It is over a mile and a half in length, and could some enterprising Barnum but transport it to Long Island Sound, Jumbo would be no more than a white mouse in comparison. The prospects of our codifishery are good, our bankers already beginning to make their appearance with good fare. This is news of the greatest interest here, as the whole outlook for the coming year is affected by it. We have now telegraph communication with nearly all the princi communication with nearly all the principal fishing stations in the country, and during the coming summer it is to be extended still further. We expect in the course of a few years to have the entire Island encircled with an electric zone and to penetrate even to the icy regions of

Labrador.

Our railway has naturally had to suffer all the ills and financial mumps and measles incident to the infancy of such undertakings. It seems now, however, to have come out alive (at least) from these trying ordeals, a good deal shaken, it is true, but with constitution not fatally affected. As far as it is permitted to the unprivileged souls in the outer circles to be enlightened on such mighty state secrets, it would seem that permitted to the unprivileged souls in the outer circles to be enlightened on such mighty state secrets, it would seem that the American company have now ceased to exist and the line and its responsibilities are assumed by an English company, represented by Messrs. Evans, Mellville & Co. Bankers, of London. This information has created a revival of confidence in the line, and put a considerable amount of "go" into it. The daily trains between St. John's and intermediate stations, which have been for some time suspended, are now renewed and construction "out at the front" is being pushed on with activity. Two or three miles only of section are required to be completed in order to open up communication with Harbor Grace, an entire distance of about 90 miles. It is expected that this portion will be ready for operation early in August.

The all absorbing topic here at present is

The all absorbing topic here at present is

THE HARBOR GRACE TRIALS.

As the matter is before the court while I write, I shall confine my present remarks merely to the facts so far elicited on both sides in the printed evidence, reserving comments for future letters. The Crown presented bills of indictment against nineteen Roman Catholics or Riverhead men (in globo) for five different murders. Among these five is included Patrick Callahan, one of their own party, and for whose murder Sergeant Doyle and the Orangemen were committed by the magistrate. And yet this same Doyle (against whom no less than eight persons swore, as having seen him fire a pistol and kill Callahan) is allowed to go before the Grand Jury and give testimony against the Riverhead men for a murder of which he himself at the moment stands accused and for which he is at the moment under arrest awaiting trial! Have any of your lawyers experience of any such state of facts as this? The case for the crown closed on the 20th of May, having occupied fourteen days, and fifty-four witnesses having been examined. Mr. Boone, Q.C., summed nined. Mr. Boone, Q.C., summed up for the jury. His speech was an able one having lasted for three days, in which he gave an exhaustive dissection of the evidence, showing it up as a tissue of the most incoherent contradictions and most patent falsehoods. The substance of the whole case showed that the plea first set up by the Orange party was a vile and unblushing falsehood. Namely, that they were an unarmed and peaceful society, making a harmless parade and that they were set upon unawares by an armed body of Roman Catholics who remained concealed in ambush, &c. Now, out of their own mouths we find that they were armed with pickets or sticks torn from a fence on the line of march, with revolvers and patent falsehoods The substance of the on the line of march, with revolvers and with loaded shot guns. That they rushed upon the Roman Catholics with violence and shouts, and waving of insulting ban-ners, in a tumultuous and blood-thirsty manner, and led on by Chief Constable Doyle whom they cheered on his arrival on the scene, who marched ahead of them, leading them to battle, at the time that they were breaking their ranks, and arming themselves with sticks. This much it is to be remembered we have out of their

own mouths.

Up to the present some fifty or more witnesses have been examined for the defense, from whose testimony we glean the following facts:

the following facts:
1. There was no conspiracy to attack
the Orangemen but there was a spirit of determination to resist their insulting

aggression.

2. There was no intention on the part 2. There was no intention on the part of the Riverhead men to use arms till they discovered that the Orangemen were armed against them. It would appear, or at least we infer, for it has not been elicited in evidence that they then procured guns, to be used for self-protection if necessary.

3. That they did not make use of guns will they were fixed on one of their men.

till they were fired on, one of their men killed and several wounded.

