## "FIDE ET SCIENTIA."

THE COLLEGE OF OTTAWA.

Reception of the Apostolic Commissary.

### COMMENCEMENT EXERCISES.

Second Annual Meeting and Banquet of the Alumni Association.

Blessing of the Corner-Stone of the

The commencement exercises of the College of Ottawa were held this year College of Ottawa were held this year under the most auspicious circumstances. His Excellency, Dom H. Smeulders, C. O., Apostolic Commissary, presided at all the ceremonies, assisted by His Lordship the Ceremonies, assisted by His Lordship the Richer of Ottawa, and surrounded by a light of Ottawa. Bishop of Ottawa, and surrounded by a brilliant gathering of the clergy and laity, including hundreds of the Alumni from almost every province of the Confederation and several states of the Union. On Tuesday evening, June 10th, Convocation Hall, brilliantly decorated for the occasion, rang with long and hearty plaudits as His Excellency, His Lordship and suite entered and took their places on the large dais opposite the students' gallery.

Among those present, besides the Faculty, were Rev Father Antoine, Provincial of the O. M. I. in Canada; Rev. Father McGrath, of Lowell, Mass., Provincial of the O. M. I. in the United States; Vicar Gen-G. M. I. in the United States; Vicar General Routhier, Rev. Fathers Bouillon, Labelle, Le Febvre, St. Peter's Church, Montreal; W. Smith, St. P. M., New York; Boucher, Maignan, Foley, Sloan, Cole, Whelan, P. P. St. Patrick's, Gttawa; Carbett, Hamilton; Rochon and Chantillon, Prud'homme, Burnet, Faure, Phillippe, Paradis, Cahill, Labelle, of St. Jerome, and other clergymen; Principal MacCabe, Drs. Baptie and Scott, of the Normal School; Dr. Grant, Inspector Glashan, of the Public Schools; P. Baskerville, M. P., J. J. Curran, M. P., Hon. John O'Connor, E. McGillivray, G. Johnson, of the Mail, T. P. Gorman, of the Globe, Lt-Col. Panet, Dr. P Valade, Dr. P. St. Jean, Dr. Duhamel, M. P.P., J. Concannon, and others. M. P.P., J. Concannon, and others.

M. P.P., J. Concannon, and others.

A song of welcome, with orchestral accompaniment, was rendered by the students with pleasing effect, after which four addresses were presented to His Excellency. The President of the College, Rev. Dr. Tabaret, on behalf of the Faculty, addressed him in Latin; and Mr. Chas. De Vriendt in Flemish, Mr. W. L. Scott in English, and Mr. R. Lemieuz in French, represented the students. The following is the text of the English address:

MAY IT PLEASE YOUR EXCELLENCY:

is the text of the English address:

MAY IT PLEASE YOUR EXCELLENCY:

It is with the deepest feelings of reverent love and religious joy, with hearts over-flowing with filial love, that we, the students of the College of Ottawa, extend to a highly distinguished religious and representative of the Holy See, a warm affectionate welcome. Welcome, bearer of weighty responsibilities; welcome, vindicator of ecclesiastical rights; welcome, echo of a voice whose utterances are inecho of a voice whose utterances are in

But your paternity has many attrac tions for us. As pupils of teachers who have left all to follow Christ in the practice of the holy vows, we have learned to appreciate the members of all religious orders, especially of those who have taken the lead in the progress of the Catholic Church. We are therefore proud to see at our head, though but for a short space, a son of the glorious St. Robert, a brother of the English Stephen, and of St. Berof the English Stephene, and of St. Ber-nard, that pillar not only of his order but of the Holy Church itself. Well nigh nine long centuries have come and gone since the forest of Cistercium first echoed since the forest of Cistercium first echoed to the axes of 21 holy pioneers, and saw cell after cell rise under the shade of its lofty foliage. In robes of pure, unspotted white, fit emblem of their saintly souls, those solitaries shone in the darkling wood, like angels in a world of sin. All good, all light comes from the desert. From desert came the dawning glories of Christianity, first in the person of St. John Baptist, and then in Him who is the light of the world; and from the desert came the children of St. Robert, each a luminary to shed the rays of faith on the surrounding regions and dispet the gloom of many a dark horizon. That the spirit of the founder descended to his missionaries is a fact patent even in our distant times; for, venerable with years counted by many centuries, his order still flour-ishes in undiminished vitality, and holds its place in the Catholic Church as an in-stitution that bids fair for immortality.

Bat the work of St. Robert not only defies time; it has expanded to enormous dimensions. When he died the death of dimensions. When he died the death of the just in his cell at Molesme, in 1110, did he foresee that in 1200 his Order would count 1,800 abbeys over the length and breadth of Europe? And, to come to our own time, was it given to him to look in vision beyond the western horizon, and further still beyond the broad Atlantic, and on westward over wide regions even the banks of our own Ottawa? Did to the banks of our own Ottawa? Did he see himself there represented by a son of his own, and listen to his own glories des-canted upon by students of a university grateful for a signal favor which must be attributed to himself? But if his humanity shut out the future from his view during his mortal career, this day, at least, he feels his glory increased as he contem-

plates the good done by the zeal and kind-

plates the good done by the zeal and kindness of your paternity.

The example set by your venerable order has helped to call into existence a host of religious societies. Among the ranks the society of the Oblates of Mary Immaculate. May these younger missionaries strive to emulate the zeal and efficiency of their seniors. They are at home in Europe, they are known in Africa and Asia, they are well rooted in Canada and the United States, they in particular aid at the spring-work of religion and civilization in the great North-West awaiting the harvest, and your paternity sees the studium generale which they have established here to teach every branch of knowledge sacred and profane. Attracted by their fame we have come from various and distant climes to imbibe sound and useful doctrine. And we think, too, that the mutual confidence arising from their kindness to us and our appreciation of it, crowned with success both their teaching and our development. And to what cause but this can be attributed that new extension of the College buildings which is at present attracting such marked

And what Kind Providence has sent Your Excellency so opportunely to the scene of our toils? Now that the benediction of the Apostolic Commissary is about to descend upon our walls, what splendid hopes may we not entertain of the future prosperity of the University? We may with reason imagine to ourselves, that the corporation laid and blessed for the that the corner-stone laid and blessed for the benefit of a system of truly Christian edu-cation, is in some distant, faint way the image of the rock on which the Church is built, and that the benediction comes from the hands of the Holy Father himself through the hands of his representative. We are proud to think how highly our College is this day favored, and this favor will be one link more to bind us to a house that is so evidently under the protestion of Heaving

house that is so evidently under the protection of Keaven.

Your Excellency will allow us to add one thing more, to bring out our feelings more clearly on this auspicious day. Though we are children of the Church and have a Father whom we venerate as holy, yet we cannot see him. We cannot go to him, nor can he come to us, and he is in prison. May we ask Your Excellency to speak for us? Tell him how deep is our sympathy, how fervently we pray with the rest of the Church for St. Peter a second time in prison, how readily we could go to his assistance and rescue him from his enemies; how willingly we we could go to his assistance and rescue him from his enemies; how willingly we could leave all to uphold the rights of our Father and give our best blood for his sacred cause. But if the Holy Father needs not such defenders, we know that he will bless our good will. Let him know that we love our holy religion above all material or intellectual goods, and that in our own sphere we shall ever cling to our faith in mind and practice, and never surrender one iota of Catholic principle or ecclesiastical rights. Finally, tell His Holiness that we are not unmindful of what the college owes him in the class of philosophy for presenting for competition Holiness that we are not unmindful of what the college owes him in the class of philosophy for presenting for competition a medal which is of priceless value, coming as it does with a blessing from the hands and heart of our common Father. We next solicit his holy benediction.

His Excellency replied at some length in Latin. He said at the beginning that he would select that language out of the four which he had just heard, to return his sincere thanks for the kindly senti-

he would select that language out of the four which he had just heard, to return his sincere thanks for the kindly sentiments expressed in the addresses, as it was the language of the Church. He next made beautiful allusions to the mottoes on the wall, Fide et Scientia, the mottoe of the graduating class of '84, and Deus Scientiarum Dominus est, and greatly eulogized the philosophy of St. Thomas Aquinas which is taught in the college. His Excellency demonstrated in a very profound speech that faith and science were always in unison, because he said that both originated from the same divine source. Faith, how-ever, must always receive pre-eminence, as it is more certain than science, coming directly as it does from God.

His Excellency was listened to with the closest attention and on concluding was loudly applauded. The

CONFERRING OF DEGREES
next took place. The undermentioned gentlemen having given abundant proofs of their scientific and literary attainments, were awarded the high distinction of Master of Arts:—Hon. John O'Connor, of Ottawa, and Frank Nelson, B. A., of Toronto.

Having passed with honor the severe examination required, the following gentlemen received the degree of Bachelor of Arts: Patrick Ryan, of Pembroke, Ont., with great distinction; William L. Scott, of Ottawa, Ont., with great distinction; William Haggerty, of Sydney Mines, N. S. The following gentlemen received the degree of Bachelor of Literature: Daniel

J. Dunn, of Lawrence, Mass.; Rev. George Lemoine, O.M.I., of Longueil, Que.; Adrien Guillaume, of Ottawa, Ont; Wm. O. McKinnon, of Melrose, P. E. I. The following students passed with

success the Intermediate Examinations success the intermediate Examinations:— Edmond Moras, Lawrence, Mass; Charles Murphy, Ottawa, Ont.; John O'Reilly, Gribbin, Ont.; Leopold Phelar, North Gower, Ont.; Alfred Lussier, Ottawa,

The undermentioned candidates were admitted to Matriculation:—Ronald J. McEachin, Douglas, Ont.; Gerald A. Griffin, Port Hope, Ont.; Onesime P. St. Amand, Pembroke, Ont.; Thomas P. Tobin, Memphis, Tenn.; Patrick J. O'-Malley, Clinton, Mass.; Wade Smith, Ottawa, Ont.; Henry J. Mullen, Ottawa,

COMMERCIAL DIPLOMAS. The following students having passed with success the examination of the highest class of the commercial course received

the Commercial Diploma:—Arthur Pierre
Berube, Ottawa, Ont.; Timothy Brennan,
Eganville, Ont.; Hormisdas Joseph Brosseau, St. Jean, Que.; David Russell Carrier, West Winfield, New York; John
Thomas Coyne, Connaught, Ont.; Francis
Xavier Devlin, Pittsburg, Penn.; James
Matthew Donegan, New York, N. Y.;
Rodolphe Desrochers, Ottawa, Ont.;
William Francis Foley, Pittsburgh, Penn;
David Anthony Fullrer, Pittsburgh, Penn.; Leon Francis Herckenrath, Mannroneck, New York; John Patrick Lacey,
Eganville, Ont.; Joseph Etienne Leblanc,
Ottawa, Ont.; William Joseph Lynch,
L'Epiphanie, Que.; Bernard James McKinnon, Melrose, P. E. I.; Vincent Aloysius Moshane, Batler, Penn.; John Aloysius Montgomery, Washington, D. C.
John Murphy, Ottawa, Ontario; Adrien
Senecal, Plattsburgh, New York; John
Shea, Ottawa, Ont; John Charles Shea,
Willimantic, Conn; Sylvester Teskey,
Ottawa, Ont; Louis James Weldon, Pittsburgh, Penn; Hector Henri Woizard,
Baltic, Mass:

Hon John O'Connor, M. A., delivered a

representative of His Holiness had honored
them with his presence, he would call on
them with his presence, he would call on
them with his presence, he would call on
them to rise and drink a bumper to Leo
XIII., gloriously reigning, Head of the
Universal Church, and Patron of the College of Ottawa. This toast was received
with thundering applause which continuned long after His Excellency arose to
reply. He referred to the enthusiasm
which the name of His Holiness had
elicited, and to the warm welcome he, as
the representative of the His toast was received
with thundering applause which continuned long after His Excellency arose to
reply. He referred to the enthusiasm
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reply. He referred to the enthusiasm
which the name of His Holiness had
elicited, and to the warm welcome he, as
the representative of the His Excellency and the the Commercial Diploma :- Arthur Pierre burgh, Penn Baltic, Mass:

Hon John O'Connor, M. A., delivered a short speech, returning thanks for the high honor that had been conferred upon him by the college. Mr. Frank Nelson, M. A., also acknowledged the honor that had been conferred upon him, and on behalf of the Alumni tendered Mgr. Smeulders hearty and sincere thanks for

his distinguished presence.

The national anthem brought the ceremonies to a close.

monies to a close.

2nd annual meeting of the Alumni.

The second annual meeting of the Alumni Association was held immediately after the conferring of degrees. Mr. J. J. Curran, Q. C., M. P., called the assemblage to order, and the Secretaries read the min-utes of last year's meeting, and also the report of the executive committee. Both were unanimously approved and adopted. The election of officers was next proceeded

with, and resulted as follows:

Honorary President: The Right Rev.
J. T. Duhamel, Bishop of Ottawa.

President: J. J. Curran, Q. C., M. P.,

President: J. J. Curran, Q. C., M. P., Montreal.
Vice-Presidents: P. St. Jean, M. D., Ottawa; Frank J. Nelson, M. A., Toronto, Ont; Rev. J. Keough, Hamilton, Ont; Dioscore Hurteau, St. Lin, Quebec; T. O'Hagan, B.A., Barrie, Ont; Very Rev. J. McGrath, Lowell, Mass; Rev. A. Derbuel, West Boylston, Mass.; L. Dihamel, M. D., M. P.P., Hull, Que.; J. A. MacCabe, M.A., Ottawa, Ont.; Rev. A. Chaine, Arnprior, Ont.; Rev. J. F. Coffey, CATHOLIC RECORD, London, Ont.; Holore Robillard, M.P.P., Rock Village, Ontario; Rev. A. Brunet, B.A., Portage-du Fort, Quebec; Rev. O. Boucher, Boston, Mass.; Hon. John O'Connor, M. A., Ottawa, Ont.; M. J. Gorman, Barrister, Pembroke, Ont.; Rev. J. P. F. Kelly, East Boston, Mass.; William Haggerty, B. A., Sidney Mines, Nova Scotia; J. S. Concannon, B. A., Boston, Mass.; John O'Meara, Barrister, Peterborough, Ont.
Treasurer: W. H. Barry, B. A., Ottawa. Corresponding Secretaries: F. R.

Corresponding Secretaries: F. R. Latchford, B.A., Ottawa, Ont.; L. A. Cote, Ottawa, Ont.

sent proved their devotion to their Alma Mater. The President also said a few words, returning thanks in the name of the officers elect for the honor conferred upon them, and on motion the meeting adjourned to re-assemble a few moments later in the large refectory.

THE BANQUET.
The walls of the dining hall were tastefully adorned with evergreens and bunt-ing. Portraits of the late Bishop Guigues, ing. Portraits of the late Bishop Guigues, of Bishop Duhamel, his successor, and of Rev. Dr. Tabaret, occupied conspicuous places, as well as the motto of the Association "Prioris temporis flores." Mr. J. J. Curran occupied the shair, having on his sight the Avestelia Commission and Baselich the Commission and Baselich the Avestelia Commission and Baselich the Avestelia Commission and Baselich the Commission and Baselich t right the Apostolic Commissary and Rev. Dr. Tabaret, and on his left the Bishop of Ottawa and the Provincials of the Oblates in Canada and the United States. At the table of honor also sat Hon. John O'Connor, Rev Father Pallier and Principal MacCabe. His Excellency asked a blessing upon the good things before them, and then all began with a will to discuss the

MENU. POTAGES.

Soupe aux Huitres a la Romaine. HORS D'ŒUVRES. Salade de Poulet saute a la Foot Ball. Concombres, Sauce Vacances. sperges. Radis. Asperges. Asperges. Radis.
GROSSES PIECES.
Jambon decore a la Trombonne.

Langue ecarlate a la Tabaret. ulets froids a la Barrett. Dindes glaces a la Base Ball, Ortolans sur Canape. Galantine de Dinde. ENTREMETS.

Pyramide d'Oranges. Eufs a la Nei Bombes glaces a la Dynamite. Timballe de Macaron a la Chaborel. Charlotte aux Belles Lettres. Œufs a la Neige. Rouleau aux Fraises Assorties.

FRUITS.
Fraises. Pine Apple. Racine Grecque.
Noix Ameres. Les quatre Mendiants.
Oranges. Pommes, Raisins. Cafe.

BREUVAGES.
Limonade de Grenouilles. Vin de Sal-erne Sicile. Bordeaux. Cette, Porter. Biere Anglaise. Limonade. Ginger Ale. Biere Anglaise. Limonade. Ginger Ale.
After the lapse of about an hour, proceedings were interrupted to permit the departure of His Excellency and His Lordship who had engagements for an early hour the following morning. The chairman said that as the distinguished

representative of His Holiness had honored

This pleasing interruption seemed to have whettened the appetites of the feasters, as the attack on the toothsome feasters, as the attack on the toothsome edibles was vigorously renewed and continued until the cry was, "hold, enough!"
On the cloth being removed, the chairman arose and in a pleasing speech gave "Alma Mater," success and prosperity, coupling with it the name of the loved and venerated president of the college, Father Tabaret, to whom all wished "Ad multos annos." This sentiment was followed by three hearty cheers, and "for he's a jolly good fellow," joined in by all present.

Father Tabaret responded in a feeling manner, and Fathers Fillatre, Pallier and Leyden, members of the Faculty, enlivened

Leyden, members of the Faculty, enlivened

Leyden, members of the Faculty, enlivened the entertainment with songe.

The next toast was "The Clergy," proposed by Dr. Duhamel, M. P. P., and acknowledged by Very Rev. Father McGrath, of Lowell, Mass., and Rev. A. Chaine, of Arnprior, Ont.

Principal MacCabe gave "The Bar," which brought Hon. John O'Connor to his feet. He delivered a witty speech and related several amusing anecdotes. Mr. J. G. O'Doherty also spoke for the pro-

J. G. O'Doherty also spoke for the pro-fession and called upon the chairman to give "old King Cole." This J. J. did in his own inimitable style, introducing sev-eral variations which brought down the

house every time.
"Medicine" was proposed in a few neat
words by Rev. M. Michael of Buckingham, words by Rev. M. Michael of Buckingham, P. Q., and acknowledged by Dr. Duhamel. Mr. M Gorman, Barrister, of Pembroke, Ont., did full justice to "the Press." He mentioned the names of several former students now prominently connected with journalism, and spoke of the services rendered to the college and to the Alumni Association by the Catholic Record, and its editor, their old classmate and friend, Rev. J. F. Coffey. Rev. J. F. Coffey.

Mr. Frank Nelson, M. A., of the Toronto

Mr. Frank Nelson, M. A., of the Toronto Globe, made a happy reply, as also did Mr. G. Johnston, the Ottawa correspondent of the Toronto Mail, and the representatives of the Ottawa Citizen, Free Press, Le Canada, and Sun. Mr. Nelson also contributed a song with pleasing effect.

The Rev. A Brunet, of Portage du Fort, P Q, gave one of his characteristic speeches when proposing. "Agriculture, trade, and

when proposing "Agriculture, trade and commerce," and Mr. F Brennan in re-sponse recited one of Edgar Allen Poe's

but misrepresented body, in appropriate thanks-giving addresses.

Mr. J. S. Concannon, of Boston, Mass.

took charge of "The Class of '84" and handled his subject in a masterly manner. The replies by Messrs. P. Ryan, W. L. Scott, D. Hurteau, D. J. Dunn, A. Guillaume, W. Haggerty, and W. McKinnon, were well received.

The next toast, "Absent Friends," was entrusted to Mr. J O'Meara, Barrister, of Peterborough, Ont., and could not have fallen to better hands. His allusion to reteriorough, one, and the memory of the dead brought tears to the eyes of all, and after he resumed his seat there was profound silence for several minutes which was only broken by the secretaries announcing that letters of apology and regret had been received from H J Friel and Alfred T Gow, Ottawa; T J Cronin, and T J Fitzpatrick, Montreal; D O M Gaul, New York; D Daniel Phelan, M D., Kingston; M J Joyce, Troy, N Y; J T Waters, M A Daniel Phelan, M D., Kingston; A Daniel N V J T Oninn B A, Salem. Fitzpatrick, Montreal; D O M Gaul, New York; Daniel Phelan, M D., Kingston; M J Joyce, Troy, N Y; J T Waters, M A, Buffalo, N Y; J F Quinn, B A, Salem, Mass; Thomas O'Hagan, Barrie; John O'Sullivan, Littleton, N H; Rev P McCarthy, North Wakefield; Rev J J Collins, Mt. St Patrick; Rev J F Coffey, London, Ont; F X Deslogs, Ottawa; A A Talliou, Sorel, and Rev A Derbuel, West Boylston.

Mr F R Latchford, of Ottawa, then arose, and said that, as it was the duty of the Alumni Association to encourage and support the Faculty and students of the College in every way, he would call upon them to fill their glasses and drink to the "Varsity Foot-ball Club." (cheers) He said that in the past year the club had contested eleven games, with such clubs

contested eleven games, with such clubs as the Ottawas, and the Montreal and Brittania teams of Montreal, and had not suffered a single defeat. The Alumni had sunered a single deteat. The Alumni had noted with pleasure the encouragement given by the Faculty to the Club and hoped that under their auspices the Varsity boys would next year win brilliant victories in new fields.

The hearty manner in which this toast was drunk was an evidence of the popularity of athletic exercises with the Alumni. Mr. D J Dunn, one of the Varsity "old reliables" replied for the club and favored the company with a

song.

The chairman paid his respects to "the ladies" in a humorous speech, and Messrs.

L. A. Cote and W. H. Barry "talked back" for the fair sex in excellent style.

"The Executive Committee" was the

last toast proposed, which the chairman, Father Whelan, acknowledged in a few words.

"Auld Lang Syne" was then sung, and the second annual meeting of the Alumni association brought to a successful termin-

At 7.30 a.m. Wednesday, a Mass of thanksgiving was celebrated in the College chapel, by Rev. Dr. Tabaret, who also addressed a few words of earnest advice to the students. At noon the Faculty entertained the Apostolic Commissary, the Bishop of Ottawa and a large number of the ciergy at a sumptuous repast. Sub-sequently the ceremony of blessing the corner-stone of the new building took place By four o'clock there must have been two thousand persons present, in-cluding a large number of clergy, students, citizens and others. The stone itself was the centre of attraction, and lay on an improvised stand, beautifully decorated with flags. Over the entrance to the Convocation Hall was displayed the Belconvocation Hall was displayed the Belgian coat-of-arms, and on top floated the Papal flag of yellow, in honor of the distinguished Commissary. In bold gold letters, on one side of the stone, was the following inscription:

Die Xla. Mensis Junii A. D. MDCCC-LXXXIV. Hie Lavis Appellation A. P. D.

LXXXIV. Hie Lapis Angularis A R R ac. Ill. D H Smeulders, O C, Apostolico S Leonis P P XIII. Commissario. Adstante, RR. et Ill. D D. J T Duhamel, Epo Ottawiensi, Solemniter, Dedicatus,

His Excellency, accompanied by Bishop Duhamel, having arrived and taken a seat on the gallery opposite the stone, with several prominent clergymen and gentlemen, the College Band, stationed on the west side, played an opening selection. His Lordship the Bishop of Ottawa then advanced to the front and delivered in French the following sermon: French the following sermon:

TEXT :- Jesus Christ yesterday, to-day and the same forever.

