





The Model American Girl.

- A practical, plain young girl;
- Not afraid of the rain young girl;
- A poetical rhymer;
- A ruddy and rosy;
- A helper-of-self young girl.
- At-home-in-her-place young girl;
- A never-a-place 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;
- 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 find 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 cheater of gum;
- A marvel-of-sense young girl.
- An early-retiring young girl;
- An active, aspiring young girl;
- A poetical rhymer;
- A dandy despiser;
- A progressive, American young girl.
- A lover-of-peace young girl;
- Not a turn-up-top young girl;
- Not given to splutter;
- Not a ratterly utterer;
- But a matter-of-fact young girl.
- A rightly-ambitious young girl;
- Red-lip-mouth-delicious young girl;
- A sparkling, clear eye;
- That is really sunny;
- A sure-to-succeed young girl.
- An honestly-courting young girl;
- A never-seen-firting young girl;
- A quiet and pure;
- A modest donor;
- A fit-for-your-wife young girl.
- A sought-everywhere young girl;
- A future-most-fair young girl;
- An ever-ready to run;
- We too seldom meet;
- This queen-among-queens young girl.

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: "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 utterance." His Grace said: "The three great festivals of the year are: First, Christmas, or the birth 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 of divinity upon his character and upon the character of his teachings; and thirdly, the festival which we celebrate to-day, the coming of the Holy Ghost upon the assembly of the apostles and the disciples, and the commencement of the great work of civilization and sanctification of the children of men. Jesus Christ promised the apostles that though He should leave them He would send them another comforter, 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 perfect the Holy Ghost descended. 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 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, 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 respect the more. We look into the great 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 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 revealed to give us, and that is why 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—as implied in 'us' and 'our image.' The Spirit is said to have moved over the waters. The Spirit said to have inspired the prophets. '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 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 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—soliloquizing after the disappearance of Christ, in this wise: 'Wonderful indeed, was this young rabbi; marvellous, indeed, was this Nazareth, and above all 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 man Gamaliel, when they were about to put to death the apostles, told them not to interfere, saying, 'If this is a

human institution, a sect, it will pass away like ours, but if it be from God it will not pass away, and take care that you may not be found fighting against God.' So that there remained in his mind a possibility of its being divine. But 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 intelligence 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 selections 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 had 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 as Judas, 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,

as the world would say, and without a single qualification necessary to take the 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 professes to continue the work of his successor, and the sect must die like 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 that these weak men, those cowardly and ignorant men who before they had trembled before the servants of the universe, 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 shines forth a courage that is energizing their hearts and leading them on to battle against human passion, and those cowardly 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, and though they live 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 the suffering and the broken-hearted, 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 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 principles of 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 to 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 thought of man can fail to see the evidence 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 whether it be original design to be acted out through secondary laws, but still a design of some kind, the man who can reject the design and say it is accident seems to me to be like a man that says there is no God. Such a man appears to me to be

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 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 things that were. It is by that spirit that the Church believes to-day, and it is by that spirit that we believe, not with weakness 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 themselves, giving them motives for self-government. And O, thanks to God that these institutions of the Church remain to us. 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 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 of obtaining to the possession of the Spirit, but it is not a certain one, nor is it a possible one without your co-operation. Therefore should you come to look at this question personally. I am a member of the body of the church of God, but is the Holy Ghost within me personally? Do I listen to His instructions?

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 Jesus Christ, the kingdom of God is within you; the kingdom of God is within your hearts. There are great capabilities 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 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 with you, and if any man loveth Him, the Father loveth him, and we will go and make our abode with Him, for the kingdom of God is justice, and the kingdom of God is peace, and the kingdom of God is joy in the Holy Ghost.

