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is liberal offer because we de-resent sufficiently large to in-ne to give Dobbins' Electric ng enough to know just how after trial, they continue to-or years, we shall be repaid, se the fifteen bars, getting the of music gratis, we shall lose shows our confidence. The bught of all grocers—the music ot of us. See that our name is er.

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alf of Lot No. 2, in the 2nd con-Township of London. This is aproved farm with good build-

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PTURE an operation or the injury trus-br. J. A. SHERMAN'S method, adway, New York, His book, raphic likenesses of bad cases her cure, mailed for 10 cents. jan 13-1y.

Catholic Record.

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

VOL. 4.

NICHOLAS WILSON & CO.,

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By the Very Rev. J. A. Rochford, O. P. Pastor of St. Dominic's Church, Washington, D. C.

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TWEEDS now in stock.

Underclothing, Etc.

You ask me, in thy mourning tears, To write the mind of aged seers, And tell, if there is after years, A Sursum Corda.

Yes! behold it on the Christian's grave! 'Tis echoed from the surging wave! 'Tis seen whilst angry tempests rave, The Sursum Corda.

Whilst storms brood on the chasm's peak, And shake the gorge's snow-lit check, To faithful hearts the wild winds shrick, The Sursum Corda.

What if thy sky be dark to-day, And sadness have no joyful ray, To-morrow's sun will soon portray The Sursum Corda.

What though life's voyage stormy be, And periled is thy sanctity. If God points out beyond the sea The Sursum Corda.

The martyrs, too, when racked with pain, And tortured by the tyrant's chain, Have triumphed by this sweet refrain,— The Sursum Corda.

Even though thy sister calmly sleep In death, why shouldst thou mourn

There is no grief, nor loss of love, That is not guaged by God's sweet Dove, Who brings to earth from heaven above The Sursum Corda.

Then sow not with those doleful tears Thy heart with dismal hopes and fears, For thou shalt know, in after years, The Sursum Corda.

And so, when fifty winters' hoar Have brought thee to the sun-set shore, O! mayst thou hear for ever more The Sursum Corda.

CATHOLIC PRESS.

Freeman's Journal.

"A CATHOLIC exchange bemoans the blindness of Romanists to the 'evils which the public-school system is bringing on their children.' Why do so many children of Catholic parents fall away from the

of Catholic parents fall away from the Faith? is a question often asked. And the answer from the Protestant always

is: 'Because of the enlightening (?) influence of the public schools and newspapers.' Yes, they are enlightening them, and we are glad that it is confessed that so many of them are breaking away from priestly domination."

The fool speaks according to his What becomes of the Catho-

testant respectibility, it is to get cer-

tain social advantages. They are

without God, without charity, with-

out hope. How long will the Bap-

tist compromise withstand the "enlightening" influence of the public

schools and the newspapers? Not long. It is rapidly disintegrating,

and it will soon "leave not a wrack

Buffalo Union.

dist camp; the big and little braves

have donned the war paint and they

brandish their tomahawks against

the public schools. In Detroit, the

other day, Bishops of that sect in

thema against the ungodly system,

16th ult., Bishop Merrill of Illinois

"So far as religious culture there was no

"So far as religious culture there was no such thing as being neutral. The human mind could not be brought in contact with text books without being in some form molded religious. If the young people were not trained in Christian knowledge they would imbibe infidelity, and for their safety, and for the development of Christian life and character, the higher education should be under direct religious control. He had no fears

direct religious control. He had no fears

of the conflict of infidelity with Christian-

ity, but he had fears of the training which

was secured under teachers who disavowed the truths of religion and scorned the Christian belief. The future welfare of

all depends largely on the religious educa-

WE honor the Methodists for hav-

There is commotion in the Metho-

domination."

"A CATHOLIC exchange bemoans the

weep? God's angels o'er her slumbers keep The Sursum Corda.

mother sees her infant die

LONDON, ONT., FRIDAY, JUNE 9, 1882.

L. L. Jennings, the London correspondent of the New York World—a journalist of keen glance, who, like the signal service experts, sees what is coming—has written a remarkable letter to that paper, in which he declares that the English people are growing so tired of this everlasting Irish hubbub, that they will soon insist that the Government pitch the "sister isle" to the d-l, and not bother them any longer with her. Alas! and how could the people then live at all without the historic blessings of British civilization? Perhaps though they'd have the courage to try the experiment.

THE vain attempts of Ritualistic ministers to be recognized as "priests" and to have their churches regarded as "Catholic" is ludicrous indeed. Our good friend, the editor of the Anglo Catholic of Detroit, who is also pastor of the very highest sort of a Ritualistic church in that fair city, is engaged in the same visionary pursuit. And because, somehow, he can't succeed in being known as "Father Edward" and having his church styled "Catholic" he is annoyed, and thinks there is a conspiracy to keep enquiring strangers from him, when they ask for a priest and a Catholic church. Not at all. His-tory is only repeating itself. For now, as in the days of St. Augustine, when people enquire for a priest or a Catholic Church, they are directed to the one and the other-not to the counterfeit articles that seek to impose by appearance, but that haven't the true ring.

Catholic Review.

FATHER TOM BURKE, O. P., preaching in Dublin on the efficacy of prayer, made a feeling allusion to the terrible crimes which have recently stained Ireland. He "drew a powerful contrast between the Irethe soil of this country was trodden by holy men and sainted women, and the present, when it was red-dened with the stains of innocent blood. If ever there was a time when the prayers of the nation should be deep and fervent and incessant, it was now that the venge-

lics who break away from "priestly domination"? who have been "en-

Let us remind our wonderful condist children know what else Taffy was. Taffy was a gentleman who sadly needed conversion from too great a love for his neighbor's beef. To descend from the period of mythplogy to our own day, the Christian ful. Statesman can hardly be excused for not knowing that it is in the Wales of the Post-Reformation period the apostles of Mormonism find the chief part of their proselytes, so that even a Milwaukee statesman, although objecting to the immigration of chaste Irish women to America, might think it advantagecouncil assembled pronounced ana- ous to have a little more of the morality of the Gospel brought into the Bishop Hurst declaring that "the proper place for Methodist children is in Methodist schools." At an disturbed about French Catholics enthusiastic meeting in Albion on the converting Wales to Romanism. It would be merely a reconversion, The first Welshman who was a Roman Catholic was found long ago, and it was a bad day for Welsh morality when this faith disappeared from that historic principality. Would it surprise our Statesman to prince named David, who is now a Saint in the Roman Calendar? If it is curious on the point and sends one dollar to the Holy Family, New issues of that valuable little maga-zine, it will find on March 1, a brief

They have spoken bravely and with no uncertain sound. Now let us hear from the Protestant Episcopal bishops and the leaders of the other sects.

L. L. Jennings, the London correstant Episcopal bishops and the leaders of the other sects.

Catholic Sound of Rome. It is not, then, to a land where there is no tradition of Catholics, and did not ostracise them or revile their religion, we could observe a where there is no tradition of Catholics, in name, but not perhaps of Churches are filled with devout on the streets leading to the Catholic Sound of Catholics of a family are sundered. If the world would give a high standing to Catholics, and did not ostracise them or revile their religion, we could observe a vast difference in the number of catholic Sound of Catholics. From an early hour on Sunday morning, until after the Vesper time in the afternoon, the streets leading to the Catholic Sound of Catholics. his Church according to the Canons of Rome. It is not, then, to a land where there is no tradition of Catholics. From a dearly hour on Sunday morning, until their religion, we could observe a vast difference in the number of Catholics, in name, but not perhaps at heart. Anything that is fashionable with the world cannot be served. When the Jews wished to Statesman. It thinks that Welshmen are not proud of being Catholics. Has it ever heard of Denbigh? Well, the Earl of that Welsh shire not so very long ago formulated the lic France, or of Rome's Christianity, that these French Jesuits go, although the morality of David may have disappeared in the godless deluge of the Reformation. One point more for the edification of the Statesman. It thinks that Welshmen are not proud of being Catholies. Has it ever heard of Denbigh? Well, the Earl of that Welsh shire not so very long ago formulated the famous saying that he was "first a Catholic, then an Englishman."

Catholics, in name, but not perhaps at heart. Anything that is fashionable with the world cannot be of God, for two masters cannot be served. When the Jews wished to take our Lord and make him King, by force, He fied from them and secreted Himself. He understood the hardness of men's hearts and how incompatible with His Divine character would be His position as a mere temporal prince, though Himself. The power by which all kings and yet there are those who do ridi-Catholic, then an Englishman." self the power by which all kings and yet there are those who do ridireminiscence will cap the ridiculous reminiscence will cap the ridiculous answer of our brilliant contemporary's nameless and brainless Welsh-

Catholic Universe THE "centre of civilization" is continually disgracing itself. Wifeselling, wife kicking and divorcing are commonplace characteristics of the "centre of civilization," and, perhaps, after all, the horrible state of society revealed at the Wandsworth Police Court a few days ago is hardly worthy of special com-ment. It was proved in evidence ment. It was proved in evidence that the parents of a girl named Bright had absolutely sold their daughter, aged only 11 years, to a daughter and sisters, joined with man-an agreement being drawn up to the effect that he might marry her at any time on condition that he educated, clothed and maintained her, and "brought her up in the Pro-testant faith." Obviously all the parties to this civilizing transaction testant faith." Obviously all the parties to this civilizing transaction must have been Protestants. The had forsaken Him, through fear, or purchaser of this unfortunate girl had so ill-used her that he was brought before the magistrate, and it is highly probable that the matter ministers of Christ, in as much as will be taken up by the public prosecutor. A very disgraceful all-

of civilization," too! CARDINAL MANNING has thought- even of the bitter persecutors. land of the past and the Ireland of fully and gracefully postponed the yet those who reviled our Lord, annual joyful procession of the League of the Cross, which usually takes place on Whit-Monday, in consequence of the deep and universal sorrow, public and private, in England and Ireland. The Queen less, deluded ones, whose weakness has held a drawing-room, and her children have attended theatres, since the assassination of Lord Fredcessant, it was now that the vengeance for which that blood cried out
to an indignant Providence might
be averted."

It is reported that the Jesuits expelled
There is a Greek saying that "the
Athenians know what is right, but
the Lacedæmonians practise it?"
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The countries are countries knows the coun be averted."

It is reported that the Jesuits expelled from France are about to convert Wales to Romanism. Their first capture would draw well for an exhibition, as the first and "sit under" the bigoted and ignorant Rev. Justin Fulton or some other vaporing preacher? No: they help to fill the brothels and the jails, help to fill the brothels and the jails.

It is reported that the Jesuits expelled from France are about to convert Wales to Romanism. Their first capture would draw well for an exhibition, as the first Welshman who is a Roman Catholic is yet to be found. As a people they are very proud of this fact. One of them being asked if he was a Catholic, replied, "I am a Welshman."—Milwaukee Christian Statesman.

Athenians know what is right, but the Lacedæmonians practise it?" The court in some countries knows what is right, but leaves it to humbler folk to practise it. When her Wajesty has family griefs, the nation is summoned to participate in them, asked if he was a Catholic, replied, "I am a Welshman."—Milwaukee Christian Statesman.

Athenians know what is right, but Lacedæmonians practise it?" The court in some countries knows what is right, but Lacedæmonians practise it?" The court in some countries knows what is right, but Lacedæmonians practise it?" The court in some countries knows what is right, but Lacedæmonians practise it?"

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The court in some countries knows what is right.

The Lacedæmonians practise it?"

The court in some countri have to pay the penalty for long souls strayed. years. But when mere subordintemporary that "Taffy was a Welshman," and even Wisconsin Methoetiquette prevails. That the Duke of Connaught should have visited a was held in May at Nashville, Tenn., playhouse, on the evening of the funeral of his mother's assassinated

Catholic Columbian.

THE month of June has set in. Jesus. Mary has been pleased to

sulky as to refuse to eat anything at her sense of gratitude rallies to the table, no doubt does a grievous in- defence of a religion whose exponjury to those whom she claims have ents have scrupulously respected wronged her, but when she slips to the cupboard on the sly and takes her full meal, she doubtless feels stronger, especially when it is conhear that there was once a Welsh that the revenge continues. So, sidered who gave it. everybody who stops paying for a

paper does not stop reading it. York, for a subscription of last year's would enter her portals. On the touch the chasuble of the celebrant issues of that valuable little maga-zine, it will find on March 1, a brief biography of this Roman Welshman, the synagogues; and the time cometh when he elevates the Sacred Host son of the Prince of Cardigan, trained by St. Paulinus, disciple of they do a service to God," "you directed to this observation, since the all depends largely on the religious education of the young. It was held that the State had no right to educate the children out of Christianity. He held thildren out of Christianity. It was inevitable that one or the other must be reutrality.

Son of the Prince of Cardigan, when they that kill you, thinketh trained by St. Paulinus, disciple of St. Germanus, Bishop of Auxerre, shall be persecuted for My name's sake." Hence it is expected that the life of a Catholic should be one or the other must be taught. There could be no such thing as neutrality.

Son of the Prince of Cardigan, when they that kill you, thinketh they do a service to God," "you shall be persecuted for My name's sake." Hence it is expected that the life of a Catholic should be one of self-denial in many respects. Converts experience this in a department of self-denial in many respects. Converts experience this in a department of self-denial in many respects. Converts experience this in a department of self-denial in many respects. Converts experience this in a department of self-denial in many respects. Converts experience this in a department of self-denial in many respects. Converts experience this in a department of self-denial in many respects. Converts experience this in a department of self-denial in many respects. Converts experience this in a department of self-denial in many respects. ing the courage of their convictions. leon, and moved his seat to Menevia, in an influential society, and at congregation.

rejoice in the privilege, and regret we see hastening to an early Mass that those who so often pity us for on Sunday morning are fasting, and our delusion, do not understand the in their eagerness to receive and happiness of having no doubts as to cherish the Lord of Hosts-their the way to eternal life.

the sense of having to be responsible to God, not only for the saving of our souls, but the souls of those who are in our keeping, or subject to our account to render one day, before the judgment seat of God for the their prayers will be much to their reward hereafter. Those holy women, who followed our Lord on the bloody way of the cross, stood under the world's Redeemer as He lack of faith, and who afterwards plaint. first hastened to the sepulchre on the the sweetness of their attachment to Him could not but touch the hearts

By Rev. Father Smith in the Annals of our Lady of the Sacred Heart. round proceeding, and in the "centre of all who looked upon them. Their devotion was admirable in the eyes

Baltimore Mirror.

A GENERAL Conference of the and lasted about three weeks. On Monday, the 22d ult., the members Chief Secretary, is simply disgrace- of the Conference warned Protestant parents not to send their daughters to Catholic convent schools, yet while inveighing against these institutions, they felt constrained to bear The lilies of Mary's purity are now this testimony: "Profound respect grouped with the roses of love that we offer to the Sacred Heart of exhibited, while no word or sign indicates a desire to shake the foundaaccept our gift, and offers it to the tion of her faith. With gentleness Heart that was pierced for us, so that in the month of July we may have the happiness of receiving the Precious Blood that flowed from never knows how strong the silken that Heart. Adore the Sacred cords have been woven until she Heart in a special manner during meets once more the atmosphere of home. There, when she meets our The little girl who will become so unfavorable criticism of Romanism,

In his "Sanctuary-boy's Illustrated Manual," Father McCallen says: THE Catholic Church holds out no temporal inducements to those who acolytes at High Mass, should not by preaching and miracles. He was consecrated Roman Bishop of Caer-suffer and the loss of former position the priest and disedifying to the

We are all ministers of Christ, in We are all ministers of Christ, in sustenance of the body. natural Their faith directs them to receive the supernatural sustenance of the soul. Those who cannot find any other fault with Catholics, will complain about the ringing of their Church bells at so early an hour in the morning, thus disturbing their rest which of the first day in the week they wish to prolong into the advanced morning hours, and after nature is satisfied by sleep and food, repair in solemn procession to Church, to the doleful tolling of a half minute bell. Others again that live on the street along which Catholies must pass to Mass, are terribly annoyed by so many footfalls upon the pavement! We actually heard of this cause of com-

THE PERSONAL APPEARANCE OF OUR BLESSED LADY.

In all the paintings of the Madonna which the old masters have left us, none come nearer to the truth, I think, than the creations of the saintly Fra Angelico. There are very few Catholics who have not at some time tried to form an idea of the Mother of God as she appeared to the simple people of Nazareth, when sorrow had as yet left few traces on her fair beauty, and age had not taken away the beauty, and age had not taken away the rounded lines of youth; when Joseph was with her, and her Son was a child, still with the sorrowful shadow of Colvary hid-

of all men this one has caught the truest idea of what our Blessed Lady must have

The Catholic comes away with a deeper love for his beautiful Mother, the infidel with respect and admiration for the system which could bring into life so perfect a model of sanctity and womanli-

It seems almost sacrilege to speak of the physical beauty of our Lady with a familiar or too scrutinizing manner, and yet this very love of her outward beauty, inasmuch as it is the expression of her un-stained soul, forms the motive of common devotion. I never saw this fact better illustrated than in the case of an art firm, who issued an engraving of the Virgin representing her as a simple Jewish girl with the characteristic features of the race. Beautiful the picture was beyond a doubt, but no one recognized the Mother of God, and when she was named, Catholics every-where rejected it with disgust, while others looked upon it as a novelty with a grain of truth that could hardly withstand the salt of a mighty tradition

He soul was the most perfect among the Her soul was the most perfect among the souls of men, and its expression, this body must have given some idea of the soul within. To do that even imperfectly what a beauty the good God gave to the world! Such as it once possessed in the world! Such as it once possessed in the same of Eve, such as it will never possess.

In this reamong the fested by them to bring about this happy result, and exhorted them to idelity to their religious duties, and thereby show their appreciation of the blessing of possessing in their midst a House of God and a pastor every way worthy of their esteem and respect.

I cannot understand how people of piety and sense, with their own views of the Virgin's appearance can purchase and expose to public veneration the fearful daubs of certain publishers and statue-makers; in which there is nothing that can appeal to the ideal of Our Mother, already in the Catholic heart, and everything to in the Catholic heart, and everything to the new mission. The docucannot understand how people of

Catholic Columbian.

Non-Catholics cannot understand the faith of Catholics. From an debasing effect which not all the panegy-

NO. 191

should ever be allowed to deface the picture upon which God had so lovingly labored. But the beauty of maturity, that sad loveliness which experience, time and great suffering bestows upon the pure in heart must certainly have come to her with her long years of woe and waiting, a beauty as necessary in our changing world as fresh colors, rounded limbs and sprightly movements are necessary to youth. Before the year stalk frest of any tenshel her movements are necessary to youth. Be-fore the venerable frost of age touched her, God took her to Himself, and those noble lineaments never knew age or decay. In death as in life like her Son, with a beauty always old and yet ever new.

BLESSING OF A NEW CHURCH AT ROSCUM RIVER.

At an equal distance from Belle River and Stoney Point, about five miles from the above named places, a Catholic settlement consisting of one hundred and forty families has been gradually growing in importance and numbers. The new mission is known by the name of Roscum River, being situated on both sides of the small river of that name. About a year ago the good people of that locality petitioned the Bishop of London for the privilege of erecting this Catholic settlement into a new mission, promising to construct a church and support the priest appointed over the mission. This petition was cheerfully granted by His Lordship Bishop Walsh.

Encouraged by the kind words of the chief pastor of the diocese, the Catholic people of Roscum River went to work with a zeal and accord worthy of every praise. At an equal distance from Belle River

a zeal and accord worthy of every praise. In a few months a neat and elegant stone building had been erected on the romantic shores of the beautiful river above mentioned. Before the church was ready for divine worship, the Bishop of London se-cured for the new mission the service of a zealous and talented clergyman of the diocese of Montreal, the Revd. A. Lorion. The arrival in their midst of this excellent priest has given fresh impulse to the zeal of the people of the new mission. A presbytery is in way of construction which,

presystery is in way of construction which, it is expected, will be completed by next September.

Last Sunday, 4th inst., was the day appointed for the solemn dedication of the new church of Roscum River. From an early hour in the morning the fervent people of the mission were seen wending with the sorrowful shadow of Colvary hidden in the midst of the years to come.

Whatever images may have been formed or types of beauty born to them, Fra Angelico has embodied them all in his wonderful pictures. The sunny hair and fair complexion lighted by melting, sad blue eyes, the exquisite lines of the figure in the modest Jewish draperies, the smile whose sorrow is deeper than its sweetness. in the modest Jewish draperies, the smile whose sorrow is deeper than its sweetness, the tender mother-love and fore-know-ledge of great sorrows, the courage and purity and holiness of her unspotted nature, are pictured with a reverent and skillful hand, and he who gazes on that wonderful creation cannot but feel that of all men this one has caught the truest of the church of the spiring whatever, were all the church of the spiring whatever, were in a few words the nature of the cere-mony about to take place, reminding those present of the ancient practice of the church of blessing whatever was dedicated to divine service, a way which has been handed down to us from the earliest times of Christianity. The solemn blessing, then commenced in accordance with the prescriptions of the Ritual by the clergy going to the door of the pair the clergy going to the door of the main entrance, then turning to the right, and whilst going round, sprinkled the walls with holy water, the psalms and hymns prescribed by the church being sung by the clerky. the clergy. The same ceremony was repeated inside of the church. The solemn blessing being ended High Meassing being ended, High Mass was sung by the pastor of the new mission, Rev. A.

After the gospel, Mgr. Bruyere ascended After the gospei, aigr. Drujere ascended the pulpit, and delivered an interesting discourse, on the nature of the grand ceremony which had just been witnessed. The right reverend clergyman dwelt on the great favor granted to the good people the great favor granted to the good people of the mission of possessing in their midst a church wherein they might adore their Creator, offer him the homage of their love and gratitude, and partake of the invaluable blessings of the holy ministry which would be imparted to them within the sacred precincts. He complimented as the sacred precincts. He companiented as they deserved the good people of the mission for the zeal and generosity mani-fested by them to bring about this happy result, and exhorted them to fidelity to

and respect.

The last performance of this memorable day was the blessing of the cornerstone of the new Presbytery, the foundation makers; in which there is nothing that can appeal to the ideal of Our Mother, already in the Catholic heart, and everything to outrage and destroy that saving beauty. Better no pictures and no statues than such as these. such as these.

Common people understand better the worth of purity, courage and piety when they see these virtues shining in the eyes, speaking from the lips and acts of beauty or strength. It is a duty we owe to the exalted virtue of the Mother of God and her wonderful personal loveliness, that no caricatures of either find

Children.

Come to me, O ye children! For I hear you at your play, And the questions that perplexed me Haye vanished quite away.

Yes, open the eastern windows, That look toward the sun. Where thoughts are singing swallows And the brooks of morning run.

In your hearts are the birds and the shine.
In your thoughts the brooklets flow.
But in mine is the wind of Autumn
And the first fall of snow.

Ah! what would the world be to us, If the children were no more? We should dread the desert behind us Worse than the dark before.

What the leaves are to the forest, With the light and air for food, Ere their sweet and tender juices Have been hardened in'o wood That to the world are children; Through them it feels the glow

Come to me, O ye children! And whisper in my ear What the birds and the winds are sing.ng In your sunny atmosphere.

For what are all our contrivings,

When compared with your caresse And the gladness of your looks. Ye are better than all the ballads That ever were suny or said. That ever were sung or said;
That ever were sung or said;
For ye are living poems,
And all the rest are dead.
Longfellow

From the Catholic World. A WOMAN OF CULTURE.

CHAPTER XXIV REVERSES.