Beloved Brethren:—It is with real happiness that I accepted the invitation to address you on this occasion, for I may well say with the great apostle, "Jesus Christ yesterday, to-day and the same forever," and this ceremony is a proof of those words. Presided over by the repre-sentative of the Pope, it is a strong affirma-tion of the Church's rights, and the claim of Jesus on both religious and civil socie-ties. The Rev. Oblates Fathers, who for ties. The Rev. Oblates Fathers, who for so many years, and at such great sacrifice, have not only founded this institution, but have developed it to its present proportions, have never forgotten this text of St. Paul. They desired to allirm the Kingdom of Jesus Christ and His rights in Society. Enlarging their buildings only means for them to enlarge the kingdom of Jesus Christ; and those who assist them either by their wealth or influence, associate themselves in that work so grand associate themselves in that work so grand and noble for the kingdom of God. Every Catholic, every well-wisher of religion and good society, is in duty bound to assist the good Oblates in the great work they have undertaken and are prosecuting with such energy and determination. As the work of redemption was not accomplished without the assistance of God, so the restoration of society shall not be accomplished without the aid of that same Man-God. One of the greatest means for associate themselves in that work so grand they have undertaken and are prosecuting with such energy and determination. As the work of redemption was not accomplished without the assistance of God, so the restoration of society shall not be accomplished without the aid of that same Man-God. One of the greatest means for the restoration of society is education. We find that education in the words of the Catholic Record, of London; the Freeman's Journal of New York of the Freeman's Journal of New York of the Store and deposited in a cavity in the stone a parchament containing a memorial of the proceeding and the cavity in the stone a parchament containing a memorial of the proceeding and the pro poems.

"The civil service," by Mr. Wm Kavan agh, brought up Mr. W J Lynch, and L Biband, both members of that most useful way, the truth and the life." We must be way noined out to us, accept follow the way pointed out to us, accept the truth which He has manifested towards us, and accept the life which He has given us. We receive the truth as individuals and as members of religious and givil society. Therefore, we must accept the means He has placed in our hands in order that we may always live according to the teachings of His own divine life; as the Church alone can give us that religious truth which we need, she who has received authority of imparting that truth, we must love the Church and accept Her

> forget them, but assist them in ,working for God and society. At the conclusion of His Lordship's eloquent discourse,
>
> THE REV. FATHER MCGRATH

sion that the Apostles gathered into the fold of Christ, and Christianized the world, making them followers of Christ. The efficiency of these words, uttered nearly 1900 years ago, converted the world. Almighty God made use of the same means to perpetuate that Christianity. The control of the same means to perpetuate that Christianity. tianity. The apostles were the corner-stones of the Church. "He that heareth the Church, heareth me; and he that despiseth the Church despiseth me." The burning question of the age was educa-tion on which men were a read as a tion, on which men were, in a good many tion, on which men were, in a good many cases, rather "green." If they were all agreed on the necessity of education, then what was their duty? The statesman strained every nerve to advance his theories as to how the country should be governed; the man country should be governed; the man country should be governed; the man

who wanted to get into the legislature gave the people fulsome flattery, until they thought they were demi-gods. Our Divine Lord has told us the Church He founded was to give an education to the world. He simply told His apostles to go and teach all nations. The Catholic Church presents herself as the legitimate teacher of the world; she it was who told us that education develops all the tool us that education develops all the power in man. She tells us that education to be as it should be, must be founded on religion. Some persons will say "What is the use of that big pile of buildings on Sandy Hill called St. Joseph's College? Haven't we got all the schools we want?" But, if we wanted to go through the world we

the schools we want?" But, if we wanted to go through the world, we would have to acquire a perfect knowledge of science. The mind of the mass of the people is without thorough training. There was an education higher than the primary or intermediate. This training. There was an education higher than the primary or intermediate. This University was here to enable men to go into the world as doctors, and lawyers and in other professions. The speaker then referred to so-called "liberal" Catholics, whom, he said, put a little accomodation into their principles to suit their company. He claimed that no one had done more for the cause of education than the Catholic Church. No one had done more for literature, art and science. Cambridge and Oxford were indebted to the Catholic Church for their establishment.
Ranke, Hubert and other Protestant historians agree that it was by Catholic foundations, money and efforts that Cambridge and Oxford, these grand seats of learning, were founded. A thousand years before the Reformation the Catho-lic Church established those educational centres, of which they felt proud. Belgium took the lead in raising two million dollars for the cause of Catholic education. The Catholic Church interfered with science and art when the latter left its own dominion, and encroached on that of the Church. The Church was getting stronger, more powerful and younger every day, and the Catholic citizens of Ottawa felt proud of having a dignitary of that Church in their midst. Ottawa University might never be so grand as Cambridge and Oxford, But, at the distant data has readisted that grand as Cambridge and Oxford. But, at no distant date, he predicted that young men would come from all parts of the continent to receive a Christian education and a degree from the college. The tion and a degree from the college. The Bishop of Ottawa was to-day a standing example of the excellence of the educa-tion imparted within its walls, and like a son, who, mayhap, came from far-off California, after a lapse of twenty-five years, to see his poor old mother once years, to see his poor old mother once more, there were students here to-day, old students who attended a quarter of a century ago, who came to specially attend the laying of the corner stone of their Alma Mater. He concluded by wishing God-speed in their endeavors to the learned faculty of the University.

His Excellency then blessed the stone-according to the ceremonies prescribed by the Pontifical and deposited in a cavity in the stone a parchment contain-

and La Verite, of Quebec.

After the impressive ceremony Mr. J. J. Curran, Q. C., M. P., came forward amidst prolonged applause and delivered an eloquent address. He said he had not come prepared with fine sentences or beautifully rounded periods, but if from the fullness of his heart his mouth could speak, then indeed would his utter ances be eloquent. (Applause.) Standing beneath the shadow of that institution of learning with which he was con-nected by so many endearing ties, what he formerly knew as Bytown, now spread ing itself before him as a magnificent city, the buildings of the national parliament within view, overlooking the limpid waters of one of our great rivers, and the waters of one of our great rivers, and the evidences of human ingenuity in sight bridging the roaring cataract beyond, whether he considered the proceedings and ceremonies of the day as a child of the Catholic Church, as a Canadian full of hope for the destinies of his country, or as an old student of the college whose giant strides student of the college whose giant strides and progress and usefulness they had gathered together to witness, he felt he could say they were all moved by feelings of gratification and just and patriotic pride. (Great applause.) This ceretic pride. (Great applause.) This cere-mony would convince the most casual observer how futile and powerless were the persecutions of infidel governments to crush the church and its institutions. the Rev. Father McGrath delivered a sermon in English, taking for his text the words "Go teach ye all nations, baptising them in the name of the Father, Son and Holy Ghost." The Rev. Father, who is Provincial of the Order of Oblates in the United States, said these words the Apostle received from the Divine Saviour, with the power which they exercised throughout the world. "All power is given to thee," he added, "go, therefore, and teach all nations, and make them My disciples." It was with these words as their common mis sion that the Apostles gathered into the enjoy the greatest liberty, the instituflag that floats above us to-day, the em-blem of a great power, where happily we enjoy the greatest liberty, the instituenjoy the greatest liberty, the institu-tions of Catholicity found a refuge and broad fields for their self-sacrificing labors (Applause). He referred to the early mission of the Society of Jesus christenizing and civilizing the Indians and founding the first scholastic estab-lishments of learning in early Canada, and he said what they had done the Oblates of Mary were now doing in our Ontites of Mary were now doing in our far west, and in the city of Ottawa for our new Dominion. Referring to the subject of education he spoke of the glory that had been shed in older coun-

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ME ST.,

#### Benediction on the Feast of the Sacred Heart.

Heart of Jesus! earth's willing Captive, In fetters for rebels like me; Tonight, though e'en but for a moment, Shall thy priest-guardian set thee free. And, on! how thou'rt throbbing with glad-

ness
That e'en o'er our hearts throws a spell;
Now is the moment thou hast longed for
With yearning no words can tell. Can it be thou dost not remember
How oft we have made Thee to bleed?
And left Thee here braised and broken,
To follow our pleasures or greed.
We knew Thee not, stripped of Thy glory,
And smiled as we passed Thee in chains;
Bit, to-night shall we fondly draw nea
Thee,
Our hearts yielding to Thy sweet claims.

Waxen tapers round Thee are gleaming And near cluster blossoms so fair; With music's sweet tones will we greet Thee And incense shall burden the air, Now, softly the key turns that frees Thee, Slowly opens the mystic door,— Come forth, O, Thou fairest of captives, Show Thy sweetness and love still more.

Ah, yes. Thou art robbed of Thy glory, But Thy mercy is still Thine own, And love 'mid the gloom of a prison Shines brighter than love on a throne, Then pardon, O sweet Heart of Jesus, The coidness and cruelty we've shown, And grant us forever to love Thee, Whom only too late we have known. Hamilton, June, 1884.

### CARDINAL MANNING.

CONVERTS AND THEIR SACRIFICES FOR THE FAITH.

London Universe, May 21 His Eminence the Cardinal Archbishop of Westminster concluded his course of sermons in St. John's, Islington, on Sunday evening, when the large church was again crowded to the doors. Solemn Vespers were sung by the Rev. Father Mooney, and the excellent choir of the church rendered the music in a highly creditable rendered the music in a nighty creatable manner. After Vespers the Cardinal ascended the temporary platform, and preached apon the signs of a true conversion. His Eminence took his text from the 20th yerse of the 30th P-alm: "How great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee." In the course of a ser-mon, which took an hour and three minutes in delivery, and was listened to with rapt attention by the vast congregation, His Eminence proceeded to say: We come to night to the last of the subject of which I gave you notice two Sundays ago. Our thoughts have been first on conversion to God and what it means. Sin is aversion from God and conversion to creatures which God has made, the world, the flesh and the devil. Conversion to God is the reverse of this, an aversion, or turning away from the creatures that are below God in so far as they rob Him of our due service, and turning to Him with our whole intelligence, our whole will and our whole heart. Our second subject was the him rance which stands in the way of our turning to God; and you will remember I pointed out the first of these hindrance is the distortion of man's intellect, which is error, a wandering from the truth, the believing in falsehood or imperfect, and therefore mutilated doctrines and secondly, the will which always fol-lows the light and guidance of the intel-

of a man whose heart was full of God, and the words are so deep, and contain so much, that I feel a great difficulty. They are beyond me; nevertheless, what I can do I will. "How great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee." When I read these words I always think to myself it is like a man high chiff of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee."

When I read these words I always think because we have destroyed our soul words of the Holy Ghost: "Blessed is the to myself it is like a man on a high cliff, looking over a wide expanse of sea, with a distant horizon and a great deep before him, and a multitude of waves. Well, the sweetness of God is like this great depth, and the wide sea of His sweetness is like this great in the case of this sweetness of God is like this great in the case of His sweetness of God is like this great in the case of His sweetness of God is like this great in the case of His sweetness of God is like this great in the case of His sweetness of God is like this great in the case of His sweetness of God is like this great in the case of His sweetness of God is like this great in the case of His sweetness of God is like this great in the content with our lot. Hear the words of the Holy Ghost: "Blessed is the words of the Holy Ghost: "Blessed is the content with our lot. Hear the words of the Holy Ghost: "Blessed is the following of the Holy Ghost: "Blessed is the words of the Holy Ghost: "Blessed is the words of the Holy Ghost: "Blessed is the sorter withing the words of the Holy Ghost: "Blessed is like the multitude of waves in the ocean.
We cannot count or follow them, they
elude our observation and baffle our comprehension, they are so numerous. Not only is there a multitude but there is a depth, for God is an abyss of justice, an abyss of love and of mercy, and, there-fore, a sweetness from eternity to eternity, which no finite mind can understand. God has manifested Himself so that all who have the will to know Him may surely know Him, for the lights of nature and the works He has made are sufficient proof of His existence. Next, the revelation of God in Christ, the faith into which we are baptized, and the Church God has founded.

THE LIGHT OF THE WORLD, which is a city seated on a hill, which cannot be hid. As the lightning cometh out of the east and appeareth even unto the west, so is the luminous universality of that one Church of God which our Divine Master founded, and which His apostles spread abroad. God has given us a witness whereby we may know Him with a certainty, and if we are sincere we may know Him with a perfect knowledge. The light to know Him is one thing, the sweetness we taste in the service of God fear, but with the fear of a good son afraid of offending a loving father. This is the reward of turning to God. There are two-one in this life and one in the life to come. As for the sweetness in the life to come, that I must leave for to-

THE REWARDS GIVEN IN THIS WORLD to those that turn their hearts to God are I can only touch on the chief, and

received in our baptism faith, hope, and received in our baptism faith, hope, and charity. Confidence means hope, ripened, tonfirmed, and matured. If I hope that my father or my friend will do a kindness to me, the more I know their character the more my hope becomes a certainty; therefore in the measure in which we know the character of God, in which we know the perfection of His love, His mercy, His pity, and His generosity, in that measure our confidence is increased, and surely all

WE MUST HAVE CONFIDENCE with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost." That is the first reward, and the second is a great and growing sorrow for the sins whereby we have offended God. At first sight you may think sorrow can be no great reward. Yes, it is. A loving sorrow is full of consolation. You remember how we read in the Gospel, there stood at the foot of the Greet the Blessed Mother of our Lord, Mary of Cleophas, Mary Magdalen and the beloved disciple. There you have four Mary of Cleophas, Mary Magdalen and the beloved disciple. There you have four persons, one without sin altogether, the Blessed and Immaculate Mother of God, one whom we believe never forfeited the innocence of his life, the beloved disciple, Mary of Cleophas, a devoted woman of "If I had only a little more," or, "If I whom we know nothing, only that she was a faithful follower of our Lord, and Magdalen, the poor sinner, who had been list in the second of the s

THE MAN OF SORROW, and His sorrows all His lifelong were for our sins, so next to that sorrow was that of the Blessed and Immaculate Mary His Mother. That teaches us that sorrow for sin is just in the measure that sin is cleansed from our heart. Our greatest sorrow in the commencement hfe of penance is very little, but as we titude of blessings and graces without grow to know the sinfulness of sin, the number, each one of which is a singular greater will our sorrow become. Next, and special gift coming down from Him, sorrow will grow just as the love of God grows more, and as we go on in the love of God growing continually, our sorrow for our past life will grow in the same Father of Light, in whom there is no will so one that wanders from God. Then come the passions of man's heart, the world and its temptations, and Satan the great enemy of our salvation. To-night we come to

THE REWARD OF CONVERSION, or turning to God with all our heart. The words with which I begun are those of a man whose heart was full of God, and the words are so deep, and contain so much, that I feel a great difficulty. The conce had for grievous sin will not be equal to the sorrow we have begin to see ourselves in the sight of God; in after life for a much less sin. We begin to see ourselves in the sight of God; work out some good purpose, and for the same reason. He took them away. You remember what Job said, "The Lord hath taken away; the hills, but as the light grows he can see more clearly until, as the noon advances, he can see the very motes in the sunbeam. As we grow in experience of the goodness of our Divine Master and malife goodness of the mountains and the bequite to the sorrow we have were not ours. They were not ou measure, so that the time will come when the sorrow we once had for grievous sin will not be equal to the sorrow we have

> and every time man commits sin HE CRUCIFIES THE SON OF GOD AGAIN afresh to himself. Do you think Mary Magdalen when she first came to our Lord and washed His feet with her tears, sor-rowed half as much as when she stood at the foot of the cross? Was not her sor-row then seven-fold greater than ever it was? So it is in those who grow in the love of God. There is another reward, and that is that we come to know God as our friend. We read of Abraham that h walked with God, and that God spoke to him as a friend. Can there be conceived anything more blessed than to have God as our friend? St. Mary of Egypt, who had been a great sinner in her day, became had been a great sinner in her day, became a great penitent and a great saint in heaven. She forsook the world and went into the wilderness, and built there for herself a little cell where she lived and died. She used to say in her prayer, "I dare not call Thee Father, for I am unworthy to be Thy child. I dare not call Thee Lord, for I have offended against

Thee.
I DARE NOT CALL THEE SAVIOUR,

come to Him. He has hidden that sweetmess first in the Incarnation, next in the
Most Holy Sacrament of the Altar, and
those who worthily communicate will
know what I say without any more
words of mine. Thirdly, in the hearts of
those that love Him, hidden like a treasure in the field, which must be sought for
before it is found. He has hid it for
those that fear Him, not with a slavish
fear, but with the fear of a good son

The has hidden that sweetmake me, have mercy on me." We see
have mercy on me." We see
have mercy on me." We see
have mercy on me. "
He has been by the grace of God brought to
make me, have mercy on me."

We see
have mercy on me."

God was her friend; but
God was her friend all that time, and
never more deeply was the love of God
those that love Him, hidden like a treasure in the field, which must be sought for
before it is found. He has hid it for
those that fear Him, not with a slavish
there that she, in her humility and sorrow,
dare not call on God as her friend; but
God was her friend; but
Thou who didst
ter has been by the grace of God brought to
know the truth, and for conscience sake
have mercy on me."

They have told their parents, in great fear,
Catholic faith, and I must live and die
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Catholic faithen, and I must live and die
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there that she, in her humility and sorrow,
dare not call on God as her friend; but
the world.

They have told their parents, in great fear,
Catholic in heart, and I must live and die
Catholic faithen, and I must live and de
Ca He is man as well as God, and as He said God and His truth, on earth, "Greater love than this no man HAVE FORSAKEN FATHER, MOTHER, AND night, for time would fail me; besides, we we have Whit Sunday and Trinity Sunday coming, and those are days on which to contemplate the bliss of eternal life.

He is man as Well as God, and as He said God and His truth, on earth, "Greater love than this no man hat that he lay down his life for his friend." He has called us friends, and, therefore, we are so. If you forget everytherefore, we are so. If you forget everythose who have been afflicted by this cross THE REWARDS GIVEN IN THIS WORLD to those that turn their hearts to God are many in number and great in their multi-heard it said in church that our Lord has broad lands in this world, and the inherit-

tude. Light without love is a very cold thing and may be hell itself, because

THE DEVILS BELIEVE AND TREMBLE; the lost souls have the light to know God, but they do not love him. We have the illumination of faith and reason to know God, but that is not enough, we must know Him also by the heart—that is, love Him, and there is a knowledge and a light that comes from love distinct from that light which comes from the intellect. the perfection of His love, His mercy, His pity, and His generosity, in that measure shall we have confidence. Not only so; we know God has made specific promises to us and we confide in them. He has said, "As I live I have no pleasure in the death of him that dieth, but that the sinner turn, from his way and live." God created life, not death. Man brought that into the world. God is life and the life giver. God has promised us eternal life if we believe in Him, and God cannot break His word. Our confidence is founded on our experience, and we know among men that if we have had experience of the character for fidelity with which a man has kept his word, in that measure our confidence is increased, and surely all friendship, but two humble men will be united in friendship. Friends grow like one another, their characters become assimour life long, surrounded as we are by the love of God and the blessings and graces that come down on us daily in such voice, and even the look of their countenance. It is a known natural fact that those who live together and love one anin Him founded on experience. The words of St. Paul which is a prayer, are true to everyone who turns with all his heart to God: "The God of hope fill you with all joy and peace in believing, that mess we shall begin to know Him as our

Magdalen, the poor sinner, who had been live in, free from this or that anxiety." stained with a multitude of sins and had been notorious in the city, was there at Hardly ever do you find a person who been notorious in the city, was there at the foot of the cross. Which of all those says "God be praised. Thank God my sorrowed for sin the most? Was it Mary Magdalen? No. It was the Blessed Mother herself who, being without sin, had an intense harded of sin, only less intense than her Divine Son. As He Himself was the says of the control of the cross of the control of the cross of the control of the cross tent with our lot, because God who made the eart's, the heavens, the sea, the trees change or shadow of alteration." Worse than this, if He takes one away, imme-

As we grow in experience of the goodness of our Divine Master and meditate on His passion, there grows up a new kind of panion for a time withdraws him from you sorrow. Our first sorrow is because our sins are deadly and base, our second sorrow is because they offend our Father, our eternity. If we only recognize that we material instruments in the hands of evil furnace of affliction." When there come men. It was we who set them in motion, is working out your perfection. Well, there is a great deal of wood and hay and stubble in every one of us and very little gold or silver. Other foundation can no man lay than that which is laid, which is Jesus Christ. If any man build on that foundation, gold, silver and precious stones, the fire shall try that man and what kind his work is and when affliction comes it is to purify the gold and silver in you, and burn up the hay, and wood, and stubble which is abundant in us all. One more reward is that when these crosses, losses, and trials come there will come with them a special joy. The apostles when they were scourged rejoiced when they went out from the face of the counsel of judges because they were accounted

WORTHY TO SUFFER FOR THE FAITH of Jesus Christ. There is nothing more certain than this, that the more of our Divine Lord we have in our lives, our actions and our words, the more the world will be against us, will speak evil of us, misinterpret our actions, lay to our charge things we never did, and put into our mouths things we never said. When the sweetness we taste in the service of God is another. To see the light is the first step in coming to Him; to know His sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that come to Him. He has hidden that sweetness is the last reward for those that the hidden that sweetness is the last reward for those that the hidden that sweetness is the last reward for those that the hidden that world persecutes you, only take care it is not justly. Sometimes these things come from friends, and that is harder to bear. to call on Him only as our Maker, because our Lord took our manhood to make Himself our kinsman, our brother and our friend. The friendship Abraham had with God we have with our Lord and Saviour.

tender and delicate young women with the courage of martyrs in them, willing to labour for their bread, though they to labour for their bread, though they had never known what it was before to toil for their living. I have known them to bless God for giving them the inheritance of that perfect truth which is the pledge of eternal life. Therefore, be sure if any of you having that light leading you onward, should be called on to carry your cross, you will have this great reward and joy in your heart when you have the cross of Christ to bear. There will come to you a strength that shall never fail, and a joy that can never be overcast. They

a joy that can never be overcast. They who have in them the beginning of this work of God, have a pledge from Him that they shall persevere unto the end, because it is God that has begun the work, and when He begins He is not like foolish builders in this world who lay foundations and cannot finish; when God begins He makes perfect, if only you do not mar it. If we, on our part, pull down the work which He is building up by any wilful sin,

we wreck the work of salvation. St. Augustine said in his day there are many sheep without the fold, there are many wolves within it. Dear children in Jesus Christ, I look on this land of ours as a Christian land, I would to God I could call it a Catholic land; that I cannot, but those who believe the Baptismal Creed, who believe in the ever Blessed Trinity, the Incarnation of the Son, His Holy Passion, and the grace of the Holy Ghost in the work of our salvation,
THEY ARE CHRISTIANS, AND I EMBRACE

THEM

with all my soul, though they are not in the unity of the fold of which I am an unworthy pastor. The Catholic is he who believes the whole revelation of the day of Pentecost as preached by the apostles in all the world from sunrise to sunset, that one perfect faith the same in every age, in every language, and in every land, without contradiction and everywhere the identical Holy Catholic Faith which overspread England once. Three hundred years ago it was mutilated, but I rejoice to say once more the English people are Christian still, and there is a little remnant of the Catholic Church—a small, scanty scattered flock; but, nevertheless, in per fect unity with that world-wide Church on which the sun rises but never sets. We are grafted into that unity, and yet there are many sheep without it, true Christians knowing no better, seeking the truth, willing to follow it, if they can see it, and there are many wolves within, for the worst thing under the sun is a bad Catholic. A bad Christian is bad enough, but a bad Catholic is worse. I know nothing worse than a bad Catholic, except the devils in hell who fell, for they were angels and they fell from the light and love of God, and as their perfection was before, their wreck and ruin was after-wards, so the Catholic, if he shall fall from his religion, or, believing it still, he vio-lates it by an evil life, he is a wolf in the fold. God, who is love, will bring those other sheep into the unity of His fold. God grant that some words I may have spoken may have sown the seed of light in some who hear me. If there be a gleam of light, follow it on; it will lead you through the twilight into the noonday sun. Our Lord said, "Strive to enter in at the straight gate, for many shall seek to enter in but shall not be able," and again, "Many are called but few are chosen." It would seem as if

DIFFICULT; o, in one sense, it is, because we make the gate narrow from the nar-rowness of our heart, but if our hearts are open and large to God, the way of salva-ion is wide, sure, and easy. How easy it is even for the greatest sinner, who has sinned all his life, committed all manner of mortal sins black as midnight, and repeated them again and again, and gone on for years in his sins; there is the Precious Blood, of which one drop will wash all away, and though his sins be as scarlet, shall be made as white as snow. his temptation is strong there is the Almighty power of grace; if he says I do not know which way to go, there is God the Holy Ghost to guide him. Salvation is easy to those that have the will to be saved; to those who have not the will, impossible. Let us lay to heart to-night that it rests with us whether we will be saved or not.