4. That those who actually fired have not been identified and that parties not at all present at the scene have been sworn against as present with curs.

against as present with guns.
5. That Sergeant Doyle gave the word to fire and fired first himself, killing Calla-

han.

The present trial is for the murder of this case, there Janes. If acquitted on this case, there still remain four others for which they may be tried, but as the present trial has covered the whole ground and the swearing has been strained up to a maximum it

the trial of Doyle and others (Orangemen)
for the murder of Callahan.

The present trial has developed two
very curious legal phenomena, to wit: a
judge (Pinsent,) degrading the Bench by
acting as crown prosecutor, and a counsel
(Boone) declaring to the world that ail his
witnesses are perjurers.

acting as crown prosecutor, and a counsel (Boone) declaring to the world that all his witnesses are perjurers.

Judge Pinsent has displayed a bias during the trial, very painful to behold. He must forget surely an episode of not a very ancient date in our local history, when (1838) "Judge Boulton, who acquired the unenviable soubriquet of the Hanging Judge," was charged before the Privy Council by the House of Assembly with being a political partian; a corrupter of justice, and a magistrate who endangered the constitution and peace of the community. His removal was remitted himself so much to participate in the strong feelings which appeared unfortunately to have influenced the different parties in the colony. "Harvy's Newfoundland, page 88. In accordance with this recommendation Boulton was withdrays from the colony. Mr. Boone in his address, notwithstanding that eight of his witnessee testified that Doyle shot Callahan, informed the jury that this was not the case. That Doyle was a most excellent man, &c. Well might the prisoners say "save me from my friends." We have no doubt, (fortunately) that the jury will place more reliance on the veractive of the witnesses than that of Mr. Boone. I shall write again soon.

Terra Nova.

DIOCESE OF PETERBOROUGH.

CONFIRMATION IN COBOURG.

On Sunday, 15th June, the Sacrament of Confirmation was administered in this parish, by the Right Rev. J. F. Jamot, Bishop of Peterborough. Though his Lordship had confirmed 160 here some eighteen months ago, he had on this visit the happiness of again seeing 85 more coming before him to ask for that Sacrament which gives strength to fight through life the battles of Faith. At the half-past seven o'clock mass, the girls in their chaste white dresses and the boys in their neat enties of black, came to their Holy Communion. Then followed the various Sodalities: the boys, with their badges of the Sacred Heart of Jesus, the girls wearing their pink sashes of the sodality of the Holy Angels, the congregation of the children of Mary Immaculate, the members of the Altar Society and a large number of the people of the parish. The Catholics of this town were always remarkable for their great faith. Such it was that inspired them to make Such it was that inspired them to make the many sacrifices they have to found a Convent in their midst, and they are wit-

After Mass the Pontifical letters permitting the Papal Benediction were read aloud to the people and His Lordship, clad with cope and mitre, and holding in his hand the pastoral staff, bestowed upon the kneeling multitude the solemn blessing of the Vicar of Christ. The Sacrament of Confirmation was administered, the baptismal vows renewed, and the pro-fession of faith and the Apostle's creed pronounced by the pastor, children and people joining with him. His Lordship then spoke for a short time on the happi-ness and joy of people and children on this occasion. The young and the innocent were now beginning, in the frequentation were now beginning, in the frequentation of the sacraments, to practise themselves what they had been taught by their parents to do and what they had so often seen them doing. He exhorted the young to always keep fresh in their memories this day of their first Communion and Confirmation; if they were faithful in this they would always be good and dutiful children, sound and practical Catholics, finding always in their holy religion and the sacraments their strength and solace, and at the hour of death their comforter and best friend. As the Bishop stood before the altar, the appearance of the man, his lofty stature, his majestic mien, his earnest manner, his dignified aspect, his burning words, his dignified aspect, his burning words, his glowing thoughts, the knowledge of his thirty years of hard missionary labor in the service of His divine Master in West ern and Northern Ontario, all tended to make a deep impression on his people, to leave a lasting remembrance of his visit, to endear him to the hearts of the Catholics