Time flies, and criminals with every moment grow more and more at ease with themselves and the world which has not known of their crime. Unless its effects are physical and continual, and, like the ghost of Banquo, rise pale, and bloody even, at the feast, sin cannot well disturb the mental balance of the atheist and the brute man. The one has dulled all the sensibilities of nature. Nature's feebleness alone can bring to his mind with anything of pain a recollection of former The other has but to deal with He knows of no judge to hurl a sentence from the tribunal, knows no court of jurisdiction superior to his own, has no idea of an injured superior to haunt his pleasures and his rest. The world cannot know his sin. To self only is he accountable, and never, when prop-erly pampered in his education, can be found a more corrupt and partial personage. There may be present the vague fear of a sudden revealing of the secret, if there exists any evidence of the perpetrated crime. An accomplice may occasion un-easiness, and even alarm, at times. But these fears are shadowy at the most and purely accidental. There is hope of their moval and ultimate destruction. the fallen Christian the case is different. Remorse is with him an undying flame fed from the possession of faith—of faith in the existence of a God who will punish and reward, and whose judgments are sure, swift, and unavoidable. Not the depths of the sea, not the bowels of the earth, n hide him from the avenger. The corruption of the grave is no protection, for even out of its rottenness shall his sufferon sciousness be evolved, as a plant springs from such a soil to stand under the lightning of heaven. He has indeed the refuge of the great atonement. But, sin having once entered, remorse sits down at the table, and the sinner thereafter

with tears. The relief which the atheist experiences had of course been allowed to Nano, and had brought her a peace similar to the quiet of an ocean immediately after a storm. That is, the waters were troubled yet, and the wind blew, and the sun, though bright enough, had an ugly escort of dark clouds. The undertone of sorrow still continued, and would hardly cease until her death. She enjoyed comparative quiet, and could think with some degree of calmness of the old man who on s knees had cried for mercy from his uld. The pleading voice—pleading child. The pleading voice—pleading where it should have commanded—was fresh in her memory, nor was it likely that the scene which had given rise to the words would quickly fade from her mind. t gave her now no uneasiness. Her health had improved since that eventful time, in proportion as her father's had failed, and her nerves were fast resuming tailed, and her herves were last resulting their normal steadiness. Society was her judge and tribunal, and its ears would probably never be assailed with the story of her wrong-doing. Killany, for inter-est's sake, must be silent, and there was no other who might do her injury. Free from Housies of conscience, prospective mistress of a large estate, surrounded by friends and worshipping admirers, love dawned in her heart, she could often fancy herself as happy a woman as the world knew—as happy as she could reasonably expect to be with a ghastly skeleton in her

mingles his bread with ashes and his drink

Right at this period of happy compos Right at this period of happy composure there came a doubt and a first reverse—the only means of touching her conscience as to her sin. She had often said, There is no God. These words were always on her lips of late, so frequently uttered that, with her usual quickness, she began to fear there was hypocrisy in her own belief. She was too anxious to fortify it with the form of words. She had many times made an effort to break herself of the habit. Like an irresistible self of the habit. Like an irresistible spring the words flew to her lips again and gushed out with blasphemons. gushed out with blasphemous readiness. Doubt had entered her mind by stealth, and was there in the deep soil, a tiny, unnoticed plant, with roots stuck deep and promising vigor in every part. Her secu-rity against remorse was thus broken in upon. She could never make the admission that there existed a supreme Lord of Her soul revolted at the the universe. Her soul revolted at the long train of sequences which followed from such an admission. Romish superstition and dogmatic exclusiveness, or the rigid, hollow, colorless frame of Protestantism, would then force themselves upon antism, would then force themselves upon her, and hold down in bondage the mind accustomed to wander gipsy-like through the world of speculation. She had seen and understood in a faint measure the connection of the doctrines of revelation with the existence of a God, and with her to admit the one was to admit the other. The admitting of revela-tion meant the undoing of all that she had done in the past. She shuddered

at such an alternative, and fled to culture at such an atternative, and fled to culture for refuge and certainty. Doubts are not easily shaken off, and hers was of vigorous growth. It was destined to grow until in its anguish her heart would speak out its native belief, and she would say even more readily than now she denied it, There is a God.

The first reverse came in the shape of a junior pariner of the firm over which her father had once presided. He took advan-tage of the confusion of the time to steal tage of the confusion of the time to steal over to the States with sixty thousand dollars of her property, and left a strong probability behind that, in spite of the work of detectives, he would never be discovered. This made a gap in her fortune of most unpleasant dimensions, and caused her a meditation or the old superstition of a retribution. Perhaps there existed such a thing, and the laws of nature, working like an intelligence of which man was still ignorant, might take it upon themselves to avenge any departure from themselves to avenge any departure from their rigid discipline. The sensualist, the glutton, the overworked were Nature's avengers on themselves. Why not also the undutiful child and the robber? There was a law of compensation, and the ledger of the humblest person that breathed could show as even a balance as that of the richest and most powerful. Where was to be her compensation? Was this the first entry on the credit side of nature, the defalcation of one of her own servants? It was hard to say and unpleasant to think of, and she was very fierce with anything that disturbed her peace of mind. Her doubts made her angry, her reverses made her weak. She put away both with resolution, declaring they were rapors in her sky, and a few hours of sunshine would destroy them. Her doubt was an exhalation like those which always surround the sun of truth. Her money losses were incidents which time would undo and make good to her again. It must be recorded that after this stoical view of the situation she ate heartily and

slept soundly for a short time. Killany, as her business manager, and the other trustees, received the sharpest of lectures from the lady on their remissness, and they were compelled, according to law, to supply the deficiency out of their own pockets. This was formal only, since she intended to reimburse them when she came into the estate herself. About this time she began to think of Olivia, and recalled the promise made to Sir Stanley in that young lady's regard. Strongely enough, she had forgotten it, Strongely enough, she had forgotten it, and over a week had elapsed since Sir Stanley's visit. Since that fatal day Olivia had not set foot in McDonell House —a fact which at first had given its mis-tress great uneasiness until the baronet's explanation had been made. The two weeks that had fled were short enough but she had lived years of thought in that period. It seemed to her as if she had never seen and known her friend at all, but had only dreamed of the sweet bit of virtuous beauty as she dreamed of ether-eal possibilities of culture. In spite of an effort to cast aside the feeling, she believed that something had stolen in between Olivia and her to change the current of their affections. So keen did this impres-sion become that she resolved no longer to put off a visit to her friend.

put off a visit to her friend.

Her carriage drove up to Olivia's door some days after the bombshell prepared by Mr. Quip had descended on the quiet household, and several ladies of fashion, seeing her, were astonished as if at an appar-ition. It was to be supposed that if any one knew the character of the Fullertons it was Miss McDonell, who thus outraged every principle of etiquette by calling so openly on the ostracized. They could not believe her_deliberately guilty of such boldness. There were certain limits be-yond which even a leader could not go, and no one was usually more circum-spect than Miss McDonell. The incident, not being satisfactorily accounted for, left the ladies and society in a tumult of contradiction and excitement. Nano, uncontradiction and excitement. Nano, un-conscious of the stir this visit was creat-ing very different "I am very glad it is so, Olivia. So long ing, found her friend in a very different state of mind and body from that which Sir Stanley had described. She was pale yet from the effects of her nervous suffering, but her eyes were sparkling, and her talk sparkled in unison, as became her cheery nature. She was gay under the cheery nature. She was gay inder the strange yet great intelligence which Mr. Quip had brought her. The greetings between her and Nano were about as cordial as between good acquaintances. Hand-clasp and lip-meet were not made, and it struck Nano disagreeably, though it was her own fault mostly, that for the first time Olivia omitted the offer fland and cheek. This was the enterof hand and cheek. This was the enterof nand and eneek. This was the enter-ing wedge of their estrangement. She felt herself unworthy to touch in affection the pure, stainless girl, who was so utterly unconscious of wickedness like hers. In Olivia's presence, and with Olivia's distant manner like a scroll before her eyes, she knew that a gap had come between them which would not easily, and perhaps never, be closed. This consciousness was dimly shared by her friend, who chid her innocent soul for its instinctive revulsion from one who had so lately been, and still was, her dear and admired friend. such feelings the young ladies began their

conversation. "It is so long since I saw you last," Nano said, "that I am astonished to see you so cheerful and bright. You have been so exclusive for over two weeks that I feared you were still suffering from those vaguely-hinted sorrows which, by the way, you have never explained, as you pro

"And I never will explain them now, dear Nano," answered she, with such a heartfelt sigh and such an expression of relief. "They have all fled and have left not a rack behind. But you—you are almost bright, too, for the time. You

have got over your suffering very well."
"I suffered more in the time preceding my father's departure than since," the lady said, calmly fixing her clear eyes on Olivia's questioning ones. "You know Olivia's questioning ones. "You know there never was much love lost between What little was aroused by his sick us. What little was aroused by his sickness vanished under the tortures I endured from him. Now I am free to a certain extent, though you may think my freedom has been sadly purchased."

"It was a bitter necessity. You are alone now. You have not a relative in the world." "That does not disturb me. I have

friends who will more than make up for me what I have lost."
"How can you speak so, Nano?"

"I could not speak truthfully otherwise. How is it with you and Sir Stanley, if I may be allowed to ask?"

A gentle blush overspread Olivia's face.
"It is not a fair question, Nano, but I do not deny your right to know. He is well and I am well. He has asked me to warry him and I have said. Weit of marry him, and I have said, Wait a

"When you should have said yes, plumply and honestly, if you had followed your own heart. And the surroundings were so favorable—moonlight and ice! Do not say your emotions run away with you in so cool a place."

"Rather say that I became more cautious, for I hesitated and laid down condi-

"Well, when do you intend to give the

favorable word?"
"Not just yet, you may feel certain.

Perhaps—"
"I will hear no more suppositions. The answer must be an absolute 'yes' this time. You have still your secrets. I recommend open confession, which is good for the soul. For a tiny creature like you carry mind-burdens is a dangerous k. They will wear your body away and, like weeds on a grave, sprout from its corruption. Confess, my child, con-

"I do that regularly. I have no secrets from any one. My mind-troubles are known to my confessor, and from him I get more consolation that any one could

"That terrible superstition-confession!" said Nano, raising her hands in affected horror. "How can you endure its humiliation! What has become of your self-respect, Olivia, that you should submit to any one to have so absolute a power over you? I cannot understand the Catholic infatuation on this point." "Did you not say just now that open confession is good for the soul?"

"I merely quoted a saying; and besides, never could mean confession as you understand it.'

"I don't care to discuss the question. I "I don't care to discuss the question. I have said so many hard things of your likes and dislikes—that is, your doctrines and other peoples's doctrines—that I am not going to offend any more. When you have committed in your life a dark, heavy sin which you would not dare to communicate to a dearest friend even, and when its weight is pressing upon the con-science to the destruction of assured peace of mind and health of body, you may appreciate then what it is to be a Catholic and to have the rest and secrecy Catholic and to have the rest and secrety of confession at your disposal. No doubt you will consider it a very beautiful superstition, and recommend it as such to your cultured friends."

Nano winced visibly at this innocent yet suggestive reply. It touched rudely on a tender spot.

on a tender spot.
"In that case," she replied, "I would prefer to keep my secret to myself."
"And live in the constant fear that it may be discovered? A woman with a secret dread at her heart is but half a woman. There, I shall not be drawn into an argument. I shall discuss these ques-tions no more. They do you no good, and

excite me too much."
"You are like a vision when you are in

"You are like a vision when you are in earnest over a thing," said Nano watching her flushed face with admiration.
"I have never seen you in earnest over anything," said Olivia shortly.
"I keep it for my thoughts, and out of my conversations," returned the lady, and a shadow so deep settled on ber countenance that Olivia was startled.
"If you look like that, Nano, your earnest must be overwhelming."

nestness must be overwhelming."
"I beg your pardon for an inadvertence

And I must go," she said, rising abruptly, "without fulfilling my promise to a friend who believed you to be in the last stages of depression, and was anxious that I should discover the cause." "Well, thank Heaven! the depression i

gone, and its cause with it. Your errand failed of its purpose for want of an ob-

you are yourself I am content happy."
She held out her hand with something

of the old manner, and then, as if recol-lecting herself, drew it away again, and with a formal adieu left the room, leaving Olivia in a state of wonderment and pain at her inexplicable actions. Out in the carriage, away from the eyes of every one her face grew white with sudden anguish, and she clutched and tore the velvet cush-

and she citized and to the the vertex dark ions like one in convulsions.

"Why do I envy her," she moaned, "if not for that purity of hers which I lack, which I never had, and never will have? while the lives, oh! while her memory exists in me, so long shall I suffer these in tolerable agonies which I thought were for My God! shall I ever know ever gone.

peace again? But no, no," she added with a shudder, "there is no God."

Unhappy woman! Faith was knocking at her heart, and the sin she would not acknowledge held and barred the entrance.

TO BE CONTINUED.

The late Bishop Lyach, of Charleston, S. C., when the war commenced held about \$200,000, which had been deposited about \$200,000, which had been deposited with him by various people. During the conflict Bishop Lynch placed his zoney in Confederate securities as the safest and best investment. When the cause was lost these securities disappeared in the vortex which swept so many fortunes out of ex-Most men would have regarded this as one of the circumstances beyond their responsibility, and the debt as one their responsionly, and the declar as one for which they were not legally or morally bound. Not so with Bishop Lynch. He tolerated no such sophistry, but set himself earnestly to the task of paying back to the creditors the full amount of their claims, and this he had just done before he died, each creditor having received in gold the sum due. This act typifies the good Bishop's character.—San Francisco

Bright's Disease, Diabetes. Beware of the stuff that pretends to cure

onitor.

Beware of the stuff that pretends to cure these diseases or other serious Kidney, Urinary or Liver Diseases, as they only relieve for a time and make you ten times worse afterwards, but rely solely on Hop Bitters, the only remedy that will surely and permanently cure you. It destroys and removes the cause of disease so effectually that it never returns.

MICHAEL DAVITT ON HIS IMPRIS-ONMENT AT PORTLAND.

The following letter was addressed to the editor of the Standard :
Sir,—The admirable temper that has marked your language since the horrible occurrence of Saturday last convinces me occurrence of Saturday last convinces me that any reply I make to the questions you address to me in your leader of this morning will receive a fair hearing. Believing this, I would feel that I was neglecting a duty to myself, and an opportunity of vindicating, to the best of my ability, the land movement in Ireland, if I permitted your remarks of to-day to pass unanswered. For the opinion you express of the sincerity of my condemnation of the murders that have excited your just indignation, and for your belief that neither Mr. Parnell, Mr. Dillon nor myself would be guilty of an alliance with assassins, I am thankful, as it is in marked occurrence of Saturday last converience that the facts of Irish history? Are they not that over and over again seditious conspiracies have been allowed to grow—nay, even have been allowed to grow—nay, even have been stimulated—in order that a certain stage of criminality should be reached by those whose actions and plans were known to the police, so that the present given be all the more effective from the facts of Irish history? Are they not the facts of Irish history? Are they not the facts of Irish history? Are they not have been allowed to grow—nay, even have been stimulated—in order that a certain stage of criminality should be reached by those whose actions and plans were known to t occurrence of Saturday last convinces me that any reply I make to the questions you address to me in your leader of this morning will receive a fair hearing. Believing this, I would feel that I was neglecting a duty to myself, and an opportunity of vindicating, to the best of my ability, the land movement in Ireland, if I permitted your remarks of to-day to self would be guilty of an alliance with assassins, I am thankful, as it is in marked contrast with the expressions of some of your contemporaries.

I came out of Portland prison at three

came out of Fortland prison at three o'clock on Saturday afternoon last. I had been confined in solitude for fifteen months, without having, from the hour of my reception to that of my release, seen a newspaper, or even received a communication that did not pass through the hands of the governor. Yet, in face of these facts, which cannot be unknown to those who understand the rigorous discipline of who understand the rigords displane or a convict prison, you sak me to come for-ward and make a clean breast of informa-tion that would throw light upon the atrocity of last Saturday. You must have overlooked the situation in which I had been placed from the 3rd of February, 1881, to the afternoon of the day of Lord Cavendish's murder, when you implied that I, in common with Messrs. Parnell and Dillon, must possess information that would enable the assassins to be tracked. I am assured by those gentlemen—though I am assured by those gentlemen—though no such assurance is needed by anyone who knows them—that they have no such information. They could not, therefore, lend any more assistance in bringing the assassins to justice than that given in the manifesto issued in our names, and placing the murderers of Lord Cavendish in their true position as assassins of the people's cause, who had forfeited all claim to shelter or sympathy, and whose capture alone could remove the stain which their crime

has left upon the character of Ireland.
You next call upon my friends and myself to employ our recovered liberty to give the world solid and unanswerable uarantees of the loathing with which we regard all forms of outrage, by making a freshipilgrimage through the country, and to never desist from denouncing assassina tion until these hideous crimes are exorcised from the land. I agree with cised from the faint. Tagree with you, sir, that such a pilgrimage ought to be made even now. Had it been made before, it is my firm belief that the terrible tragedy of the Phonix Park, and many another tragedy which though it has not other tragedy, which, though it has not attracted so much attention, has wrung heart-strings as bitterly, would not have oc-curred. Why have there not been such pilgrimages? Let the facts answer, so far, at least, as I am concerned. From the first initiation of the Land League I warned the Irish people against outrages as the greatest danger of the movement. When I went to America in May, 1880, whenever I spoke, from New York to San Francisco, I did my best to lay the demon of revenge which bitter memories of eviction evoke in the hearts of exiled millions. tion evoke in the hearts of exiled issuitons. On the day of my arrival in Ireland from my last lecturing tour in America, in November, 1889, in an interview pub-lished in all the Irish newspapers, I denounced violence and outrage in the strongest terms I could command. On the following day I did the same thing from the platform, and pushing on the very pilgrimage you now propose to me, I spoke in the same way in all the four provinces of Ireland. In addition to this, I issued instructions of similar tenor to the organizers of the Land League, and I drew up, printed, and distributed circulars pointing out to the people the inevitable answer whether it is any stigment on the platform once the privilege of his intimate friend, not wish to plead that. I would not wish to plead that I would ship, and heard the foregoing account of his wonderful conversion from his own lips. Dear departed friend, Rt. Rev. Sylvester Horton Rosecrans, Bishop. The writer of these lines had once the privilege of his intimate friend-once the privilege of his wonderful conversion from his own lips. Dear departed friend, Rt. Rev. Sylvester Horton Rosecrans, Bishop. The writer of these lines had once the privilege of his intimate friend-once the privilege of his wonderful conversion from his own lips. Dear departed friend, Rt. Rev. Sylvester Horton Rosecrans, Bushop. the platform, and pushing on the very arew up, printed, and distributed circulars pointing out to the people the inevitable consequences of revenge being allowed to supplant the moral forces which alone could win their social rights, and in the name of the Land League called upon its branches throughout the country to deal wisenderstanding and mismale relations into which the two countries have been brought by branches throughout the country to deal with the cutrage frenzy as the one para-mount danger which threatened the exis-

tence of the movement with destruction, the hopes of our peasantry with annihilation, and the character of our people with the stigma of assassination.

These are the facts. In verification appeal to the reports of the Irish press, of the American press, and of the Governaent shorthand writers. There is anothe fact. Ere I had completed the seventieth day of my pilgrimage I was arrested, and en, until three o'clock last Satur-

day afternoon, a period of fifteen months I have been buried in Portland Prison. Now, sir, I have answered your ques-tions. Let me put a question to you. Supposing that I, or any one else, were to start on the pilgrimage you propose, and that, after we had gone so far, news were to come to you that we had been beaten into silence with the bludgeon, or stricken down with the bullet, or cut to pieces by the knives of assassins, what would you say? Would you not say that we had been silenced by those who wished out-

rages to continue?
What, then, will you say of the no les effective manner in which I was silenced? Was it not also that outrages might con-tinue? Was it not in furtherance of an atrocious policy that murder and outrage should follow in the wake of the Land League, that Irish landlordism might be represented to the British people as bat-tling, not with justifiable reform, but with

Does this seem to you too wicked a blicy to be credited { Look at the facts. ocial savagery ! Is it not the policy that has been carried out by Mr. Forster?

I speak of myself only as an example Is it not true that my arrest was followed by the arrest in every locality of the men who were the safest and surest leaders of the populer movement—the men who most steadfastly and strongly set their faces against outrage? Is it not a fact that when they were arrested conserva-tive and prudent men were driven into silence by fear of arrest, and the guidance of an excited people smarting under the most cruel provocations was left to the secret councils of irresponsible passion?

I am not charging Mr. Forster with being a monster. Personally he is, I doubt not, an estimable gentleman; but weaknesses

which in private life are unobserved become so magnified, when he who is subject to them is made the absolute ruler of a nation, that they have the effect of crimes. Mr. Forster found in Ireland a traditional policy of government. He followed it; or, perhaps, to speak more correctly, it controlled him. What are the facts of Irish history? Are they not that over and over again seditious conpenal servitude was in consequence of having endeavoured to thwart such a policy at the time when it began, in my opinion, to show itself to all who are con-versant with Castle tactics in Ireland, and who knew the desperate position in which Irish landlordism would be placed if Eng-lish opinion could not be turned from the consideration of land reform and focussed

I was either sent back to penal servi-I was either sent back to penal servi-tude in pursuance of such a policy, or I was not. Mr. Forster, who, I suppose, ordered my arrest, can explain why I was struck down, without any explanation given me, or any chance afforded to de-fend myself against whatever charge had attenuived my arrest. Three weeks no fend myself against whatever charge had determined my arrest. Three weeks previous to that event Mr. Forster declared, in the House of Commons, in answer to a question put to him by Lord Randolph Churchill, that I had been guilty of no act in connection with my ticket of leave that would justify the Government in cancelling that decomment. celling that document. During those three weeks I was engaged almost every During those day in denouncing outrage throughout Ireland, in calling attention to undetected rriand, in caning attention to underected crime in a country having a police force of over twelve thousand, and in en-deavours to expose what I fully believed to be numbers of manufactured outrages. to be numbers of manufactured work, If I was not arrested for this work,

for what was I arrested! If upon secret information of ulterior designs, why not charge me with these, and crush the founder of the Land League at crush the founder of the Land League at a blow by showing the priests and con-stitutionalists in Ireland that they relied upon a man who was leading them on to revolution instead of to a peaceful settlement of the land question. I challenge Mr. Forster, or whoever is responsible for my arrest, to come forward now and declare upon what grounds I was deprived of liberty during the past fifteen months, or allow Dublin Castle to remain under the imputation of having removed me from its path because of my stand against the policy of conniving at murder and outrage. I am constrained to make this demand now, from a conscientious belief that, had I been permitted to continue my crusade against outrage—to have levelled all the influence of the Land League against the commission of murder League against the commission of murder and the mutilation of cattle, I could have prevented numbers of crimes that now stain the name of Ireland, and have averted the horrible deed of Saturday averted the horrible deed of Saturday last. This is no vain boast. I refer Mr. Forster to my speech at Kilbrin, county Cork, a fortnight previous to my arrest, in which I predicted the accumulation of

I am a convicted Fenian. am. It is true that I was convicted on a false charge sworn to by a salaried per-jurer whom I had never seen ere he conmisunderstanding and misrule as man may be a griminal on one side of the Irish sea and a patriot on the other. And if it be said, as many unthinking Englishmen would say, that a Fenian is a man who wishes to burn, to blow up, to mur-der, I will not reply even to that, though I know it to be untrue. I will only ask if it be just to hold that the man of mature age must be held to the opinions of youth. And this, at least, let me say for myself. If in the hot blood of early manhood, smarting under the cruelties and in-dignities perpetrated on my country, I saw in an appeal to force, the only means of succouring her, there has dawned upon my graver thought in the bitter solilude of a felon's cell a nobler vision—a dream of the enfranchisement and fraternization of peoples; of the conquering of hate by justice. I have suffered by their power, justice. I have suffered by their power and, as I believe, by their ignorance and prejudice, but there is in my heart to-day no sentiment of bitterness towards the English people. The gospel of the land for the people is a universal gospel, and in its triumph is involved the social regener-

ness and ancient hatred die away. ness and ancient hatred die away.