How is this spirit? 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 dominion 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 heaven is within you. It is justice, justice towards God; 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 the passion; the predominance of reason over the passion; the Holy Ghost is 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 ray 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 them during the holy sacrifice this morning that you may know contrition with a spirit of contrition and penitential sorrow for past sins, with a grace to be thankful for the work of 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 illumines the human mind and the heart, grant that with the same light you 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 Laon, in the north of France. A little more than two hundred years ago Pere Marquette was sent to Canada to engage in missions chiefly among the Indians. He was full of zeal, and he went into the forest sanctuaries with a breast burning for the conversion of the Indian tribes along the shores of the great inland sea. 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 made of wood, which opened the way to a knowledge of the world. From West to the knowledge of the world, 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 Winnebago by the way of Fox River, past landscapes beautiful with luxuriant 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 Miami. They carried their canoes from the Fox River to the Wisconsin over a long prairie marsh, thus leaving behind the 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, entered 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 gilded down the stream, they gilded with straggling trees and rooted with straggling grapevines; by forests, groves and prairies; under the shadowing trees, between 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 misty mystery. 'I cannot express my joy,' said Pere Marquette, as he saw the Mississippi. His exultation increased as he drifted down the tide. There was unadorned poetry and romance in this mid-summer voyage. Day after day, week after week, the voyagers paddled on. And now they came to the prairie lands of the Illinois or the Illinois. On the 25th of June, 1673, they discovered foot-prints on the shore, and they left their Indian settlements; one of these was called Peoria (Peoria). 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 Indians and shouted. Presently four Indians came out to meet them holding up toward 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 so beautifully told in verse, but even poetry can hardly express the simple fact of Pere 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 great chief of the Illinois who made a feast for them. The scene was much like that described in 'Hiawatha' which was worthy the poet painter. Marquette and his men descended the river as far as the Arkansas, then returned to Green Bay in the beautiful September days, having traveled 250 miles. A wasting disease had set its mark on the Jesuit father and for years he struggled against it. He had promised the Indians of Kasarstra, a town of the Illinois, that he would return to them and teach them the mysteries of God. He never forgot the promise and returned. We are told he was received 'like an angel from Heaven.' His body was wasted; he had stopped on his way to pray for strength, at one place continuing in prayer for nine days. It was his last mission, speaking to the listening crowds of God, and the Blessed Mother, the joy of Heaven and the torments of Hell; and when he thought their minds prepared, he summoned them to a grand council. This took place near the modern town of Utica. Five hundred chiefs were present, seated in a ring. The dying Jesuit preached to them the Gospel with fiery ardor and self after Easter 1675, he left the village just after Easter 1675, escorted by a large company of Indians, who followed him to Lake Michigan. Thence he set sail for Michilimackinac; it was his last voyage. He lay in the canoe in a dying state, communing with God and with angels. The canoe passed near the mouth of a small river. 'Let us land here,' he said to his companions. They carried him to the shore and made for him a shed of bark. 'I thank God I am permitted to die in the wilderness a missionary of the Faith.' Night came. 'Take your rest,' he said, 'I will call you when I find my time approaching.' You may think you heard a feeble call, 'Jesus—Mary.' They buried him near the river which bears his name—Agnes, in Catholic Youth.

WHO IS ANTICHRIST?

A CATHOLIC PRIEST'S DEFINITION—THE CONFLICT BETWEEN LIGHT AND DARKNESS.

We clip the following unusually interesting discourse from the London University:—The announcement that the Rev. Walter C. Robinson, M. A., would preach on the above subject Sunday evening, caused a crowded congregation at the Protestant Cathedral, Kensington. After Solenn Vespers, the Rev. preacher entered the pulpit and gave 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 will at once tell me, means a person against Christ—His arch-enemy—the one of all others that is to do the greatest damage to the Church of God. This is my subject, and what a formidable one. Much that I would have said is mere conjecture, for as many would say, what can he tell us of much, and that is 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 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 to be an incarnation of the Evil One; that by some strange permission, the Divine Creator is to permit a kind of parody on His own Almighty work. We are familiar with this idea at once as something impossible and something blasphemous, because we know Satan is not the Creator.

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, before they come back to the earth, and believe 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. Has this, and let us try to see what Antichrist is, where he is first heard of, and where we will find him in the present. 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 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 years before Christ we have mention of Gog and Magog, and where do the ideas they represent come from? The Bible. In the genealogy of the sons of Japheth in the Fifth Book of Genesis we find mention of Gog and Magog. Why do I mix 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 so many words, but he gives us some wonderful details, and the Fathers of the Church, and Protestant commentators, too—

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 the fathers of the Church, and commentators in general declare that, in the book

of Genesis, and in the Apocalypse, there is plainly indicated the existence of the arch-enemy of God and of the Church of Christ. Let us proceed to look a little more closely into his person and character. One of the best interpreters of Holy Scripture tells us that we must take the literal meaning when we can get it, and do not my words indicate that he is the son of perdition, the man of sin? Catholic theology says he is a man like you or I, with a human father and mother. He will have the grace of God, as we have, sufficient for his salvation, but as implied in his name, he will reject it. He will have the same advantages as you and I, the same offer of 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 the old story about morality and mortal sin in an exploded fable. He is to rise from obscurity and obtain at once a world-wide reputation.

