

THE CATHOLIC RECORD.

Dying Reflections of an Infidel.

What shall I do? Where shall I go? I'd give a thousand roubles to know...

A KNIGHT'S WOOING.

A STORY OF RUSSIAN POLAND.

From the Catholic World.

The government knew all this, and bore it—bore it till the forbearance seemed to the people a sort of miracle...

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than once. It was now his sheet-anchor in the perilous undertaking in hand.

The next day he drove, after his early breakfast, to a large house not far from the governor's palace.

And Witold was shown into a room opening on the hall, and which the master of the house called his study.

It was not a book to be seen, there, for there of studies were carried on there, nor any trace of writing materials, nor artistic appliances, nor scientific instruments.

The walls were covered with panoplies, coats of mail, haubergs, weapons of every form, and period, while heads of tigers, jackals, and other wild beasts made an appropriate variety of ornaments.

Side by side with these suggestive trophies were the usual sacred images in gold and jewelled frames, divans ran round the room, and there were tables littered with cards, glasses, bottles, teacups, etc., while an ominous smell of brany pervaded the apartment.

In the midst of this novel sort of study, close by the great stove, sat the master of the place, an old man, clad in a loose dressing-gown, with a grey velvet cap covering his bald head.

A long, tawny beard gave him a certain gravity to his face, which otherwise betrayed little else than cunning and the habit of capricious libations.

"Well, scapgrace nephew, what brings you here to-day?"

"To see you, my uncle."

"Humph! And now that you have seen me, what have you got to say?"

"That it rejoices me to see you looking so well."

"That proves that you are either blind or a hypocrite. I am abominably ill. Why should I suffer as I do if the foul fiend were leaving me? I have worked hard all my life, and I have always saved my money."

"I am grieved to hear this, my dear uncle."

"You lie! you are not grieved. You are glad, because you count on my inheritance. But you may be disappointed. Why should I not marry? Tell me that!"

"There are a thousand reasons why you should, my uncle," replied Witold, with that imperturbable good-humor which was his chief offence and his chief attraction in the old Muscovite's eyes.

at my feet, as that proud fellow Barowitzki did when I got his brother commuted from the mines."

"Yes, my uncle; but you must not let your heart run you into imprudence. You must not compromise yourself with the authorities. They might, moreover, resent your interference; people never know what their influence is worth until they try to use it."

"I am not afraid of that," said Ruboff, his vanity kindling. "Prince T— the governor of the city owns me a good round sum, and he is hand-set to pay me the interest regularly."

"Prince T— brother-in-law of the governor of Kronstadt, is he not?" inquired Witold.

"What has that to do with it?"

"It might have been of use. I want to get Pere Alexander transferred to Kronstadt."

"To Kronstadt! Why not to the moon?"

"That would be safer; but unfortunately I have no influence in the moon."

"And you expect to use my influence to get this fellow to Kronstadt? You are mistaken. I will not move a finger in your direction for him."

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a fair hood drawn close around it. She waited a moment, glancing nervously around her, and then, looking up to the grating, she said in a low, eager voice:

"Father!"

"Close behind the crain, to the right, there is a man who is dying; they have brought him here to get absolution. See, they are coming."

As the group of two peasants bearing the dying man approached, a tipsy peasant opportunely came rolling across the road, and, staggering amongst the hostlers, began swearing at them; they answered him in kind, blows followed quickly, and then the Jew postmaster came out with a stick, and a second everything was confusion, and everything was screaming and vociferating.

While the melee was at its height the two bearers approached the prison, laid down their stretcher, and drew near to witness the scene. The dying man, with the consciousness of death upon his brow, but the unconscious, turned his eyes toward an expression of contrite supplication towards the grating, and murmured in a broken but audible voice:

"Mea culpa, mea maxima culpa."

A face appeared at the window, a pair of sunken eyes, still full of fire, met his, and he was uplifted, and the words "Ego te habeo" fell on the dying man's ear like the heavenly message that they were.

His eyes were fixed on the face of the priest, whose hand continued uplifted, repeating the blessing and the words of hope mingled with brief, strong words of faith.