Possibily this may not be understood
by you. But one word, at least, let me
say. If you would find a modus vivendi
between the English and Irish people, it easy: treat us as equals, treat us as

ation of England as clearly and as fully as

the social regeneration of Ireland. In the

heart of whoever receives it, race bitter-

men.
Willingly will I go to Ireland to do
whatever I can to further the peaceful
doctrines I have always advocated, but I am confident that nothing I could do or say in Ireland would strike as effectually the fell purpose of revenge as the feeling of horror which has been sent like an electric shock through every home in Ireland by the slaughter of an innocent and inof-fensive Englishman under circumstances that have lent to the black deed ever possible attribute of atrocity. Yet, further than this, there is a word I would say. How could I or any one else protest with effect against outrages when the most brutal and irritating outrages are being committed in the name of the law, when tender ladies are sent to prison as persons of evil fame, when huts that charity has erected to shelter the unfortunate are torn down, little boys are ruthlessly shot down.

by the constabulary, and men of the highest character are still held in gaol on suspicion?—I am, sir, your obedient servant.

MICHAEL DAVITT.

HOW A STAUNCH PROTESTANT WAS

Some thirty-five years ago, a young collegian, Sylvester by name, returned home from his Protestant Alma Mater in the State of Ohio with his anti-Catholic pre-State of Ohio with his anti-Catholic pre-judices more embittered than ever by the fact that his only brother, a captain in the army, had recently embraced the Ca-tholic religion. But much as he detested and despised the captain's religion, he had the greatest love and respect for the captain himself who was universally known to be a profound thinker, a ripe scholar, and a most admirable Christian scholar, and a most admirable Christian gentleman. Although Sylvester had taken much pains to prepare his self for suc-cessfully combating the religion which had won his brother's heart and soul, he soon found that he was quite powerless to with-stand the arguments which the captain stand the arguments which the captain readily brought to bear upon each controverted point. His intellect was conquered, but his heart was as rebellious as ever. To use his own phrase, "he was convinced, but not persuaded." Firmly resolved never to join the Catholic Church, whose claims preyentheless he could no resolved never to join the Catholic Church, whose claims, nevertheless he could no longer doubt, he settled down into a sort of practical scepticism, whilst he allowed his brother to nurse the hope that he was

virtually prepared to enter "the one fold."

While in this mood, he was one day accompanying the captain in a walk, when the latter, pointing out a Catholic church which they were passing, abruptly said: "It is high time for you to put an end "It is high time for you to put an end to this dangerous procrastination of yours. Come in here, Sylvester, and get baptized." With these words the captain entered the church, and his brother mechanically followed. It was the first time in his life that Sylvester had put a foot incide a Catholic place of worship. They inside a Catholic place of worship. They soon reached an altar before which, to his soon reached an arear before which, to his surprise, shone a lighted lamp, although it was broad daylight. "Let us pray here," said the captain, "in the real Presence, for two graces—the grace of light to know the truth, and the grace of strength to follow it:" and with this he light to know the truth, and the grace of strength to follow it;" and with this he knelt down. Sylvester also knelt as a matter of courtesy to his brother but by no means to pray. He gazed for a while around at the works of art within reach of his eyes, but not being in the habit of kneeling long at any time, and feeling his knees aching, he soon turned to look at his brother, whom he found absorbed in God. The sight was too much for Sylvester. "Wretch that I am!" said he Sylvester. "Wretch that I am!" said he to himself, "while this truly good man is so earnestly interesting himself with heaven for my soul's salvation, I am as indifferent as if it were none of my business. God is everywhere, and therefore here; I too will pray for strength and light." He prayed earnestly, and so long that when he began to look for his brother he found him in a remote part of the church. Up sprung Sylvester and with agitated steps he approached the captain. "Well, Sylvester," whispered the latter, "what will you do?" "I wish to be baptized," was the prompt reply; "I hope the priest is at home. was the young man's anxiety about the state of his soul that he thought if another day was to be added to the past with-out his having been washed in the water of regeneration, he would be in danger crime that would result from his policy, and held him answerable before God for of legeneration, he would be in danger of losing his reason. The priest was at home and Sylvester was baptized.

Soon after he entered the College of the consequences that would inevitably follow from police terrorism and coercion.

the Propaganda, Rome, became a mode priest in due time, and in the year 1878 died a most devoted and beloved Catholic died a most devoted and beloved Catholic Bishop. The writer of these lines had once the privilege of his intimate friend-ship, and heard the foregoing account of his wonderful conversion from his

THE POPE AND THE COMETS.

More credulous and a great deal more simple hearted than ourselves, our ances-tors no doubt would have noted, as something more than a mere coincidence, the number of comets that have appeared in the heavens since Leo XIII, th in Calo" of the prophety attributed to St. Malach, has been seated on the Chair of St. Peter. Another new comet, as most of our readers will remember, was discovered from America on March 18. not unlikely to prove a bright and con-spicuous light in the heavens, some even anticipating that it may make itself visible during daylight. The time of its nearest approach to our globe, as calculated approximately from first observations, is set down for the early days of June. Few comets, about which observations have been recorded, have approached so nearly to the sun as the present one is expected to approach. Would not astrologers of old have augured that the near approach of this light in the heavens to the sun be tokened that the "Lumen in Colo" was approaching brighter times? out trusting to astrological absurdities, would it be too curious to argue that there are signs that the efforts of Leo XIII to recall the nations of the earth to their senses, are producing good fruits?- Catho lic Progress.

If Nearly Dead

after taking some highly puffed up stuff, with long testimonials, turn to Hop Bitters, and have no fear of any Kidney or Urinary Troubles, Bright's disease, Diabetes or Liver Complaint. These diseases cannot resist the curative power of Hop Bitters; besides it is the best family medicine on earth.

Nervous debility is a result of indiscre-Nervous debinty is a result of indiscre-tion in the mode of living. Heed nature's unerring laws and take Burdock Blood Bitters, the Great System Renovator and Blood, Liver and Kidney regulator and

tonic. Sample bottles ten cents. At the approach of spring great atten-tion should be given to purify the system engorged with foul humors during the winter. Burdock Blood Bitters is Nature's own purifying and regulating tonic.

Ireland's Vow.

BY THE LATE DENIS FLORENCE M'CARTHY. The following poem, which is so applicable to the present time, gives us a thorough insight into the author's patriotism:

Come, Liberty, come! we are ripe for thy

What matters the weapon, if only we're

Oh! we are pledged in the face of the uni-

Irishmen! Irishmen! think what is liberty— Fountain of all that is valued and dear— Peace and security, knowledge and purity— Hope for hereafter and happiness here.

Nourish it, treasure it, deep in your inner Think of it ever by night and by day; Pray for it, sigh for it, work for it, die for

What is this life and dear freedom away? Irishmen! if we be true to our promises, Nerving our souls for more fortunate

IMMACULATE.

The Spotless Purity of the Blessed Virgin again Considered.

Baltimore Mirror. From Father Ryan's forthcoming book, "The flowers of Mary," the following is

To-day let us gaze again upon the spot-

There are three Edens—the Eden of Genesis, the Eden of grace, and the Eden of glory. The first was an Eden of perfect between the Eden of grace, and the Eden of glory. fect happiness until innocence was lost : the second is an Eden of perfect grace, in which innocence is regained; the third is an Eden of perfect glory, where innocence restored by grace is ferever crowned. The first was a material garden bright with the hist was a material garden origin with the beauty of all natural beautiful things, the second is the mystical garden of the Church full of the spiritual beauties of superna-tural grace; the third is the Eden of heaven radiant with the ineffable beauties of ever-

lasting glory.

Before the closed gate of the earthly Eden stands the Angel of God's justice with sword of flame, guarding the gate and barring entrance through it.

That first perfect happiness, with inno-

cence lost, never has been and never shall be found again here below. Before the ever-open gate of the mystical Eden of grace, the Holy Church, stands the Angel of God's mercy bidding those who are laden with sorrow and burdened by sin to come and enter. come and enter.

promised the Redeemer and the woman. In the second Eden of grace, the Redeemer, Jesus Christ, the Son of God, and the Woman, Mary of Narareth, His Mother, appear in falliment of the promise. And their relations each to the other are as intheir relations each to the other are as intheir relations each to the other are as intheir relations each to the other are as inthe relations each to the other are as into the relations each to the other are as inthe relations each to the relations each to the other are as inthe relations each to the relations each to th separable in the Eden of grace as they were in the garden of the promise. In the third Eden, heaven, Jesus Christ is sitting at the right hand of His Father in glory, king as man, over all creations, while with Him, Mary of Nazareth, by right of her royal, divine motherhood, reigns queen over all

And why? Because her Immaculate Conception was, in the divine will, a necessary part of the predestination of Jesus Christ as Son of God, the Redeemer, and therefore king of all creations. It was, by God's eternal ordaining the first preparation for the kingdom of grace, the perfect fulfilment of the promise, the ne-cessary prelude to the foundation of the Church, and to the wonderful history of the Sacrameni, and of that, more than that, the very beginning on earth of all man's future glories in heaven. What then is the Immaculate Concep-

tion? It is the restoration in Mary of the tion? It is the restoration in Mary of the lost perfect innocence of the earthly paradise; it is the divine dowering of Mary with all the supernatural perfections of Eve in her innocence and before her fall. And still more than that, because sinlessly conceived, she is to make true, by conceived. The very words of Satan to Mary's Immaculate Conception. The pure body was translated to keaven. As in her conceiving, she stands outside and above the general law, an eternal conception. Many in ignorance imagine that our Holy Church, in proclaiming the truth of ing Christ, the very words of Satan to and become like unto God.

were also made to His likeness. By the first sin that likeness was destroyed. In the Immaculate Conception of Mary that lost likeness is restored perfectly to her; if we can so speak (it is against grammer but in harmony with truth), more perfectly in Christ; and in Christ and through her the likeness is restored by grace, but less per-

fectly to us.

She is the most perfect human person ever made by God (remember her Son Jesus Christ is not a human but a divine Jesus Christ is not a numan but a division person) but the perfection of her personality rests on her Immaculate Conception. In what does highest human perfection consist? In the total absence of all sinfulness, and in the presence and possession of

all graces.
What said the Angel of the Annuncia-

tion to her? "Hail! full of Grace!" Therefor her soul was full of Grace, and there-fore her soul was full of grace, and there-fore in her soul sin never had a place. But had she been conceived in sin, sin would have had a place in her and would have emptied her soul of the very grace which is the greatest of all, the absence of

is a something in mystery hidden, dispos-ing itself little by little, and no one knows how long, for the conditions necessary to the receiving of the soul. So, after the actual separation of the soul from the Onl we are pledged in the face of the universe.

Never to falter and never to swerve;
Toil for it—bleed for it—if there be need for stretch every sinew and strain every nerve!

Traitors and cowards our names shall be ever.

If for a moment we turn from the chase:
For ages exhibited, scoffed at and gibbeted.
As emblems of all that was servile and base!

actual separation body we cannot say that man lives, or that even he is man, though something of him remains, his corpse, which little by little returns, by its own conception, into dust, while the soul has passed into eternity. How is it possible that an infant can be a sinner in its conception, that is to say, in the instant when its soul is united to its body? The infant is incapable of sin and vet it is infected with the conta-

to its body? The infant is incapable of sin, and yet it is infected with the contagion of the sin of our first parents. Why? Because though thousands of years afar from the hour of the first fall, the moment it is conceived into it flows the circumstance of the altar; the second for ment it is conceived into it flows the circumstance of the altar; the second for the circumstance of the circumstance of the royal tribe of Juda with annual properties of the single of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the contagination of the royal tribe of Juda with the royal tribe of Juda w ment it is conceived, into it flows the sin-stained blood of Adam. For Adam was not only the first, but because the first, he was the universal man. All humanity was contained in him. When he fell all humanity fell with him, and this is why every child of his race is born fallen from hours.

Life's choicest blessings, love's fond caressings—

every clint of his face is both failed from grace and in sin. So that every child, his in conception, can be called an innocent home and happiness-all shall be criminal, innocent because personally the child has done no wrong, but criminal because the child is involved originally in the sin of him, who, in himself germinally contained the entire human race. Thousands of oak trees are centained in one single acorn, and if there be a flaw in the acorn it will be reproduced in every tree

that grows from it. Whence then to each person of our fallen race comes the stain of sin? Does it come from the soul? Or does it come | read;

from the body?

Not from the soul, because the soul is created directly by God, and comes pure from His hands. Not from the body, because the body is not capable before animation, of having any part in sin. How then comes the stain? The soul is innocent and the unanimated body is incapable words?

of sin.

This is how. The instant the soul and body unite in conception, their union produces a child of Adam, and to be a child of Adam is to inherit in person with his word. So the mother of that eternal words. of Adam is to inherit in person with his blood his sin, and with his sin its penalties for soul and body. In Adam we all have sinned, and on account of sin we die.

If the Blessed Virgin Mary sinned in

Adam, she was certainly conceived in sin. Did she sin in Adam? Was she, like the Did she sin in Adam? Was she, like the rest of the race involved in the fall from grace? There is no better place to answer the question than the very scene of the primal guilt.

Go we now there. Eve fell, Adam fell,

atan conquered.
But God came into that garden. What are His words? They breathe malediction against Satan, and promise benediction to the race in some future day. "I will put enmittee between thee and the woman and between they are and the woman."

At the narrow gate of the Eden of glory,
—heaven—as sentinel stands the high
Archangel of God's sanctity, guarding
entrance through it against all souls defiled.

In the first Eden, amid the falling ruins
of perfect happiness and innocence, God
promised the Redeemer and the Woman mised the Redeemer and the Woman, he second Eden of grace, the Redeeman as old as Himself, eternal. Therefore that as old as Himself, eternal. Therefore that as old as Himself, eternal. conceived in sin, the enmity would not be always. always. It would cease awhile. Then God, if He lets the enmity cease for an instant in time, between the Woman Mary of Nazareth, and the evil spirit, would contradict and contravene her be-low His very own eternal decree. Will He do it? No. Why? Because He can-not do it? Why? Because an eternal not do it? Why? Because an eternal truth would become an eternal lie. With

God all things are possible save one, and that is self-contradiction.

No, no, the common laws that rule every person of Adam's race do not govern the person of Mary. All women conceived children by men. She conceives her child by the operation of the Holy Ghost. All women bring forth in sorrow. She brought forth in ladness. All die in pain. She died what could scarcely be called a death. The separation of her soul from her body All bodies return to dust and await the day of resurrection Her

Christ, the very words of Satan to "Ye shall be as Gods," for Christ her that Mary's body, as well as her soul, was Son is our Saviour—God, and by His created directly by God. Let us have pity grace we become partakers of His divinity, on ignorance when it cannot help itself. Mark you, we were made to God's by examining can correct itself and will mage, the image was not lost by sin, for not. If God himself had created her body the image, the image was not lost by sin, for not. If God himself had created her body the image, like the indelible character of baptism could not be destroyed. But we baptism could not be destroyed. But we to the human race at all. Then her son Christ would not belong to the race.
Then, in no real sense would He be man.
Nor could He call himself the Son of

> Now, who are they who deny the truth of Mary's Immaculate Conception? What is their character for learning and piety? They are those who imagine (mark you, imagine, for they have no settled beliefs; Faith divine, and they try to satisfy their soul's hunger—do they ever satisfy it? God help them if they can—with the loving Him.

His feet. His glory is her glory, and her ignominy is His ignominy.

Of all the moments of her life, its first instant was its supremest. For that first instant was to tell for her or against her forever. It was to be the criterion of the very character of her soul. If conceived in sin she would be placed in the position and possibility of payer seeing God feet.

more glory to God than all the angels in heaven. Only One was to give to God a greater glory,—and He was to her Son Jesus Christ.

Did the angels in heaven know of the sustery? Did Jod reveal it to them in reward for their fidelity in the day of their trial? Come, Liberty, come! we are ripe for thy coming—
Come, freshen the hearts where thy rival has tod;
Come, richest and rarest! come, purest and fairest!
Come, cliebest and rarest! come, purest and fairest!
Come, daughter of science!—come, gift or our God!

Long, long have we sighed for thee, coyest of maidens;
Come, long have we worshiped thee, queen of maidens;
Stracilly sought for thee, readily fought for Stracilly sought for thee, readily fought for purpled the scattoid and glutted the grave.
On went the fight through the cycle of ages, Never our battle-cry ceasing the while—Forward, ye valiant ones! onward, battalloined ones:
Strike for green Erin, your own darling isle.

Still in the ranks are we, struggling with eagerness;
Still in the brattle for freedom are we, Words may avail in it—swords, if they fail

our Holy Church has defined the dogma as God had decreed its truth. Mary in her conception and birth is a living Sacrament, she being on earth the living out-ward sign of the greatest grace to creature ever given. God's power could not go farther. In her person God made the greatest act of divine love for our race that even He could make, the greatest save the greater one of assuming in her our human nature. And these grand acts of eternal love are inseparable from one

Not very far from Jerusalem lived the poor, and the third for themselves. They were faithful to the law.

Sacred Scripture does not mention even Sacred Scripture does not mention even their names, nor does Scripture say one word about the conception and birth of Mary. A veil of mysterious silence hangs around those two great mysteries. Remember that the inspired writers have not written a single word or omitted to write a single thing without the special direction of the Haly Spirit, Not your destroy.

first chapter of the Gospel of St. Luke, we read: "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, and the name of the vir-gin was Mary."

What is the meaning of this mysteri-

Around the Eternal Father of the Eter-Word Incarnate wears, on earth, the man-tle of si'ence, until the Angel of the An-nunciation came. For Mary, as the Mother of the Son of God, is to bear a strange resemblance to His Eternal Father. Hence the silence that veils her birth and first years. Ah! how many there are out first years. Ah! how many there are outside our Holy Church who read the Scriptures and make great boast of their know-

ledge, and yet read its words divine all in vain and miss their deepest meanings! But since the marriage-day of Joachim and Anna, years went by, twenty years, and Anna, years went by, twenty years, says St. Jerome, forty years, say others; and they bore the opprobrium of barrenness. No child came to bless their union, and a childless marriage was a humiliation

Sara who was barren? Was not Jacob, his son, born of Rebecca who was barren?

Was not Joseph born of Rackel who was barren? Was not Samuel, the Prophet, born of

Anna who was barren?
Was not Sampson, that miracle of strength, born of a barren mother? Was not John the Baptist, than whom, by the testimony of Christ, none greater was ever born of woman, born of Elizabeth when she was aged and karren? Strange mystery! but with God all things are possible, and when nature is power-less He loves to manifest His own power. And is there not a strange resemblence be-tween barrenness and virginity since both are equally without fruit?

The prayers of Joachim and Anna were heard at last.

St. Jerome says that the angel Gabriel announced to each of them separately that God would answer their prayers; and the glerious answer was the Immaculate Cenception of Mary in the womb of Anna. It was a natural and not a supernatural conception. The name Joachim signifies the Preparation of the Lord, and Anna signifies Grace. Was the Immaculateness of Mary's Conception revealed to them?

writers think so. And now from the sinless soul of Mary in her mother's womb, ascended to God acts of worship greater than the angels' adorations.

For remember her sinless soul had at once the fulness of reason and the illumination of all the graces of the Holy Spirit.
All the perfections of the soul of Eve in the instant of her creation were in the soul of Mary in the first moment of her conception. The light of perfect underconception. The light of perfect under-standing, the strength of perfect love, the perfect union of her will with the divine will, all these and more were there. In the first instant of her conception, her soul was self-conscious. And while she was corporally united to Anna, her mother, her soul at once became intimately united to God in a union that was

never to be broken. The life of her soul never to be broken. The life of her soul reached an almost infinite intensity. Never had God been praised as she was silently praising Him then. Never had God been so loved as her sinless soul was

and ask the saints of old to give their tes-timony? No need indeed, but still it might edify, for the words of saints bear

might edify, for the words of saints bear the seal of their sanctities.

Read the ancient liturgy containing the Masses of St. James and of St. Mark the Evangelist. In the first, Mary is saluted as "most holy, most glorious, immaculate, altogether outside the ranks of sinners." In the other, Mary is called "most holy, immaculate, and blessed, ever virgin Mother of God." Listen to St. Hyppolitus, hishon and martyr, nigh seventeen hun-Mother of God. Based to bishop and martyr, nigh seventeen hundred years ago. He salutes Mary as imdred years ago. He salutes Mary as immaculate. And old Origen calls "the holy and immaculate Mother of the Immaculate;" as if he were drawing a parallel be-tween the purity of the Mother and the purity of the Son.

Hear the words of Gregory, the wonder-worker of Neo Cesaria: "An angel with-

worker of Neo Cesaria: "An angel without a body was sent to a virgin pure and
immaculate. He who had never known
sin was sent to her who was spotless and
without the corruption of sin."

Let Cyprian, the great Archbishop,
speak from his throne in Carthage:
"Mary is like the rest of mortals in nature
but not in sin."

Fifteen hundred years ago St. Frinke

highest of the angels, had she even been stained with original sin? Listen to the great St. Augustine, the prince of the do tors of the Church, in his discussion with the heretic Pelagius: "When there is question of sin, on account of the honor of the Lord, the Virgin Mary is out of the

And so from age to age saint passes down to saint one grand unbroken testimony to the truth of the mystery of the Immaculate Conception. And in the halls of holy councils echoed the word—Mary's grand 'Ummaculate'." They have a word, "Immaculate." True, here and there at times rose a voice of hesitation, uncertain sound, and sometimes of doubt, but not all along the line one single voice

of plain denial.

Religious orders, confraternities, of the same universal belief blended with the words of Scripture expressed them-selves, on that eighth of December, eightteen years ago, in the solemn definition of

the dogma.

And was it not singularly appropriate that these United States, free from all tyranny, and the home of all the natural ness. No child came to bless their union, and a childless marriage was a humiliation among their people. But they waited, and they prayed, and they hoped against hope.

Never is the effect of grace more evident, more powerful than when nature is powerless.

The property of the property of the power of the property of the power o with loving care this country dedicated to

PASTEUR ON THE INFINITE

The speech of Pasteur on taking his place in the French Academy has created a sensation in Europe. He has been more than any man of the age, except Darwin, the champion of scientific methods and the many man of the age. ods and the representative of scientific thought; and it was thought that he would mark the great occasion of his reception to the chair that Littre had occupied by the usual protest of the scientist against supernaturalism. But he seized the opportunity to give expressive utterance to his own sense of the incompleteness of human knowledge. In speaking of the infinite he said: "What is there beyond there beyond this starry vault? More starry skies driven by invincible force, will never cease asking, What is there beyond? . . . It is useless to answer, Beyond are un-

limited spaces, times, and magnitudes. Nobody understands these words. He who proclaims the existence of an infinite—and nobody can evade it—asserts more of the supernatural in that affirmation than exists in all the miracles of all religions; for the notion of the infinite has the two-fold character of being irresistible and incomprehensible. When this notion seizes on the mind there is nothing left but to bend the knee. In that anxious moment all the springs of intellectual life threaten to snap, and one feels near being seized by the sublime madness of Pascal. The idea of God is a form of the idea of the infinite. As long as the mystery of the infinite weighs on the human mind temples will be raised to the worship of the Infinite, whether the God be called Brahma, Allah, Jehovah or Jesus."

is one who does his work quickly and well. This is what Dr. R. V. Pierce's "Golden Medical Discovery" does as a blood-purifier and strengthener. It arouses the torpid liver, purifies the blood, and is the best remedy for consumption, which is scrofulous disease of the lungs.

A. Maybee, Merchant, Warkworth, A. Maybee, Merchant, Warkworth, writes:—"I have sold some hundreds of bottles of Dr. Thomas' Eclectric Oil, and it is pronounced by the public "one of the best medicines they have ever used," it husks of human opinions) that by covering Him.