IN THESE DAYS WE ARE ALL READY TO BELIEVE ANYTHING.

We are curious, and the world is ignorant and superstitious—and a world-wide reputation is soon given to anybody. 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. 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 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 yet can be not 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 atonement for the Church of God. Daniel in 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 greater part of the Church of God, and bending the knee; but do you not see you can do all this so the Jews?

If there were no other acts of worship, God would be without a worship peculiar 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 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 I turn the tables, and say, Oh, you English Church; you look very much like 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 resting in God's keeping—Enoch and Elias, one representing patriarchal and the other the prophetic times. They will save many souls, but in the end they are to be killed 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!

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 lesson to be derived from what I have been saying? Well, look at this great conglomeration given us by our Lord. You will say, 'Conspiration 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 ordained it to be recorded in the infallible pages every single item of this tremendous mystery. The great God of truth has placed before us every scene and every incident connected with Antichrist. When evil prevails, as it will, there will come a temptation to the children of the faith to think 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 to me! 'The man of foolish things, but he may say what he likes, because I am fore-warned, and 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 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! In 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 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 has 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 being done 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 let him do his worst. It is only according to common sense that there should be a great antagonism between evil and God, and that evil should do its very worst in biting the hand that is to crush it. You will say to me, 'This permission of evil of which you speak, 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 same as doing evil.'

A FATHER HAS A BAD SON.

He does his best all through his early days and youth to make him do right, but when he is a man he says, 'I can no longer restrain him. He must go through his own evil course.' Is that father doing the evil? In the gift of free will is implied the permission to evil. If the evil is chosen, it is permitted. If you say that permission is evil, the free will must be evil. How shall we gain a reward if there is no free will? Suppose you and I are taken to heaven and forced to love God, heaven would be very uncomfortable. Heaven is the election of our free-will, aided by the grace of God, when we might have elected evil. If I say you must love me, I am taking an evil. If you love any husband or wife forced to love, would they be happy? I think we would soon find trouble and strife in that house. No 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 what I look at Russia. Look at Poland under 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 Russias, cannot go from one end of his dominions to the other without 35,000 men. Poor man. Germany is wise 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 the 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 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 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 to-night to be good Catholics. Let us be faithful practitioners of Catholicism, let us daily and hourly loudly 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 Man cometh, we, and we only, will be found worthy 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 now 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, wife of General Bingham, U. S. A., now at the Prosidio, was sponsor for Mrs. Savage. The Tobins and a few other prominent Catholics were 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 *banquet* printed on large squares of the finest and heaviest white 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 Francisco.

Mr. T. C. Berchard, public school teacher, Norland, writes: 'During the fall of 1881 I was 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 my health is good. Yes, it is weight.' Sold by Harkness & Co., Druggists, Dundas St.

Joseph Kusany, Percy, writes: 'I was induced to try Dr. Thomas' Electric 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 named articles; they are imitations of Dr. Thomas' Electric Oil.

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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 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 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.

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.

Continues the Advertiser: "In 1879 the Liberal Government revised the education laws, and placed the primary schools on the same comparatively secular 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."

Religious instruction was, the Advertiser to the contrary notwithstanding, practically prohibited by the revised education laws passed by the so-called Liberal Government. Religious emblems were removed from the schools, infidel teachers in many cases appointed, and text-books notoriously anti-Catholic selected for the use of the pupils.

REMARKABLE CONVERSIONS.