THE WAY OF SALVATION WAS HARD AND

### The Vital Odestion.

The education of youth is the engrossi topic of our times. The Supreme Head of the Catholic Church has sounded the key note. He points out the necessity of daily Christian instruction as the only effectual safeguard for preserving the rising generation from the dangers which imperil their faith and morals.

The Bishops and clergy of Christendom re-echo the voice of the Holy Father. It re-echo the voice of the Holy Father. It may be safely asserted, that the future status of Catholicity in the United States is to be determined by the success or failure of our day schools; and that the ratio of our Catholic population, in the coming generation, will be in mathematical proportion to the number and patronage of

our parochial institutions of learning. The vital question of the day is not, "How shall we preserve the sheep of the fold?" but, "How shall we shelter the lambs?" Shall they be poisoned by the unhealthy pastures which are so temptingly placed before them, or shall their tender souls be nourished under the guidance of those who are their Divinely-con stituted shepherds ?—Archbishop Gibbons.

### To The Clergy.

An authorized translation of the Prayers ordered to be said at the end of Low Masses, d also the "Divine Praises," which are dered to be recited, have been printed at is Office, in neat form, and may be had at cents per hundred.

Mrs. W. J. Lang, Bethany, Ont., writes was one of the greatest sufferers for about fteen months with a disease of my ear similar to ulcers, causing entire deafness. I tried everything that could be done through medical skill, but without relief. As a last resort, I tried Dr. Thomas' Eclectric Oil, and in ten minutes found relief. I continued using it, and in a short time my ear was cured and hearing completely restored. I have used this wonderful healer successfully in cases of inflammation tude. I can only touch on the chief, and that briefly; the first reward is that we gain a great confidence in Him. We have

#### FREEMASONRY IN FRANCE.

STARTLING CHARGES BY AN ANTI-CATHOLIC

The following is the substance of a long article which appeared recently in the Paris Figaro—a paper which cannot be suspected of any leaning towards the Catholic Church. We translate it for the benefit of the Pilot's readers, and we recommend it to our contemporaries:—
The late Encyclical of Pope Leo XIII.
on Freemasonry has not failed to evoke

vigorous protests, even from those quar-ters where the need of the warning was most evident. Thus, the Republican organs declare that the Pope exaggerates things, and, following the example of Le Temps, that "the picture he draws of the Temps, that "the picture he draws of the institution contains more romance than reality." But the facts remain; and since the influence of Freemasonry on the development of the Republic's policy is so loudly denied, it becomes neces sary to show those who are thus skeptica the fatal part which this association has played during the past fifteen years in the making of the laws and the whole history of the Government.

The Freemasons fill the Senate, the

Chamber of Deputies, the public offices. They hold the ministries and the highest positions in the gift of the State. M. Grevy, President of the French Republic, is a Freemason. So is M. Ferry, President of the council; M. Cazot, presiding officer of the Court of Cassation; and so, for the most part, are the ambassadors, the under-secretaries of State, the dignitaries of the administration new magistracy. In a word, Freemasonry governs us. In its lodges is concocted the policy under whose oppressive meas-

ures we groan.
. Let it speak for itself, as M. Claudio Jannet, of the Catholic Institute, does, and no man knows Freemasonry better ican institutions. From his book are taken most of the following statements.

and benevolence, inscribing in its stat-utes these strange words, It is fortidden to talk politics,' as if politics were not the indispensable basis of social questions."

lodges was to carry the elections. They compassed it almost perfectly. The Monde Maconnique, chronicling a ban-quet lately given by a lodge at Besancon, o Messrs. Oudet and Viette, newly-elec-ed senator and deputy of the department, idded: "Both gentlemen expressed their gratitude to the lodge, acknowledging gratitude to the longe, acknowledging that they owned their election to the efforts of the Freemasons." They were right. The lodges will hardly tolerate the accession to any ministerial post of a nonaffliated Republican. Here are some curious revelations

from the Chaine d'Union: "When President Grevy was elected, Jan. 30, 1879, the joy of the lodges knew no bounds. The members of the Sovereign Chapter drank the Masonic health of their 'illustrious brother Grevy,' and the orator of the Chapter, added these singular words: 'the friends of liberty and fraternity may reoice-the hour of clemency is about to

Is this the secret of M. Grevy's clemency

But Freemasonry goes further. If it craves power it is but that it may accomplash its supreme desire—the de-christian-ization of France. Gambetta summed up its spirit in his declaration: "Clericalism is the enemy." And as has been truly said by another of the brethren, "The distinc-tion between clericalism and Catholicism is purely nominal. Practically they are

the French lodges. When in 1876, the Grand-Orient eliminated from its constitution the affirmation of the existence of God and the immortality of the soul, not a single lodge, not one Freemason, withdrew from the society. On the contrary Masonic journals warmly recommended a pamphiet by Brother Caston entitled, "The Enemy is God." And the Atheist Bradlaugh has been elected honorary member of one of the principal lodges of

The lodges dictate the Government's course on religious matters. All the laws directed against religion, the divorce laws, and the rest, are drawn up in the lodges, and then submitted to President Grevy for his signature.

M. Ferry received a genuine ovation in recognition of the blow he dealt to Christian education in his famous Article 7, and was congratulated by the Marseilles Grand Master on having accomplished "a work eminently Masonic." work eminently Masonic."

The lodges are especially opposed to the Christian education of girls. "The most desired conquest of Freemasonry,' said Brother de Heredia, of the Grand Orient, a few years since, "is woman; for she is the last strong-hold which the spirit of the dark ages opposes to human progress."
There is one department, the army,

where Freemasonry is not, as elsewhere, in the ascendant. Between its principles and military honor, there seems to be a barrier not easily surmounted. Neverthethe Masonic ranks; and Masonic journals have complacently published their discourses which turn now on universal peace, again on the subordination of military discipline to civic duties, according to the theory of Major Labordire.

In 1882, General Billot felt obliged to remind the soldiers of the law forbidding those in active service from joining any association. But his words had no effect The lodges, it would seem, are above the law : or else the favored objects of certain secret exceptions. Here is a danger that appeals to the heart of every lover of his

Not one member of the municipal council of Paris is a stranger in the lodge.

A system of hierarchical promotion is established in their favor. After a certain apprenticeship, those who deserve best of Freemasonry become deputies of Paris; less capable members are recommended for the representation of the rural boroughs.

oughs.
It was the Municipal Council of Paris, thus made up of Freemasons, that, even before the new laws were passed, spoke for the secularization of the schools and

hospitals. And since, it has gone further even than its conceded prerogatives, in carrying out the laws against religion.

We must admit it. A secret government weight upon the carrying the secret government weights upon the secret government government weights upon the secret government governmen ment weighs upon the country, having for its devoted agants the greater part of the men in official positions; and that Freemasonry whose influence we so long ignored or jested at, is to-day the despotic sovereign of France.

#### A SERMON FOR WOMEN.

Milwaukee Citizen

Few of our Milwaukee Catholics but what have heard Father Damen, the noted Jesuit missionary, when he was connected with St. Gall's Church, preach on matters of vital interest to their salvation. Recently he delivered a lecture in New York on the evil effects of bad literature on Catholic girls. We produce the closing of his remarks on the subject: There is one thing now that I wish to

call your attention to, because that to which I am about to allude fosters bad and wicked thoughts; and evil and wicked thoughts beget wicked and sinful acts—I allude to the reading of novels and romances and weekly newspapers uch as the Ledger. I do not say they are very bad or immoral publications; but I do say that the novels and romances in these weekly story papers foster bad thoughts and distinctive the same transfer of the same sipate the mind, destroying the piety and fervor of the soul, and generating habits of idleness; and idleness, we all know, bodes no good to young or old. The terrible result, then, of perusing those weekly publications is that they dry up all taken most of the following statements. It has been said that the Freemasons are a non-political association; but those most nearly interested disdain all dissimulation on the matter. The Lodge of simulation on the matter. The Lodge of Friendship in Paris recently issued an expressive circular to all the lodges, in view of the necessity of giving a more practical turn to the Republic's policy. "Formerly," says this document, "Free-masonry was obliged to shelter its document, and the like the heroine she reads about. She must languish in ease, and she must get to be dreamy and romantic. And hence the same and the like the heroine she reads about. She must languish in ease, and she must get to be dreamy and romantic. And hence masonry was obliged to shelter its doc-trines and its philosophical and social tendencies under the mantle of charity of some creature who never had any exist-ence except in the bewildered brain of the dime novel writer. She is of no use to her poor mother. Oh, no! If she is asked to help her with the washing or in cleaning the house, she shrugs her shoulders and longs to be a heroine, like the one in

the story paper.

WASH THE DISHES, INDEED!

Sure, Amanda Fitzardle did not do that, and indeed she is not going to spoil her white hands. Oh, no! it could not be thought of! She cannot think of putting the tips of her delicate fingers in greasy water. But her mother—yes, she has to do the drudgery of the house; she must sweep up and scour and scrub, but her darling daughter must be the girl of the period; all she has to do is to sob and sigh over her stories and think about the heroes o the weeklies. Then, when she is through sobbing or smiling, as the case may be, she must go to the ball-room, or the theatre, or the moonlight excursions, so as to be a genuine heroine. In the meantime

THE POOR FATHER AND MOTHER are struggling hard to support this novelreading young lady. Let the father toil as he pleases, let the mother scrub and wash and work night and day no matter how the poor Irish parents slave themselves, she, the fair daughter, must play the lady. Such is the sad result of reading those weekly story papers. Do not, then, let them into your houses, if you wish your sons and daughters to grow reads them is a torment to her mother. If this young lady does happen to earn five dollars a week, does she give it to her father or mother? Ob, not at all—nothing of the kind. She gets into the fashion; she purchases frills and flounces, and all the interminable little extrast that go to make up a lady's toilet. There's the result of those worthless weeklies. Again, let me repeat, keep them from your houses. They have weakened the virtues and destroyed the piety of more young men and women than can easily be imagined. But yet, children must have something to read. Well, then, if they wish for reading matter, are there not plenty of good Catholic newspapers which do not contain all the silly trash to be found in Harper's or the Ledger? But some will object and say, "Father, I like very well to have

and say, "Father, I like very wen to nave a Catholic paper in my house, but
I CANNOT AFFORD THE EXPENSE.
You cannot afford the expense, and you will pay ten cents for an anti-Catholic paper that never has any good word about our religion, and you will not pay five cents, half the price, for a paper that defends Catholicity. Shame on you!

Story papers and others of that stamp malign the Catholic Church, while Catholic Church, while Catholic church, while Catholic church, while Catholic church with the Will be the control of the co thangn the Catholic Church, while Catho-lic papers take part with it. Will you then contribute to support our enemies or our friends? If you support anti-Catholic periodicals you support the ene-mies of the Church. If, on the contrary, you support Catholic periodicals, you support those who defend the principles of the Church against the attacks of Free f the Church against the attacks of Free Masons, infidels, and the whole host of sinners arrayed against us. Take side then, and choose for yourselves, and let your choice be on the side of the religion of your fathers, by your preferring Cath-olic to anti-Catholic journals.

You WILL BE HAPPY .- Make your old things look like new by using the Diamond Dyes, and you will be happy. Any of the fashionable colors for 10 cts. at the druggists. Wells, Richardson & Co., Burlington, Vt.

Unknown To Science.

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

Good The Year Round.

At all seasons, when the system is foul and the digestive powers feeble, or the liver and kidneys inactive, Burdock Blood Bitters are required.

Bearing ; air, And find y And set there.

A Little A

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FATHER AND MOTHER
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afford the expense, and you cents for an anti-Catholic never has any good word gion, and you will not pay f the price, for a paper that iolicity. Shame on you! and others of that stamp tholic Church, while Catho-ke part with it. Will you ite to support our enemies ls? If you support antidicals you support the ene-hurch. If, on the contrary, hurch. If, on the contrary, Catholic periodicals, you e who defend the principles against the attacks of Free els, and the whole host of ed against us. Take sides, e on the side of the religion rs, by your preferring Cath-atholic journals.

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nown To Science. ration is undiscovered which r. Fowler's Extract of Wild s a cure for Cholera Morbus, d Summer Complaints.

The Year Round. ons, when the system is foul titive powers feeble, or the neys inactive, Burdock Blood equired. [For Redpath's Weekly.] Your Star.

That is your star, you say, that shines apart, Farther than all the stars, and oh! more You know a world of light throbs at its heart, As ray on ray beats out into the air.

That star you choose of all the stars to-night, As, in a place where tall white illies are, one illy blooms alone, of all most white, So, 'mid those lights unnumbered, glows your star. III.

And I will set my sail that untrod way, O'er that dim sea wherein no tide doth flow.

And spread strong wings until, ere break of day,
tach the garden where those white stars

IV. And all the stars on either side shall stand To light a silent pathway, where, afar, lown that long aisle of glories hand-in-hand, I only see the radiance of your star.

And I shall rest there for a little space Until its tender beams I can endure, Then pluck it from its stem and hide its face Close in my bosom, till it burns me pure,

And I will spread my wings and steer my Bearing your star of stars through all the air.

And find you waiting here as you stand now,
And set that star upon your forehead,
there.

Providence, R. I., June 1, 1884.

### THE HOLY FATHER.

A Little American Girl's Visit to Him

HOW SHE MANAGED TO REACH HIM. A gentle, winning and brave little American girl who is travelling in Europe, caring devotedly for her invalid father, a retired army officer, writes to a lady friend in Washington, giving the following bright and ingenuous description of an interview she succeeded in gettion of an interview she succeeded in get-

tion of an interventing with the Pope:

ROME, April 30, 1884. ROME, April 30, 1884.

Do you know what it is to exist in a dream that you fear will change when you awaken to only a memory of something sweet, something very lovely? I am in such a state, my dear friend, and I had no tangible meets of the state. sach a state, my dear friend, and I had no tangible proof of the reality. I would be sure my imagination had played me false, and all too soon find the deception; but from evidence substantial I know that I have knelt at the feet of the Holy Father, have held and kissed his hands, have felt the warm pressure of those dear hands on my head, and heard his voice pronounce blessing on me and invoke special bene-diction on all I love, and how all this came about in these days when even a general audience is rare and a special interview almost unknown I will tell you. You know we were present at the passage of the Papal Court to the consistory of lardinals, and Monsignore told me thought that was all I could expect. So did I, but it did not prevent my asking if there was anything else I could obtain. You know I wanted to see the Pope bless the crucifix myself, so I made up my mind to ask Mr. Astor if it would possible for me to have an audienceimagine! Of course I expected to have a ticket to one of the very few general audiences given after Easter, to which even in the old days it was not easy to gain admission. In the time between my decision and carrying it out I went into a picture gallery to execute a commission for a friend in Nice, and to my delight recognized in the picture dealer Mr. a person I had seen at the consistory in court dress. Surely. I thought, he will know all about the audience, and I asked him. He said there would be, he was certain at least one of the court of the c tain, at least one, and recognizing me as an American, he said he could, if I desired it, get papa and me tickets—the privilege being his, because he very often represented the French minister at the Vatican. We were so delighted, and I waited patiently all the week after Easter hearing nothing from the short of the control of ing nothing from the chevalier. Then we saw him and he said at the end of the following week there would be "some-thing." So I waited impatiently. The week was closing. We were to leave Rome on Monday, for papa wanted a change, you know; he gets tired because he can't run about as I do. Well, Friday morning my card came! Permission to morning my card came! be present at the Pope's Mass at half-past seven Sunday morning, in a private chapel, the Sala Matilda, and a tiny card giving information that after Mass the Holy Father would converse with those who had been present. Now, dear friend, that meant a general audience, as about two hyndred and after about two hundred and fifty were there. So I was not wholly pleased, but you will hear what a perfectly lovely ending I had to my Roman visit. Papa felt unable to You know he can't kneel, and did ot wish to even seem wanting in respect out he very much desired me to s Holy Father. To begin with, I awakened hours too early, and was afraid to go to sleep again for lear of delaying the carriage, and missing the appointment. Finally I was dressed—wore—of course you want to know what I wore—my black silk train and Spanish lace veil, and, at 7, we started, I fasting in hopes to receive Holy Communion from the hands of the Father, as he sometimes administers it, but in this case did not. However, 1 was too happy to feel hungry, so did not in the least suffer. At the Vatican, leaving my maid in the carriage, I presented my card and was led by a guard up the broad stairway across a court, that of St. Damasus, up more magnificent stairs, to an ante-chamber, where the Swiss guard are on duty, and into a fine room fitted with an altar, adorned by sumptuous drapings and with superb tapestries in massive gold frames and a most bewilder ing mass of gorgeous frescoes. The room was full of favored visitors, all carrying objects of devotion to be blessed by the Pope as he passed through, which a chamberlain told me was all that was needed; but I was avaricious and wished more for your crucifix, and you will see I got more by the simple process of not knowing when I had enough. Presently his Holiness came in, two of the Garde Mobile clearing the way for him, and standing on either side of the altar during the Mass, at which several of his house hold served. He said Mass in low voice which several times showed weakness, though I am told he is not ill—his man-

ner full of dignity and his countenance

saintly.
After Mass he blessed us all, and

in passing. There was a Mass of thanks-giving said by a young priest, and then the holy father rose, and with some diffithe holy father rose, and with some diffi-culty made his way from the room to the corridor, where he was seated in a sedan chair, and the audience filed to fore him, each one kneeling and kissing his hand. Assisted by him to rise, they passed on without leave to say a word. I saw him pat the cheek of a little girl just before me, but he did not speak. Of course I was obliged to do as the others did, but I was not satisfied, and when a lady told me she held a card for a special interview. I she held a card for a special interview, I was more than ever anxious, and conclu-ded to ask a pleasant-faced chamberlain what he thought of the little card I had from the Chevalier—did it not mean a special interview, I so wanted it? He smiled and said Monsignor Macchi (the Pope's rejected. smiled and said Monsignor Macchi (the Pope's private secretary) could tell me, and courteously led me to a room and bade me wait. The lady whom I envied was called in. I waited and waited. No sign of Monsignor. So I went and asked, and he took me to another ante-room, and sent a gentleman in waiting who took and sent a gentleman in waiting who took my card to the Monsignor, and he imme-diately sent for me. I went to another ante-room, waited a moment, was called, and went through more magnificent rooms to one more simple when Monsignor Macchi, after speaking to two Passion ist Fathers, came towards me, his pleasant face lighted up and smiling, he asked

me:
"Have you not seen the Pope?"

"Have you not seen the Pope?"
"Oh, yes," I replied.
"And kissed his hand and received his blessing?" he questioned.
"Oh, yes." I said faintly. "And what mere?" he asked, but with such a genial smile that I was encouraged to tell him I wanted your crucifix blessed specially, and I did so want the holy Father to say a word to me! He laughed, but very kindly asked me all about myself; I said I was an American-Catholic from my birth; papa a naval officer, a convert, and birth; papa a naval officer, a convert, and we were to leave Rome the next day. He we were to leave Rome the next day. He said the holy Father was much fatigued, but he would see, and, if at all possible I should have the pleasure I longed for; but not to be disappointed if I were refused; but I must wait a while longer. I answered I could wait ever so long, and patiently enough. Special audiences, you know, mean several people who kneel know, mean several people who kneed about, and the Pope goes round and speaks to each one, and this I thought was the way I would have my pleasure, and while I was regretting I could not get while I was regretting I could not get more, Monsignor sent for me, and I was led through more grand rooms to one wherein I found waiting the lady from whom I got my idea of special audience. So, my dear friend, I had the satisfaction to know she had not got very far beyond me. She left the room and I amused my-self watching the three ladies who were waiting their turn, when, imaging—my waiting their turn, when, imagine—my dear, imagine—I was the second one called, and before I could realize I had been called I was in the room with our "high priest." He sat at one end of the apartment, all in white, and looked so penignly at me while, in a few words, Monsignor made the introduction of the little American girl, who wanted his Holiness to say a word to her. Then he left. The Holy Father smiled and looked so gracious that my familed and looked so gracious that my fear vanished, and in a moment I was on my knees at his side and alone with him. I don't know if I ful-filled a single point of the filled a single point of etiquette. I am sure I only called him "Mon Pere," and I didn't give him a single title. I could think of nothing formal. I knelt there half leaving on his knel half leaning on his knee, on which I laid my rosaries. In my left hand I held your crucifix, and in my right I clasped his dear hand, which I might kiss at will, while his soft, beautiful keen eyes seemed to read my soul! He asked me all about myself, and dear ways and manuers and myself, and dear papa and mamma, and my home, and my pleasures, and looked distressed when I told him of the trouble which ever grieves me. He said he would pray for us each and every one, then gave your crucifix a special blessing, laying his hand on it and my precious little cross, gave me he benedictive. ross, gave me a benediction with both hands on my head, and then, with a wave of his hand and a sweet smile, dismissed me; but before I went many steps he called me and sent particular blessing to papa. I did not come out of his room at all in the proper way, for instead of courtesying myself out, I turned and dropped on my knees in the middle of the room, when he again blessed me, and then with my knees are then, with my head up and my eyes full of tears, I ran out, and I don't believe the Holy Father liked it any the less, for Monsignor called me as I passed to wait, and went into the Pope's apartment, from whence he hastily came carrying a silver medal, which he pressed into my hand, looking very, very pleased as he told me the Holy Father sent it, with a blessing, for my very own. This is my proof that I have not dreamed all this, and the precious gift to the little American girl hangs on my rosary, a souvenir of a visit to be remembered while I live. I did have sense enough left to thank the chamber-lains, one and all, as I passed, for their courtesy, and get down stairs and out into my carriage, reaching home at 11, and wonderic if all the happiness had been

### BLAINE'S RELIGION.

WHAT FATHER LAMBERT SAYS OF HIS

In an interview with a reporter, Rev. Father Lambert, of Waterloo, says that James G. Blaine was confirmed in the Catholic Church in 1836 by Bishop Kendrick, at Philadelphia. Blaine and his mother were Catholics, as were at least two of his brothers, and his father was converted and became a member of that Church about five years before his death. Father Lambert was brought up with the Blaine boys and knows a good deal of their early life. He apparently sets at rest the contractors were Plaint to the state of the state of

troversy over Blaine's religious views.
"I knew the Blaines well," said Father
Lambert. "I grew up with them, and
have always been friendly with them. My
father was one of the piones (Tethelies father was one of the pioneer Catholics of Vestern Pennsylvania when Ephraim Blaine, James G.'s father, settled near Brownsville, away back in the twenties. James was older than I, and I was at school a good deal, so I did not see as much of him as of the rest of the family. Ephraim Blaine married a Miss Gillespie, whose family were intense Catholics. Their children were all brought up in the mother's faith. John SOUPERISM IN IRELAND.

Blaine, Jim's brother, and I used to serve Mass together in Elizabeth. His mother made the cassocks we wore during the service. As regards James G., I have not the slightest doubt that the parish regis-ter at Brownsville will show him to have heen baying a catchelis. ter at Brownsville will show him to have been baptized a Catholic. I am told on what I consider good authority, which I do not care to divulge, that he made his First Communion and was Confirmed by Bishop Kendrick. I have been told that if he were asked to day whether or not he was a Catholic, he would say yes or refuse to answer. He is not a knave. No one with the Gillespie blood could be a knave. With the spirit of his family to prompt, and its traditions to guide him, he would rather, I am sure, forfeit the Presidency than his self-respect."

"Why it is said that his father was a

Why it is said that his father was a Protestant. "Well, he was one, but he died a Catholic, having been converted about five years before his death."

