Catholic Record.

VOL 7.

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FOR THE WEEK ENDING SATURDAY, JUNE 20, 1885.

NO. 349

For The Pilot.

PROM THE SPANISH.

There is dancing and laughing and drinking

There is dancing and laughing and drinking and sons.

But the babe in the cradle smiles not with the throns.

There is silent lamenting; and sorrow's hot tear.

But a smile lights the face of the dead on the bier.

Why the dance for a birth, why the tear for a death?

There's the panting of woe in an infant's first breath.

Men know not the time for their smiles and their tears:

When grim logic would groan, the air waves with their cheers.

A day is a lifetime; what is death but a sleep?

When men doze o'er the wine-cup 'tis dangerous and deep.

True hate is avoidance. Love not the content of the throng singing songs through a life-

of the throng singing songs through a life-time gay spent.

They rise sarly from couches of down in the and blush at the sweat drops of toil that scarcely heard is the wall of the babe from the womb, when a crape tells of age to be laid in the

from the highway of living the graveyard's aspan.
From the babe to the lad, from the lad to the man,
From proud manhood to age, and from age to the hearse.
From baptism sprinkle to funeral absterse.

Ah! sorrow's the stamp on the brow of the But the roses on graves bear no punishing thorn.
On slow lunerals is fixed the pale infant's bright gaze,
But the eye of the dead sees Eternity's blaze—

Why, then, smile for a birth, and why weep for a tomb?
Why the torch in the sunlight, closed eyes wis the gloom?
While they drink round my cradle I laugh at their toasts,
None know the true good but the kingdom How of ghosts.
For one dying for life, oh! how empty the

while they girner round my cradie I laugh None know the true good but the kingdom None know the true was a fact to some the same and some.

THE FROG LAKE HORBOR

THE FROG LAKE HO of Trenton. His mother now resides in Toronto.

SEIZING THE WHITES.

Mr. Cameron says that when the news of the Duck Lake fight reached them, Big Bear's Indians were loud in their professions of friendship, several times visiting the Indian sub-agency, at which Thomas P. Quinn was the officer in charge. On April the 2nd they were in the village, having the usual jokes of the day, and in the evening they visited Quinn's house, still protesting great friendship. They remeined there till late. An hour before daylight next morning (April 3rd) they came in a body to Quinn's. Two Indians went up into the bedroom. One, Big Bear's son, Bad Child, had intended to shoot Quinn as he lay in bed. Quinn was married to a Cree woman and had one little girl. His brother-in-law followed up-stairs and prevented the crime by stepping between Bad Child and Quinn's bed. Meantime, the Indians below had taken three guns from Quinn's office. Travelling Spirit called out Quinn's Indian name, saying, "Man-Speaking-Sioux, come down." His brother-in-law, Love-man, told him not to go. Not taking his advice, Quinn went down, and was at once seized and taken over to Farm Instructor Delaney's house. The Indians had been blustering a good deal, but no-body suspected that they had intended foul play.

Before going to Quinn's the Indians had already taken the Government horses from Quinn's stable, and Love-Man, who was standing up for Quinn, was going to shoot Travelling Spirit in a quarrel about them.

MR. CAMERON CAPTURED.

MR. CAMERON CAPTURED. At Delaney's house the Indians continued their threats and held a confab. Then Travelling Spirit went with others to the Hudson's Bay store. Mr. Cameron was already up. Bad Child came in first and said: "Have you any ammunition in the store?"

"Yes, a little," said Mr. Cameron.
"Well," replied Bad Child, "I want you to give it to us. If you don't we will take it."

Mr. Cameron said, "If you are bound to have it I will give it rather than have you clean out the store." Mr. Cameron was the only official on the premises at this time. He went from the dwelling to the store and care them. the store and gave them what powder, ball, and caps were in stock, only a small

quantity. A keg of powder and nearly all the ball cartridge had been sent to Fort Pitt from Frog Lake on the advice of Mr. Cameron and others after the news of the Duck Lake fight had been received. While Cameron was getting out the stuff for the Indians, they watched him narrowly with their loaded guns all ready. Big Bear now appeared on the scene. Entering the store he waved his arm round, eaying to his braves, "Don't touch anything here in the company's place. If there is anything you need, ask Cameron for it." After getting a few things all but two friendly Indians went out. Cameron followed to see what was going to be done, and was ordered by Travelling Spirit to go to Quinn's and had to obey.

THE VICTIMS GATHERED TOGETHER.
Other white men had meanwhile been brought there along with Pitchard, the half-breed interpreter. The priests, Father Fafard and Father Marchand, were there too, and the place was crowded with Indians. Travelling Spirit said:—"I want to know who is the head of the whites in this country. Is it the Governor or the Hudson's Bay Company, or who?"

to know who is the head of the whites in this country. Is it the Governor or the Hudson's Bay Company, or who?" Quinn said jokingly. "There's a man at Ottawa, Sir John Macdonald, who is at the head of affairs." The Indians said, "Will you give us

Deef?"

Quinn asked Delaney if he had any oxen which he could give them to kill. Delaney said he had one or two and all then left the house. Five Indians took Mr. Cameron back to the store and asked for more goods. One of the Frog Lake Indians, William Gladien, asked Big Bear's party to leave him in charge of the store, "because," said he, "you are always wanting to get something, and there's no use taking Cameron there." They agreed to this.

This man, as Cameron soon learned, was Quinn, who had been standing with Charlie Gouin, the half-breed carpenter, in front of Pritchard's house. Travelling Spirit had said to Quinn, "You have a hard head; when you say no, you mean no, and stick to it. Now if you love your life you will do as Isay, go to our camp." Quinn said: "Why should I go there?" "Go," said he. "Never mind," Quinn said, quietly, "I will stay here."

Travelling Spirit then levelled his gun at Quinn's head, saying, "I tell you go!" and shot him dead. Gouin, who was an American half-breed, was shot by the Worm immediately after on the road to the Indian camp, a short distance from Pritchard's house.

Pritchard's house.

Cameron asked Yellow Bear what all this meant. Yellow Bear caught him by the hand and said, "Come this way." Then seeing Mrs. Simpson about to leave her house, he said, "Go with her; don't leave her."

THE PRIESTS KILLED. Cameron walked away with Mrs. Simpson. When they had got a short distance from the house she stopped and called Cameron's attention to the priests, who were standing about a hundred yards away expostulating with some Indians who were loading their guns. Delaney

was close by. Suddenly the Indians raised their guns and rushed at Delaney. Father Fafard dashed up and placed himself in front, menacing the Indians, but was overpowered by numbers and thrown down, and Bare Neck shot Delaney, and then, with the other barrel, fired at the priest. Father Fafard and Delaney were badly wounded, and, as they lay writhing, Man. Who. Wins walked up and fired at them, killing both. Father Marchand (from Onion Lake) was meanwhile attempting to keep the Indians from going after the women. When he saw that Father Fafard had been killed he attempted to push his way through the crowd of Indians to reach the body, but they resisted. He was a wiry man and fought hard. Travelling Spirit, however, rushed up and shot him in the chest and head, and he fell dead.

In the rush that followed a moment after this Gowanlock was killed by the Worm. Gilchrist and Dill were together, and Little Bear—who had previously killed Williscraft—fired on them. Gilchrist fell immediately, but Dill was not hurt and started to run. The Indians chased him on horseback and he was finally killed by Man-Talking-to-Another.

THE WOMEN SAVED.

Cameron was horrified on seeing the killing of the priests and Delaney. Of course he could do nothing to save them. He went up and caught Mrs. Simpson by the arm, thinking she was going to fall from the shock. They walked on. She kept saying "Go on faster," for the Indians were all round; but there was no use in trying to run away. They afterwards learned that had this been tried Cameron would have been shot. After reaching the main camp, a Frog Lake chief named He-Stands-Up-Before-Him and some head men, took Cameron into a lodge, where they told him they would see that no harm should befall him. They then went out and brought in Travelling Spirit, and told him that he and his band were to let Cameron alone. Travelling Spirit assured them all, and Cameron himself, that he would. Mrs. Gowanlock and Mr. Delaney, on the first news of the trouble. The two women arrived in camp they were

IN BIG BEAR'S CAMP.

When Pitt was attacked only the men went out, returning after the garrison evacuated, with the McLeans and others. The intention of the Indians was to go to Battleford and join Pound-Maker and then attack the police barracks, so the whole camp moved towards Pitt, taking about ten days. However, they did not go to Pitt, but moved down the river. go to Fitt, but moved down the river. Several camps were made close together near the place of Gen. Strange's skirmish, and it was from east of there where a large thirst dance lodge had been put up, that they were hurried by the appearance

of our scouts.

Mr. Cameron states that the majority of Mr. Cameron states that the majority of the Indians of Frog Lake, Long Lake, and Onion Lake, and other bands of Wood Crees, were compelled to join Big Bear, though having no desire to take part in the troubles. They helped themselves to a share of the plunder, but they were in a manuer obliged to do so in order to live: The Wood Crees did all they could to save the whites, and did not know anything of the intention of Big Bear's party to kill the people at Frog Lake. Some Wood Crees even threatened to shoot Big Bear's men when the murdering began, but they were too few at the time, and would only have been killed themselves. All the whites saved owe their lives to the half-breeds and Wood Crees, and if the others be saved it will be through their influence.

HOW THE PRISORERS FARED.

How the Prisoners Fared.

During their captivity the prisoners were never hungry nor were they closely confined, although everything was taken from them. The two women remained with Pritchard's family and there is absolutely no foundation for the heavile with Pritchard's family and there is absolutely no foundation for the horrible stories about them which have been circulated. The McLean family was not separated and although at first Big Bear's party had charge of them, the Wood Crees took them over because they thought they were not used well enough. A party of Crees took Cameron and others and withdrew from Big Bear's band just prior to Strange's skirmish of the 27th ult., thinking that perhaps the Plain Crees would ing that perhaps the Plain Crees would kill the prisoners if any of their number were wounded or killed. Big Bear's band had been wishing to kill the prisoners all along, and were only prevented by the watchfulness of the Metis and Wood Crees, while the worst had been with the watchfulness of the Metis and Wood Crees, while the women owe their safety entirely to Blondin, Pritchard, and other half-

Mr. Cameron has made a deposition embracing this narrative, which will be used by the authorities in the prosecution of the murderers. W. W. F.

Orillia.—On the 28th of May one of our subscribers in Orillia remitted price of subscription, forgetting to sign name. Will the party please write us again, that we may be enabled to give credit.

AGAINST PURITAN BARRENNESS.

N. Y. Freeman's Journal.

We are indebted to Miss Eliza Allen Starr for the following list of the cheap and good photographs of religious pic-tures by great masters, which she has already alluded to in these columns:

Madonna Gran Duca.

"Della Sedia (of the Chair).

"del Pesce (of the Fish).

"del Baldichino (of the Cano-

py.)
di Casa Tempi (Whispering Madonna).
del Velo (of the Veil).

Transfiguration.
St. Cecilia.
The Vision of Ezekial. The Vision of Ezekial.
St. Michael, Archangel.
St. Peter Delivered from Prison.
Madonna di Foligno.
CORREGGIO.
La Notte (the Nativity).
Il Giorno (the Day).
St. John, Evangelist.

MURILLO.

Immaculate Conception.
St. Joseph and the Divine Child. St. Michael, Archangel.
FRA ANGELICO. The Annunciation

TITIAN.

Presentation of the Blessed Virgin.

Assumption of the Blessed Virgin. PERUGINO.

(Triptich.)
Adoration: on one side St. Raphael,
on the other St. Michael. SASSOFERRATO.
Madonna of the Rosary.
St. Dominic and St. Catherine of

Sienna.

It is easy to get copies of these photographs by ordering them from the dealers. Objection that it was impossible for Catholic families of taste to get good photographs of religious pictures has been made by several correspondents. Miss Starr's list shows that the objection is groundless.

groundless.

It is hard to measure the amount of stimulating to devotion and good taste. Such pictures are in themselves a "liberal education." Miss Starr's recommendation of any picture is sufficient to corro-borate its artistic value. Her approval of this list of photographs is more than sufficient to answer the complaint of those who insist that no Catholic pictures

to answer the complaint of those who insist that no Catholic pictures are obtainable worthy of being displayed in the parlors or sitting-rooms of Catholic homes.

Charles V., dying, tradition says, called for Titian's "Last Judgment." He lost himself in contemplation of it. He was nearing his end, but wishing to make his penitence and his conception of God's justice more deep, he gazed at it until all its horrors had sunk deep into his soul. Who can measure the influence of Murillo's "Immaculate Conception," or Raphael's "Madonna of San Sisto," upon children who gaze, day after day, on the great artist's efforts to honor the face of our Blessed Lady?

Homes must be made cheerful and agreeable, if children are to be kept at home. There is no stronger exemplification of the folly of locking the stable-door after the steed has been stolen, that the complaint of careless parents

than the complaint of careless parents

The family, not the school, is the place for real education. Boyhood and girlhood are the longest periods of people's lives. The experiences and impressions taken then are never for

people's lives. The experiences and impressions taken then are never forgotten, and it is many, many years before men or women cease to be boys and girls in their hearts, however grave they may outwardly be. When age creeps on, they return to the memories of childhood, and the older they become, the more completely they live in the past. It is most necessary that this early period should be made fruitful of good impressions and experiences.

If the boy sees that the picture of the Crucifixion or of Our Blessed Lady is put up in the garret, that the Catholic book is hidden away, he is likely to have the opinion in later life that religion is a kind of life preserver; an unpleasant-looking object, to be stowed away out of sight until death makes its production absolutely necessary. If the girl is taught to "say" her Catechism perfunctorily, to "say" her prayers also perfunctorily to a blank wall, without either picture or statue, she loses in her youth not only fervor, but that pride and delight in the richness of the daily life of the Church which all Catholics ought to feel.

to feel.

Protestants themselves are rebelling against the barrenness of their worship and the iconoclasm which has left them without aids to devotion. But how many Catholic homes are as barren, so far as objects of Christian devotion are concerned, as the houses of Protestants? The house is not the home, but the home ought to be made the house. It ought to be a place where the poorest child could live in a Christian atmosphere, where the most cherished things would be presentments of objects dear to Christians.

draw from! All that is beautiful in art has been laid at the feet of the Mother of God. In the admirable sermon preached by the Rev. T. E. Bridgett, C. SS. R., at the Requiem Mass for the Right Rev. Robert Aston Coffin, there is a supporting of the feeding of the English of the English suggestion of the feeling of the English convert who had worshipped taste rather than Faith, that, on entering the Church, he would be obliged to sacrifice his regard for taste. This, we fear, is

the feeling of some Catholics who, from very ignorance of the treasure-houses of the Church, set down the display of objects of devotion as "ignorant" and low-something to be ashamed of. And yet all that world which these un-

or objects of devotion as "ignorant" and low-something to be ashamed of. And yet all that world which these uneducated Catholics respect is striving to regain some of the beauty torn from it by Luther and his ruthless brethren. This outside world looks longingly at the treasures of the Church, and longs to possess them without acknowledging its obligation. As Assistant-Bishop Potter, while condemning Protestant "revivalism," proclaims that a "mission" shall be held, so non-Catholics who worship taste rather than religion, but who at the same time reverence religion, are appropriating Catholic pictures, statues, and symbols with which to adorn their homes.

The "esthete" burns a lamp before one of Raphael's pictures of Our Blessed Lady. He will take care to explain to you that he does it out of reverence for art. But, nevertheless, he imitates a Catholic practice, and even among his groups of incongruous curios, this reminder of the existence of the Most Beautiful Creature ever made by God is a perpetual invitation to a lifting up of the heart.

How many Catholics would dare to burn a lamp before a picture of the Immaculate, and explain to visitors that they did not do so out of love for art, but out of love for Our Lady? The "esthete" or the bric-a-brac collector will display his rosaries with delight, and even wish that he had Faith enough to say his beads. Some of us hide away our rosaries as if they were tokens of guilt, and while many of us have the courage of our opinions, few of us seem to have the courage of our Faith. We are not recommending undue ostentation, or that kind of piety which is prominent in front pews and visible at home. But we want to point out the tact that really educated non-Catholics esteem it a privilege to adorn their house with symbols which many Catholics hide away in back rooms and garrets.

We have seen the best examples of Catholic art in the hands of non-Cathol.

which many Catholics hide away in back rooms and garrets.
We have seen the best examples of Catholic art in the hands of non-Catholics, who wonder why Catholics in this country should be so eager to imitate the barrenness of Protestantism.
We have all recently seen the revolt, under the name of "estheticism," against the coldness of life, deprived of the warmth and color which characterized it when all Christendom was in union with

when all Christendom was in union with the Church. What Catholics need now is a revival of that true astheticism

is a revival of that true astheticism among them which esteems all beauty as God's, and that life may be made more worthy of Him, and at once beautiful and cheerful.

In the month of May just past, each house that had no flower-decked shrine was barren, and each child deprived of the opportunity for showing devotion to the Queen and Virgin lost many sweet and fruitful hours for memory to dwell upon. In this month of June, surely no Catholic household will neglect to have a picture of the Sacred Heart.

Catholic Columbian.

and now comes the immediate preparation before confession. Don't you, children, when everything is ready, which is needed when everything is ready, which is needed to do an act, stop a while, and look around, just to be sure that all is right before going to work? Well, this supervision belongs to what is called an immediate preparation. Every sensible and considerate person takes care to allow for this supervision, when calculating the time required to do a job of work. If they do not, the mistakes made will cost much time and money. People do not like to lose dollars any better than boys and girls like to lose cents. People do not like to lose dollars any better than boys and girls like to lose cents. But now, children, dollars and cents, unless accompanied with charity, will only prevent us from pleasing God, and consequently prevent our salvation. You know how much care is exercised to prevent the loss of perishable goods, from the time you knew the value of a penny at the counter of the confectioner.

the counter of the confectioner.