The peasant girl, standing by the hedge, watched the scene, while her lips moved rapidly in prayer. Five minutes passed. The bearers went back to lift their burden. The fray was at an end.

"Whom have you there?" inquired the postmaster, approaching.

"Our brother; we are taking him to our old home to be nursed; he is dying."

"He is dead!" said the Jew in awestricken tones; and all the people, moved by pity and curiosity, drew near to look at the figure, whose eyes were lifted to the grating, where through blinding tears she could see a bronzed face, paler than it used to be, but still full of energy, with the brilliant gray hair short and in its place the hideous convict cap.

All the people stood back respectfully as the brothers, who bore their affliction with surprising equanimity, raised the stretcher, now become bier, and went on their way, the stately young figure followed at a distance.

"What have you within?" inquired the postmaster of one of the soldiers, pointing to the coach.

"A Polish priest."

What shall I do? Where shall I go? I'd give a thousand roubles to know...

And the widow, chuckling with gratified vanity, gave in.

The dreary state room was made ready for Hedwige, the tapestries were uncovered, the silver-embroidered counterpane was spread, and Mme. Rakomoff, in a flutter of delicious excitement, awaited the arrival of her guest.

But when Hedwige appeared the gushing hostess felt at once that there would be neither sympathy nor championship between them; her fussy affectation was cowed by the simplicity and proud reserve of the Polish girl.

It was as if a queen laid alight under the roof and put an extinguisher on her brass candlestick; Hedwige had taken as much persimmon to induce the conditions, and now that she had come, she stood aloof, courteous, unexpecting, and mistrustful.

Witold had been won; many others were jangled, blinded, or circumvented.

While these preliminaries were going on, Pere Alexander languished at Kronstadt in one of the tombs beneath the sea—a dim day where no ray of light penetrated, whose walls were thick with foul living creatures that crawled over him, hissing in the darkness, stinging and devouring him; and no sound ever broke the death-like silence of the dungeon, or now and then the means and shrieks of fellow-captives in surrounding cells.

Some of them were raving maniacs, others only cried out under the lash or the screw or some other device of cruelty; for their jailers, brutalized by their diabolical experiment, made sport of the agonies of their wretched victims, and added illegal tortures to the lawful ones.

No beam of sun or stars pierced the dense gloom of those horrible abodes, where man, become a demon, works his wicked will upon his fellow-man under the lash or the screw or some other device of cruelty.

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Boston Cathedral, the pro-Cathedral in Boston, and there for the first time he witnessed the Catholic service, and that first burst, as it were, of light upon him convinced him that there was something divine there. He ended by becoming a Catholic.

A PROTESTANT TRIBUTE TO ARCH-BISHOP PURCELL.

The touching letter of this venerable prelate, published in our last issue, says the Protestant *Columbia Register*, carries truth and honorable conduct on its face.

To make whole story short, the noble old Christian has endeavored to carry on his own shoulders for the service of his Master more than one man could carry.

That he has impudently done so, we presume he will more frankly admit than the aged Archbishop himself. Yet it was not his burden after all, and if he has taken it up even as the Cyreni in his Master's Cross, we should rather help than blame him now.

Here is an occasion in which Protestant and Catholic alike can do something to show that blessed charity that thinketh no ill, and where we can give something, it matters not how little, to help our aged brother, who, beginning life in poverty—having even to borrow money to go to his see with his students and domestics—has spent his eighty years absolutely, without looking back in the furrow, in the incayage of his life.

As a Protestant, we confess the good old man's missive has gone home to our heart, and we sincerely trust that many will be moved to bring their offerings for the relief of God's old servant, so that he may sink to rest in his old age with the assurance that whilst he may have tried to do more than his duty, there are none ready to blame, whilst many, if not all, are willing to help him.

We of the South are very poor, and we have little more than good wishes and kind words to give, yet of our little it will not hurt much to devote to this good work a dollar or so, or even less, from our scanty means, and send long with it our assurance to the Archbishop that we know how to sympathize with him in his distress and troubles.

CATHOLICS AND HINDOOS.

