

The Catholic Record.

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

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NICHOLAS WILSON & CO
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FINE AND MEDIUM WOOLLENS A SPECIALTY.
INSPECTION INVITED.

Parting Scene in Ireland.

BY F. M. O'DONOGHUE, LL.B.
Dedicated to the Right Hon. W. E. Gladstone.

As standing at the station by,
To watch the coming train,
A parting scene there met my eye,
Which brought me back again
To many a hard, heart-rending scene,
Which my youth witnessed here,
In that dear Isle of Emerald Green,
Where power is known as Law.

Three maidens fresh and young and fair,
With eyes like the gazelle,
And ways—those ways—ways that scarce
The heart with powerful spell,
Were going off to regions where
They read and write and pray,
And many a chasm of lovers rare
Made unto maiden's feet.
And as I saw the maidens pass,
Of parent, lover, friend,
The downy tears of sweet relief,
I prayed that God would send
As guide His seraphim-in-chief
Unto their journey's end.

But when alone, my mind gave way
To thoughts of mournful fate,
And many a sad, sad, rustic lay,
That mingled with the past,
Came crowding in upon my brain,
Until my vision clear
Brought out in bold relief again
Those parting scenes of old,
To which a helpless witness, I
In youth had often stood,
And as the sun's rays fell
Repeated in each scene.

I saw the husband part the wife
Upon the pillow's balm,
The part all round was full of life,
But she saw none but him—
Him who was father of her child,
There parting from the best of men,
And now the ocean, wide and wild,
Would bear him to the west,
But that far West he never saw;
A thousand fathoms down,
Where huge sharks and the gaping jaw,
And endless monsters frown;
Down in the caverns of the deep
His bones lie whitening ever,
And she may well weep and weep—
She'll never see him—never.

Then who would have the dear, deep grief,
Her heartache of woe,
Go seek a world's solid relief—
Then hear the mother's cry,
And when his hollows are of heart,
His sadness of resource, in part,
Go, and repeat your course.

I saw the father part his son,
His last, his dearest boy—
Three others with him had won,
Where tyrants can't destroy
The noblest impulse of the soul—
The thirst for liberty;
The pride Divine that scorned control,
They went, why should not he?
But that poor father, old and gray,
He tottered to the grave,
Nor could their noble fame ally
The longing future gave
Some sense upon those forms,
Which glared upon his face,
He bow'd him gently to earth's storm,
His home he with the best,
And those four boys, his own,
Where'er their footsteps roam,
They'll spend his father's home,
No never can life's choicest prize
Their joy of life's choicest prize
They'll never meet again those eyes,
So tender and so true,
That watch'd their course in manhood's
morn.

Advised, repressed, reproved,
But still reproved and repressed—
They knew how well he loved.
I saw the mother lead her child
Adepts the paths of time,
Her steps with tenderest steps beguiled,
But she reached her prime,
I saw the child the mother leave,
He said "I'll be a doctor,"
But how that mother's heart did grieve,
As one fond kiss she press'd
On those fond cheeks her own,
But now claimed by another;
God's grace be round the daughter thrown,
The Virgin leap the road,
Both rest beneath the bitter pang
That smites their hearts again;
Until Jehovah's anger cease,
They never shall meet again.

I saw a lover stand beside
A maiden fair and sweet;
To loving questions he replied
"If spared on earth we'll meet."
'Till crown the sea to lands more free,
To countries young and true,
And when I've reached a home for thee,
I'll take my sweetheart there."
He tore him from her clinging arms—
Earth's beauties fade away—
But why this cause for fresh alarms,
Whence that pale cheek's decay?
Alas! how frail the human heart—
In southern climes was said,
O'ercome by Cupid's dearest dart,
He wooed and won and wed,
And broke his heart in that one night
Which was her life and pride,
Withered as stalk before the blight,
And broken-hearted he lay;
All these I saw and many more,
Through sorrow's misty light;
And asked with a heart sore and sore:
"My God, is all this right?
Why should the innocent and true,
The guileless and the good,
Be made to roam the world through,
In their own search for food,
When plenty might be found to smile
In their own fruitful vale,
Which foreign ruin entails?
When shall this Niobe of lands
Stand forth amid her peers?
When shall the world's scattered strands
Be round with dearest cheer?
When shall the House in College Green,
Where Gratian's soldiers thundered,
Re-open those doors to Freedom's abode
Which closed in sixteen hundred?"

A voice from out the encircling gloom
Cried in my listening ear:
"All this is in your own good time come;
My son, the time is near."
Religious Freedom.
In most Calvinistic churches, especially the Congregational, the Presbyterian and the Methodist, the members are bound by a solemn covenant frequently renewed, to watch over one another; which means, practically, that they shall be spies upon one another; and who that has had the misfortune to be brought up a Presbyterian has not felt that he was under perpetual surveillance; that every member it might be, of the particular Church to which he belonged, was on the look-out to catch him tripping! We have ourselves had ample opportunities of learning the degree of personal independence allowed by Presbyterians, and we never knew the meaning of personal independence till we became a Catholic.—*Brownson's Review*, Oct. 1848.

O'CONNELL.

It will be remembered that at the Anti-O'Brien meeting in Toronto some weeks since one of the most fiery and offensive of the speakers was the Rev. Mr. Dumoulin, a Church of England Bector of that city. More than fifteen years ago he distinguished himself in a similar way by an attack on O'Connell, in a speech in Montreal, and was promptly answered in the following letter by ex-Judge Ryan:

To the Editor of the Gazette:
Sir—It is hard to believe that the Rev. Mr. Dumoulin meant disrespect to the name and memory of O'Connell in his speech on Thursday evening last, and yet some of the terms used were neither just nor felicitous. It is late in the day now that passion has cooled, and his career can be calmly criticized, to say of O'Connell that he was a "demagogue." Walker defines this term thus: "The ringleader of a faction;" and Walker's is the book to which most of our young readers would be referred for explanation. Now, O'Connell's policy aimed, directly, at the extinction of faction in Ireland, and for a long period its success was such as to command the admiration of Christendom. Its ultimate failure was owing to the daring presumption of men whom Mr. Dumoulin would seem to sympathize slightly with, because, like himself, they could "speak out." If it were the intention to apply the term "demagogue" to O'Connell in the rather more popular sense of "a mob orator," it is also improper. May says, (Constitutional History) "O'Connell had all the qualities of a great orator." No man was ever listened to with more interest in the House of Commons. Indeed such was his power that Disraeli, no personal friend—tells that "his thrilling tones startled, disturbed, and controlled *Senates*,"—adding that "his speeches had long occupied and agitated the mind of *Nations*." (Political Biography of Lord George Bentinck). Neither, was it just, or in good taste, to say that O'Connell was called by his countrymen "the big beggar-man." His "countrymen" never spoke of him thus. The Orangeman of whom Banim correctly said, "has no whom," and the coarse-minded English Tory dared so to taunt him. But the simple truth is that he relinquished more, pecuniarily, in taking "all Ireland as his client" than he could possibly gain. He had secured a practice, "in a stuff gown," of more than £3,000 sterling per annum—three-fourths of his clients being Protestants—and ere the agitation proceeded for he refused the office of Chief Justice of the Queen's Bench, the highest which could then be offered to a Catholic.

And what to him was the personal gain by means of this exchange of a professional position in which "his emoluments were limited only by the extent of his physical and waking powers," (vide his letter to the Earl of Shrewsbury for that of a popular leader) For years he bore the entire expense of the great movement; and apart from that, what could compensate him for the long period of buoyant youth and cheerful manhood, for the lost opportunities of acquiring professional celebrity, or for the wealth which such distinction would command?

The taunt might also have been spared that "with all his caution he (O'Connell) was indicted for felonious speech." One so devoted to the crown and dignity of England as Mr. Dumoulin should not hastily refer to that indictment. A more disgraceful episode in English history does not exist. Lord Denham said of the jury manipulation which preceded it that "it was a mockery, a delusion and a snare" and Lord Macaulay characterizes the charge to the jury by Chief Justice Pennefather, which followed, as "one that would have suited the reign of Charles the Second." Upon the whole, how basely was O'Connell treated! Put into prison in his old age for holding a constitutional meeting, at which less was asked for than has since been asked to men—the Fenians—who blew English prisons about Englishmen's ears!

Mr. Dumoulin may be competent to establish that O'Connell was a patriot "in a very inferior sense" as compared to Gratian, but I doubt it. The mere assertion amounts to little. To the end of time every true Irishman will be ready to repeat, proudly, the words of Byron—
"Ever glorious Gratian, the best of the good."

But with equal affection and pride will he think and speak of the pacific liberator of his race and creed, the friend of humanity in every clime, the noble hearted, the great and good—O'Connell.
MATTHEW RYAN.
29th April, 1871.

POWDERLY ON RUM.

From his recent Boston speech: Now, a word about the great curse of the laboring man—strong drink. Had I 10,000,000 tongues, and a throat for each man, woman, and child here to-night: "Throw strong drinks aside as you would an ounce of liquid hell." (Tremendous applause.) It smashes the conscience, it destroys everything it touches; it reaches into the family circle and takes the wife you have sworn to protect and drags her down from her pinnacle of purity into that house from which no decent woman goes alive (Applause.) It induces the father to take the furniture from his house, exchange it for money at the pawn shop, and spend the proceeds in rum. It damps everything it touches. I have seen it in every city east of the Mississippi and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. (Cheers.) I had rather be at the head of an organization

having 100,000 temperate, honest, earnest men than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind.

AMERICA'S TRIBUTE.

THE TESTIMONIAL PRESENTED TO THE GREAT STATESMAN BY EDITOR PULITZER.
London, July 9.—This afternoon, at Dollis Hill, in the presence of a large number of guests invited by Mrs. Gladstone to a garden party, the American testimonial to Gladstone was formally presented to the ex-Premier, and afterward exhibited by him to the guests. The presentation speech was made by Hon. Joseph Pulitzer, of the New York World. Mr. Pulitzer was accompanied by Dollis Hill by Mrs. Pulitzer, Hon. Perry Belmont, of New York; Hon. Patrick A. Collins, of Boston; James McLean, of the Associated Press; Richard M. Walters and T. O. Crawford, the London correspondent of the New York World. Gladstone received the party at 4 o'clock, and after shaking hands and presenting them to Mrs. Gladstone, all proceeded to the lawn where the testimonial was taken out and stood upon the box. The massive piece of silverware was most carefully examined and admired by Mr. and Mrs. Gladstone, it being the first time either had seen it. Gladstone then faced Mr. Pulitzer, and the two gentlemen formally bowed. Mr. Pulitzer then spoke as follows:
"Mr. Gladstone—Ten thousand six hundred and eighty-nine people of the first city of America ask the first citizen of England to accept this gift. They ask you to accept it as an offering of their sincerest sympathy. They ask you to accept it as a token of their personal admiration. They ask you to accept it as a tribute to your great personal services in the cause of civil and religious freedom. They ask you to accept it for your determination that the principles of liberty and justice which have made England so free and great shall no longer be denied to Ireland. They ask you to accept it as an evidence of the irrepressible sympathy between the liberty-loving masses, which is more sincere than that of rulers. They especially ask you to accept it because in your great struggle for home rule and humanity for Ireland you represent essentially the American principles of representation, legislation and political equality by which the greatness of their own country and their own well-being were made possible. The subscribers to this testimonial, though limited to the circle of a single journal in America, represent in a measure almost every element of American society, every political party, every class, creed, color, race or nationality, rich and poor, women and children, united only through the New York World newspaper, which suggested and received the subscription. They are sharply divided on most public questions, differing according to feeling, prejudice, or interest. But of one statesman they fearfully agree. That is William Ewart Gladstone. In one sentiment they all unite. That is their love of freedom, their hatred of oppression, their objection to privileged inequality and injustice, their opposition to wrong, however ancient, their abhorrence of coercion on one hand and crime on the other as methods of reform; in their sympathy with suffering, in their respect for the just rights of property, in their belief that every civilized people is entitled to self-government, in their conviction that government must be based, not upon hatred and defiance of the clearly ascertained will of the people, but upon that will itself, and because they regard you as the foremost leader of all the English-speaking people throughout the world in battling for these sentiments. They honor you because in the inevitable conflict between democratic and autocratic ideas you represent the former. They admire you because in the issue between American and the aristocratic principle of government, the privileges of the few against the welfare of the many, you stand on the American side. They side with you, cheer you, strengthen you, and thank you with all their hearts, for home rule is true Americanism, and true Americanism is home rule. Americans have no desire to interfere in the relations between England and the United States. They know what England has done for liberty and civilization to all mankind. They know how your people have sympathized with every struggle against tyranny, in Europe, in Greece as well as Italy, in Poland as well as Hungary. They know that when nearly all Europe suffered from despotic rule, England on this side of the Atlantic offered the only hope, the only refuge to the oppressed. Perhaps they may be pardoned for saying that, because they know and appreciate all this, because they know how England granted more than home rule in America, Africa and Australia, they consider it most strange that the demand for less in Ireland should be refused. It will never be possible to convince true Americans that your demand for Irish Parliament for Irish affairs is not imperatively right and just. They believe in the right of the people to govern themselves. They see in their own country forty-six different State and Territorial Legislatures besides their Federal Congress. They see in Germany twenty-six different Legislatures besides the Imperial Parliament. They see in Austro-Hungary eighteen State Legislatures besides two general Parliaments. They see separate Legislatures in Norway and Sweden. They see the Council-General in eighty-seven departments of France. They see even in conquered Alsace Lorraine the Legislative Provincial Committee. They see, besides, in the Dominion Parliament seven separate, distinct Legislatures in Canada, and eight in Australia. Why, then, refuse a central Parliament to Ireland? Old passions and resentments may suggest an answer. Peace and patriotism cannot, and in a spirit of peace alone this testimonial is

tendered, not by enemies, but friends of England's best interest. In the spirit of peace, sure and soon to crown your efforts, accept it. Peace and new life for Ireland, peace and new strength for England, peace and friendship between England and America."