Now, boys and girls, we must quote a little catechism in this place. "Why must we take more care of our souls than of our bodies?" Ans.—"We must take more care of our souls than of our bodies," because, "What doth it profit a man if he gain the whole world and lose his own gain the whole world and lose his own soul, or what will a man give in exchange for his soul." We know that children making their First Communion think of this, for their priest is sure to remind them of it. We know this is the fact them of it. We know this is the fact among First Communicants, namely, they are in earnest with the work of preparing themselves for their First Communion. Now, being ready for the general con-fession of our life, we should hesitate and

ression of our life, we should hesitate and look over our work, and if we find it is ready in our memory, from the careful examination of our conscience, we must set our whole selves to work in prayer and meditation, so as to produce in us true contrition for our sins. We must think, God so loved us as to give His only Begotten Son for our redemption. Our sins are before us, and also the knowledge of what we deserve for them. God does not condemn us to hell, but calls us, notwithstanding our sins against Him, to prepare and become reconciled to Him through the sacred tribunal of penance, and then feed on the Food of Angels, the Holy Eucharist. Children, every one of you, knows best just dren, every one of you, knows best just how ungrateful has been your life, and from this can find motives for true con-trition. Now another hint, before going to confession; ask the intercession of the

most Blessed Mother, Holy St. Joseph, your guardian angel, patron saint, the patron saint of the Church in which you are going to confession and Holy Communion, and of the whole court of heaven. They will all hear your prayers, and beg God to give to you the graces you desire and which He wishes to beatow.

When it comes your turn for confession approach the confessional in the spirit of a penitent, and your exterior depritement will correspond. While going any your place in the Church keep yer hands joined before your breast, with the fingers raised a little bit up towards the eyes. This should be done, always, when going to and coming from confession and Holy Communion. Recollect, boys and girls, a modest and respectful exterior denotes interior recollection.

You may have to wait in the confessional while the priest is hearing a person on the other side. This time must be spent in recollecting yourself and making ready to ask the priest's blessing "Father bless me for I have sinned," and saying the "Confiteor," preparatory to beginning the confession of your sins. If there be any sin or sins which are hard to confess, tell these first and the rest will cause no trouble. Children, so much time may be saved, if the penitent accuses himself without circumstances, which do not alter the nature of his sins. Tell what you have done and the number of times as near as possible, after a careful examination of conscience. For a person to say, several times, frequently, very often, not so much, indeed I don't know, and such expressions, is not telling the number of times, and will not do, because there is no definite knowledge given. Tell the number of times, and will not do, because there is no definite knowledge given. Tell the number of times, and will not do, because there is no definite knowledge given. Tell the number of times, and will not do, because there is no begin to talk when he asks a question; wait until he is through with the question and then answer it. It does not help a bit to tell how you were led t sent a friend to do it.

In our next the conclusion of confession will be given. Dear children, God keep you in His holy love.

Affectionately in Christ,

CATHOLIC NOTES.

The price paid for the ground upon which the new Catholic university will stand in Washington was \$28,500.

The name of a religious of the Sisters of Mercy in New Orleans has been placed first on the list of the "Lady Authors of Louisiana" at the great Exposition.

FIRST COMMUNION.

A very interesting and precious relic preserved in the church of Goa, India, is a pulpit from which St. Francis Xavier used to teach the Catechism to poor chil-

DEAR CHILDREN—We have got through with our examination of conscience, for Soudan, arrived in Suakim, and immediately entered upon their hospital duties. A correspondent relates that their visit to the camp caused a great sensation, as firing was going on at the time.

ing was going on at the time.

Very Rev. Vicar Scanlon, of Utah, is about erecting a Catholic College in Salt Lake City. He has firmly established the Catholic faith in the centre of Mormondom, and with true Apostolic zeal looks to the care of the young, and their rearing in the true faith. May God bless in every way his earnest efforts in the cause of Catholic education.—Catholic Columbian.

Catholic education.—Catholic Columbian.

The custom of having the church bells ring, morning, noon, and night, and reciting at their sound the prayers of the Angelus, is of comparatively modern origin. The evening Angelus was introduced by Pope John XXII., in 1327. The Council of Lavaux, 1636, ordered that the bell should be rung also at sunrise. The Angelus at noon is attributed by some to Pope Calixtus III., 1472. Mabillon thinks that the Angelus, as now practiced, is of French origin, and became general at the beginning of the 16th century.

Rev. Father Ahearn, who preached the

the beginning of the 16th century.

Rev. Father Ahearn, who preached the funeral sermon over the remains of poor Odlum, says he has since learned an important gratifying fact about the dead man, which is, that on the morning of the fatal jump, Odlum got away from his companions for a couple of hours. None of them knew where the had gone, but it appears that he spent the time in a church confessing his sins and purifying his soul. Of course he did not anticipate a fatal conclusion to his foolbardy exploit, else his death would have been suicide, for which religious preparation would have been a death would have been suicide, for which religious preparation would have been a mockery. He did well to be prepared for the worst, however.—Boston Pilot

The work for the restoration of the

The work for the restoration of the Sanctuary of St. Ignatius, at Loyola, is to be resumed this month. The building of this celebrated sanctuary was suddenly stopped in 1767, when the Jesuits were expelled under Charles III., and since then has not been resumed. The already existing portions, which are in a very bad condition, will be thoroughly repaired and the right wing begun. The Bishop of Vitoria will solemnly lay the first stone of the new building, in the presence of the Governor and the deputies and other authorities of the Basque provinces, particularly of Guipuzcoa. It is expected that the King will also send a representative, as since 1681 the Crown claims a patronage over the shrine of Loyola.

" are Funeral of Hope.

ne following beautiful lines were written by the Bichard Liles, E.-q., of Danville, Va., a gentlementus, a fine scholar, and a lawyer of distinction lines speak of the sad a xperience of the author.]

I have been to the funeral of all my hopes, And entombed them one by one; Not a word was said, When the mournful tark was done.

Slowly and sadly I turned me around, And sought my silent room; And there alone, By the cold hearthstone, I wood the midnight gloom.

And then as night with deepening shade, Lowered above my brow, I wept o'er days
When manhood's rays
re brighter far than now.

The dying embers on the hearth Gave out their flickering light, As if to say, That is the way Thy life shall close in night. I wept aloud in angulah sore,
O'er the blight of prospects fair;
While demons laughed,
And eager quaffed
My flars, like nectar rare.

Through Hell's red hall an echo rang, An echo loud and long, An echo loud and long,
As in the bowl
i plunged my soul,
lin the night of madness strong

And there within that sparkling glass,
I knew the cause to lie;
This all men own,
From sone to zone,
Tet millions drink end die,

FROM AN IRISH COUNTRY - HOUSE

MRS. LUCY C. LILLY IN CATHOLIC WORLD.

From England to Ireland is a far greater journey than the mere crossing of the water which lies between Holyhead and Kingstown. Leaving the calm, prosperous, wellordered, and matter-of-fact country of John Bull one summer's day, we found ourselves transported with an astonishing sense of change, distance, novelty-all that constitutes the difference between nations-into an Irish seaport town, gay, bright, and home-like, where poverty looks picturesque, and the whole country, if it suggests want, at the same time speaks of good-humor and kind-liness. Kingstown is all the fashion in the summer time; "His Grace" of Marlborough had just arrived, stopping a few hours on his way to Dublin, and the pretty town whence George IV. sailed long ago after his famous visit wore an air of viceregal festivity. The town fronts the water; a series of hotels painted white or built of great stope with painted white or built of gray stone, with trim gardens and lawns, an irregular line of villas, apartment-houses, and the like, may be seen as we sail up to the fine granite quay, and the long white road, well cared for and sunshiny in the month of June, is gay with carriages, "cars," and wagonettes. The Kingstown journals are constantly appeared. Kingstown journals are constantly announc-ing fresh arrivals from the world of Mayfair, and no place in Ireland is so frequented at a certain season. From Kingstown to Dublin the road leads through various minor water-ing places which seem to consist chiefly of bathing-machines and advertisements, the long line of yellow sands being dotted with tong line of yellow sands being dotted with those singular marine vehicles, while at intervals stone cottages on the roadside are labelled "Patrick Cloney's Bathing-House," or "Mrs. Dawson's Baths," or "Bathing suits and machines to hire; no dogs admitted." All these establishments seemed to have allurements for the gentler sex, who were congregated at every such point in the. were congregated at every such point in the. beach road, in timid groups, prepared to rush into the water or coming back with the aid of the Cloney or Dawson machines.

Afar out where the tide had ebbed, leaving bare and green the sands and rushes, barethough it delights the British palate. With glimpses of these gay little seaports, and here and there the interruption of a stretch of quiet, verdant country, Dublin was reached, and from there, later on, our route lay to a distant country in the north.

There is a strange sense of failure and half-developed splender about Dublin; the wide, beautiful streets, the solemn architecture of the granite buildings, the majestic cathedral, the university, the evident intellectual abil-ity and yet mental and political depression of the people—all these seem strangely inharmonious, and one gets in some way a singular impression of a struggle, a constant hopeless lifting of the voice against something which is evil. Of course such a feeling must be at this date the outcome of the past; must be, an Englishman would tell you, a mere sentiment; for Irish laws are now tolerably good, and even Irishmen themselves are divided as to the moral and political advantages of Home Rule should they get it. But you cannot efface the marks of the past, Dub-lin, beautitul as she is, must speak to every stranger of something which has silenced stranger of something which has silenced her, which has turned her best purposes aside and given her the air of a dethroned sover-

We left Dublin about four in the afternoon taking the train for C——, an obscure station in County Cavan. The day was perfect, and the lights on hill and dale clear and soft, without a touch of haze, but always a brilliant clearness which gave emphasis to every outline in the landscape, defining the shades of green, throwing out the colors of the blossoms on the hedge-rows, and sparkling upon the many bits of lake, river, and rivulet we passed. Now and then, as we dashed into some station, we caught sight of an old woman, the "care-taker," knitting calmly in the waiting-room, while her grandchildren filled the doorway and lifted rosy, dirty faces to our a curious puckered expression generally ending in a smile, as she watched the passen-

gers descend, extending a friendly greeting and a slow hand to some.

"Is it yourself back again, ma'am?" we hear her exclaim as a comfortable, smiling-faced woman descends, with market baskets

on either arm.

"I am, then," is the answer, "and no worse for a bit of going, I think, ma'am." And the railway-porter, in uniform like the English, but sadly faded and threadbere, comes up to join in the talk; while an outer circle of small people, wondering, ragged, and unkempt, is formed, and a pretty girl in neat gown and quite a fine headgear, but bare feet, arrives to welcome the new-comer.

welcome the new-comer.

The evening lights broke up in a splendor of reds and purples, fading into that wonderful pale gray twilight which in Ireland lingers until the stars are all visible in the sky; not a touch of gloom was in the dusk when we reached C——, and throughout the long carriage-drive which tollowed there lingered this after-glow of day, broken here and there by that singular atmospheric phenomenon for which the country is famous—the mirage—a token of warm weather, we were told. —a token of warm weather, we were told, giving to the wide, irregular country, with its chance animation and otherwise unbroken stillness, a weird, puzzling effect.

From C—— to B——, our destination, is a drive of thirteen Irish miles (about seventeen miles in English or American measure) passing through the town of dently a prosperous place, with hilly, well-built streets and the usual characteristics of built streets and the usual characteristics of every Irish town or village, the outskirting paths leading to whitewashed cabins, the shaded country roads, and a surrounding peacefulness in the landscape. Thence we drove on past several so-called "domains" marked by fine walls and gateways, the house being always concealed by the abun-dant foliage, down a closely sheltered green road past fine hadgerows in at a white gate. road, past fine hedgerows, in at a white gateway under a bower of lofty oaks, along a beau-tiful drive bordered with lawns and terraces, and before us stood a fine grey stone villa in the dignified and simple architecture of the last century, with hospitable double doors thrown open, lights streaming out cheerfully upon lawn and carriage-drive, and within the comfortable luxuriance of an Irish country-

R-," July, 1878.

This household, I suppose, is typical of the best class of Irish gentry. The house stands in a park about a mile from the little village of B—— C——. It was built in the present century, but Irish architects seem to cling to the models of a hundred years agoa gray stone villa, firm and substantial, with a sense of light and coolness in summer-time and warmth in winter; wide, cheerful windows, spacious rooms, and furnishings at once homelike and refined; the drawingroom, dining room, steward's offices, etc, are on the ground floor; above irregularly on two stories the sleeping and dressing-rooms, all full of that air of home comfort which so impresses Americans on foreign shores, while a touch of high art has crept over from the splendid England of to-day. Without are lawns and terraces, beautifully kept, and the never-failing croquet and tennis grounds, the latter overlooking the lower terraces; a belt of deep green woodland and a stretch of open, of deep green woodland and a stretch of open, peacetul country, upon which hay-makers come and go, the women in bright colors, the wagons painted red, the men in dingy corduroys but strong in figure, with a gay, bold step and carriage which shows how much of their existence has been passed alfresco.

At the back of the house are the flowergardens, blooming with tall, old-fashioned shrubs and beds of dainty flowers; boxwood and laurel border the graveled walks, which lead off into pine groves beyond: at the upper

bare and green the sands and rushes, barefooted boys and girls were gathering moss
and cockles—the latter a sort of small, tough
clam which abounds in these waters, and which
lead off into pine groves beyond; at the upper
end of the garden is a high stone wall built
in the sunshine, with apple, peach, and plum
dignify without degrading the Old-World
trace trained against it; the foreign feeblor. their fruits ripening slowly but richly, and the dusky foliage giving a tone to the garden-beds. From the fruit terrace we can see the "planting," as the first foliage is called, of the neighboring estates; a broad, green val-ley beyond, dotted with small lakes; clumps of forest trees, centuries old; and far off against the horizon a bit of Lough Erne shining like a jewel in its background of lofty

> Country-house visiting here in Ireland has peculiar fascination for us as Americans here is much merely in the system which is novel and interesting. The luxuries and comforts which usually belong only to townhouses in America are regularly expected in an Irish or English country-house, and the household management is quite perfect. Mistress and maid, master and servant, are on such admirable terms of self-control and discipline that year after year the household can go on calculating to a nicety its resources, and feeling confident there will be none of those outbreaks which disorganize the men age of so many American homes. There are nine or ten house-servants, including both men and women, all perfectly understanding their duties and their positions; the butler has been twenty years in his place; one of the gardeners died the other day after half a context of least against the family and century of loyal service in the family; and from the trim housemaids to the people in the kitchen there is that air of respectful comprehension of duty so seldom thoroughly

understood in America. The house is full of guests, and they combine various elements very pleasantly. One of the number is a well-known author and traveller, who has just returned from a solitary journey of exploration across Asia and India, almost as hazardous and eventful as the view, stamping their brown, bare feet to some imaginary tune, or tossing a bit of hedge flower with saucy fun at the vanishing is a young lady from Scotland, with a sweet hedge flower with saucy fun at the vanishing is a young lady from Scotland, with a sweet train. When we stopped, the old woman in charge of the station would come out, knitting in hand, fronting the evening light with

There is also a little English lady, who is soon to set sail for India, that unknown land to Americans, but possessing so intimate and personal an interest to most British house-holds. Besides these and the American visholds. Besides these and the American visitors, an Oxford professor is expected to complete the group, which brings together the most varied but harmonious elements, while a frank hospitality and art of entertaining are combined in our hosts and hostess with everything that is cultured, earnest, and original

and original.

The day's routine begins with a charmingly informal breakfast at nine o'clock, which drifts on for a couple of hours, family and guests coming in irregularly; letters and newspapers are read and discussed, and plans for the day are developed. Then comes a morning of individual occupations; our hosts, being both county magistrates, have various duties outside the estate; our hostess has her household to set into working order for the household to set into working order for the day; the guests amuse themselves with the new books which are sent regularly from Dublin, or with letter-writing, walking, or gossip. Luncheon reassembles the party at two o'clock, and the afternoon is devoted to riding, driving, croquet, or lawn tennis; six o'clock finding us, without change of costume, in the drawing room for the Direct is recognitive. in the drawing-room for tea. Dinner is pre-ceded by the dressing-bell at a quarter to seven, which disperses the tea party; riding-hats and knickerbockers vanish; half an hour later a finely dressed company assembles in the drawing-room, the procession is formed and files out in solemn state, and the dinner, that concentration of foreign etiquette and brilliancy, begins. As in England, the ladies retire before the gentlemen, when a dainty silver punch service is carried into the diningroom; and tea and coffee are served in the drawing-room at half-past nine.

"This is fair day at B-"Fair day?" echoes an American voice "How I should like to see a real Irish fair! "It is not at all what it used to be in the good old times," said our host; "still it might amuse you."

This was at breakfast this morning, and w were at once exhilarated by the prospect of beholding a scene of fascinating revelry and trade which we had known only in novels and in Mr. Boucicault's plays: We set out about mid-day, the ladies in a phaeton, the gentlemen on foot. The shaded road led us in a faw minutes to the arthritise of the state n a few minutes to the outskirts of the village, where a novel scene opened before us as we turned up the hill to the market-place: there lay a broad, open space, the village green; on one side a blacksmith's forge, a dissenting chapel, and the public pound, on the other a cluster of abandoned, roofless cabins standing at the head of the village. cabins standing at the head of the village street; a large marquee tent labelled "Refreshments, by P. Moriarty," stood in the centre of the green, and seemed to be the initial point from which radiated and revolved the countless elements that made up the fair. The confusion of sights and sounds was bewildering; there was neighing of horses and lowing of cattle; goats, sheep, swine, and barnyard fowls lifted up their voices, dogs barked; and finally, and most hideous of all, a donkey threw back his ears and greeted as with his own indees the music. us with his own indescribable music. Farm ers and shepherds went about in groups or sat in the shade smoking short pipes and dis-cussing their own and other people's affairs; men and boys trotted horses and donkeys up and down to show their gait; while in the outer circles sat several old women in long blue cloaks and clean white caps, with baskets of fresh eggs and butter before them, awaiting the brisk trade of a later hour. Th groups shifted a little as we passed, men and women bobbing and courtesying with that peasantry; the children making the drollest little "bobs," pulling a lock of hair, smiling, and ducking in a half-shy, reverential tash-

"When any villager has been in America and returned," said Fand returned," said F——, "he always carries a lofty air, and does not like to take off

his hat to the gentry." "And how do his comrades take it?" we

"They don't like his bad manners, as a gen eral thing, for I think they feel that this out-ward show of respect neither exalts us nor degrades them; it is only a custom approved by their forefathers, and rather pleasing than

By this time we had passed the commo and were in the village street, where a curi-ous crowd had assembled in broken groups, each one bent upon admiring, watching, or erecting the temporary booths for the fair. There was an air of suspended excitement while the work progressed, but an hour later the fair was in full motion; voices laughing, talking, disputing, gossiping, railing, and chaffing filled the air; the booths were full of wares; an excited Cheap John standing up in his wagon, with a varied collection of gar ments and household belongings at his feet harangued an eager group of girls and women gathering about him. At another pent a farmer was loudly praising his black-coated pigs, which, uncomfortable behind their prison bars, rubbed each other's sides and grunted unbarning and and a sides and grunted unbarning and a sides and grunted unbarning and and a sides and grunted unbarning and grunted unbarning and grunted unbarning and a sides and grunted unbarning and grunted unbarning and grunted unbarning and grunted unhappily; men and women were buying and selling butter and eggs; a fine cow was being led up and down before three men in top-boots, corduroys, and gay-colored neckcloths, while at small stalls, above a queer assortment of crockery, lines of variega ted handkerchiefs and hosiery were strung to

away, her mother lingering with some evident desire to criticise further. John sees her vacillation. "Ah! now, woman dear, is it vacillation. "Ah! now, woman dear, is it deprive her of her rights ye would? Four shillin's, and ye have it. Garryowen! Garryowen!" he cries out, breaking into a shriller note and vigorously slapping his leg, on which the calico is draped. "Garryowen!" Come on! Buy, buy!" A timid brown hand is slipped uv; a maternal voice says deprecatingly, "Ah! thin, Katie, ye put everything on yer back," as Katie, still rosy red but pleased, pays her four shillings and takes the roll of print. Directly she is the centre of an eager, clamorous group, the women all critieager, clamorous group, the women all criticising and admiring or deploring the pur-

"Ah! now, Katie Brian, is it no sense at a'all ye have left in ye, girl?"
"It'll not take the wather, surr," cries one
woman, jerking up her hand disdainfully at
John, who stands his ground:

John, who stands his ground:

"Stand the wather, woman alive! Sure the soap never was made that could take the color off it. Garryowen, Garryowen!" he goes on in a shrill crescendo, and new purchasers come up. One of the last articles we see disposed of is a coat as deplorable in hue as Joseph's, and sadly tattered and threadbare, which a cow-boy purchased for "tuppence-ha'penny" amid shouts of derision from the bystanders.