Faith, Hope and Charity, in perfection, ing the conception of Mary with the clock of original sin, they are placing a crown of greater glory on the head of Jesus Christ.

Foolish men and blind! Christ would tear such crown in twain, trample it under

LOUISE LATEAU.

Visit of Bishop Brondel to the Stigmatisee of Bois D'Haine.

[From the Portland, O., Catholic Sentinel. BRUGES, March 4, 1882.

Very Rev. Dear Father : I owe you a description of my visit to Bois d'Haine. It was on the 16th of February that I left Bruges, at 6 p. m., and arrived at Manage at 8:45 p. m. by express. I travelled in company with the Superior of the College St. Louis, and foundat Manage my brother Charles, the Director of the Sisters at Dot-tignies, W. F., and the Vicars of that same locality.

IT WAS A DARK, RAINY, WINDY NIGHT, and you may imagine that it was not to much of a pleasure trip walking through the country roads for a mile and a half. We passed the house of Louise Lateau, and the light of our lamp made us see the reality of what we knew by photograph, and it seemed as if a celestial peace reigned around that humble cottage. We pro-ceeded to the house of Rev. Father Neils, the celebrated parish priest of Bois d'Haine, who received us most cordially, and gave us hospitality. Next morning the cure said Mass at 6 a. m., and so did my brother, who then assisted me to carry the Blessed Sacrament to Louise. Four priests carried lights, others assisted, and some pious ladies from Namur and Luxembourg followed. I wondered to see so many in winter, and in such stormy weather. The beads were recited on the way, the sorrowful mysteries were then meditated, and at the house an interruption was made, leaving the fifth mystery to be said after Communion. What a bless-ing it was for me

ng it was for me
TO CARRY OUR DEAR LORD THROUGH THE
FIELDS OF MY NATIVE COUNTRY,
assisted by priests and laity, full of divine assisted by priests and larty, full of divine faith, and going to the Stigmatica, who, on her bed of sufferings, lay panting like a deer for the wine that germinates virgins. Scarcely had Louisa received Holy Communion from my hands when she became as immovable as a statue, still keeping a countenance on which was depicted the most perfect placidity that could be imagined. From her hands, where she has the marks of the nails which pierced the hand of her Saviour which pierced the hand of her Saviour on that eventful Good Friday, flowed the blood so copiously that the linen lying under the hands was spotted considerably. The blood comes out on both sides of the hands. This was the 722d Friday, and there is no appearance of inflammation nor corruption.

WE PRAYED FOR BELGIUM AND FRANCE AND and also the diocese of Vancouver Island.
Having remained witnesses for half an hour of a union with God that made Louisa insensible to the touch of sacred pictures applied to her open wounds, we retired saying: Mırabilis Deus insanctis suis—and little more could we say. The two sisters of Louisa were in the kitchen, and one Rosina, the head of the house seems to suffer reluctantly the concourse of strangers coming to her house every Friday since more than ten years. Friday since more than ten years. The supernatural state of Louisa began on the day of the death of the exstatica, of Kaldern, in Tyrol, named Marie Morl, on the 11th of January, 1868. At 10 o'clock A. M. we went to see Louisa with the cure, the director, and the superior. We found her lying with drawn up shoulders with an expression of said up shoulders, with an expression of pain on her countenance, the eyes closed with lids red and blueish, moving her head lids red and blueish, moving her head from one side to the other, as one seeking rest and not finding it. It made me think of the great sufferings of our Lord on the Cross, and I asked her whether she suffered much. She told me that she did.

mouth moving in prayer. I retired SATISFIED THAT LOUISE WAS AS SAINTLY IN

HER SPEECH as edifying in her wonderful sufferings and extraordinary extasies. At 2 o'clock I went alone with the cure, found Louisa suffering as in the morning, spoke a few words with her, asked her to pray for my intentions, and she promised she would do it, recommending herself likewise. Then, it, recommending hersell nkewise. Then, all of a sudden, as a vision of the other world struck her soul, she became immovable, and her eyes opened with awe, whilst the head and shoulders lifted up as if an unseen power attracted her. I gave her my blessing, and a heavenly smile illumined her features, and soon she continued as before, looking up awestruck Then the cure asked me to speak to her. I did so, but she remained immovable. After a while the cure delegated to me this starry vault! More starry skies.

Well, and beyond that! The human mind, driven by invincible force, will payed.

His authority and wished delegated to me to speak to her, but this was done by an act of the will not signified by words, and at my calling Louisa, she came as out of a dream, and asked me what I wished, I said: "You understood me?" "Yes," she answered. Then I told her that was all I wanted, and immediately she was again lost in divine contemplation of the drama of Calvary. The priests and laymen were Calvary. The priests and laymen were then introduced to the number of about twenty—that is as many as the small room could contain. Rosina took a chair, placing herself at the head of the room, facing the people, so as to stop any indis-

ONE OF THE CELEBRATED PROPHECIES ou frequently heard of were read in her presence, but she seemed a perfect strang-er to them. The relic of the Cross which I received here in Bruges was such an attraction to her that she sat up in order to venerate it. I had two medals of the same material, both blessed by Pope Leo XIII. For each she had veneration, and expressed joy on her countenance, but for the one considerably more than for the other. The people present asked me what the difference was, and I stated that the medal before which she manifested most devotion was one which I had deposited in the cups which are preserved in the holy House of Loretto, and which served fer use in the Holy Family of Jesus, Mary and Joseph. We made some other experiences, and all I saw answered to the ideal which one would form of an exstatica. Near three o'clock she stated exstatica. Near three o'clock she started up at some sudden vision of the Passion, her face underwent successively, and with-out marked transition, alteration from awe to bitter sorrow, a tear formed in the eye, and then she sank down, extensively styles of the various writers.

ding the blood stained hands as if dying.

ding the blood stained hands as if dying, and the clock struck 3 P. M.

THE HOUR AT WHICH THE SAVIOUR DIED.

The priests and the people left the room in silence, as they had also contemplated the exstatica in the greatest silence. I remained with the cure, and after two minutes Louisa sat up, covered her hands with linen, and had all the appearance of an humble servant girl active and appear. an humble servant girl, acting and speak-ing without the least show of self-com-placency, but humbling herself under the hand of God, who works such great won-ders in her. I received some of the linen impregnated with her blood, and will show it to you at my return. Or pro invicem. Yours in Jesus Christ,

JOHN B. BRONDEL, Bishop of Vancouver Island.

MARRIAGE AND DIVORCE.

The Frequency of Divorce Arousing the Serious Attention of Protestant Denominations.

Last week the Maine Methodist conference passed resolutions against the granting and obtaining of divorce "for any other cause than that specified by our Lord." They declared that it was wrong for a minister to marry a couple when there is suspicion of either of the parties having been divorced for any other reason than breach of the seventh comreason than breach of the sevenal com-mandment; and they urged ministers to preach on the subject at least once a year. Finally they appointed the three Meth-odist pastors stationed at Portland as a committee to further endeavor to bring about a change in the state laws touching marriage and divorce in accordance with

Similar sentiments have been expressed by other religious denominations of New England: just as the Roman Catholic Church has always stoutly and even fiercely opposed the treatment of marriage as a mere legal contract, which may be set aside for various causes, as the state shall specify. Though they have put their objections to the divorce laws of most of the states in different language and rest them on different grounds, in the and rest them on different grounds, in the main the Protestant communions agree with the end reached by the recent pastoral letter of the Roman Catholic bishops in its discussion of marriage and divorce. They would have divorce granted only for the cause which the Founder of Christianity specifically laid down.

down. Orthodox Protestants and Catholics are accordingly in agreement in their opposi-tion to the laws touching divorce which prevail in very many of the states of the Union, and which are general in New England especially. Yet it cannot be denied that the prejudice against divorce and divorced persons has become much softened of late years. Formerly the mere dread of public opinion would prevent most married people from resorting to a legal separation. Women in particuto a legal separation. Women in particu-lar feared the ban which would be put on them if they were divorced, no matter if they themselves had been blameless. And where there were children the evil consequences to them deterred both husbands and wives from making their disagree-

and wives from making their disagree-ments public, and from seeking the aid of the law to part them. But of late, especially in New England and some of the western states, the community has grown so accustomed to divorces and marriages after divorce that they fail to produce more than a short-

thrown about the marriage relation, and point to the day when marriage shall be treated as only a legal contract, entered into between individuals. The church would then lose its control of marriages, the teachings of Christianity touching the relation would be more disregarded by

those who contracted them.
It is easy to understand, therefore, why the churches view with so great alarm the present laxity of divorce. It is a first step toward undermining the religious ideas which have surrounded the relation. The opposition of the church has already had its effect in bringing about the restriction of the causes of divorce and the lessening of the opportunities for obtaining divorce in some states where the laws re-

garding it were especially loose.

But there is another side to the question.

Here in New York our divorce laws are as Here in New York our divorce laws are as strict as the church can require, but our marriage laws are very loose. In Massa-chusetts, for instance, it is the other way. Is it not as necessary to have well-defined laws regulating marriages and their record as it is to protect marriage against subversion by freedom of divorce?—New York

His Wealth Would be no Objection.

A Towson girl was asked yesterday if she would marry a rich man for his money, and she replied: "No I wouldn't wed a man simply because he had wealth; but if a man had plenty of money allied but if a man nad pienty of money and to a sweet disposition, and a mustache that curled at both ends, and nice blue eyes, and a respectable profession, and his and a respectable profession, and his father was rich, and his mother and sister were aristocratic, and he wanted to marry me, and would promise to let me have my own way in everything, and keep me liberally supplied with coin, and have a nicely furnished house with a big piano in it, and would give me two 'diamond rings, and would pay my dry goods, milliner's and dressmaker's bills without grumbling, and I really and truly loved him—I wouldn't consider him. him—I wouldn't consider his money any drawback to the match."

Extravagance

is a crime; and ladies can not afford to do without Dr. Pierce's "Favorite Prescription," which by preserving and restoring health, preserves and restores that beauty which depends on health.

The pyramids of Egypt were built who knows what for, but every one knows that the Esterbrook Steel Pens were made to suit for the different tastes, habits and

r in the olic pre-r by the ptain in the Cadetested pect for ad taken . he soon to withe captain was conellious as

on sus-VITT.

T WAS

d home

"he was Firmly ic Church, could no into a sort ne allowed hat he was one fold." ne day acalk, when lic church uptly said: ut an end n of yours. get bap ne captain rother mee first time

hip. They , although us pray e grace of the grace of ith this he knelt as a for a while vithin reach and feeling ned to look nd absorbed much for m!" said he

truly good esting himere none of ywhere, and for strength estly, and look for his ylvester and ched the cap-hispered the "I wish to pt reply; ty about the in the water

priest was at e College of the year 1878 oved Catholic se lines had timate friend. oing account ion from his iend, Rt. Rev. ns, Bishop of nceal any part them of the hat the fore

ns!-Antigon-

COMETS. eat deal more ves, our ances-noted, as some-oincidence, the ve appeared in I, the "Lumen attributed to on the Chair comet, as most mber, was dis-March 18. right and cone of its nearest calculated apervations, is set of June. Few servations have

ached so nearly t astrologers of near approach s to the sun be in Colo" was es? And with-ical absurdities, argue that there of Leo XIII to earth to their fruits ?- Catho

ead puffed up stuff, urn to Hop Bitany Kidney or t's disease, Dia-These diseases power of Hop best family med-

esult of indiscre-

Heed nature's Burdock Blood Renovator and ey regulator and en cents. ring great atten-urify the system mors during the

ating tonic.

The Catholic Mecord

ablished every Friday morning at 486 Rich-mond Street. THOS. COFFEY, Publisher and Proprietor. Annual subscription \$2.00
Six months 100
Arrears must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP

WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what lihas been, thoroughly Catholic, entirely independent of political parties, and exclusively devocated to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness an efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clerky and laity of the diocese.

Believe me,
Your very sincerely,
Holm WALSH,
Bishop of London.

MT. THOMAS COFFEY.

Mr. THOMAS COFFEY. Office of the "Catholic Record."

FROM HIS GRACE ARCHBISHOP HANNAN St. Mary's, Halifax, Nov. 7, 1881 St. Mary's, Halifax, Nov. 7, 1981.

I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.

+ MICHAEL HANNAN,
Archbishop of Halifax.

Catholic Record.

LONDON, FRIDAY, JUNE 9, 1882.

MR. GLADSTONE'S REPLY.

It will be remembered that when the sad tidings from Phoenix Park reached Canada His Lordship, the Bishop of London, telegraphed Mr. Gladstone in the name of the Catholic Bishops of Ontario, expressing horror of the crime, and a hope that its occurrence might not prove prejudicial to Ireland. His Lordship has just received the following reply from the British Premier.

10, Downing Street,
Whitehall, May 21st, 1882.
Right Rev. Sir—I am directed by Mr.
Gladstone to convey to you his thanks
for the telegram which you sent him, in
the name of the Catholic Bishops of Onthe name of the Cathole bishops of the tario, on their receiving the news of the terrib'e tragedy in Dublin. He can assure you that he joins in their hope that the cause of Ireland will not suffer by the occurrence of such an event.

I am, Right Rev. Sir,
Your very respectful and obedient servant
E. W. HAMILTON, The Right Rev. Bishop of London, Ontario.

THE CENSUS.

We some time ago promised our readers an analysis of the Canadian census of 1881 with the special view of showing the present standing of the Catholic population of the Dominion. Till this moment we have been unable to redeem our pledge. The last official census, though not taken in a manner entirely acceptable to us, and not free, in our estimation, from some inaccuracies, is a work, taken as a whole, highly creditable to the officials who had it in charge. The total population of the Dominion is given at 4,324,810, divided among the various Provinces as follows:

Prince Edward Island 108,891
Nova Scotia
New Brunswick 321,233
Ouebec
Ontario
Manitoba
British Columbia49,459
North West Territories56,446

The total Catholic population of the Dominion is given at 1,791,982 distributed among the various Provinces as follows:

fires as tone ar.	
Quebec	1,170,718
Stava Sentia	. 117,107
Now Propowick	109,091
Prince Edward Island	10 040
Manitoba	10 012
British Columbia	4 113
The Territories	

We cannot, we must say, give

absolute faith to the figures for British Columbia and the Territories. The aboriginal Catholic population in both places is, we believe, much larger than those figures indicate. We can, however, well understand the difficulty under which the census officials labored in endeavoring to arrive at anything like exactness with regard especially to the Indian population in these vast territories. We may also mention that had the de jure system been adhered to as strictly in Ontario as it was in Quebec, the Catholic population of Ontario would be shown to be much larger than the official returns make it. In Ontario the Catholic population has one of its main elements of strength in the cities and towns as the following figures show:

15	the following nautes one
	Cath. pop. Total pop.
	Toronto
	Ottawa
	Hamilton
	Vingston
	London
	St Cotherines2.582
	Polloville
	Guelph
	Deantford
	Winder
	Chatham
	Deceleratio 1.974
	Dombroke
	Cornwall

show the largest Catholic popula-

Essex19,101
Prescott
Russell
Glengarry
Renfrew S. R
Renfrew N. R
Simcoe N. R
Bruce S. R
Kent
Algoma5,756
Waterloo N. R
Peterboro' E. R
Hastings E. R
Carleton

In Quebec the Catholic population is thus distributed amongst the various cities and towns of import-

Montreal103,579	140,747
Quebec56,255	62,446
Three Rivers 8,831	9.296
Sherbrooke6,822	12,221
St. Hyacinthe5,165	5,321
Hull	6,850
Levis	5 701

In the following counties of Quebec, the Catholics are in a minority as compared with the aggregate of all other denominations: Argenteuil, Compton, Stanstead, Brome and Huntingdon. In the counties of Argenteuil and Huntingdon, however, the Catholic population is so steadily and rapidly increasing that at the taking of the next decennial census there will be left but two or three counties in Quebec without a Catholic majority. In the county of Bellechasse we find but one solitary Protestant; in the county of L'Islet there are two; in Kamouraska three, in Montmagny four; Montmorency, blessed with an even dozen, Vercheres fifteen, and Charlevoix seventeen, all cede the palm to Rimouski with thirty, and Nicolet thirty-two. Maskinonge claims 79 Non-Catholics, St. Maurice 109, Yomaska 116, and Laval 122. In several other counties the total Protestant population does not reach five hundred, and in others again does not aggregate one thousand. The Province of Quebec is undoubtedly one of the most Catholic countries in the world. Its Catholicity is not merely nominal, it is highly practical. In its educational establishments, its eleemosynary institutions and its ecclesiastical edifices it is certainly second to no country in the world. Coming to New Brunswick we find a large and rapidly increasing Catholic population. In the city of St. John the Catholics number 8,701 out of a total of 26,127. The counties having the largest Catholic population

ır		
	Gloucester	
	Kent15,700	
	Westmoreland	
	Victoria10,092	
	Northumberland 11,657 St. Johns 8,323	
	St. Johns	

In Gloucester, Kent, and Victoria the Catholics are in an overwhelming majority over all other denominations combined.

In Nova Scotia, the centres of

tholic popula	tion	are		
Halifax city			14,70	5
Inverness			16.44	3
Cape Breton Richmond			10,72	2
Antigonish				0
Digby			8,82	4

In the counties of Inverness, Antigonish, Richmond and Cape Breton the Catholics form a majority of the total population.

In the three counties of Prince Edward Island the Catholic population is thus divided.

Prince	10,000
Charlottetown, the capital Island, has, out of a total of 1	of th
Catholic population of 4,384.	.,100,

In the Province of Manitoba there has been, within the last ten years, a remarkable increase of population. The Catholic population is, however at a comparative stand still, but may soon be expected to show a gratifying increase. The present Catholic population is thus given in

Pro	venc	ner	 	•	 •	•	•	•			•	•	•	•			Ī,			2	6
Liss	gar		 					٠	. 1	• •			•	*				-	5	63	ĸ

Catholic population is set down at 10.043 of which there are 3,078 on Vancouver's Island. With the early completion of the Pacific Railway the Catholic population in this Province must rapidly increase. figures it will be readily ascertained The same remark applies to the and understood that even under des-North West Territories, the Catholic white population there being as mean importance. The difficulty yet quite insignificant in point of which now disturbs the internal numbers. Taken as a whole the peace of the country would seem to figures of the census of 1881, as far have its origin in the machinations as they concern the Catholic Church, of Arabi Pasha, a bold and unscrupuare satisfactory indeed, not only lous man who has evidently acquired

THE EGYPTIAN CRISIS.

Public attention is now being centred upon a country which has more than once occupied a prominent intent upon the centralization of place in the world's history. Ever since the completion of the Suez canal, Egypt has been in a special manner made the subject of study and tributed the present difficulties in solicitude on the part of European Egypt. Arabi Pasha is the trusted statesmen and diplomatists. immense extent of the country, the extraordinary fertility of its soil, the the Khedive in order to accomplish variety of its products, the inexhaustible character of its resources, its favored position in a military as well as commercial sense, and especially its possession of the richest stream on the face of the earth, would at any time make, and have in fact, at all times made Egypt an object for the cupidity of conquest, the ingenuity of diplomacy and the foreeast of statesmanship. History shows that the great conquerors of old, from the days of Cyrus to those of the Cæsars, as well to enrich and enlarge as to secure and perpetuate their dominion, lost no time in acquiring either absolute sway or paramount influence over Egypt. No empires with commercial or military interests to further and promote on the Mediterranean, could indeed afford to look upon the establishment of a rival state in the richest land upon which the light of day smiled. From an early period in the world's history Egypt has been often, indeed, unfortunately for its people, the prey of bitter strife. Under Greek and Roman sway it, however, acquired a marvellous degree of prosperity, attaining a commercial importance that made some of its cities the greatest marts in the world. Alexandria was at one time, as we all know, not alone one of the most famous centres of commercial greatness but also of literary culture and intellectual activity. The importance of Egypt attracted, not long after the fall of the western Roman Empire, the attention of the rapacious Mussulman then just entering on his career of conquest. Wresting it from Christian sway, he has held it under one form or another, with but or e brief interval, ever since. Under Mahomedan rule Egypt has not, it ancient times, the home of an immense population, it is to-day one of in the world. But there is evidently in store a great future for this his. toric land. Its present position is simply untenable. The construction and completion of the Suez Canal make Egypt a country of world-wide and Southern Asia. Its province nominally subject to the Ottoman Empire, but really indepenor Viceroy is concerned. The present Khedive is Mohammed Tewfik Pasha twenty-six, succeeded Ismail Pasha, a man of extraordinary ability and unbounded ambition, who lost his title, dignity and power by seeking with limited means to accomplish too much. The area of Egypt proper is estimated at 212,000 square miles, but there is besides an immense territory to the South, called the Soudan, supposed to contain fully 750,-000 square miles, subject to Egyptian control. The population of Egypt proper is set down at 5,517,000, of whom there are about 600,000 Christians, native and foreign, the latter amounting to 68,653. The chief exports in 1880 were grain, £147,850 stg.; beans, £778,000; cotton, £7,646; sugar, £758,000; skins £102,500 feathers, £104,000. The total exports for 1881 were £13,307,783; imports £6,713,680. The total revenue for 1881 was £10,524,270, the

tension of the French sway over Tunis, the Sultan has been moved by jealousy of European intervention in Africa and has daily become more governmental authority there in his from earth a prominent, if not estimown hands. To this desire of the able character. Few men ever had Sublime Porte, may, we believe, be atsuch opportunities for the display of the genius of the soldier and the skill of the politician, and no man agent of the Sultan and will, if necescould hardly have so egregiously sary, bring about the deposition of failed to improve splendid opportunities as did Garibaldi. Allying his master's ends or force upon him the acceptance of conditions from the central government, which must greatly curtail his authority. Arabi Pasha may, of course, have still more ambitious designs in view. But he dare not, through fear of foreign inthing is certain, neither France nor England will permit either the erection of an independent sovereignty in Egypt, or the repudiation of the acknowledged debt of the present, by any future government that may be formed. Tewfik Pasha may be superseded as Khedive by some more energetic and devoted partisan of the Sultan's interests, but no further than this will the present movement go. It now indeed looks as if tranquility may not be restored without bloodshed. But restored it will be, if necessary, by the strong arm of foreign power, and maintained till some one of the great European nations feel itself strong enough to take possession of Egypt. That country, under a just system of government, might easily sustain a population of 40,000,000, and become, what it once was, as we trust it may soon again be, one of the greatest grain-producing regions in the world.

GOOD NEWS.

It is with special pleasure that we chronicle the statements of the able member for Sligo, Mr. Sexton, that there is no division in the ranks of the Irish party, nor any desire to supersede Mr. Parnell in its leadership. Whatever differences of opinion there may have been previous to his arrest as to the wisdom or unwisdom of his course, the Irish leader has shown by his firmness and modneed scarcely be said, prospered. In eration since his release, that he his position. To his moderation is the most sparsely peopled countries due the introduction of the Arrears Bill, and the success it has already achieved in the House of Commons. The arrears of rent due in Ireland at this moment are estimated at the enormous figures of \$75,000,000, an present political position is that of a ation of the remainder of the indent as far as the rule of the Khedive have, since the present land agitation commenced, advocated, viz., that who, in 1879, at the early age of to step in between a privileged class and the mass of the people for the protection of the latter from injustice and rapacity. To hear some speak of the rights of property one would imagine that the rights of the landowner to property has precedent over the rights of the state, and may hamper the latter in the discharge of its obligations to its subjects. The Arrears Bill dispels this absurd and untenable view. The bill has already been sustained in the Commons by enormous majorities, and will, no doubt, become law. The repression bill is meeting with the united opposition of the Irish party, and though it may be eventually passed, will certainly be amended in many important particulars. What the Irish people just new particularly require of their representatives is close, vigorous and combined action. Mr. Parnell has, expenditure £10,386,080. From these since his release from Kilmainham, borne with no small amount of obloquy in his endeavor to do his duty in one of the most painful and potic rule Egypt is a country of no critical periods of Irish history. His conduct has, indeed, throughout, been marked by that self-possession and decision which are essential qualities to the right discharge of the high duties of his position. The from their demonstration of the undisputed control over the army of cruel assassinations in Phenix kingdom of Naples, once destroyed, the actual strength of Catholicity in the the Khedive, whose power he is de- park have, it will be found, but

that triumph.