Mr. Walters having read the engraved address, Gladstone, who made some notes during the proceedings, spoke with great deliberation and much feeling. After praising the beauty of the gift he said he did not think so much of what he deserved or might fairly claim as of the profound irrepressible interest of America in the great Irish cause. (Cries of "hear, hear.") He would not dwell upon himself further than to say that while in public life, praise and blame came from all quarters freely. The praise generally came in the manner of which, for the most part, public men could not complain. The case of America was peculiar in this respect. From America he never had anything but the most generous treatment—unmixed indulgence and appreciation of whatever efforts it had been in his power to make, the most generous interpretation of everything he said or done and the disposition, out-running alike his expectation or wishes, to interpret his conduct, not only wisely, but in a manner which the largest charity would scarcely suffice to account for. He would not dwell upon personal matters, which were of minor importance on such an occasion, but he had hardly any greater consolation than the unanimous support he had received in America in the present struggle. ("Hear, hear.")

Some of his countrymen, in the false position wherein they had placed themselves, expressed certain jealousy of American interference in English affairs. Was he to consider the interference in English affairs. Was he to consider the interference of one nation by an expression of opinion in the affairs of another unjustifiable and intolerable? If so, that sentence would fall heavily upon England, because she had been interfering in everybody's concern throughout the world, instructing countries what they ought to do and how to do it. It was much too late under these circumstances to object to the candor of Americans when they ventured to advise us on the Irish question. It would be monstrous and unnatural if Americans did not do it, for feelings of humanity required it at their hands. (Cheers.) It was not merely an expression of opinion from America. England had long been the recipient of American aims. This great, ancient and wealthy country was not ashamed to partake of the growing wealth of America. We received American aims to lighten the burden in Ireland. It is our business, if possible, to prevent it or if it arises to bear the cost thereof. We have received American aims not for that alone but for the removal from Ireland to a happier land of a large portion of the population which Lord Salisbury recently designated as burdensome.

While America's operations and remittances were confined to those purposes nobody complained, but we had now reached another period, when the sympathy of Americans took another form. The Irish people were no longer fighting their battles through secret societies. They were no longer driven to assert what they thought their rights by movements against public authority. But they were fighting a great Parliamentary contest, and they had the support of hardly one in a hundred of the classes in Ireland. America had once more, to what extent he did not know, for he was ignorant of the details, administered to the wants of Ireland to enable her to assert her rights in a constitutional manner by pecuniary means, absolutely inseparable from every public operation or struggle. America having done that there were expressions of surprise, indignation, regret, and accusations of foreign conspiracy. The cry was raised, "Give us your money for our landlords; to take away our emigrants from the home we want to get rid of; to bear the cost of the famine for which we ought to provide, and we will not complain. But assist our fellow-subjects to fight the battle of liberty in accordance with our law and constituents, and immediately indignantly expostulate and complain to the world that you are interfering with British institutions." (Cheers.)

He contended that the whole civilized world in its literature favored the cause of Ireland. He had challenged men who knew more than himself to produce a single author of repute who did not severely and unmitigatedly condemn England. The challenge was unanswered. (Cheers.) Criticizing the Coercion bill, Gladstone said it was passed by men the majority of whom, when elected, opposed coercion. He condemned the permanent feature of the act and the suppression of societies in Ireland. He regretted that the American deputation had come at a time of retroaction and retrogression. There was one consolation: It was impossible that the love of liberty should recede from the people. He believed the people, as represented by the present Parliament, were a deceived and deluded people. But the recent elections showed that they were awakening. (Cheers.) The cause of liberty would triumph eventually, when Americans and mankind generally, and British mankind especially, would rejoice.

I always notice that people who believe in nothing, or in very little, talk more about religion than people who have faith. They are restless and uneasy, and religion, which they despise, haunts them like a nightmare. On the other hand, Christians have a creed which gives them peace, and needs no discussion.—*The Life of a Priest*.
When John Newton's memory was nearly gone, he used to say that, forget what he might, there were two things he never could forget. They were: (1) That he was a great sinner. (2) That Jesus Christ was a great Saviour.

THE JUBILEE COERCION BILL.

A LAST SHOT FROM THE GRAND OLD MAN.
In the House of Commons to-night, on the motion for the third reading of the Coercion bill, Mr. Gladstone, amid prolonged cheers, made a counter motion that the bill be read a third time this day three months. Mr. Gladstone said the bill was the Conservative alternative to Home Rule, and therefore bore a different aspect from any ordinary Coercion bill. The old Coercion measure had been aimed at crime only, but this new one passing beyond crime aimed at societies. (Hear, hear.) Further, this bill had been brought in without any foundation such as underlaid all former Coercion bills, based on the existence of exceptional crimes. Mr. Balfour had disregarded all precedents requiring that the introduction of coercion measures be prefaced by a statement of exceptional crimes. Mr. Gladstone maintained that the increase of crime in 1886 over 1885, in view of the agricultural distress in Ireland, was exceedingly small. Comparing the official record of the Tory Government in power in Ireland in 1885 with those in power the first five months of 1887, there was a marked decrease in agrarian crime, yet in 1885 they had refrained from introducing a coercion measure from motives of policy. A comparison of past and present statistics afforded no shadow of justification for the present measure. Another contrast was that past parliaments had been nearly unanimous in assenting to coercion, while this bill was opposed by a large minority in the House and by a majority of the people of the country, a majority that was not likely to diminish. (Cheers.)

AN INVASION OF LIBERTY.

If Parliament retained any regard for the traditions of liberty or of party usage the measure would be abandoned. What could they urge to warrant such an invasion of the people's liberties? While resenting the imputation that the Liberals had done the same thing, he would admit that past measures had been failures. Among the differences between the past and the present was the extraordinary proposal making the viceroy master of the whole law and the right of association. In the present century such a proposal was an outrage upon every principle of public duty. Moreover, new officers were created under the measure. The Attorney-General for Ireland had admitted, and it was too late to deny, that the bill aimed at the suppression of exclusive dealing. That was far more pardonable in the weak and poor than in the rich and powerful, but it was the exclusive dealing of the poor against the strong at which the bill aimed. If a new crime was created the measure for its suppression should operate impartially. (Cheers.) The Government did not dare to lift a finger in defence of the suggestion that they should apply to England a provision such as they were forcing upon Ireland. He contended that the Government were bound to extend to the millions of land in Ireland a perfect equality with English trades unions as regards the rights and practices enjoyed by the latter, among which combinations and exclusive dealings were sanctioned. As the bill stood, if an Irishman joined an association it was for Mr. Balfour to say whether or not he became a criminal by the Act. (Cheers.)

THE WRETCHED CONDITION OF IRELAND.
In conclusion, Mr. Gladstone said that Ireland, after seventy years of oppression and wrong, was in a state of misery and wretchedness. (Cries of "Hear, hear.") In the whole British Empire there was not, he said, a square yard of land which England held by force alone except in Ireland, where force was employed. (Enthusiastic cheers from the Irish benches.) Ireland was held by mastery, but the Government refused to learn that mastery involved responsibility. (Cries of "Hear, hear.") They knew that the whole literature of the world was against them. (Cries of "No.") He challenged the Government to mention any authority who had reviewed the relations between England and Ireland without arriving at a Home Rule resolution. (Cheers.) The Tories professed to be fighting for the Union of the Empire, but it was in fact a Union of the Liberal and Parnellite benches. Mr. William O'Brien praised Mr. Gladstone's brave opposition to the bill. Mr. Gladstone, he said, was the greatest conqueror of Ireland. While others conquered by the might of arms, Mr. Gladstone conquered by mere generosity of soul. After Major Sanderson and Attorney General Webster had replied on behalf of the Government, the debate was adjourned.

There is a strange gathering of notable men in the community of the Paulist Fathers in New York. Father Hecker, the head of the house, was one of the Brook Farm residents. Father Elliott was a Union soldier from Ohio; Father Robinson was in the Confederate ranks; Father Deshon was in West Point with Grant. Father Young, who is the organizer of the movement for the universal use of the Gregorian music in the church, is also a great temperance advocate.

The generosity of the late United States Congress manifested itself in remitting the back taxes on St. Dominic's Church, Washington, D. C., amounting to \$6,000. It also made appropriations for Catholic benevolent institutions in the same city, as follows: St. Ann's Infant Asylum, \$6,000; St. Rose's Industrial School, \$5,000, and the House of the Good Shepherd, \$3,000.

ENCOURAGE IRISH MANUFACTURES

DANIEL O'CONNELL:—"You entice the manufacturers of England and Scotland, and leave your own workers idle, and then you talk about your patriotism!"

IRISH SHIRTS, LINEN FITTINGS, \$1.25, \$1.50, \$1.75 each. Post free.
ANDREW MAGUIRE, BELFAST.

IRISH COLLARS, GENTS' NEWEST SHAPES, and Finest Linen, \$1.02 per doz. Post free.
ANDREW MAGUIRE, BELFAST.

IRISH CAMBRIC HANDKERCHIEFS. Ladies' \$1. and Gents' \$1.25 per doz. Post free. Ladies' \$1.50, and Gents' \$1.75, do. Initial hand worked, 5 cents extra each. Handkerchief, Ladies' handkerchiefs, colored borders and embroidered, 87 cents, and \$1 doz. Post free.
ANDREW MAGUIRE, BELFAST.

IRISH SILK HANDKERCHIEFS (24 inches square) with Likeness of Mr. Parnell, woven in the silk. White, \$1, and Green, \$1.25 each.

In white or cream, plain or brocaded, \$1.12 each.

Coloured Silk Handkerchiefs, beautiful brocaded, exquisite designs. Shamrocks, Birds, Ferns and other elegant patterns. Including cardinal, old gold, dark and light blue, morose, peacock, emerald green with shamrock and white, and white with green border (size, 25 inches square), \$1.25 each.

GENTS' SILK MUFFLERS, IN WHITE and very rich colors, either in stripes or brocaded. \$1.12, \$1.75, \$2.25, white, very large, \$2.50; Prune, \$1.75 each.
ALL SENT POST FREE.

When ordering please give nearest post town.
ANDREW MAGUIRE,
Dept. for Irish Manufactures,
Belfast, Ireland.

GALT SEPARATE SCHOOL.

The closing exercises of the St. Mary's school pupils was held on Wednesday last, Rev. B. J. O'Connell, the trustee, parents of the pupils and visitors being present. The school room presented an inviting appearance, being tastefully decorated for the occasion. The programme opened by the singing of a hymn which was well rendered and well received. The examination in the different subjects was then proceeded with, showing that very marked progress had been made since the last examination. The pastor and Mr. Thos. Cowan paid a well-merited compliment to the teacher, expressing their pleasure at the very creditable manner in which the pupils acquitted themselves. A very pleasing feature, (arranged by the pupils as a surprise part in the proceedings) was the presentation of a basket of beautiful flowers and a volume of the "Wonderful and Wise," accompanied by an address expressive of their regard and appreciation to Miss McCowall. This unexpected proceeding was responded to in a few appropriate remarks. The recitations and dialogues were particularly well rendered, the recitation of "Beautiful Snow" by nine little girls dressed in white, being worthy of special mention. Mr. Thomas Cowan addressed the pupils in a few encouraging and appropriate remarks, which were duly appreciated. The singing of a national chorus brought the exercises to a close.

Following is the address:
To Miss Mary T. McCowall, Galt Separate School.

DEAR TEACHER.—The pupils of St. Mary's School, particularly those under special instruction, feel that they cannot allow this occasion to pass without expressing their appreciation of your valued services, your earnest and zealous aim to have the Galt Separate school rank as one of the best.

Your willingness to aid us in everything conducive to our interest and advancement and your many kind and unselfish acts have endeared you to all, and we would indeed be ungrateful were we to remain silent. We cannot express our appreciation in a very elaborate way, nor our regard for you in a "flowery" address, but we ask your acceptance of this basket of flowers as a memento of our esteem and this volume as a "souvenir" of the occasion, and express the wish that you may enjoy your vacation, and return to resume your duties much benefitted from a well deserved rest.

Signed on behalf of your pupils,
DAISY CONNOR, CHAS. McTAGUE,
MARY McTAGUE, THOS. RADGAK.

The Bank of London in Canada.