The South Boston Tribune some time ago published an article giving the names of celebrated Americans who, abandoning Protestantism, joined the Church Catholic. Among them the Boston journal reckons several ecclesiastics of eminence, amongst others the late Archbishop Bayley of Baltimore, the late Archbishop 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 States Army; Rev. F. M. Craft, S. J., of Loyola College, Baltimore; Rev. James Kent Stone, C. P., formerly president of Hobart and Kenyon College, Ohio; Father Hudson, editor of the well-known periodical Ave Maria; Father Hecker, founder of the Congregation of St. Paul, the Apostle, and one of the most celebrated of living litterateurs; Dr. Xavier Donald McLeod, 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.

mental vitality and prodigious genius. Among the ladies of note who have joined the Church in America are counted Mrs. Judge Terry, nee Miss Sarah M. Brownson, Mrs. Frances C. Fluke, 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 a 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 columns of the True Witness: "The Toronto World says it would like to know:— "If Father Chiniquy is really a humbug. If French evangelization isn't a fraud, or rather a waste of good money for a poor result."

Plain, solid, incontrovertible truth, every word of it. A more arrant humbug than an ex-priest it would be impossible to find, and of all ex-priests, ex-priest Chiniquy is the most transparent and anxious for the spiritual welfare of the French Canadian people. But these latter will have none of him. No man so loathed 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 un influential it were impossible to find. L'Electeur, speaking of his late visit to Quebec and of the attack there made on him 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 an 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 indignant populace. We concur in L'Electeur's condemnation of the violence to which the unfortunate man was subjected, believing with that journal that the best way to treat such impostors is with the silence of pity. When left to himself, to the silence 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 Chiniquy could lay any claim to a conscience.

AN EPISODE.

We were not invited to send a representative 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 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 calumny we may remind the rev. gentleman that matrimony is not, in practice, such an unmix ed 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 set 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 seceder 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 considerable 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 the 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 responsible. 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 establishment of the cursed system in some of the Western States of the union, a system by which, says the council, the riches of American soil and the results of the hardy labor of our citizens are to be drained out of the country to swell the fortunes of hereditary foreign monopolists who hate republican institutions, and despise American laws, and who, by the connivance of 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 exercised upon absentees. It is clearly pointed out that the growth of democratic civilization requires that manufactures shall spring up around the camps of agriculture, and that the artisan shall press 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, manufacturers, schools and churches. Those citizens who pre-empt in the tracts contiguous to these monopolies will be deprived indefinitely of convenient access to markets; the opportunities for education, which ought to be widely sown over every portion of the country, will be curtailed, and there will be none of those privileges of society which render life tolerable and beneficial.

Americans owe nothing to the class of absentee monopolists that have thrust themselves upon their country hating 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 respected. But a constitutional provision is demanded to prevent their numbers from enlarging and to reduce their influence to a minimum.

FALSEHOOD.

The Christian Guardian has a very clumsy 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 and practices of the Church of Rome have been so long before the world, and have been so extensively studied, there is not much room for any very serious misunderstanding as to their real character. Of course it is a very easy thing for a clever 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 historic statements of its defenders. 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 goodly-god 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 acquisitions 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 things 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 ane fecte 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 thralldom. They would not, however, be freed. And the Guardian now comes with its distant and feeble yelp to approve their course in assuming

only-worled 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 Ireland.

THE BISHOP OF LONDON.

On Wednesday, the 18th inst., His Lordship 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 confirmed in St. Alphonsus church, in that town, one hundred and fifty children. On Sunday the Bishop confirmed two hundred and fifty persons in Assumption church, Sandwich, and on Monday His Lordship presided at the closing exercises of the scholastic year of Assumption College. On Tuesday took place the annual distribution of premiums at St. Mary's Academy, Windsor, and on Wednesday at the Ursuline Convent, Chatham, at both of which His Lordship presided. Notwithstanding the excessive heat of the weather and the oppressive atmosphere 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 was everywhere received with the gladdest welcome.

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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 one may dare 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 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 honest 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 truthfully, O Guardian?

ST. JOHN FRANCIS REGIS.