In view of the desperate expedients of the proselytisers in Ireland to undermine the faith of the people, and the complacent helplessness of Mr. Lowther to furnish protection to those whose tenderest susceptibilities are recklessly wounded every day, it is instructive to quote the following words from the Queen's proclamation to India.

"Finally, relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our conviction on any of our subjects. We declare it to be our royal will and pleasure that none be in any way favored, none molested or discriminated by reason of their religious faith or observances, and that all shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on any pretext whatsoever."

There is evidently a difference between a Concomitant Catholic, and a Bombay Hindoo in this matter, and the advantage is not on the side of the former.

FRIENDLY WORDS.

The Independent, speaking of the dedication of our new Cathedral says: "Last Sunday was dedicated the most magnificent building in America, the Fifth Avenue Catholic Cathedral. It has been one and twenty years in building, and with great patience and great self-denial have its promoters labored during these years to bring to completion a temple whose cost would have been more than five hundred times the cost of the present one."

There is evidently a difference between a Concomitant Catholic, and a Bombay Hindoo in this matter, and the advantage is not on the side of the former.

TAKE THE CATHOLIC PAPER.

Our Catholic people are not half as zealous as they should be to support good Catholic papers. Some of them look for news only, and subscribe for and take secular papers. Others care little for Catholic reading in their families, and in this they make a great mistake.

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RECENT CONVERSIONS.

Father Bodfish, of the Boston Cathedral, has recently prepared for baptism six converts to the Catholic Church. The following by the way, was related by Father Stone, the Priest in a lecture delivered at the Church of St. Charles Borromeo, Brooklyn, on February 27:—I know one woman, who was attracted by hearing the tramp in the street long before daylight on a Christmas morning, and his curiosity being excited, he got out of his comfortable bed, looked out of the window, and saw the people going tramp, tramp in the snow in one direction. He did not know what it meant, but his curiosity led him venture out on this cold Christmas morning, and he found himself in the old

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We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholics generally, which will be inserted when not in conflict with our own views as to their conformity in this respect.

All communications should be addressed to the undersigned, accompanied by the full name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

THOS. COFFEY, Catholic Record, London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ontario, May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its tone and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the church and the promotion of Catholic interests.

I am confident that under your experienced management the Record will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me, Yours very sincerely, JOHN WALSH, Bishop of London.

MR. THOMAS COFFEY, Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, JUNE 21, 1879.

THE testimonial in honor of Dr. Newman's elevation to the cardinalate is understood to have already exceeded £3,000.

THE Presbyterian Assembly of Saratoga, New York, are making rapid progress in their deliberations. They have now decided that baptism, as administered in the Catholic Church, is not valid. Well! somehow, we don't feel at all uneasy in consequence of this grave decision of this grave assemblage of very grave men. Probably at the next meeting they will gravely reconsider this point.

DR. PUSEY, after contradicting some silly rumor lately put forth as to an interruption in the lifelong friendship which has existed between himself and Dr. Newman, said, in reference to his eulogistic speech of the occasion: "The great trial to me was Newman. His command gone, and his grand speech has been made. It was a beautiful speech, quite the old John Henry Newman speaking out the truth, yet not wounding a single heart."

THE festival of Corpus Christi was celebrated in Montreal by one of the largest and most imposing religious processions that has ever taken place in that city. The route taken was through the south section of the city, which was magnificently decorated with arches. From almost every house banners and flags were displayed in great profusion. At least 30,000 people took part in the procession, which extended fully three miles. All the Catholic churches in the city were represented. The weather was favorable, and everything passed off without an accident of any kind.

AN extensive movement is on foot amongst some of the highest dignitaries of the Church in the United States to provide homes on farms in Kansas and other territories, for such of the Catholic people as would be benefited thereby. A large amount of money has already been subscribed to carry out this commendable undertaking, and it is more than probable that before long numbers of unfortunate persons who drag out a miserable existence in unhealthy, overcrowded cities will find themselves in independent circumstances. All that is necessary to attain this end is industry and perseverance. We hope a like movement will be initiated in Canada. Already our cities are overcrowded with unskilled laborers, many of whom could in a brief space of time make them-

selves comfortable homes if they were settled on the land lying waste in various parts of the Dominion.