The following morning two hundred children were assembledin the large schoolroom of the convent buildings. They were somewhat excited; they appeared unusually happy, all smiles and merriment, their hearts were so full of good wishes and the expectation of good things. It was the feast day of their Bishop, their father, friend and benefactor. They could not all speak together, so they deputed one of their number to speak in their names, and two tiny ones to hand to his Lordship a crown of choice flowers and a bunch of sweet roses. The well-selected wishes and the fragrance of the flowers and the two hundred voices now swelling in harmonious chorus through the hall in the pretty carol of "Welcome," formed a complete and earnest outburst of their good wishes, and we venture to hope that our Bishop's heart was made glad, after his labors in Cobourg, on the feast-day of Saint John Francis Regis.

June, 1884. A Pupil of St. Joseph. room of the convent buildings. They

June, 1884. A PUPIL OF ST. JOSEPH.

is most likely that if acquitted on this count the crown may withdraw the others. Then will come the counter trials, namely

NOTRE DAME DU SACRE CŒUR, RIDEAU STREET. OTTAWA.

The closing exercises of the scho tic year took place at the above named popular convent at 2 o'clock this afternoon. As in former years invitations were strictly confined to the Reverend Clergy of this city and to members of the Dress. A striking and extremely place press. A striking and extremely pleasing feature of the exercises was the absolute perfection of pronunciation observed in both French and English. It would seem to be a rule of the establishment to allot English recitations to nument to allot English recitations to young ladies of French origin, while the French language is employed by English pupils. Yet it would be a difficult matter indeed to detect nationality from accent so faultless, or pronunciation so clear and distinct. On

clear and distinct. On

THE PROGRAMME

were several pieces of music of a high
order of merit, and presenting no slight
difficulty of execution. Their good rendition proved that Notre Dame du Sacre
Cœur continues to maintain the high
reputation it has so long enjoyed as one
of the leading institutions in musical
culture. Professor Smith, an able critic,
remarked that time had amply justified
the wisdom of the transformation effected
in the musical system a few years ago, in the musical system a few years ago, when the community banished forever from the institute light and

from the institute light and

FRIVOLOUS COMPOSITIONS
and substituted purely classical music.
The Professor also observed that he had occasion during the past year to judge from time to time of the progress made by the young ladies, and he felt safe in saying that Notre Dame du Sacre Cœur, which he considered as one of the playies of our Capital, sent out music glories of our Capital, sent out pupils of exceptional brilliancy. On the whole it may be said that the progress of the last year at Notre Dame du Sacre Cœur was satisfactory in the highest degree. The rev. ladies who so admirably preside The rev. ladies who so admirably preside over the various departments of this now famous institution are to be congratulated upon the success which has crowned their labors in the cause of education, and it is the sincere wish of all those who have that cause at heart, that Notre Dame du Sacre Cœur may long continue to flourish and to hold the high position in public esteem it has so nobly acquired.

THE GRADUATES.

THE GRADUATES.

The following were the graduates at the Rideau street Convent this year: Graduates, gold medals, in French, Misses Dolly Smith, L. and M. L. Benoit, of Mattawa. English gold medal graduate, Miss Jennic Hagan. Silver medal, English graduates, Misses A. McGreevy, B. Murphy, A. Duhamel, T. Keeley, Mina Barry and M. Scott. Silver medal, donated by the Bishop of Ottawa, for religious instruction, Miss Jennie Hagan. Father Pallier's medal for religious instruction, Miss M. T. Duhamel. Rev. Father Boucher's (of Lawrence, Mass.) gold medal for music, Miss G. Finley. the Rideau street Convent this year: gold medal for music, Miss G. Finley. Bishop of Ottawa's gold medal for church music, A. Boucher.

music, A. Boucher.

VICE-REGAL PRIZES.

A magnificent album, presented by Her Excellency the Marchioness of Lansdowne, with her photo enclosed, and donated for excellence in domestic economy, was merited equally by Misses A. McGreevy, L. Warnock, M. Kehoe, M. Kearns, H. McCarthy, and Nellie Dunn. The handsome prize was drawn for by the young ladies mentioned.