The church celebrated on the 16th inst. the feast of St. John Francis Regis. This man of God was born on the 31st of January, 1597, of noble parentage, at the village of Fontcouverte, in Languedoc. From his infancy he may be truly said to have belonged to God. Having, at the early age of five years, heard his good mother speak of the pains of hell, he conceived for them so great a horror that he made a firm resolution so to spend his life as never to merit a punishment so truly horrible. He loved in his childhood to frequent the church, to offer the affections of his youthful heart to Jesus in the most Holy sacrament and to seek protection and strength from the Divine Mother. At the age of eighteen, having recovered from a grave illness, he began to think seriously of making a choice of a state of life. For the purpose of arriving at a conclusion he spent some time in retreat and finally decided to enter the Society of Jesus, which he did on the 8th of December, 1616. After two years of novitiate at Toulouse, years of heavenly happiness in the supernatural life, he was sent to finish his course at Cahors and afterwards at Tournon, where he received the title of "angel of the College." He was afterwards at various places charged with the class of humanities and distinguished himself by the progress of his pupils as well in virtue as in learning. He finally returned to Toulouse to follow a course of theology, and in 1730 was ordained priest. His first mass he celebrated with unspeakable piety. His heart was filled with a heaving emotion throughout the holy sacrifice. During a penitential season at Toulouse, he exhibited 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 language, but replete with a liveliness and tenderness, and blessed with an unctious that touched and moved every heart. He carried the multitude with him whithersoever he went. He passed whole mornings in the church, in the pulpit or confessional, 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 interrupt 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 extraordinary. 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 intervals 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 innumerable conversions. Heretics abandoned their errors. Sinners wept over their iniquities, wicked women abandoned their lives of shame to become veritable Magdalenes. 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 understood, did not surrender without a struggle.

Every species of obstacle in the way of the man of God. He incited to insult, outrage and the saint. But the blessed with a commanding power the most hardened, overcame and wrested from the devil he had filled with a moment himself. His great stern wicked and abandoned man- nesses of injuries. Never- duces to reveal the names of insulters and assaulters. indeed one of prayer, ad- plation and good works. faithful servant, and in t- year of his life called h- His body was buried in th- Louves, in the presence- course of the faithful, w- for his piety and loved h- Beatiſied in 1716, he w- the saints of God by Clem- and the 16th of June 1717.

BISHOP BALDWIN.

We have before us in full- win's charge to the Syn- which met in this city l- Free Press styles the do- argumentative. While n- selves to commend it for- strength, we may, howev- point of literary merit th- far ahead of many suc- The bishop takes very s- favor of his own particu- Anglicanism, proclama- terms most unmistakab- the bible as the rule of- demns the practice of b- brethren in no measure- ting, for instance, the- "plain table," on whic- Supper" is celebrated- and affirming that- ment ministry—whate- mean—must not be c- an old Testament prie- rankest Methodist th- veers off when he decla- istry is exclusive, the p- the whole family of fai- disposed to follow the b- lengthy anti ritualis- with the internal troub- ism we have nothing to- however, in the course- struck us as indicative o- of condescension on t- bishop that will not, be- ciated as he might desi- says:

"The Church of Eng- strong and increasing- truth. Her sublime a- her deep and reveren- scriptural character and- not only claim, but actu- respect and admiration- her pale. In the times- spiritual anxiety in whi- features of our church- appropriate force and s- we do well to remembe- of England was origin- meet merely the wishes- satisfy the aspirations- protestant world. He- have fallen short of th- indeed for me to say, fairness add, that th- comprehensiveness of- ception are being adm- yet beyond her pale. come; and while I do- whence or the whither- which an offer for rest- 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- members of the Gree- numism.

Passing over the 4th- this paragraph, which- able, we may inform th- that the Church of E- as the Roman Church- her doors locked, bu- as the day will not- the latter organization- itself into such a wret- it ever strike Bisho- were ridiculous for a- a mighty lake, Huron- share its narrow and- observation the bish- when that great bod- contact with any of- on its shores, the po- own turbulent littl- to ask the majestic S- a partnership in its n- channel? Or the sh- open its flood gates- ocean? In the one- would be obliterated- Erie. Keep your do- the bishop of Huron- and double locked it- manism. The latt- not alliance with a- body based on- foundations of- Baldwin covets allia- Presbyterians and- ists, he is perfectl- nection. We have- ter.

— Bishop Clear- ston on Wednes- accorded a hearty- of the Limestone C-

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 Louve, 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 unmistakable a believer in the bible as the rule of faith. He condemns the practice of his high church brethren in no measured terms, reproaching, 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 says:

"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 spiritual anxiety in which we live, these features of our church are living 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 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 yet beyond her pale. But changes will come, and while I do not indicate the quarter from 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 communions."

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, as 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 connection. We have no objection to register.

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

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 nothing 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 glided 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 hard-earned 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 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 policy-holders 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 made it so.