GARIBALDI.

The death of Garibaldi removes

himself at an early age with the secret associations which honeycombed Italian society, he became an ardent hater of the christian religion. In fact, throughout his life he hated the priesthood more than tervention, manifest them. One he loved Italy, One of his last, if of his chequered life. Whatever merit not his last, public expression of there is in the inauguration of Italian opinion on the occasion of the cele- unity, it must, in justice, be ascribed to bration of the late anniversary of the Sicilian Vespers, was blasphemous in its impiety, and satanic in its by posterity. deadly bitterness against the Catholic priesthood. In his early youth, so deeply imbued was he with prejudice against the Holy See, that he The following item of news dated denounced Rome as the "capital of a sect" and formed the resolution of wresting it from Papal control. Completely given over to revolutionary projects, he soon after took part in a futile insurrectionary movement in Genoa, and had to fly for life itself. Escaping to France he spent some time in Marseilles, and then sailed for South America, where unceasing political troubles gave his restless spirit the occupation it so much needed. The revolutionary movement throughout Europe in 1848 recalled him to Italy, when he took active part in the Roman republican movement against the Papacy. A more unjust and unjustifiable movement was never before set on foot. Pope Pius IX. had shown himself a liberal and progressive monarch in the best sense of these terms, and decided on removing every grievance from which his people suffered, and alleviating every wrong from which they complained. But the agents of the revolutionary party, though clamoring for liberty and reform, would have neither liberty nor reform at the hands of the noble-hearted Ponfully realizes the responsibility of tiff. They sought his dethronement and by diabolical machinations, in which Garibaldi and Mazzini ignobly figured, brought it about, but fortunately for a brief period. His struggle against the troops despatched by the French republic to restore order in Rome and re-estabamount entirely beyond the capacity lish the Pontiff in the exercise of importance, and destine it to be the of the tenants to meet. The Arrears his indisputable rights, was marked granary of the crowded populations, Bill provides for the payment of neither by brilliancy or skill. The not only of Southern Europe, but one half this amount from public triumph of the French was speedy funds, and the unconditional obliter- and complete. Garibaldi, overwhelmed by misfortune fled to Amdebtedness. The measure admits erica, and on Staten Island lived and affirms a principle which we for a time as a soap and candle manufacturer. But an occupation so useful and honest had but little it is the bounden duty of the state charm for a revolutionist by profession. He again returned to Italy to take part in the conflict against Austria in 1859. Though refused a regular command, he was permitted by the Sardinian government to lead an irregular body of men known as the Alpine Chasseurs. The history of that war is well known. But for the intervention of France Austria had achieved complete success, and the schemes of Cavour fallen to the ground. French arms, however, gave another turn to affairs, and forced Austria to a peace upon terms truly humiliating with the Sardinian government, which owed whatever standing it had to revolutionary conspiracy and diplomatic duplicity. The peace of Villafranca, in 1859, gave Lombardy to Sardinia, but France, for its assistance in the struggle, was rewarded by the cession of Nice and Savoy. To the revolutionary party Ferdinand,

king of the Sicilies, had long been an

object of hatred. Insurrections were in

1880 fomented in various towns in his

kingdom. His army itself had become

disaffected, through the activity of the

revolutionary agents, and the rebels conse-

to hate the rule of their monarch. His

triumph was indeed an easy one. The

smaller sovereignties of Italy soon fell

now indicates the early approach of had conjured up against the principles of legitimate authority and social order, Garibaldi made several unsuccessful assaults on the possessions of the Roman Pontiff, acquiring neither honor nor fame by those attempts. His participation in the war against Austria, in 1866, showed him in his true light as a commander. In that campaign he suffered humiliation as bitter as ever befel a soldier. In 1870 he was given a command in the French Republican army, and brought additional disgrace on French arms. Since that time he has kept more or less out of public observation. But for his election to the Italian Parliament and his proposal of an impracticable scheme for the drainage of the Roman Campagna, he might indeed have been entirely forgotten. His name cannot, at all events, be honorably associated by the historian with any of the great events that took place in the course Cavour, not to Garibaldi. When implacable hatred is mistaken for heroism, then only can the name of Garibaldi be honored

SECRET SOCIETIES AGAIN.

Santa Fe, New Mexico, June 2nd, may be read with some interest: "Father Raverdy, Vicar General to the Bishop, has refused to allow the rites of the Catholic Church to be administered over the remains of the late congressman Otero, for the reason that he died a mason. The members of the Masonic order, assisted by an Episcopal clergyman, conducted the burial services." The refusal of the Vicar General of Santa Fe to permit the celebration of the Catholic funeral rites over the remains of one who died out of the communion of the Church, is in strict accordance with Catholic practice and teaching. In fact, the Vicar General could not do otherwise consistently with his duty. Mr. Otero had during his lifetime voluntarily severed his connection with the Catholic Church by joining a body repeatedly and emphatically condemned by the Sovereign Pontiff. He well knew that in becoming a Mason he ceased to be a Catholic. He died as he had lived, out of the communion of the Church, and was, therefore, justly deprived of Christian bur'al. We pointed out last week the absurdity of the position taken by those who pretend to hold that a man may become a member of a secret society and yet remain in communion with the Church. Secret Societies have proved themselves the enemies of human society, of which the Church is the minister and the guide. 'they stand in the way of the free action of Christianity and cannot claim support or participation in the Church. Those who violate the commands of the Church in becoming members of any such associations. by that very act exclude themselves from her communion whilst living, and merit when dead opprobrium of refusal of Christian burial, as occurred in the case of the late Congressman Otero.

The Health of the Holy Father.

A Rome correspondent writes: "I have just returned from the Vatican, where an intimate friend of the Pope, whose family have for five generations—in fact from the time of Clement XIV—been born in and connected with that Palace, assured me that his Holiness is perfectly well. This afternoon he went for his usual drive in the Vatican gardens. Leo XIII. despite his normally sickly appearance, enjoys an abundant measure of health. Like his brothers, he suffers from an organic defect of the aorta, which obliges him to incline to one side; but, except an occasional cold from sitting out too late in the garden conversing with his Cardinals, nothing ever ails him. His Holiness quite prides himself on his constitution. Last autumn, when a monsignor of his court returned from his villeggiatura complaining of having been unwell, the Pope rallied him, saying, I who remain here am healthier than all of you who go away for your health."

Two Distinguished Converts.

quently had little to fear. Knowing ex-The Bishop of Coire, in Switzerland, actly the state of affairs in the Neapolitian Mgr. Rampa, received on Sunday, April 30, in the Abbey church of Einsiedein, the kingdom, Garibaldi, at the head of an body of desperadoes, hastened from abjuration of two members of the most ancient and most important Protestant Genoa to Sicily, to assist the insurgents families of Zurich, viz., M. Orelli, the banker, and Dr. Pestalozzi. against a sovereign without an army, and amongst a people who had been taught

> A bare-foot is a good tacks collector; but the owner groans as the iron enters his sole.

It isn't because a woman is exactly

t the principles of and social order. al unsuccessful asons of the Roman her honor nor fame lis participation in ia, in 1866, showed s a commander. In ered humiliation as soldier. In 1870 and in the French brought additional orgotten. His name

ns. Since that time less out of public his election to the d his proposal of an for the drainage of a, he might indeed be honorably associn with any of the k place in the course fe. Whatever merit uguration of Italian ustice, be ascribed to ibaldi. When implaken for heroism, then f Garibaldi be honored ETIES AGAIN.

item of news dated Mexico, June 2nd, ith some interest: , Vicar General to refused to allow the holic Church to be er the remains of sman Otero, for the died a mason. The Masonic order, aspiscopal clergyman, burial services." he Vicar General of mit the celebration funeral rites over one who died out of of the Church, is in nce with Catholic aching. In fact, the could not do othery with his duty. Mr. ing his lifetime volred his connection lie Church by joining ily and emphatically the Sovereign Ponknew that in becomceased to be a Cathas he had lived, out of of the Church, and , justly deprived of al. We pointed out absurdity of the posithose who pretend to man may become a secret society and vet ommunion with the erret Societies have elves the enemies of , of which the Church ster and the guide.

n the way of the free ristianity and cannot t or participation in rship by any child of Those who violate the the Church in becomof any such associations, act exclude themselves nmunion whilst living. when dead opprobrium Christian burial, as oce case of the late Con-

h of the Holy Father.

ero.

respondent writes: "I have rom the Vatican, where an l of the Pope, whose family generations—in fact from lement XIV—been born in with that Palace, assured Holiness is perfectly well,
n he went for his usual
atican gardens. Leo XIII.
ormally sickly appearance, indant measure of health, hers, he suffers from an or-of the aorta, which obliges e to one side; but, except an I from sitting out too late in nversing with his Cardinals, ills him. His Holiness quite f on his constitution. Last n a monsignor of his court his villeggiatura complainbeen unwell, the Pope ral-ing, I who remain here am all of you who go away for

stinguished Converts.

p of Coire, in Switzerland, , received on Sunday, April bey church of Einsiedein, the most important Protestant Zurich, viz., M. Orelli, the Dr. Pestalozzi.

t is a good tacks collector; er groans as the iron enters

cause a woman is exactly ow that she runs away and is because gored dresses are ble.

HAMILTON LETTER.

Ecclesiastical -St. Joseph's Church-Renovated and Improved—Death of an old Resident—House of Providence Picnic-Miscellaneous.

ECCLESIASTICAL.

His Lordship Bishop Crinnon administered the sacrament of confirmation in Galt on Sunday last. He will give confirma-tion in St. Patrick's church in this city on Sunday next, the 11th inst.

Rev. E. Funcken of St. Agatha, celebrated this year the twenty-fifth anniversary of his ordination and is receiving the con-gratulations of his host of cleric and lay friends. His lordship the biskop, who highly appreciates genuine worth, commemorated the event with a handsome present to the veteran priest.

The safe arrival of Vicar General Hee

nan in England has been announced. His ocean voyage was agreeable.

ST. JOSEPH'S CHURCH. Our German co-religionists seem deter-mined to have their church a handsome one. It is about to undergo an entire re-novation both within and without. The architect for the work is Prof. H. A. Wilkens, the celebrated artist and sculptor, and judging by the ability which this talented gentleman has displayed on other talented gentleman has displayed on other occasions, we may expect very gratifying results. Operations have been already commenced under the management of Mr. James Somerville, a most competent artizan, to whom the contract has been awarded. By the time this is completed, and the works on the Cathadral because awarded. By the time this is completed, and the works on the Cathedral brought to a close, the Catholics of Hamilton will be able to boast of having three of the finest churches in the province, with St. Patrick's in the front rank. The Rev. R. Bergmann, pastor of St. Joseph's, is most zealous in prosecuting the work of beau-

titying his church.

DEATH OF AN OLD RESIDENT.

Our citizens generally were horrorstricken on Saturday evening last when
it became known that Mrs. Catherine it became known that Mrs. Catherine Duggan had been struck by the engine, while crossing the track of the Dundas railway, and instantly killed. Mrs. Duggan was an estimable old lady nearly 80 years of age, the widow of the late Daniel Duggan, and was well and favorably known to the Hamilton public. She was a resident of this city for nearly was a resident of this city for nearly She was a resident of this city for hearly half a century, remarkable for a warm-hearted disposition, very industrious habits, close attention to religious duties. She was admired and respected by everybody with whom she was acquainted, so that her untimely death called forth a general expression of sorrow for herself and sympathy for her bereaved relations. No one stood higher in the estimation of the public, and in the locality in which she lived, now that she is gone it will be a long time before she will be forgotten.

Requescat in pace.

HOUSE OF PROVIDENCE PICNIC.

The work of preparing for the House of The work of preparing for the rodes of Providence picnic goes busily on. It will be held in the grounds of that institution on Dominion Day, July the 1st. Hamilton people can get their tickets at 40c. for adults, and 25c. for children. This pays for admission to the grounds and fare for the round trip on the Dundas Railway. Father Feeney is making every effort to secure enjoyment for visitors and

MISCELLANEOUS. The election excitement increases apace and canvasers are prosecuting their work vigorously. On these days of the ballot it is unsafe to make any positive asser-tions, still, both sides are confident of

The mild winter of the past season still continues, and people to a great extent have dispensed with overcoats and selffeeders. It may be necessary even to wear straw hats and linen dusters before the end

CLANCAHILL. of August. HOW A CINCINNATI CATHOLIC EDITOR SAVED A MAN FROM SUICIDE.

Last Sunday, writes Mr. H. W. I. Garland, of the Catholic Telegraph, we came face to face with a would-be suicide, in the very act of attempting to accomplish the crime under the influence of alcoholic the crime under the influence of alcoholic frenzy. As some of the facts have crept into the daily papers, we will briefly utilize them to point a moral. Rowing upon the placid bosom of the little lake in Linthe placid bosom of the little lake in Lin-coln Park, our attention was suddenly called to a man who had leaped into the water at the deepest part of the lake, and was deliberately attempting to drown himself. We approached the spot as rapidly as possible, and proffered our as-sistance. The man plunged his head beneath the water, and it became necessary to leap overboard in order to save him. On grappling with him in the water he made a desperate effort by kicking and struggling, and eventually broke away and disappeared from the surface; we and disappeared from the surface; we again succeeded in seizing him, and but narrowly escaped being dragged to the bottom by him, as he clasped us tightly round the arms and waist. Another struggle ensued, and we were for a moment between life and death. Seizing him by the collar, and digging our knuckles against his throat, we were able to turn on our back, and in that way swim to the shore, towing his exhausted body. An oar was stretched out to us, and dragging the would-be suicide with us, we were glad to stand on terra firma once more. to stand on terra pirma once more. As soon as the drunken wretch could speak he reviled us with curses loud and deep. He was "tired of living," he said, and upbraided us for saving that life of which he was so anxious to be rid. As from head to foot we had not a dry stitch of clothing on us, we could waste no time in useless talk, and consigning our friend to the care of others, we hurried home. The man was locked up, his case inquired into, and on Monday he was sent out to the insane asylum at Longview. The poor wretch had thrice before attempted to hang him-self; the habitual use of strong drink had brought on alcoholic frenzy and rendered him a rabid and dangerous lunatic. With thousands of such cases before them our legislators are wise indeed to adopt the restrictive measures they have as to the consumption of bad whiskey.

Don't DIE in the house. "Rough on tats." Clears out rats, mice, flies, roaches,

bed-bugs. 15c.

NOTES ON INGERSOLL.

BY REV. L. A. LAMBERT, OF WATERLOO, NEW YORK.

CONTINUED.

INGERSOLL. "This idea (of law) is produced from (by?) the fact that under like circumstances the same (a like?) phenome

non always happens."
Comment. A series of like phenomena suggest the existence of force, not the idea of law, and when like phenomena always happen under like circumstances, we are led to conclude that it is the same force that is acting in each case. Further obthat is acting in each case. Further observation of this force's manifestationand all phenomena are the manifestation of force—enables us to distinguish it from other forces, to identify it by its invariable act and to associate it with its effects. Having arrived at this degree of familiar ity with a force, and its act, formulate in words what it will do under given circumstances. This is to make what are called the laws of nature. In this sense the laws of nature are purely subjective, that is to say, they exist only in the mind conceiving them, and not in nature. There is an inherent principle in the forces of nature that causes them to act in the same circumstances. But this is not a law; it is rather the intrinsic nature of the forces themselves. The laws of nature then are the uniform action of natural forces expressed in words. When physicists speak of the laws of nature, they refer to the forces of which the laws are but the expression; and they suppose that philosophers have sufficient intelligence and common sense to understand this fact. And yet it appears they are

sometimes mistaken.
INGERSOLL. "Mr. Black probably thinks that the difference in weight of rocks and clouds was created by law."

Comment. God directly created effects when He created their causes. He created the natural forces when He created nature. The difference between the weight of rocks and clouds arises from the fact that, although the same force operates on both of them, it does so under different, and not like, circumstances in the case, and that of the rock is greater than that of the cloud. Thus, while the same force is acting on both, and in the same manner, it does it under different circumstances, and hence the difference in result.

INGERSOLL. "Mr. Black probably thinks that parallel lines fail to unite only because

it is illegal."
Comment. Mr. Black "probably thinks" that when you trifle in this way you are not exercising the highest faculties of your mind to any great extent. Law, in what-ever sense we understand it, has reference to the possible. Reason teaches us that a thing cannot be and not be at the same time. Your parallel-tangent lines suppose it can. Whatever else Mr. Black may be, he is certainly not a fool. You speak much of the candor and "honor bright." Do you intend what you have

bright." Do you intend what you have said as an illustration of those virtues? INGERSOLL. "It seems to me that law cannot be the cause of phenomena, but an effect produced in our minds by their

an effect produced in our limits by their succession and resemblance.'

Comment. It would seem that it seems so to you since you have repeated that idea three times in a half page of your article. Your quibble on the word "law" has been sufficiently exposed. Law is not an effect produced in our minds. It is the result of the mind's own action, the deduction which the mind draws from the data or phenomena.

INGERSOLL. "To put a God back of the universe, compels us to admit that there was a time when nothing existed except this God."

this God."

COMMENT. As time began with creation and is the measure of its endurance, it follows that before creation was, time was not. To say, therefore, that God existed in time is unphilosophical. God IS. To Him there is neither past, present nor future—only eternity. But granted that God is alone before creation was what do God is alone before creation was, what do

you infer from it?
INGERSOLL. "That this God lived from eternity in infinite vacuum and absolute

COMMENT. If God lived in it, as you say, it could not be vacuum. A vacuum is that in which nothing is. In the hypothesis that God is, He is something; He is infinite and hence an infinite vacuum is infinite nonsense. But the word has a gross, material sense and you used it for a

purpose.

INGERSOLL. "And in absolute idle-

ness."

Comment. Christian philosophy teaches us that God is pure act, the source and origin of all activity and life. To say that such a being can under any circumstance be in absolute idleness or nonaction is simply an expression of human ignor-ance. Activity is of two kinds, transitive ance. Activity is of two kinds, transitive and intransitive. The first passes from the actor to the object, the second is con-firmed or limited to the actor. While God

terminated in Himself—ad intra.

You may say this theory of Christian philosophy is erroneous. But that is nothing to the purpose until you have demonstrated the error of it, which is what you undertook to do. You attack that philosophy and you must meet its posi-tions as they are, not as you would make them appear, and overthrow them if you

INGERSOLL. "The mind of every thoughtful man is forced to one of two conclusions: Either that the universe is elf-existent or hat it was created by a self-existent being. To my mind there is far more difficulty in the second hypothesis han in the first."

COMMENT. It is to be regretted that you did not take the time and space to show the difference in the weight of those diffi-culties—to show how the existence of an eternal self-existent creator presents more difficulties to the mind than does the existence of eternal matter. The existence of an eternal creator may be beyond the

Astounded by the extraordinary circumstance, I turned to my friend and found modern times, of India and Europe, held that the universe was neither eternal nor that the universe was neither eternal nor created, but that it was an emanation from God, having no real existence of its own, a mere dream or illusion. These philosophers were more radical than you. They believed that God alone is real and that all else is phantasm. In believing that God is more immediately cognizable to the intellect than the material universe is they showed a more profound philosois, they showed a more profound philoso-phical sense than is exhibited by your school. The gnostics two thousand years age held this same doctrine of emanation.
The neopletonists, like some of our
German philosophers, denied the objective reality of the universe. Spinosa
held that God alone has real existence held that God alone has real existence and all things are but forms of his extension. Kant held that we can have absolute certainty of nothing; which is equivalent to a denial of both God and the universe. Fichte taught that nothing exists but the me,—individual consciousness, and that all things else are but the forms or manifestations of this me or individual consciousness. Schelling, Hengel and other philosophers of the German pantheistic school held the same

German pantheistic school held the as Fichte. The French eclestics, led by Cousin, denied the creation and held that Cousin, denied the creation and held that the universe is a mere apparition by which the divine being is exteriorly manifested. All these are pantheists, some holding emanation, others formation, and others still, idealism. Now, none of these are included in either of your two necessary conclusions. You will see that thoughtful men have pondered long on this subject before you directed your attention to it, and that they did not come to the conclusion you did. They wrote many books to elucidate what you dismiss in half a dozen lines. They erred s in balf a dozen lines. They erred in denying the reality of matter; you err in asserting its eternal existence. To assert God and deny matter shows a higher philosophical culture than to assert higher philosophical culture than to assert matter and deny God. The ontological conceptions of the Hindoos and Chinese of 3,000 years ago, were therefore pro-found, and more in keeping with Chri-tian philosophy than are the ill-digested notions of our modern infidels. The former grasped the idea of necessary being, but failed to recognize the real in the universe. The latter have the ability to universe. The latter have the ability to apprehend the reality of the visible, tangible world, but cannot rise above it—to a

conception of necessary being.

INGERSOLL. "Of course, upon questions like this, nothing can be absolutely

COMMENT. To know anything absolutely is to know in all its relations with the universe and with God, with the necessary and the contingent. The infinite intelligence alone can know things in this way, and therefore on "questions like these" or any other constitutes we cannot way, and therefore on "questions like these" or any other questions, we cannot have absolute knowledge, because our minds are finite. But this does not prevent us however from knowing with certainty what we do know. We know not God absolutely, but we know with certainty that He is.

(TO BE CONTINUED.)

MIRACLES.

How a Story told by a Protestant Bishop Helped to make two Converts.

The Bishop of Cork, speaking some thirty-five years ago, of the choice of a state of life, advised those who wished to state of life, advised those who wished to enter the married state, to beg of God to grant them companions capable, not only of sharing their temporal burdens, but of assisting them in their attainment of sal-vation. In illustration of the utility of such a prayer, he related the following example

During the past century, said the Bis-hop, there lived in the county of Long-ford a Protestant lady of great wealth, and in her own way, of great piety. This lady was constant in her endeavors to ascertain the will of God. Her continual prayer was that, if the Almighty intended her to enter into the state of wedlock, she might obtain a husband whom she could securely follow as a guide in the way of salvation. The minister of the parish in which she lived, a humble ingenuous character, like herself, being attracted by character, like herself, being attracted by similarity of dispositions, proposed marriage. She believing his proposal an answer to her habitual prayer, confidingly accepted it. The union was such as might be expected, tranquil and happy. After they had been married some years, the minister, whose name, I forgot to say, was Edgeworth, went to attend the was Edgeworth, went to attend the was Eageworth, went to attend the "visitation" so-called of the Protestant bishop of the diocese. After the transaction of the business of the visitation, all the clergy dined together at the bishop's palace. The conversation at the table turned upon "Popish" miracles, and was carried on in a triumphant tone for some time, all, of course, uniting in crying down the absurdity of such impostures. acts from eternity and by necessity of his nature, his acts, before creation necessarily terminated in Himself—ad intra.

down the absurdity of such impostures. Finally, one of the rev. gentlemen turned to his lordship and requested his opinion. The bishop replied.