Silver medal, presented by His Excellency the Marquis of Lansdowne, for general proficiency, merited by Misses J. Hagan and Dolly Smith.

Hagan and Dolly Smith.

OTHER MEDALS.
Gold medal, presented by the Eishop of Ottawa, for amiable deportment, merited by Misses B. Murphy and V. Couteller. Silver Medal, for polite deportment; intermediate department, Miss

Lola Fraser. His Lordship the Bishop of Ottawa at His Lordship the Bishop of Ottawa at the conclusion of the exercises addressed a few parting words to the pupils, in which he advised those who were finishing their school course as to their future career in the outside world, and controlled all his young heavers on the ing their school course as to their future career in the outside world, and congratulated all his young excellent progress they had made during the past year.—Ottawa Daily Sun, June

CHURCH OF OUR LADY OF MERCY. SARNIA.

On Sunday last the feast of Corpus Christi was solemnly observed here. At the first mass, which took place at 8:30, large number of persons received Holy Communion. At high mass the sacred edifice was again well filled with devout worshippers. Our beloved pastor, Father Bayard, delivered a very impressive dis-course on the Blessed Eucharist. The Choir rendered St. Theresa's mass, by Lambillotte, with effect.

Immediately after mass a procession of the Blessed Sacrament took place

around the church, the choir singing

around the church, the choir singing "Pange Lingua" during the procession. The Blessed Sacrament remained exposed during the afternoon till the close of the evening service.

Solemn vespers and benediction took place at 7, the church being again well filled, The altars were beautifully decorated with countless tapers burning.

At the offerfory was sung "Jesus my At the offertory was sung "Jesus my Lord, my God, my all," and at the even-ing service, "Ave Maria," by Lambillotte, "Lauda Sion," by Lambillotte; "Tantum Ergo," by Bordese.

WILLIAMSTOWN.

The feast of Corpus Christi was celebrated with great solemnity at Williamstown. A grand procession with the Blessed Sacrament took place in this parish. As this ceremony of devotion to our Lord is carried out in very few parishes it may not be out of place to give the readers of the RECORD a short account of how the procession was conducted. Foremost were a number of children, who, on that day, received their first communion. Following them were a number of the women of received their first communion. Following them were a number of the women of the congregation. Then came a number of parishioners, carrying banners representing the Immaculate Conception, Sacred Heart of Jesus, the crown of our Holy Father, and the Keys of Heaven. The Blessed Sacrament was borne by Father Gauthier, the parish priest, under a beautiful canopy, supported by six gentlemen of the congregation. The rear of the

procession was composed of a number of gentlemen, principally of the parish of Williamstown. The course of the pro-cession was from the church to the con-vent, where an altar was erected and Solenn Benediction of the Blessed Sacra-Soleinn Benediction of the Blessed Sacrament given. Returning to the church the ceremony was closed with due solemnity. The congregation was unusually large, as many had come from the surrounding parishes to witness the ceremony. A very eloquent and instructive sermon was preached on this occasion by Father Gauthier, who merits much praise for his untiring zeal in the eternal welfare of his people. The Sisters of the Convent de Notre Dame cannot be too highly praised people. The Sisters of the Convent de Notre Dame cannot be too highly praised for the services rendered on this occasion. The demeanor of the pupils of the convent clearly proved that the training received was of a superior character.

In this city, on 22nd inst., John Ranahaker and confectioner, aged 54 years.

WEDDING BELLS.