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 importance, 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 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 Collector's office—ten officials—salaries, \$1,800. No Catholic. Assessment Department—twelve officials—salaries, \$6,900. One Catholic with a salary of \$450. Health Department—two officials—salaries, \$3,300. No Catholic. Fire Department (exclusive of some seventy-five firemen, among whom there are no Catholics)—five officials—salaries, \$5,175. No Catholic. Medical Health officer—one—salary, \$1,500. Police Court—three officials—salaries, \$5,600. No Catholic. The Jail—thirteen officials—salaries, \$8,310. No Catholic. The City Scales, Markets, &c.—four officials—salaries, \$2,520. No Catholic. License Inspector—one—salary, \$1,000. Non-Cath-

olic. Miscellaneous—nine officials—salaries, \$3,385. 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 \$2,580, they would at the lowest calculation, be entitled to the aggregate sum of \$13,000.

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 liveliest colors and bellow in brightest terms the 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, 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 of 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 bodies to trouble themselves seeking 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 lives' 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 princely and leadership of his followers, for the sovereignty of the Church. He was to establish that Church was, according to the divine purpose, to consist (1) of faithful throughout the 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 pastor—a pastor of pastors, ruler and 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 God.

And Jesus answering said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. 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 whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed 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 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 thou 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 he said to him: Lord, thou knowest all things: thou knowest that I love thee. He saith to him: Feed my sheep. John xxi, 15, 18.

Thus was Peter blessed and honored and privileged by the Divine Master. That Master he accompanied to the heights of Mount Thabor, where he, with the sons of Zebedee, witnessed his glorious Transfiguration. But with the weakness pertaining to human kind, even

the most privileged, he had the misfortune to deny his Master when the latter fell into the hands of his enemies. This misfortune, 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 Jerusalem. 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 great fear 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.

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

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: whom 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 of them.

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 princely 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 ever filled a throne, was then emperor of Rome. To divert attention from his 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 became the doctor of the gentiles. He taught all truth, and clearly established that which men should do to be saved. He defined and extolled the virtues, made clear the saving truths of

Christian redemption and regeneration. In the course of his apostleship he visited 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 overlooked. 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 lived. 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 electiois Sancti Pauli Apostoli, predicator veritatis in universa mundo.*

PICNIC AT MOUNT HOPE.

The annual picnic, 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 picnic 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 the 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 could raise it in the estimation of the public or even justify set forth its claims to public support. The Catholics of this city, especially, have a duty to perform in regard to Mount Hope that they should be ready and eager to fulfill. Our Protestant fellow-citizens, with a kindness, 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 protection and preservation of youth.

EDITORIAL NOTES.

— The Sisters of St. Joseph gratefully acknowledge the receipt on the 16th inst., through Dr. Sippi, of twenty dollars, the share very kindly allotted to their 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 skillful 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. The 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 1885 in case the Powers consider such withdrawal possible without endangering public order. La Caisse de cadette 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, 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 natural products and some articles in the earlier stage of manufacture, duty free. The defeat of the Morrison Tariff bill in the United States House of Representatives is alleged to have been

largely due to the renewal of these negotiations.

— 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 cities 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 29th inst., the feast of the Sacred Heart, the Right Rev. Mgr. Bruyere, V. G., officiated in the chapel of the Sacred Heart Academy in this city. There was a renewal of vows on the part of the religious, followed by Solemn Mass. After Mass Mgr. Bruyere 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.

Troy 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. 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 groomsmen were Dr. Phelan, of Kingston. After the marriage ceremony a nuptial mass was celebrated by the Rev. Father Swift. The following clergymen were present: Fathers McDonald, Glens Falls, M. O'Riley, of Pompey Hill, James O'Riley, of Fayetteville; C. A. Riley, Troy; A. Fizez, Troy; Connolly, Green Island; and Gilmore, of Waterford. The full choir, under the leadership of Professor Darr, discoursed the nuptial music, which was very brilliant. Mr. and Mrs. Swift received many elegant presents from their friends. The happy couple left on the 2:35 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 and most respected citizens. Mr. Ranahan had been for some time ailing, but until within a short time before his death hopes were entertained of his ultimate recovery. The deceased gentleman was a native of Arglash, 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 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 progress to make the forthcoming picnic 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 year being good. It is expected that Bishop Carbery will be present to witness for the first time how a picnic is held in Canada. The H. & D. Ry will afford every facility for the conveyance of parties to and from the grounds,





FROM NEWFOUNDLAND.