THE BISHOP'S STORY. I shall offer no opinion on the subject, but simply relate a fact that happened in the early part of my life. When I had finished my collegiate course, I went to the Continent, as a companion to a young nobleman. Arriving at Naples on Christ-mas eve, we were anxious to witness the splendors of a midnight Mass, and went for this purpose, to one of the principal churches. I need not describe to you the magnificence which burst upon our view as we entered. The church was brilliantly illuminated with a flood of light that rivaled the noontide sun, everything that devotion and taste could invent contributed to render it the most ravishing spectacle I had ever witnessed. Nothing remarkable occurred during the progress of the Mass, until the bell sounded for the elevation of the Host. At this moment, while the immense mass of people were prostrate in silent adoration, my companion and myself remained erect, intent upon

him as much occupied with it as myself.
At the elevation of the chalice, the same At the elevation of the chalice, the same surprising emissions occurred again, and faded as before. My companion observed it as well as myself; it could therefore be no optical delusion. The prostrate multitude arose apparently unconscious of what had happened, and so we were, perhaps, the only witnesses of the occurrence in all the crowd. We occupied the rest of the time in trying to detect the cause of the light, but the situation of the tapers on the altar and through the church and the position of the Host and chalice at the position of the Host and chalice at the time, prevented us from assigning any natural reason. There was no object near that could possibly cause a reflection from that point, and besides, the very nature of the strange light, its superb brilliancy, and its increasing flow from an object so little calculated to produce it. precluded the idea of an artificial illumination. We departed at the end of the Mass ruminating silently on the event. I do not say, gentlemen, that it was a miracle, but I have never been able to

account for it to this day.

THE CONVERTS.

The bishop rose as he finished, and silently bowing to all, left the room.

Mr. Edgeworth, who had taken no part in the previous conversation, listened with breathless interest to the narration of the bishop. After his return home, the subject continually recurred to his mind. As he could not doubt the testimony of the bishop, he determined to examine the doctrine of the Blessed Eucharist. His researches on this cardinal account for it to this day. examine the doctrine of the Biessed Eucharist. His researches on this cardinal point led him to other inquiries. By degrees, the natural candor of his mind prevailed over the prejudices of education, and he resolved to embrace a religion of whose truth his reason was con-

It became necessary to communicate the matter to his wife. He simply related to her the adventure of the bishop; and then having described the laborious course of study in Catholic doctrine, to which he study in Catholic doctrine, to which he had subjected himself, he said: The result is I have determined to profess the truth, at all hazards; will you, my dear wife, follow your husband? To his surprise, Mrs. Edgeworth calmly replied: "The prayer of my youth was God would grant me, in my husband, a guide to heaven. I believe therefore, that where you lead I may esfely follow convinced as I lead, I may safely follow, convinced as I am, that a good God would not answer my sincere petition by giving me an erring guide. Instruct me, then, and I too will become a Catholic." Mr. Edgeworth resigned his living, and occupied himself with the instruction of his wife. himself with the instruction of his

As the penal laws were, at that time, rigidly enforced in Ireland, they could not make their abjuration without subjecting themselves to ruinous losses. They dis posed of their property and went to France, made their professions of faith, and were happily received into the "One true fold."

One son, born in Ireland, had blesse One son, born in Ireland, had blessed their union, and shared their piety. That son, at the darkest period of the reign of hell in France, stood, a priest, upon the scaffold, beside the ill-fated Louis XVI, and animated the royal victim by the remembrance of a Saviour's sufferings. He it was, who when the fatal blade was about to descend intrepilly exclaimed about to descend, intrepidly exclaimed "Son of St. Louis, ascend to heaven."
That son and priest was the heroic Abbe, Henry Edgeworth.—Antigonish Aurora.

A CONVERT'S STORY.

How Irish Paddy Confounded and Con-

the Redemptorist Order, by the Confra-ternity of the Holy Family, Limerick, Ireland, on the occasion of his second return to that city as superior of his con munity: "As regards the faith, it is true that my

parents were not Catholics and I was not educated in the knowledge of Christian truth as it was taught by the Apostles and has been ever believed in by th Catholic Church. But I was born in the year in which O'Connell won emancipa-tion of Catholic subjects to the English crown, and I was only twenty-one years old when God's grace emancipated me from the much misery and slavery of error. Since then more than thirty-one years have passed, and I have seen more reason every year and every day to thank God for that deliverance. This is not the time or place to dwell on such a subject. I will merely say that among the causes that led me towards the Church were some very simple words spoken by an Irish laborer. I was then studying at the University of Cambridge, and a fellow-student had invited me to visit the Catholic chapel. It was a very small building, in an obscure street in the suburbs of the town, and we had some difficulty in finding it. We got the keys from a poor Catholic man who lives near, and, after we had looked at the church, my friend, who was fond of a joke, began to banter the frishman. 'Why Paddy,' he said,'do you think you've got the truth all to yourselves down in say that among the causes that led me got the truth all to yourselves down in this little back street, and that all our learned doctors and divines in the Uni-versity are in error? The answer that Paddy gave was this, 'Well sir, I suppose they are very learned, but they don't agree together, while we are all one.' I often thought of that answer, and the more I thought of it the more wisdom did I see in it. And now that I have been a Catholic over thirty years, and I have read many books, and seen many countries and many men, see the force of that answer better and better. Infidels and heretics have the curse of Babel upon them. They can't agree together. They can't understand each other's speech. Therefore they can't

more than two thousand years ago that it should be offered from the rising to the setting of the sun. I have felt the force

The Independent has a delectable article on "Mental self-Mutilation," which has much of the good, old-style, ignorant Protestant ring in it. "The Jesuit would plack out the eye and have men go behind in religion," says our intelligent contemporary in the language of the past. Now, does the Independent believe any such nonsense, and if it does not believe it, why state it? In what do Jesuits it, why state it! In what do Jesuius differ from other men, save perhaps as a class in exceptional charity, exceptional training and exceptional holiness? Does the Independent of its own knowledge exceptional finday in the language of the control of the sould be a second of the control of t know of a Jesuit who could "pluck out the eye and have men go blind in relig-ion?" And if so would it kindly name him that we may have him "as our rarer monsters are, painted upon a pole, and underwrit Here may you see the Jesuit."

eye is the main obstacle to some forms of faith. . . The eyes, if they are open defeat many religious schemes," and much more of the same sort. "Therefore, says the champion of infallible dogma, put out the champion of infallible dogma, put the eyes; suppress the room; take relig-ion on authority. Become blind, that you may be led. Give up thirking, that you may believe."

There is no blindness like that of ignorance and prejudice, for these close the windows of the soul. The Master said windows of the soul. The Master said "Suffer little children to come unto me, and forbid them not, for of theirs is the Kingdom of Heaven." And taking a little child he said to his apostles, not of course to the writers in the Independant, "Amen, amen, unless ye become as one of these ye shall not enter the Kingdom of Heaven:" The Independent would put this down as recommending an ignor-ant and blind faith, an act of "mental self-

The truth is that there are no such earnest searchers after truth and no such keen and bold inquirers as the teachers, doctors, and fathers of the Catholic Church. There is not a question in theology or philosophy that they do not probe as far and as deeply as human reason will allow them to go. reason will allow them to go.

The questions and objections of avowed

infidels have always been weak or puerile compared to the deep soundings taken through all the ages by the men in the barque of Peter. Is this "mental self-mutilation?" Did the Fathers of the Holy Roman Catholic Church put out their eyes that they might not see God and his truth? What new truth has Protestantism brought to light? It has simply been a religion of negation from first to last, and what fragments of truth it held were borrowed from the Catholic Church. The Catholic faith is the only reasonable, intelligent and intelligible faith is this world. Protestantism is of its very essence the religion of negation and doubt. There is no surety of faith in the system. It has no solid founda-We quote the following passages from a reply to an address of welcome to the Rev. Father Bridgett, a zealous priest of the Redemptorist Order, by the Confraternity of the Holy Family, Limerick, Ireland, on the occasion of his second eyes open, they resolved to put out their eyes, that they might have peace," in other words, blind themselves in order to see the

Then follows the old story. "They embraced the Roman or some other religion, and determined to be led by the Church." And why not? Was the Church meant as head or as a tail to the individual man Is a soldier an unreasonable being because he recognizes superiority outside of him-self and obeys it? Are all of us unreason able beings because we freely assent to the law of the land? And is the law of the land worthy of deeper respect and more implicit obedience than the law of Christ coming to us through the authoritative body that He founded for the express purpose of proclaiming and promulgating His law and His doctrine? According to the Independent, whose article, save for its dulness might have been written by Bob Ingersoil, those who thus recognized and accepted God's law "committed intellectual suicide; cut off "committed intersection their heads that they might have a quietus" etc. Will the Independent show clearly how much less intellectual a man s after becoming a Catholic than he was "Schenegler, Cardinal Newman, Bish-

op (sic) Manning, and many English Churchmen, in despair of knowing anything about religion, have found peace in this way," and then the Independent proceeds to give into a paroxysm of sounding statements, each a repetition of the other, as to the awful result to men of the Newman and Manning type, of hav-ing "buried their heads in the sand, os-trich-like." "Be beasts, be blanks, be idiots, enter the kingdom of darkness," shrieks the Independent. The Independent is losing whatever reason it ever possessed. This is no manner in which to treat a grave subject, and even unbelievers would laugh at the pretension of disposing of men like Newman and Manning in this fashion. To discuss reason, the first requisite is to be reasonable.

—Catholic Review.

an eternal creator may be beyond the grasp of pure reason, incomprehensible to it, but it is not contrary to reason. While the eternity of matter, as we have seen, involves the co-existence of mutually destructive attributes in the same subject at the same time, and is therefore contradictory to reason.

There have been many men of thoughtful minds who did not see that they were forced to adopt either of your two conclusions. The rantheists of ancient and

A CHRISTIAN HEROINE.

A Sister of Mercy Killed While Nursing A Wounded Soldier.

A South American correspondent of

the Boston Globe writes:

A Sister of Mercy had been with us A Sister of Mercy had been with us assisting to "fix" a cannoneer who had received a fragment of shell in his side. He was one of the few who had "faced the music," and this Sister was drawn toward him on that account, just as we were. He lay upon a plank placed on one of the low abode walls in which the suburbs of Lima abound, and was surrounded by a ganging crowd, who were unrounded by a ganging crowd, who were unrounded by a gaping crowd, who were un-able to render assistance, but helped to swell the cries and lamentations of a small swell the cries and lamentations of a small colony of women and children who had found cover near by. The Sister showed a proficiency in medical skill which as-tonished us all, and succeeded in arranging the sufferer in a comfortable position, when a sudden volley of fire from small arms flew in among us and struck a num-ber, instantly killing the cannoneer, and wounding his more than sisterly nurse. I was electrified at this, not having looked for attack from this quarter, but soon saw the unmistakable raw-hide boots of the Santiago battalion coming up the declivity, and knew the Peruvian flank was turned.

Our small party at once attended the monsters are, painted upon a pole, and underwrit 'Here may you see the Jesuit.'"
The whole article is a tissue of nonsense, and much of it is unintelligible. What is the common sense meaning of sounding sentences such as these? 'Some men can see truth best with their eyes shut. The eye is the main obstacle to some forms of faith. . . . The eyes, if they are open time and had known the depths to which war can sink human suffering—men who was can sink human suffering—men who wall adjust themselves to any ordinary. to touch her. O'K—, of a New York journal, cried: "Boys, I have an idea." He fastened his handkerchief to the muz-

zle of a "piece" near by and walked straight up to the Chilian line through all their fire, scathless, and made known the conditions of the dying nun. To the credit of the commander, be it said, that he ordered the cessation of fire and dishe ordered the cessation of fire and dis-patched his regimental surgeon to the dying Sister's help. Those of us who knew O'K—, grasped his hand in silent thanks and withdrew that the surgeon might diagnose the case. Rough and tough campaigners were all there, but all were impressed by the solemnity of the

A gray dawn in Peru is particularly dispiriting at best; that morning it was particularly so. Some of the Chilian soldiers, with a tact and delicacy hardly to be expected of them, fixed their muskets in the ground by the bayonet and attached their blankets to the "hammers" until a continuous curtain had been formed about the sufferer, when all retired excepting the medical man. After a short interval the doctor appeared and announced the death of the Sister, and I do not remember ever to have witnessed a more genuine sorrow than exhibited itself at the death-bed of this courageous woman.

In breast pockets of coats, where their existence was unexpected and scarcely ever credited, were divers books of prayer, mementos of pleasant homes and pleasant thoughts far away; they came out by one accord, and all knelt to the God of all, invoking His blessing on the soul of this truly great and good woman, who had fearlessly sacrificed her life for the comfort, physical and spiritual, of a wounded to a convenient spot, where a "safeguard" of Chilians was detailed to remain until a more opportune moment could be had for sepulture. I am glad to add that I learned the remains received a befitting burial, in which no one participated with more genuine sorrow than eminent officers of the troops who unwittingly had caused

INTEMPERANCE.

When the use of alcoholic liquors reaches the point where a man must "drink or die," it is a sure sign that he will soon drink and die. The terrible power which the appetite for intoxicants has over its slaves is vividly illustrated in the following incident:

entered a tavern in New Hampshire, carrying a small package of clothing. Going to the bar he said— "Landlord, I am burning. Give me a

One wintry afternoon a trembling man

good glass of gin."
The landlord pointed to a line of chalk-"John, you see the old score—not another drop till that is paid."

The poor wretch glared fiercely at the man behind the bar.

man behind the bar.

"Landlord, you don't mean that. You have got my farm, you have got my horses, you have got my tools. All I have got in the world is this little bundle of clothes. Please, landlord, give me for them just one glass of gin."

"I don't want your old clothes." calmly anyward the year.

answered the man, "Pay the old score first." The drunkard staggered back. A gentle-

man then said:
"What will you give me for enough to buy two glasses of gin? I see you have a good pair of boots on your feet. Will you give me your boots for the ten cents?"

you give me your boots for the ten cents?"
The miseralle wretch hesitated for a moment, then said—
"Stranger, if I give you the boots, I must go out in the snow barefooted. If I give you the boots, I must freeze to death; if I don't give them to you, I shall burn to death. Stranger, it is harder to burn to death than to freeze to death; give me the give you may have the boots." give me the gin, you may have the boots."

He sat down and began to draw them

off. The gentleman did not, however, intend to take them, but he was testing the strength of the terrible appetite.

He never drank intoxicating liquor

Fast, brilliant and fashionable are the Diamond Dye colors. One package colors 1 to 4 lbs. of goods. 10 cents for

Forever. BY JOHN BOYLE O'REILLY.

Those we love truly never die, Though year by year this sad memorial wreath. A ring and flowers, types of life and death, Are laid upon their graves.

For death the pure life saves, And life all pure is love, and love can From Heaven to earth, and nob'er lessons Than those by mortals read.

Well blest is he who has a dear one dead; A friend he has whose face will neve change,
A dear communion that will not grow changed.
The anchor of a love is death.

The blessed sweetness of a loving breath Will reach our cheek all fresh thron weary years;
For her who died long since, ah! waste not tears,
She's thine unto the end.

Thank God for one dead friend, With face still radiant with the light of Whose love comes laden with the scent of youth, Through twenty years of death. -From Songs, Legends, Ballads.

STARTING IN LIFE.

Old people regard young persons of old people regard young persons of their own family as incompetent, or place too much confidence in them. There seems to be no medium in the family by which the young may be esteemed at their individual worth. In most cases the fault lies with parents. They have certain likes and dislikes that make up certain likes and dislikes that make up their own individualities and make the sad mistake of judging the worth of their children according to what suits their whims. They overlook the fact of the whims. They overlook the fact of the personality and individuality of their children being strongly marked in their dispositions. They take some marks of their character from their parents, but self love of parents can only [recognize good traits as belonging to them, the evil disposition that is noticed in children is always placed to some other representations. always placed to some other person's ac-count. They, like the school child, never did anything wrong. Let any mark of evil be more strongly noted, and then you will hear a hundred causes assigned, but not one of them will reflect the least idea of any one of proper training. Parents can lay down for the guidance of other people in training, most admirable rules, and then practise the contrary with the unction of a saint. Every evil dress fits some other person, it don't belong home. The world is full of philosophers who spend precious moments in regulating their neighbor's conduct, but give no time to themselves. They can measure the acts of a whole community with an eye that is truly wonderful for its development and proficiency in merchanical accuracy. They can find, and clearly demonstrate They can find, and clearly demonstrate more faults to the inch of their neighbor's character than the world wots of, but just call their attention to themselves and they can place a surveyor's chain along the years of their life without crooking a link of it. It is wonderful, is it not? Does this mechanic genius in the parents have any effect on the children? Take the mildest dose of it that homeopathy will administer, after even much trituration, and I guess it will a charm in producing a very sensible effect. When parents hear their children practicing the rule, learned from them, they tell the young folks with a benevolent interest, "Children, don't hurt your neighbor's character; it is very displeasing to God, it is in direct violation to the sacred law of His love requiring us to 'Jove our neighbor's his love requiring us to 'love our neigh-bor as ourselves.'" Then they walk away fully content with the idea of the charity that directs their actions. They take the present pleasing thoughts of self-justifica-tion and don't harrow over the ploughed

field of past memories. If they would only turn back a few pages in the history of their memory, many times will THE RECORD OF UNCHARITABLE THOUGHTS, words and deeds in relation with their neighbor, appear before them, burnt, not | Columbian. written, in the great book of life. Here will they find the cause that produces readily, and is bringing forth fruit with alarming rapidity among the children with which God has blessed them. Now the whole world recognizes one truth, it can-not help itself. Every cause set in motion will, unless checked or hindered by some opposing power, produce its effect, and from this fact comes another which runs thus "Take away the cause and you destroy the effect." But you may say But you may say WHAT HAS ALL THIS TO DO WITH STARTING

It just has everything to do with it for whole time that a child is under the the whole time that a child is under the eye of parents, it is taking lessons in the philosophy of life, and as bad principles lead one to bad conclusions, so bad train-ing of children at the fireside of home renders them unable to take on themselves the proper appreciation of the duties of life, when the time comes at which they must leave home and rely on their own exertions. Many young people find fault with every act of their employ-ers. The moment they step across the threshold of any place of business or industry so many things meet their critical eye that are wrong. Proprietors may have spent the years of a long and useful life in reducing their business to a system, but youth can teach them that all is folly. The average young man begins to learn a business, with the self-sufficiency of knowing more than his employer. Everything around him needs the advancing touch which the foolish phantasy of his imagination has conjured up from out the depths of his profundity. No one knows the extension and comprehension of his over-admirable self. When home he comes in the evening he can regale the whole family with the ridiculous mistakes of his betters with the fidiculous mistakes of his betters who have been long enough in the world to understand that knowledge don't hide herself from those that seek her, but only from the self-sufficient fledgling. The younger brothers and sisters think him a prodigy of cuteness, but the parents smile at the folly of youth, and accept just such ebullitions. You can hear them say "oh!

associates and not learning the duties of his station. He has been under the eye of his parents up to this time and a start in life is made. He has just gone out from home influence, but does this action necessitate the total shuffling off the coils of parental precepts? One would so think from the assertions that are daily made by parents concerning children who are just entering life under self-guidance. But this is not the truth if Christian training ing; it may be a curse; it is a curse in of parental precepts? One would so think from the assertions that are daily made by parents concerning children who are just entering life under self-guidance. But this is not the truth if Christian training be necessary. Society calls for principles by which individuals are governed subjectively and objectively. With the Catholic parent this duty of giving religious instruction to children is one which is constantly placed before their eyes by the priests of Jesus Christ who watch over them and their children. Our love for our them and their children. Our love for our neighbor must be like unto that which we have for ourselves. "Love your neighbor as yourselves for God's sake," is the com-mandment of love by which God wishes society to be joined together. Now if parents would not find continual room for remarks concerning their neighbors conduct, more time would remain for them during which the garden of self and home might be weeded with great advantage to the growing plants. A neighbor's character is not the most pleasing topic of conversation, neither does it instruct nor edify. There are a thousand shoals and quicksands. Youth are wrecked on one and sink into the other, yet home instruction can enable them to avoid both. Criticism in youth is for the most part presumptuous pride learnt, alas! on the

hearth of home.
"CAN'T WE TALK ABOUT OTHERS!" say you. If you can't speak well of them, be silent and you will be happy. If you cannot because you will If you cannot because you will act according to this motto of charity, then take into consideration the

amount of unhappiness you endure and love your children too much to inflict on them your own unhappiness by teaching them to employ their youth in fixing on themselves the habit of finding in all their fellow creatures, though like themselves made the image and like of God, only enemies. You may at first glance think this pretty harsh, but now just go back over a few leading incidents of your life and though it is a wee bit grating in sound upon the ear you will find it true. What in the world makes it so hard for youth to keep themselves content in any situation of life though it may be chosen by themselves, but this very habit they have acquired at home from their parents of forming an unfavorable judgment of all that comes up before their eyes. Their neighbor's inclinations does not concern them. They do not answer for the faults them. They do not answer for the fauts of others nor does the law of God or soci-ety require it of them. It is a bad habit that leads the subject into dissatisfaction with life itself. It unfits youth for any

position in life by destroying the charity of God in his heart, and it places
HIS ETERNAL WELFARE IN JEOPARDY.
It is an adage "as the child is, the man will be," or in other words "as the twig is bent, the tree is inclined." The formation of the twig in its infrared provided the control of the twig in its infrared provided the control of the twig in its infrared provided the control of the twig in its infrared provided the control of the twig in its infrared provided the control of the twig in its infrared provided the control of the twig in its infrared provided the control of the twig in its infrared provided the control of the twig in its infrared provided the control of the control o of the twig in its infancy may not be ordinarily perfect, yet the gardener can support it, nourish it with wholesome food, and by well-applied care bring the twig into a state of healthful beauty. So can parents act with their children, and enable them to throw off what is of weakness in their character and become strong in their youth with the ideas that mark the principles of good Catholic youth. Banish from home, gossip concerning your neighbors faults and furnish your children with correct ideas of life that make it consist in loving God with our whole heart and soul and our neighbor as ourself for God's sake. Then the responsibility of life will appear and be recognized by the child, and recognizing it, he will not spend his time in idle criticism of supposed faults in his neighbor but in responsible. faults in his neighbor, but in preparing himself to bear an honest part of the burdens of this life with the peace and con-tentment that the support of Sacrament will bring him .- 8

WORDS OF FEAR.

Few of our readers are aware of the existence of Counsellor Waddy, pro-nounced by Zion's Herald to be "a son of nounced by Zion's Herald to be "a son of one of the most eminent ministers that Methodism has produced." Counsellor Waddy made a speech at the late "Ecu-menical Council" of Methodists which excited the wrath of the section known as "high." He dared to denounce the "M. B." waistcoat. Zion's Herald, speaking of this dreadful garment in the tone that it uses when it alludes to the rack of the Inquisition, says: "Innumerable facts have demonstrated the sagacity of those who originated this title, for many who began with wearing the 'M. B.' waistcoat began with wearing the black petticoat have ended by wearing the black petticoat of the Jesuit." Is it strange, then, that the learned Counsellor Waddy should rend the air with protests against this un-seemly article of attire? "M. B." means "Mark of the Beast" and any Methodist who wears a high waistcoat may be suspected of a leaning towards the bottom-less abyss of Romanism. The whole Methodist denomination is alarmed by the awful revelation of Counsellor Waddy. Methodist maidens refuse to assist any young man wearing the Mark of the Beast to evangelize the heathen. The innocent ulster is no longer worn by the aspiring parson, for there are sagacious ones who hold that it savors too much of the "pettioat of the Jesuit!"

Having sounded the alarm on the "M.