Among the calmer sales we noticed cali coes and sheetings, all remarkably high-priced; unbleached muslins of rather poor quality and going for eight cents the yard, and a striped print, worth in America about six cents, being sold for ten, as John called Heaven to witness, "at a distasteful bargain."

If the truth were known I am afraid some

nembers of the American party were a little disappointed that the fair went on with no signs of "trailing of coats." "Did nobody feel warlike?" an American lady ventured to inquire; and everybody laughed and made a different answer.

"Oh! yes, there are often fights," said J——, "but the constables are doubly vigilant on fair days, and order is tolerably well

kept."
The "Royal Irish Constabulary" are government police stationed in every Irish town or village, where we could see them leisurely patrolling the streets and lanes—fine-looking men in neat black uniform and helmet, and armed with musket as well as baton. Their arrack is in the village street, a two-stories building of unpretentious, whitewashed exterior, but bearing the royal arms and var-

be, it is freely given, and no reward offered has any effect."

The constables appeared to be on excellent terms with the people, and seemed to be looked upon rather in the light of protectors than otherwise.

"But where are the factions we read about in the newspapers?" said the lady from America.

"Oh! they exist," answers our host, and forthwith goes on to tell us of two 'amous factions, known as "the Threes" and "the Fours," which originated at a fair. It appears a certain man sold a cow, asserting her age to be three years; the buyer declared it was four, and at once each side had constituents. The rival parties fought that day, and the next fair day, and so on, as time passed the factions growing in numbers and in bitterness. While we were in Ireland a trial for murder went on in Dublin, in which it appeared that a "Three" had killed a "Four" on no other pro-"Three" had killed a "Four" on no other provocation than the rage of party spirit. In the trial an amusing witness was examined.

"Teddy, were you present at the fair?" asked the lawyer. "I was, your honor, and saw the fight; it was a rale good one; they had sticks and stores, and everything that was handy to

crack skulle "Which side did you take?" "I like the 'Threes' best, your honor."
"Did the prisoner have a stone in his

"He did not, your honor; Murphy had nothing in his hand but his fist."

Here a voice in the gallery exclaimed dis-dainfully: "Sure it was not a dacent fight at all; only a few shillelahs were raised!" The fair went on with varied scenes until a late hour, when, I doubt not, had we waited, we might have seen something like the "trail of a coat;" but we drove off about sunset, leaving the ground still occupied by a busy throng, while far up the country road

stretched a motley line of farmers and rustics, in cars or on foot, donkeys laden with baskets, cows, goats and swine, toiling home-wards after their day's outing at the fair. In talking of novelties the other day, one of our party declared there was one in Ireland she specially longed to see, and "could we not," with eyes turned towards our hostess-"could we not see some day a

Hitherto the sunshine has been too luxurious to permit thought of fire, but this afternoon we drove out across the moorland, where the air blew freshly, full of fragrance like that of meadows near the sea, but certainly chill

genuine peat fire ?"

handkerchief was tied becomingly over her head. "Ye'll not know yerself in it, me dear," John goes on in a softer tone, while a flood of rosy color comes into the girl's face. "Ah! be aisy now," as she is moving shyly away, her mother lingering with some evi— What hour in the American calendar compare with this in an English or Irish

country-house?
At this hour what topic may not be dis-At this nour what topic may not be discussed, what rash opinions and vague theories sent forth? A delicious sense of irresponsibility seems to come over us with the twilight; all faculties are pleasantly suspended, awaiting the touch of exhilaration which between to dispusations and idle speculation. awaiting the touch of exhilaration which belongs to dinner-time, and idle speculations or poetic sentiment of which, an hour later, we might feel ashamed, all seem part of the moment. This afternoon, while we sipped our tea, our friend from India gave us stories of Kurd and Arab, of Eastern cities and of the desert plain; the young lady of Keppoch entertained us with her recent journey in the Tyrol, and, in the inconsequent fashion belonging to tea-time, we drifted off to the old and ever new sibject of Ireland's patriots; of the thrilling, agonizing, ennobling time of the thrilling, agonizing, ennobling time when the "Young Ireland" crusade was when the "Young Ireland" crusade was preached. Our hostess is always eloquent on themes like this, and I suppose she felt in the gloaming a sort of protective power, for ne one could see her face while she repeated in quiet undertone those immortal lines

"Who fears to speak of '98 Who blushes at the name ?"

Is there not a never-dying passion in these words? One is carried swiftly back to those dead days of heroism and struggle; one can see the prison walls transfigured and made holy by the lives they held captive. Talking of this in Ireland seemed a sort of consecra-tion of the spirit and feeling in which we Irish Americans were educated, and when the dressing bell dispersed our party we went upstairs with some strange vibrations in our hearts. Was our earnest, eloquent little hostess an incendiary? I know the spirit roused by her recitation in the firelight lasted late on in the evening; for after dinner a restless member of the party was asked to sing, and somehow no song seemed fitting but "The Wearing of the Green," and, not satisfied with the rebellious verses, a refrain had to be added:

The gentlemen were still in the dining-room when this was sung, but they came in laughing and remonstrating. "How do you dare to sing that here?" exclaimed our host in mock horror. But the Irish American rebel who had been singing looked at our hostess and felt a thrill of new patriotism

TO BE CONTINUED.

HEARTLESS LANDLORDISM.

gave her such consolation as I felt capable

gave her such consolation as I felt capable. My administrations were constantly interrupted by the crash of the falling timber in all directions."

At last it came to the removal of the poor old woman herself, and after some little faltering, and despite the strongest protest of the rev. gentleman, the bed containing the nonagenarian was deposited outside the door in the yard. Father O'Donnell concludes—

O'Donnell concludes—
"It was extremely distressing. The poor creture, with a look of inexpressible anguish, and with tears falling from her eyes, put out her wasted hand to cover her head from the biting northeast wind, blowing at the time. The little children flocked round their grandmother's bed, be wildered and crying loudly. Alas! it was truly pitiable. It was a scene I shall never forget, and I trust in God the like of which I shall never again witness. These evicted are apparently again witness. Those evicted are apparen without any visible means of subsistence and m

without any visible means of subsistence and must apply to your board for assistance. I am confident your board will extend to them the fullest justice which, in their case, the law allows."

We are happy to say that the Board responded by allowing Daniel Ryan (son of the old woman), his wife and ten children £2 per week for a month, and the old creature herself 15s per week for a month. A relieving officer said the old woman is located in a neighbor's house, and has good nourishment and the attendance of a nurse.—

Dublin's Freeman's Journal. nourishment and the aud Dublin's Freeman's Journal.

MOTHERS TO BLAME.

The plain fact of the case is that the American mother of the poorer classes is more careless of her duty than the mother of any other nation. The daughter of a decent French tradesman or artisan would never be allowed to go to balls unprotected or clandestinely to pick up chance acquaintances in the street. On the other hand it is only within a very few years that the young girl of the gentler class in America has been protected from insult and scandal by the constant presence of her mother or some one wiser in the world's ways than herself. No matter how poor a girl is, the moral atmosphere about her The plain fact of the case is that the American and incident as we sit over our afternoon tea of lot dinner. Another member of the party is a young lady from Scotland, with a sweet touch of Aberdeen in her voice; she is of the famous clan of "Keppoch," and her hearty Jacobito tendencies drift in agreeably between the strong Catholicism and equally ardent Protestantism of our hosts and hostess.

Me had recourse to rugs and wraps, and as we turned homeward about five o'clock the glimmer of firelight in the windows was them were reared in a palace, the glimmer of firelight in the windows was the west cheering. In the drawing-room blazed to true fire; the flame danced and flickered and touched the air with a curiously sweet the will not turn bet lose and touched the air with a curiously sweet the strong Catholicism and equally ardent Protestantism of our hosts and hostess.

We had recourse to rugs and wraps, and as we turned homeward about five o'clock the glimmer of firelight in the windows was most cheering. In the drawing-room blazed to turn-fire; the flame danced and flickered and touched the air with a curiously sweet the will not turn bet lose and delicate perfume as of sandalwood or pine. Long red lines of light fell across the wall; the corners of the room seemed to send to whether who will read it know that it is true, and know, too, how much they are to blame that it is true. ENGLISH INTRIGUES.

CONSTANT EFFORTS MADE TO FETTER I

The Right Rev. M. J. O'Farrell D., Bishop of Trenton, N. J., allow recently in New York a most able interesting lecture on "Ireland Rome," in which he forcibly sets of the close relations that have ever exibetween the Irish Church and the I See. We would gladly transfer al this discourse to our pages had we spat our disposal. As it is, we give p to about a third of it, the concluportion, which lucidly exposes, on side, some of the basest intriguing record, and on the other the unsha constancy of a people whose fidelit faith and country is without a parall history:

history: THE FIRST RELAXATION OF THE PR

history:
THE FIRST RELAXATION OF THE PI
LAWS.

You know what was the history of land. I will not go through it, my br ren, for it would be a long and pai subject. But at last, after some it hundred years of penal laws, you know from the battle of Bunker Hithis country sounds of treedom an liberty were wafted over to Irish And Grattan rose in the Irish liament and secured for a the independence of Ireland 1782. That independence was emply guaranteed, and 80,000 sold armed for Ireland, pledged to fight for Ireland, garrisoned the whole of land against all foreign foes. It was casis, a green casis in the desert of history. It was a bright period for teen years of prosperity such as Ire had not enjoyed for centuries. commerce of Ireland grew. Her quilled with foreign vessels. Dublin came one of the most beautiful citithe world. And all this was done if few years of Ireland's independencesions. Remember that at this Catholics had no power in Ireland, there was the weakness of Grat Parliament. No Catholic could entor be elected up to that time, or take up arms and fight for Ireland, a new spirit dawned when liberty be to breathe in Ireland, and the Parliament would have made concest to Catholics. They would have gially united all Ireland, Catholic Protestant, in one great effort to set the full independence of Ireland. ally united all Ireland, Catholic Protestant, in one great effort to set the full independence of Ireland. the English Government, determine ruin the liberties of Ireland, begat coquetting with the Catholics. held out offers to them that they give them freedom, emancipation, if would only vote for the destructive the legislative independence of Irelands. The Insurance of Irelands of Irel

that the savages in this land never petrated worse on the early colonis America. Lord Cornwallis himself had been the leader of the English tin this country against Washingto his return, having been made Vicer Ireland, declared that he was sick soil, of the evil corruption of D Castle, and the horrible intrigues existed there in order to destropeople. They succeeded. They ceeded too well. They goaded people to madness, and they drov priests to desperation. And in the cof Wicklow several of the primot knowing how to save the prom the worst, put themselves a head of their little troops. Seve them died on the field of battle. I not what we might in cool blood or justify, but if ever any men countricts of the contract of the contract of the cool of the coo or justify, but if ever any men cou justified for what they did, it we men of '98. But Ireland was cru "Ninety-eight" was ruin for Ireland in 1800 the Parliament was dissolv

DANIEL O'CONNELL AND EMANCIPAT.
Then it was that at last the Go
ment, having no longer any fear ment, having no longer any lear Irish Parliament, would grant to Catholics the privileges that they hoften promised. Yet in that very it was an Irish Catholic, Daniel C nell, a young man then of only tw five, who stood in a hall in Dublin declared that the Catholics would s declared that the Catholics would a have all the penal laws re-enacted again rather than submit to the de again rather than submit to the de-tion of their native land. And (nell, who made that declaration in held the same forty-three years held the same forty-three years when in a monster meeting he app to all Ireland to rally for the rep the Union. But the emancipation the Catholics was not grante twenty-nine years; and was therefored from the Government of Et by the election of Daniel O'Conneithe county of Cork at the first C member that was ever elected to ment up to that time. However, efforts were made by O'Connell a friends of Ireland.

THE CELEBRATED "VETO" CONTRO But here is a sad story that it

But here is a sad story that it that you should know, and it will as the key to so many things th going on around us to this day, ar serve to enable you to understand serve to enable you to understand intrigues that you may hear through the public press—Engla never wanted to grant full emano; When forced by Grattan and Pl and other Irish Protestants to that the Catholics had their claim and other rish Processants to that the Catholics had their claim could no longer be ignored, they mined, if possible, to neutralize claims by insisting on the right of Irish Bishops; that is, they claims no priest could be appointed a in Ireland unless he were appropriate to the English Government, so the English Government, so the English Government should that his loyalty was beyond all differ insisted that this was the and only condition on which they emancipate the Catholics. No men like Grattan and Plunks others, who were not Catholics selves, did not know the full extra the evil that would come upon if that claim of the veto was gut what was unnatural was the leading Catholic nobles of Irel were willing to grant to the were willing to grant to the crown this right of veto, for they to see their chains broken. They to get back into the places of po of honor. They longed to become

ENGLISH INTRIGUES.

CONSTANT EFFORTS MADE TO FETTER IRISH

The Right Rev. M. J. O'Farrell, D. D., Bishop of Trenton, N. J., delivered recently in New York a most able and interesting lecture on "Ireland and Rome," in which he forcibly sets forth the close relations that have ever existed between the Irish Church and the Holy Sec. We would gladly transfer all of this discourse to our pages had we space at our disposal. As it is, we give place to about a third of it, the concluding portion, which lucidly exposes, on one side, some of the basest intriguing on record, and on the other the unshaken constancy of a people whose fidelity to faith and country is without a parallel in history: history: THE FIRST RELAXATION OF THE PENAL

reaches the second of the period of the most beautiful cities in the world. And all this was a bright period of reland against all foreign vessels. Dublin became one of the most beautiful cities in the world. And all this was done in the few years of prosperity such as a bright period of reland, and the remove the most beautiful cities in the world. And against all foreign foes. It was an oasis, a green casis in the desert of her history. It was a bright period for eighteen years of prosperity such as Ireland had not enjoyed for centuries. The commerce of Ireland grew. Her quays filled with foreign vessels. Dublin became one of the most beautiful cities in the world. And all this was done in the few years of prosperity such as Ireland, and there was the weakness of Grattan's Parliament. No Catholic could enter it or be elected up to that time, or even take up arms and fight for Ireland, But a new spirit dawned when liberty began to breathe in Ireland, and the Irish Parliament would have made concessions to Catholics. They would have gradually united all Ireland, Catholic and Protestant, in one great effort to secure the full independence of Ireland. But a new spirit dawned when liberty began to breathe in Ireland, and the Irish Parliament would have made concessions to Catholics. They would have gradually united all Ireland, Catholic and Protestant, in one great effort to secure the full independence of Ireland. But the English Government, determined to ruin the liberties of Ireland, began to other the commence of Ireland, would give them freedom, emancipation, if they would only vote for the destruction of '98 proved unsuccessful. Never had a nation more cause to rise than the Irish people in '98, for the atrocities committed by the yeomanry were so horrible that the savages in this land never perpetrated worse on the early colonists of America. Lord Cornwallis hinself, who had been the leader of the English troops

that the savages in this fand never per-petrated worse on the early colonists of America. Lord Cornwallis himself, who had been the leader of the English troops in this country against Washington, on his return, having been made Viceroy of Ireland, declared that he was sick of the Ireland, declared that he was sick of the soil, of the evil corruption of Dublin Castle, and the horrible intrigues that existed there in order to destroy the people. They succeeded. They succeeded too well. They goaded the people to madness, and they drove the priests to desperation. And in the county of Wicklow several of the priests, pat knowing how to save the people of Wicklow several of the priests, not knowing how to save the people from the worst, put themselves at the head of their little troops. Several of them died on the field of battle. It was not what we might in cool blood praise or justified for what they did, it was the men of '98. But Ireland was crushed.

"Ninety-eight' was ruin for Ireland, and in 1800 the Parliament was dissolved.

DANIEL O'CONNELL AND EMANCIPATION.
Then it was that at last the Government, having no longer any fear of the Irish Parliament, would grant to the

ment, having no longer any fear of the Irish Parliament, would grant to the Catholics the privileges that they had so often promised. Yet in that very year it was an Irish Catholic, Daniel O'Connell, a young man then of only twenty-five, who stood in a hall in Dublin and declared that the Catholics would sooner have all the penal laws re-enacted over again rather than submit to the destruc-

bers of Parliament and peers in the House of Lords; and the Catholic nobles, almost to a man, were 'r the veto. All the English Catholics, I may say, to a man, were for the veto. They were willing to give to the Government any claim that it made, provided that the bans were taken from them. Only one Englishman—but he was a host in himself—the great Bishop Milner, he, by his writings and his speeches, showed that no veto could be given to the English government; that it would be the ruin of the independence of the Catholic Church. But he would have had no power. He was a solitary voice crying out in the desert, and so little influence had he amongst English Catholics that they actually expelled him from the Catholic committee in England. Charles Butler, nephew of the great Alban Butler, expelled Bishop Milner because he was too independent in his notions.