Correspondence of the Record. 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. iv. 62 v) "Rorant jam quoniam Campi". The month of May has been a continued succession of cold days, with easterly winds and fog, 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 "sprinklers," "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 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 Bergam but transport it to Long Island Sound, Junio would be no more than a white mouse in comparison. The prospects of our codfishery 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 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 from all the financial straits and meagre 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 the American company have now ceased to exist and the line and its responsibilities are assumed by an English company, represented by Messrs. Evans, Melville & 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 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 the own party, and of 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 perform 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 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 rickets or sticks torn from a fence 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 banners, 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: 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 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 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 guns. 5. That Sergeant Doyle gave the word to fire and fired first himself, killing Callahan.

The present trial is for the murder of James. 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 is most likely that if acquitted on this count the crown may withdraw the others. Then will come the counter trial, namely

NOTRE DAME DU SACRE CEUR, RIDEAU STREET, OTTAWA.

The closing exercises of the scholastic 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 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 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, pronunciation so clear and distinct. THE PROGRAMME were several pieces of music of a high order of merit, and presenting no slight difficulty of execution. Their good rendition proved them to be of the time of the progress. 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, when the community banished forever from the institute light 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 Ceur, which he considered as one of the 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 Ceur was satisfactory in the highest degree. 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 Ceur may long continue to flourish and to hold the high position in public esteem it has so nobly acquired.

CONFIRMATION IN COLOGNE.

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 the more coming to 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 suits of black, came to their Holy Communion. They followed the various Sodalties: 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 the many sacrifices they have to find a Convent in their midst, and they are witnessing every day the rich fruits of such an institution, in the piety and devotion of their children, under the fostering care and watchful labor of God's holy women, Mother Austin and her companions, the Sisters of St. Joseph. Blessings go with these good Sisters wherever they are found. They are truly the spiritual mothers of the children that come under their teaching and care, manifesting in the even tenor of their lives of prayer and work and self-sacrifice their own peace and happiness, and reflecting it upon all who are around them. Among such we see the trials of the proverb, "Virtus is its own reward."

At eleven o'clock solemn Pontifical High Mass was sung by His Lordship the Bishop of Peterborough. The Rev. Father Browne, P. P. of Port Hope, acted as High Priest. The assisting deacons were the Rev. Fathers Larkin, P. P. of Grafton, and the pastor of the mission. 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 profession 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 happiness and joy of people and children on this occasion. The young and the innocent 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 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 comfort 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 kneeling amidst the burning words, his glowing thoughts, the knowledge of his thirty years of hard missionary labor in the service of His divine Master in Western 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 of this town.

The following morning two hundred children were assembled in the large school-room 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 the consecrated hosts 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 retire 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. More than thirty of the mining companies of Colorado make total abstinence a condition of employment.

THE CATHOLIC RECORD.

procession was composed of a number of gentlemen, principally of the parish of Williamsstown. The course of the procession was from the church to the convent, where an altar was erected and Solemn 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 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.

DEAD.

In this city, on 22d inst., John Banahan, baker and confectioner, aged 64 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, the occasion being the marriage of Mr. John P. Hammill, eldest son of Mr. Patrick 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 "Mendelsch'n 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 "Agnus Dei," 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. Kelly 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 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.

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 Jennie Hagan. Silver medal, English graduates, Misses A. McGreevy, B. Murphy, A. Dhanzel, T. Keeley, E. 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 medal for religious instruction, Misses A. McGreevy, B. Murphy, A. Dhanzel, T. Keeley, E. Barry and M. Scott. Silver medal, donated by the Bishop of Ottawa, for general proficiency, merited by Misses J. Hagan and Dolly Smith.

OTHER MEDALS.

Gold medal, presented by the Bishop of Ottawa, for amiable deportment, awarded to Misses B. Murphy and V. Coutelier. Silver Medal, for polite deportment, intermediate department, Miss Lola Fraser.

His Lordship the Bishop of Ottawa at the conclusion of the exercises addressed a few parting words to the pupils in the kneeling multitude who were finishing their school course as to their future career in the outside world, and congratulated all his young hearers on the excellent progress they had made during the past year.—Ottawa Daily Sun, June 19.