FATHER JAMES ENT STONE, a convert to Catholicism, in the course of a lecture recently on the causes which lead people to the true faith, told the following anecdote: "There came one day to the church where I was stationed, in New York city, an old lady who wished to see one of the Fathers. She was evidently very ill at ease, and appeared somewhat frightened. She said to the priest: 'Rev. sir, I would like to become a Catholic.' 'Well,' said the Father, 'that is true news, I hope but what reason have you for wishing to become a Catholic?' 'Well,' she said, 'Father, I have been brought up a Baptist, and our minister, Rev. Mr. So-and-so, has been preaching a course of sermons on Romanism, and has been showing to us quite clearly the great progress which Popery is making in this country, and tells us about the design and the intention of the Romanists. The Catholics, he said, are keeping very quiet, but as soon as they are strong enough, they are going to rise and massacre the Protestants, and I thought I would like to be on the safe side.'"

THE Irish and German Roman Catholics of the United States seem to be making rapid strides in the development of a spirit of unity of action in matters pertaining to the advancement of our common faith. We hope they will continue to work untiringly until they make their influence for the good of society in general felt in every section of the country. The Pilot of the 12th says: "Twenty-four years ago the German Catholic societies of the United States were organized, and the work of the great central body, which convened at Newark, N. J., on the 1st of June, was initiated. They now present one of the largest and most effective organizations in the country. The spirit of fraternization with Irish Catholics has been exhibited at recent German conventions, and at the last convention of the Irish Catholic Benevolent Union at Worcester, Mass., the German Union was represented by an eloquent priest, who urged, with much force, a system of co-operation between Catholics of both nationalities in the work of the societies. At Newark the German Catholic Committee invited the Ancient Order of Hibernians to join in their procession. This spirit of harmony between the two great Catholic societies of the United States has more significance than that of mutual courtesy and promises much substantial work for the faith in the future."

THE Montreal Witness charges Dr. Newman with illiberality. It says, "he, more than others, should be the most liberal of men," because, it is inferred, the English law did not prevent him from becoming a Catholic. We have always considered the Montreal Witness the most liberal of newspapers. This paper is, to a very large extent, responsible for the exhibitions of his feeling which have, from time to time, broken out between the Catholics and Protestants of Montreal. It has attached to its staff a regularly organized smelling-committee. These gentlemen are to be seen about the back doors of convents, asylums, and other institutions which are under the guidance of the Church. A very insignificant matter would be easily moulded into a great grievance or a huge outrage. For these little eccentricities the editor might with justice be termed the hero of a hundred libel suits. Many Protestant papers are at times very candid and honest in treating Catholic affairs, but the Witness is always contemptible. Chiquiquy could not find a more congenial sphere for his babbling, and we have no doubt the ex-monk Widdows will take up his quarters on St. James street when he returns from England.

WE are in receipt of a most excellent pastoral by His Grace Archbishop Lynch. We make the following extract which will be found to place a great and all-important truth in a most concise form before the minds of our readers: In the sad diversity of religious opinions

in those times, all religious instruction is excluded from the common schools. The Catholics consider that religion is as necessary and important in the education of youth as is the mortar which binds the bricks in a wall, and hence, wherever it is possible, they send their children to a school in which true religion is taught, in order that their hearts and consciences may be formed to virtue. What will it profit to know all things on earth if one is ignorant of God and of His Son Jesus Christ? In education, as well as in all the successes and adversities of life, one important truth must be ever kept in view: "Seek first the Kingdom of God and His justice, and all the rest will be added to you." Religious instruction given only once a week sets religion in a very secondary position—religion to irreligion as a goal. Children so brought up will not be very religious. A few minutes at the beginning of the classes, and a half hour or twenty minutes at the end of the day, will neither embarrass the teacher nor retard the progress of the children in their studies. How can a Government put the Bible in the hands of a man, and yet exclude religion from the Government schools where he was educated?

WE have intelligence from Rome that at the municipal elections the "clericals," gained an advantage, owing to divisions in the Liberal ranks. The cable further informs us that the fact creates a great impression. We would not be surprised if still greater impressions were created before long by the course Roman affairs will take. The Italian Liberals, or, more properly speaking, the irreligious section of the body politic, are becoming weaker every day. The better spirit will soon come forth in Italy in all its olden power and beauty, and labor earnestly for the advancement of what is good and holy in the sight of God.