O'CONNELL "SQUELCHED" THE "VETO."
But all Ireland was aroused by O'Connell in spite of this thing. Catholics wanted to be lords and to have power open to them, who wished to see professions free to them. But O'Connell, by his power, stirred up the people so well that the veto question was settled in Ireland forever. They would have no emancipation, they would have no concessions unless the Church were left free. They would not have the Holy See trammeled, and they would not accept Bishops if the only condition on which these Bishops could be made was that they should be loyal to the Crown of England.

ENGLAND INTRIGUING AT ROME.
But now, here is what I wish you would

of England.

ENGLAND INTRIGUING AT ROME.

But now, here is what I wish you would remember in connection with this, that whilst they tried to make the Catholics in Ireland accept a veto, they also worked in Rome upon the Holy See. Now you must remember that this was a time when the Pope was in prison, when Napoleon had dragged him from his own See in Rome to France and kept him there a prisoner, and under the pretence of sympathizing with the Pope the English sent their agents to persuade the Holy Father that it was no matter of importance to grant the right of veto. They did not urge the Holy Father directly. Pope Plus VII, was in prison. But one of his secretaries in Rome, not a Cardinal, whose name was Quarantotti, undertook to write a letter favoring the veto and declaring that there was no great harm in it. ENGLAND INTRIGUING AT ROME. great harm in it.
IRELAND REJECTING THE QUARANTOTTI LET-

RELAND REJECTING THE QUARANTOTTI LETTER.

Now I will say to you this before we go further—that it was very natural for the Pope, if he were convinced that the concession would not hurt the Church of Ireland—and so it was represented to him—that he in compassion and pure love for the Irish people would like to free them from all their bonds, and that he would try to put no obstacle to their emancipation, if, as wassaid to him, that emancipation only required a simple permission that he could grant. He did not give that permission, but his secrepermission that he could grant. He did not give that permission, but his secretary wrote this letter, and all Ireland was in a blaze. All the Catholic people under the guidance of O'Connell rose up, and all the Bishops of Ireland united in Dublin to declare that they would not accept any such letter from Rome, because they knew better than any one in Rome that if the Bishops could be nominated by the power of England, the independence of the Church in Ireland was gone. And, like the Irish people,

come have all the penal laws re-enacted over spin rather the Catholic would account the catholic would be superior than a monster meeting be appealed to get a superior when in a monster meeting be a superior when in a monster meeting be appealed to get a superior when in a monster meeting be appealed to get a superior when in a monster meeting be appealed to get a superior when in a monster meeting be appealed to get a superior when in a monster meeting be appealed to get a superior when in a monster meeting be appealed to get a superior when in a monster meeting be appealed to get a superior when in a monster meeting be appealed to get a superior when in a monster meeting be appealed to get a superio

in his early days. The famine came on, too, in 1845 and 1846, and decimated the land, and Ireland became like a lazaretto, like a large cemetery where the corpses were thrown. And the very roads were strewn with the dying, and the people were rushing from Ireland as if struck with the plague. Emigrant ships were packed with poor people trying to escape to some land of freedom. Two millions of people were lost to Ireland in a few years. Ireland, that had eight millions of people in 1841, dwindled down in 1851 to six millions, dwindled down more again as time went by, and in ten years a million a decade was said to be lost to Ireland. It is down to five millions and a few hundred thousands

to be lost to Ireland. It is down to five millions and a few hundred thousands now, while it was eight millions forty years ago. Forty-two years ago England had sixteen millions of population, Scotland had one million, and Ireland had eight millions. And now, after forty years, England has about four millions, and Ireland only five millions. Ireland is down to nearly one-half of what she had in 1841, while England has doubled and Scotland has trebled what she was then; and all from the terrible laws, the land laws.

land laws.

THE RISE OF THE PRESENT NATIONALIST

MOVEMENT.
You know the history of these latter days and I shall not dwell upon them—how out of starvation the people got new spirit again; how various efforts were tried. The Tenant League was established. new spirit again; how various efforts were tried. The Tenant League was established. Gavan Duffy and Lucas and other heroic men tried, but tried in vain, to make the people determined on securing their rights. It was only, as you know, when the last famine visited Ireland in '78 that it came at last to be understood that the chief interests of the people consisted in rooting them in their native soil. Then the great League, the Land League, arose and a man was sent by Providence, though not a Catholic, but seemingly endowed with gifts that were rare in Irish leaders, with gifts that apparently almost disqualified him by his coolness and his want of enthusiasm as well as his religion, from being a leader of the Irish people. For a time, as you know, divisions existed. Many doubted him. The greater number trusted him. At last, last year, all the Bishops of Ireland by unanimous voice, in their meeting in Clonliffe College, near Dublin, decided that they would entrust the cause of the land to Mr. Parnell and entrust the cause of education as well as the cause of the land to Mr. Parnell and the Irish band of members that were

with him.
IRELAND IS STILL AS CATHOLIC AS EVER And so for the first time there is indeed a determined spirit in the land. And I can say to you from my own observations that I never have seen at the same time a more thorough Catholic spirit. It was said that the young men in Ireland were becoming infidels. It was said that they were throwing their religion saids and were throwing their religion aside and that Ireland was no longer a Roman land. It was false, brethren, in every way. The young men felt indignant sometimes because of a want of sympathy, or an apparent want, at least, of sympathy, or the cause of Ireland on the part of some priests and some Bishops. But they have kept true to their faith, and I never saw the churches better crowded with young men, and I received from the testimony of the worthiest priests wherever I went that it was false that the Catholics of Ireland—the Catholic young men—were prov—

bleeshee they knew better than any one in flome that if the Bishops could be mominated by the power of England, the independence of the Church in Ireland, was gone. And, like the Irish people, between fun on one side and indignation on the other, the letter of Mr. Quarantotic was destroyed. Some of them translated his name, which it was false that the Catholics our preserved in the translated his name, which it was false that the Catholic sound men and I released the manual that his manue, which it was false that the Catholic sound men were provided in the property of the men and the second of the men translated his name, which it was false that the Catholic sound men and Orangeman? Was the week and origing through the streets of Dublin, Dr. Lingard says, wailing and orying, "final she Pope himself become an Orangeman?" But the veto was killed, and the letter from Rome united the people once more for the assertion of their independence.

OCONNELL BELL POPE.

THE GRAM INERGUES CONTINUED.

But though the emancipation was granted, the cause of leeland. I do dhe indigent the propose of the manufaction of the lind in the was the propose of the manufaction of the lind in the was the propose of the manufaction of the lind in the was the propose of the manufaction of the lind in the was the propose of the manufaction of the lind in the was the propose of the manufaction of the lind in the was the propose of the lind of the was the was the was the propose of the lind of the lind of the was the propose of the lind of the l

against Bismarck. And Bismarck de-clares that he will make no more conclares that he will make no more concessions until Rome makes them. And if Rome wanted to get power in Germany the Holy Father need only say one word and Bismarck would make any sacrifice to grant it. Pope Leo XIII. has braved all the infidel power of France, and has warned the Government of France seemed to keep quiet. And you may be sure, brethren, that now when the Bishops of Ireland are face to face with the Holy Father, that the voice of Ireland will ring out clearly in his ears; that, even were he other than Leo XIII., he would not sacrifice the rights of Ireland.

FURTHER ILLUSTRATIONS OF THE POPE'S

FURTHER ILLUSTRATIONS OF THE POPE'S But we have in Leo XIII. a man with

a will so strong that no one in Rome can shake it. No Cardinal or influential shake it. No Cardinal or influential person can get him to sanction any measure unless his own conscience approve it. And I spoke to many Irish Bishops; when asked, "what will the Pope say to us in Rome?" I answered: "I can only say that the American Bishops were asked what would be the best for the interests of America, and that when we laid down any propositions unitedly, those propositions were accepted by Rome." And after their departure I heard on my arrival praises universally given to the American Bishops: "There is no place where the truth can be better heard than in Rome. There is not one monarch reigning in There is not one monarch reigning in this world who loves truth like the Pope, this world who loves truth like the Pope, and you have only to make known your cause to the Holy Father for you to gain it. But," I said to them, "you must enlighten the Pope; you must not leave the task of giving him information to English sources, but you must make known the full state of Ireland. And you may be certain," I said to them, "that you will gain the triumph over all the enemies of the Church and of Ireland."

THE IRISH BISHOPS IN ROME.

Now, they are there, brethren, in Rome, and we should pray that God may guide them, guide the head of the Church and guide the Bishops, that the full truth about Ireland shall be presented, and that the Holy Father shall grant to that land that loves Rome so well all the privileges that it is in his power to give, and that he will send us Bishops who are filled with the spirit of religion and the spirit of nationality, faithful to their country and faithful to the Church—for the two go together in Ireland; no man can be false to religion in Ireland without being false to his country, and no man can be false to his country without being false to his religionary without being false to his religionary. THE IRISH BISHOPS IN ROME. country, and no man can be false to his country without being false to his religion—and that God may guide the Pope amidst all the enemies that he has to contend with, against all the influence of the British Crown, that he may send men who will stand up as Lawrence O'Toole stood up, under God, to raily all Ireland, to unite them under his crozier and to lead them to a glorious victory for faith and fatherland!

WHAT THE FAITH MAY YET DO FOR IRE-LAND.

May God give this grace to us, and let us pray that the Holy Father may receive strength to enable him to do all ceive strength to enable him to do all this to help Ireland and Rome to be ever united. In our hearts we will pray for Ireland that the faith may grow and prosper, and the people may be rooted in the land and may no longer be scattered over the face of the earth, wandering everywhere away from the homes of their fathers and the graves of their mothers, but may remain in the land mothers, but may remain in the land and become a prosperous nation and great, to be one of the great Powers of Catholicity in other days. And so it may be that while other nations are falling and a multitude of troubles are and never will decide against freiand.

THE HOLY FATHER'S LOVE FOR THE IRISH.

I spoke to Pope Leo XIII. in this very week last year, and I spoke to him of the cause of Ireland. I told him that I had been thirty years away from my native country and that I had no other interests but the interests of truth and religion to induce me to speak to Narrow Escape.

Narrow Escape.

* * ROCHESTER, June 1, 1882. "Ten
Years ago I was attacked with the most
Intense and deathly pains in my back and
Kidneys,

"Extending to the end of my toes and to my brain!
"Which made me delirious!

"From agony!!!!
"It took three men to hold me on my

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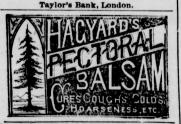
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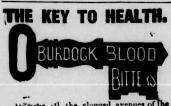


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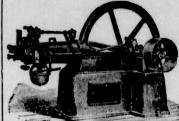


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old woman), week for a 15s per week

CATHOLIC FRESS.

Boston Pilot

Boston Pilot.

Says our vigorous contemporary Western Watchman, of St. Louis: preschers have discovered that on the people of this city are German whom the majority are Catholics. A one-fourth of our population are Iris whom nearly all are Catholics. other 200,000 are made up of infidel unchurched descendants of English, S and Dutch heretics. Less than 20,00 members of Protestant denomination would seem that there is ample fiel the zeal of Protestant preachers in city, without organizing missions to colics." Half German and one-for Irish, or vice versa, with a strong sprint of French, Italian and Portuguese, i usual composition of what certain ester contemporaries call an "Anglo-S community."

contemporaries call an "Anglo-S community."

Several swindling concerns which vertised to pay fabulous prices for "to be done at home," and succeede defrauding hundreds of poor wome different pays, of the country, have brought to griefin Boston lately. A reflection on the part of the victims whave shown them that all such enterpare downright swindles. No honest carn need advertise for female hel wages ridiculously above the reprices paid for woman's work in any partment. There is, alas! too muc such labor going begging for employs every day. The invariable demand my the advertisers for a deposit of a dor two, "as a guaranty," stamps the tas a fraud on the face of it. Disceverybody who advertises to furnish "and remunerative work at home,"

and remunerative work at home."
Catholic Columbian.
That Presbyterian assembly in Cirnati had under discussion the ques whether the Catholic Church was Church of Christ. If they had only cussed that question more delibera about four hundred yerrs ago, they we not now be engaged in slandering traighbors.

The Entholic Mecord blished Weekly at 466 Richmond Stru London, Ontario. LOV. JOHN F. COPPEY, M.A., Editor. Ecs. COPPEY, Publisher & Proprietor

owned by the Bishop of London, and mended by the Archbishop of St. so, the Bishops of Otlawa, Hamilton, set, and Federbore, and Seeding Cath-ory, men throughout the Dominion. Correspondence addressed to the Pub-

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Catholic Record.

LONDON, SATURDAY, JUNE 20.1885.

CONFIRMATION AT BIDDULPH.

Sunday last witnessed a most beautiful and touching ceremony in the parish church of Biddulph. On that day His Lordship the Bishop of London, administered the sacred rite of Confirmation to aty-five candidates, most diligently prepared by the worthy pastor, Father Con-nolly. His Lordship spoke for upwards of an hour on the nature and efficacy of the sacrament he was about to administer. Towards the close of his exhortation he made reference to the standing of the parish, and paid a fitting tribute to the zeal, energy and piety of Father Con-nolly. He also extended hearty thanks to the people for their munificent dona-tion to the new cathedral of London. The High Mass, which was sung by Father Connolly, began at 10.30. The This is truly plain speaking, an open musical portion of the service was excellently rendered, Miss Collisson presiding at the organ with much success. A solo at

servedly admired. On Monday His Lordship left Biddulph

On Monday His Lordship left Biddulph for the parish of Parkhill.

DR. BERGIN, M. P.

DR. DECAYING INSTITUTION.

A DECAYING INSTITUTION.

We have before us Bishop Sweatman's annual solvens to the Anglican miss reverse the Council of Physicians and Surgeous Great and the Surgeous Great and the Surgeous Great and Surgeous Great Annual Surgeous Great Agreement and Surgeous Great Agreement Agreement and Surgeous Great Agreement Agreement Agreement Agr ments abow that while in 1851 the Church of Eegland counted in this Province 223,190 abbrents, the Methodists numbered 213,305, and the Presbyterian of 204,145. Ten year, however, worked a maryellous change. In 1861 the Methodists took the lead, with 350,373, as against 311,559 for the Church of Eegland, and 303,374 for the Presbyterians. During the next decade the Methodists made a further increase of 11,891, and the Presbyterians of 53,065, while the Anglican body could boast of an augmentation of 19,495 only. In 1881 the figures stood: Methodists 591,530, Presbyterians of 63,065, while the figures stood: Methodists 591,530, Presbyterians 417,749, and the Anglicans 367,528. In other words, from the Leading place among the Protestant denominations in Upper Canada thity years ago, Anglicanism has fallen to the lowest rank. Bishop Sweatman's figures are not more consoling to Anglican churchen than those of the official synod. He informed his hearest that the total value of Church property in the diocese of Toronto is \$1,171,944, encumbered by a debt of \$241,913. When it is considered that much of this property came from the Clergy Reserve grants from the Crown—when it is further considered that amongst the achievents of Anglicanism in the diocese of Toronto are some of the wealthing in the Province and even on the continent—when it is further considered that these lands were amongst the most valuable in the Province and even on the continent—when it is further considered that these lands were amongst the most valuable in the Province and even on the continent—when it is further considered that these lands were amongst the most valuable in the Province and even on the continent—when it is further considered that these lands were amongst the most valuable in the Province and the province of the continent—when it is further considered that these lands were amongst the most valuable in the Province and the province of the continent—when it is further considered that these lands were also an expectation of the contin

the great and wealthy urban population that should give strength and affluence to the diocese of Toronto. And yet what do we here behold. From official statistics lately published, there have been in this Catholic diocese of London expended. since 1867 the enormous sum of \$952,-758! Verily the hand of God is here. Heaven hath assuredly given this increase. But let us return to Bishop Sweatman's

addres:

"Turning from Church fabrics and property to Church population, we are not much nearer than we were in 1881 to anything like a reliable estimate. Still there is a great improvement in the returns under this head; and putting those of last year with these, and estimating for the non-returns, we may venture on something like a comparison of the members of the Church actually under pastoral oversight and those who so return themselves to the census enumerators.

"In regard to the city the result is quite satisfactory. The census of 1881 gave 30,913 as the Church population. The clergy this year report 27,610, and allowing for the four blank returns 2,600, the number is fully made up.

"But with the country it is far otherwise. I give the results in a tabular form

34,767 16 1,610 36,877 76,640

"I confess, to my mind, this result is discouraging and alarming to the highest degree. Nearly 40,000, or more than one-half, of the people of the diocese, who in 1881 returned themselves as members of the Church of England, cannot be counted in 1885 among the flocks under the pastoral oversight of our clergy; in one rural deanery (East York) out of 14,000, nearly 10,000 unaccounted for. There is plainly room and call for Church extension; very little can have taken place for many years. The parishes, for example, along what we call the front, the lake shore, and line of the Grand Trunk railway, have been long settled; meanwhile the back townships have been filling up, but the Church has not extended her ministrations to the new comers. Comparing the amount of church accommodation provided for these 36,377 church members, it would seem to be three times as much as is required, the aittings being almost equal in number to the members, including children."

confession of failure on the part of Anglicanism to reach the masses. While Presbyterianism yet holds its gloomy sway over its thousands of adherents, and the Offertory, by Miss McIlharpy, was de-Methodism is invading the folds of both, carrying off in every invasion a number of their sheep, Anglicanism is receding.