CHURCH OF OUR LADY OF MERCY, SARNIA.

On Sunday last the feast of Corpus Christi was solemnly observed here. At the first mass the Rev. Father Larkin, P. P. of the 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 discourse on the Blessed Eucharist. The 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 offertory was sung "Jesus my Lord, my God, my all," and at the evening service, "Ave Maria," by Lambillotte, "Ave Maria," by Lambillotte, "Tantum Ergo," by Bordele.

WILLIAMSTOWN.

The feast of Corpus Christi was celebrated with great solemnity at Williamsstown. A grand procession with the Blessed Sacrament took place in this parish. As this ceremony of devotion to our Lord is carried out in a 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. For convenience a number of children, who, on that day, 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

BUY YOUR SHIRTS

Direct from manufacturers, and save the profit you would pay to dealers who purchase their goods. We manufacture all our work, and besides selling the same quality of shirts at much lower prices than dry goods houses do.

GUARANTEE ALL OUR WORK.

Our own make White Shirts 75c. \$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 crayon work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas St., London.

MARKET REPORT.

Correct report made every week for "The Catholic Record." GRAIN.—Oats, 41 to 45c. Peas, 70c. Spring wheat, 1.00 to 1.15; Fall wheat, 1.00 to 1.10; Barley, 81 to 85c. Beans, 1.20 to 1.30. DRIED FRUITS.—Butter, 17c. Fresh Oats, 12 to 15c. Potatoes, 13 to 15c. Prunes, 10 to 12c. Apples, 12 to 15c. Raisins, 10 to 12c. Currants, 10 to 12c. Peas, 70 to 75c. Potatoes, 13 to 15c. Corn, 40 to 45c. Hay, 8 to 10c. Straw, 2 to 3c. Butter, 17c. Eggs, 15 to 18c. Turkeys, 1.75 to 2.00 each. Chickens, 75 to 80c. Ducks, 75 to 80c. Hens, 75 to 80c. Poultry, 75 to 80c. Eggs, 15 to 18c. Butter, 17c. Lard, 15 to 18c. Tallow, 15 to 18c. Pork, 20 to 25c. Bacon, 15 to 18c. Ham, 15 to 18c. Beef, 15 to 18c. Mutton, 15 to 18c. Lamb, 15 to 18c. Hops, 15 to 18c. Wood, 10 to 15c. Coal, 5 to 10c.

MONTREAL.

LOURS.—Receipts 11,000 bbls. Quotations are as follows: Superior, \$3.30 to \$3.40; Extra, \$3.20 to \$3.30; No. 1, \$3.10 to \$3.20; No. 2, \$3.00 to \$3.10; No. 3, \$2.90 to \$3.00; No. 4, \$2.80 to \$2.90; No. 5, \$2.70 to \$2.80; No. 6, \$2.60 to \$2.70; No. 7, \$2.50 to \$2.60; No. 8, \$2.40 to \$2.50; No. 9, \$2.30 to \$2.40; No. 10, \$2.20 to \$2.30; No. 11, \$2.10 to \$2.20; No. 12, \$2.00 to \$2.10; No. 13, \$1.90 to \$2.00; No. 14, \$1.80 to \$1.90; No. 15, \$1.70 to \$1.80; No. 16, \$1.60 to \$1.70; No. 17, \$1.50 to \$1.60; No. 18, \$1.40 to \$1.50; No. 19, \$1.30 to \$1.40; No. 20, \$1.20 to \$1.30; No. 21, \$1.10 to \$1.20; No. 22, \$1.00 to \$1.10; No. 23, \$0.90 to \$1.00; No. 24, \$0.80 to \$0.90; No. 25, \$0.70 to \$0.80; No. 26, \$0.60 to \$0.70; No. 27, \$0.50 to \$0.60; No. 28, \$0.40 to \$0.50; No. 29, \$0.30 to \$0.40; No. 30, \$0.20 to \$0.30; No. 31, \$0.10 to \$0.20; No. 32, \$0.00 to \$0.10; No. 33, \$0.00 to \$0.10; No. 34, \$0.00 to \$0.10; No. 35, \$0.00 to \$0.10; No. 36, \$0.00 to \$0.10; 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