We direct the attention of our readers to the annual statement of the above-named bank, which appears in this week's RECORD. It is only a few years since several of our most prominent business men recognized the desirability of establishing an institution which they might consider as a local bank in every respect, whose interests would be identical with those of our people and the earnings of which would remain among our citizens. The Bank of London in Canada was then established. The premises on the corner of the Market Lane were soon found to be entirely too small in which to transact the rapidly-increasing business of the bank, and a very large building on Dundas street has lately been fitted up in a manner which we think is scarcely equalled in the Dominion. Not only has the transactions of the company assumed very large proportions among our citizens, but several branches have been established in neighboring towns and cities, transacting a profitable business. The Bank of London has, indeed, in every regard, fulfilled the anticipations of its promoters, and its patrons have every reason to feel proud that there exists in our midst a monetary institution which meets their every want. It is only just to add that one of the chief causes of the great success attending its operations is the careful supervision exercised by the Board of Directors: Hy. Taylor, President; John Labatt, Vice President; W. B. Meredith, M. P. E.; Isaiah Banks, W. Duffield, Thomas Kent, F. B. Lays, Benj. Croun, Thomas Long (Collingwood), John Morrison (Toronto), John Lays (Rice, Lewis & Son, Toronto). A. M. Smart, Esq., the manager, is also a most worthy and energetic official, while the clerks in the institution are at all times civil and obliging.

The Distant and the Near.

FROM THE GERMAN BY GOTTIE. I think of thee when moonlight's golden rays...

BIGOTRY.

The Catholic Church Free from Bigotry—Intolerance of the Doctrines of the Secular.

From the Irish Ecclesiastical Record. Priests who are called to exercise their sacred ministry in Protestant countries...

As the Record has a large circulation in all English speaking Protestant countries...

the Church has always spoken with no uncertain sound. If God has proclaimed certain truths to the world, men are surely not left at liberty to accept or reject these truths...

In the same way to be tolerant of religious error is not to display a general indifference to the truth...

For modes of faith let graceless zealots fight. His can't be wrong whose life is in the right.

or, as Voltaire wrote: "Soyez juste, il suffit, le reste est arbitraire"—all that is unquestionably to save the way to an entire rejection of revealed truth...

The Vicar of Christ—the guardian of revealed truth—has therefore again and again most solemnly condemned this most baneful outcome of our latter day liberalism...

Now this is clear and an emphatic condemnation of error, but it is not bigotry. Bigotry I would define to be an unreasonable attachment to one's own opinions...

because of his neighbor's unorthodox views, but every good Catholic hates doctrinal error, as every truthful man hates duplicity and falsehood. In the Catholic system therefore there is no room, theoretically at least, for the vice—for it is a vice—of bigotry...

would be regarded as an unpardonable attempt at boycotting. His anathemas against all who preach a different gospel from his own would be ridiculed as a piece of ecclesiastical arrogance...

Yet St. Paul, we know, was no bigot; he had more genuine liberality, more love for the oppressed, more sympathy for the poor and weak, than all the liberal doctrinaires of the present day...

But then, like every other imputable crime, this heresy must be wilful. It supposes contumaciousness—known, and persistent opposition to revealed truth...

ALL WE CATHOLICS SAY, and all the Church permits us to say, is that wilful (of course directly or indirectly) heresy is punishable forever, like every other deadly sin that is not repented of...

And again: "The rest of mankind God was pleased . . . to pass by and to ordain them to dishonor and wrath for their sin to the praise of his glorious justice."

ALL OUTSIDE THE CHURCH TO EVERLASTING PUNISHMENT. Nor is this teaching in any way antagonistic to the old maxim, "Extra Ecclesiam nulla salus."

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I think that what I have so far written fairly expresses the teaching of the Church on heresy and heretic, and I think

we may defy our adversaries to fasten a charge of bigotry on a single lot of that teaching.

In practice and in the ordinary transactions of civil life Catholics are equally guiltless of the charge. In the political strife of the present day we hear loud protests against "handing over"—that is the phrase—the Protestant minority of Ireland to the intolerance of their Catholic fellow-countrymen.

THE CALVINISTIC DOCTRINE AS TO REPROBATION is indeed absolutely cruel and savage. For certain men, teaches Calvin, are destined by God apart altogether from their merits or demerits to everlasting torments.

THE DUTCH REFORMED CHURCH OF THE UNITED STATES. In 1816, we have this fundamental article of belief laid down: "That everyone is bound to join himself to the true Church . . . and that out of it there is no salvation."

ALL WE CATHOLICS SAY, and all the Church permits us to say, is that wilful (of course directly or indirectly) heresy is punishable forever, like every other deadly sin that is not repented of.

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BELFAST, HOWEVER, is but a true child of her mother. She bears all the lineaments of Presbyterian Scotland. John Knox was a bigot of the first water, and though his bigotry has been considerably diluted by the spread of education, it has managed nevertheless to filter down through the space of three hundred years.

THE TRUTH IS THAT BIGOTRY SPRINGING FROM FALSEHOOD, and fostered by misrepresentation of everything Catholic, is THE VERY LIFE OF SCOTCH PRESBYTERIANISM.

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CARDINAL MANNING ON ATHEISTIC EDUCATION IN FRANCE AND AMERICA.

London Universe, June 21. Preaching at the High Mass at the Cathedral on Sunday last, the Cardinal Archbishop alluded to the injurious effects of non-Christian education as illustrated in the State system of France and the common schools of America.

There are those who are robbing it—some consciously, some unconsciously—of its Christianity by upholding the system of education without Christianity; for the Board school system, I am grieved to say, is the system without Christianity.

THE QUEEN IN A MONASTERY. It is quite true, then, that the foot of an ordinary woman, or of an ordinary lady has never crossed the threshold of the entrance gate of the Grande Chartreuse; but during the last eight hundred years a great number of Queens have visited and dined in the grand old monastery.

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schools are without religion. I am afraid, not having in my hand the testimony of American citizens, to tell what has been already the result of that system; but I possess testimony from American

which shows me that anything that I could have foretold has already come to pass. Come nearer home. Look at France. Is there one here who would not shrink from the rising generation of English children reared like the rising generation of that great and once-Catholic people?

And they were in league, and they had drawn up their programme of universal education, secular, compulsory and free. Under that Act, and under the successive codes of that Act issued by the department in Whitehall, the outline of that programme has been already realized.

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Catholic Record.

London, Sat., July 16th, 1887.

DIOCESE OF HAMILTON.

Right Rev. Dr. Carbery, Bishop of

Hamilton, has been pleased to make the

following changes in the diocese: Rev. B.

J. O'Connell, from Galt, pastor of Paris;

Rev. J. Lennon, from Elora, pastor of

Galt; Rev. P. Cosgrove, Adm. of St. Pat-

rick's pastor of Elora; Rev. J. Craven,

Adm. of St. Patrick's; Rev. J. J. Murphy,

assistant in Brantford, to St. Patrick's,

Hamilton; Rev. J. Touhy assistant in

Brantford.

On Tuesday, 5th instant, Bishop Car-

bery blessed the new bell in Cayuga, and

administered the sacrament of confirma-

tion to a large number of children.

DENOMINATIONAL UNION.

Schemes of Union between the various

sects of Protestantism have been of late

attracting much attention from the dif-

ferent denominations. Nearly all the

Synods which met this year had the sub-

ject before them, and in all cases, we

believe, a favorable view was taken of

the general principle on which it is

expected to form a basis for the

reconstruction of Protestantism. In fact,

in some quarters, very positive and

decisive steps have been taken towards

effecting such a Union within the last

few years. The various Methodist bodies

have succeeded in so smoothing their

differences that they now form a large

and formidable body, leaving but a small

number of dissentients, and the various

Presbyterian bodies have effected a sim-

ilar union, so that it cannot be said that

a union on a larger scale is either impos-

ible or improbable.

In view of this, it will be interesting

to consider how far this union movement

is reconcilable with the principles upon

which Protestantism is founded. It can-

not be doubted that the early Reformers

inoculated the right of private judgment

as the sole authoritative tribunal by

which all controversies of faith were to

be decided. This was held equally by

Luther and Calvin, Zwingle and Melan-

thon, and their followers in every

country. It was incorporated

more or less clearly into the Articles of

Religion of all the sects, as well of the

Church of England, the Presbyterians

and Methodists, as of the Continental

Reformers. This principle, in fact, is

the very basis of all Protestantism, and

if it is proved false, Protestantism itself

must succumb under the blow. The

Catholic doctrine is that Christ estab-

lished a supreme authority in the

Church to which all controversies of

faith must be submitted, and that

very positive in its assertion of the

sovereign's supreme headship over the

church, which is stated to be of divine

institution. Yet when the Provincial

Episcopal Synod laid before the other

Protestant bodies a proposal to secure by

legislation compulsory religious education

in the schools, the Congregational Union

resolved at its June meeting:

"We deprecate compulsory religious

instruction, involving, as it practically

does, a principle against which we as

Congregationalists have ever protested,

viz., the union of Church and State."

The difference of opinion between the

two Churches, though it might at first

glance seem to be trivial, and a matter

of mere sentiment, is in reality a differ-

ence on a matter of vital importance. It

involves the question whether the Church

of Christ is an organization free to teach

and to preach as Christ has commanded,

or that she is to shape her teachings

according to the whims and fancies of

kings and parliaments, whether she re-

ceives commission from Christ to teach

all nations whatsoever he revealed, or to

teach merely what the nations feel in-

clined to listen to.

The difference between the bodies

which propose to become one are no less

important. They include Presbytery, viz.,

Presbyterians have been accustomed to

regard as a rag of Popery, but which is

regarded by Episcopalians generally as of

divine origin, and therefore essential to

the Church, though the Methodists did

not find such Presbytery, as some of them

pretended to, an insuperable obstacle to

union with those who claimed and

those who repudiated it. The supremacy

of the Queen would not form a serious

difficulty as far as Canada is concerned,

for the English Church in Canada is

really no longer one with the Church in

England. The doctrines of the

necessity of Apostolical orders, and

the preposterous fatalism of all fol-

lowers of John Calvin, might perhaps be

so daintily handled that they would not

form a serious obstacle to a union in name,

though each of these doctrines is decidedly

repudiated by two out of the three denomi-

nations between which union is proposed,

and the last named, especially fatalism, is

regarded with horror by Anglicans and

Methodists. However, it is a very simple

matter for the delegates on a committee of

union to overlook these differences. It is

a mere matter of fancy what doctrines are

to be believed, and what may be passed

over as of small account. Indeed these

questions have been already weighed by

advocates of Union, and that we have not

misrepresented or misquoted their views

will be seen from the following summing

up of the question by the Dean of Mon-

real in a small work lately issued:

"In connection with a tremendous doc-

trine of this nature, one might fairly hope

that out of a Christian conference, some

solution of existing difficulties might

arise. That there must be an article

on the subject seems a necessity, but it

might be so framed, as

on the one hand, to acknowledge the

sovereignty of God, and, on the other, to

allow the exercise of the right of private

judgment as to how God uses that sov-

erignty for His own glory, and the good

of His Church.—Organic Union.

It would seem incredible that a Chris-

tian divine should propose such a mode

of arranging the doctrinal belief of a

Christian Church. It is but a short time

since we called attention to the falsity of

the accusation made by Rev. G. Milligan,

satisfy the longings of the Irish heart;

but all this is kept from the Queen.

And while the government spends a

hundred thousand dollars without a

scrim to seat a handful of nobles in

Westminster Abbey for an hour, or the

people another million for an extra

statue of the prince consort, which are

now as thick as Ruben's paintings on

the continent, thousands are starving to

death for want of work."

If this is a generally "prosperous con-

dition," Mr. Grover Cleveland has very

strange views of prosperity, views so

repulsive to the sound sense of the Amer-

ican nation that he will at the first opor-

tunity given them, be, we firmly believe,

relegated to that "innocuous desuetude"

from which he had better never have

emerged. The American thinks that if

Queen Victoria's half century were to be

done over again, there is not an

important page in its history that

would not be altered. The diffusion of

the benefits of education among the

people would not have been delayed to

the last decade of the reign, the surren-

der of English agriculture to the pressure

of foreign competition that Manchester

and Birmingham might get cheap labor,

nor have been made, the railroad system

not have been allowed to grow up in a

haphazard fashion depriving the public

of many of its advantages, while on the

other hand the rapid growth of the great

would have been directed and controlled

in the interests of moral and physical

health, and the severance of the peasantry

from the soil and their reduction to the

level of farm laborers and factory hands

checked. Besides, America would not

have been alienated by the ambiguous

policy of 1861-5, nor the continental

influence of England sacrificed by criminal

intermeddling in the domestic affairs of

other nations.

THE PAPAL JUBILEE.

The Dublin Freeman's Journal calls

attention, in commendatory terms, to the

course intended to be pursued by the

Belgian people in the matter of their gifts

to the Holy Father on the occasion of his

Jubilee. It says that that eminently

practical and industrial people are avail-

ing themselves, even of this act, as an

opportunity to emphasize their industrial

progress and to call the attention of the

world to their manufacturing persever-

ance. All the objects for presentation to

the Pope will, before transmission to

Rome, be displayed in an exhibition at

Brussels, toward the end of July. Two

purposes will thus be served. The Belgian

people themselves can see what their

country is able to produce in the way of

sacred objects, or of those suitable for

the personal use of His Holiness, and

also prepare for a combined

and effective display in the exhibition at

Rome. The Freeman then recalls Arch-

bishop Walsh's admirable address at the

Cathedral of Dublin, wherein, whilst sug-

gesting that some object of Irish work-

manship should form part of Ireland's

presentation, he lamented that from causes

over which they had no control, his people

could not rival foreign countries in lay-

ing at the feet of Pope Leo some credit-

able specimens of the industry of his Irish

children. The Irish journal then adds that

the opportunities are indeed few, and the

time brief, for the exhibition of all the

Papal gifts opens in Rome in January,

1888, but thinks that, in the six months

yet to disposal, something can be done

not only to prove Irish loyalty to the

See of Peter and Ireland's affection for his

great majority of our agricultural classes

are determined to secure reciprocity of

trade with the United States. Our farm-

ers are slow of motion. They think before

they set out on any political move-

ment—but once get them started and they

are irresistible.