He goes on further to say:

"We have been accustomed to make our boast of the voluntary system on which the Church is conducted in this country; but such a system can only be a success when it is conducted in good faith. If by classing the contributions towards clergy stipends as voluntary contributions, we create or encourage the impression that they are of the nature of charitable subscriptions, which may be more or less according to the disposition of the donor; that the payment for ministerial services is a matter of mere option and not of the most solemn obligation, then, I submit, we have been all along teaching and fostering what is a moral falsehood and a Scriptural heresy. The clergyman who not only ministers the word and sacraments to his people on the Lord's day, in the Lord's house, but constantly visits them in sickness and in health, is as justly entitled to a fair compensation for his labours as the doctor is entitled to his fees, who is occasionally called in when illness invades the house. But it is plain, brethren, that more than argument is needed to bring people to a just recognition of their pastor's claim to their loving esteem and liberal support. We need a large out-planing of the Holy Spirit of God upon His Church to awaken them to a true sense of the value beyond all price of silver and gold of the spiritual blessings they so lightly esteem."

It now remains to be seen what effect these words will have. There is, however, much reason to think that as former appeals have proved vain, so also will this latest. There appears to be, outside of the city of Toronto, a total thousands of these people into languor and apathy, their Church has day by day been losing in strength and influence with the people. From its ranks also Methodism draws some of its most busy adherents. The future of the quondam state church of Upper Canada is indeed a gloomy one. Not all the broad acres of the Clergy Reserves could now restore it its lost vitality and vanished usefulness. The time may come when Bishop Sweatman may, in some future address a last, sad, parting allocution, have to say with the poet Wolfe, a gifted clergy. man of his own Church :

If I had thought thou could'st have died, If I had thought thou could at have died in inght not weep for thee; But I forgot when by thy side, That thou could'st mortal be; It never through my mind had pass'd, That time would e'er be o'er—When (on thee should look my last, and thou should'st smile no more.

DR. BERGIN, M. P.

position of vice-president and president respectively of the college, and on the 6th of May last was re-elected unanimously as the representative of the same divisions in the council for the next four years. He is a native of Toronto, and was advested at Unper Canada, and was educated at Upper Canada College in this city, and McGill College, Montreal."

We congratulate Dr. Bergin on his election. The high position he occupies in his profession and in the national legislature are due to untiring industry and unflinching integrity.

ARCHBISHOP CROKE.

Most of the Irish bishops engaged in the late Conference in Rome have returned to their episcopal residences. In many cases their return was the signal for hearty outbursts of enthusiasm. The welcome accorded to Archbishop Croke was of a splendid character. On his landing at Kingstown he was met by several members of parliament, the high Sheriff of Dublin and many members of the corporation. He was escorted by an immense crowd to his hotel. In the Town Hall three addresses were presented to him in the his vindication of the cause of the Irish dresses such as those presented him, were, he said, useful as showing the its pristine grandeur, Orangeism effaced, and all classes working loyally together. His Grace was at the close of his speech escorted back to his hotel by a torchlight procession, amid the greatTHE COMING ELECTION.

It is on every side acknowledged that the coming contest in Britain will be one of unusual bitterness. Unlike the elecof unusual bitterness. Unlike the elections of 1874 and 1880, the struggle will not be sprung upon the people. There will be ample time for preparation and organization, and that time, we may justly assume, will be fally utilized by the three parties contending for supremacy. The Whigs and Tories will, of course, have the fight almost entirely between themselves in England and Scotland, though in many constituencies the Irish National party will be found asserting a strength and influence supprising to their experies. In the triumph then achieved through the many that the common enemy of the peace and cencord of Ireland and Great Britain." asume, will be fully utilized by the three parties contending for supremacy. The Whigs and Tories will, of course, have the fight almost entirely between themselves in England and Scotland, though in many constituencies the Irish National party will be found asserting a strength and influence surprising to their enemies. In Ireland this party will easily carry three-fourths of the seats and for the remaining fourths of the seats and for the remaining third make as stubborn a fight as ever Irish political annals can show. Mr. Parnell is already busy in the selection of the strongest candidates for doubtful and difficult, and men thoroughly reliable for the safe constituencies. In each of the elections of 1874 and 1880 a number of worthless politicians of the type Erring. worthless politicians of the type Erring-ton, O'Donoghue, and O'Connor Power. ton, O'Donoguue, and O'Connor Fower, by false professions of Nationalism, suc-ceeded in capturing seats, only to basely desert the standard of the Irish party when opportunity appeared. Mr. Parnell's plans appear to be too well laid to permit a repetition of such arrant hypocrisy and shocking treason. We now learn, on seem-ingly good authority, that the Irish leader lack of vitality, earnestness and energy among Anglicans. The fact is, that internal dissensions having driven many Liverpool, and Mr. T. P. O'Connor, for a Glasgow district. In Ireland Mr. Biggar, Mr. Healy, and the Redmonds, and other old and popular members, will be candi-dates for doubtful Ulster seats. For the districts with an overwhelming, or even safe, Nationalist mejority, candidates will in many cases, be chosen from the new men who must be called into public life in consequence of the increased national power resulting from the extension of the ranchise and the abolition of the rotter

The despatch conveying this information very significantly adds that

horough system.

"It will be exceedingly significant if the exiled Irish in London, Liverpool and Glasgow shall, in the whirligig of time, find themselves able to give their brothers at home the exceeding sind themselves able to give their brothers at home the strength necessary to vote in or vote out English Ministers. Even the English may yet see that their misgovernment of Ireland is unprofitable as well as infamous. The English legislated to kill Irish commerce and industry. Why shall the Irish heaitate to destroy English commerce, and, by frequent ministerial changes, to make insecurity prevail in the financial, commercial and manufacturing centres of England? Surely not because they represent districts in England or Scotland. The example has been given to them by men who professed to be the representatives of Irish districts, while they were killing Irish business and strangling Irish liberty."

continued the 10th inst, the Mais, under the heading ways of the were alone," any:

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"If alone a first the head of the head presence of enthusiastic multitudes from malignity and cruel hatred towards Ire-Kingstown, Dalkey and Ballybrack. In land which animated his great rival. Imthe addresses he was complimented on mediately before the last election, Lord people in Rome, and for his firm stand in behalf of faith and country. In reply, made by an utterly uncalled-for assault in behalf of faith and country. In reply, His Grace advised the people not to put on Irish rights and feelings an appeal to themselves in the power of the so called British and Protestant passion, prejudice but sham friends of law and order. Ad- and interest. The Irish race took up the unity of priests and people. He was anxious to see the old land restored to letter to Marlborough was denounced as

The triumph then achieved through Irish energy, Irish unity and Irish determination is one of the most significant to passion, prejudice and interest. Powerful as are those factors in election contests, they were not then powerful enough to vanquish the righteous indignation of an injured and insulted people. Beaconsfield fell through Irish courage, Irish resolution and Irish exasperation. Mr. Gladstone has now fallen through a stubborn adhesion to uncalled-for policy of coercion for Ireland. And so also will fall the incoming Conservative administration if it pro-nounce itself in favor of any such measure of repression and constitutional suspen-sion in regard of Ireland. In fact, if it be true as stated in a late cablegram, that the Marquis of Saliebury and Sir Stafford Northcote declare themselves unwilling to take office without a coercion code in full force of law, they cannot survive the coming contest. They might well profit by the experience of one greater than either.

Lord Beaconsfield would repress and
trample upon Ireland and the Irish. But Ireland and the Irish proved too strong even for this powerful minister. Will a Salisbury, or a Northcote or even a Michael Hicks Beach prove able to do that which a Beaconsfield could not achieve?

A REIGN OF TERROR.

The following truly remarkable article under the above heading lately appeared in the columns of the Toronto World :

confidence by sowing dissension and hatred between Englishmen and Irish.

men." The Englishmen and Irish.
thus vigorously appealed to their countrymen in that hour of trial:

"Yes a hour of trial:

"Yes a hour of trial:

The enmity and bad blood between former friends which the struggle developed in Toronto, must yet be remembered by many of our citizens. In Hamilton, however, it was far worse as regards the bitterness of feeling which was created; and staid and steady-going Hamiltonians have said that they fervently hoped they would never see another Scott act fight in their city again. It will take years to wipe out the memory of the mischief done among friends and neighbors in Hamilton on that occasion.

History tells us that the Jacobins of the French revolution were terrible, not so much because of their numbers as because of their violence. They never at any time really had the weight of public opinion with them, but they held and used means of terror, by which people were so "cowed" and terror-struck that they dare not speak their minds. At this very day a Scott act reign of terror is pretty far advanced in Ontario. Let us hope that the deliverance will come "ere long"—such deliverance as will restore freedom of speech to Protestant ministers of the gospel, outside of the Anglican church, also to teachers in the public schools; and freedom of voting to men whose daily bread depends upon their salaries.

CORPUS CHRISTI

ABOUT 200 CHILDREN RECEIVE THEIR FIRST COMMUNION—AN IMPOSING CERE-

Kingston Freeman.

On last Sunday the Church solemnized the feast of Corpus Christi. The Church has set apart this feast with its Octave to honor in a practical manner the glorious institution of the great Sacrament of the Bleased Eucharist. The ceremonies attending the celebration of the feast were grand and impressive, and were given additional grandeur by the presence of the children who on that day made their first communion. The first Mass was said at 7.30 o'clock, the celebrant being His Lordship, Rt. Rev. Dr. Cleary, Lord Bishop of Kingston, assisted by Rev. Fathers Twohey and McRae. About 200 boys and girls received Holy Communion. The singing was rendered by the boys and girls received Holy Communion. The singing was rendered by the boys and girls, and consisted of the First Communion Hymns, "My God, my all," and "Jesua, Gentlest Saviour," the chief parts being taken by Misses Mary Flanagan, Katis Irwin, A. Kelly, M. Irwin, Clara Mooney, and Masters T. O'Connor, H. Audrian, W. Leahy, and Joa, Brennan, After Mass, Rev. Father Twohey recited the prayers for after communion, and then the children left in ranks for the schools—the boys going to the Christian Brothers and the girls to the Convent of the Congregation de Notre Dame—from which they were dismissed for breakfast. The church, during this early Mass, was crowded. From ten o'clock Johnson street was lined with people waiting to see the little children, as they wended their way along the street, headed by banners, and neatly attired. Misses Aggie Hanley and Mary Ellen Quigley carried the banner at the head of the girls' ranks, and Masters W. Crowley and James Brady carried the banner in the ranks of the boys. While in church the boys were seated in the sanctuary and the girls inside the railing at each side of the side altars.

Grand Mass was sung by Rev. Father

years, made a complete circle of the church. The choir sang "Pange Lingua" the sanctuary boys answering.

not now be engaged in alandering t neighbors.

One of our city papers, last week content of the fact,—lamentable fact, night promenading by young women, girls, is alarmingly increasing, and consequent familiarity is leading man destruction. In some parts of the count the appearance of women on the strewithout male escort at night, is regulable by law. In some places, again, the almost connives at the growing cust which is the origin of so much immore amongst the young. As long as the yowomen retain their maidenly modesty shrink from the familiarities and other casions of sin, we have hope of the moof a people. Where barriers are ple about the social condition of woman her position in society is considered sacthere will we find at least a sense of malaw. Otherwise only a feeling of she prevents licentiousness. God alone know many souls are dragged down to daily by infractions of a law as bind now as when He rained down the wa of the deluge upon the world, or the and brimstone upon corrupted cities.

To the Catholic these first commun ceremonies are touching beyond won If they are our own children so bl what happiness God has granted us! A way, what memories of the past the ocion recalls, and how dear childheocomes to us again! What recollect cluster! the old pastor, parents in grave, friends of our youth scatte and gone! Perhaps we retracted the second of the past of our youth scatte and gone! Perhaps we retracted the second of the second of

There will be sad homes or happy hor or no homes at all for them that now veiled future. To so there will be great temporal a cess, tempting even more than reverses all there will be the vicissitudes to whomanity is heir. But the foundation that first communion well laid, will rar be so undermined as to utterly dest the Christian structure. The teaching the pastor, devoted Nuns and wor Brothers, who prepared them for their communion, will sentinel them throu life and guard them against fatal a prises. And even where they fall, the will be in most cases, please God, a grespentance and final perseverance.

The Methodists in our neighbor Dominion of Canada are emulating the conference who so shouted for blood-lett from pulpit and conference during war between the States. Rev. Cha conferes who so shouted for blood-lett from pulpit and conference during war between the States. Rev. Cha Ely preached in the leading Metho church of Toronto, Ont., on the 8th in and inciting against Quebec province, a that "the Canadians might have to di the sword against the faltering Fre papacy, which had its hands at the thi of the Dominion government." rather think that "Canadians" is a m proper appellation of the French sett proper appellation of the French sett than of the recent hodge-podge immitions that constitute Ontario. But is characteristic cheek. Dispatches that "the preacher suited his action to words, and the congregation, somethun heard of in the Metropolitan Cnuvigorously applauded."

Brooklyn Catholic Examiner.

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CATHOLIC FRESS.

Boston Pilot.

Says our vigorous contemporary, The Western Watchman, of St. Louis: "The preschers have discovered that one half the people of this city are Germans, of whom the majority are Catholics. About one-fourth of our population are Irish, of whom nearly all are Catholics. The other 200,000 are made up of infidels and unchurched descendants of English, Scotch and Dutch heretics. Less than 20,000 are members of Protestant denominations. It would seem that there is ample field for the zeal of Protestant preachers in this city, without organizing missions to Catholics." Half German and one-fourth Irish, or vice versa, with a strong sprinkling olics." Half German and One-tourn Irish, or vice verse, with a strong sprinkling of French, Italian and Portuguese, is the usual composition of what certain esteemed contemporaries call an "Anglo-Saxon community."

contemporaries call an "Anglo-Saxon community."

Several swindling concerns which advertised to pay fabulous prices for "work to be done at home," and succeeded in defrauding hundreds of poor women in different part of the country, have been brought to grief in Boston lately. A little reflection on the part of the victims would have shown them that all such enterprises are downright swindles. No honest concern need advertise for female help at wages ridiculously above the regular prices paid for woman's work in any department. There is, alas! too much of such labor going begging for employment every day. The invariable demand made by the advertisers for a deposit of a dollar or two, "as a guaranty," stamps the thing as a fraud on the face of it. Distrust everybody who advertises to furnish "easy and remunerative work at home."

Catholic Columbian.

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That Presbyterian assembly in Cincinnati had under discussion the question whether the Catholic Church was the Church of Christ. If they had only discussed that question more deliberately about four hundred yerrs ago, they would not now be engaged in alandering their reliables.

not now be engaged in alandering their neighbors.

One of our city papers, last week called attention to the fact, —lamentable fact, that night promenading by young women, and girls, is alarmingly increasing, and the consequent familiarity is leading many to destruction. In some parts of the country the appearance of women on the streets, without male escort at night, is regulated by law. In some places, again, the law almost connives at the growing custom, which is the origin of so much immorality amongst the young. As long as the young women retain their maidenly modesty and shrink from the familiarities and other occasions of sin, we have hope of the morals of a people. Where barriers are placed about the social condition of woman and her position in society is considered sacred, there will we find at least a sense of moral law. Otherwise only a feeling of shame prevents licentiousness. God alone knows how many souls are dragged down to hell daily by infractions of a law as binding now as when He rained down the waters of the deluge upon the world, or the fire and brimstone upon corrupted cities.

To the Catholic these first communion ceremonies are touching beyond words. If they are our own children so blest, what happinese God has granted us! Any way, what memories of the past the occasion recalls, and how dear childhood becomes to us again! What recollections cluster! the old pastor, parents in the grave, friends of our youth scattered and gone! Perhaps we return home to press with our lips and wet with our tears the first communion candle of our dear dead child, a sacredly treasured relic, or hold in our hands with emotion the candle of one still left us but for whom in the pride of his young blood we fear the dangers of the world. How easy to bring back the bright boy to our mind in that happy innocent day of his holy first communion! The gentle mother hand that pressed the blue to these first communicants in after life. There will be great temporal suchers will be great temporal suchers will be great temporal such hands will be great temporal such hands will be great temporal such hands with emotion the candle was able then to guide her boy. Many changes will come to these first communicants in after life. One will be great temporal such hands with emotion the candle was able then to guide her boy. Many changes will come to these first communicants in after life. One will be great temporal such hands with emotion the candle was able then to guide her boy. Many changes will come to these first communicants in after life. One will be great temporal such hands with emotion the catholic Church—merit, wirtue, ability, ought to be the only motives for consideration. We are Catholics first and before everything else, whose country is not circumscribed by any dividing lines of territory.

Correspondence of the Catholic Record.

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right to seats in the convention was contested long and bitterly; or the case of the church in Washington, which is attended by the President, and which is being deserted by its white congregation, simply because Frederick Douglass occupies a pew in it. From this we gather that while the members of the sects are interested in the salvation of the precious souls of the negroes, they think that the man and brother should travel on to heaven in a different path from that in which they elect to walk.

Burnalo Union.

"Mrs. A. T. Stewart has completed the

which they elect to walk.

Buffalo Union.

"Mrs. A. T. Stewart has completed the memorial cathedral at Garden City, Long Island, and handed it over to Bishop Littlejohn, with a perpetual endowment of \$15,000 a year. Nothing is lacking now but worshippers to make the enterprise a great auccess."—Buffalo Commercial. Lack of worshippers in cathedrals that have been "handed over" to Protestant Episcopal bishops is rather historic. Thus, for instance, when a certain Englishwoman, named Elizabeth, "handed over" the richly endowed cathedrals of Catholic Ireland to the courtier churchmen she had mitred, lack of worshippers was even then the one great trouble. The grand old cathedrals of Dublin, Armagh, Kilkenny, Limerick and of other Irish cities, whose once crowded aisles throbbed with the glory of Catholic worship, still stand indeed upon foundations laid and blessed by sainted Irish prelates. But they are lonely in their solitude; the breeze that moans through their crossless turrets is as the sigh of an exiled heart; and the echo of the traveler's tread through their altarless sanctuaries like the mournful wail of a suffering soul.

Milwaukee Catholic Citizen.

"Count that day lost
Whose low descending sun
Views from your hand
No worthy action done."

No worthy action done."

A monk wrote these lines away back in the "dark ages" when it is alleged that monks did nothing but segregate. What St. Bernard wrote old John Brown, of Ossowatomie, taught to his children, and Wendell Phillips copied in a thousand autograph albums. The sentiment is good, wholesome and instructive. Each day has its duties, be they little or great. That which we esteem the least may turn out to be the most important. Sometimes a single word comes up to St. Bernard's idea of a worthy action. Sometimes it is a chance lift volunteered to one in difficulty. Sometimes it is a good resolution. Sometimes it is a temptation resisted. The field is broad and open to all, Everybody may write the monk's lines in his memorandum book.