#### SURSUM CORDA.

T. H. C. in Catholic Columbian, "God is Love." Love is the parent of mercy; and so Divine mercy made us what we are, even though Divine wisdom knew better than we do now, how un worthy of our lives we would prove our-How sweet is God's mercy! How consoling to think that Hope is not killed by sin; that though the devil is busy tempting, mercy is ever urging men to its tribu-nal, where the priest sits as the represen-tative of the God man; as merciful as God as was He kind as man, kind with a human heart sensitive to the sorrows of mankind, kind with a human tongue to give generous consolation to the afflicted, kind with human eyes more than once bathed in tears of sorrow and finally blinded in streams of blood. If divine justice made heaven, Divine Mercy fills Justice made neaven, Divine Mercy fills its courts with the souls of forgiven sinners. The children of justice are few. The children of Mercy are many. God's justice is slow to act. God's mercy is busy everywhere, giving the weak strength, busy everywhere, giving the weak strength, giving the strong hope, giving the hopeful perseverance, giving the persevering Heaven. God's love then gives us mercy; mercy is the soul of our hope, and the end of our hope is Heaven.

These cheering thoughts give us the reason why the church weekly cries out to reason why the church weekly cries out to us in solemn song "Sursum Corda," "raise your hearts." She wishes us to take our hearts far above the dusty, dreary ways of the desert, live up to the thought of that refreshing Heaven, which God's only purpose in giving us life, his only purpose, in preserving us therein— to raise them from the pews wherein on Sunday we are seated to the contemplation of seats cushioned with eternal com-fort in an edifice, not framed by the human mind nor fashioned by the human hand-to raise them from the hearing of organ and choir to "harpers harping on many harps," and the seraphic song many harps," and the seraphic song Sanctus, Sanctus, Sanctus—to raise them from the thought of sister, mother brother and father, to angels glistening in brother and lather, to angess gissening in lily light: to martyrs bearing their crowns studded with the peerless garnets of their hearts' blood; shed for, and after the manner of Calvary's martyr—she wishes manner of Calvary's manuar-she us to raise our hearts to the Blessed Virgin, us to raise our hearts to ours, is as the whose love compared to ours, is as the dark shadow of the rose to its sparkling tints and perfect formation,—to our Lord, whose love is more than brothers', stronger than father's—to raise them to "our Father Who art in Heaven," whose wish made and whose wish daily spoken, sustains all things and all m wishes us to raise them from the altar of mercy to the throne of Grace. She wishes us to raise them from God's Sacrament to God upmasked of humility and resplend-

ant in his native Glory.
What is Heaven? St. Paul who saw it could not, with all his scholarly attainments aided by the gift of inspiration, give us anything positive on the subject. He confesses the weakness of his power and by so daing average this grower and by so doing suggests the grandeur of our What Heaven is no man

can say. By learning properties it has not, we will feelly conceive something.

Heaven can be considered as our sorrowless home. Where can you find word in which is crystalized such a meaning as there is in the word "Home. Home, whose memory is not effaced but refreshed by the tears of the exile. Home without which every joy is well nigh joy less, every sorrow doubly sad. Home that roofs everything sacred, everybody dear;—the father, whose strong hand raised the wall which shelters those whose comfort gives him his pleasure,—the mother whose love repays the father's toil, softens his manners, sweetens his sorrows, and beneath the radiance of whose vir tues, her children grow up "children of light,"—the mother who thinks and talks by day and dreams by night of her absent

by day and dreams by high of her absent ones; whose very absence multiplies her love, anxiety and solicitude. Such is an earthly home, from which we can take thought on our Heavenly home from which, though heirs thereof, we are exiles. A home whose domes were made by Him whose gilt footstool is the we are exiles. A mone gilt footstool is the made by Him whose gilt footstool is the sky; a father ever anxious to see, and happy when He really sees his children gathered round his knees to share his ungathered round happiness. A Home where the conversion, and continued: Alas, in this great country, filled with millions and great country, filled with millions and great country. by her prayers the justice which the mem-ory of Calvary would effect, were she not present to sweetly remind her Son of the sweetness of Nazareth: a mother named Mother of God by an angel; named Mother of Man by a God; a mother who as such was baptized by the warm, living loving blood of mankind's dying love, a mother who has loved us, prayed for us, blessed us and sighs with solicitude for our best interests, just as fervently as the day she went down the steps of Calvary's altar with St. John and took him to herself as her own; a mother who knows her absent ones, better far than any earthly Mother can; and, pointing to the blood which marks their souls as Christian sues Christ for new graces for the abandoned, new hopes for the afflicted. Such is our Heavenly Home with its Father and its Mother; love for us on earth which is nothing at all compared to the love exist.

Down In Dixie.

The wife of Mr. J. Kennedy, dealer in by Hagyard's Pectoral Balsam. The best throat and lung healer known.

Boston Republic's Special Correspondence.

Dublin is excited in a quiet way, if you will pardon the bull, over the recent revelations of a return, on the part of the Irish Church Mission Society here, to some of the worst practices of the worst days of "Souperism" as revealed by a case brought before the Queen's bench a few days ago. A widower, named John Murray of Car-A widower, named John Murray of Carlow-Graigue, Queen's county, entrusted three infant children to the care of Rev. Father Brennan, and Father Brennan placed the children under the charge of a respectable woman, a Mrs. Hicks, the sextoness of Westland Row Catholic Church, by whom they were well taught and treated, but from whose care they were kidnapped, and, as an eye-witness told the clergyman, were taken to the were kidnapped, and, as an eye-witness told the clergyman, were taken to the Girls' Home in Luke street, which is under the charge of the Irish Church Mission Society. The case came before the Queen's Society. The case came before the Queen's bench, where Lawson of Invincible notor-iety presided, on application by the chil-dren's father for a writ of habeas corpus to compel the principal fanatics of the rascally society to deliver up the children As two of these were ladies who move in high society,

THE CROOKED LITTLE BIGOT,

THE CROOKED LITTLE BIGOT, Judge Lawson, "did not see anything in the affidavit to bring these ladies into connection with the matter," notwith-standing the fact that it had been sworn that the "ladies" were active managers of the institution to which the poor little children were taken on their abduction, and the writ was consequently granted against the third party named in it, a sanctimonious Chadband called Man The case derives additional interest here from the fact that one of the ladies concerned is the well-known concerned is the well-known Mrs. Smyly, mother of one of the leading Dublin physicians, and whose name has reeked, for more than a quarter of a century, with the rankest odor of Souperism. She has been the theme of many a sermon, and has furnished matter for many a pulpit denunciation and editorial reprobation; she has been talked about and cursed and sung of in street ballads for years, and yet has pursued the evil tenor of her way without shame and with-out remorse. Many children have been out remorse. Many children have been kidnapped by her or her agents either to the Girls' Home or the Bird's Nest a

Kingstown. She is
THE FOREMOST SCUPER IN IRELAND,
"by merit raised to that bad eminence," as Milton observed of the gentleman whom the good folks of Dublin believe to be her helper and abettor in her infamous do ings; but of course it would be altogether too much to expect Judge Lawson to issue a mandamus to bring such a "respectable" kidnapper to book for her doings. Oh, dear no, in spite of recent events, we are still above and beyond the law, we high-toned Protestants! But I leave you to ancy how wild would be the outcry and how terrific the denunciation if Catholics which they won't) were to attempt such (which they won t) were to attempt such high-handed proceedings. I well remem-ber, when I was sumething younger, a ballad of Mr. Smyly's souperistic procliv-ities which some of the old ballad-singers, ities which some of the old ballad-singers, a class now unhappily nearly extinct, used to troll with wonderful lung power and unctuous delight. It professed to be the composition of a mother whose son had been seized by the "swaddlers" (synonymous with souper),
TAUGHT TO DENY HIS RELIGION,

and who turned out, on all hands, a pretty bad egg, after Mrs. Smyly had induced him and others, as the song felicitously expressed it, to

"Sell their sowls for penny rowls
And soup and a little bacon." The arch-proselytizer has grown bolder, The arch-proselytizer has grown bolder, it seems, with advancing years, but the feelings of the good people of Dublin are still pretty accurately expressed in the concluding portion of the old ballad in question.

"But all I shall say to my dying day Is, 'Bad luck to you, Mis. Smyly "" But is it not intolerable that such things can exist, even under English laws? Would you permit them to exist in Massachusetts for exist in Massa sachusetts for one moment? I trow not.

tion:

#### CARDINAL MANNING ON CHRIS-TIAN ENGLAND

London Universe, May 24.

On Sunday night his Eminence the Cardinal Archbishop of Westminster preached the second of his course of sermons at St. John's, Duncan Terrace, Islington. Taking his text from the 12th chapter of St. Paul's Epistle to the Romans, "Be not conformed to this world but he referred in the second of t Romans, "Be not conformed to this world, but be reformed in the newness of world, but be reformed in the newness of your mind," his Eminence said that as no man could serve two masters, so they could not serve God and the world; for God and the world were enemies. If they served the world, they would die with the world; but if they served God, they would live with Him for ever. And the reason of this was very plain. Relig-ion was a life; Christianity was a life; it noontide light of faith, nor were they born into the midnight darkness. England is a Christian land; the people of England are a Christian people, and in it much of the light of Christianity lingered. Still a great darkness brooded over that light, and twilight reigned everywhere, and, therefore, there was an almost universal doubt, and men were seeking for the truth, and if they could find it, multitudes would follow it. But they born in a state of privation. They were born cut of the unity of the one fold— that fold of the noontide light. Those who have been born in that twilight and darkness outside, but who have, nevertheless, been baptized of and darkness outside, but who have, nevertheless, been baptized of water and the Holy Ghost, are, so long as they continue in invincible ignorance, and cannot know the perfect truth, and are faithful and upright according to the light that they possess, and are ready in what is called preparation of heart—that is, will ingness of heart to follow the truth if they see it—those so born and so disposed are counted by the Catholic Church to be drugs in Dixie, was cured of a chronic cough | Catholics in heart, and if they died in that state, not having sinned mortally, they should count them to be members of the

soul of the Church, though not members of the body -invisibly united to God; invisibly united, even to the Church, though not visibly united, because they never have been born or received into it. And it was only when coming to the knowledge of the truth, and making what And it was only when coming to the knowledge of the truth, and making what was called perversion—a choice of error rather than truth—that they became materially opposed to the truth, and if they knew better and persevered in that state, it was a sin because it was a resistance to the truth that they knew. He bore testimony to the great goodness of the multitude in this country, who, alas, were outside the true Church, and he hoped the day would come when the light would shine upon them, and when the scales would fall from their eyes. As prayer was the sign that St. Paul was turning to God; those who prayed would receive the light, and the light would grow as the daybreak and twilight of the morning grows into the full light of noon. Our Lord has said, "He that hath ears to hear, let him hear"—meaning that none hear, let him hear"—meaning that none were so deaf as those that would not hear. If the will was perverted, the intellect would not see, the ear would not hear, and the heart would not understand.

#### HIS FALL AND RISE.

LAWYER O'BRIEN, OF CHICAGO, TELLS HIS EXPERIENCE WITH LIQUOR TO THREE THOUSAND PERSONS IN FARWELL HALL,

On Thursday evening, May 29th, 3,000 persons assembled in Farwell Hall, Chicago, to listen to a temperance talk from W. W. O'Brien, the ablest criminal lawyer talks with West Alexan younger the 3,000 in the West. A large number of the 3,000 people he faced were his fellow-country-men—members of the Catholic temper-ance societies. After acknowledging the ance societies. After acknowledging the kind expressions of sympathy and encouragement, he said he was not on the platform of his own volition, but at the request of friends, particularly of one who had led him out of the land of Egypt and out of the house of bondage. [Applause.]

"Within the last few days," he went on "Within the last few days," he went on, "many kind friends have taken me by the hand and said, 'O'Brien, are you going to stand firm? Are you going to keep that pledge? How do you feel? This is a great trial. I hope you will be equal to the emergency." For the benefit of those friends, for the benefit of those who have already signed the pledge, and for the benefit of those who have already signed the pledge, and for the benefit of those who have already signed the pledge, and for the benefit of those who have already signed the pledge, and for the benefit of those who have already signed the pledge, and for the benefit of those who have already signed the pledge, and for the benefit of those who have already signed the pledge, and for the benefit of those who have at this to several hundred dollars expense, or even be killed outright. He thinks it a cute thing to roll off barrels of salt, barricade the bridge, set an old shed on fire or to stop up the chimneys on a widow's which the law won't look at in the funny light.

There is to-day in the Michigan State Prison a boy whose career I watched for wo years. I first saw him prowling around o' nights. He had an honest face and a good heart, but his father had an great trial. I hope you will be equal to to several hundred dollars expense, or even be killed outright. He thinks it a cute thing to roll off barrels of salt, barricade the bridge, set an old shed on fire or to stop up the chimneys on a widow's which the law won't look at in the funny light.

There is to-day in the Michigan State Prison a boy whose career I watched for wo years. I first saw him prowling around o' nights. He had an honest face and a good heart, but his father had an enemy. I have accepted and received the command of the Spartan mother to belonged belonged within the stood his country: 'My son, return with thy shield or upon thy shield. Victory or death!' I have put my hand to the plow, and with God's help I shall not go back. As to how I feel, and the terrible ordeal, I will say, my friends, that I have never felt better in my life. I have experienced no ordeal. I have not felt the least trouble. I made up my mind I would not do, I would not think. I have done, and it shall remain done. (Applause.) At the age of 30 I did not know the taste of liquor. My friend says, 'Were you not more happy then than you are now.' I say no. It is true I was prosperous and happy. The sun of Heaven seemed to rise but for my happiness. Everything I put my hand to yielded to my wishes. I was happy, but I did not know then what was in store for me. I didn't know the ordeal through which I had to pass. I didn't know that the hunging furness we have he had a to yield a didn't know that the hunging furness we have he had a to yield a didn't know that the hunging furness we have he had a to yield a didn't know that the hunging furness we have he had a to yield a didn't know that the hunging furness we have he had a to yield a didn't know that the hunging furness we have he had a to yield a didn't know that the hunging furness we have he had a didn't know that the hunging furness we have he had a didn't know that the hunging furness we have he had a didn't know that the hunging furness we have he had a didn't know that the hunging furness we have he had a didn't know that the hunging furness we have he had a didn't know that the hunging furness we have he was the hunging furness we have had a didn't know the table to the hunging furness we have had a didn't know that the hunging furness we have had a didn't know that the hunging furness we have had a didn't know that the hunging furness we have had a didn't know that the hunging furness we have had a didn't know that the hunging furness we have had a didn't know that the hunging furness we had the terrible of the hunging her son on his way to meet the enemies of which I had to pass. I didn't know that the burning furnace was being heated over seven times more for my misfortune He was not there for the purpose of

mony to that which he had seen with his own eyes and heard with his own ears— that which he knew to be true from that which he knew to be true from observation and personal experience. After answering the various excuses given for drinking—to be social, have a good time, political success, misfortune in business, domestic troubles—he spoke of the being one of the being one of the control of the being one of the control of the cont thirteen young men (he being one of them) who studied law in Peoria many years ago, headed by George Carson, a brilliant fellow, who boasted that he could take a drink or leave it alone as he pleased. The others followed his example and all but three were now in drunkard's graves. When he came to Chicago he joined the "Knights of the Screw," which started in Dublin, where the membership embraced such men as Carran, Grattan, Emmet, Shiel, The ornaments of the bar were members, convivial men, each followed in the footsteps of the other, and nearly all to-day fill the dishonored grave of the drunkard. He asserted, challenging contradiction that interconvenient the tradiction, that intemperance was the cause of nine-tenths of the crime committed in the United States. He told of his experience among criminals, who almost invariably said whiskey was at the

An old favorite is the remedy known as Dr. Fowler's Extract of Wild Strawberry. Thirty years reliable for cholera morbus, diarrhoa and summer complaints.

A lady from Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance or stand on my feet will be the same strife for used in the control of the country will depend upon you twenty years hence you wouldn't waste your time! you will sooner or later have to take hold as the rest of us did. There A lady from Syracuse writes: "For to walk any distance or stand on my feet for more than a few minutes at a time without feeling exhausted, but now I am who has wasted his time will be the man thankful to say, I can walk two miles without feeling the least insonvenience."

For Female Complaints it has no equal. Sold by Harkness & Co., Druggists, Dun-way of the busy, money making world.

# No Such Word As Fail.

A failure to relieve or cure summer complaints can never be truthfully applied to Dr. Fowler's Extract of Wild Strawberry. All dealers sell it.

#### SHORT TALKS WITH THE BOYS.

M. Quad in Detroit Free Press So you want to run out o'nights, eh ? Well, my boy, if there is one single habit more than another calculated to bring a lad to evil ways it is that of run-ning around a village, town or city o' nights. All the bad in human nature be-gins to butble as soon as the sun goes down. You wouldn't dream of doing a mean act to your neighbors by daylight, but after dark it seems a good joke to lug off gates, upset outhouses, steal fruit or raise a false alarm of fire. It may seem fun to you, but when you come to sit bring a lad to evil ways it is that of runfun to you, but when you come to sit down and think it over you can't help but admit that it is small business. Any action of your's which puts any one else trouble and expense may be questioned to your detriment.

Find a murderer, burglar or thiefrind a nurderer, burglar or thief— point out to me the biggest loater in your town and I will show you a man who began his career by running out o' nights. I don't say that George Washington or Thomas Jefferson or Abraham Lincoln didn't throw down lumber piles or rob fruit trees at ten o'clock at night, but if so, they started out just right to become bad men.

so, they started out just right to become bad men.

Don't I want a boy to have fun?

You bet I do! and by-and-by, I'm going to put you up to a dozen different things in that line. But this grabbing your hat after supper and sneaking out over the back fence is a mean view of over the back fence is a mean piece of business when you come to figure it down. Down on the corner you meet Jim this or Tom that. You go "over town" and are seen hanging around this or that place. You may sneak into a saloon to see a game of billiards, but you hate yourself for it. You may sit in Smith's grocery and hear a lot of old bald headed liars spin their yarns and abuse religion, but you go out feeling that you could kick any one of them who dared bow to your

within three months the police had to caution him. Inside of six months he belonged to a gang of juvenile thieves. Within two years he was a burglar. When he stood up in court to receive his five years' sentence women wept to see that one so young had drifted so rapidly to the had

What can you do o' nights if you remain

home I Scores of things, my boy. In the first place there's the checker-board, and in the next place your father wants to sit light down and teach you all he knows about it. Outside of the interest in a chance game your wits are made the sharper by such struggles. A good chance game your was are made the sharper by such struggles. A good checker player will never be a rash busi-ness man. This very training makes him cautious in his dealings. There are dozens of good boy-books to be had, and your father had better buy you two three per week than turn you over to the town. There's no end of mechanical tops

and toys and games.

And suppose you learn how to draw or paint? Look at a watch and you will over seven times more for my misfortune and my destruction. I have passed through the ordeal, and I look back and feel more happy than I ever did, for I have are lots of one wheeled men in the world. They can sell goods, make engine or keep a butcher shop, It is the handy man who is helping this world along—the man who is full of world along—the man who is full of wheels and springs. Don't be afraid because you have planned to study law,

the man who knows the least is the greatest bigot to argue with, and the meanest est bigot to argue with, and the meanest man with whom to transact business. No one in twenty of our High School pupils know how a mason mixes his mortar, or a painter his colors. They never saw a tinsmith at work, or a grainer imitating the various woods. Now then, when you find the evenings dull, ask your father to put on his hat and help you post yourself. Did you ever see a printing press at work? Did you eversee a printing pressat work? Did you ever look over the queer machinery in a tinshop which bends the metal in shape for covers and bottoms and handles? Ever visit the gas works or go through a big flouring mill or pass an hour in a foundry? There are dozens of places to be visited at night where you can learn something useful. Each point you seize upon helps to broaden and en-lighten your mind and make a well-posted almost invariably said whiskey was at the bottom of their troubles. Why would not drinking men open their eyes and see what was before them—that they were going down the path of shame, humiliation, disgrace, and death?

Respect Old Age.

Respect Vld Age.

An old favorite is the remedy known shop and see how from can be turned as easily as pine—go into a planeing mill—down where they saw blocks of stone by steam-go somewhere and see something

> will be the same strife for place and fame and riches as you see to day, and the boy who has wasted his time will be the man who is pushed here and jostled there and

### Great Negligence.

There is great neglect with most people to maintain a regular action of the bowels, which causes much disease. Burdock Blood Bitters cure constipation.

The Catholic Mecorb Published Weekly at 486 Richmond Stree London, Ontario. REV. JOHN F. COFFEY, Editor. THOS. COFFEY, Publisher & Proprietor.

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# Catholic Record

LONDON, SATURDAY, JUNE 21, 1884.

THE BIBLE IN SCHOOLS.

Our readers are well acquainted with the position we have taken in the matter of religious instruction in schools. We have endeavored, very feebly, we must admit, but in terms as plain as we could command, to set forth the Catholic view on this most vital and important subject. We are now happy to perceive that our Protestant fellow-citizens, who, for some time, have been giving earnest consideration to this subject, so fraught with grave consequences to our future as a people, are taking vigorous measures to have inaugurated some system of religious instruction in schools. At the late Presbyterian Assembly in Toronto,

Hon A. Morris moved "That the General Assembly, under deep conviction of the importance of the education of the young being founded on Christian truth, and fully sympathizing with the action of the Synod of the Diocese of Toronto with a view to imparting religious instruc-tion in the Public Schools, appoint a Committee to co-operate with any com-mittee which may be appointed by the Synod or any other branch of the Christian Church seeking to attain that end.

The motion was adopted.

The following were appointed a Committee on the subject:—Rev. Dr. Laing (Convener), Rev. Dr. Gregg, Rev. J. K. Smith, Rev. K. McLennan, Rev. Principal Grant, Rev. Principal Caven, Rev. H. M. Messis, Blaikie, C. Davidson, Maclennan, Q. C., H. Cassels, and Dr. McDonald.

The mover of this resolution, unani mously adopted by the representatives of an ecclesiastical body having more than 600,000 persons in its membership, is one of the most prominent gentlemen in Canadian public life. He has served as Lieutenant-Governor of a Province, as a member of the Dominion Cabinet, is yet a Privy Councillor for Canada, and a leading member of the Parliament of Ontario. The Committee appointed under the motion includes the names of men identified with the learning, respectability and influence of Canadian Presbyterianism. The adoption of such a motion places the Presbyterian body on record as an advocate of religious education in schools.

Then, at the Anglican Synod of Toronto on the 12th of June, took place a discussion on the same subject that has attracted our attention :

Rev. A. J. Fiddler moved the resoluon which he had proposed last "That a committee be appointed to examine the question of the possibility of obtaining the power to establish Separate Schools for the children of Church of England families in cities and towns, and to report next year, and recommend a course of action in the matter." (Cries of "withdraw.") He would not withdraw The lack of religious training in the schools led to disastrous results in the spread of infidelity and even atheism and something ought to be done by the Church to counterbalance the evil influence. It might be said that there was preaching everywhere. So there was, but the effect was generally mere sensa-tionalism, not teaching. The home training in religious matters, which was one of the advantages of children some years ago, was almost altogether neglected. Passing through school and ing to national university or college going to national universely without re-The difficulty was recognized by nearly all religious denom inations, and nearly every one sought to establish colleges where religious training was one of the features of the education. If there were separate schools for one denomination there was no reason why there should not be for another. If there were enough Church of England people in one locality to of England people in one locality to establish a school, was it not unjust that establish a school, was it not unjust that the majority should prevent them from doing so if they wished? He dwelt at some length upon the great lack of religious teaching in the rising generation.

The motion was seconded by Rev. John Carry, who, to show the necessity of the change proposed, instanced the New England States, where the common school system had been in operation longer than anywhere else, and in which. through the crimes of the people, there was an average of only one child in a family. Rome in its worst days was not half so bad. To say that a common school education would make people religious was treason to Jesus Christ. He knew graduates of the public schools who did not even know the names of the patriarchs. If they were to have a religious people they must have religious training of the children.