Upon the prosperity of the farmers

depends the future of this country. Our

farmers have, for many years, been suf-

fering from a financial stringency that

has driven many thousands of them from

the country and plunged others into

debt. They are naturally tired of this

state of things and look, we think,

with reason, to reciprocity as the

remedy for the evils of which they com-

plain. Our farmers, to put the case

plainly, want money, or in other words,

they seek for reasonable compensation for

their labor, and to obtain this they need

a good paying market for their produce.

This they feel they cannot have so long

as a tariff barrier stands between them

and our American neighbors. It is a

source of just satisfaction to all Canadians

to see that our farming population are

sinking all party differences in their

demand for unrestricted reciprocity. This

is a healthful and a hopeful sign. The

placing of country before party is just

what Canada at this moment specially

THE SPALDING ELECTION.

The result of the bye election in the Spalding division of Lincolnshire has thrown the Tory Unionist party into confusion and spread dismay through the ranks of Mr. Gladstone's foes in both houses of Parliament. This division has had till now an intensely Tory record, but the brutal policy of coercion so aroused popular feeling that there was a sweeping victory on Friday, July 1st, for the Gladstonian candidate. A glance at the figures will prove most instructive. In 1885 the Tory candidate carried the constituency by a majority of 178. In 1886 he increased his majority to 288, while now the same Liberal candidate, Mr. Stewart, wins the seat by the enormous majority of 747 on a poll larger by 639 than that cast in 1886. In these not here plain and emphatic indications that the policy of coercion is not popular. We have here, in the Spalding division of Lincolnshire, a Liberal Home Rule gain in less than twelve months of 1035 votes. If this is not a veritable electoral revolution we know not what it can be termed. We are not surprised that Lord Randolph Churchill deplores the result of the contest and seeks to hold the Liberal Unionists responsible for the catastrophe. Nor does it in any way astonish us that his organ the Post takes advantage of the reverse to make an ill-natured attack on the government. That journal remarks: "The result of the Spalding election seems to show that the government have not met the demands of public opinion with reference to the Coercion Bill. The government has dawdled over four months when the bill might have been passed forcibly in as many weeks. The sooner a stronger government is formed the better. Great changes are necessary with a view to strengthening the ministerial hold upon the country."

Great changes are indeed necessary for the welfare of the empire, its stability and prosperity, but the changes that are necessary do not include Lord Randolph Churchill as Premier. The great change required, the great change that is coming, is the recall of Mr. Gladstone to the post from which dimension and indifference drove him a year ago. Already the country sees it clear. Election after election has shown that the nation is fully alive to the great political mistake of 1886 and that were an appeal now made to the people, Mr. Gladstone would come back to Parliament with a majority as great, united, determined and enthusiastic as that by whose help he swept the Irish Church out of existence.

POSTAL REDUCTION.

We take the following paragraph from the Ottawa Evening Journal:

It is understood that the returns already received by the Government for the last fiscal year just closed show a very gratifying increase over the figures for the preceding twelve months. The postal business of the country regarded as a good indication of prosperity—has been climbing upwards at a rapid rate. The sale of stamps for the fiscal year, ending the 30th ult., realized \$2,577,703.94 as compared with \$2,430,206.25, in the previous corresponding period, showing an increase of \$147,497.69. The increase in postal revenue during the past five or six years has been about \$60,000 each successive twelve months; but the big jump of last year is attributed to general prosperity including the stimulus given to trade by the opening of the C. P. Railway. The indications are that the showing for the present year will be even better than all previous figures. The Grand Trunk and Canadian Pacific Railway draw in round numbers \$300,000 and \$250,000 annually, respectively, for the conveyance of mails.

No man, whatever his political affiliations and sympathies, but will read the above statement with heartfelt gratification. The figures in reference to our postal revenue are to us especially interesting. The increase of \$157,497.69 is something extraordinary, and, in every respect, satisfactory. But we do think that the increase would be much nearer a half million had the postal reduction which for some years we have strenuously advised and advocated been made in due time. We repeat that the time has come when the government should reduce the letter postage from three to two cents—and for every two cents permit the carriage in the mails of one or two letters. We have to pay six cents for a letter that our American neighbors can have carried from any one point to another in their own country or to any point in Canada for two cents. In other words, our letter postal tax is 300 per cent greater than that of our American friends. Here is certainly an inequality, and, we must say, an injustice which calls for early removal. The postal service should not in any civilized country be looked on as a revenue producer. It is a great humanizing and educating force that the government should not fear at almost any cost to extend, facilitate and strengthen. Just it is, indeed, that a reasonable amount of revenue should be drawn from it, but revenue should be in this matter a mere secondary affair. The main object should be the welding together of our own people and the bringing together of all peoples through an efficient and very cheap postal system. Postal facilities should be at the disposal of the poor as well as of the rich. We hope that

our government will no longer unduly hesitate to confer the boon of a reduced postage on our people.

THE BRITISH COMMONS.

The present British Commons consists of 670 members. Of these there are 384 members who support the government in its anti Irish policy, and 286 who advocate Home Rule for Ireland. The majority is divided into 308 Tories and 76 Liberal Unionists. Of the minority 200 are followers of Mr. Gladstone and 86 of Mr. Parnell. Mr. Gladstone is supported by 23 out of 30 Welsh, 42 out of 72 Scotch and 145 out of 405 English members. England returns 55, Scotland 16, Wales 3 and Ireland 2 Liberal Unionists. Ireland sends 16, Scotland 12 and Wales 4 Tories to Parliament. It is estimated that there was a new election to take place Mr. Gladstone would carry 225 English, 50 Scotch, and 25 Welsh seats, while Mr. Parnell would give him 88 supporters from Ireland, or in all 388 members in favor of justice to the latter named country. The ex Premier might in fact do much better in England. But that a new election would give him a majority of fully 100 no observer of the trench of public opinion in Britain can now for a moment doubt. Every day's delay made in appealing to the people will serve to increase that majority.

THE DISCIPLINE OF THE IRISH PARTY.

One of the vital and essential requisites of party success is strict and effective discipline. To carry a certain set of principles to victory, men, under the constitutional system, sink individual views and abandon private opinions, to bind themselves into one party under one leader. This leader is, of necessity, entrusted with great discretionary power. He is at first selected for the qualities which entitle and fit men to lead their fellows: honesty of purpose, intellectual vigor, firmness of character, moderation in pursuit of his ends, an amiability of disposition and a rarely failing foresight, enabling him to read the future for weal or for woe. To achieve success he must be sustained by the fullest confidence of his party and meet with their ready submission whenever circumstances direct him to speak with an authoritative voice. The great O'Connell was a born leader of men, but he was not prominent as a Parliamentary leader not through any fault of his, but on account of the peculiar circumstances of the Ireland of his day, which deprived him of much of the freedom of action and of the far-reaching influence in the selection of Parliamentary candidates essential to the success of a political chief. As a leader, however, of the masses he has never had an equal. It is principally as a Parliamentary chieftain that Mr. Parnell has won his most brilliant successes. His predecessor, the late Isaac Butt's hands in parliament, were tied by the same difficulties which harassed O'Connell.

We have lately had an instance of Mr. Parnell's success as a leader in the matter of the Dublin mayoralty: A majority of the Nationalists in the city council had selected Mr. T. P. Gill, M. P., in preference to Mr. Sexton, M. P., to fill the Lord Mayor's chair for next term. A good deal of ill-feeling at once arose. It was necessary for the peace and harmony of the Nationalist party in the capital city of Ireland that Mr. Parnell should intervene. Mr. Gill himself asked for his intervention. The Irish leader promptly solved the difficulty by advising the selection of Mr. Sexton, whose claims upon and sacrifices in favor of the National party demanded, he thought, some such recognition as that of the chief Magistrate of Dublin. The Nationalists all cheerfully accepted the leader's decision and Mr. Sexton will next year fill the Lord Mayor's chair of Ireland's greatest city. On Tuesday, June 7th, there took place an incident in Parliament which goes far to show the perfect discipline of the Irish party, and the remarkable hold that Mr. Parnell has upon his followers. The House was on committee on the Coercion Bill. Mr. O'Doherty having moved an amendment respecting the change of venue, Sir Wm. Harcourt asked the hon. gentleman not to press his amendment. The Dublin Freeman's Journal applies to us with a graphic recital of the remainder of the remarkable incident:

"Thereupon Mr. Parnell rose, and all eyes were instantly riveted upon him. He looked pale, and wore a white neckerchief, which accentuated his paleness. But there was none of the lameness of the invalid about him, and when his followers had given him a cheer struck in a sympathetic chord he proceeded to speak in a voice which was clear and penetrating as ever. There were about a hundred members present at the moment, and the sensation which his rising caused was plainly observable, even Mr. Chamberlain turning round and keeping his eyes fixed on Mr. Parnell throughout his short speech.

Then follows Mr. Parnell's speech, a model of Parliamentary skill and diplomatic finish: "Mr. Parnell, who was received with loud Irish cheers, said—I think, sir, the advice which has just been given to my hon. friend by the right hon. gentleman is

good advice (hear, hear), and I have no doubt that they will pay that attention to it which it deserves, as coming from one of such great experience in the usage of the house as that possessed by the right hon. gentleman. I too think, in view of the late period of the session at which we have arrived and the vast number of principles of vital importance which still remain to be discussed in the remaining clauses of this bill, that my hon. friends who have conducted the opposition to this bill up to the present moment with such skill, judgment and ability (Opposition cheers) would do well to select from amongst the amendments on the paper those amendments which they think absolutely indispensable to press upon the attention of the house. It is obvious that the time will not be sufficient to enable full discussion, or even any sort of discussion, upon the smaller points which they are desirous of bringing before the attention of the committee, and I think it would be desirable for them, though I speak with great diffidence as one who has not been able to take any part in the proceedings of the committee up to the present moment, and one who is consequently liable to the imputation of insufficient knowledge of what has been going on in my absence, but still so far as my opinion goes I strongly support the advice given by the right hon. gentleman the member for Derby, and I would ask my hon. friends to select those matters of pressing and urgent and vital importance which they desire to press upon the committee, and to claim for this house, with the utmost fearlessness and with the utmost determination that due opportunity will be afforded to them for the discussion of those amendments (cheers).

Mr. O'Doherty then withdrew his amendment, and some further amendments were not moved.

We have rarely if ever read anything so adroit, dexterous and masterly as this brief speech of the Irish leader. It is by such tactics as those displayed in this brief and ingenious utterance that he has won the regard of a hostile Parliament. By tactics such as these he has brought his party to the very threshold of success, and it is by persistence in the same skillful course, marked on the one hand by moderation, and on the other by firmness, that he will soon bring them to final and overwhelming success.

EDITORIAL NOTES.

BALFOUR'S brutal coercion bill has passed its third reading, and we may therefore very soon expect its enforcement in Ireland. The vote stood 349 to 262. The announcement of the vote was received with cheers and counter cheers.

Two more miraculous cures are reported from St. Anne, Que. A young woman named Monse was completely cured of a paralyzed leg. The other was a young girl named Gauthier, 13 years of age, whose sight was almost gone but she is now completely cured.

MGR. PERROU, the Pope's special envoy visited many of the Dublin churches on Sunday. He was recognized and bestowed his blessing on the congregation. A delegation from a temperance society called at Archbishop Walsh's residence to obtain Mgr. Perrou's blessing for the society. The Envoy conferred it. Mgr. Perrou intends to proceed to Coolraghney, county Wexford, to witness the evictions which are in progress.

THE Hon. John W. Johnson, ex-Senator from Virginia, will have a very readable article entitled "Judge Lynch," in the August number of the Catholic World. He traces that off-hand mode of administering justice known as Lynch-law to its origin in Ireland late in the fifteenth century; gives a rapid review of it as practiced in England and elsewhere; treats the Vigilance Committees of Vicksburg and San Francisco with considerable fairness, and suggests some fruitful considerations to the reader.

In the course of the debate on the coercion bill Mr. John Dillon said he was prepared to loyally acknowledge the duty of Irishmen to the Empire, but he held that their first duty was to the welfare and liberty of the Irish people. His party represented a vast and overwhelming majority of the people, whose fortunes the bill affected, and those who contended that the will of the majority ought to prevail ought not to assist in passing the measure. The head and front of the Irish members offending was that for seven years they had devoted themselves to struggle to induce their countrymen to abandon violence and trust to agitation in Parliament, yet they were stigmatized as the associates of assassins. The opinion of no civilized country in the world, he contended, was of more value to intelligent Englishmen than that of America. It was absurd to assert that nine-tenths of the educated people of America were not on the side of Ireland. Unquestionably the whole American press was on their side. He maintained that Mr. O'Brien's mission had been a conspicuous success both in the United States and Canada.