Catholic Sentinel.

An item is going the rounds of the Catholic press about the different nationalities of the Catholic Hierarchy. Whether all the Bishops have been properly credited with their exact nationality we do not know—neither do we care to know. It ought to be a matter of very little difference whether a Behop was born in this ought to be a matter of very little difference whether a Bishop was born in this or that country, as long as he is fit to occupy the high position to which he is called. Nationality, nepotism, favoritism, etc., should have no influence in the government of the Catholic Church—merit, virtue, ability, ought to be the only motives for consideration. We are Catholics first and before everything else, whose country is not circumscribed by any dividing lines of territory.

efforts of the rev. gentlemen who took part in their instruction.

High Mass was sung by Rev. George R.

Northgraves. The Rev. J. Kilcullen, P.
P. of Port Colborne, officiated as Master of Ceremonies. After the Gospel an eloquent and instructive discourse on the first Communion was delivered by Rev. P. J. Harold, P.P. of Niagara, which was listened to with great attention and profit by the very large congregation present.

listened to with great attention and profit by the very large congregation present.

The singing was directed by Mrs. Gough, organist of Parkhill Church, and was particularly fine. The choir of the Church were assisted ably by Rev. A. McKeon, P. P. of Bothwell, and Miss M. Ford, organist of St. Mary's. It was originally intended that on the same day the Sacrament of Confirmation would have been administered by His Lordship the Bishop, but the Confirmation of the candidates was unavoidably deferred.

condence of the Catholic Record. CARLETON, ST. JOHN, N. B.

The entertainment given under the auspices of the Children of Mary, in St. Patrick's Hall, Carleton, June 5th, was very successful, and delighted a large audience. It began with an overture played by the Carleton Band, which was followed by a chorus, sweetly sung, by twenty-five little girls, prettily dressed, and making a pleasant stage picture. A solo by Mr. George McSorley followed, and to a well deserved demand for an encore, he gave "The Harp that once thro' Tara's Halls," with great effect. After this came the principal piece of the evening, "Marie Antoinette," in four acts. The St. John Globe, referring to the entertainment, said:

The St. John desc., tainment, said :

* * * * "The leading parts were all

* * * Thomey, & * * * * * "The leading parts were all well sustained. Miss Tacey Toomey, as Marie Teresa, and Miss Annie Toomey as Marie Antoinette, sustained the principal characters, the latter, in the last scene, interpreting her part with fine pathos and with touching effect. Miss Mary E. Ring as Countees De Brandess, in the first act, and in other parts throughout the drama, also effectively sustained the roles assigned her, as did, indeed, all the chief characters. The dresses were very striking, and the whole appearance of the young performers good."

During the entertainment, an instrumental trio was played by Mr. and Mrs. Collins and Mr. E. Connors, and was long and deservedly applauded. The enter-

tainment closed with "God Save the Queen," by the band.

The entertainment was repeated on the 9th, and in addition to the drama "Marie Antoinette," there was vocal and instrumental music, Miss Coholan, Miss Nellie Coholan, Mr. and Mrs. Collins, and Mesars, T. Fitzgerald and E. Connors taking part.

INTERESTING CEREMONY.

BISHOP CARBERY LAYS THE FOUNDATION STONE OF THE NEW CHAPPL AT THE

BISHOP CARBERY LAYS THE FOUNDATION STONE OF THE NEW CHAPEL AT THE HOUSE OF PROVIDENCE, DUNDAS.

Hamilton Times, June 13.

Yesterday the Bishop of Hamilton (Monsignor Carbery), attended by several dignitaries of the Church, proceeded to bless and lay the corner stone of the new Chapel of the Holy Family in connection with the House of Providence, Dundas. The following was the order of the ceremonial: At half-past 11 the procession issued from the House led by the cross-bearer, accompanied by his acolytes, then followed the junior clergy, after these the nuns of St. Joseph, two and two, then came the clergy and lastly the Bishop, attended by Father Keough and Father P. Lennon, as assistant deacons, with the master of ceremonies, Rev. M. Halm.

The Bishop was robed in full canonicals, with cope, mitre and crosier, followed by his valet and train-bearer. All proceeded to the site of the corner-stone, where a cross had been previously erected. The Bishop commenced the solemn rite by the blessing of water, etc. After the various prayers and supplications, the procession wended its way, making the circuit of the foundations, which were sprinkled all through by the Bishop, the clergy meanwhile chanting the appointed psalms. At stated intervals the Bishop stopped and recited the appointed prayers. Then coming round to the site of the corner-stone, which he had previously blessed, he deposited in a cavity already prepared a glass jar containing a parchuent scroll, with sundry medals and coins of the present period. The following was the inscription on the parchment.

In the year of our Lord, one thousand eight hundred and eighty-five, I, James Joseph Carbery, O. P., Bishop of Hamilton, now in the second year of my episcopate, and in the seventh year of the Glorious Pontificate of our Most Holy Father Pope Leo XIII., and in the forty-eighth year of the reign of Her Most Gracious Majesty, Victoria, Queen of England; John Joseph Lynch being Archbishop of Toronto, and the Marquis of Lansdowne, Governor-General of the Dominion of Canada, have blessed and laid on the 12th of June, being the feast of the Sacred Heart of Jesus, the cornerstone of this new chapel of the House of Providence, Dundas, to be erected and dedicated to the glory of God, under the invocation of the Holy Family; Robert Clohecy, architect; Casey & Sons of Hamilton, contractors; Mother Mary Vincent O'Hagan, Superior of the Institute of St. Joseph, in the Diocese of Hamilton, and Mother Alphonaus Cassius, Local Superior of the House of Providence, one hundred and three aged and infirm men and women, with eighty two orphan boys. This home of charity was mainly founded by the munificence of Rev. Father McNulty. It is supported by the collections made by the Sisters of St. Joseph and some aid from the funds of the State. May God be eternally glorified and the benefactors of the poor abundantly rewarded in this life and the next. Immaculate Mother of God, shield and protect this home of charity and all in it."

The Bishop marked the stone by means of a trowel with the signs of the cross on the several sides. He then put his hand to the attent with the signs of the cross on the several sides. He then put his hand to the attent with the signs of the cross on the several sides. He then put his hand to the attent with the signs of the cross on the several sides.

to the stone whilst it was moved to its place by Mr. Hickey, who laid it in its proper bed of mortar, etc., and thus covered the vessel containing the parchment scroll. Immediately after, the Bishop, tneeling, recited with the clergy the litany of the saints, after which psalms were recited by the Bishop and clergy, and the usual prayers being recited by the Bishop, all concluded with a few fervent words of exhortation, and then the Bishop gave the Pontifical blessing and announced the usual indulgence.

Pontifical blessing and announced the usual indulgence.

The day was beautifully fine, and the bloom of nature lent a special charm to the imposing ceremony, which was witnessed by a goodly gathering picturesquely grouped around. The good Sisters deserve every success in their undertaking.

THE REVISED VERSION OF THE BIBLE.

To the Editor of the Orillia Packet.

SIR—You have done me the honor in your note of the 25th instant, to ask for my opinion of the Revised Version of the Bible, just out. It would be presumptuous on my part to pronounce judgment on the work as a whole, especially since the light of a Canadian sun has shone on its pages only for a few days, and I have as yet not seen a copy. I am well aware that a general feeling prevailed as to the necessity of revising and correcting the Version authorized by King James I, of England and in common use amongst English-speaking Protestants for the past two hundred and seventy-four years. Dr. Ellicott, Episcopalian Bishop of Gloucester and Bristol, gave voice to that feeling in his preface to the Pastoral Epistles. Writing of the errors in the King James version, he says: "It is in vain to cheat our own souls with the thought that these errors are either insignificant or imaginary. To the Editor of the Orillia Packet. errors are either insignificant or imaginary. There are errors, there are inaccuracies, There are errors, there are inaccuracies, there are misconceptions, there are obscurities, and that man who, after being in every degree satisfied of this permits himself to lean to counsels of a timid or popular obstructiveness, will have to sustain the tremendous charge of having dealt deceitfully with the inviolate Word of God," A conviction of the truth of the statement of the Right Reverend Pres. God," A conviction of the truth of the statement of the Right Reverend Prelate inspired two companies of the ablest biblical scholars and Hebraists in England and the United States to undertake the work of revision, at which they have diligently laboured for fourteen years. Opinion is divided as to the success of their commendable enterprise. It will be to me

a cause of joy to find that the Word of God is presented in a purer form than hitherto to the English-speaking public. What reception may be given to the new work it is hard to say. The opinion of Dr. Strang of the Drew Theological Seminary, one of the leading members of the American Committee of Ravisors, may be as near the truth as any. He says:—"I am confident that nobody will be perfectly satisfied, and no one will bestow upon the revisors unstinted commendation. Nor will that be strange, for no member of the committee is entirely satisfied himself. A large number of changes have been made which were wholly unnecessary, but to which the American revisors did not object, simply because the meaning of the passages not having been changed there was no reason for dispute concerning them. Many passages have not been changed which will be displeasing to the American public, but although our committee begged the British to incorporate them, they would not listen, and so they have been compelled to be astiafied to have them appear in the appendix."

Yours very truly.

Correspondence of the Beavet. a cause of joy to find that the Word of God

Correspondence of the Record FROM [WALLACEBURG.

On Sunday last took place the first communion of the children, some fifty in number, previous to the beginning of mass, which was celebrated at 10,30 by the pastor, Rev. Father Ryan. The children were publicly examined in the Catechism and showed their thorough knowledge of Christian doctrine. Their behaviour displayed their deep religious fervor and they seemed to realize the importance and solemnity of the occasion. The girls were dressed in spotless white, and the boys were neatly and tastefully attired.

The C. M. B. A. is making rapid strides here. There are, we believe, upwards of

The C. M. B. A. is making rapid strides here. There are, we believe, upwards of fifty members. They have a fine hall on the main street, and have the initials, C. M. B. A. in prominent letters on the windows. The members are evidently of the right stamp, and as there is good material in the parish, we doubt not but that the membership will be doubled in a short time.

A Fond One's Funeral.

It is very sad for parents to lose their eldest child. No parents can feel the bitter truth of this remark more than Mr. and Mrs. Wm. Petley, whose daughter has been carried away by the angel of death just as she was verging upon her twelfth year. The funeral took place from her father's residence on Duke street yesterday afternoon. Hundreds of friends and acquaintances were present. The floral offerings were numerous and beautiful, testifying to the love and affection held for the deceased by her parents' many friends. The cortege to St. Michael's cemetery was very large. Mr. and Mrs. Petley have the deepest sympathy of the community in their irreparable loss.—Toronto World, May 30.

In common with their many friends in London we also extend to the bereaved parents our heartfelt condolence in the oss of their beautiful child.

OFFA SEPARATE SCHOOL.

On Tuesday, May 19th, Inspector Donovan, accompanied by Rev. Father Kelly, visited the Offa Separate School, and, after a very searching examination, expressed himself as highly pleased with the progress of the children cince his last visit.

next. Immaculate Mother of God, shield and protect this home of charity and all in it."

The Bishop marked the stone by means of a trowel with the signs of the cross on the several sides. He then put his hand to the stone whilst it was moved to its place by Mr. Hickey, who laid it in its

The following is an extract from Inspec-

class of five.

The following is an extract from Inspector Donovan's report:

Teacher, Miss Annie Conlon.—Total number of pupils, 73; present, 51. Proficiency of classes examined—Arithmetic, including book-keeping, excellent; grammer, good; geography, very good; history, good; composition, good; reading, middling and good; spelling, good; literature, very good; algebra, good; geometry, good; writing, good and middling; drawing, fair; elementary science, good; catichism, excellent. Accommodations—Neat frame building, with large room well-lighted and ventilated. Large yard well fenced, good pump and well, some tree-planting. Organization, good.

The state of order, discipline and management in this school is excellent. Regarding the standing of the pupils, it has no superior in any district.

Correspondence of the Catholic Record.

FROM BOURGET, P. Q.

ST. VIATOR'S LITERARY AND DEBATING SOCI-ST. VIATOR'S LITERARY AND DEBATING SOCIETY, BOURGET COLLEGE, RIGAUD, P. Q.

This flourishing society was founded by
the English students of the superior and
senior classes, Bourget College Commercial Course, and based on the virtuous
principles of Truth, Faith, Hope and
Charity. The object of this society is to
enlighten the mind by uniting the intellectual faculties, and by impressing the
everlasting mark of Faith and education
more deeply into their heart, mind and
sould with the dye of good works and
sound education. It is also to propagate the religious unity which exists
in every society formed under Catholic principles and by Catholic communities. The society, therefore, was
formed not only for the special amusement of its intelligent members but also
for their benefit, that they may combine
their minds and open to them the golden
portal of knowledge, surrounded by the
portico of virtue and entirely supported
by the strong foundation of Faith. The
motto is, "God first, Education next."

FORMATION.

The first meeting was held April 25th ETY, BOURGET COLLEGE, RIGAUD, P. Q.

motto is, "God first, Education next."

FORMATION.

The first meeting was held April 25th, 1885, when a debate entitled, "The Cow is superior to the Horse," was resolved; a lively argument ensued which bade fair to prove the success of the society. The debate lasted three hours and resulted in favor of the cow. The next meeting was held May 14th, 1885, when a grand open.

Correspondence of the Catholic Church.
FROM CHATHAM.

CEREMONIES AT THE URSULINE CONVENT.

The triple ceremony of profession, reception and first communion was witnessed at the Ursuline convent on Wednesday, the 10th inst. Miss Klinkhammer, in religion Sister Mary Conception, pronounced her vows, and Miss Gettings received the white veil from the hands of the Superior, Rev. Dean Wagner.

Rev. Father William, O. S. F., P. P., sang the High Mass, assisted by Rev. Dean Wagner, who delivered an eloquent and fervent sermon on the imperative necessity of obeying the call of God.

To the first communicants he addressed some touching and devout remarks, congratulating them on their happiness, and earnestly imploring them not to forget life's happiest day "The Day of First Communion."

Owing to the new wing which is being CEREMONIES AT THE URSULINE CONVENT.

Communion."

Owing to the new wing which is being added to the convent, also the alterations and improvements making, the ladies are compelled to hold their distribution privately, and deny themselves the pleasure of issuing invitations to their friends as formerly.

NOTRE DAME INSTITUTE.

A COMMENDABLE WORK NOW IN PROGRESS ON BOND STREET. To the Editor of the Catholic Record.

SIR—Among the various cities of the Sin—Among the various cities of the Dominion, Toronto merits special mention for her charitable and other laudable institutions, maintained by grants and the free-will offerings of her people; and while the orphan infant is well cared for, the aged, infirm and incurable are not neglected.

Of all the Catholic Charities of this city the most networth by far is the House

of an the Canonic Charlies of this city the most noteworthy by far is the House of Providence, under the care of the Community of St. Joseph. The mere mention of the name is sufficient, as the results of the good work done therein are well-known and highly appreciated by the public.

by the public.

But there is another institution work-But there is another institution working quietly and unobtrusively for some years past, doing a most meritorious duty, and which has not been regarded heretofore as favorably as the object in view deserves. I refer to "Notre Dame Institute," now under the care and direction of Mother Mary Bernard, one of the first four Sisters of the Order of St. Joseph that came to this city about forty years ago—and now the only one of that original four living.

This institution was called into existence by his Grace the Archbishop for the purpose of providing homes for young women who work in stores or other establishments, and who are at a distance from their parents or relations; and for the important work of preparing young girls for domestic service and of instructing them in any business for which they may have a special ability or inclination.

It is well known the many triels to

It is well known the many trials to which young people, and more especi-ally females, are subjected in a large and growing city like this; and for that rea-son the house of Notre Dame on Jarvis street was established to provide a home whose doors would be open to them at a moment's notice, where young girls would be afforded opportunities of help-ful training which would fit them for good and useful positions.

of these young women find themselves without sufficient funds to meet their requirements; but to such, a home and helping hand are extended to tide them

helping hand are extended to tide them over their difficulty for the time being in all worthy cases, until suitable employment can be obtained—and this entails on Notre Dame Institute an item of expense which, during the year, amounts to a considerable sum.

The Archbishop, ever watchful for the care of his flock—especially the young—and anxious to extend the good works of this house, has kindly granted to Mother Bernard the building and grounds on Bond street known as St. John's Hall, and which is now undergoing extensive improvements to meet the necessities of the Institution. In this new building, when completed, will be new building, when completed, will be found all the modern arrangements for cooking, heating, laundrying, &c., together with the necessary bedrooms, parlors, sewing rooms, visitors' library parlors, sewing rooms, visitors' library and recreation rooms, &c., &c.; and being situated in the centre of the business portion of the city, it will be found most convenient for those young women who desire a quiet and secure home after the labors of the day are finished.

In other places efforts have been put forth to establish houses or homes such as this, and appeals have been made for assistance for that purpose; but up to the present Notre Dame has been trying, on her own resources, to carry on

the present Notre Dame has been trying, on her own resources, to carry on
this much-needed work, which, only for
the untiring zeal and devotion of the
good Sisters in charge (laboring as they
are without pay for the welfare of the
people) could not possibly be sustained.
To transform the old building to what
Mother Barrard requires for the present To transform the old building to what Mother Bernard requires for the proper working of Notre Dame Institute will cost a large sum of money—part of which, no doubt, with strict economy, she will be able to pay; but she hopes at the same time that her old-time friends will—even with ever so little—give a helping hand to this much-needed and laudable work.

The above few remarks were heatily

The above few remarks were hastily

put together on reading a communication in the Irish Canadian from the "Nun of Kenmare," asking for donations to establish a home such as this in a city of the United States, and a much richer place than ours. So I thought, Mr. Editor, that on the principle of "Charity beginning at home," it would seem as if we should attend to our own case first—and especially when, among the good works of this fair city, Notre Dame is so justly entitled to a prominent place. To this end presents and donations in money will be gratefully received by Mother Bernard, directed to "Notre Dame," Jarvis street, And as in an institution such as this healthful and innocent recreation is recommendable, as also a small library of useful, instructive and entertaining books, friends giving material for this purpose will confer a favor.

A FRIEND OF NOTRE DAME.

OBITUARY.

MRS. ELLEN BURNS.

MRS. ELLEN BURNS.