Rev. Mr. Lewis dwelt upon the pre-yalent irreligion among the young, and

said he thought the Church ought to take a high stand on this matter. The religious instruction in the schools should be under the charge of those most inter-ested in it, and those most interested were the clergy.
Hon. Edward Blake maintained that

the first thing to be considered with reference to the Public Schools in this connection is whether they could not get the various Christian denominations, Protestant and Roman Catholic, to agree Protestant and Roman Cathonic, to agree upon a collection of passages of Scripture which should not merely be read, but which should be learned by the children in the schools and repeated there. in the schools and repeated there.
(Applause.) A large portion of the voluntary work in the Sunday School and
preparation for the Sunday School would
thus be done. The reading of the Scripture, whether by the teacher
or the teacher and scholars
responsively was a good thing but it was
not enough. While the mind of the child
was receptive it should be stored with
the most precious passages of scripture
which would be a treasury on which to
draw in after years. (Loud applause)
He agreed that they could not expect
to impart religious instruction after
school hours. The school hours were
already in many cases too long (applause), more could be learned in a
shorter time. To keep the children at plause), more could be learned in a shorter time. To keep the children at school an hour longer one or two days in the week for religious instruction would mean that they were to be penalized on those days. (Applause.) Let the secuthose days. (Applause.) Let the secu-lar lessons close an hour earlier one or lar lessons close an hour earlier one or two days in the week and the religious instruction be imparted in the time thus gained. Rev. Mr. Lewis said they ought to take the highest ground, but in confining this motion to the cities and towns they were making a concession to the practicable, and he asked that the practicable should be kept in view throughout. If they asked trankly and freely and generously, and with open freely and generously, and with open heart to the other denominations on this subject, they would solve the difficulty. (Applause.) Some thought the Government should take the matter in hand. Did they suppose that any Government would not be anxious to carry out this reform, if it could be done? The diffiwas in the unhappy divisions in the Christian world. (Renewed applause). Why could they not heal them? He believed the common ground was wider than that now occupied. (Loud and long applause).

Mr. Fiddler's resolution was not dopted, but not one of the speakers took ground against the principle affirmed in his motion. Mr. Blake commits himself fully to this principle, and even goes so far as to lay down a proposal on the subject. Mr. Blake has profound and honest convictions on this important question. He favors religious instruction in the schools, and has evidently devoted time and thought to the matter. At the annual commencement of Toronto University a few days before Mr. Blake had, even in terms more clear and emphatic, laid down his views on this same subject. He then said :

"Now, if I may be permitted to say a word on another subject it is this: I feel that there has been an attempt in that same speech to which I have twice referred, by the Archbishop of Canterbury, to intermingle the questions of the progression school education and the unicommon school education and the university education, and we have had an account as inaccurate as it was possible for an account to be of the position of that question so far as it was in contro versy. I want to make one practical proposal with reference to religion in the schools, and I maintain if this proposal is not acceptable to the denomina-tions it is to be regretted, and it proves in the plainest way the impossibility such a system on any other basis. I see no reason why the heads of the various lenominations of this country. Pro. testant and Catholic, should not unite in a selection of passages of Sacred Writ without note or comment, which it should be the duty of the masters to se for the scholars to learn and to repeat daily in the public schools of the land. I think it perfectly possible in the present more happy sentiment which privails among those of different religion creeds, for such a combination to be made by them. The State cannot make it; it cannot attempt it; and if those who call for religion in the public schools will meet together and will agree that certain passages may be learned and repeated without note or comment, without exposition or explanation by the master-leaving that to the pastor or parent at home or in church—then that can be done which would be of very great consequence. It is of the last con sequence, not merely that the Bible should be read, but that while the memory is young, fresh, and retentive its words should be stored in the mind, which will then retain the impression. If that can be done, much will be done; if that cannot be done by common conent of the denominations, I ask you what can be done?

We are glad, indeed, to count such men as Mr. Blake and Mr. Morris in our public life, as advocates of religious instruction in our schools, such representative and influential bodies as the General Assembly of the Presbyterian church of Canada and the Synod of Toronto as placing themselves on record in favor of this salutary principle. It does, however, at this moment recur to our minds that when twenty years ago and more the Catholics of Ontario were battling for religious education they received but little sympathy from the religious bodies that now affirm this Catholic principle. The bishops and the priests of this Province were lampooned and calumniated, and the Catholic body subjected to a social and political persecution reflecting disgrace on its authors. Pulpit and platform and press then resounded with denunciations of Catholicism and of

we of the Catholic minority of Ontario would still be bound to the chariot wheels of religious oppression and educational despotism. We are not yet fully freed from their shackles, but the time is coming, it is at hand, when, casting them off, we will stand as free men should stand, on perfect terms of equality with our fellow citizens of every other class, condition and denomination. We are, we reneat happy to see leading Protestant clergy. men and laymen now openly asserting a principle long since affirmed and maintained by the Catholic Church. How strikingly in accord are the utterances of our Protestant fellow-citizens and friends with the truths laid down some years ago by a venerated prelate of the English Catholic Church, the Most Rev. Dr. Hedley: That pious and devoted churchman says :-

"As the child is, so the man or woman

will be. Religion is the same in its essentials for little ones and for grownup people. The same 3od, the same heart, the same hindrances, the same heart, the same hindrances, the same responsibility, the same life eternal. But unless the seeds have been sown in childhood, there will be little fruit in mature years. Indeed, with all our schooling, we see too many grow up irreligious and immoral, regardless of decency and forgetful of God. Therefore, the Christian parent and pastor and busy about teacher are anxious and busy about Christian education. Some say, "Let the child choose its religion for itself, when t can think and look about the world. This is like saying "Straighten the tree after it has grown crooked for years."
You cannot do it. The crook is in the very fibre. You can only break it. A child not brought up religiously sucks in irreligion, because the absence of the knowledge and the love of God is not only the absence of religion, but the opposite of religion. If a thing is not white, it must be some other color. You cannot have a thing no color at all. It you take a child no older than ten, eleven or twelve, which has had hitherto no re-igious teaching, you will not find its mind blank, or its heart an empty chamber: ar from it. Its mind will be all written over, and the writing there will be: halt love thyself the first: thou shalt labor and strive for this world alone; thou shalt measure good and evil only by pleasure and pain; thou shalt have no heed for the things that are unseen. And its heart will be full of rank weeds of selfishness; of unworthy interests: of big passions, growing up strong and vicious, like vipers in their nest; of anger, hatred, and ill-will. Even the love of parents, of family, of neighbors, even justice, and sweetness, and kind-ness, even these will be dwarfed in a heart that knows not God, to the smallness of human feelings, with no elevation to heaven, with no tinge of the grace of Calvary, with no brightness from the life to come. When you bring

Twelve years ago, His Lordship the Bishop of London, in a pastoral of great clearness and power discussed the whole question of religious education. The perusal of that pastoral at this moment would lead us to believe that His Lordship must have been gifted with a prophetic vision of the present state of the question. It deals with the solution now proposed in terms most clear, effective and, to our mind, unanswerable.

God and the Gospel to a heart like this

"The education taught in the common chools of Ontario is not truly religious or since Christian morality is inculcated and the Bible is read therein, although, of course, the distinctive doctrines of each matter a question of the highest princi- in assuring them that Catholics look Catholic knows that there is in the Church Christian denomination are not, and cannot be taught in them. But we hold that religion without dogma is not Christianity, and that the flowers of Christian morality and virtue can only flourish and bloom under the shelter of the well-defined doc trines of Christ. Christian morality can-not be taught without a knowledge of Christ, and that again necessarily involves a knowledge of His person, His history, His teaching, His commandments, and His Church; it involves, in other words, Christianity in its entirety and complete-ness. In what schools soever then the distinctive doctrines of our holy religion are not taught, Christian morality cannot e taught; and when Christian morality is not taught, the heart, and conscience, and will of the young are like a neglected field overgrown with rank and poisonous weeds. The morality inculcated in common schools must necessarily be based on the assumption that all Christian denominations are equally good, an assumption which, of course, is utterly untrue, and must necessarily result in religious indifferentism. The morality inculcated in common schools, if these schools be important at all control of the common schools, if these schools be important at all control of the common schools, if these schools be important of the control of the con partial to all sects, must be based on the assumption that all Christian sects are equally good. But we hold that, with all Christian sects, it is imposible that the education imparted in com mon schools could be religious, for, as the London Times has lately said, "If educa tion is to be religious at all, it must be at variance with the teaching of some denom-inations." The mere choice of a version of Scripture is enough to make the school sectarian. The Bible may be read school sectarian. The Bible may be read in these schools, but though "all scripture inspired of God is profitable to teach, to reprove, to correct, to instruct unto justice,"—(Tim 2nd v., 3rd c.,) it is only so when interpreted by the infallible Church of Christ, to whom belong the Scriptures and the true meaning thereof; for, if in-terpreted by fallible private judgment, it may be "wrested to the eternal ruin and perdition of its readers,"—(Peter, 2nd ep., 3rd c., 16v.,) and is sure to beget innumerable jarring and discordant sects, speaking a very Babel of tongues, tearing into shreds the seamless garment of Christ, and by their wranglings and contentions bring-

ing Christianity itself into contempt."
"It is not," says Demaistre, "the reading of the Scripture, but the teaching of it by infallible authority that is useful; denunciations of Catholicism and of Catholics. And had it not been for the assistance of our Lower Canadian friends, and then distributing it to its young, is a

natural image of the Church explaining the true meaning of the written word to her children. Read without notes and an authoritative explanation, the holy Scripture may prove a deadly poison."
Hence the Catholic Church considers the reading of Scripture by children as an inadequate means of imparting to them a religious instruction, and as a usage whereby the word of God is exposed to irreverence, and the young in danger of misunderstanding its meaning, and of

thereby receiving impressions most injur-ious to the salvation of their souls. ious to the salvation of their souls.

There is another consideration to be added here: it is the baneful impressions that may be made on the young mind by non-Catholic teachers. The child is naturnon-cannot eachers. The time is naturally disposed to respect the teacher, to look up to him as the embodiment of wisdom and a prodigy of learning, and to consider his words as oracular utterances, not to be questioned for a moment. It is easy then to see what fatal, and perhaps lasting impressions may be made on pupils by a casual expression, a suggestive hint, a sneer at Popish practices, a general tone of contempt for Catholic usages, indulged in by a teacher who is not a Catholic. We ourselves have heard on good authority that in a certain com-mon school in this Diocese, which several Catholic children attended, the teacher

Catholic children attended, the teacher asked in a loud voice:—"Who bow down before images and adore them?" and the answer of course was "the Papista!"

Hence the Bishops of Canada, in the first Provincial Synod of Quebec assembled, decreed as follows:—"Mixed schools, in which the children of the faithful, promisenestly mix with the children of nonmiscuously mix with the children of non Catholics, are taught none, or a false re-ligion—we adjudge entirely dangerous, as being calculated to beget that plague of impiety commonly called indifferentism. Wherefore we earnestly exhort the pastors of souls to do all in their power to prevent Catholic children from attending them. But if, in some localities, in which no Catholic schools exist, Catholic children are obliged to attend the mixed schools, let pastors and parents take great care lest such children insensibly imbibing the poison of error, should suffer the loss of

their faith and their purity."

Common schools, therefore, are not such as Catholic parents can, in conscience and in justice to their children, patronize or encourage; and we hereby declare that Catholic parents cannot, in conscience send their children to such schools, save in the absence of Catholic schools, and even then both pastors and parents, in the words of the above cited decree, must take the greatest care lest the children sent to such schools should suffer the loss

sent to such schools should to five faith and their purity.

Unchristian education is the very well-head of the impure waters of impiety and the their deluga this century. And unbelief that deluge this century. And how can it be otherwise? The stream that flows from an impure fountain must b itself impure; the education that ignores the eternal world, and the sacred trutns revealed by God and taught by his own true church, may sharpen the intellect and quicken the mental powers, but it will leave the heart a moral wilderness, and must of necessity generate religious indif-ferentism and unbelief."

The arguments here set forth by the Bishop of London are, we repeat. unanswerable. The true doctrine of relig. ious education in schools is defined, and the insufficiency of mere biblical recitation and instruction calmly, but irresistibly, discovered and condemned.

We regret to be obliged to differ from a gentleman of the scholarly attainments, great talent and earnest convictions of Mr. Blake but we do feel that as a Catholic journalist, subject, of course, to correction at the hands of our ecclesiastical Christian. It is true that it is asserted that superiors, we should enter a stern protest education, and we respect them for their age," a purpose to draw the line of the religion is not ignored in these schools, against the use of the Bible as a text earnestness, honesty and sincerity. At priest's public duties strictly at the funcple at stake. It is asked of Catholic children to join in scriptural reading for purposes of religious education with the children of Protestant parents. Bible reading with Protestants is an act of religious worship, with Catholics it is not. The Bible with Protestants is accepted as a rule of faith and moralswith Catholics it is not. Then coming to details, can Catholic children in conscience use, or parents permit them to use, a biblical text book as taught by a Protestant master? Or can Catholic children in any case use the Protestant version of the Bible as the word of God?

One of the very worst effects of the use of the bible as a text book were to create in the minds of Catholic children a feeling that all religion has its basis in the bible, and that all forms of religion recognizing the bible as the word of God are equally good. It is idle, in our estimation, to speak of using a text-book of biblical selections, without note or comment, as unobjectionable to Catholics No text-book can be used in any school without comment from the teachers And it is but natural to expect that the children themselves will from time to time ask explanations of texts of which they seize not the meaning. Thus the school-room would be turned into a field of biblical disputation. This is a uestion of deepest concern to Catholics. There must be more than fifty thousand Catholic children in attendance in the Province at public schools. It is therefore a question of the gravest moment to the Catholics of Ontario whether or not the bible is to be forced on these children as their rule of morality. Father Konings, the eminent theologian, dealing with this question maintains, (1) that it is doubtful whether Catholic parents, save in exceptional cases, can be absolved who send their children to schools wherein the bible is not indeed used as a text book, but wherein the master-a Catholic -reads selections from the Protestant

version conformable to the Catholic version. He assigns as a reason for this opinion that any such use of the Protestant bible is an acknowledgment of its We have not read it, nor is it likely that authority, and would imply that it is a rule declares (2) that parents cannot be ab- we propose to cite a friendly review of where they are obliged to recite hymns heretical, if these hymns and prayers are looked on as constituting an act of religion.\* Now, from the declarations of Mr. Blake and other advocates of the bible in public schools, its reading in these schools must constitute an act of religion. They tell us that religious instrucion is needed in the schools. This we cheerfully admit. But when we ask, now do you propose to meet the want, they tell us, by the reading of a book which we do not recognize as the word of God, and which we cannot admit as rule of faith or morality. The very moment a text-book of selections from the Protestant version of the bible is forced into the hands of Catholic children, they are compelled to acknowledge that it is from the bible they are to receive religious guidance and moral training. Any consequence more deplorable, from the Catholic standpoint, cannot well be imagined. What would our Protestant friends say if the Catholics of Lower Canada were to force on Protestant children attending mixed schools in that Province the study of the Petit Catechisme de Quebec, which is a clearer compendium of faith and morality than the Protestant bible. Why, all Canada would ring with indignation. From Cape Breton to Vancouver we should hear of nothing but the despotism and intolerance of Rome. Well, it is something fully as ill-judged and as repugnant to the feelings of the Catholic minority in Ontario that the advocates of bible reading propose to do. They, in effect, say to the Catholics of Ontario, "We look on our bible as the word of God, it is our rule of faith, and our guide

This is a position which neither Mr. Blake nor any of the advocates of bible reading will, we know, care to assume Yet, in our eyes, this is their attitude, an attitude indefensible and untenable. This, we think, should be a land of religious freedom. But this it cannot be if any attempt whatever be made to inflict injustice on the Catholic minority of Ontario. Let the Protestant majority use the bible, let them have it read in the public school, let them have their children commit it to memory-and no Catholic will complain. But what we do firmly maintain is that the school will cease to be public a school which Catholics can frequent where biblical reading, biblical instruction, and biblical lessons are made cbligatory. We shall rejoice to see public morality elevated among our Protestant | that the Free Press is exact in its delineafellow-citizens by the use of the bible in sincere in their advocacy of religious and a never-failing guide. From no other source can religious instruction be imparted, and by no other authority can they conscientiously permit their children to be taught that which they must believe, and that which they must do, to lead lives in accord with the teaching of Christ and to save their immortal souls.

our guide, it should be so for you."

\*Casus VI. Dubitari potest an absolvi valeant parentes, qui filios committunt scholis, in quibus ludimagister Catholicus ex protestantica aliqua Bibliorum version (qua tamen pueri non utantur) ea tantum prælegit, quæ versioni catholicæ sint con-formia. Et ratio quidem dubitandi est, quod qui versione protestantica utitur, et quod qui versione protestantica utitur, et ejus autoritatem agnoscere, —cum eam ut Verbum Dei prælegere censeatur, — et pueris eam in normam proponere videatur. Si tamen vel pueros lateat eum versione protestantica uti, vel ex protestatione explicita ludimagistri, vel ex adjunctis atis pateat ipsum autoritatem ejusdem non agnoscere et dura compulsum necessitate in agere absolutionem neque ludimagistro. ita agere, absolutionem neque ludimagistro. neque parentibus denegarem; tunc enim allata dubitandi ratio non amplius subsistet. Suppono tamen scholam aliis de causis non vitandam, et assumo benignæ Matris Ecclesie mentem non esse Bibliorum pro-testanticorum prohibitionem ita velle ur-gere, ut iis etiam in adjunctis, in quibus ex sua nociva fieret, non liceret ea ve materialiter manibus tenere, ut que con-formia suut Biblis Catholicis ex iis præegantur.
438.—Casus VII. Quid, si pueri recitar

cogantur cantica aut preces sectarum, sed ejusmodi tantum, que nihil heretici con-tineant, ut e. g. formulam Orationis Dom-nice cum addito: "nam tuum est reg-num," etc. ?

Parentes, qui filios hujusmodi scholis instituendos tradunt, non possunt absolvi, si cantica et preces hujusmodi adhibeantur, nt objectum actus religiosi, et non, quemadmodum sæpe cantica, ut objectum recreationis vel doctrinæ naturalis. Permitti tamen posset istiusmodi scholæ frequen-tatio pueris, qui ab omni ad preces et cantiones istas cooperatione abstinerent

cantiones istas cooperatione abstinerati; ita enim agendo contra illas protestarentur. Quis vero hoc a pueris expectet?

[Theologia Moralis.—Novissimi Ecclesiæ Doctoris, S.Alphonsi, in compendium redacta, et usui venerabilis cleri Americani accommodata, Auctore A. Konings C. SS. R., Editio Quarta. Auctior et emendatior. Vol. I., p. 196.]

CLERICAL INFLUENCE.

Mr. Huntington has written a book. we will read it. But lest it might be of morality for the children. He further thought we did the author an injustice, solved who send their children to schools the work and then deal with the purpose of the author as admitted by the review. or prayers even containing nothing In the Ottawa Free Press of a late date, "Prof. Conant," for so the new book is termed, is dealt with in friendliest terms. "The principal object in Mr. Huntington's novel," says the writer in the Free Press, seems to be a rebuke of the interference by the Catholic clergy in the political clections which occur in Quebec province; and an object which grew upon the author as he proceeded, rather than being his original purpose. Whether this be so or not in the author's conception, it will be so in the reader's."

The hero of the story and his position towards the clergy, and their relations with him, are thus delineated by the same friendly critic :

"The one character who elicits the reader's sympathy is a young French Canadian named De Luynes. He is a devout Catholic, untainted by the skepticism of the age, but, nevertheless, one who would draw the line of the priest's wno would draw the line of the priest's public duties strictly at the functions of his spiritual office. As a true Liberal he favored an exercise of the spirit of reli-gious tolerance as well as a formal and legal adherence to its profession. For these views he became, as his father had been before him, a marked man by the clergy. His eloquence, his superior education, his lofty sentiment, his noble aspirations for his country's welfare and his devotion to he spiritual welfare of his church, pleaded for him in vain; and he was driven from political life. To Quebec Rouges such events as these are not unknown; and probably Mr. Huntington's own observations in the province brought many such instances to his personal knowledge. The causes are not far to seek. They were not so much due to the belief of the leading ecclesiastical prelates, that the political opinions of the Rouges were likely to injure the strength and standing of the church, as they were to the fact that the ecclesiastical leaders had family connec-tions or near blood alliances in the leaders of the Bleu faction. The fulminations of Rome against the socialist and communist in morals, and because it is our rule and elements of Europe, whom it designated under the common name of Liberals, forgetting that in Great Britain and Canada an important political party, whose principles had led its leaders to bestow civil and religious liberty upon the adherents of the Roman Catholic Church, was known under that name, was made to do service in behalf of the Bleu faction. Clergymen so far forgot their duty to truth and honor as to distort those fulminations to apply specially to the Rouge party and its leader notwithstanding that they were, as De Luynes was, devoted adherents of the supremacy was beyond suspicion. It was a political trick played by the ecclesiastics and their adherents whose relatives were political leaders in the Bleu party. It was for a long time a successful trick and one which threatened to strangle the love of political liberty which is a sindigenous in political liberty which is as indigenous in the Frenchman's heart as in the Englishman's.'

Assuming, then, as we may safely assume.

tion of the good qualities of Mr. Hunschools as a text book. We know that tington's hero, we may state that we canmany of them are earnest, honest and not reconcile with a "devout" Catholic "untainted with the scepticism of the faith and guide of morality, a living rule duties just as occasion demands and circumstances require. 'He knows too that the functions of the priest's spiritual office require him to express not only opinion, but counsel and most earnest exhortation to his flock in the exercise of their political rights. In a word, the devout De Luynes of Mr. Huntington is an imaginary and impossible character. We have some acquaintance with Lower Canadian politics and cannot recall the name of any one with the attributes of De Luynes banished from political life. We fully admit, however, that we do know of several liberals, good Catholics, who have had to suffer injustice at the hands of unprincipled men who used the sacred name of religion to further their own ends. But we know not any man condemned by the clergy who deserved not such condemnation. Allusion is made to the family connections and blood alliances of prominent ecclesiastics with the leaders of the Bleu party. As a matter of fact several of the prominent ecclesiastics of Lower Canada are also allied by ties of blood and family to leading liberal politicians, or to men who once were so, and those very ecclesiastics who took, or were accused of taking, most decided ground against the liberals of Lower Canada, have had no blood or family connection with the leading politicians opposed to that party. We admit that it were unjust to apply to the liberals of Lower Canada, as a party, the condemnations pronounced on the liberals of the continent of Europe, but that there are individual members of the party who deserve such condemnation no one who knows anything of Lower Canada can deny. And these men, who have been deservedly punished because of their profession of bad principles, by not having been honored with political preferment, loudly denounce the clergy. We certainly cannot be accused of sympathy with the political conservatism of Lower Canada, but we do say that had the clergy not denounced these men they would

have, to our mind, failed duty. We defy the FreeP the clergy in Quebec at an their duty to truth and he the fulminations of Rome tal liberalism into a cond liberal party in Canada a condemned individuals principles, but in this we are aware, exceed the The Free Press speaks mission to Canada. Ti indeed, productive of good itions agreed to by all th Province of Quebec, actin the Apostolic Delegate, duties of the clergy in re as well as the extent to mode they should em these rights and fulfil th good was accomplished. letter issued by the bish declared : "The gravity of the e

taken place since the las to which they have give it our duty to remind most dear brethren, of rules of policy which wyou before now in our culars, and our pastoral in that of the 22nd of S 'The ninth decree of cil, held in 1868, expourelectors in the following pastors instruct with gr ful on their duties in e them strongly impress of

the same law which con right of suffrage impos same time the very ser give their votes whenev and always to vote acco sciences, under the ey country; that consequence always bound in God, to give their sufficient andidate they believe important duties which to be ever attentive to Church and State, and to promote and guard Church and State.' "Our wish has been the true doctrine on t the duties of the clerg obligations of the Cat the sanctity of an oath

only aim, and such is In this we have follow the Holy See, who in Catholicism has refra persons and political pa es not exist any demning any political the condemnations w present time emanat able source are only Catholics and to their 1876, must be interp Following the examp Pontiff, and in accord prescription of our leave to each one of the eye of God, wh whom these condemn ever may be leave? In the same year a

ed by the bishops to th latter were enjoined to instructing the pein election time, v following :- 1. To g sufficient reasons ca according to their co the eye of God, and to the candidates w dently judge to be to discharge the duti which are to watch faithfully the welfa the State. 3. No 4. To avoid intemy perjury.