Catholic Colored Mission of Windsor, Ontario. As Dean Wagner, who has in hands the work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school-house and church at the earliest possible date, all persons who have requested his appeal for help are kindly requested to fill their lists as soon as convenient, and send the proceeds, together with the beneficiary lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgment, will be pleased to notify Dean Wagner by postal card.

DIOCESE OF LONDON.

Parish of Ashfield.

On Sunday last took place the blessing of St. Joseph's Church, Ashfield, by His Lordship the Bishop of London. This is one of the largest parish churches in the diocese. Rev. Father Boubat, the energetic and respected pastor of Ashfield, immediately on his appointment to this mission, at once recognized the necessity of supplying a suitable place in which divine worship could be held, and proceeded to have the old church removed, and in its place has been erected the beautiful edifice named above, which is truly a creditable monument of the good pastor's zeal. The most notable feature in the church is the magnificent main altar, in gothic style. The woodwork and the painting of the altar have been executed in the most artistic manner. Over the altar, on either side, are statues of the four evangelists. Immediately over the altar is a beautiful life size statue of the Sacred Heart. There are two very handsome side altars of St. Joseph and the Blessed Virgin, on each of which is a very beautiful statue.

At half-past ten o'clock His Lordship proceeded to bless the new church. He was accompanied by Very Rev. Dean Murphy of Irishtown; Rev. P. Brennan, St. Mary's; Rev. T. West, Wawash; and Rev. James Walsh, of the Cathedral. There was present an immense congregation, many of the people coming from other parishes. High mass was celebrated by Rev. Dean Murphy, His Lordship occupying a seat on the throne. After mass the Bishop preached a lengthy discourse, on the necessity of having a suitable place wherein God may be worshipped and adored. The bishop began with congratulating the pastor and people on the great work they had accomplished and stated it afforded him much pleasure to be in their midst. He said that in every system of religion special places had always been set apart for the worship of God. Under the old dispensation the greatest temple ever dedicated to divine worship was that built by Solomon. After describing the beauty and magnificence of this temple, His Lordship showed that it was only a mere type or shadow of the Christian church which was to follow and in which Christ was to be ever present. He next proceeded to demonstrate that it was the real presence of Christ on our altars that induced the people in every age to erect temples, in honor of our Divine Lord, of the most costly and glorious character. Some of the greatest churches were built in the middle ages and remain until the present day as monuments of the piety and zeal of the Catholic people of those times. The Bishop again complimented the good pastor and people on this evidence of their warm faith and fervor. They had nearly all, he said, brought this faith with them from the island of Saints, and it was not surprising to find them ready to make sacrifices in this new land for the spread of that faith and the honor of our Divine Saviour.

In the afternoon at 4 o'clock took place the interesting ceremony of consecration of a new bell. It is of immense size and was built by McShane, of Baltimore, and weighs over 3000 pounds. It has a beautiful, melodious tone, and will be heard at a great distance. After the consecration of the bell, the people assembled in the church, where solemn benediction of the Blessed Sacrament was given. Rev. James Walsh, of the Cathedral, preached an eloquent and thoughtful discourse on the life which Christ leads in the blessed Eucharist. It was, he said, a continuation of the life which he led when he appeared upon earth and conversed with men. It was a mission of charity and love to all mankind.

It is a notable fact that, wherever the Rev. Father Boubat has been assigned the duties of pastor, he has always left behind him substantial monuments of religion denoting the fact that he has also led the way in the ministry. In addition to the church recently built he has also had erected a very substantial pastoral residence, and we congratulate both himself and his good people on the many evidences of prosperity which are apparent in the parish.

The choir, under the leadership of Miss Keating, of London, rendered the music of the mass in a masterly manner. A magnificent new pipe organ is also a prominent feature in the church.

TRADES GUILDS.

Would it not be a harbinger of long future blessings for this country if Cardinal Gibbons on the occasion of his meeting the rabbis in council on the subject of the French Catholic Guilds. Herein lies the safety of Catholic faith and the security of our Republic against the present growing antagonism between capital and labor. So long as the laboring men are exposed to the errors and excesses of the wild, rabid, conscienceless demagogues there is danger ahead. Once gathered them into guilds under the supervision of their spiritual guides, who will be watchful of their temporal and religious welfare, and, much, if not all of the evils, we apprehend now, will be removed.

It would be a happy supplement to his advocacy of the Knights of Labor, if he would urge the organization of these guilds. The power and influence he has achieved with labor because of his defence now increases his responsibility for its reformation and security. We hope he will in his future work realize this, for to him, more than any other individual, does the country look for bulwark against the excesses of labor agitators.—Troy Catholic Weekly.

THE BEST PAPER.

DEAR SIR—Enclosed find two dollars for one year's subscription to your paper. I might add that I consider it one of the best Catholic papers published and should be in every Catholic family in our land. Very truly yours, MICHAEL KENNEDY, Chatham, Ont.

THE CHURCHLESS NEGRO RACE.

Western Watchman.

Protestantism knows only white men's churches. Protestant churches are social organizations intended for the spiritual advancement and convenience of their originators. They are of the people and never rise above the people. Heretofore Protestantism has never essayed a communion with the colored race. Like Freemasonry and the Caucasian. The negro lodges of the square and compass are not recognized by the grand lodges of this country. A colored man is an intruder in a white man's club or a white man's debating society. Our colored brethren do not understand the peculiarity of Protestantism, and hence the false position in which they find themselves to day.

It has been said of the negro race that they have left no monuments. They have shown no originality in any sphere of life. The negroes have always manifested a strong religious tendency. Until he found a church of his own he must remain an ecclesiastical orphan. The Methodist Church was organized by white men. The Baptists never immersed a negro. As for the Episcopalians and Presbyterians, they are of English stock and are as exclusive as all the other inhabitants of that tight little isle. There have been and are colored Methodist and Baptist churches; but they have always been plagiarisms and a mimicry of "white folks." If there is any such thing as Methodism and Baptistism in general anywhere, there is the negro squatter and an intruder in the Gospel paradise. There is not one negro worshipper in all the eighty Protestant churches of St. Louis—not one.

In the light of this truth how grandly divine appears the Catholic Church. She could not make a race division if she tried. She could not prevent a negro kneeling at the holy table with a white man any more than she could shut her confessional against the sinner. A priest has as much right to sacrifice at one altar as at another, there being but one priest and one altar in Catholicism. She is the Church of the world and her mission is to all nations and to every creature. It is the Sacraments that make the Church, and our Lord on the altar of St. Elizabeth's Church in this city is the same that is offered up on the high altar of St. Peter's in Rome. A church administered by a colored priest and frequented by negroes is as holy as the lofty-towered Notre Dame. So ethnologically universal is the Catholic Church that it is difficult for us to understand the nature of an ecclesiastical organization that can make distinctions of people and race. She needs no charter from State or prince; she has one charter nearly nineteen hundred years old and nearly as venerable as the sign-manual of Jesus Christ. Every soul is her subject and every baptized man and woman in the world is her child. Does a mother make distinctions among her own offspring? The Catholic Church is the mother of all Christian peoples.

[As our readers are already aware, the Rev. Dear Wagner, of Windsor, Ont., has taken steps to build a church for the negro race in his mission. He has already succeeded in establishing a school wherein colored children are now receiving a thoroughly Catholic education. He appeals to the charitably disposed throughout the country to assist him, and we earnestly hope contributions will be sent at once from every part of the Dominion. It is truly a noble work which he has undertaken, and we hope our people make an equally noble response to his appeal.]—EDITOR RECORD.

OBITUARY.

Mr. John O'Brien, Plympton. We regret to announce the death of Mr. John O'Brien, of the Township of Plympton, who departed this life on the 7th inst. The funeral took place to the Catholic cemetery at Wyomond on the 9th and was largely attended. Deceased was 35 years of age, and left a wife and two children. He was much respected by all who knew him and we extend our sincere condolence to his wife and family in their sad bereavement.

Miss Agnes McKnight. Died—At her mother's residence on 22nd st., Detroit, Miss Agnes McKnight, aged 27 years, sister of Miss Kate McKnight. It is with regret we announce the death of this estimable young lady. After a lingering illness of months this patient suffered, consoled by the sacraments of Holy Church, breathed her last on July the 2nd, 1887. The funeral service took place at St. Alphonsus Church, Windsor, and was attended by a large number of relatives, mourning friends and children of Mary, the deceased being for years a member of the Sodality of the B. V. M. May she rest in peace.

THE CHURCH IN CHINA.

In China the church is beginning to hold up her head again. The total population of China is at the most, 300,000,000, of which 2,000,000 are Catholics. Since the first establishment of Christianity by the Franciscans in the thirteenth century, and the commencement of organized missionary work by the Jesuits three years later, the Catholic Church in the Chinese Empire has gone through many persecutions and dangers, but the work of sacrifice has never ceased, still now the strength and vitality of the Catholic faith is represented by thirty bishops, five hundred European missionaries, four hundred native priests, and the yearly conversion of twenty thousand adults. Every year some thirty thousand little children, abandoned by pagan parents, are rescued and baptized by the nuns who share the work of the missionaries in China.

Like the ark floated on the waters—the deeper they became, the higher it rose, —so does Christianity at this moment repose in all calmness and majesty on the great flood of human violence in its highest cultivation.—Cardinal Manning.

COMMON CAUSE.

United Ireland

The present situation requires studying below the surface. In reality, as we read it, the Government are conferring blessings in disguise upon the democracies of England and Ireland. They are not merely giving them a common cause, but they are making it a far more vital necessity for the English people to overthrow them than it is to the Irish people. Consider what has happened this week. The permanency of the Coercion Bill has been formally voted, and Mr. Smith has given notice of a new urgency resolution. These things do not appear to have interested members of the House of Commons half as much as Mr. Ritchie's new plan of taking divisions, and they have not sent a single morning newspaper into double columns. Nevertheless, they are the heralds of Revolution. Two hundred years ago, in less democratic times, not much more than this provoked a civil war. Such is the disarming virtue of complacency and commonplace and a wealth of technical words. What the House of Commons has done is to vote permanently into the law —so far, to be sure, it is only Irish law, but to morrow it will become English law if the despot majority be not checked in time—the principle that with the Executive is to lie the power of suspending the constitution whenever it pleases. This meant the very heart out of popular government, while Mr. Smith's devices for doing away with debate, each holder than its predecessor (the latest even proposes) to do away with divisions as well), destroy the soul of the great agent of popular government, the House of Commons, and reduce it to a mere automaton for putting a constitutional stamp upon the decrees of the majority. These things, we say, are more the concern of the English people than they are ours. We owe the House of Commons no reverence, and as for the permanency of the Coercion Bill, except theoretically, it really does not affect us at all. As long as we are without Home Rule, coercion does not make our position any worse. Coercion is the natural and only alternative to Home Rule. If a Home Rule government came into power to morrow the Coercion Act would become a dead letter, and if they were able to pass a Home Rule Bill it should and would be instantly repealed. If Home Rule were thrown again and a Coercion Government succeeded, the only difference the permanency of the law could make would be that it would save the majority from the trouble of going through the forms of passing another Bill through the House—a trouble which Mr. Smith's improving practice in moving urgency resolutions is steadily rendering a *quantum negligibile*. But the permanency of the Coercion Act is a matter of profound consequence to the English people, for it strikes a deadly blow at the Constitution, which they regard as the apple of their eye, and which their forefathers have shed their blood to build up and preserve. It enacts that for ever and ever in an integral portion of the United Kingdom—which is by law supposed to be as well entitled to the benefits of the Constitution as England herself—the Executive authority is to have the power at any moment to declare public liberty non-existent. This is the broad fact of the case unembarrassed by details, which only make the matter worse, since their net effect is to restrict this power to an Executive which would be the creature of the privileged classes. When to this is added the deliberate havoc the Unionist majority is making with the traditions and privileges of the popular House of Parliament, it is plain that in striking at the Irish people the English classes are aiming a heavier blow at the democracy of whom they have more fear. The English people have need to take alarm. To-day the liberties of the Irish people are taken away; to-morrow theirs may be. What is to prevent the present majority, if the occasion called for it, bringing in a Coercion Bill for England and passing it through with the aid of urgency resolutions in twenty-four hours? If things go on in their present course the English democracy will awake some fine morning to find their Bill of Rights a dead letter, and an aristocratic caste organized into a polycephalous despotism, with its foot upon their necks. Each day it is becoming plainer that the enemy of the Irish people is more intensely still their enemy, too, and as events develop it is the English democracy who will become the principal and the Irish the ally in the fight. Are the English people prepared for this war against the Unionists as a common foe? Most undoubtedly they are. The English are slow thinkers, but all the by-elections up to this have proved how quickly they have been able to make up their minds on this question, and the Irish proof of this is bound to be given by the Spalding election this week, whether in a diminished Unionist majority or in the actual return of the Home Rule candidate. The Irish people have only to sit tight, carry out their own campaign in Ireland, as they know how to do, and await developments with confidence. Two democracies leagued in a common cause, with hearts aroused and minds informed, are an army no power on earth can withstand.

Confession.