One of those pleasing events which from time to time we have to chronicle took place on Tuesday, 10th inst., at St. Joseph Church, Richmond street, from time to time we have to chronicle took place on Tuesday, 10th inst., at St. Joseph Church, Richmond street, the occasion being the marriage of Mr. John P. Hammill, to Mary Emily, youngest daughter of Mr. John Gillies, a former proprietor of the True Witness. Long before seven o'clock the church was well filled with the many friends of the contracting parties, and shortly before that hour the bridal party entered the church, the bride being supported by her father, the grand organ in the meantime pealing forth the inspiring strains of Mendelssohn's Wedding March." The ceremony was performed by the Rev. Father Leclaire. The choir of St. Patrick's, under the direction of Prof. Fowler, rendered several pieces, including an "O Salutaris," by Mr. E. F. Casey, which was given with fine effect. The bride looked charming in a very handsome costume of white satin, and wore the conventional wreath and veil. She was attended by her sister, Miss Jessie Gillies, who acted as bridesmaid, Mr. T. Kerby doing the honors as best man. After the ceremony the party and a few invited guests repaired to the residence of the bride's father, where a sumptuous repast was partaken of, the happy couple in the meantime receiving the heartiest congratulations of their many friends. The bride and groom then proceeded to take the boat for Kingston and the West, where they intend to spend their honeymoon. They were accompannd the West, where they intend to spend their honeymoon. They were accompanied to the steamer by a large number of their friends, and they left bearing with them greetings of joy and good wishes from all.—True Witness, June 18.

GLOUCESTER STREET CONVENT.

The presentation of prizes at the Convent of the Congregation de Notre Dame, Gloucester street, which took place last night in the spacious reception room of the Convent, was largely attended, and the grand literary and musical programme the grand literary and musical programme very successfully carried out. Amongst those present were His Lordship the Bishop of Ottawa, who presided; Sir H. Langevin, Rev. Dr. Quigley, of Cleveland, Ohio; Rev. Father Tanguay, Rev. Father Colline, Rev. Father Campeau and Principal MacCabe. The musical portion of the programme was of the highest order, and reflects much credit on the institution and its pupils for the great proficiency to which they have attained. On an elevated platform at the southern extremity of the reception room there were six of the reception room there were six pianos, two organs, a harp and a guitar, all of which at intervals during the progress of the evening's entertainment blended together in grand harmonizing choruses with the assembled pupils' voices, to the great admiration and delight of all present, and for the performance of which

the pupils and complimented them on the success they had made, and hoped they would be as happy in their homes as they had been while in the institution. "Home Sweet Home" brought the entertainment to a close.

The artistic work of the following young ladies was deserving of special mention: In embroidery, Miss Mary young ladies was deserving of special mention: In embroidery, Miss Mary Tierney and Miss Mary Martin, for two very gorgeously worked reclining chairs, in silk, wool and chinele; Miss Blanch Panet, for one beautiful worked table cover in ribbons and plush; Miss Alice Bauset, for four very artistically worked tidies in macrame.

WINDSOR LETTER.

On Saturday morning, the 21st inst, the sacrament of confirmation was administered to one hundred and forty children of St. Alphonsus parish, Windsor. His Lordship Bishop Walsh occupied the throne, attended by Father Brennan, of St. Marys, and Father Scanlon. Shortly after seven o'clock a procession of boys with white badges on their arms, under the guidance of Father Dunphy, and girls dressed in white wearing wreaths and veils, in charge of the Sisters of the Holy Names of Jesus and Mary, entered the church and took up a position, the boys filing off in front of the sanctuary, the girls on seats in the main aisle. Immediately followed the mass, Very Rev. Dean Wagner celebrant. On Saturday morning, the 21st inst main aisle. Immediately followed the mass, Very Rev. Dean Wagner celebrant. Many of the large congregation present were affected to tears as the little ones approached the altar to receive Holy Communion at the hands of the good Father who baptized the majority of them. After mass his Lordship addressed a few earnest and impressive words to the candidates for confirmation on the spiritual gifts they were about to receive. He then proceeded to administer this holy sacrament, closing the ceremony by making the boys take the temperance pledge until the age of twenty-one years.

Father Boubat, late of Ingersoll, now takes charge of the new mission at Walk-

Rev. Dr. Kilroy visited Windsor during the past week, and attended the entertainment given by the Alumni at L'Assumption College, Sandwich, on Thursday, the 19th inst.