The circular also follows: "The decree of th

bids you to teach from wise, that it is a si such a candidate, o political party. W will refuse the Sac "Never give yo opinion from the p

never make a publ ers without the pe "If you have a r avail yourself of i proper that you s favorable opportu wait till the last r itement is alway

the election is tak "To those who you privately, an calmly, without e which would be con acter ; for you kn most innocent an posed to be at su misinterpreted, even if you see t cited it will be pro-simply that what pulpit must be s

The issuance of lar, sanctioned produced, we re but did not, how withstanding th visions and ins sentation. Mr. proof of this sta tleman is the la clergy of Lower ference in politi years he repr county wherei have, to our mind, failed in their public ing Catholic majority. Did the clergy duty. We defy the FreePress to show that | ever league or combine against him, even the clergy in Quebec at any time so forgot in favor of Catholic candidates as fully their duty to truth and honor as to distort the fulminations of Rome against continental liberalism into a condemnation of the liberal party in Canada as a party. They condemned individuals and they banned principles, but in this did not, as far as we are aware, exceed the bounds of duty. The Free Press speaks of Dr. Conroy's mission to Canada. That mission was, indeed, productive of good. By the definitions agreed to by all the bishops of the Province of Quebec, acting in concert with the Apostolic Delegate, of the rights and duties of the clergy in regard of elections, as well as the extent to which, and the mode they should employ to exercise these rights and fulfil these duties, great good was accomplished. In a pastoral letter issued by the bishops in 1877 they

"The gravity of the events which have

cil, held in 1868, expounds your duties as electors in the following terms:—'Let the pastors instruct with great care the faithful on their duties in election times; let them strongly impress on their minds that the same law which confers on citizens the right of suffrage imposes on them at the same time the very serious obligation to give their votes whenever it is necessary, and always to vote according to their consciences, under the eye of God, and for the best interests of religion and of their country; that consequently the electors are always bound in conscience, before God, to give their suffrages to whatever candidate they believe to be truly honest and able to fulfil well and faithfully the important duties which devolve upon him, ever attentive to the welfare of the

"Our wish has been to expound to you the true doctrine on the constitution and the rights of the Church, on the rights and only aim, and such is still our intention.

In this we have followed the example of the Holy See, who in condemning Liberal Catholicism has refrained from naming persons and political parties. In fact there does not exist any Pontifical Act can es not exist any Pontifical Act condemning any political party whatever; all the condemnations which have up to the present time emanated from this venerable source are only applicable to Liberal Catholics and to their principles, and the brief addressed to one of us in September, orier addressed to one of us in September, 1876, must be interpreted in that sense. Following the example of the Sovereign Pontiff, and in accordance with the wise prescription of our Fourth Council, we leave to each one of you to judge, under the eye of God, which are the men to whom these condemnations apply, what-ever may be the political party to which

In the same year a circular was addressed by the bishops to the clergy, in which the latter were enjoined to confine themselves to instructing the people as to their duties in election time, which duties are the dently judge to be truly honest and

bids you to teach from the pulpit, or otherwise, that it is a sin to vote for such and such a candidate, or for such and such a political party. With much more reason such a candidate, With much more reason is it forbidden to you to announce that you will refuse the Sacraments for that cause.

"Never give your individual political

lar, sanctioned by the apostolic Delegate, produced, we repeat, an excellent effect, but did not, however, free the clergy, not-

qualified for political life as himself? Did they at any time seek to coerce their flocks into the support of any candidate against him. The Catholic electors of Shefford, in large numbers, notwithstanding frequent evidences of intolerance on the part of their Protestant fellow-electors, supported Mr. Huntington against candidates of their own faith, and were never urged by the clergy to do otherwise. And when he did suffer defeat it was at the hands of a French Protestant Liberal. The truth is, it is not from the opposition of the clergy that the Liberal party in Lower Canada has sunk into its present state of weakness. It has suffered more than any other political party in the land from internal dissensions, from the treachery of some, and the apathy of many of its leading members. The late Postmaster-General himself never displayed any very extraordinary activity in or out of Parliament in furtherance of the cause he professed to have at heart. The book he has written will be of no service to his party. Once before he injured that party most grievously by an indiscreet speech, and now, when he might be of service by his silence and in retirement from public affairs, he issues a novel full, even accord. ing to the criticism of the Free Press, of vagaries, inanities and impossibilities.

ST. JEAN BAPTISTE CELEBRATION. The French Canadians of Montreal pro pose this year celebrating the semi-centennial of the establishment of the society of St. Jean Baptiste, in a manner worthy of the greatest possible number of the govtheir glorious Catholic traditions and erned, compatible with public safety and their noble adhesion to the faith of their true public advancement. The liberalism fathers. We rejoice to see the evidences of of to-day, however, means something else. the devoted faith of our French Canadian It means, according to doctrinaires who fellow-countrymen, as manifested in the have no just apprehension of public good, preparations entered into for the coming and no solicitude for the real advance celebration. The whole of next week is ment of the masses, that there exists a to be a continued fete. But the religious right to choose that which is evil in preelement is to predominate. Thanksgiving to God is the main motive power of the poral happiness as understood by them is whole demonstration. Though this is but as it should be, it proves that the the duties of the clergy in society, on the obligations of the Catholic press, and on the sanctity of an oath; such has been our public profession of their faith. This is a truly hopeful sign, not only for them as a race, but for this country of which they are such valued citizens. There is indeed in the history of French Canada much to impress even the least cautious observer with the visible and abiding protection of God over a chosen people. For the last We should be glad to see New France fifty years of the occupation of Canada by France, the French Canadians, abandoned by the mother country, handed over to the despotism and the injustice of greedy adveuturers who preyed not only on the coffers of the state, but upon the wealth of private individuals, exposed to ceaseless attacks from their persistent foes the New Englanders, backed as these latter were with the wealth and strength of Great Britain, made a noble fight for existence. Then also, after the cession of the colony to Great Britain, though only sixty thousand in number, they had to battle for the preservation of rights following :-- 1. To give their votes when | guaranteed, it is true, by treaty, but which they had no military prowess to maintain according to their consciences, and under against the most powerful empire in the the eye of God, and to give their support to the candidates whom they may pruse the candidates whom they may pruse to the candidates to the candidates whom they may pruse to the candidates whom the candidates whom they may pruse to the candidates whom they may pruse to the candidates whom they may pruse to the candidates whom the candidates whom they may pruse to the candidates whom the candidates whom they may pruse to the candidates whom the candidates whom the candidates whom they may pruse to the candidates whom th Lower Canada was for fifty years and more one of more or less overt hostility to Catholic Canberral But a kind Providence protected lighty. But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected closest communication with Catholic Canberral But a kind Providence protected cl to discharge the duties of a representative, licity. But a kind Providence protected which are to watch over and procure French Canada. Its inhabitants, by avoidfaithfully the welfare of religion and of ing alliance with the American colonists the State. 3. Not to sell their votes. in 1775, preserved themselves from absorp-

element of the population of the united

religious exclusiveness and political

bigotry will soon be under the domina-

tion of Catholic populations, having noth-

ing in common with those whose ancestors

Next week will be for our French

Canadian friends one of thanksgiving and

triumph. We congratulate them on the

Catholic character of their proposed cele-

bration, and trust that it will prove a

happy augury for their continued growth

gave the country that appellation.

colonies. And, on the other hand, as a consequence of the cession of their country to Britain in 1763, they escaped the horrors and disasters of the French Revolution of 1789. From a mere handful of sixty thousand, they have, within the brief period of a century, increased and multiplied with a rapidity almost, if not indeed absolutely, without parallel. There are now of French Canadian origin in the Dominion of Canada and the United States of America fully two millions of people. The New Englanders, who, a century and a half ago, were such formidable antagonists of French Canada, are now being driven from their own old Puritan fastnesses by the invading tide of French Canadian immigration. The Puritan, self-condemned, is disappearing, and soon New England will be a misnomer, if, indeed, it be not so already ; for the commonwealths which were so long the strongholds of

Le Rosaire. Le Maitre de Chapelle,......Vocal Duo. 

C'est le Chat......Voca Distribution of Premiums.

Address. visions and instructions, from misrepresentation. Mr. Huntington's book is proof of this statement. That hon, gentleman is the last who should take the clergy of Lower Canada to task for interference in politics. For more than twenty years he represented in Parliament a county wherein there is an overwhelm-

hoping that the halls of their convent home would in a few weeks resound with their merry voices and pleasant greetings. His Lordship imparted his benediction. are indeed happy to be enabled to state that the scholastic year just terminated has been in the Sacred Heart one of the most successful and prosperous that valued institution yet witnessed. It is, in truth, always a matter of pleasure for us to chronicle the success of educational establishments of the merit and capacity of the Sacred Heart Academy, London, to which we earnestly wish many long years of constantly increasing prosperity and ever widening influence. The higher education of women is now engaging very general attention. Of this we are very glad. For we feel assured that the more the system of training of young ladies adopted by the devoted Ladies of the Sacred Heart is studied and investigated, the more will it be found and admitted to be that which meets every requirement of that sex upon whose mental development and religious culture the happiness and security of society depends.

BLESSING OF BELLS.

From the Almonte Gazette of the 13th inst., we learn that His Lordship Bishop Duhamel arrived in that town on Saturday, the 7th inst., for the purpose of blessing, on the following day, the bells which had been procured for St. Mary's Church. Lordship accompanied to a magnificent carriage. A procession was then formed by the parishioners from the station to the church. On Sunday morning a large con-

gregation assembled to witness the ceremony which was performed by the Bishop, after which His Lordship, with clearness, precision and impressiveness, explained to the congregation the nature of the ceremony they had assisted at.

The bells were named St. Mary, St. Anne and St. Patrick, the first being the largest. The following were the sponsers : Messrs. Jas. Dowdall, Dr. Lynch, E. Letang, J. O'Reilly, Edward Dowling, H. Stafford, Thos. McDermott, P. Slattery, P. Corkery, John Neville, Thos. Foley, P. Daley, H. Kennedy, M. Dixon, J. Mc-Dermott, John Slattery, Thos. Murphy, John McKinnon, John Ryan, P. Reilly, and P. Seymour. The amount collected in the church and by donations amounted to nearly \$300.

ATHLONE.

The ancient and historic borough of Athlone has now placed itself in line with the other constituencies that have of late so nobly and so emphatically pronounced on the issue of Irish national first gospel His Lordship delivered a rights. By the election of Mr. Justin McCarthy, jr.; to the House of Commons, the Irish party has gained another seat, and acquired in the person of the member elect an able and promising the Real Presence. Parliamentarian. Athlone had long enough been misrepresented. Its mis- Separate School Trustees, Hamilton, held representation was, however, due to the in St. Mary's School House, on Wednesone-sided system of franchise prevailing day evening, the 11th inst., to receive a abuses. We wish our French Canadian in Ireland, not to the desire of its patri- report from the delegation appointed to occasion that opportunity has been offered them to give fair expression to their purpose of assisting motherland in the acquisition of her national freedom and the inestimable right of self-government, they have proved themselves faithful children to that noble land. The election of Mr. McCarthy, in the face of an opposition most bitter in character, speaks well for Athlone. Mr. McCarthy came to that fine town a total stranger he had but one recommendation, that of Mr. Parnell. The men of Athlone, taking him up at their leader's word, elect him to a seat in the Commons House of Parliament, there to lend voice and vote to the advancement of his country's claims. All honor to Athlone.

ARCHBISHOP RYAN

The Holy Father has filled the vacancy in Philadelphia, by the appointment of the Most Rev. Patrick J. Ryan, coadjutor archbishop of St. Louis, to that important see. The Most Rev. Dr. Ryan was born in the County Tipperary, Ireland, in the parish of Thurles, not far from the historic city of Cashel, in 1831. Coming to America in 1852, he was ordained priest in 1853. In 1872 he was made coadjutor Bishop under the title of Bishop of Tricomia, i. p. i. A St. Louis paper said of him recently :

"His physique would give him a prestige in a pulpit at once, as he is commanding in height and proportions. His face wears the stamp of intellectual power, but austerity cannot linger near his pleasant smile and tender eyes. It would, indeed, be difficult to find in would, indeed, be difficult to find in another more of those qualities that belong to a true spiritual shepherd. His dignity is elevating, his facial expression indicative of benevolence and the sweetness of his manner imparts a vivifying charm to those who look to him for strength and comfort. It gives a strang color to consider

man. His hair is worn long, and is of auburn inclining to red. His regular priestly habiliments of a black broadcloth suit, a standing collar adorned by a tie of purple silk, and an amethyst ring, emphaize the elegance of his form.

By the translation of Archbishop Ryan St. Louis loses a prelate loved and revered -and Philadelphia may now claim the "Bossuet of America."

EDITORIAL NOTES.

- We are in receipt, with hearty thanks, from our friend, Rev. Father Barber, O. M. I., of copies of late Irish papers.

- Bishop Duhamel, of Ottawa, will begin his pastoral visitation next month. The visitation this year will include all river parishes in the counties of Ottawa and Argenteuil.

-Archbishop Lynch's letter in another column speaks for itself. That venerated prelate is ever ready to fill the breach when the assailant approaches. The putting up of a characterless man like Chiniquy to answer His Grace reflects no credit on the Presbyterian body.

- Mr. Blake's proposal to shorten the school hours one or two days in the week for the purpose of permitting the clergy to give religious instruction to pupils of their own churches is one that deserves serious attention and commends itself, at first sight, to favor.

- The Belgian elections have taken the radicals by surprise. The result proves the country to be yet Catholic to the core. The brave Flemish people will have none of the state system of godless education devised by the diabol. ical ingenuity of free-thinkers, freemasons, et al.

- The Gladstone government has received another severe blow by the fall of Berber. Egypt is likely to prove its graveyard. The Premier himself is reported as saying that in a few weeks he will be out of office. It cannot, indeed, be said of Mr. Gladstone that he loves office for the sake of office. - Our readers will peruse with inter-

est the report of the magnificent celebration last week at the College of Ottawa. The celebration was in all regards most successful, thanks to the alumni association and its indefatigable chairman, Rev. Father Whelan, who spared neither time nor labor to bring the affair to a successful issue.

- The solemnity of Corpus Christi was observed with great eclat last Sunday in St. Peter's Cathedral, in this city. Pontifical High Mass was sung by the Rt. Rev. Mgr. Bruyere, assisted by Rev. Fathers Walsh and Cornyn, as deacon and sub-deacon respectively. His Lordship the Bishop of London assisted in cope and mitre, at the throne. After the powerful and eloquent discourse on the Eucharistic Sacrifice. In the evening at an effective and impressive sermon on

- At a special meeting of the Board of nounced that His Lordship had recommended that the Rev. E. P. Slaven, of Oakville, be appointed, as his experience in school matters eminently fitted him for the position. His Lordship's recommendation was accepted, and Father Slaven appointed. The Hamilton Times with good reason congratulates Father Slaven upon the appointment and the School Board on the wisdom of its choice.

ADDRESS TO BISHOP CARBERY

The following is the address presented on Sunday, 8th inst., to Bishop Carbery in behalf of the Catholic laity of Brantford, by Messrs. A Savage and John Ryan. We are also enabled to give a brief synopsis of His Lordship's reply.

ADDRESS.

To the Right Rev. James Joseph Carbery, O.
P., D. D., Bishop of Hamilton:
My Lord,—We, the Catholics of Brantford, beg leave to approach Your Lord. ship on this auspicious occasion, your first visit to our parish, to tender you a hearty welcome, and to lay at your feet our tribute of respect, veneration and

From the time of your appointment to the See of Hamilton by his Holiness Leo XIII., gloriously reigning, we have longed for this day of joy, when we could behold our beloved Bishop in our midst, and offer him the homage due to a successor of the apostles, especially one so eminently fitted for the high dignity of the Episcopate; to a worthy son of the great St. Dominic, whose children have shed such lustre on the pages of church history in every age and

country.

Although we behold you now for the first time, be assured, my Lord, that you are no stranger to the Catholics of Brant-

all familiar to us, and we feel proud and grateful that one so distinguished as a priest and so zealous as a missionary has been chosen by the Holy Father to be our Bishop

We fully appreciate, my Lord, the many sacrifices you made in consenting to become the chief pastor of our souls in this far off Canada. You bade farewell to your native land, dear to every Irish Catholic heart, and severed ties in religion made sacred by a life time of communion in prayer, but submissive to the will of God, you left all in order to extend the Kingdom of Christ in the diocese of Hamilton.

In this new country, my Lord, you will not find the stately cathedrals and churches of Europe, but you will find the same faith and same spirit animating your spiritual children as in the older countries, and although not pos-sessed of the abundance of this earth's goods, we in Brantford have made some sacrifices for religion, and we point with pardonable pride to a church which, when finished, will be second to few in the province, and though slightly en-cumbered now, with your Lordship's sympathy and encouragement, and the hearty co-operation of our good people with our zealous and energetic pastor, we hope ere long to see it completed and

to call it our own.

We have, moreover, commodious schools where our children receive a thorough Catholic training as well secular education, not inferior to that afforded in the public schools, thanks, in a measure, to the just laws under which we live, which allow us to control our own schools and educate our chil dren according to the dictates of con-

science. We embrace this opportunity, my Lord, of expressing our loyal attachment to the Holy See, and our loving obedience and veneration for all the teachings of mother church.

In conclusion, my Lord, we again wel-

come you as our bishop, our father and our friend, and as we fervently prayed to God to bring you safe to us from the Eternal City, we will still continue to beseech the Almighty to grant you many years of health and happiness to rule over the diocese of Hamilton. And in return we fondly hope that you will often visit us, to encourage and stimulate us by your presence, in the path of duty, and we humbly beg for ourselves and our families your paternal benediction.
Signed on behalf of St. Basil's congre-

A. Savage, Chairman of Com.

Secretary.

His Lordship said in reply that he was thankful to the congregation of St. Basil's for their kind expressions towards him gards most successful, thanks to the and was much pleased with the efficient executive committee of the warmth of their reception to him as their Bishop, a position which was not of his seeking, but the duties of which had been put upon him, and in obedience to his superiors. He was much pleased with what he had seen of the people of Brantford, and hoped to see them frequently and that the communication between them should be frequent and pleasant. In reference to the church he said he was not prepared to see so grand an edifice in Brantford, and that it stood as a monument to the faith and devotion of the people, and showed the sacrifices they must have made for religion. While he regretted to learn that a he regretted to learn that a debt hung over the church he was sure the people would unite to relieve it of the encumbrance as soon Eucharistic Sacrifice. In the evening at Vespers Rev. Father Tiernan preached be churches should always be out of

debt; like the man in the scripture who was about to build a tower, we should sit down and take thought before beginning so that we may be able to complete our work. He hoped to learn before long that the debt had been wiped out, and it would give him great pleasure then to be called upon to dedicate the church. tribute of praise to the freedom of our form of Government, which he re-ferred to as among the most just on earth and which was all that any reasonable man could ask for, and he expressed the wish that in all the nations the same spirit wish that in an the introduced are spirited of justice prevailed. It made him happy, he said, to receive the assurances of loyalty to the Holy See, and respect for its teachings, and to see about him such evidences of faith and devotion of the evidences of latin and devotion of the people of Brantford; and he encouraged them to be watchful in fostering the same spirit in the youth of the commun-ity. After some reference to other matters he again expressed his appreci-

matters he again expressed his appreciation of the sentiments expressed in the address, and assured the people of Brantford of his sympathy with them in their labours, and asked that they would continue to pray for him that he might be enabled to perform the duties that had been placed upon him.

OTHER ADDRESSES.

In the afternou the Bishon preceded.

In the afternoon the Bishop proceeded to St. Basil's schools, where a throne had been erected, to which he was conducted and addresses of welcome presented him from the different societies in connection

from the different societies in connection with the congregation.

The Ladies' Sodality first presented an address read by Miss Maggie Harrington, who was accompanied by Misses McDermott, Kate Lannon, Ella Savage, H. Sinon and Mary Savage, His Lordship replying in a very thoughtful and kind tone. This was followed by an address from the St. Vincent de Paul society, presented by the President, Mr. James McGregor, and Mr. Wm. Cutmore, and one from the Catholic Mutual Benefit Association, presented by Messrs. A Harrington, J H Barry, and Wm. Harrington. To these the Bishop replied in the most kindly manner.

Mr. J. T. Dalton must have felt re-

Mr. J. T. Dalton must have felt rewarded for his assistance at our church services by the large attendance of the Catholic community on the occasion of his Benefit on Monday last. The performance gave great pleasure to all who attended. Mr. Dalton and his talented wife fully sustained their reputation; in

taken place since the last general election and the numerous and various difficultie and the numerous and various difficulties to which they have given occasion, make it our duty to remind you briefly, our most dear brethren, of principles and the rules of policy which were expounded to you before now in our councils, our cir-culars, and our pastorals, and particularly in that of the 22nd of September, 1875. "The ninth decree of the Fourth Coun-il held in 1868, expounds your duties as

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not having referment, We cersympathy of Lower the clergy ey would sufficient reasons call for it. 2. To vote 4. To avoid intemperance, slander, and tion by the preponderating Anglo-Saxon

perjury. The circular also instructed the clergy as follows :

"The decree of the Fourth Council for-

opinion from the pulpit.
"Never attend any political meeting, never make a public speech on such matters without the permission of your ordi-

"If you have a right to vote you may avail yourself of it; but let it be with prudence and without ostentation. It is proper that you should choose the most favorable opportunity for voting, and not wait till the last moment, when the excitement is always greater, and that you should not remain near the place where should not remain near the place where

should not remain near the place where the election is taking place.

"To those who may come to consult you privately, answer with prudence and calmly, without entering into discussions which would be compromising to your character; for you know well that language the most innocent and the most true is expensed. most innocent and the most true is ex-posed to be at such times misunderstood, misinterpreted, and misreported. And even if you see that people are greatly ex-cited it will be prudent on your part to state simply that what you have said from the pulpit must be sufficient to guide them." pulpit must be sufficient to guide them.'

The issuance of this pastoral and circu-

Quebec ceases to be a practical unit in politics and divides upon issues as the other provinces do, it will be a grand day for not only Quebec but the Dominion at hoping that the halls of their convent home large. There is another cause contribu-ting to the revolution, and one much misting to the revolution, and one much mis-understood by Anglo-Canadians. It is-the revival of kinship between the French of Quebec and those of old France. Instead of viewing this movement with hesitation and mistrust as many of our contemporaries do, we regard it with pleasure. In the movement there lies hope rather than danger to our con-federation. It must be remembered that nope rather than danger to our con-federation. It must be remembered that old France is one of the most progressive both politically and socially. Quebec, on the other hand, is one of the most intensely conservative provinces in the civilized world. She is conservative in every sense of the word. The renewal of her kinship with France—the exchange of thought between the public men of the old land and the lost province—the inter-change of literature and ideas—must have a beneficial influence and an influence that will tend to the benefit of Liberal principles in politics rather than Conservative."