On Monday, June 1st, this good lady breathed her last at the residence of her son-in-law, Donat Crowe, Esq., 245 Brunswick avenue, Toronto. She was the relies of the late Mr. Wm. Burns, of the Iriab settlement, near Oswego, New York, where she resided for more than half a century. She was born in Macroom, County Cork, Ireland, and died in the 90th year of her age. She was indeed a most exemplary Christian lady, kind, generous and humble. She has seen many of her grand-children and great-grand-children. Among the former are the two Rev. Fathers Crowe, of Illinois. May her soul rest in peace. soul rest in peace.

MR. GEORGE MURPHY, GALT.

MR. GEORGE MURPHY, GALT.

Much regret is felt in this community over the death of Mr. George Murphy, which melancholy event occurred on Friday morning, June 5th, at the hospital of the Sisters of St. Joseph, Guelph, in the thirty-first year of his age. For some time past he had been suffering from an affection of the heart, and, notwithstanding all that the best care and medical skill could do, it ended fatally. Mr. Murphy had been a resident of Galt for many years and during the past two or three was engaged extensively in the stove, tin and hardware business, succeeding in that line his uncle, Mr. James McTague. His genial and affable disposition made him a general favorite with all classes of our townspeople. The funeral, which took place in Guelph on Sunday afternoon, was largely attended by his Galt fellow-citizens, as well as by his numerous relations and acquaintances in his native Guelph, thus giving evidence of thegrespect and esteem in which he was held by all who knew him. A generous supporter of the Church, a thorough and practical Catholic always, he left behind him an example which many of our young men would do well to follow.

His sorrow-stricken father and mother and his sister, Mother Frances, of Loretto convent, Stratford, have our heartfelt sympathy in their great bereavement.

MISSION OF CENTRAL APRICA

MISSION OF CENTRAL AFRICA.

It affords us much sincere pleasure to announce that the desolate Mission of Central Africa has found an able and eloquent advocate in the person of the great American orator, Rev. Patrick Toner, of Plymouth, Pennsylvania, who has been for several years in Europe, seeking the restoration of his health. With the approbation and blessing of his Eminence, the Most Rev. and illustrious Cardinal Archbishop of Naples, he has delivered a number of very beautiful charity sermons in the Church della Vittoria a Chiaja, with much pecuniary success for the desolate Mission in question, and with much edification and delight for all who had the happiness of being present.

and delight for all who had the happiness of being present.

Those who are charitably disposed towards this most sorrowful Mission, can send an alms to Father Toner at the above named Church. There is really no more deserving, or more exalted charity than to help the brave Missionary Fathers, who are toiling so hard in that wild and barbarous country, with such martyr-like zeal and Godlike charity, to enlighten those much-to-be pitted pagan sayages. those much-to-be pitted pagan savages, who are sitting in darkness and the shadow of death; and it is very kind and generous on the part of this learned and pious American priest, in poor health, to de-vote his time, and talent, and marvellous sloquence for the benefit of this truly sorrowful Mission.

Separate Schools.

The following are Inspector Donovan's reports of the standing of Separate Schools in the pastoral charge of Rev. Father Hodgkinson, on May 28th:—

Father Hodgkinson, on May 22th:—
School Section No. 6, RALEIGH.
Gentlemen, — In accordance with the regulations of the Education Department. I have the honor to report upon your school in the following particulars:

I. AS TO SCHOOL HOUSE—I. State of repair of building, its windows, walls and ceilings, and cleanliness: Generally in good state of repair and clean. 2. Condition of desks, seats, blackboards, lighting, heating and ventilation: In good condition. 3 State of school-yard, fences, closets or privies, outshouses, well or other water supply, drainage, tree-planting, and other incidentals: Yards large, well rened, clean and tastefully kept; trees planted. 4. Whether the extent of the accommodation is adequate for the number of pupils: It is.

II. AS TO PUPILS—1. Standing of pupils examined: Creditable. 2. State of discipline, order and management in school: Excellent. 3. Whether the school is making satisfactory progress or not: It is.

CORNELIUS DOWNAN, M. A., To the Trustees of S. S. No. 6, Raleigh.

To the Trustees of S. S. No. 6, Raleigh.

To the Trustees of S. S. No. 6, Raleigh.

SCHOOL SECTION NO. 4, RALEIGH.

I. A. TO SCHOOL HOUSE—I: State of repair of building, its windows, walls and ceilings, and clean liness: In very good state and clean. 2. Condition of desks, seats, black-boards, lighting, heating and ventilation: Generally good. 3. State of school-yard, fences, closets or privies, outhouses, well or other water supply, drainage, tree-planting, and other incidentals: Yard large an well fenced, but rough; well and privies need improvement. 4. Whether the extent of the accommodation is adequate for the number of pupils: It is.

II. As TO PUPILS—I. Standing of pupils examined: I examined classes IV. and III. only; these showed creditable standing, 2. State of discipline, order and management in school: Good. 3. Whether the school is making satisfactory progress or not: In some subjects it is; as to others, I am not prepared to state until next visit.

Your obedient servant.

Conkellus Donovan, M. A. Inspector.

To the Trustees of S. S. No. 4, Raleigh.

To the Trustees of S. S. No. 4. Raleigh.

NEWS FROM IRELAND.

On Whit-Monday the public paths and rash-bouses, just completed at Tara treet, of Great Brunswick street, Dubin, were opened with a fitting ceremonial by the Lord Mayor. The accommodation which the premises will supply will prove an immense boon to the working classes of the populous district of which they are the centre, and for whose special benefit they were erected by the Public Health Committee of the Corportion at an expense of nearly £5,000. The front, which is built of Kingscourt wick, presents a very handsome aspect, and immediately over the entrance are arge limestone alabe with the inscription Public Baths and Wash-houses."

Wicklew.

argely-attended Nationalist meetras held at Enniskerry, on May 22,
to purpose of taking steps to avail
i increased franchise under the new
Resolutions were passed calling on
ac were entitled to be placed on the
to list to come forward and establish
claims. Resolutions were also
ted, strongly condemning the action
to present Government towards Ire-

Wexford.

Since the Kinsella girls have been jailed, now for the sixth time, the Nolans have the farm stocked with cattle, bought in the fair of Newtownbarry, on the 29th of April last. The day the police carried the girls off, Mosey Nolan drew away the manure that had been lying in the Kinsella farm-yard since their eviction some years ago, and deposited it on his own land, about a mile distant. He likewise cut away all the thorns and shelter about the Kinsella farm-house, so that it is now almost a common. The Nolans' Emergency man, Tobin, still occupies the Kinsella-house. Ellen Kinsella has been released from jail, four days before her time. She suffers greatly from her chest, where she was hurt by the beating she received from an Emergency man.

King's County.

King's County.

On May 16th, two of the sheriff's officers, accompanied by a party of constabulary, proceeded to the townland of Moanavarogue and evicted Thos. Tracy from a small farm of land containing nine acres, at a yearly rent of £6. The rent was fully paid up to the 25th March last. This small farm was sublet to the evicted tenant by a farmer named Maurice Tracy, who held a large farm in that locality under Sir J. N. McKenna, and judgment was obtained against Thomas Tracy by the middle landlord, Maurice Tracy, on the grounds that he wanted the land for his own use. The quiet and peaceable possession of this farm was now given. King's County.

A laboring man named Driscoll was sentenced under the Crimes Act to a months' imprisonment at the Ballineen petty sessions, on May the 19th, for threatening to "boycott" another laborer it he worked for a certain farmer in the district.

The milling industry in the south of Ireland has declined during the past few years to a great extent. An inquiry into its condition has disclosed the alarming fact that there are twelve mills idle in the district, which it is calculated five years ago gave constant employment to the heads of nearly three hundred families. This sad condition of things is attributed to American competition, which has so unfavorably militated against the successful pursuit of the industry locally. With such conditions existing Mr. R. Hall has started a mill in Cork, on the most modern principles,

Clare.

In pursuance of the good work so well begun by planting and manuring Michael White's potatoes, of Ballycar, a large number of people assembled, on May 20th, close to the now deserted cabin which was once White's home. Having moved into the garden, the work of second casting the potatoes did not last long, and then all present, with the exception of the police, shouldering their spades, marched to Ballycar station-house, where White was expected to arrive after his incarceration, which, owing to some unforseen circumstance, he did not do. All were eagerly anxious to appoint a day to build a house for him; but as several parties present offered to give him a house it was decided to wait until he came from jail, and then, if he wished it, all would assemble on any day he would appoint. Mr. Bennett having thanked the people on the part of White, all quietly went home.

on the part of White, all quietly went home.

Tipperary.

An unprecedented alternative to the extraordinary demand for the payment of a hanging gale in existence on the property from time immemorial has just been put before the Cappawhite tenants of Lieutenant Bagwell Purefoy, by the agent, Major Tanner, of Carlow. A large number of the tenantry having been applied to by Mr. Edmond Spring Rice, solicitor, Tipperary, for the hanging gale, the agent interfered by intimating through the Rev. John Fennelly, the patriotic pastor of Anacarthy, that he would cease to persist in his intention of forcing payment if the tenants concerned were unanimous in agreeing to the following proposals: Firstly, to pay the costs incurred up to the present; secondly, to advertise in three papers that they entirely disapprove of, repudiated, and denied that they in any way boycotted or recommended the boycotting of Greenfield lands; thirdly, that they considered it right and proper for the landlords to let Greenfield lands for grazing purposes. On the above being communicated to the tenants they were unanimous in agreeing "that Major Tanner, who would have proved an undoubted ornament to the civilization and constitutional freedom of a bye-gone age, was, they regretted to think, one hundred years behind the time."

Antrim.

him. He will, perhaps, be more frugal next time.

Mr. Thomas A. Dickson's desertion of Mr. Gladstone is an incident of Ulster politics, which may well be pronounced a very striking occurrence in prospect of a general election. He declares that "now that the Government have decided upon a policy of coercion instead of conciliation," he will vote against them. "I shall vote," he says, "against any renewal of the Coercion Acts, and shall do all in my power to influence English opinion in the same direction." Not only the particular matter of the Coercion Act, but the whole Irish programme of the Government "as foreshadowed in the speech of the Prim" Minister" displeases his quondam faithful supporter.

Armagh.

The National movement has been fur-ther strengthened by the establishment, in the county Armagh, of the Cully-hanna National League. The chairman at the inauguration was the Rev. Father McGuirk. A provisional committee was duly appointed, and an order given to have the branch affiliated with the Cen-tral League in Dublin.

new placed the people in their rightful position, and which called for a corresponding activity on their part to organize their strength that they might fully exercise their power. A series of vigorous resolutions, proposed by the Rev. James McConnalogue, C. C., Cappagh, and seconded by Mr. Wm. Graham, President of the Drumquin Branch, were unanimously adopted. Prominent in these resolutions, was a demand for a reconsideration of the Land Question, especially as to the power of the landlord to evict, and to the settlement of the estates of the London Companies in the county Derry. An immediate and valuable result of the Convention was the appointment of organizing secretaries for the different divisions of the county, and an agreement to establish a central body in Omagh. No county in Ulster has made greater strides in the National movement, within the past few years, than the county of the "Killyman wreckers," It has been a nursery for the disciples of the "pious and immortal memory," and under the old condition of things a "good hazard" for hacks of the two English parties in the House of Commons. This Convention inaugurates the new era. It reveals a much greater strength and power among the Nationalists than any one had ventured to believe, while the discipline and dignity of the proceedings were worthy of the county of the historic Dungannon Convention.

Galway.

W. J. Paul, Esq., R. M., and Walter

Are you troubled with biliousness, dyspepsis, liver or kidney complaints, or bad blood? If so you will find a certain cure in Burdock Blood Bitters.

THAT "TOCSIN OF THE SOUL, THE DIN-THAT "TOCSIN OF THE SOUL, THE DINNER BELL," as Byron calls it, suggests no
pleasing reflections to the dyspeptic,
bilious sufferer. He partakes, of course,
but the subsequent torment is egregiously
out of proportion to the quantity of food
he eats, which lies undigested, a weight
like lead in his unhappy stomach. There
is a remedy, however, and its name is
Northrop & Lyman's Vegetable Discovery
and Dyspeptic Cure. No case is entirely
hopeless. Sold by Harkness & Co., Druggitts, Dundas St.

existing Mr. R. Hall has started a millin Cork, on the most modern principles, which is to try conclusions with the Americans.

Early on May 22nd, her Majesty's steam tender Shamwock was manned with seventy Blue Jackets, and brought along-side the Admiralty Pier, Cork, where thirty-five armed policemen, under the command of District Inspector Sommer ville, were embarked, together with the sherifi of the county Cork and a number of balliffs, and proceeded down the river to Aghada, whence the armed force of police, sheriffs, and balliffs proceeded about five miles to the lands of the tenants of Colonel Thackwell, J. P., and

RENOUNCING PREEMASONRY,

made public by a Canadian Methodist minister:

CENTERTON, ONT, Sept. 20, 1883.

To the W. M. and Members of Lodge No. 38 of A. F. A. M. situate in Trenton:

DEAR SIRS—Permit me to announce to you my full and complete renunciation of, first, my membership in lodge, and, second, my non-acceptance and rejection of the theories and professed religious character of Freemasonry. I may remind members who witnessed my initiation ten years ago, how I was troubled, when taking the first degree, at the horrible phraseology of the chligation, "Under no less a penalty," etc., etc. So also my soul revolted with each successive degree until I was made a Master Mason in the lodge. Members will remember I refused to utter the words of the cath until the master of ceremonies offered an explanation that temporarily quieted my conscience. I ialked with Masons of my inability to reconcile the Masonic oaths, or make them accord with the spirit and genius of the only religion I accept, vir, the religion of Jesus Christ. I furthermore am induced and emboldened to deny "The religion of Masonry" as anti-Christian in its character. Its Christless prayers, its bloody oaths, its lifeless system of morality, (lifeless because Christless), I must decisively condemn. I wish also to announce my belief and purpose:

First, that having not "Of my free will

of the proceedings were worthy of the county of the historic Dungannon Convention.

Galway.

W. J. Paul, Eaq., R. M., and Walter Seymour, Eaq., held a magisterial investigation at Ballinasloc Courthouse, on May 18, into a charge preferred against Henry W. Cleary, Eaq., Annaghbeg House, of having, unlawfully, put a balliff named Lynch, who was in charge of the place, on a fire, from which he received very severe burns so as to endanger his life, on the night of May 12. A number of witnesse were examined, after which the case was adjourned for a fortnight. Mr. Jones, D. L., said the man's life was still in danger. Mr. Paul consented to allow Mr Cleary out on bail.

"Threw Physic to the Degs" when it is the old-fashioned blue mass, blue pill sort, and insist on using Dr. Pierce's "Pleasant Purgative Pellets," a modern medical luxury, being small, sugar-coated granules, containing the active principles of certain roots and herbe, and which will be found to contain as much cathartic power as any of the old-fashioned, larger pills, without the latter's violent, drastic effects. The pellets operate thoroughly but harmlessly, establishing a permanently healthy action of the stomach and bowels, and as an anti-bilious remedy are unequalled.

** ** * Pies, fistulas and rupture radically cured. Book of particulars two letter stamps. World's Dispensary Medical Association, Buffalo, N. Y.

The experience of the manufacturers of the "Myrtle Navy" tobacco is a valuable of the Whyrtle Navy" tobacco is a valuable of the "Myrtle Navy" tobacco is a valuable of the "M The sevenes were in charge to the contract they were the contract and the

covered the whole machinery of Freemasonry. A Mason put Carlisle's work in my hand to study, that I "might be posted," immediately after my joining. In the name of the Lord I shall apply myself to warn all I can, while I live, against the gigantic evil that paralyzes justice often and lulls the consciences of many into fancied religious security without Jesus Christ. I am, gentlemen, sirs, yours only in the true faith of Jesus Christ, R. W. Marsh, M.E. Minister.

I wish now to add that previous to writing the above I had never seen any exposures of the lodge, save when a boy about 13 or 14 years old I read some in Morgan's book that I now know to be true, with but slight verbal changes from the form of words in the lodges I attended—changes not in any wise relieving the situation or altering in substance Masonry the world over, as the exposures go to show. Witness the latest given in public print—that of the ex-prefect of police in Paris, Andrieux—giving the very cutthroat language of the oaths I took here in Ontario. My renunciation was made on the basis and strength of my own interpretations of the institution, the Lord being my helper. It cost me more to do what I have done, and am ready to do, than perhaps some may think. I have been called liar, perjured villain, and I need not say more. God that searcheth all hearts, and who has declared by His Son that "There is nothing hidden that shall not be revealed," He knoweth I have uttered truths, undying truths only, in what I have written of Masonry. If to be placed "Under no less a penalty than to have my throat cut across, and my tongue torn out," etc., in the first degree, and "My left breast cut open and my heart torn therefrom," etc., in the second, "My body severed in two, my bowels tors thereout, and burned to ashes in the centre," etc., in the third degree, the very position of every man who becomes a Master Mason, if,I say, all this and more, oh! how much more! below, and not of the unfruitful works of darkness, as I supposed, then I have been wrong in

The disease commences with a slight erangement of the stomach, but, it eglected, it in time involves the whole The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and, in fact, the entire glandular system, and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions, he will be able to determine whether he himself is one of the afflicted:

—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowainess? Have the eyes a yellow ftinge? Does a thick, sticky, mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable tasts? Is the tongue coated? Is there pains in the side and back? Is there a fulness about the right side as if the liver were enlarging? Is there coxtiveness? Is there vertigo or dizziness when rising suddenly from a horizontal position? Are the secretions from the kidneys scanty and highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or a belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against this latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be persevered in until every vestige of the disease is radicated, until the appet

restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Sergel's Curative Syrup," a vegetable preparation sold by all Chemists and Medicine Vendors throughout the world, and by the proprietors, A. J. White, Limited, 17, Farringdon Road, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system.

Market Place, Pocklington, York,
October 2nd, 1882.

Sir,—Being a sufferer for years with dyspepsia in all its worst forms, and after spending pounds in medicines, I was at last persuaded to try Mother Seigel's Curative Syrup, and am thankful to say have derived more benefit from it than any other medicine I ever took, and would advise any one suffering from the same complaint to give it a trial, the results they would soon find out for themselves. If you like to make use of this testimonial you are quite at liberty to do so.

naming this paper, W. A. Noves, 149 Power's Block, Rochester, N. Y.