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GUARANTEE ALL OUR WORK. Our own make White Shirts 75c., \$1, \$1.25 and \$1.50.

GENTLEMEN'S FURNISHINGS-THE LARGEST STOCK IN THE CITY TO CHOOSE FROM.

W. E. TURNER, Garlick's Old Stand.

LOCAL NOTICES.

FINE ARTS. - All kinds of art materials for oil and water color painting and cray-on work, wholesale and retail, cheap at Chas, Chapman's, 91 Dundas st., London. For the best photos made in the city go to EDY BROS., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures

MARKET REPORT.

OTTAWA.
Correct report made every week for "The Catholic Record." GRAIN—Cats. 44 to 45c. Peas, 70c; Spring wheat, 1 00 to \$1 15; Fall wheat, 1 00 to \$1 15; Fall wheat, 1 00 to \$1 10; Scotch, \$1 20. Beaus, 1 25 to \$1 50. DIANY PRODUCE—Butter in palls, fresh '90c to 14c; tubs, 13 to 00c; prints, 00 to 18c. Cheese, 12 te 15c. Eggs. 13 to 16c per dos.

POUJTRY—Fowls per pair, 1 00 to 125. Geese, 80 to \$1 00 each. Turkeys, 1 75 to 2 50 each.

PORK—Hogs dressed, 8 50 to 8 75; mess in barrels, 21 00 to 22 00; Saited Bacon, 10 to 11c. per pound; Young Pigs, 2 00 to 4 00 each.

MISCELLANEOUS—Hay, 11 00 to 13 00 per ton. Straw 0.40 to 6 00 per ton. Potatoes 60 to 70c per bag. Flour No. 1, 5 75 to 6 00. Oatmeal, 4 75 per barrel; Provender 1 40 per hundred. Bran, 90c per hundred. Shorts, 1 30, per hundred.

LONDON.

Wheat—Spring, 1 75, to 1 85; Deihl, \$100 ibs.

1 30, per hundred.

Wheat—Spring, 1 75 to 1 85; Deihl, # 100 lbs.
175 to 1 82; Treadwell, 1 75 to 1 82; Clawson,
155 to 1 84; Red. : 60 to 1 85. Oats, 1 15 to 1 17.
Corn, 1 40 to 3 00. Barley, 1 10 to 1 20. Peas,
1 80 to 1 80. Rye, 1 10 to 1 15. Beans, per,
1 80 to 1 80. Rye, 1 10 to 1 15. Beans, per,
1 80 to 3 25 Family, 2 75 to 3 00. Oatmeal Fine,
2 40 to 2 60; Granulated, 2 60 to 2 75. Corn,
meal, 2 00 to 2 50. Bhorts, ton, 16 00 to 20 00.
Bran, 1 20 00 to 14 00. Hay, 8 00 to 10 00. Straw,
per load, 2 00 to 2 50. Bhorts, ton, 16 00 to 20 00.
Bran, 1 20 00 to 14 00. Hay, 8 00 to 10 00. Straw,
per load, 2 00 to 10 10. Hey, 8 10 to 10 to 10 to 10 to 10 to 10 to 10 00.
Bran, 1 20 to 14 00. Hay, 8 00 to 10 00. Straw,
per load, 2 00 to 10 16c; tubes, 12 to 15c. Eggs
retail, 15 to 15c. Cheese, 1b. 14 to 15c. Lard,
12 to 14c. Turnips, 30 to 40c. Turkeys, 1.0 to
2 00. Chickens, per pair, 50 to 75c. Ducks,
per pair, 70 to 80c. Potatoes, per bag, 90 to
1 10. Apples, per bag, 75 to 1 25. Onions, per
bushel. 60 to 80. Dressed Hogs, per cwt,
8 50 to 9 00. Beef, per cwt, 8 00 to 10 00. Mutton, per 1b, 11 to 12c. Lamb, per 1b, 11 to 12c.
Hops, per 160 lbs, 00 to 00c. Wood, per cord,
5 00 to 5 50.

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Hops, per 160 lbs, 00 to 00c. Wood, per cord, 500 to 5 50.