My dear young readers, to many confession is a bitter task, but when Satan had been vanquished, it is sweet to fly to God and relieve our souls of their many sins, and to feel that glorious peace stealing over us like an invisible veil from the other world. Beneath these torn and bleeding feet the sinner kneels and tells his transgressions. Comforted the rises, with streaming eyes, she kneels in adoration at the feet of our crucified Lord, and prays aloud from her inmost heart: "Oh God, forgive me, and keep me to the straight but narrow road." Dear children, often seek the confessional and frequently approach the table of our Lord. It is the only safeguard for us in this wicked and sorrowful world of ours. Through the grace of this holy sacrament, we may walk through sin and yet come forth purified.

"Let It Pass."

"Be not swift to take offence, Let it pass. Anger is a foe to sense, Let it pass. Brood not darkly o'er a wrong, Which will disappear as long; Rather sing this cheery song; Let it pass. Let it pass. Strife corrodes the purest mind, Let it pass. As the unguarded wind, Let it pass. Any common souls that live May condemn without reprieve; 'Tis the noble soul that forgives, Let it pass. Let it pass. Echo not an angry word, Let it pass. Think how often you have erred, Let it pass. Since our joys must pass away, Like the dew-drop on the spray, Wherefore should our sorrow stay? Let it pass. Let it pass. If for good you're taken ill, Let it pass. Oh! be kind and gentle still, Let it pass. Time, at last makes all things straight; Let it pass. Let us not resent; but wait, And our triumph shall be great; Let it pass. Let it pass. Bid your anger to depart, Let it pass. Lay those kindly words to heart, Let it pass. Follow not the siddy throng, Better to be wronged, than wrong, Let it pass. Let it pass.

FIVE-MINUTE SERMONS

FOR EARLY MASSES By the Paullist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York City.

FOURTH SUNDAY AFTER PENTECOST.

"Depart from me, for I am a sinful man O Lord."—Gospel of the day.

So cried out St. Peter, when he saw the evidence of our Lord's divine power in the miraculous draught of fishes. The sins of his life rose up as witnesses against him before the tribunal of his conscience, and he felt himself unworthy to remain in our Lord's presence, unworthy to receive His favors. Perhaps we have had a like experience. We have received some special mark of God's favor, and filled with a sense of our own unworthiness, we have asked: "Who am I that God should thus honor me? Has not my whole life been a series of rebellions against His authority? Why should He then show himself so kind toward me?" Or, perhaps, reflecting upon our sins, and realizing how grievous they have been, we fear that God is now our enemy rather than our friend, and that we can have no part with Him. "Let to each of us our Lord reply, as He did to St. Peter, "Fear not." His is still a work for you to do, no matter what your life has thus far been. You may not be called to "catch men," as Peter was, but each in his own place in the world can begin now to serve God, and serve Him faithfully. There is never any reason why we should call upon God to depart from us because of our unworthiness. We feel that you have been a great sinner. You look back upon an ill-spent life. Neglect of the sacraments, promiscuous broken almost as soon as they were made, mortal sins without number—is this the record of your life? Should you then cry out: "Depart from me, for I am a sinful man, O Lord?" "Fear not," says our Lord, "begin anew now to serve Me, and all shall be well with you." "Fear not," and know, not altogether fallen from grace, yet serving God in a half-hearted way, trying, perhaps, to serve both God and Mammon, to just keep out of mortal sin and no more, and not always succeeding in that? "Fear not," says our Lord, "begin at least now to serve Me with fervor, and I will help you to give Me your whole heart." Are you struggling with temptation, and after many falls growing weary of the struggle, tempted to think there is no use in trying any longer? "Fear not," says our Lord, "My grace is sufficient for you; keep on trying, and you will conquer in the end." Are you trying to lead a devout life, yet discouraged at the little progress you are making, fearing lest your unfaithfulness to grace makes you unworthy of going so often to the sacraments? Call not upon our Lord to depart from you—"Fear not." He knows your good intentions, and makes every allowance for your weakness.

The fact is that the best of us are unworthy of even the least of God's graces, yet in spite of our unworthiness, He gives us every grace we need, yes, and more than we need, "full measure, pressed down and running over." And the more unworthy we are, the greater claims we have upon His generosity. Should the thought of our sins and weakness tempt us to despair, we have only to reflect upon His boundless mercy and goodness, and, approaching Him in loving confidence, we shall be sure of His help. If we fail in the end it will not be because God has not helped us, but because we have willfully and deliberately rejected His grace, which is always ready for us, if we only choose to accept it.

Be not, then, cast down at the thought of your own unworthiness, for He bids you fear not. "The Lord is my light and my salvation," sings the Church to-day; "whom, then, shall I fear? The Lord is the protector of my life, of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. If armies in camp should stand unworthy against me, my heart shall not fear." For "the Lord is my firmament, my refuge and my deliverer; my God is my helper."

Morrison's Acid Phosphate

FOR EXHAUSTION.

Dr. A. N. KROU, Van Wert, O., says: "I found it decidedly beneficial in nervous exhaustion."

Are You Going to Travel?

Don't forget a supply of Dr. Fowler's Extract of Wild Strawberry. It is a superior remedy for sea sickness, and a positive cure for all bowel complaints induced by bad water, change of diet, or climate. Whether at home or abroad, it should be kept at hand in case of emergency.

ALL WELL PLEASED.—The children like Dr. Lewis' Pleasant Worm-Syrup and parents rejoice over its virtues.

THE ENGLISH MARTYRS—THE EARLY MARTYRS OF 1582.

London Tablet.

The martyrdom, in 1581, of the four priests whose careers have already been sketched, was so far from satisfying the growing taste for such scenes, that in the year following the death of Blessed Erard Hense, Edmund Campion, Ralph Sherwin, and Alexander Briant, no less than eleven others were added to the list of Elizabeth's victims and enrolled among the martyrs of the Church. The years 1586 and 1588 alone exceeded 1582 in the abundant harvest of heroic men who therein sealed their faith with their blood, and the spectacle of mingled edification and horror which such executions afforded was no longer confined to the metropolis. The first to lay down his life in 1582 for the faith of Old England was Blessed John Payne, who suffered at Chelmsford on April 2d. A fellow collegian at Douai with the proto-martyr of the Seminary, Blessed John Payne, he was sent on to England at the same time as that zealous priest, and the five years of his missionary life seems to have been spent chiefly in Essex, where he acted as chaplain to the Dowager Lady Petre, widow of Sir William and mother of Sir John Petre, of Ingelstone. But his work was not confined to one family or district. If the accusations brought against him by the apostate and informer, George Elliot, can be trusted, Blessed John Payne was for a time an honored inmate of the family of Mr. Roper, of Orpington, in Kent, and one of the heinous offences with which he was charged was the celebration of Mass at Haddon, in Oxfordshire, the seat of Mr. William Moore.

This Elliot bore a personal grudge against the saintly chaplain, who had often had occasion to reprove him for his lawlessness; once in particular, when Elliot had carried off by force a gentleman of Mr. Roper's household with intent to marry her, and the upright priest having refused to bless their union, the unscrupulous steward vowed vengeance on him, and soon found means to secure his arrest. Thus it came about that some time in 1581 Blessed John Payne found himself lodged in the Tower, and began to make trial of the close confinement, the semi-starvation, and the frequent rockings which were the lot of so many worthy men in those dark days. It was probably for the purpose of impressing the inhabitants of the town of Chelmsford, who had probably nearly forgotten by this time the execution in their midst of Sir James Mallet, one of Queen Katharine's chaplains, order was given for the holy martyr's trial in the town. Thither, accordingly, he was moved on March 30th, 1582, by order of Sir Owen Hopton, Lieutenant of the Tower, whose worthy lady availed herself of the sudden removal of the prisoner to possess herself of the purse which he left behind him. At his trial, which followed in a few days, he was accused of having engaged in some wicked scheme for waylaying the Queen and killing her and her advisers, Leicester and Walsingham. Having protested his loyalty and his ignorance of all plot or treason and shown good cause why Elliot's evidence should be utterly disregarded, the trial which commenced on the Friday, ended, as was to be expected, with his condemnation on the following day, and an admonition from the judge to prepare for death on the Monday next ensuing. And on the Monday, accordingly, "about eight of the clock; he was laid on the hurdle and drawn to the place of execution." The manner of his death was very like that of so many others. A novelist of some repute thus tersely puts it: "The priest was hung, drawn, and quartered—that is to say he was cut down the instant after he had been hung up, sliced open, and his heart torn out of his breast whilst still palpitating. That was the way in which recusant priests were dealt with by that bright occidental star good Queen Bess. "But the men of Chelmsford were a kindly people, and they did what in them lay to lessen the dying torments of the confessor of Christ, for they very courteously caused men to hang on his feet, and set the knots by which he was bound to hang to death. Nay, more, they urged Bull, the hangman of Newgate, who had come down to fulfil his loathsome office, to see dispatch in the quartering of him; lest, as they said, he should revive. And this they did for 'all the town loved him exceedingly,' and no man seemed in countenance to mistake him, but much sorrowed and lamented his death."

About eight weeks after the Martyr of Chelmsford had received his crown three of the Douai missionaries were privileged to share in his trials and triumph, Blessed Thomas Ford, John Shert and Robert Johnson. The career of the first named, Devonshire man, was that ever recurring one of the Oxford scholar (he was of Trinity College), leaving friends, prospects, country, and heresy, embracing Catholicity, entering among the missionaries in training at Douai, and returning to England to close his life on the gallows as a traitor in the eyes of men, a martyr in the sight of the angels. As he was among the first three members of Dr. Allen's College who, in 1573, were promoted to the priesthood, he may surely be entitled to enjoy with Blessed Cuthbert Mayne a double share of the honors which the clergy of England will doubtless allow to the saintly heroes who shed such lustre on their calling. Of the seven years apostolate of Blessed Thomas Ford there is but little to record, but that little tells us much of his character. He was, we read, "learned, serious, and of great authority," and gained a vast number of souls to God by his zealous preaching and the example of his austere life. His work lay chiefly in and around Lyford, in Berkshire, the seat of Mr. Yates. Though its master was a prisoner for conscience's sake, Lyford had by no means ceased to be one of the chief centres of Catholic life and influence. Among its inmates at this period were eight Bridgettine nuns of Byon house, who had been obliged to return to England, as the entire community could not find means of support in a foreign land and after its second banishment from England and its many wanderings in Holland, Flanders and France. At Lyford they kept up their community life, and among their postulants was the aged mother of Mr. Yates, their host. To minister to the religious wants of this

plous household, and to the numerous Catholics who were constantly visiting the nuns two priests, one of whom was Blessed Thomas Ford, were in constant attendance, and it was the traitor Elliot, just mentioned in connection with the arrest and death of Blessed John Payne, who was the means of both Ford and Campion being made prisoners on July 17, 1571. Taken at the same time as the eloquent Jesuit whose reputation had collected the crowd which drew the attention of the authorities to Lyford and led to their capture, he shared the sorrows and joys of their almost triumphant progress to London, but was destined to endure a longer imprisonment than the companion of his last days of freedom. Of his and we shall speak presently.

The second of the Martyrs of May 23rd, 1582, was Blessed John Shert. A native of Cheshire, then a fellow of Brasenose College, Oxford, afterwards "a noted schoolmaster in London," subsequently a student at Douai and Rome, and for four days a guest for England in 1579—the year before that assigned by his judges for the pretended conspiracy which cost him his life—and, lastly, a martyr at Tyburn—such were outlines of his varied career.

Blessed Robert Johnson, the third of the brave band, was a Shropshire man of lowly birth, who had begun life as a servant in a gentleman's family, but who was not on that account thought less worthy of the office and dignity of priesthood, when, in London, he had been fitted himself for holy orders in the English College at Douai. Doubtless Dr. Allen thought that as fisherman and tent-makers were in the beginning chosen for apostles, so men of low degree may be instruments for good in the hands of Him who chooses the weak things of this world that He may confound the strong. Such were the three who, between six and seven in the morning on May 23rd, 1582, were led down from their cells in the Tower of London, and bound hand and foot, were laid on the hurdles on which they were to be trailed through the city to Tyburn. Don Bernardino de Mendoza, then Spanish Ambassador in London, writing to his royal master, says that to increase their sufferings they were laid face downward on their rough sledges, and that as the morning wore on, and they were half dead with cold, they were half smothered by the time their journey was accomplished. At the gallows the familiar scene was repeated. The protest of Blessed Thomas Ford that he had never been either in Rome or Rheims, and was so guiltless of the charge against him, was of no avail; the executioner did his work, and there was one more martyr to make intercession for a sinful and cruel nation. Blessed John Shert followed, and greatly increased the crowd of Partisans around the gallows by invoking the help of the Holy Mother of God in the hour of his death. After him came the turn of Blessed Robert Johnson, and he too gave great offense by refusing to join in prayer with the ministers of the Church of England round him and by praying aloud, as so many of our martyrs did, in the Latin language which the Catholic usage of centuries had rendered sacred. His last words were, "I am an Ave, and was half way through the Credo, when he was turned off the ladder, and in a few moments all was over, and the faith which he professed with his last breath was turned into vision in the paradise of his Master.

A PERSON

Unable to sleep in bed, unable to work, unable to take food, unable to get on his feet, effects of Asthma until using Southern Strawberry. A sample package relieved, three packages permanently cured.