Now we are eager to see Lower Canada

prosperous and progressive, eager to see

liberal principles of government, legisla-

tion and administration, applied in the

light in which we understand such principles, to her affairs, but we care not, by any means, to see the system of government now in vogue in republican France applied to Lower Canada. The France of to-day is neither prosperous nor progressive in the true sense. The tendency of modern radicalism is to the revival of barbarism, and therefore unprogressive and illiberal. We apprehend liberalism in politics to mean the extension of the right of self-government, the right of On the arrival of the train the band participation in their own government, to struck up an appropriate air and His ference to that which is good, that temto be sought regardless of the claims of eternity, and that religion is an obstacle in the way of the attainment of that happiness. Such principles, with their corrollaries and consequences, are not likely to take root in Lower Canada, and just so long as those who claim to be liberal identify themselves with radicalism so long will they be in that Catholic Province a minority banned and hopeless. more and more united to Old France, in commerce and literature, and by an interchange of thought between the Catholic statesmen of the former and those of the latter country. But French Canada has

everything to lose and nothing to gain by kinship with radical and infidel France. The St. Jean Baptiste celebration of next week will be, as we take it, a firm protestation of fidelity to Catholic principles and an expression of determination to preserve the traditions of Catholic France. French Canada is, indeed, conservative in its devotion to religion, but this is true conservatism, quite distinct and wholly different from that loathsome thing called conservatism that covers wrong-doing and preserves the worst of ada the scattered colonies of French Canadians in every portion of North Amer-

COMMENCEMENT DAY AT THE SACRED HEART.

The annual commencement exercises of the Sacred Heart Academy in this city were held on the 13th inst. His Lordship the Bishop of London presided, assisted by the following clergy : Right Rev. Mgr. Bruyere, V. G., London; Very Rev. Dean Murphy, Irishtown; Very Rev. Dean Vagner, Windsor; Rev. Dr. Kilroy, Stratford; Rev. Fathers Tiernan, London; Molphy, Ingersoll; Flannery, St. Thomas; O'Shea, Seaforth ; Feron, Strathroy ; Mc-Keon, Bothwell; Walsh, Coffey and Cooke, London; Brady, Woodstock, and Dixon, Bothwell. The programme for the occa sion was brief, and splendidly executed. The young ladies show a musical and vocal culture reflecting high credit on their precentresses. The programme was as fol-

Entree, La Gallina,.....Gottschalk

After the valedictory address, delivered most effectively by Miss Ellen Murray, His Lordship spoke in a few chosen and felicitous terms his thanks for the pleasant entertainment at which himself and clergy assisted. He was glad to be enabled to compliment them on the successes of the

Incompetent barristers are usually paid off by appointing them to preside as stipendiary magistrates in police courts. Mr. John Adye Curran was the most stupid pleader in Green street Courthouse; but he had the tact, or something less honorable, to recommend him to the favor of the English Government. From his briefless misery he was lifted up to the his briefless misery he was lifted up to the high situation in which he had no more important duty to perform than sending drunken prostitutes to jail. But Mr. Curran had learned some secrets when he was defending political prisoners, and such information was considered valuable when the star-chamber inquiry was opened in Dublin Castle. His performance as the bully inquisitor under the Crimes' Act obtained for him the higher appointment of County Chairman. The salary attaching to this office is money earned by the execution of Joe Brady and others.

Carlow.

The Nationalists of the Carlow Union have defeated the Tories in the electoral divisions of Rathornan and Ridge. At the recent elections the result of the contest in the district comprising those divi-sions was the return of Mr. Jeffers, the Tory, by four votes over the Nationalist candidate, Mr. Hugh Cullen. The de-feated candidate took exception to the return of his opponent, and lodged a formal protest with the Clerk of the Union, setting forth the various grounds considerable. Union, setting forth the various grupon which he disputed the return. protest was forwarded to the Local Gov ernment Board, and in reply the Board has declared the election of Mr. Jeffers void. The decision has been received by the people with great jubilation. Mr. was not only the representative of the landlords and Tories generally, but he was the particular pet and nominee of the Right Hon. Henry Bruen, ex-M. P. for the county. His defeat is, therefore, regarded with a double satisfaction. A new election will accordingly take place, and a vigorous effort will be made by the Nationalists to secure the seat for Mr.

Kilkenny.

The Most Rev. Dr. Moran, who, for the last twelve years, has presided as Bishop over the See of Ossory, and who has recently been elevated to the Archbishopric of Sydney, returned home to Kilkenny on May 19 from his visit to Rome. The recention has met with on his avrigal in reception he met with on his arrival in Kilkenny was of the most enthusiastic kind, and it gave him a fair idea of how kind, and it gave him a fair idea of now regretfully his people will see him leave his native land to Jabor under the South-ern Cross. Nearly all the shops in the city were closed, and business was entirely suspended. At the railway station his Grace was met by the Mayor and members of the Corporation. The clergy and con-fraternities of the city walked in the procession which escorted the Archbishop to his residence. So great were the numbers of people in the streets, and so enthusiaswere they, that it took Dr. Moran' carriage three quarters of an hour to reach his residence, although its distance from the station is less than three-quarpeople to make a number of formal pre-sentations to his Grace before he finally

sentations to his Grace before he finally leaves the city for Australia.

Widow Murphy, of Grove, who was the victim of land-grabbing and turned out of her house by Captain Cahill, was readmitted on May 16th, after her furniture being on the readside for 26 days under hail ing on the roadside for 26 days under hail and rain. The charitable neighbors gave the poor woman shelter, as such a heart-rending case never occurred in the neighborhood within the recollection of the oldest inhabitant.

public meeting of the Cork branch of the National League, was held on May 21. Resolutions were adopted approving of the action of the Irish party in the divisthe action of the Irish party in the division on the vote of censure, and congratulating the people of Kilavullen on the successful resistance they had offered to the payment of the police tax.

It speaks very favourably for the peaceable state of Skibbereen and the surrounding divisions that the authorities that

ing districts that the authorities have withdrawn the military where they have been stationed since the 9th of June, 1881. The detachment which has just left was the 25th King's Own Borderers, under Captain Worsely and Lieutenant Lunyman. They have proceeded to headquar-ters at Kinsale, leaving but a sergeant and two men in temporary charge of the barracks.

Hallassey, the boycotted smith of Monanimy, has suddenly taken his departure from Monanimy. No one knows where he has gone to, but probably he has gone to a colonial settlement. The troubles of to a colonial settlement. The troubles of Hallassey commenced with the beginning of the land agitation, when despite the remonstrances of the Land League he supplied work to some boycotted farmers and gentlemen. He was then boycotted himself, and this action on the part of the resould has contained in the part of the people has cost them £1,000 for the payment of extra police.

Kerry.

A man named Cornelius Sullivan, aged about seventy years, and who appears to have been reduced to much suffering from want of proper food, committed suicide in his son's house, situate near Killcummin, about three miles from Killarney, on May 17. Deceased, who had always be-longed to the farming class, had been in the Killarney workhouse for the past twelve months. During his stay there he appears to have manifested appears to have manifested symptoms of insanity, and was often heard saying "that he would soon put an end to him-self—that he would cut his throat, or else hang himself." His unsound mental concaused steps to be taken for his mmediate practicable removal to the Lunatic Asylum.

Limerick

The constabulary hut, which was erected about two years ago, in the village of Tournafulla, in the sub-district of Newcastle, was recently removed to near Glencastle, was recently removed to near Glen-quin Castle, where five men are now stationed. It was rumored too, that the Glenduff protection post would be broken up, and a permanent station made in Ash-ord, but the authorities as yet have made movement in this connection.

for £466.4a, for the quarter ending in September last. The dun expresses the hope that the money will be paid without any further trouble or expense; but the citizens of Limerick have tightly buttoned up their nockets and up their pockets, and mean to make a manly stand against the highway robbery methods of the Spencerian Government. The stand-and-deliver demand will not frighten the rate-payers out of their wits.

nor out of their money.

Michael Dineen, sr., of Bruff, father of imaginary conspiracy to murder case has been found to be only a phantom and a mirage. The sufferers in this case are the Connollys.

On May 20, about 20 men, with an equal number of horses, assembled at Rockpark, Cloughjordan, for the purpose of ploughing the lands of Mr. Allan liams, who was recently sentenced to a month's imprisonment in Tullamore Jail on a charge, under the 7th section of the Crimes Act, of alleged intimidation. The

On May 17th, as the band of the Stewartstown Catholic Flute Band was playing down the main street of the town, they were attacked by a number of roughs, who stoned them furiously. A number were injured. The melee lasted some time, during which a number of windows were broken. There were only two policemen in the town, the rest being in Cookstown. in the town, the rest being in Cookstown. Later on in the evening a party gathered in the square and beat any Catholics who passed. About 10 p. m., a number of the Catholics went to save some of their friends, who, it is alleged, were being beaten, and the police had to charge the two parties with their batons. It is expected a number of the Protestant party will be summoned.

On May 14, several evictions took place on the estate of Sir William Verner, Bart, about three miles from Dungannon. The district is mountainous, and the tenants have all reclaimed the land from bog. ants have all reclaimed the land from bog. They were all living in pretty fair circumstances until the bad times of 1879 and 1880. Since then they have been burdened with debt, and were unable to pay the rent and live. The first of the tenants evicted was John Mulgrew, a prominent member of the late Land Leggue. He proposed the chairman of the meeting in Dungannon in 1880, when the first branch was started in Tyrone. He afterwards took part in the meeting when the Rev. Haro.d Rylett was proposed for the can-didature of Tyrone, Mr. Parnell, M. P. being present. He only owed one and a half year's rent, amounting to £16. He offered £8 to Mr. James Crossle, J. P. offered £S to Mr. James Crossle, J. P., agent, who refused to accept less than the whole sum, along with three guineas costs. The second tenant evicted was Anne McCollum, widow; and the third, Wm. Leminy, Protestant. He is about 60 years of age. He holds 14 acres, and was in arrears, his rent being £8. The next was James Dunbar, Protestant. He holds 14 acres, and was in arrears four years? 14 acres, and was in arrears four years' rent. He states that the death of his rent. He states that the death of his cattle is the cause of his non-payment. The others evicted are McIlgunn, McGirr, and Donaghy. The evicted tenants in each case signed a document which gives them six months to redeem their holdings. They are weekly tenants until then. Dunbar did not sign. He got a fortnight to consider the matter. did not sign.
sider the matter.
Galway.

though very destitute. The evicted par-ties slept beside their house, and next day they were admitted in as care-takers. A large number of evictions are pending in the district, the necessary legal notices having just been served on the relieving

or sufferers of Chronic diseases, 35 pp. symptoms, remedies, ps. advise. Send stamp—DR. WHITTER, 290 (Race St., cinnati, O., (old office). State case.

The great results which have attended the regular use of Quinine Wine, by peo-ple of delicate constitution and those affected with a general prostration of the anected with a general prostration of the system, speak more than all the words that we can say in its behalf. This article is a true medicine and a life giving principle—a perfect renovator of the whole system—invigorating at the same time both body and mind. Its medical properties are a febrifuge tonic and anti-perboth body and mind. Its medical properties are a febrifuge tonic and anti-periodic. Small doses, frequently repeated strengthen the pulse, create an appetite, enable you to obtain refreshing sleep, and to feel and know that every fibre and tissue of your system is being braced and renovated. In the fine Quinine Wine, prepared by Northrop & Lyman, Toronto, we have the exact tonic required; and to persons of weak and nervous constitution we would say, never be without, a bottle we would say, never be without, a bottle in the house. It is sold by all druggists.

O. E. Comstock, Caledonia, Minn., writes: I was suffering the most excruciating pains from inflammatory rheumatism. One application of Dr. Thomas' Eclectric Oil afforded almost instant relief, who did on to the extra police tax.

patriarchs. the Treasury dun, has gious people oration his little bill the patriarch of the property of t

ARE CATHOLICS BIGOTED?

A charge that is every day being made gainst the members of the Catholic Church by those who style themselves liberal Protestants is the charge of bigotry, or religious intolerance. Because a Catholic refuses to attend

Protestant services, because he will not contribute to the support of Protestant ministers and their churches, because he banishes from his library books that inculcate Protestant principles, keeps his children from intimate association with Protestant friends, for these reasons he is accused of intolerance, of narrow-minded-ness, of fanaticism and of a sinful want of charity. The utter falsity of this im-peachment becomes clearly apparent by a simple, unbiased enquiry into the actual state of things.
We trace the reason of this unfair

accusation back to one of the first prin-ciples of the Catholic religion, namely, that there does exist, that there can exist, that there does exist, that there can exist, but one only true church, the Church that was founded by Christ, endowed by him with an eternal life, and perpetuated by his apostles and their lawful successors. It is not our present purpose to prove that the Catholic Church is this one true Church. What we wish to have under-stood is this: That as every true Catholic stood is this: That as every true Cathone believes the doctrines and teachings of his Church to be the doctrines and teachings of Christ, as a logical consequence he must also believe that all other creeds at variance with his own must necessarily

false and therefore displeasing to God.

More than this, it must be borne in mind that in matters of faith a Catholic has no opinions, but firm religious convictions. He does not think that he is in the right fold, he knows it; he does not think that all those outside of the Church are straying in the paths of error; he knows it.

it. Therefore is not his conduct perfectly reasonable, consistent and justifiable, if, while holding this belief, he refuses to join in the religious services of heretics and schismatics; he refuses to swell the building fund of an edifice whose arches will one day ring with denunciations. will one day ring with denunciations thundered forth against his cherished faith; he refuses to handle those books which teem with the basest slanders against his Cherished have been been such that the basest slanders against his Cherished have been such that the basest slanders against his Cherished have been such that the basest slanders against his Cherished have been such that the basest slanders against his Cherished have been such that the basest slanders against his cherished by the basest slanders against his cherished such that the basest slanders against his slanders agains his Church, her saints, ay, and even the Immaculate Virgin Mother of Christ; and he strenuously opposes the union of his Catholic offspring with those whose influence might eventually work eternal destruction to their precious souls. Call this bigotry or intolerance if you will, but we call it logic, and loyalty to the Master whom we save and thank God we look whom we serve, and thank God, we look only to Him for the reward of our un-swerving fidelity to His cause.

It is objected against the Catholic Church that she is too unyielding in matters of faith. There are numbers of non-Catholics who would willingly join her fold if they might be allowed to withhold their faith on one single point which pride or obstinacy will not permit them to accept as doctrinal. If such people understood the spirit of Catholic fauth they would recognize at once the uselessness of proffering such an absurd request. They would as soon dream of asking a professor of mathematics to grant them that twice two might sometimes equal five. The cases are similar. Catholic theology is as much an exact science as mathematics. There is no elasticity about it; it cannot be stretched to suit different consciences or greater or less degrees of faith. Liberalism is an utterly foreign element to her just and God-like immutability, and we would say to all non-Catholics, "Beware of the man who calls himself a liberal Catholic," for the title is essentially paradoxical, being the sure index to a lack of fixity in

It must not, however, be assumed from these remarks that Catholics may not live on peaceable and even friendly terms with The support given to the Migration Company by the Bishops, clergy, and public bodies places the success of the scheme beyond doubt. At the meeting held recently in Tuam, and presided over by the Most Rev. Dr. McEvilly, four hundred shares were taken up and a large number of the Poor Law Gaurdians have acted upon the suggestions contained in Mr. Parnell's letter. Migration versus emigration is the spirit that prevails all over the country.

About 800 emigrants left Galway on May 21, the sheriff's representative and a warty of the support of the former port were wretchedly clad.

Oa May 21, the sheriff's representative and a warty of the support of the former port ward and a warty of the support of the former port were wretchedly clad.

The support given to the Migration the Migration would would be strangely cut up if difference on eace of creed should become an inseparable barrier between different families and individuals. The Catholic Church does in no wise encourage or strengthen the growth of such a barrier as this. Her spirit is a spirit of kindliness and good will, charity towards all men, and in the daily intercourse of life she exhorts her children to the practice of the benefit and edification of all with whom they may come in contact. But by reason of her truth, mark well, her undivided, immutable, everlasting truth, she must draw a line somewhere to mark her boundaries, a line which no large the country. There must be no question of liberalism. Many of those who left the former port were wretchedly clad.

On May 21, the sheriff's representative and a party of police proceeded to the village of Fenure, and evicted a tenantfarmer named Broderick, and his family, from their farm on Mr. Thos. Tully's property. The relieving officer and work. No house van were present, but the evicted family declined to enter a workhouse, though very destitute. The evicted particles slept beside their hands for the content of the second convertions and principles.

question of right or wrong. Where right ends wrong begins, where truth ends falsehood begins. Therefore, for the Catholic there can be no yielding, no wavering, no concessions in the matter of fixed religious convictions and principles. For this seeming intolerance, epithet upon epithet is daily hurled at us by the enemies of our Church. Very well. Let us bear it, remembering that those who choose to follow Christ must bear the burden of His cross. What matter if a loved den of His cross. What matter if a loved friend or powerful protector must be sac-rificed to the strict adherence of our Catholic principles? The act will be one thorn in the crown of voluntary martyrdom which all are called upon to suffer here, one gem in the diadem of glory which is to mark our triumph in the world to come.

Insurance.

Insurance is a good thing whether applied to life or property. No less a blessing is anything that insures good health. Kidney-Wort does this. It is nature's great remedy. It is a mild but efficient cathartic, and acting at the same time on the Liver, Kidneys and Bowels, it relieves all these organs and enables them to perform their duties perfectly. It has wonderful power. See advt.

VOLUMES OF BOMBAST have been pub lished about the multifarious and irreconcilable effects of many proprietary remedies. The proprietors of Northrop & Lyman's Vegetable Discovery content themselves with facts susceptible of proof. They state their Purifier to be what it has proved itself to be, an eradicator of Dyspepsia, Constipation, Liver and Kidney troubles, and a fine general alterative. Sold by Harkness & Co., Druggists, Dundas st. lished about the multifarious and irreconA SMART REPLY.

Rory O'More had occasion to visit Dublin to see the agent of a certain property about the lease of a few acres his mother So Rory set out for Dublin, not without

plenty of caution from his mother to take good care of himself in the town, for, said "It is the devil's own place; and I'm

towld they're sich rogues there that, if you sleep with your mouth open, they'd stale the teeth out o' your mouth."

"Faix, and maybe they'd find me like a weasel asleep," answered Rory: "asleep wid my eyes open, and if they have such a fancy for my teeth, maybe it's in the shape of a bite they'd get them."

Suffice it to say here that Rory transacted his business satisfactorily, and, having done so, he mounted his outside place on one of the coaches from town, and found himself beside a pale, slight but rather handsome young gentleman, per-fectly free from anything of that repulsive bearing which sometimes too forcibly marks the distinction between the ranks of

marks the distinction between the ranks of parties that may meet in such society as that in a public conveyance.

He conversed freely with Rory, and this unaffected conduct won him ready esteem and liking from his humble neighbor; but and liking from his humble neighbor; but its effect was heightened by the contrast which another passenger afforded who seemed to consider it a great degradation to have a person in Rory's condition placed beside him; and he spoke in an offensive tone of remark to the person seated at the other side—and quite loud enough to be heard—"of the assurance of the lower orders and how herd it is the lower orders, and how hard it is to make low fellows understand how to keep their distance."

To all this Rory, with a great deal of tact, never made any reply; but to the searching eye of his pale companion there was a quick and momentary quiver of indignation on the peasant's lips.

After one of the stoppages on the road

for refreshment, the passengers resumed their places, and the last to make his reappearance was this bashaw. On getting "Where's my coat?"
To this no one made any reply, and the

question was soon repeated in a lou-cone, to which the coachman replied— 'Your coat, is it, sir ?"

"No, sir," said the coachman, "maybe "No, sir," said the coaciman, "maybe you took it into the house with you."
"No, I did not. I left it on the coach. And, by-the-bye," said he, looking at Rory "you were the only one who did not quit he coach—did you take it?"

"Take what?" said Rory, with a peculiar emphasis and intonation on the what. 'My coat," said the other with extreme

"I've a coat o' my own," said Rory, with great composure.
"That's not an answer to my question," said the other.

"I think you ought to be glad to get so uiet an answer," said the other.
"I think so too," said the pale gentle-

man.
"I did not address my conversation to you, sir," said the swaggering gentleman.
"If you did, sir, you should have been
lying in the middle of the road now," was

At this moment a waiter made his appearance at the door of the inn bearing the missing coat on his arm, and handing it must be aware, he said. t up to the owner, he said-

"You left this behind you in the parlor, The effect was what any one must anticipate; indignant eyes were turned on all sides upon the person making so wanton an aggression, and he himself seemed to stagger under the evidence against him.

After much stammering and hemming and hawing he took the coat, and turning to Rory, said— -I forgot-I thought I left it on the coach; but-a-a-I see, 'twas a mis-

"Oh, make no apologies," said Rory; "we were both under a mistake." "How both," said the Don.

"Why sir," said Rory, "you mistuk me for a thief and I mistuk you for a gintle-

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"Then run it into some advertisement that we avoid all such, "And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible.

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"Having a large sale, and is supplanting all other medicines.
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"She lingered and suffered along, pining away all the time for years," "The doctors doing her no good;" "And at last was cured by this Hop Bit How thankful we should be for tha

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a bed of misery,

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"And we are so glad that he used your
Bitters." A Lady of Utica, N. Y.

REVERENCEIFOR THE MOTHER OF GOD.

Herbert Spencer and his disciples see in all the culture of modern life a merely development, the result of mechanical development, the result of purely physical needs and of adaptability to circumstances. According to them, the finest emotions, the loftiest sentiments of the human soul, are intrinsically no nobler

the human soul, are intrinsically no nobler than the grovelling of a pig.

But in spite of all that is said about the progress of civilization, whether that progress be the result of evolution, or of a nobler cause; the intelligent aspiration of mankind for improvement, our culture is, to say the least, no greater than that of Greece and Rome in the ancient day. In all that constitutes ideas of beauty we are merely striving to equal, though with little success, what the cultured mind of Greece and Rome seems to have reached in perfection. The Greek temple was the perfection of shape and proportion, and left the eye completely satisfied. Classical culture lacks just one thing to make it vastly superior to ours, the supermake it vastly superior to ours, the super-natural virtue of purity.

If our modern æsthetic pagans could read Juvenal and the other well-qualified

eye-witnesses of Roman manners, they would understand that the one thing lacking everywhere was this very virtue. Even the greatest minds amongst those ancients, even philosophers who, in many ways, seem to have very nearly approached what are now current notions of morality, had no more than an imperfect idea of the what are now current notions of morality, had no more than an imperfect idea of the virtue. This virtue not existing among the pagans, as might be expected, there was no such thing as deference to women. How the most highly cultivated pagans regarded women it is better not to say. All classical literature tells the story.

It is Christian chivalry to which women of our day and of past Christian centuries.

of our day and of past Christian centuries owe the reverence that is done them. It owe the reverence that is done them. It was, as predicted, a woman who trod the serpent's neck, and this woman, the Mother of Christ, became for the Christian his patron, his "Lady." Men of coarse fibre, of strong passions, and of unbending will, bowed their heads before her who was, and is, the type itself of purity. Whoever learned to love and respect the one woman chosen out of the whole race to be the mother of the God-Man, would most certainly acquire a feeling of would most certainly acquire a feeling of reverence for women in general. Just in preportion as men are devoted to Mary are they, in fact, deferential and considerare they, in fact, deferential and considerate to women. Without purity of mind and conduct there can be no genuine reverence for women. The silly affectations, the sentimental adoration of women, are weak parodies on this reverence. The man who honors Our Lady will honor her sisters -Texas Monitor.