B." waiscoat innovation, Zion's Herald

"The Pontiff himself, in his last words, rings no tocsin louder than that of the establishment of newspapers of the most no tocsin louder than that of the attractive kind to interest and guide the people. But the Nemesis of ignorance, so richly planted by the Church in Italy, w return to punish its propagators. The Papal cohorts are not a reading com-

ebullitions. You can hear them say "oh! well children will get over all this and settle down to actual life." They must
THROW OFF YOUTH'S FOOLISH IDEAS OF
LIFE
and learn, "Life is real, life is earnest and death is not its goal." Parents just leave
it is the average of strangers to share the it in the power of strangers to shape the lives of their own children, when they should be shaped at home. Why does the young man spend the first days of his employment in criticizing the acts of his the life of Our Lord only in the sym-

ing, it may be a curse; it is a curse in thousands of cases. "Ignorance" is a good word to throw at a Church to which Methodism owes the preservation of the Bible which Luther mutilated—"ignorance" is a cutting word in the mouths of Methodists, who claim the Southern negroes as devoted adherents of their religion of emotionalism and superstition. Go to the plantations and teach morality to the unfortunate people to whom shout ing and howling are the Alpha and Omego of religion,—and then blow blasts, Zion' Herald, on your penny trumpet, against the Church. Her walls will not fall, like those of Jericho.—Freeman's Journal.

MISSIONARY LIFE IN CENTRAL AFRICA.

"I want to write many things about this mission in Central Africa, but now I have no time, and I am in great trouble. The other day we celebrated Mass, and said the office for one of my missioners whom I had myself ordained priest, Matthew Moran, a pole. Before removing Matthew Moran, a pole. Before removing the catafalque, the news of the death of another of my missioners reached me, Antonio Dabale, a student of Propaganda, and bought by me in the East in 1861. He died in the capital of Kardofan, of typhus fever. Yesterday morning, as we were celebrating the Office of the Dead and the Mass de Reguien, a dispatch was brought to me announcing the death of Sister Maria Colpo, of my institute at Malbes, a little beyond Kardofau. She died like a saint and a heroine, content and joyful to go to the espousals with the Lamb. What is one to do? Well, this morning, having celebrated the sacred and joyin to go to the esponsars with the Lamb. What is one to do? Well, this morning, having celebrated the sacred rites for the repose of the soul of this holy religious I gave orders to leave the cata-falque where it stands, for I am expecting other little kisses from the loving hands of Jesus, who shows greater wisdom in making the cross for us than in making

the heavens.
"At Kardofan, for ten months I have had to spend between 40 and 50 francs a day for dirty water, to prevent people dying of thirst. This year for the first time since the creation of the world, after three months' rain, there is not a drop of water in the wells. Ah! my Jesus What a cross for a missionary bishop! My What a cross for a missionary bisnop! My dear Jesus! we have no head to understand these things. Could we only see why God does these things! but we must bless and praise Him, because in every sense what He does is good.

"Among the savage tribes of Nubia, where the fashions of Adam and Eve before their fall reavel."

where the Iashions of Adam and Eve be-fore their fall prevail, I read and medi-tated and deeply enjoyed 'The Life of St. Angela,' printed in 1871, and I made my sister read it over and over again in that wild savage mission. Never in my life did I so enjoy a saint's life as I did hers. What generous, what sublime charity! And how the author brings out charity! And how the author brings out-her charity! St. Angela Merici is a sub-lime model of charity for missionary bish-ops, for missioners, and for Sisters of Charity. I wish that all Vicars-Aposto-lic and all missioners had to read it in order to learn how to fill their hearts with the holy fire which burned in the breast of St. Angela Merici.

DEVOTION TO OUR LADY OF LOURDES IN CONSTANTINOPLE.

L'Univers contains the following para-graph in a series of letters from Constan-tinople: "The public veneration of Our Lady of Lourdes began at Constantinople a year ago. On the 25th of March, 1881, the Feast of the Annunciation of the In-carnation of Our Lord Jesus Christ, the Georgian Fathers, expelled from France, built in the chapel of their convent at Keri-Keui an altar adorned with a statue of the immaculate Virgin as she had appeared to Bernedette twenty-two years peared to be neutric twenty-two years previously. Since that time their chapel has become a blessed sanctuary, where Catholics, schismatics, heretics, Musselmen, rush in crowds to implore the graces of the Almighty, through the intercession of Our Lady of Lourdes. The innumerof Our Lady of Lourdes. The innumerable favors, spiritual and temporal, accorded to the pilgrims of Kers-Kui and the several hundreds of miraculous cures obtained through the waters of the grotto of Lourdes, have spread far into the East the glory of Mary and produced a truly marvellous renewal of devotion, fervor and faith towards the consolation of the afflicted. The crowds of pilgrims who hastened to the feet of the statue of Our Lady of Lourdes did not cease to grow even during the Winter, when the roads leading to the convent were rendered impassible by the snow, the offices being followed with exemplary piety by the faithful who came from afar.—Freeman's Journal.

Social Success

can never be effected by the sufferer from catarrh. The symptoms, so unpleasant catarrh. to others as well as to the sufferer, can be quickly removed by Dr. Sage's Catarrh Remedy. Applied with Dr. Pierce's Nasal Douch it is certain. Sold by drug-

What an Archbishop did the Night Before He Died.

The late Archbishop Hannan, of Halifax, in Nova Scotia, was a faithful client of Mother Mory. His favorite devotions were the Litany of the Blessed Virgin and the Holy Rosary. He practiced them until he lost consciousness a few hours before he breathed his last. He kept and cherished the beads bequeathed to him by his grandmother. He said the full round of them three times the night before he died.

A HOUSEHOLD NEED FREE.

Send address on postal for 100-page book. "The Liver, its Diseases and Treatment," with treatises upon Liver Complaints, Torpid Liver, Jaundice, Biliousness, Headache, Constipation, Dyspepsia, Malaria, etc. Address, Dr. Sanford, 24 Duane St., New York. 189-4w,eow

Worth Mentioning.

Worth Mentioning.

When anything worth saying is spoken in that terse and pointed way that bears the impress of honest conviction, we like to have people know the nature of the communication. Of such a nature is the following from Mr. W. F. Haist, Camden P. O., Lincoln Co., Ontario. Mr. Haist says: "With great joy over my restored health, I would write a few lines concerning that wonderful remedy. St. Jacob's ing that wonderful remedy, St. Jacob's Oil. For the last six years I have been using various medicines internally and externally, but nothing could help me. Finally I procured a bottle of St. Jacob's Oil, which cured me after a few applica-tions. My mother-in-law, who has also been a great sufferer from rheumatism, was also relieved by the use of the Great German Remedy. St. Jacob's Oil is a great blessing to suffering humanity, and I shall do everything in my power to make known its merits.

Take no more nauseaus purgatives, Burdock Blood Bitters act mildly, pleas-antly and thoroughly upon the bowels, and occasion no inconvenience, while it regulates the Liver and Kidneys and tones the enfeebled system. Trial bottles 10 enfeebled system. Trial bottles 10 cents.

Consumption, that dread destroyer the human race, is often the result of bad blood and low vitality, a scrofulous con-dition of the system. Burdock Blood Bitters cures Scrofula in its worst form.

YELLOW AS A GUINEA. The complexion in a case of unchecked liver complaint, cul-minating in jaundice, is literally "as yellow as a guinea." It has this appearance be-cause the bile, which enables the bowels to act, is directed from its proper course into the blood. In connection with this symp-tom there is nausea, coating of the tongue, sick headache, impurity of the breath pains through the right side and shoulder blade, dyspepsia and constipation. These and other concomitants of liver complaint are completely removed by the use of Northrop & Lyman's Vegetable Discov-NORTHROP & LYMAN'S VEGETABLE DISCOVERY AND DYSPETTIC CURE, which is also an eradicant of scrofula, erysipelas, salt rheum, ulcers, cancers, humours, female weakness, jaundize, and lumbago. It tones the stomach, rouses the liver, and after reviving them, causes the bowels thereafter to become regular. High professional sanction has been accorded to it; and its claims to oublic confidence are justified by ample public confidence are justified by ample evidence. Price, \$1,00. Sample bottle, 10 cents. Ask for Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. The wrapper bears a fac-simile of their signature. Sold by all madicine dealers. Sold by all medicine dealers.

Rheumatism is greatly dependent on a vitiated condition of the fluids, and may be eliminated from the system by cleansing the Blood and regulating the Kidneys. Burdock Blood Bitters will do this most effectually. Trial bottles ten cents.

The best form in which electricity is

embodied is Dr. Thomas' Eclectric Oil, a sovereign and highly sanctioned specific for rheumatic pains, and a thoroughly reliable remedy for all affections of the throat and lungs, used externally and in ternally.

Dropsy is essentially a watery condition of the Blood, dependent upon disordered kidneys. Burdock Blood Bitters are strongly Diuretic, and consequently the best known remedy, acting as it does upon the entire secretary system.

DISTINGUISHED ARRIVALS.

JUST ARRIVED FROM EUROPE, AT CHAS, F. COLWELL'S Popular Music House, 179 Dundas street, and refer large supply of beautiful violins, guitate banjos, tanborines, githers, etc., etc. I have banjos, tandorines, githers, etc., etc. I have banded and best selected stock in Western Canada of musical instruments, strings and fittings; quality the best, and prices the lowest. Drop in and see, or write for particulars.—C. F. COLWELL.

By Universal Accord, AYER'S CATHARTIC PILLS are the best of all purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by physicians in their practice, and by all civilized nations, proves them the best and most effectual purgative Pill that medical science can devise. Being purely vegetable no harm can arise from their use, and being sugar-coated, they are pleasant to take. In intrinsic value and curative powers no other Pills can be compared with them; and every person, knowing their virtues, will person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are especially adapted to the needs of the digestive apparatus, derangements of which they prevent and cure, if timely taken. They are the best and safest physic to employ for children and weakened constitu-tions, where a mild but effectual cathartic is required. For sale by all druggists.

KIDNEY-WORT The SUREST CURE for KIDNEY DISEASES.

Does alame back or disordered utine indicate that you are a victim? THEN DO NOT HESTTATE; use Kidney-Wort at once, (druggists recommend it) and it will speed divide one the disease and restore healthy action.

Ladies For complaints peculiar and weaknesses, kidney-Wort is usurpassed, as it will act promptly and safely.

Either Sex. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power, is SOLD BY ALL DRUGGISTS. Frice \$1.

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BIG PAY to sell our Rubber Printing Stamp -Samples free. TAYLOE BROS. & CO 189-26w,eow

\$200.00 REWARD!

Will be paid for the detection and conviction of any person selling or dealing in any bogus, counterfeit or imitation Hop BITTERS, especially Bitters or prepara-BITTERS, especially Bitters or prepara-tions with the word Hop or Hops in their name or connection therewith, that is in tended to mislead and cheat the public, or for any preparation put in any form, pre-tending to be the same as Hop BITTERS. The genuine have cluster of GREEN HOPS (notice this) printed on the white label, and are the purest and best medicine on earth, especially for Kidney, Liver and Nervous Diseases. Beware of all others, and of all pretended formulas of recipes of Hop Bitters published in papers or for sale, as they are frauds and swindles. Whoeverdeals in any but the genuine will be prosecuted be prosecuted.

HOP BITTERS MFG. Co.,

Feverish Colds

are very prevalent, and can be cured by Dr. Pierce's Extract of Smart-weed. This is a diaphoretic, and cures rheumatism and neuralgia. It is the best liniment for sprains and bruises. Sold by druggists.

Consumption Cured.

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

CHEAP BOOKS.

Alba's Dream and other stories..... Crucifix of Baden and other stories... Fleurange, by Madam Craven...... The Trowel or the Cross and other 250

stories..... Dion and the Sibyls, a classic Chris-

Perico, the Sad, and other stories ...

combs. ssy Conway, by Mrs. James Sadlier Peter's Journey and other Tales, by
Lady Herbert.....

Nelly Netterville, a tale by the author of Wild Times......

Fate of Father Sheehy, by Mrs. Jas.

The Crusade of the Children.......

Address— Thos. Coffey, 15c Catholic Record Office,

London, Ont.

DEPARTMENT OF CROWN LANDS,
TOTONTO, 27th April, 1882.

NOTICE is hereby given that certain lots in block of land adjacent thereto, in the township of Korah, and lots in the City of Toronto, will be sold by public auction on Thursday, the 29th day of June next, at twelve o'clock noon, at the Department of Crown Lands.

CONDITIONS—Cash on day of sale.
Lists of the lots can be had on application to the Department of Crown Lands, Toronto.

189-6w Commissioner of Crown Lands.



CHORTHAND Writing the roughly taugh ituations procured for purils when competent, end for circular. W. G. CHAFFEE, Oswego, N.Y.

THIS MEW
ELASTIC TRUSS
HEAD PROBLEM TO THE STATE OF THE S

Employment for Ladies.

The Queen City Suspender Company of Clinical are now manufacturing and introducing their new Stocking Supporters for Ladies and their unequaled Skirf Suspenders for Ladies, and want reliable body agents to seel where meet with ready success and make handsome salaries. Write at once for terms and secure exclusive territory. Address neath, Obto. Cleaning Physicians recommend these Supporters. 4D

MORPHINE HABIT, No pay till cured. Ten years established, 1,000 cured. State case. Dr. Marsh, Quincy, Mich. 175-13w-eow

FREE TO ALL! One set (6) Silver Steel Tea Spoons, 1 Silver-plated Sugar Shell, ½ dozen colored Japanese Naphins, 1 elegant colored Engraving, The Lord's Prayer, with colored portraits of Washington, Lincoln, Garfield and Arthur, size 19:24 inches. All sent post paid, provided you will cut this out and return with 17 three cent postage stamps to pay postage and packing expenses. Address E. M.BulbeUt 4 Cu., 10 Bardes Nt., N. Y.

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BARLOW'S INDIGO BLUE! Quality and Quantity Always Uniform, For sale by Grocers. D. S. WILTBERGER, Proprietor, 233 North Second Street, Philadelphia, Pa. 181-26w-60w

AND NOT SOLD PREELS. S. BIRCH < CO., 38 Dey St., N.Y. TO LADIES ONLY!

We will send I Beautiful Silver-plated Butter Knife, I Beau-tiful Silver-plated Sugar Shell; I Book, "Language of the Plowers;" 68 pieces full size vocal Music, with Piano accompa-niment, retail from 25 to 50 cents each at stores; and a beauti-ful Illustrated Magazine, three months, post-paid if 16 three-



The subscriber has on hand a large quantity of Bridge and Rouble stone, from 5 to 6 inch that can be furnished at once, Application to be made to Mr. A. HARRISON, St. Mary's, Ont.

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che. Frosted hes.

le St. Jacobs Oral cheap External the comparatively every one suffering onitive proof of its

& CO., re, Md., U.S. 4. merly Travelling Journal; and as Park Place. RK.

execute any busi-te matter needing tial attention. ghly well known d manufacturers States, that it can in to its patrons.

In Memoriam (SURGEON-MAJOR A. H. HUGHES.)

Alasi whilst striving to alleviate,
Oh noble soul! the suffering and pain
Of weak humanity, it was thy fate
From this dark world of sadness to be ta'en
In thy life's bloom; but not ere thou didst

skill which in thine art thou didst

The skill which in time are those the possess,
Unrivalled stood throughout this city wide—
Where rose the cry of suffering and distress. Thy help and succour thou hast ne'er denied.
Deep is the sorrow, then, which few can hide—As they thine early death sincere deplore, Where shall be found thine equal, who thy tried
And deep experience shall e'er secure?
Nay, lov'd one, on thy like we never shall look more!

STUDENT A. M. COLLEGE.

April 24th, 1882. Bombay, India.

LATEST BY TELEGRAPH.

Ireland.

The Paris Voltaire publishes a com-munication from a Nihilist correspondent, whom it says has always reported with curacy nihilistic performances. In this letter he asserts that the Phoenix Park assletter he asserts that the Phonix Park assasination was the work of a new political society, which has no relation with the Land League, Home Rulers or Fenians, but is devoted to the task of freeing Ireland from English rule by a system of murders that will terrorize it throughout the country. The organization of this society is extremely powerful, and affiliated with the leading revolutionists in other countries. It has, he says, enormous sums of money at its disposal, and sub-committees in large Irish towns. According to this correspondent Forster and sub-committees in large trish towns. According to this correspondent, Forster and Cowper had been doomed, but were not attacked because the order was held in abeyance on the ground of inexpediency. Cavendish and Burke were the victims first sentenced by this society. All English Government officials in Ireland are doomed. Infernal machines, such as killed the Czar, are now distributed in Ireland. On the day of the Phænix Park assassination several Affilies, appointed by foreign auxiliaries at the request of the Irish branches for bold and experienced assassins, were in Dublin. Three of the murderers are al-ready abroad. No reward will ever secure the arrest of any of the real actors in that

Dublin, May 31.— Earl Cowper told a deputation from the corporation of Limerick yesterday, that he trusted shortly to be able to liberate the last of the suspects.

London, May 31.—Sexton in addressing his constituents, said the land move-

ment wrung the Land Act from a re-luctant and ignorant Legislature. He doubted whether the relations of England and the United States were so friendly that it is advisable for the former to tr that it is advisable for the former to try to embitter them still further. The Irish party felt it their duty to meet every pro-posal of the Repression Bill with stern opposition. There were no splits in that party. The triumph of the land movement in a year or two was certain. It was never more necessary than now to rally round Parnell, who had been assailed be-cause he wrote a wise letter from Kil-

mainham to put a stop to evictions and outrages resulting therefrom.

Kilkenny, June 1.—Brennan, Secretary of the Land League, has been released from prison and started for Dublin.

London, June 3.—Mr. Brennan, Secretary of the Land League, and the stop of the Land League, after his secretary of the Land League, after his secretary.

London, June 3.—Mr. Brennan, Secretary of the Land League, after his release yesterday addressed a large assemblage in Kilkenny. He said his real jailors were Gladstone, Bright, Chamberlain and the whole crowd of pseudo-humanitarians and renegade Republicans who compose the British Cabinet. He hoped, if eight hundred suspects were called upon for real sacrifices, they would be ready, if necessary, to die for their country. They had seen the Government acknowledge Michael Davitt as the conqueror. Much remained to be done. They must tear up the very roots of landlordism.

Egypt.

Cairo, June 2.—The Khedive has summoned Raghet Pasha to form a Ministry It is reported that Raghet will undertake to get Arabia Bey to leave the country, and that Addilah Ali will retire to the interior. Raghet Pasha is strongly anti-European.

London, June 2.—The Turkish com London, June 2.—The Turkish commissioners start for Egypt to-day.

The Khedive has refused to accept a Ministry proposed by Raghet Pasha on the ground that the members were too

anti-European.
It is understood if a Turkish expedition is sent to Egypt it will be accompanied by Commissioners from France, England and probably other powers. Cairo, June 2.—It is reported that the

insurgents in Soudan have captured Khar-

United States.

Washington, May 31.—The National Arbitration League passed resolutions declaring the time had arrived when it is Arbitration the paramount duty of friends of peace to urge the adoption of further measures for the prevention of war, and inviting England and the United States to take the initiative towards the establishment of a Congress for the settlement of all in-ternational questions by arbitration.

Virgina City, Nev., June 1.—The pump column in the Alta mine broke yesterday, and soon the bulk-head east yesterday, and soon the bulk-head east of the drift gave way, letting in a heavy rush of water. Six men in the west end cut off are still alive. The pumps are running to clear the shaft, and there are strong hopes that the men will be saved. Virginia City, June 1.—Later.—There is no hope of saving the men in the drift. The height of the water at the station

shows that the drift is completely filled.

Ninety thousand emigrants landed in New York in March, a greater number than ever before landed in any single

month at this port. Canadian.

Beef has gone up to 20 cents a pound in Toronto, and is scarce at that.

A terrible accident occurred at the Walkerville Sugar Refinery on Tuesday last, which resulted in the death of Mr. Samuel Hammock, a machinist, who was engaged in making repairs to some machinery when a revolving shaft caught his loose blouse and wound him around it and before assistance arrived he was also the base of the leaves with most torn to pieces. He leaves a wife all annoy and a little son fourteen months old. Druggists.

who knew him.

Port Stanley, May 30.—Mr. O'Brien, of the Sandwich fish hatchery, planted about a million and a half of pickerel fry in the lake at this place to-day.

A little girl named Sansfacon, of Grand Falls, N. B., while on her way home from a visit to some of her relatives, who lived a short distance from her father's house, lost herself in the woods. About nine days afterwards she was discovered in the woods rear her home, in a starving conwoods rear her home, in a starving condition. She died shortly after being

found.

N. B. Grier, merchant of Priceville, was drowned Wednesday afternoon while out fishing in a small boat on the lake, one mile south of Flesherton. There were three in the boat when it upset; the other two were saved.

LOCAL NEWS.

At a meeting of the City Council on Thursday last Mr. John Pope was appoin-ted City Treasurer.

Part of Mr. Dan. Collins ice house in London West fell on Wednesday last, oing considerable damage.

The corner stone of the new church at Kinkora will be laid by His Lordship Bishop Walsh on Sunday, 11th inst.

Mr. Conway fell into the transfer pit

Sub-committees of the city and county Board of Works met last Friday and decided to have the county buildings heated by steam.

Inquiry is being made in this city for James Cassidy, who is supposed to have come here last December, and to whom ome money is due from the paymaster at

A serious accident happened on Saturday morning to Mr. Michael Gleeson at Plummer's wagon shop. It appears he was tenanting a piece of wood on the circular saw when it slipped and the saw coming in contact with his hand severed three of the fingers of his left hand.

Mr. John Brown, City Treasurer, an old and much-respected citizen, attempted to commit suicide on Wednesday last by shooting himself in the head. The bullet entered near the temple and struck the cheek bone and lodged near the jugular vein. Doctors were immediately summoned and are doing all they can, but it is thought their efforts will be without avail on account of Mr. Brown's age. The cause assigned for the deed is a deficiency in his accounts of over \$19,000.

C. M. B. A. NOTES.

GRAND COUNCIL OFFICERS OF CANADA.

GRAND COUNCIL OFFICERS OF CANADA.
Spiritual Director; Very Rev. Dean Wagner, Windsor.
President, T. A. Burke, Windsor.
1st Vice 6. M. J. Manning, Windsor.
2nd. "P. B. Reath, St. Thomas.
Treasurer, J. H. Barry, Brantford.
Recorder, S. R. Brown, London.
Marshal, J. H. Reilly, Chatham.
Guard, B. F. Raume, Amherstburg.
Trustees, Rev. J. P. Molphy, Maidstone; C. W. Rourke, Amherstburg; J. Doyle, St.
Thomas; Rev. P. Bardou, Cayuga; W. J.
McKee, Windsor.
CHAIRMAN OF G. C. COMMITTEES.

CHAIRMAN OF G. C. COMMITTEES, Laws and their supervision, Rev. P. Bar-lou, Cayuga, Finance and Milaze, Thomas Coftey, London.
Printing and Supplies, Samuel R. Brown,
London.

rinance and Milage, Thomas Coffey, London.

Printing and Supplies, Samuel R. Brown, London.

Appeals and Grievances, Rev. J. Bayard, Sarnia.

LIST OF BRANCHES, RECORDING SECRETAR-1ES, AND SEPIESENTATIVES TO NEXT G. C. CONVENTION.

G. C. CONVENTION.

G. C. GEP.

Rec. Sec.

J. Windsor, D. Dumouchell... D. B. O'Dette 2. St. Thomas M. O'Hara... Jno. Lahey 3. Amnersburg, J. G. Mullen. J. Reaume 4. London, Alex. Wilson... P. F. O'Boyle 5. Brantford, Jno C. Sullivan Rev. P. Bardou 6. Strathroy, P. O'Keefe. Rev. J. P. Molphy 7. Sarnia, M. Lysaght... D. McCart 8. Chatham, N. Gervais... W. H. Davey 9. Kingston, L. Gourdier... D. Sullivan 19. St. Cath., P. H. Duffy... J. E. Lawrence 11, Dundas, D. Griffin... A. R. Wardell 12. Berlin, Louis yon Neubroun... A. Forster 15. Stratford, R. A. Purcell., D. J. O'Connor 14. Galt, Jno. Summerville...... James Skelly 15. Torouto, Jno. S. Kelz... John Kelz. 16. Prescott, Jno. Gibson... Wm. P. Buckley 17. Paris, Jno. Sheppard...... Thos. O'Neil Our membership in Ontario is now 510, and the total C. M. E. A. membership is about 6,000.