Catarrh, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and nasal cavities. Microscopic study, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that, not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 308 West King Street, Toronto, Canada, who have the address of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

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The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and price list, or to accept of orders. We have lately put in a complete set of Pews in the Bradford Catholic Church, and for many years past have been favored with orders from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we find it necessary some time since to establish a branch office in Cleveland, Ohio, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address—Bennett Furnishing Company, LONDON, ONT., CANADA. Branches: Toronto, Hamilton, Stratford, London, Brantford, Windsor, Ingersoll, Oshawa, Parkhill, Swanton, Kingston, and New York, New York.

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CAPITAL PAID UP..... 300,000
RESERVE FUND..... 60,000

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The object of this Agency is to supply at the regular dealers' prices, any kind of goods, to be imported or manufactured in the United States.

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This is purely a Commercial School, conducted by experienced teachers and practical accountants. Four regular sessions are employed, besides assistants. A Commercial Law Lecturer, who delivers one lecture each week, and other eminent lecturers of stated periods each term. Nearly one-third of students are Ladies, and about one-half are from outside of the city. Parents are requested to inform the Principal what church they wish their sons or daughters to attend. Daily attendance is compulsory. The College and their work will in all cases be fully complied with. Address: W. H. MOHR, St. Catharines.

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The regular meetings of the Catholic Mutual Benefit Association will be held on the first and third Thursdays of every month at the hour of 8 o'clock, in our room, Castle Hall, 1111 Queen Street, East, London, Ont. Members are requested to attend punctually. MARTIN O'MEARA, Pres.; JAS. CONROBERT, Sec.

TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of

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Are pleasant to take. Contain their own purgative. Is a safe, sure, and effective destroyer of worms in Children or Adults.

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New Book on Christian Evidences and Conscience Answer to Col. Ingersoll's "Mistakes of Moses." Highly recommended by Cardinal Fauchon of Quebec, Archbishop Ryan of Philadelphia, and other Catholic Archbishops and Bishops, five Protestant Bishops, many other prominent clergy, and the press. Cloth \$1.25. Paper 75 cents. AGENTS WANTED. Address: REV. G. E. ROBERTS, Ingersoll, Ontario, Canada.

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THE BIBLE.

One of the old charges brought against Catholics is that they are deprived of the reading of the Bible. Although at the present day this charge is pretty well exploded...

There is a book—the treasure of nations—in whose pages all our great poets have drunk in divine inspiration, and from which they have learned the secret of elevating our hearts and transporting our souls with superhuman and mysterious harmonies. This book is the Bible...

In the Bible is written the annals of heaven, of earth and of the human race. In it, as in the Divinity itself, is contained that which was, which is, and which is to come. In its first pages, we record the beginning of time and of all things; in its last the end of all things and of time. It begins with Genesis, which is an idyll; it finishes with Apocryphs of St. John, which is a funeral hymn. Genesis is as beautiful as the first breeze which refreshed the world, as the first flower which budded forth in the fields...

LAST MOMENTS OF MAXIMILIAN.

The widow of General Miramon, who was Maximilian's companion in captivity and who perished with him, has written her memoirs. They are as yet unpublished, but a friend was allowed to read some portions of the book, among others the chapter describing the last act of the melancholy drama of June 19, 1867. We give these touching pages as follows: The prisoners had been incarcerated in the convent of the Capuchins, a square, heavy, massive building constructed in the usual model of Spanish convents. On the first floor a narrow court with high walls led into a corridor thirty six feet long and about nine feet wide, upon which opened three cells. They still bore the names which had been given them by the Capuchin Sister. The first, called "Eleven Thousand Virgins," was occupied by Gen. Mejia; the second, called "Santa Rosa," by Gen. Miramon, and the third, "Santa Theresa," more spacious than the others, was allotted to the emperor. The austerity of the cloister was evident in the interior of these cells, transformed into prisons. A brick floor, whitewashed walls, a narrow camp-bed, two or three chairs, a table and washstand of the simplest description.

It was about 8 o'clock in the evening, and the emperor was at dinner, seated on the camp-bed with a tray on his knees which held the dishes. On the little table of white wood was a candle with several wax candles which lighted the room, and Maximilian's shadow was thrown with vivid distinctness on the straight, bare white walls. Near him were Gen. and Mme. Miramon. All three were silent and absorbed in mournful thought. The general, worn out by the insults which had been heaped upon the vanquished, by his long hours of imprisonment, and the struggle to defend his honor—not his life, for that he knew was in the power of judges who knew nothing of pity—was profoundly touched by the faithful devotion of his young wife, and never had he loved her so well as in these dark hours of imprisonment and despair. He held her hand in his, and involuntarily carried it to his lips. This gesture was observed by the emperor and his eyes filled with tears. The general and Mme. Miramon, deeply affected, though they had never had the emperor's sudden emotion.

"No," said Maximilian, "but I never realized until now the extent of your devotion to me, and I suffer acutely in being the cause of your separation."

through a crowd which pressed around them with every mark of respect and sorrow. Handkerchiefs were waved, and the sound of loud sobs reached their ears. The prisoners returned the greetings of the crowd, among whom they recognized many familiar faces. Some minutes before 7 o'clock they arrived at the Cerro de la Campana, which was about two miles from the city. They descended from the carriage, walked half way up the hill, and passed against a clump of cactus trees. The officer commanding the troops, Gen. J. Garcia de Leon, read the order of the day, condemning to death any person attempting to oppose the execution, and the word was given to the condemned. The sun was already high in a cloudless heaven, shining in the deep scars of the grand attitudes, flooding the whole valley with an intense light. The Cerro, like an immense rock flung in the valley, rose bare and yellow, with here and there on its sides green clusters of cactus and fig trees. A square of four thousand men surrounded it in straight lines. They were in full uniform, with bayonets gleaming in the sunlight. Beyond them was a dense and motley crowd. On the West, through the prairie, the road to Celaya wound like a long, white, dusty ribbon. The lines of snow white terraces in Queretaro were plainly visible, dotted here and there with green trees and surmounted with cupolas and numerous crosses. The distance rose the blue peaks of the Cordillera.

The officer commanding the platoon who were to fire approached the emperor and begged his pardon for the duty he was about to perform. The emperor distributed among the soldiers several gold coins bearing his effigy, and requested them in firing to spare. Then he embraced the Gen. Mejia and Miramon, and as the latter was placed on his right hand Maximilian said in a loud voice: "The brave deserve respect from monarchs even in death. General, pass to the place of honor."

Miramon passed to the centre. With a perfectly firm, distinct voice the emperor addressed the crowd: "Mexicans, the men of my race and country are born to make their people happy or to die martyrs. My my blood be the last shed for this unhappy country. Vive le Mexique!" Then Gen. Miramon, with the same clear ringing voice that had sounded on the battle-field, cried: "Mexicans, before the council of war my defenders sought only to save my life. At this moment, when I am about to appear before my God, I protest against the name of traitor, which has been thrown in my face to justify my condemnation. Let the Mexican people clear their conscience from such a stain of infamy, and may my country be happy. Vive le Mexique!" Gen. Mejia, raising his eyes to heaven, said: "Most Holy Mother, I pray that Thy Son may pardon me, I pray that those who have condemned me to death. The soldiers fired, and as the wreaths of smoke slowly cleared away they could see Maximilian writhing in his blood. He groaned faintly, "Hay Bombas!"

A second volley of musketry ended his sufferings.

GREAT OPPORTUNITIES FOR CATHOLICS IN AUSTRALIA.

Australia, although made up of a number of British Colonies, is so far away as to be very little thought about by people generally in this country. The population is not quite equal to that of Canada, yet the wealth of the country far exceeds the wealth of Canada. The imports of all kinds into Australia is the highest per capita of any country in the world and double for each individual to what it is in Canada. The population of British Columbia is the population of Irish Catholics so great in proportion to the total number, over one-fifth of the entire population being Irish Catholics. They have a Cardinal of their own and over a score of Bishops and Archbishops. It is pleasing to know that they have generally accumulated wealth and competency and take rank among the best people in the country. We are aware that at present there are in Canada many young or middle aged Catholics who are looking for good business chances by which they may better their conditions and we feel that if we can benefit them by information we will be meriting upon them a blessing.

The business connections between Canada and Australia for a number of years have been principally confined to books and other goods sold by subscription, and this has been the outgrowth of the energy and business capacity of Mr. J. W. Lyon of Guelph, proprietor of the World Publishing Co., and his partner, resident in Australia. Ten years ago Mr. Lyon sent an experienced man to Australia to examine the opportunities for selling books. The first month after his arrival his profits amounted to over two thousand dollars. The same man has followed the business steadily ever since and has made over one hundred thousand dollars, so we are informed, principally from the sale of Catholic books. Mr. Lyon has since been three times to Australia personally, and has through his agents and business connections sold several million dollars worth of books. Fully one hundred men have made reasonable fortunes in Mr. Lyon's employ in Australia. The goods handled here have been of a general and religious character, but by far the most successful of all the men have been a number of young Catholics who have made a speciality of religious books and general Catholic goods. Among these is Mr. Frank Coffey, formerly of Guelph, and an old friend of ours, but by the way no relative. During the past nine years he has accumulated a fortune of nearly one hundred thousand dollars in the handling of books and goods for the Catholic trade, and he has now become a partner with Mr. Lyon in his immense business. Mr. Samuel McCordie, of Dundas, Ont., who also went to Australia for Mr. Lyon, has made a fortune of nearly a hundred thousand dollars in the Catholic trade. Mr. Thomas Smith, a Catholic, also formerly of Dundas, has made a large amount of money selling books and goods there. We understand that one hundred dollars a week is frequently made at the present time by good canvassers in Australia in Mr. Lyon's employ. But there has

been a constant difficulty in securing competent men specially adapted to the Catholic trade. Although in the sale of general books and goods there is a tendency on the part of the public generally to get tired of buying, this is not so with the Catholic people, as there has never been enough suitable men to properly represent this branch of the business, and a good number could now be employed with a clear certainty of making a fortune if they possessed the right energy and abilities. Mr. Lyon's firm, therefore, manufactures agents for all the best and most available Catholic books and goods, which they never sell until they have been submitted to the Cardinal and clergy generally for their approbation. The firm now consists of Mr. J. W. Lyon, who resides in Guelph, Canada; Frank McNeil and Mr. Frank Coffey, who reside in Sydney, N. B. W., Australia. All enquiries should be addressed to Lyon, McNeil & Coffey, Guelph, Ont.

CATHOLICITY.

Catholic Columbian.

Catholicity is a body of facts, a system of doctrines. The incarnation of the Son of God is the central point. The most prominent fact is the manifestation of the Son of God as the son of man. He gave a new principle to life, which is Himself. He infused a new spirit into man, the worship of God in spirit and truth. He came into the world of darkness and enlightenment. He made man His own as he received Him into His arms. He gave them, who received Him, power to become the sons of God. He gave to them life everlasting, a life beyond death and the grave. He established His Church and declared that the gates of hell could not prevail against it. Catholicity, therefore, is not a collection of man. It is a revelation of Christ made to man. He dwells in His Church according to His promises, "Behold I am with you all days, even to the consummation of the world." His promises cannot fail. The Church teaches, with authority, the word of God.

It has the Sacraments, instituted by Christ, the channels of God's mercy to man. She alone, has the sacrifice of Calvary's Mount perpetuated daily on her altars. She alone has a hierarchy, holding throughout all ages, to the faith, given to the Church by its Divine Founder, from her establishment, nineteen centuries ago. She alone can point to the long line of the successors of St. Peter. She alone can produce for her limitation and encouragement to a holy life glorious examples in every age and in every walk of life. She can point to the works of these her children, with commendable pride and say, "They are mine." She has, in all ages, been consistent with the truth which she alone has the power to communicate.

Princes, powers and potentates have risen up against her. The history of the world gives them a place in its pages, their names are recorded, but even the world has forgotten them. She alone can say of empires, thrones, kingdoms and governments, "They were, but I am." Her existence is historical, past and present, her works are peace to the world, her authority divine.

As she has triumphed over the enmity of the whole world, from her establishment to this time, triumphing the fiercest persecutions that ever shocked the cold hearted world were waged against her, they were of no avail. The blood of her martyrs was the seed from which millions of children burst forth to battle for her life and win the most glorious victories over the world, the flesh and the devil. Though her age is centuries, yet she is always in the springtime of life!

She has always been crowned victor in the most furious controversies that have ever engaged the attention of man. She never fears persecution. She remembers her Divine Master and Spouse. She who glories in the Cross of Christ and her children have that confidence in her which no mortal agency can inspire. She is, and must ever remain, the wonder of the world. The world grows old, but she is unchanged by time, place or circumstance; her faith is "As it was in the beginning, is now and ever shall be." The storms may bend her head, but they can never crush her.

These storms call attention to the mission in which she is engaged for the triumph of man over the passions which degrade him. Her children rank amongst the most illustrious that have ever graced the world. She has always fostered all which may truly elevate man. You will find her children among the heroes of the world and in every walk of life. She is in the world but her life is the work of divine charity. She is the continuation of the life of Jesus Christ on earth. Her mission extends to the end of time. She preaches the gospel to every creature, and she preaches the gospel preached to and practiced towards men. Pestilence, famine or fear of death cannot drive her priests from the post of duty. When the scourge of death makes a desert of cities, places and whole countries her priests are with the suffering. When death thins their ranks others march to the front, fill up the gap, lest the people in their dying moments lack the reception of the Sacraments. Like their Divine Master, they give their lives for their flock.