It is worse than madness to neglect a cough or cold which is easily subdued if taken in time, but becomes, when left to itself, the fore-runner of consumption and premature death. Inflammation, when it attacks the delicate tissue of the lungs and bronchial tubes, travels with perilous rapidity; then do not delay, get a bottle of Bickle's Anti-Consumptive Syrup, the medicine that grasps this formidable foe of the human body, and drives it from the system. This medicine promotes a free and easy expectoration, subdues the cough, heals the diseased parts, and exerts a most wonderful influence in curing consumption, and other diseases of the throat and lungs. If parents wish to save the lives of their children, and themselves from much anxiety, trouble and expense, let them procure a bottle of Bickle's Anti-Consumptive Syrup, and whenever a child has taken cold, has a cough or hoarseness, give the Syrup according to directions.

The meed of merit for promoting personal easthetics is due to J. C. Ayer & Co., whose incomparable Hair Vigor is a universal beautifier of the hair. Harmless, effective, agreeable, it has taken rank among the indispensable articles of the toilet. To scanty locks it gives luxuriance; and withered hair it clothes with the hue of youth.

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the hue of youth.

PROF. LOW'S SULPHUR SOAP is a delightful toilet luxury as well as a good curative for skin disease. Prompt Measures

Prompt means should be used to break up sudden colds, and care coughs in their early stages. Hagyard's Pectoral Balsam does this most speedily and effectually.

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As Sweet as Honey is Dr. Low's Pleasant Worm Syrup, yet sure to destroy and expel worms.

Mr. Parpetus Boileau, Ottawa, says:
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IT CAN DO NO HARM to the France of

IT CAN DO NO HARM to try Freeman's Worm Powders when your child is ailing, feverish or fretful. NATIONAL PILLS will not gripe or sicken, yet are a thorough cathartic.

An Alarming Disease Afflicting a Numerous Class.

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a muco-purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomoa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood, Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.

The Mail. What is Catarrh?

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weekly, elevating taste, testing improvement
and ensurin self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and
economy, with refinement of manner.
TERES to su tithe difficulty of the times,
without impairing the select character of the
Institution.
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Meetings.

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ASSOCIATION—The regular meetings of
London Branch No. 4 of the Catholic Mutual
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour of 80 'clock, in our rooms, Castle Hall,
Alblon Block, Richmond St. Members are
requested to attend punctually. M. HARTMAN, Pres., JAS. CORCOREN, Rec. Sec. RISH BENEVOLENT SOCIETY

The regular monthly meeting of the Irish Benevolent Society will be held on Friday sering, 12th inst., at their rooms, Masonio Temple, at 7.30. All members are requested to be present. C. A. SIPPI, President. NEW BOOK.

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REV. FATHER NORTHGRAVES,
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WHITE SULPHUR BATHS Dunnett's Baths and Pleasure Grounds, Dundas Street, London, are now open. The baths have been thoroughly cleansed and refitted.

JOHN FLEMING, Proprietor,

One Day in June. BY M. A. N.

of forget-me-nots, what do you thin I come down to the river's brind it beak in the sunshine, you and I what the bubbles go floating by the latter to the flat as they dark at the company the livelong day! I forget-me-nots, what do you till I come down to the river's brind it come down to the river's brind the sunshine the livelong day!

pansies, look up at me ! a think you can almost see ? ure that you have any eyes, we saucy faces and look so w' you like me to tell you a s

aisies, daisies, down in the grass, hat do the winds say as they pass? wish! could understand their words, of you like the winds best, or the bir like the birds, because they can sing and I like you, daisies, and—everyth daisies, daisies, down in the grass, all me what the winds say as they pa

gether the child in the su weather. I wanter wild-rosekissed her as she passe blue flowers showed her where so lie, and the surplement of "We all love the child who loves us so —Youth's Compa

FIVE-MINUTE SERMO FOR EARLY MASSES

By the Paulist Fathers. eached in their Church of St. Pa Apostle, Fifty-ninth Street and Avenue, New York.

SUNDAY WITHIN THE OCTAVE OF "A certain man made a great supinvited many."-St. Lake xiv., 15.

Invited many."—St. Lake xiv., 15.

I suppose every Catholic here except some young children, has many times in his life been to the Supper," and eaten the "Bread o that is served at it, and those litt of the Lord's Holy Catholic fam looking forward to the bright day forever afterwards the day of memory, when they too shall ha honor and happiness, on the day of First Communion.

If such ha the case, what is the

memory, when they too sham honor and happiness, on the day of First Communion.

If such be the case, what is the the Church repeating to us every y threat in the Gospel against the made foolish and selfish excuses for ing away. "None of those men the called shall taste of My supper have been called. We have answe invitation. We have been to the Isn't that enough? The Gospel evides not apply to us. Wait a bit, two things for you to think aboth first place, the calling to the Supper the Gospel speaks abotanding invitation for life. By mean that the law of the Catholic obliges every one to receive Holmunion annually, that is, dure leaster scason. It is then, first of annual invitation; and going one not answering the call for the net Everyone who has learned his Caought to know that. In the secon what would you think of a near whom you had invited to be pryour marriage anniversary dinn should send for reply that he had dined with you on the Fourth of This is like what people say whe saked if they made their Easter dyou, "Oh, no, I went at Christma was at the mission." Now the marriage supper which the Kinfor his Son, and to which we are is at Easter, and neither Christma is the first of July will do, unless in time, the Forty Hours' Fourth of July will do, unless in mission or the Forty Hours' took the Paschal season.

mission or the Forty Hours' took the Paschal season. The second thing I want you about is that the invitation to pa the "Great Supper" of Holy Com whether at Easter or at any other the "Great Supper" of Holy Com
whether at Easter or at any other
a call to make what we call a vort
munion. That is, you must be
from sin and thus be yourself
That is requisite, and that is
There are some scrupulous per
fancy that they themselves have;
before hand all that the Commun
tended to do and will do. Who
prepares the Supper, they or i
If they will do the little that is
them, they can eafely leave to
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worthy Communion should also
that is grorth something to
receiving it, and should not be
less exterior performance, whic
interior act of communion in the
correspond to it. And now thi
worth of each and every Cor
depends upon what the com
chooses to make it. All is to be
God can give. The means of ge chooses to make it. All is to be God can give. The means of grood from Communion is one same means for getting the green ceiving other sacraments,—that i Prayer beforehand, prayer afterwards. The more and the more you ask for, worth will your Communion pose our Lord should suddenly sacramental form of the host communicant at the altar rai communicant at the altar rail have you come for?" and hanswer, "I don't know; I neve have you come for i' and manswer, "I don't know; I neve of asking for anything," you wonably conclude that he was no receive very much. Now, I who often come to the Holy paying attention to this. If toften, it is supposed, and justly that you want a good deal, and are deeply in earnest about what you desire. Much as, I your Communions are worth wish you would set about male

your Communions are worth wish you would set about mal worth still more. In a word, think more about what you n your requests ready. Have t were, well by heart, so that is should ask you what you came reply would come out quick a enough. Oh! of all privileges in this world, this receiving H munion is, indeed, something foolics to boast of. How the envy us our faith and the obrings to us! the infidels of e

apart-f other y these, is ever parasite, rils and

throat, up the ss; bur-causing r struc-ding in th.

EMY.

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SURGEON Street, 8

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ENEFIT

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OCIETY of the Irish on Friday s, Masonio requested ient.

K.

IDELS

Снат-

One Day in June. BY M. A. N.

of the first of the five of th

Pansies, pansies, look up at me!
Don't you think you can almost see?
I'm not sure that you have any eyes.
But you've sancy faces and look so wise.
Would you like me to tell you a story know
Know
You what makes the leaves and the grasse grow?

Daisies, daisies, down in the grass,
What do the winds say as they pass?
I wish I could understand their words,—
Do you like the winds best, or the birds?
I like the birds, became they can sing.
And I like you, daisies, and—everything.
O daisles, daisies, down in the grass,
Tell me what the winds say as they pass?

The flowers and the birds and the winds together Played with the child in the summer The wild-rose; kissed her as she passed by, The blue flowers showed her , where sun-fish

The sources and the brids and the winds to experience progress the second the

is at Easter, and neither Christmas, mission time, the Forty Hours' nor the Fourth of July will do, unless indeed the mission or the Forty Hours' took place in the Paschal season.

The second thing I want you to think about is that the invitation to partake of the "Great Supper" of Holy Communion, whether at Easter or at any other time, is a call to make what we call a worthy Communion. That is, you must be absoluted from sin and thus be yourself worthy. That is requisite, and that is enough. There are some scrupulous people who fancy that they themselves have got to defore hand all that the Communion is intended to do and will do. Who is it that prepares the Supper, they or the Lord if the will do the little that is asked to be sore the responsibility of doing His part. A worthy Communion should also be one receiving it, and should not be a worth-less exterior performance, which has no interior act of communion in the heart to correspond to it. And now this kind of worth of each and every Communion theoses to make it. All is to be had that God can give. The mean of getting the good in correspond to it. And now this kind God can give. The mean of getting the good from Communion is one and the same means for getting the good in the correspond to it. And now this kind god and give. The mean of getting the good from Communion is one and the same means for getting the good in the same means for getting the good in the god from Communion be. Suppose out Lord should sand and the same means for getting the good in the same means for getting it prayer afterwards. The more you want have you come for it and he should answer, "If don't know; I never though of asking for anything," your would research to the communion and the word of the communion to the sould be supposed to the supposed to the supposed to the suppos

and kind, the Protestants and others, who and kind, the Protestants and others, who either have no Communion or at best a sham one. How would you like to have yourself thrust aside and one of them called by the Lord to take your place at His table! Beware, then, how you treat His invitation to come as the Church commands, or as often and well-prepared as the Spirit of Divine Love shall inspire you to approach this banquet of the Food of Everlasting Life.

A SINGULAR BOOK.

SCINTILLATING WITH SARCASM AND BRIL-LIANT WITH TRUTH.

New York Correspondence American Rural Home. Chap. 1. "Has Malarıs;" goes to Florida. Chap. II. "Overworked;" goes to Europe.

Europe. Chap, III, "Has Rheumatism;" goes Chap. IV. Has a row with his Doc-

tor!

The above chapters, Mr. Editor, I find in a book recently published by an anonymous author. I have read a deal of sarcasm in my day but I never read anything equal to the sarcasm herein contained. I suspect the experience portrayed is a personal one; in short, the author intimates as much on page 31. Let me give you a synopsis:



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prietor,

THE CATHOLIC RECORD

THE CATHO the various Christian missions where the faithful are persecuted, but the "relatio" of Dr. Healy will reveal to him scenes of human suffering which, in their extent and severity, exceed the sufferings of any other Christian people. The Right Reverend prelate must tell the Holy Father of the 1200 homesteads levelled by Mr. Pollock, and trace the sad career of the exterminated peasantry from their ruined homes to the workhouse, and from the workhouse to the grave. He must follow them across the Atlantic, and describe the horrors of the emigrant ship, physical and moral, and the sad history of the innocent Irish girls in the slums of the American cities. When His Lordship has concluded the heartrending story of the Pollock evictions, he must turn to the history of the Holy Father that, for miles and miles, as far as the eye can reach, there stretches a vast plain without a single homestead save the herdsman's hut, and that this vast plain, at no distant date, was studded with the happy homes of a virtuous peasantry. When the Right Reverend prelate has narrated this sad tale of extermination—and a sadder there is not in the records of human misery. erend prelate has narrated this sad tale of extermination—and a sadder there is not in the records of human misery—he must not omit the Dunsandle evictions. On the eve of Christmas Day, when the snow lay deep on the land, Lord Dunsandle drove thirty families from their homes, and on the following blessed morning of Christmas Day, many of the weak, the aged and the infirm lay still in death. I received the narrative from the priest who attended the dying on that memorable night. He is still living, and can furnish the names of the victims. His Lordship should picture to His Holiness the wilderness which surrounds Loughres. He should tell him of the doings of Clanricarde and Ashtown, and describe to him the broad plains which are seen from the hill of Aughrim, once studded with the happy homes of a noble, Christian people, now a ranch for eattle.

This will not be a pleasant narrative; but it will he a truthful cannot be received the service of unusual interest.

This will not be a pleasant narrative; but it will be a truthful one, and will make the Holy Father comprehend more fully the system which the people of Ireland have suffered for their faith. This "relatio" of His Lordship will explain to His Holiness why the Bishops of Ireland and the priests of Ireland have

him the scenes at Montreal, when the fever-stricken emigrants lay, side by side, on straw, in the open air, and poisoned the city with contagion.

The Irish bishops, when they have presented the several "relationes" of their respective dioceses, will probably draw up and submit to the Holy Father a common "relatio," in which they will describe, generally, the state of Ireland and of the Irish people under the rule of England. If the bishops present this "relatio," it will reveal a system little less oppressive and unjust than the system of negro slavery, which former Popes have so frequently and so strongly denounced.

If any word on when in the strongly denounced.

denounced.

If any word or phrase in this letter should appear wanting in respect for the Irish bishops at Rome, many of whom have honored me with their friendship, or if any word or phrase fails to express my profound veneration, reverence and attachment to the Holy Father, I say, from my heart, in all submission and respect, in the words of the French. from my heart, in all submission and respect, in the words of the French bishops, "Pro non scripto habemus et habendum esse declaramus." I am, dear sir, faithfully yours. James Kavanagh, D. D.,
Parish Priest of Kildare.

The Duke and Duchess of Connaught and left for Paris. On landing, the Duke with classic myths and ideas, who would by the stream and Tritons in the sea. The old gods are still adored in poetry, because poets and men of letters are nutrured on the masterpieces of Pagan ages. They are sensitive and receptive; they drink in the beauty of the classic singers and make it their own in early youth, and the love of false gods fills them.

In Christian countries they learn the story of Dido, told exquisitely. They, as boys, learn to scan every time of the relassic poem. While the Sacred Scriptures as for the refinements of obvenity, which are appetizingly indicated for Christian by the asterisks of the expurgator.

Christian instructors may occasionally allude to the Sacred Scriptures as full of the highest poetry, but each line of the Pagan Greeks is. The story of Uytie, of Prosepine, of Clytempestre, in better known to the Christian youth out ornament, without love or unction, the forlorn myths of Paganims are blar, ond with all skill and fondness.

It is not strange that youth turns afterwards to the myth of Herskles and a serpent, and away from Our Lady crushing agreement, and morals are taught without ornament, without love or unction, the forlorn myths of Paganims are blar, and other into a temple of the dead, love the old gods better than God, love the old gods better than God, the vices and the licenses of Paganism the structors of the past—than extraction of the past—than the virtues and austerities of Christian the virtues and austerities of Christian the virtues and austerities of Christian than the virtues and austerities of Christian the conversion of a Christian the virtue and austerities of Christian the virtues and austerities of Christian the virtue and austerities of Christian than the virtues and austerities of Christian the virtue of the pagan Greek processing the proposed proces

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O comrades of the old, old days, who touch the chords of other ye. And gather flowers of sweetest Maj To crown our joys with memory's by who have shown the gladsome to the stirred our hearts in manner to the stirred our hearts in the

Look back through vistas of the pa and view the forms of olden days— The waves have obb'd, our thought Old hearts are singing boyhood's li Hear in the bails the classic step That tells of Casar's march through And how the Greek in Virgil's ver Spun out a tale for Ritum's fall.

But ne'er is "broken up" for that.
And out upon the velvet green
The battle rages fierce and long,
The Bugby rules are all the go,
The ball pitched round like some
Beside the flag great Cæsar falls
For Brutts kicked him on the shi
The victor runs, the vanquished c
"The goal it he goal it u quoque Q!
But stay illusion!—Stay fond ther
Are we the boys of long ago?
Has seah one plucked a floweret v
From memory's garden—white as
Ah yes! I read in every eye
That beams in friendship round th
That pulse of hand and pulse of he
Throb from the fire of memory's

What care we for the ragged vers if but the heart speaks in each lin fis not the sunbeams on the gra But friendship's smile that warm Bring me the lyre with tuneful at For I would sing of College days, And fling each number from my he Fiecked with a star of tender rays

We are the boys, but somewhat or Since first we left our mother's is And her kind voice in sweetest to Proclaimed us fledged with gown See yonder is our Magister, Who rules the board with grace a You think his hair is growing with Tis but the flowering of his heart

And look! Here's one with brief
Who pleads Supreme before the C
In olden days he joked so much
We thought him fit for naught by
And by his side a fair-haired boy
Whose tongue and mine could ne
Is now a pillar of the State,
A full fledged happy great M. D.

LUCE TUA VIN

COLLEGE OF C Thirty-Seventh An

mencemen Third Yearly Meeting ni Associatio

The new hall of the College of filled on the evening of the 17th, ence of both sexes, assembled to mencement exercises of that well lar institution. Among those presion were many members of the mone, the Senate and the Civil S. mons, the Senate and the Civil & A large number of our leading present, and the audience was gence of a large attendance of ladi. This is the first commencement

ence of a large attendance of ladi. This is the first commencement place in the new coilege hait, annex to the new wing of the the first time illuminated by the first time illuminated by the first time illuminated by the descent light system of the Unitight Co. The same system in sometime ago placed in the Hot The latter was the company's fithe incandescent light line in oproved very successful. In this be stated that the college authorimachinery for generating the no manner dependent upon the new machinery for generating the no manner dependent upon the stated that the college authorimachinery for generating the no manner dependent upon the finest dyna Ottawa, and have in addition Corliss engine to drive it, and ceived from Montreal a splendic most improved description. Unelectric lighting so wisely adopt of the college, any one light, lights can be put out without a with the engine room in which tated. At least one of the implaced in every apartment sleeping spartments of the entire building is heated away with the necessity of match forbidden in any portion of the exception of that in which the of In this connection it may be stated the entire building is heated for the state of the first institution continent of America to adopt throughout.

The exercises last evening of

continent of America to adopthroughout.

The exercises last evening coverture by the College Band, of Rev. Father Balland, entiwas rendered in a style which the individual members of the indefatigable conductor.

Mr. H. J. O'M. Frawley, M. interesting paper on "Christian cal Economy," which was foll. "Les Coucous et le Rossignol."

Mr. T. O'Hagan, M. A., next paper on "The genius and wadsworth Longfellow," in the showed himself to be an ardent of the great American poet.

After another selection by the conferring of degrees was follows:—