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FLOUR—Receipts 11,000 bbis. Quotations are as follows: Superior, \$5:35 to \$5:40; extra \$5 00 'to \$5 1'; superfine, \$4 00 to \$4 10; strong bakers, \$5:00 to \$5:50; fine, \$3:50 to \$3:60; middlings, \$3:40 to \$3:45; pollards, \$3:00 to \$3:25; Ontario bags, \$2:00 to \$2:25; city bags, \$2:85 to \$2:90 GRAIN—Wheat, No. 2 white winter, \$1:2 to 1:15; Con. red winter, 1:2 to 1:15; Con. red winter, 1:2 to 1:15; Con. 7:00 Con. Rye, 67 to 7:2c. Barley, 55 to 56c. PROVISIONS—Butter, cree-mery, 25 to 26c; Eastern Townships, 18 to 2:1c; B. & M. 17 to 20c; Western, 14 to 17c. Cheese, 13 to 14c. Pork, 2000 to \$2:10. Lard, 11 to 12c. Bacon, 13 to 14c; hams, 13 to 14c. TORONTO.

TORONTO.

Toronto, June.24 — Wheat—Fall, No.2, 169 to 1 l0; No. 3, 1 06 to 1 00; spring, No. 1, 1 l0 to 1 00, No. 2, 1 08 to 1 09; No. 3, 1 05 to 1 16. Barley, No. 1, 80 to 000; No. 2, 75 to 760; No. 3, extra, 69 to 70c; No. 3, 80 to 65c. Peas, No. 1, 74 to 75c. No. 2, 75 to 75c. No. 2, 75 to 76c; No. 2, 00c; Corn. 60 to 60c. Wool, 60 to 60c. Flour, 15 00 to 505; extra, 475 to 9 00. Bran, 15 50 to 15 59. Butter, 12 to 19c. Hogs, street, 75 to 7 50. Barley, (street), 66 to 60c. Rye, street, 60 to 60c. Wheat, street, spring, 1 05 to 11; fall, 1 01 to 103. Oatmeal, 5 00 to 60c. Cornmeal, 3 75 to 3 90.



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for the Debye of the scope of

after the Deluge.
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he Sobieski of his age.
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N. Wils 136 DUN WELCO

BISHOP CLEAD Enthusiast (Kingston

Long before 4 o' noon the people Street awaited t

Cleary, and when t

city, the street as f was black with a m ity. Flags floated and on the stores citizens. The arc street in front of C ing office was very "B" Battery band these were sevented after 4:30 o'clock thad been laid alo between the G. T. Street, began to boot that the Pullman ca was near at hand. position and get a ceedings. The tra bishop looked sm his hat several time thus acknowledgin been tendered. lively air, and the Father Gauthier an in McCammon's c white steeds. The the church. On the bowed and lifted h seemed to be extre splendid reception The incidents alon they had been outl

SCENE AT T Brock street, and t

the ringing of the his high eminence been a spectator of the lower portion halt occurred be entrance of the pal at the cathedral, the changing his clothi in organizing the p was so imposing.
of the boys' banne
by five of the first having colored, re-badges of white up sed and with the thurifer and entire length of th bishop reached the made his first pra which was held alc W. Cunningham, Guire, P. Smith bishop was precesupported on each and Mead, and fo thy and Murray. the side altar, knel time, and upon a the chancel he bor ascended the thr organ and choir,

desired to read an the bishop signifi All the priests, like while the Monsign address from the We, the priests ston, beg most r and cordial cong safe arrival in you It was to promo clergy and people, of the Holy Fathe unswerving loyal attachment that months ago, under some journey ove we say that our w most earnest praye whilst we rejoiced and felt proud a prelate so distingu interests to represe we could not sup

meritorious progra

Mgr. Farrelly in

solicitude, when w acrifices and sever undertaking must With the vener Lordship again an that our prayers fond hopes realized blamed if, moved of the deepest grad a brief moment, o and hastened hith Te Deum of praise tiful Giver of all g graciously pleased