This is only a glance at what is, has been and always will be the history of the woman, virgin consecrated to God, made strong by her holy religion, walking as angels of mercy, soothing the burning head with cooling lotions, binding the wounded limbs, giving drink to the fever parched lips, comforting and cheering with heavenly words the dying struggles of their patients, and when death has snatched the cord of life, preparing them to be received into the bosom of mother earth. These are the examples which the Catholic Church gives of the charity of her children. S. S. M.

THE BANK OF LONDON IN CANADA.

The fourth annual general meeting of the shareholders of the Bank of London in Canada will be held on the 20th July, 1887, in the head office of the bank in London.

The following report of the directors will be submitted for the consideration of the shareholders: London, June 30th, 1887. The directors beg to present the fourth annual report of the bank, accompanied by the usual statement of liabilities and assets.

PROFIT AND LOSS ACCOUNT. The net profits of the year after deducting expenses of management, interest on deposits to date, and making allowance for doubtful debts, amount to \$19,081 87. Balance at credit of profit and loss account last year, 6,093 08. \$25,174 40.

From which have been paid two half-yearly dividends at the rate of 7 per cent. per annum 15,041 68.

Leaving a balance at credit of profit and loss account, \$10,132 72. The rates obtainable for loans during the greater part of the past year have ruled low, but the disposition at present appears to be towards higher money, and if such should continue we will not doubt, with other investors, obtain a corresponding benefit.

The policy of your directors has been to hold proportionately large cash reserves during the past year which will doubtless meet with the approval of the shareholders. The branches of the bank have been visited by the Inspector several times and thoroughly inspected during the year as usual, and the directors are pleased to state that the various officers continue to discharge their duties satisfactorily.

HENRY TAYLOR, President.

STATEMENT OF LIABILITIES AND ASSETS. Liabilities: Bank of London notes in circulation, \$215,710 00. Dominion Government deposits, payable on demand, 12,354 44. Deposits held as security for execution of Dominion Government contracts, 4,000 00. Other deposits payable on demand, 328,201 12. Other deposits payable after notice or on a special arrangement, 601,186 20. Due to agents in United Kingdom, 20,081 71. Due to banks in Canada, 1,378 72.

Total liabilities to the public, \$1,829,912 19. Capital paid up, \$223,588 12. Reserve fund, 50,000 00. Dividends unclaimed, 142 26. Dividend No. 7, payable July 2, 1887, 7,681 09. Balance at credit of profit and loss account, 10,132 72. \$1,474,406 39.

ASSETS. Dominion notes (legal tenders), 55,296 00. Notes and checks on other banks, 69,417 87. Balance due from agents in United States, 16,055 52. Due from banks in Canada in daily exchanges, 12,755 48. Deposited in other banks in Canada, 81,162 64. Dominion Government debentures, 25,884 58.

Cash assets immediately available, 301,664 81. Loans secured by stocks and debentures on call, or at short notice, 77,274 57. Loans to municipalities, 28,516 99. Other current loans and advances to the public, 1,036,229 05. Past due bills not specially secured, 9,687 58. Past due bills secured, 2,258 16. Other assets (including safes and office furniture H. O. and branches), 18,781 23.

Total, \$1,474,406 39. The Bank of London in Canada, London, 30th June, 1887.

PARNELL.

Messrs. CALLAHAN & Co., Messrs. PARNELL & Co. Mr. Parnell, issued by you, appears to me to be an excellent likeness, giving as it does the excellent expression of the Irish leader.

We guarantee our "PARNELL OIOGRAPH," (Copyrighted), the only correct likeness of the Irish Leader, in painting. Size 2 1/2 x 3 1/2 inches in tubes on receipt of \$2.15 with Postage and Insurance. Agents Wanted. Liberal terms.

CATHOLIC PRESS.

Ave Maria. A few months ago, when the small poor made its first appearance in Los Angeles, California, three Sisters of Charity offered their services at the hospital to nurse the afflicted. Their offer was accepted, and day after day the religious were at their post, caring for those who were attacked by the disease. This noble act of self-sacrifice—though nothing more than acts that are performed by the Sisters of Charity every day all over the world—has called forth an eloquent tribute from the Board of Health at Los Angeles. What bright examples these heroines of unselfishness are! How irresistible a proof of the truth and vitality of the Catholic Faith!

Among the many motives which serve to impress the Christian soul with the salutaryness of devotion to the ever-blessed Virgin Mary, perhaps there is none that exercises a greater influence than the thought of Her twofold maternity—that She is the Mother of Jesus and our Mother. It is a thought that brings home to the mind at once the realization of Her great dignity and power, and of Her willingness to assist us. This has been beautifully expressed and developed in a discourse by the late Father Farrell, whose sermon has been recently published by M. E. Gill, of Dublin. Speaking of a mother's love, he says: "It is unselfish

and everlasting, patient and ineffaceable; it never tires, never gives up; it never weakens it, ingratitude itself can not kill it. Even in this cold world the mother will not forget the son whom she has borne. . . . He may have placed the early wrinkle on her brow, and sown the silver streak upon her hair; he may have planted thorns in her pillow and made her heart ache with very anguish for his follies and his crimes; still she remembers only that she is his mother. When all her schemes have failed, when his sins—as sins always do—have found him out and dragged him down, when the hand of sorrow has bowed him to the dust, his mother's hand is there to soothe, his mother's heart is there to sympathize, his mother's love is there to pour balm into the wounds that sin and sorrow have inflicted on his soul. And Mary is your Mother; you have it on the words of the dying Saviour—Behold thy Mother."

LOCAL NOTICES.

Canvassers, Catholic, for new book, endorsed by Archbishop Lynch, Bishop Walsh, Archbishop Duhamel, Father Doyd, of Montreal, and all the clergy. Large percentage of proceeds of sale donated to leading Catholic institution. A great bonanza. Sure sale to every member of the Catholic Church. State canvassing experience in applying for agency.—THE FURNISHING CO., TORONTO, Ont.

For the best photos made in the city go to Mrs. Bann, 280 Dundas Street, East, and examine our stock of frames and photographs, the latest styles and finest assortment in the city. Children's pictures a specialty.

Just received at J. J. GIBBONS' for spring trade—New Dress Materials, New Hosiery and Gloves, New Prints and Cottons, New Table Linens, Towellings and Sheetings, New Ribbons, Laces and Embroideries, New Gents' Furnishings, at bottom prices.

ROYAL BAKING POWDER Absolutely Pure. NATIONAL LOTTERY. The Monthly Drawings take place on the THIRD WEDNESDAY of each month. The value of the lots that will be drawn on WEDNESDAY 20th Day of July, 1887. WILL BE \$80,000.00. TICKETS—First Series, \$1.00. Second Series, \$0.25. Ask for the Catalogue and prices of the Secretary, S. E. LEFEBVRE, 10 St. James Street, MONTREAL.

TORONTO CONSERVATORY OF MUSIC.

Incorporated by Government in 1886. Will open September 5th, 1887. Hon. G. W. ALLAN, President. 25 TEACHERS. All departments of instrumental and vocal music taught from the beginning to graduation. Also, Theory, Languages, Elocution, Piano, Certificate in Musical Theory, and Advanced Certificate, Concerts, Lectures, Recitals, and other musical entertainments. Admission free. Pupils receive board and room provided. Applications to state salary and references to H. B. QUARRY, Secretary, Parkhill, Ont.

WANTED.

Active men of middle aged, to sell Catholic Books and Goods in Australia. Fortunes have been, are being, and can be made. For particulars address—LYON, McNEIL & COFFEE, Guelph, Ontario.

TEACHER WANTED.

A FEMALE TEACHER, HOLDING at least a Third-class Professional and Second-class Unprofessional Certificate, and competent to take charge of a choir, to teach the Separate School of Parkhill for the balance of the year. Salary, standing salary and references to H. B. QUARRY, Secretary, Parkhill, Ont.

TEACHER WANTED.

A FEMALE TEACHER, HOLDING A Third-class Certificate, for the B. C. Separate School, Wallaceburg, to take position of assistant. Duties to commence 1st September. Applications to state salary and references to H. B. QUARRY, Secretary, Parkhill, Ont.

TEACHER WANTED.

FOR THE CATHOLIC SCHOOL OF THE town of St. Mary's (female), holding a Second-class Certificate, A. or B. Only one capable of conducting a choir need apply. Applications to be made to Wm. BARROW, Secretary of the School Board, St. Mary's, Ont.

MALE TEACHER WANTED.

HOLDING FIRST OR SECOND-CLASS Certificate, for senior department of a Separate School. Applicants must forward copies of testimonials and state salary expected. Applications must be in on or before July 15th. Address, D. J. O'CONNOR, Sec'y.

BOOKS.

MONTH OF JUNE.

A Flower for each day of the Month June, Flexible, \$0 15. A Flower for each day of the Month June, paper, 10. Devotions for every day of the Month of Sacred Heart by Rev. F. Hugues 75. Imitation of the Sacred Heart, by Rev. Father Arnold, 1 25. Meditations for the Month of Sacred Heart, translated from the French by G. M. Ward; paper 85c bound in cloth, 50. Year of Sacred Heart; a thought for each day, 50. The first Friday of the Month, consecrated to the Sacred Heart, 50. Hours with the Sacred Heart, 20. Meditations on the Sacred Heart; cloth, gilt, 40. The Devotion and Office of the Sacred Heart, 35. New Manual of the Sacred Heart, 35. Scholar's Manual Sacred Heart, 50.

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INSPECTION INVITED.

UNITS.

BY M. E. FRANCIS.

Only a frozen bird, I hear you say; No great mishap in your native land, when that in summer evening's calm you see a bird with throats' roudelay. Echoes from the winter still and drear in When days are blue again and bougts green. Sun rays that flicker down, the leaves Breeze that rustle past with whisper low Will seek in vain one form they loved. Echoes that wait the summer songs of more Will—listening for a voice they used know— One sweetness miss.

Only a humble grave—a brother gone To last far land whose name returns again One goes—but countless others still remain. When the world turns in life, what matters one? Who mark the word "dear-loved" on the stone, And flowers here, still blooming fresh And there the trace of on-returning feet. Doth not the very air seem faint with sighs, the faintest breeze that wafts across? Surely this man was dear to us, at least to those Who, like the millions living? Here they lie.

Somebody's all.

Only a wasted life! Ah, hapless fate! Not all succeed though all the prize we vain. To all they may, some ever toll in vain. Whither they win their hearts' desire—some fail. The strong, the brave, press on, unconquerable. And if the busy struggling crowd among One chance to fall, unheeded by the land, the great road reds the lesser ill. His laurels fall to others in the strife—beforehand at his own cost, let rest! Friend, say you so? What if this was life? Were yours or mine?

EPISCOPAL VISITATION.

The Bishop of Kingston in Cornwall.

A NEW CHURCH TO BE ERRECTED FOR FRENCH-SPEAKING POPULATION, Cornwall Freeholder.

His Lordship Most Rev. Dr. Clouston arrived in Cornwall from Kingston Saturday for his official visitation of parishes and the administration of the sacrament of Confirmation to the young people. A very numerous gathering of the parishioners, with the esteemed pastor, Rev. C. B. Murray, met the Bishop at depot, and the joyful strains of the music furnished by the St. Jean Baptiste choir gave additional joyousness to the occasion. The land beset the procession, which was immediately formed, and His Lordship was conducted to the presbytery where he assumed his pontifical robes entered the church in accordance with ceremonies ordained for the solemn reception of the Bishop on the occasion of pastoral visit. This rite was concluded with the imposing to the kneeling prostration of the Episcopal benediction. On Sunday morning the Bishop celebrated mass at 7.30 and Rev. Fr. Murray celebrated mass at 8.15. The mass was sung by the Bishop's Secretary Kelly, of Kingston. At the conclusion of this mass two addresses were presented to the Bishop, one from English-speaking parishioners and one from the French, as follows: To the Right Rev. James Vincent Clouston, S. T. D., Bishop of Kingston. May it please Your Lordship— We beg to approach your Lordship on this occasion of your Pastoral Visitation of the Parish of Cornwall, to offer our hearty homage and bid you a hearty welcome. We recognize in your sacred person representation of Jesus Christ in government of the venerable diocese of Kingston, and we rejoice that so eminently gifted has been chosen to our guidance and instruction in the vineyard in the way that leads to eternal kingdom. Your Lordship's labors for the advancement of religion in this Diocese are known to us, and we beg to offer you congratulations on the steady advance of the church's work since your assumption of its chief pastor. Your tender care for the little ones of the flock has touched us most deeply discern in them the hope of the church of the future men and women of Canada. And our Catholic instinct as well as teachings of Mother Church, tells us of vital importance of having them properly instructed from the first dawn of reason, in the saving truths of Salvation, and trained in the ways and teaching of Catholic life, that they may become after years the consolation of our Saviour's Mother, the pride and bulwark of young country, and walking in the path of righteousness, safely reach the heavenly salvation. In this parish, Your Lordship's personal interest in and pastoral care of the children has been especially made manifest and it is with feelings of thankfulness and unfeigned joy that we congratulate you on the extension of our Catholic Schools. To Your Lordship's zeal do we owe the presence amongst us of the religious to whom is committed the trust of education of our daughters. Consecrated to God for the training of the youth, their lives are a continued sacrifice of the welfare of the church committed to them, and well and faithfully do they work. Trust Your Lordship may long be