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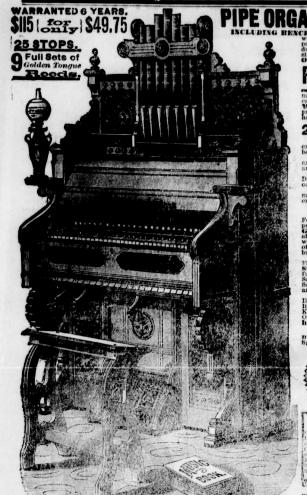
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•	C.S.R. West of St. Thomas, Essex Centre, Ridge-	0 00	1 10		1	2 45	0.00
	town and Amherstburg	8 30	1 15			2 45	
,	St. Clair Eranch Railway P. O. Mails-Courtwright						
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n	W., G. & B Thro Bags—Hensall, Lucan, Exeter, Clinton, Blyth	. 000	1 90	2 00	000	1 00	0 00
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U.	ski, will close at 3 2) p.m. on Fridays,	mentar	y Mai	i for d	espaten	, via h	imon-
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THE COLLEGE OF OTTAWA. CONTINUED FROM FIRST PAGE. speak of a subject of which they had not made a specialty, but all would concur in the excellence of the commercial course in the College of Ottawa, where young men were formed not merely as accountants but were educated to fulfil all the duties of life, either in their private business or the various public capacities that might be conferred upon them by their fellowcapacities that might be conferred upon them by their fellow-citizens. When the greatest advance had been made it was in what was known as the classical and scientific cause. There the old methods had been thoroughly modified. They owed a great deal to modified. They owed a great deal to the old method that had given to Canada so many eminent men, but what suited when the country was inhabited by the French and their descendants no by the French and their descendants no longer met the requirements of the day when England, Ireland, Scotland and Germany had furnished their contingents, and when there had grown up on our border a great nation of the most practical people the world had ever seen. (Applause.) The requirements of this situation had been met by the curriculum of this institution. He now referred to the college as one of the institutions of which Ottawa had a right to feel proud. This city was not merely the political Capital of the country. Through the means of this college, with hundreds

political Capital of the country. Through the means of this college, with hundreds of its students flocking in annually from the United States, with representatives from every section of the continent, their city was becoming known as a great intellectual centre. Whilst he did not think that at the present moment it was perhaps desirable to establish a medical faculty, he regretted the want of a school of law in the Canadian capital, which was the seat of the Supreme Court, in the library of which, in connec-tion with the law library of the Parliament, the earnest student could find ment, the earnest student could find all that he required to aid him in his studies, and he hoped that the faculty of the University would soon find its way clear to provide for a legal school. He hoped Ottawa would see that the University was no longer without a raculty of law. There was but one law school now throughout the whole of the great Province of Ontario and there was room for another and and there was room for another and Ottawa University ought to lose no time in inaugurating it. (Applause.) Mr. Curran concluded a happy and effective speech by referring in terms of endearment to the Rev. Father Tabaret, the President of the College. There was connected with all our institutions the name of a great founder or benefactor. and the name of Tabaret would ever be associated with this college. He had watched over it in its infancy; had strug-gled in the dark days when any other man would have abandoned in despair; he saw it now on the high road to pros-perity, its courses blessed by our Holy Father, whose representative was present to cheer him in his efforts, and God, he to cheer him in his efforts, and God, he trusted, would spare him to see the consummation of his brightest hopes. (Prolonged applause.) The old students of the college should be true to its teachings, laboring with all creeds and origins for the advancement of the country, and ever mindful of the duty they owed to their alma mater and the church in which they gloried. (Loud applause.) Dr. Duhamel, M. P. P. for Ottawa County, also an old student of the college, gave a also an old student of the college, gave a brief sketch in French, of the founding, early struggles, rise and successes and enlargements of the institution. The interesting speeches, as well as the eloquent sermons delivered by the speakers of the day were listened to

by the large assembly with wrapt attention. The ceremonies were brought to a conclusion by the papal benediction being pronounced by His Excellency Dom Henry Smeulders.

A pleasing feature of the occasion was

Duhamel, Bishop of Ottawa; Rev. M. Byrne, P. P. Eganville, Ont.; Rev. O. Boucher, Boston, Mass.; and Rev. M. Michel, P. P. Buckingham, P. Q., have founded four scholarships, the value of each being \$170 per annum. THE DISTRIBUTION OF PRIZES

THE DISTRIBUTION OF PRIZES took place at 8 p. m. in the college hall, His Excellency the Apostolic Delegate presiding. His Lordship Bishop Duhamel, Vicar-General Routhier and the majority of the leading clerical and lay gentlemen who witnessed the after-noon's proceedings, being also present. It was an interesting sight to watch the successful students as they marched up the aisle to receive the tributes of their year's studies. All of the successful competitors for the collegiate honours were greeted with loud applause on receiving the university's recognition of their year's studies,

MEDALISTS.
The silver medal for the best thesis in The silver medal for the best thesis in philosophy, graciously offered by His Holiness Pope Leo XIII., was awarded to Patrick Ryan, B. A., of Pembroke, Ont. Next in merit, W. L. Scott, B. A., of merit, W. L. Scott, B. A., of The old calumny of attributing the doctrine and practices of the Catholic Church.

to Edmond Moras, of Lawrence, Mass. The honor medals in the classical Fifth form—Silver medal, presented by His Excellency the Most Honorable the

Marquis of Lansdowne, K C M G, awarded to John O'Reilly, Gribbin, Ont.

Fourth Form—Walter Herkenrath, Mamaroneck, New York. Donor, Rev.

O Boucher, Diocese of Boston.
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Patrick's, Ottawa.
COMMERCIAL COURSE.
Fourth Grade—Bernard T McKinnon,
Melrose, P E I. Donor, Mr P A Egleson,

Melrose, P. E. I. Donor, Mr.P.A. Egleson, Ottawa.
Silver Medal for excellency in Zoology, awarded to Richard Sims, Ottawa, Ont. Donor, William L. Scott, B. A.
After the distribution of prizes, Mr. P. Ryan, the winner of the Papal medal, and Mr. D. Hurteau delivered valedictory addresses. Both were excellent pieces of composition, happily conceived and excellently delivered. The sentiments and events referred to in them awoke a and events referred to in them awoke a strong sympathetic chord in the hearts of all students present and their many good points were greeted with hearty applause. The close of the entertainment found all parties in the best of spirits, and soon after the breaking up the students could be seen in scattered groups exchanging addresses and making all possible arrangements to preserve, during the coming vacation, the friend. during the coming vacation, the friend-ships which had been born in the open-ing of the session and which had ripened into maturity during the progress of their studies.

In conversation after the exercises, His Excellency said that he was highly pleased with the proceedings from the opening the day previous to the close that evening, and predicted a grand future for the College.

FINALE.
The Ottawa Citizen of Friday, June 13th, describes the parting of the boys as fol-

Yesterday morning two special trains of the Canadian Pacific Railway, one bound east and the other south, left the Union Depot at the Flats at 5 o'clock. The eastward bound train consisted of a locametive tender begges can and a locomotive, tender, baggage car and four first-class coaches, which were oc-cupied by about 150 students. The train was in charge of Conductor Spencer, with Michael Connell as driver. The run to Montreal was made in two hours and twenty-five minutes, remarkably good time, and without the slightest discomfort to the passengers. The train for Brockville was composed of a locomo-tive, tender, baggage car and two first-class coaches, which were occupied by 100 students. Conductor Rogers was in charge. The run to Brockville was made in two hours and thirty minutes. Previous to the departure of the boys the scene about the station was a most animated one. There was a grand gathering of the students, both old and new and which included not only the depart-ing scholars and Alumni, but those who ing scholars and Alumni, but those who remain in Ottawa during the vacation. "Boys will be boys," and with the students of Ottawa College, as with those of Cambridge, Oxford and Yale, even among the grey-headed graduates, an irresistible spirit exists to revive the school boy freaks of their student days. It is, therefore, not to be wondered at that while waiting for the hour of departhat while waiting for the hour of depar-ture lusty college choruses, in which the voices of under-graduate, graduate and staid holders of degrees mingled to-gether. The boys, old and young; for, like Oliver Wendell Holmes, boys will be boys even to the age of sixty, indulged in the college torture of "bouncing," and one unfortunate was tossed more than his descent by the outstretched arms of his comrades. It must be gratifying to the city, to the college in which these young men have received or are receiv-ing the education which fits them for the battle of life to know that they all

leave Ottawa with regret, that the older ones who have been merely on a visit here, have been glad to renew their acquaintance with the old college halls, and that those who have not completed their collegiate course look forward with pleasure to the renewal of their studies under the amipleasing feature of the occasion was presentation by sixteen elergymen, labers of the Alumni Association, of the reverse of \$1,600 towards the building the College of Ottawa has been able to members of the Alumni Association, of a purse of \$1,600 towards the building fund.

The Calendar of the College for 1884, just issued, contains the pleasing announcement that the Right Rev. J. T. Dukamel Rishap of Ottawa: Rev. M.

The Calendar of the College for 1884, just issued, contains the pleasing announcement that the Right Rev. J. T. These young men gathered truth, which is in Christ, would embrace titular. These young men gathered truth, which is in Christ, would embrace the place of Ottawa has been able to enlist in its classes such a large number of St. Thomas as reported in the newspapers are all incorrect. If the Catholic doctrine were known really as it is, a great many good persons seeking after the ticular. These young men gathered truth, which is in Christ, would embrace it and become Catholics. We have the from every part of the Union carry back i with them kindly recollections of Canada consolation of receiving many such into and its institutions. Many of the older students have entered on professional and political careers with credit to themselves, and occupy positions in which their voices will be heard by numbers of citizens of the Republic. So long as they retain pleasant memories of their schoolboy days in Canada, there is no doubt that their words will go far to foster the kindly feeling which should exist between the two young nations of the North American continent.

LETTER FROM ARCHBISHOP LYNCH.

Au Revoir!

TO THE REV. MODERATOR AND MINISTERS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Ottawa, Ont.

When Mr. Ryan returned to his place amid the plaudits of the audience after to the Church idolatry and immorality having received the papal medal, he was congratulated by his chief rival in the struggle for the prize, Mr. W. L. Scott. This graceful act was rewarded with hearty applause. The contest in this as in former years was exceedingly close.

The medal for excellence in Christian Doctrine (English course,) presented by Doctrine (English course,) presented by the Bishop of Ottawa, was awarded to Henry Mullen, of Ottawa, Ont.

The medal for exeelence in Christian doctrine (French course) presented by the President of the College, was awarded the Fresident of the College, was awarded to Edward Moves of Lawrage Mass. Church to adore or worship images, which would be, in a Christian, a more grievous would be, in a Christian, a more grievous sin than in the pagan, who knows no better. If we have statues and pictures in our churches they are merely to remind us of the great example which these saints have given of the higher virtues, operated in them through the mercies of Christ, "But to me Thy friends, O God, are made exceedingly honourable, their principality is exceedingly strengthened." (138 Psalm.)

We do not call Protestants ido'aters when they fill Westminster A bbey and St

Paul's and adorn their highways with statues and busts of their heroes in war, literature, and statecraft, though the morals of many of them were by no means edifying. Nor do we call a mother an idolater when she kisses the photograph of her dear son in a foreign land. The kiss is relative: it applies to the original. So with Catholics when they venerate the image of Christ and His saints. We do not find fault when you call the mayor of a city "his Worship," or in societies "his Most Worshipful the Grand Master," or "her Most Gracious Majesty the Queen." Catholics pay to God alone sovereign worship, and only God alone sovereign worship, and only give to the Blessed Virgin, the Apostles, and other saints that veneration and honor which is due to them as friends of God and benefactors of their race in the spiritual sense. Would Cardinal Man-ning and Newman, nearly three hundred Protestant ministers, Lord Ripon and Gray, Governor General of India, so many other lords and earls, and such a large number of the English nobility, as well as some of the most illustrious citizens of the United States, have renounced Protestantism and embraced Catholicity to become grovelling idolaters? Some Protestants think we adore bread. If we did we would be idolaters. We believe that at the consecration the bread is transubstantiated in the body of Christ in its glorious state : and under the appearance of bread we adore Christ as Christ was adored under the guise of a child by the wise men of the East, or as His blessed mother adored Him hanging on the cross with His body all covered

body which has put on immortality.

No sane man with a respect for truth
would attribute to Catholics the belief

hidden in the blessed sacrament with His

doctrine is that the merits of the blood of Jesus Christ cleanse from all sins, both original and actual, but the adult sinner must repent of his evildoings before the merits of the blood of Christ can be applied to him. The belief of the Catholic Church is that all redemption comes through Jesus Christ though that redemption may be hastened and assisted by the prayers of holy and devout persons. Protestants, as well as Catholics, pray and intercede for one another. It is a pity that Protestants should be, from their very youth, steeped in error concerning very youth, steeped in error concerning the Catholic Church and its doctrines. Yet we have some converts brought to the faith through curiosity to know whether Catholics and their doctrines were so wicked as represented. These people went to the proper source. They read our own books, saw their errors, and were convered. It is alleged also that in Lower Canada

It is alleged also that in Lower Canada the superstitions of the Catholics there are breeding infidelity. By superstition Protestants very often understand strict adherence to the practices of the Catholic Church. This certainly will not bring on infidelity. We have had some personal intercourse with gentlemen who professed themselves infidels. They said they once belonged to the Presbyterian Church but their God was too cruel and abhorrent. They could not believe that predestination, as could not believe that predestination, as they understood it, could be in the counsels of the wise and merciful God.

consolation of receiving many such into the Church, without, however, making any noise about them, for following the dictates of an upright conscience is a matter between God and themselves. The sin of bearing false witness against a neighbour is greater in proportion to the number that is sought to be injured. The Catholic Church number, throughout the world at present 250,000,000, made up of an immense class of respectable and God-fearing people of all conditious of life. There are unworthy members as in every society, but to calumniate such a large number in an assembly such as yours through the public press may be considered a very grievous sin. We shall feel great pleasure in sending our catechism of religion to any who may not be satisfied with our explanations.

We have the honour to be,

Gentlemen, Your friend and well-wisher,

†John Joseph Lynch, Archbishop of Toronto. St. Michael's Palace, June 11, 1884.

OBITUARY NOTICES.

DEATH OF MRS. LORETTO HOBLITZELLE. Mrs. Loretto Hoblitzelle, widow of W. T. Hoblitzelle, of Cumberland, Md., died after two hours' illness on June 2d. The deceased lady was born March 25, 1817, in Frederick, Md., her family, Ogle, being among the earliest settlers of the State, her grandfather, "Ben" Ogle, being one of its first Governors. She was married in 1843 by the good old Father John McElroy, S. J., and a few years afterwards became a Catholic. She was remarkable for her piety, wisdom and good works, and as her pastor for many years, Father Brennan said, was always prepared to meet God. One of the oldest and best citizens of Cumberland, in speaking of her, said: "She was perfect perfection; without guile, pure, noble and good, and does not leave one enemy." For twenty-three years she has been an interested and appreciative reader of the Freeman's Journal and a great admirer of its veteran editor. She bad just seturned from attend. Mrs. Loretto Hoblitzelle, widow of W nal and a great admirer of its veteran edi-tor. She had just returned from attend-ing Benediction of the Most Blessed Sacwell, Mass.

We do not call Protestants ido aters rament (the day after Whit-Sunday) when Second Form—Richard Sims, Ottawa when they fill Westminster Abbey and St she was attacked by her fatal illness—neu-

ralgic affection of the heart. Although having suffered many trials of the world, her life was so pure and even that there was not a gray hair on her head, and no one would suppose her to be fifty years of

She leaves three sons and two daughshe leaves three sons and two daugh-ters; one of the latter being the wife of Mr. Thomas D. Egan, of the New York Catholic Agency. As she never forgot to pray for the dead, prayers are invoked for the repose of hersoul.—N. Y. Freeman's Journal, June 14, 1884.

MRS. JAMES RYAN, NORTH CROSBY, ONTARIO A painful shock was created amongst her many friends by the sad and unex-pected intelligence of the death of Mrs. James Ryan, of North Crosby, which oc-James Myan, of North Crossy, which oc-curred on the 23rd May, ultimo. The de-ceased lady, who had not been long or, it was hoped, seriously ill, had the great and consoling privilege of having the last Sacraments administered to her by her parish priest, the Rev. Father Stanton, of Westport, a short time previous to the final moment, and while she was in perfect possession of her mental faculties. Her death was as her life—peaceful and edifying. She was the third daughter of Jeremiah Donoghoe, Esq., one of the oldest and most respected residents of Bedford. The funeral, which took place on the following Sunday was the largest on the following Sunday, was the largest ever seen in that section of the country, and showed how widely the feeling of re-spect and sympathy had spread for the relatives of the deceased. She leaves a young family of seven children and a devoted husband to mourn the early death of a good mother and an exemplary of the cross with the wife. We believe that Christ is wife. Requiescat in pace. Amen. MR THOMAS O'CALLAGHAN, OSGOODE, ONT

wite. Requescat in pace. Amen.

MR THOMAS O'CALLAGHAN, OSGODE, ONT.

It is with regret we record the death of Thomas O'Callaghan, who died in the Township of Osgoode on the morning of June 5th. The deceased was born in the County of Armagh, Ireland, in 1815, came to Canada in 1830, and shortly after settled in the then small town of Cornwall. He entered commercial life in the latter place, and was very successful, when he retired from business in 1860. He took an active part in the rebellion of 1837.8, being attached to the cavalry force during the terrible cholera and fever epidemics which scourged Cornwall at the latter period. When the wealthy field from the afflicted, Mr. O'Callaghan was ever found ministering from the Rev. Mr. Tanner, who falsely quoted from the council of Trent that "the Blood of Christ cleanseth only from original sin, and that the guilt of their own sins must be atoned for by themselves." This is not the doctrine of the council of Trent. The Catholic doctrine is that the merits of the blood of Jesus Christ cleanse from all sins, both original and actual, but the adult singer of the coverage of the Church, of which he was a devoted member. His funeral which towing the devoted member. duties, and before his death he received the last rites of the Church, of which he was a devoted member. His funeral, which took place on Saturday, the 7th, to Metcalfe, was attended by persons of all denominations, who came to pay the last tribute of respect to the venerable dead. High Mass was sung by the Rev. Father Duzaire. The church and altar were draped in mourning. The solemn services heing ended the re-The solemn services being ended, the remains were placed in their final resting-place. May his soul rest in peace.

> CONVENT OF THE SACRED HEART. LONDON, ONT.

Annual Retreat for Ladies will begin the evening of July 14th, and end on Sunday morning, July 20th. Tickets of invitation may be obtained by applying to the Mother Superior, Sacred Heart, London, Ont. Ladies who wish rooms at the Convent during Retreat must apply before July 10th.

LOCAL NOTICES.

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



S. R. Brown, Esc., IDEAR SIR AND Bro.—Branch Five had the distinguished honor of receiving, on Sunday last, a visit from the Right Rev. Dr. Carbery, our new Bishop, who was on his first official visit to this parish on that day. The members of the branch assembled shortly efter three in the afternoon in the room of the Young Ladies' Sodality, which had been beautifully decorated for the occasion with evergreens and natural flowers. A throne for his Lordship was erected in one end of the room, which was covered with a rich carpet and tastefully festooned with flowers, motiones, etc. After His Lordship had been seated, the following address was read by Mr. A. Harrington, who was accompanied to the throne by Chancellors Earry and Harrington:—

"Right Rev. Jas. Jos. Carbery, O. P., D. D.,

Right Rev. Jas. Jos. Carbery, O. P., D. D. Bishop of Hamilton;—

ors Barry and Harrington:—

"Right Rev. Ass. Jos. Carbery, O. P., D. D., Bishop of Hamitton:—

"My Lord,—The members of the Brantford branch of the Catholic Mutual Benefit Association beg leave to take advantage of this the occasion of your first visit to our parish to tender to Your Lordship our profound respect and filial reverence, and to join in extending to you a hearly welcome to our midst.

"Recognizing the growing necessity for cheap insurance, or for societies of mutual benefits among our people, and knowing the temptation there is for our young men to join societies of this kind, not in harmony with the teachings of the Church, the C. M. B. A. was founded on a constitution framed in the best possible way to meet those wants, at the same time going hand in hand with the Church and inculcating and practising the truths of our holy religion.

"We have now in Canada a membership of over 1,200, principally in this Province, where the Canadian branch was first organized; and as—with that spirit of love for the advancement of the temporal as well as the spiritual welfare of their flocks which distinguishes the Catholic ecclesiastics throughout the world—our pastors have given us their hearty approval, not only by kind advice and words of encouragement, but the world—our pastors have given us their hearty approval, not only by kind advice and words of encouragement, but the world—our pastors have given us their hearty approval, not only by kind advice and words of encouragement, but the world—our pastors have given us their hearty approval, not only by kind advice and words of encouragement, but the world—our pastors have given us hearty approval, not only by kind advice and words of encouragement, but the world—our pastors have given us their hearty approval, not only by kind advice and words of encouragement, but the world—our pastors have given us heart in a short time its benefits will be extended to every Catholic family in this vast Pominion.

"We would now, in conclusion, ask Your Lordship's blessing o

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CITY TO CHOOSE FROM.

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and said he would give it every assistance and said he would give it every assistance possible.

The members of the branch feel very much elated at the kind and fatherly manner in which His Lordship received them, and feel that in him they have found a friend who will help to give their noble organization a strong impetus in this important diocese.

Festernally wave.

Fraternally yours,
JNO. C. SULLIVAN,
Sec. Branch 5,
Brantford, June 13, 1884.

Miss Rose O'Reilly, daughter of Mr. John O'Reilly, license inspector, in company with Mrs. McCann, left this morning for Boston to accompany her sister who is studying music at the New England Conservatory, home to spend her holidays. Miss O'Reilly has made excellent progress in the New England Conservatory. cellent progress in her studies and promises to become a shining star in the profession she has adopted. —Ottawa Free Press, June 13th.

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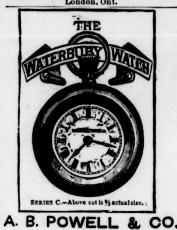
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tern House.

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# PAST AND PRESENT.

THE SUBJOINED HEADINGS will enable the intelligent inquirer to form a fair idea of the scope of this great work:

PAGAN IRELAND. — Founded by Partholan, B. C. 1969, or about 312 years

after the Deluge.

CHRISTIAN IRELAND. — Arising from the slough of Paganism to glorify St, Patrick's mission, which comme D. 432. IRELAND, the ISLAND of SAINTS-

FRINK's REFLECTORS.

The time has long gone by when halls and public buildings had to be insufficiently lighted with a few scattered gas burners or oil lamps; and the powerful reflectors that now throw their light upon audiences that are gathered in our large buildings tell luminously of the progress of the age and the inventive genius of Mr. I. P. Frink, by whom they are chiefly made. The forms of this reflector are so familiar that it is not necessary to describe them, as there is hardly a hall or a church in the country of any pretentions where they may not be found, and we presume it is safe to say there is not one where they may not be found, and we prefectly all that is claimed for them. The heat of the lamps or gas draws up the foul air, which passes through an opening in the reflector, thus keeping the atmosphere free from noxious odors and substances; whilst the reflection obtained from it is superior to any other form or lamp or burner in use. It is stated by those who use it that the economy of the arrangement is remarkable. Mr. Frink is also the patentee of the daylight reflectors which are needed to throw light into dark offices and countingrooms without the use of gas or other artificial light which in cities where economy of space is an otject, are too frequent. In such this invention is found to be invaluable. Rivalling Paradise with the virtues of such holy and learned men and women as the Prophet, Saint Columbkille and the noble Virgin, Saint Brigid. The years succeeding A. D. 544 for many centuries placed Ireland at the head of Christian civilization after Rome itself.

THE DANISH INVASION, A.D. 795, which continued with varying fortunes.

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THE REPORMATION, A.B. 1535, oc. upy sad chapters of Irish history.
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VOL. We nof Cler turn ou

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FEAST OF

The feast was observed commemorate parish church the Sacred He parish, and is ple. This ye Father Molph the patronal s possible eclat. Mass was ce Church of the pastor himsel Tiernan, Char con, and the I

stock, as sub-d

of London, ac

After the first

ascended the

of the day. I

his text : "This man r with them." ( Our holy guided by the pointed this g after Penteco have reference harmony that of Pentecost,th Blessed Eucha Lord. On th then comes the Trinity, whose image she wish following she mysterious sa her treasure at her in the perivation. This d Corpus Christi

moreover, to g who might in the celebra the whole mor gence for all go for the further tion which sh there is no dev once gives gre and is of great soul, than dev Jesus. Devot includes all de Sacred Heart