Answers to correspondents. No person but a Chancellor of a Branch can represent a Branch at a Grand Council Convention. A Chancellor is an officer who has served a full term, or to the end of a term, as President of a Branch; a President, at date of G. C. Convention, of a new Branch that has not yet been a term in existence, is also a Cnancellor for the end of a term, as President at the G. C. Convention. An Alternate must also be a Chancellor.

Each member must make application for a Beneficiary certificate, procure said certificate, and designate to whom the beneficiary shall be paid.

M. T. Keating, Rec. Secretary Branch No. 1 Detroit, Mich., can supply members with C. M. B. A. pins at \$1.25 each...

The C. M. B. A. is not incorporated in Canda, but is in United States; the question of incorporation will come up at our next convention.

Assessment Nos. 7 and 8 have been issued to the beneficiaries of death Nos. 15, 16, 17,

for the beneficiaries of death Nos. 15, 16, 17, 18 and 19,
Branch No. 17 was instituted at Paris, Ont., of Mr. D. J. O'Connor of Stratford on Friday and inst. It starts with 15 members. The following is the list of its first officers.
Spiritual Director, Rev. T. J. Dowling V.T.G. President, Thomas O'Neal, Mayor. 1st Vice do, Jno. P. Keaveny 2nd Vice do, Jno. O'Connor Rec. Secretary, Jno. Sheppard Assistant do. Alex. J. Hatter Treasurer, Jno. Maurer Fin. Secretary, Francis Fry Marshal, Wm. J. Dillon Guard, Robt. McGregor. Trustees, Jas Gardner, J. P. Keaveny, and J. Maurer for one year, and T. Flahiff and Joseph Ion for two years.

SAM. R. Brown, Secretary G. Council.

Beware of Frauds.

The original and only genuine "Rough on Rats" is manufactured by and has the name of Ephraim S. Wells, Jersey City, I. J., on each box.
He employs no Traveling Agents, nor

Speaking of the assassination in Ireland the Springfield Republican pertinently says:—"The hypothesis of murder in the interest of the landlords is worth considering. Many circumstances point more strongly to an English conspiracy and to English assassins than to

1"BUCHUPAIBA." Quick, complete cure, all annoying Kidney Diseases. \$1 at

Mr. Hammock was much respected by all | CARDINAL NEWMAN AS A LITER-ARY STUDY.

Cardinal Newman has given us in the "Apologia' a very charming account of his studies, and the perplexing difficulties which he encountered in them. In a profounder work, the Grammar of Assent, he enters into the question how the mind apprehends the idea of God, but throughout all his writings there is apparent an humble trustfulness in the power and wish of the divinity to reveal Himself to our earnest seeking. It is because men like Darwin forget the Creator in his works, that He withdraws from them. Newman appears to have had an insatiable thirst to know more and more about God. It is said of St. Thomas of Aquin, that his earnight to the contract of the contr Cardinal Newman has given us in the know more and more about God. It is said of St. Thomas of Aquin, that his earliest question as a mere child was, Who is God? This very quest after God is put into the human mind by Himself and He never fails to reveal Himself to the humble and obedient seeker.

As the young Newman grew up he was instructed in the tenets of the Church of England and educated at Oxford. Of his

England, and educated at Oxford. Of his wonderful influence there, abundant evidence has been given by his contemporaries. Even so flippant a character as Mathew Arnold was, at least then, felt his power. The contracts have been left for the building of sewers on Dundas, Weilington and Colborne Streets.

Arrhold was, at least then, then produce this intellect was thoroughly honest and truth-seeking, and he cared for no consequences that would follow his finding out the truth. He pushed on when even bold men stopped short. He felt that the truth could stand anything, else it was not

truth.

When he became a fellow of Oriel, and while trying to shunt one of the street cars on the spare track and broke three of traditions of Oxford stand in the way of traditions of Oxford stand in the way of propounding the results of his inquirie into the writings of the ancient fathers; and when he began the "Tracts for the Time," he faced all the anti-Popery bigotry in England sooner than abate a jot of his argument, or suppress a single state-

his argument, or suppress a single statement in his propositions.

If any man could ever prove that the Church of England is any part of the Catholic Church, Newman was that man. He toiled at the proofs for years. He was unwilling to believe that the English Church was a huge sham, with no apostolic orders, in a state of schism, and woefully separated from the orthodox faith, sunk in sloth, and the prey to every infidel. In vain did he struggle to find some "middle way,"—some justification of the English Reformation, some loope on which at least to hang or doubt. But

on which at least to hang or doubt. But he struggled in vain; the more he studied, the more he became convinced that the Church of England was not even a part of the Church of Christ, at least as the of the Church of Christ, at least as the ancient fathers and councils and the Roman Catholic Church considered what the Church of Christ is. He was warned to give up his investigations. Pusey, who is a good bit of an old woman, gave up the search, and now is playing at Mass and hearing confessions with the Ritualists. But Newman was too honest and sin-

But Newman was too honest and sin-cere, too manly, not to follow where the cere, too manly, not to follow where the finger of God pointed to Rome, the centre of Catholic unity and the head of Christ's Church on earth. So, without the least hesitation, he resigned all his lucrative parts, and, without knowing what to do for a living, except what his talents as a teacher or writer would bring him, he entered the Catholic Church, just thirty-seven years ago.

seven years ago.

God did not, could not, forget this brave, noble soul, that gave up all for his faith. Had Newman remained in the Church of England, he would have been Archbishop of Canterbury. He preferred to have the Truth, even if she led him to a life of obscure toil; for he felt that, with her, he possessed all riches. But, higher than any so-called Archbishop of Canterbury, he is now seated in the Church, with the successor of St. Peter, with the princes,—the princes of God's

people.

The writings of a man who is thus supremely honest and sincere in all his thoughts and words, deserve, by this fact alone, to be read. But when we add that, taken in themselves, they are classics in the English language, they reflect a double glory on the church. He devotes his later years to revising and correcting his earlier writings when a Protestant, and pointing out just where he made a mistake. A less sincere or humble man would suppress all these evidences of illogical thought; but not so with the great Car-dinal. His books will speak out when he is dead, and trace for many the path which led him into the bosom of the One True Church.

THE GLOBE WORKS.

We were much pleased with a visit we paid to this magnificent manufacturing establishment a few days since. It will be remembered that a few months ago the premises were almost entirely destroyed by fire. A couple of days after this occurrence, however, gangs of men were set to work, and in an incredibly short space of time a building very much larger than the old one was erected. The company will now be enabled to fill all the orders taken before enabled to fill all the orders taken before the fire, as well as the large number of new ones arriving daily. The premises consist of ten acres, while the area covered by buildings is three acres. The different workshops are perfect models. Every-thing that the country can afford in the thing that the country can afford in the way of labor saving machinery of the newest patterns, has been procured, which will enable the firm to turn out work of the very finest description at prices very much below establishments of ordinarily limited capacity.

The calculate of their new and magazine. The sales of their new and mag-nificent machine, the Imperial Harvester, were last season very much above what were last season very much above what the company expected, such was the im-mense popularity which attended its in-troduction. Judging from what we have heard practical farmers say of this Reaper, it is unquestionably the most perfect machine ever put in the market. The firm has also in course of construction a part higher of their way invention, a next ingenious piece of machinery. The knot is made with an ordinary piece of twine,

new binder of their own invention, a most and is done in the most perfect manner conceivable. It is far in advance of any binder yet introduced, and doubtless the sales of this machine alone will for some

always found willing to show them through the premises. In dealing with him they may rest assured they will be treated in the most honorable manner, and receive the very best value for their money in purchasing all kinds of agricultural implements. The Works are situated on the corner of Dundas and Adelaide streets.

streets. A look into a girl's room will give one an idea of what kind of a woman she will probably become. A girl who keeps her clothes hung up neatly, whose room is clean always, will be very apt to make a good wife and a successful woman. Order and neatness are essential to our comfort as well as to that of others about up. A girl who throws down her things us. A girl who throws down her things anywhere, will do things in a slovenly, careless way. A girl who does not make her bed till after dinner, and she should always make it herself rather than have a always make it herself rather than have a servant to do it, and throws her dress or bonnet down on a chair, will make a poor wife in nine cases out of ten. If all the world could see how a girl keeps her dressing room, many unhappy marriages would be saved. Always be as tidy about your person and your room as your friends could always see you. Get into the habit of order and neatness, and it will come easy in life afterwards.

At Princeton, Oxford Co., the Messrs.

At Princeton, Oxford Co., the Messrs. Haney are making seven thousand bricks

COMMERCIAL.

London Markets. London, Ont., June. 5.

citt and Classic or		\$0 00 to 0 00
Wheat, Spring₩ 10	0 lbg	2 20 to 2 22
	U IDS.	2 18 to 2 20
	44	
	**	2 10 to 2 20 2 15 to 2 20
Tron	**	
Oats		
Corn		1 55 to 1 70
Peas		1 40 to 1 60
Beans		0 00 to 0 00
Barley		1 40 to 1 50
Rye	**	1 20 to 1 25
Buckwheat	**	4 00 to 4 25
Clover Seed		4 75 to 4 75
Timothy Seed	**	2 50 to 3 25
FLOUR AND	FEED	· Santane a
Pastry Flourper	cwt.	3 25 to 3 50
Spring Flour	**	3 00 to 3 25
Oatmeal, Fine	**	2 60 to 2 75
Granulated	44	2 75 to 3.00
Cort.meal		2 25 to 2 50
Shorts	ton	20 00 to 22 00
Bran	"	16 00 to 18 00
Hay	**	13 00 to 15 00
Straw, per load		2 50 to 4 30
Straw, per load	T.	-00 10 1 00
Eggs, retail		14 to 0 15
basket		
basket		14 to 0 16
Butter per 1b		19 to 0 13
" crock		11 to 0 12
tubs		10 to 0 12
Cheese P lb		14 to 0 15
Lard		14 to 0 13
SKINS AND	HIDES	0.05 40 7.00
Lambskins, each		. 0 25 to 1 30
Calfskins, green, & tb		. 0 11 to 0 12
dry "		. 0 15 to 0 17
Tallow, rendered		. 0 00 to 0 07
" rough		. 0 00 to 0 00
Hides, No. 1		. 7 00 to 0 00
		6 00 to 0 00
. 3		5 00 to 0 00
MISCELLAN		
furkeys, each		0 75 to 2 00
Chickens, & pair		. 0 50 to 0 70
Ducks per pair		. 0 50 to 0 70
Beef. & cwt		8 00 to 9 00
Meet, V CW C		0 00 to 0 10

London Stock Market.

1	London, -	noon. J	une 5.
1	Sh. Name.	Buyers.	Sellers
	\$50 Agricultural,xd	123	125
	50 Canadian Sav	126	130
•	50 Dominionxd	122	125
	100 English Loan	79	100
	20 Financial A. of Ontario		
	20 " " pref		
	50 Huron & Eriexd		
	50 London Loanxd	115	117
	50 Ontarioxd	127	129
	50 Royal Standard	110	1131
	50 Superior	222	112
	Ontario Investment Ass'n	133	137

London Life...... 100 100 Toronto Markets-Car Lots.

Toronto Markets—Car Lots.

Toronto, June 5.

WHEAT—Fall, No. 1, \$1 33 to \$1 33. No. 2 \$1 30 to \$1 31. No. 2, \$1 37 to \$1 33. No. 2 \$1 30 to \$1 31. No. 2, \$1 37 to \$1 28. Spring—No. 1, \$1 36 to \$1 37. No. 2, \$1 34 to \$1 35.

BARLEY—No. 1, 90c. to \$9 90. No. 2, \$6c. to \$0 \$7. No. 3 extra, \$4c to \$5c. No. 3, \$0c to \$80.

PEAS—No. 1, 00c to \$0 00. No. 2, \$4c to \$4c. OATS—No. 1, \$4c to \$9. No. 2, 46c. CORN—00c to 00c.

FLOUR—Superior, \$5,80 to \$5 90; extra, \$5,75 to \$175.

BRAN—\$10 to \$14 00.

BUTTER—13c to 16c.

GRASS SEED—Clover, \$5 10 to \$5 25.

BARLEY—(street)—80c to \$5c.

WHEAT (street)—Fall, \$1 35 to \$1 37.

Montreal Market.

Montreal, June 5.

Montreal, June 5.

FLOUR—Receipts, 3 900 bls sales 760; Market quiet, unchanged. Quotations are as follows, Superior, 6 25 to 6 30; extra, 6 10 to 6 20; spring extra, 6 05 to 6 10; superfine, 5 50 to 5 60; strong bakers', 6 50 to 8 00; fine, 5 00 to, 5 10, middlings, 4 00 to 4 10; pollards, 3 50 to 3 75; Ontario bags, 2 75 to 3 00; city bags, 3 75 to 3 90.

GRAIN—Wheat, white winter, 1 35 to 1 36; Canada red winter, 1 42 to 1 44; spring, 1 39 to 1 40. Corn, 90c to 95c. Peas, 99, to 1 00. Oats, 43]c to 00c. Barley, 65c to 70c; Rye, 85c to 90c. MEAL—Oatmeal, 5 10 to 5 29. Cornmeal

MEAI—Oatmeal, 3 10 to 5 25. Cornmeal 3 90 to 4 60.NS—Butter, Western, 15c to 17c Eastern Townships, 17c to 20c; B. & M., 17c to 20c. Creamery, 00c to 60c. Cheese, 10c to 11c Pork, mess, 22 00 to 23 00 Lard, 14]c to 15c Bacon, 13c to 14c. Hams, 13c to 15c.

Bacon, 13e to lie. Hams, 13e to 15e.

HAMILTON. June, 13—Wheat, white at 1 32 to 1 36: red, 1 33 to 1 38; spring, 1 36 to 1 38; barley, 88e to 90c; oats, 42e to 44e; peas, 80e to 82e; corn, 75e to 80e; rye, 80eto 82e; clover seed 4 30 to 4 40: timothy, 2 50 to 3 00. Dressed hogs, choice, 8 00 to 8 50: No. 2 do., 7 75 to 8 00: live hogs, none offering. Hams, 13e. B. bacon, 13e; roll do., 12]e; shoulders, 10]e: long clears, 11e; C. C. bacon, 196e. Butter—tuls, ordinary, 12e. to 13e; good, 13e to 15: extra, 00e to 00e: small rolls, fresh, 15e to 18e. Eggs—Fresh, in cases, 14e to 15e. Lard—Farmers' tried, 12]e to 13e; tierces, 13]: kegs, 14e; pils, 14je: held: firm. Tallow—tried, 7½ to 20. Dried apples 5je to 6]e GUELERI, June 3—Flour, No. 1 super, 315 @ 3 40; fall wheat, 1 26 to 1 28: spring wheat, 1 27 to 1 30: barley, 70e to 75e: peas, 75e to 80e; oats, 41e @ 46e; cattle (live weight); 5 00 to 6 00: beef, 9 00 to 12 00; mutton, 9 00 @ 10 00; sheepskins, 1 00 to 1 50; wood, 20e to 21e; butter, 16e @ 19e; eggs, 14e @ 15; cheese none: hay, 12 00 @ 00e.

00c.

KINGSTON, June 3.—Flour, No. 1 super, 7 00 to 8 00; fall wheat, 1 25 to 0 00; spring wheat, 1 30 to 0 00: barley, 75c to 00; peas, 80c to 00: barley, 75c to 00; peas, 80c to 00: beef, 7 00 to 9 00; mutton, 7 00 to 10 00, dressed hogs, 7 00 to 9 oo: hides, 6 00 to 8 00. sheepskins, 1 oo to 1 50; wool, 18c to 20c: butter, 20c to 00c; eggs, 19c to 00c; cheese, 15 to 0 cuc: hay, 00 00 to00 00; potatoes, 1 25 to 0 00 per bag; corn, 1 00c to 00c; rye, 80c to 00c. per bag; corn., 1 00c to 00c; rye, 80c to 00c. SEAFORTH, June 3.—Flour. No. 1 super, 6.25, to 6.50; fall wheat, 1.28 to 1.30; spring wheat; 130 to 131; barley, 6.70 to 7 5; pens, 70c to 0 75; oats, 41c to 42c; hides, 0.00 to 0.00; butter, 00c. to 00c; ergs, 14c to 00c; ergs, 40c to 00c; potaoes, 6.80 to 0.95, corn, 00c to 00.

binder yet introduced, and doubtless the sales of this machine alone will for some time keep the firm busy in manufacturing. We would advise all our friends from the country to pay the Globe Works a visit when in London. Mr. Mahon, the obliging and energetic manager, will be

SEAFORTH LETTER.

Happening to be in Seaforth on last Sunday, I of course went to church, and it being the feast of Pentecost the services were more than usually impressive. High mass was said at half past ten by the pastor, Rev. F. J. O'Shea. Lambillotte's mass in D. was effectively rendered by the choir under the leadership of the talented organist Miss Annie Downey. The singing would do credit to a larger place than Seaforth. We particularly admired the soles in the offertory piece, "O'Cor Amoris" by Misses Walsh and Killoran, the duet "De Tua Sede" by Misses Downey and Walsh, and the solo "Qui Tollis" by Miss Maria Killoran. Messrs M. and J. Kilnkhamer gave the bass parts in fine style. At Vespers Mozart's Magnificat was very fine. We were much pleased with Miss Killoran's rendering of "Ave Verum." The chorus "Regina Caeli" was given in grand style by the choir. The altos of Miss Mary Walsh and Miss Katy Killoran in Beale's "Tantum Ergo" gave promise of future excellence. On the whole we must congratulate the Rev. Pastor and congregation on having such a fine choir, which we venture to say will compare very favorably with any in Ontario. At High Mass the Pasior delivered an excellent sermon on the gospel of the day, and in the evening at Vespers explained in a most exhaustive lecture the sacrament of penance. Father O'Shea is a most pleasing speaker. His sermons display deep study and a thorough knowledge of the subject. The altar was decorated in a most beautiful manner, but was particularly admired at Vespers was followed by Benediction of the Most Holy Sacrament. A large number of Protestants, were present at both services.

Protestants were present at both services.

Personal.—The Rev. Father Collolly, P. P. of Biddulph, Ont., who had accompanied the remains of bis old and valued friend to the grave in their beautifully situated resting place in St. Patrick's new cemetery, in this city, left for his home per Montreal steamer last evening. A number of his friends were assembled to bid him good bye. The reverend gentlebid him good bye. The reverend gentle-manvisited his former parish, of St. Athan-asius of Inverness, on Sunday, and there, as in this city, he was warmly received.

—Quebec Chronicle, June 1st.

"Rough on Rats." clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chip-munks. 15c.

CATHOLIC BOOK STORE.

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

DUFFERIN AVENUE

RICHMOND STREET,

A VERY LARGE STOCK OF

CATHOLIC

${ t BOOKS}$

INCLUDING PRAYER BOOKS,

Also BEADS, SCAPULARS, STATUES, and other objects of devotion.

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

A LARGE AND VARIED STOCK OF

---AND---

SCHOOL BOOKS

WILL BE ALSO KEPT ON HAND. THOS. COFFEY.

KIDNEY-WORT FOR THE PERMANENT CURE OF CONSTIPATION.

No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the cause this remedy will overcome it.

PILES plaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly according to the case of the constitution of the country of the PRICE \$1. USE Druggists Sell KIDNEY-WORT

MURRAY CANAL

NOTICE TO CONTRACTORS

SEALEDTENDERS, addressed to the undersigned, and endorsed "Tenders for the MURRAY CANAL." will be received at this office until the arrival of the eastern and western mails on TUESDAY THE TWENTY SEVENTI DAY OF JUNE NEXT, for the formation of the Canal to connect the head waters of the Bay of Quinte with Prisqu'isle Harbor, Lake Ontario.

of the Bay of Quinte with Prisqu'isle Harbor,
Lake Ontario.

Lake Ontario.

Lake Ontario.

A specifications of the works, can be seen at the content of the works, can be seen at the content of the works, can be seen at the content of the works, can be seen at the content of the works, can be seen at the content of the works, can be seen at the content of the works at the rates and prices submitted, subject to the conditions and on the terms stated in the specification.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,

F. BRAUN,

Becretary.

Dept. of Railways and Canals, 190,5w

Ottawa, 22nd May, 1882.

Dept. of Railways and Canals, Ottawa, 22nd May, 1882.

DEPARTMENT OF IMMIGRATION ONTARIO.

Contractors. Farmers, and others in need of Laborers are requested to apply to the following Immigration Agents:— John A. Donaldson, Toronto: John Smith, Hamilton; A. G. Smyth, London, or to the undersigned.

Farm Laborers are arriving in larger numbers since the opening of navigation at Quebec.

DAVID SPENCE,

Secretary. 65 Simcoe street, Toronto, May 19, 1882.



WELLAND CANAL

NOTICE TO CONTRACTORS.

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

A map of the locality together with plan and specifications of the works to be done can be seen at this office, and at the Resident Engineer's office. Thorold, on and after TUESDAY the twenty-seventh day of June next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind

tained.

Contractors are requested to bear in mind that an accepted Bank Cheque for the snm of \$1,500 must accompany each tender, which sum shall be forfeited if the narty tendering declines to enter into contract for the execution of the work at the rates and prices submitted, and subject to the conditions and terms stated in the specifications.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not however bind itself to accept the lowest or any tender.

By order.

F. BRAUN,

Becretary.

Dept. of Railways and Canals, Cttawa, 22nd May, 1882.

法法 TRENT NAVIGATION.

Fenelon Falls, Buckhorn Rapids and Burleigh Canals.

Burleigh Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the understgned and endored "Tender for Trent Navigation." will be seen that office until the arrival of the Eastern and Western Mails on WEDNESDAY, the Fifth Day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fencion Falls; also, the construction of a Le at Buckhorn Rapids, and for the construction of the Eastern Burleigh Falls.

The works at each of these places will be let separately.

Maps of the respective localities, together with plans and specifications of the works can be seen at this office on and after WEDNESDAY, the Twenty-first Day of June next, where printed forms of Tender can be obtained. A like class of information relative to the works at Fencion Falls will be furnished at that place, and for those at Bucknorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind

Peterborough.

Peterborough.

Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:—

as follows:—
For the Fenelon Falls Work...\$1,000
Do Buckhorn Rapids Work...\$1,500
And that these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

cations.

The cheques thus set in will be returned to the different parties whose tenders fare not accepted. This Department does not, however, bind itself to accept the lowest or any tender,

By order,

F. BRAUN,
Secretary.



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STATIONERY NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Post Office, St. Thomas, Ont." will be received at this office until WEDNESDAY, the 5th day of July next, inclusively, for the execution.

POST OFFICE, &C.,

ST. THOMAS, ONT. SI. THOMAS, O. P. Plans and Specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office, St. Thomas, on and after Thursday the 15th day of June.

Tenders must be made on the printed forms

Tenders must be made on the printed forms supplied.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.

By order.

F. H. ENNIS,

Secretary

Department of Public Works, Ottawa, 24th May, 1882

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Post Office, Hamilton, Ont," will be received at this office until THURSDAY, the 6th day of July next, inclusively, for the erection of

Notice to Contractors.

POST OFFICE, &C.,

HAMILTON, ONT. Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office, Hamilton, on and after Thurs-day, the 15th June. Tenders must be made on the printed forms

Tenders must be made on the printed forms supplied.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equaltofive per cent. of the amount of the tender, which will be forfeited fif the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Densymment will not be bound to contract the contraction of the contraction The Department will not be bound to accept the lowest or any tender.

By order, F. H. ENNIS, Secretary. Department of Public Works, Cottawa, 24th May, 1882

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