THE Boston correspondent of the Springfield Republican gives the following views of the Poyesset child murder, which contains a good deal of truth:

"The Poyesset child murder is a monstrous, and yet it reveals a vein of the New England character that it is well for us to notice a little, before we let it pass into the quick forgetfulness that awaits everything in this age, when the daily newspaper creates and terminates public interest by its swift-succeeding waves of news and gossip. The religious fanaticism which led the Poyessets to murder their own child is a distinct trait of our people—less noticeable now, and perhaps less active than it was when our ancestors whipped Quakers and lung whistles, but existing always in one guise or another among the descendants of the Puritans. In the old times it was an intolerance of the people in the wretched class of fanatics at Sandwich, without power except over their own families, it shows itself in the cruel bigotry which delights in sacrifice, even to the extent of making the father kill the child with his own hand."

WIDDOWS has become famous as a wasp infamously. He has actually succeeded in having his dog brought before the British Parliament. The wonder is that someone did not stand up in defence of liberty of speech, and denounce the popish dog to crush out the freedom of the press. It is a pity there is not amongst those English statesmen some of this sap and fire so largely made use of on behalf of this distinguished comedian by a few members of our Board of Aldermen. Mr. Widdows, you had better come back to Queen's Avenue, where you were so highly successful in drawing large audiences and—large rolls of silver. Those Scotch people are evidently not disposed to appreciate you. The following is an extract from the discussion which occurred on the occasion referred to:

MR. O'DONNELL asked the Secretary of State for the Home Department whether it is true that recently serious excitement and rioting was caused at Dundee by the appearance on public platforms of a person representing himself to be an ex-priest of the Catholic Church, engaged in exposing the misconduct of the Catholic clergy. Whether the person in question was in the habit of mimicking in the most offensive manner the most sacred rites of the Catholic religion, such as the economy of the mass performed by the priest? Whether after much had been said and done, it was not discovered that the pretended ex-priest never belonged to any Catholic ministry, but was an ex-convict, who some years previously had been found guilty, in Canada, of a disgraceful offence? And whether, to prevent such abuse of the rights of religious discussion, some provisions would be introduced, as in the Indian penal code, against gross and scandalous insults to the religious beliefs entertained by large sections of Her Majesty's subjects.

THE Lord Advocate—I have to inform the hon. gentlemen that I have made enquiries, and I regret to find that there did take place in Dundee an exhibition of the disgraceful kind referred to by the hon. gentleman. The chief actor described himself as an ex-priest of the Catholic Church. I do not believe that he ever was a priest, and I have it on his own admission that he was convicted in Canada recently of an attempt at a disgraceful offence. I think that the law of Scotland, now that we are made aware of his proceedings, is quite sufficient to reach the party, and I trust to be able to give such

instructions as will prevent the repetition of any such scandal. (Cheers.) The Lord Advocate seems to know the difference between freedom of speech and gross abuse of speech.

THE following item comes by cable from Rome, concerning the action of the Pope at the attempt of the infidel members of the Italian government to make the marriage ceremony a civil contract:

THE last of the pope's letters upon the proposed marriage law has been received in London and excites much comment. It is addressed to the archbishop and bishops of Turin, Verceili and Genoa. A bill making civil marriage obligatory before the pope has been pending before the recently passed by the Italian chamber of deputies and is now pending before the senate, and the pope has issued this letter in the hope of preventing its passage. He starts out with the assertion that the state has no right whatever to interfere in matters connected with marriage. To affirm, says he, that matrimony is a sacrament, and that nothing more than a civil contract is necessary to deny the fundamental principles of Christianity. Marriage is not an invention of man but of God, who commanded by this union the propagation of the human race and the construction of the family. Marriage in what concerns the substance and the form is essentially sacred and religious, the propagation of which belongs to the church by the mandate of a divine founder. The church has no wish to injure the political authority of the state. It acts only to protect the sanctity of the tie and the religious forms proper to it. The new law has been dictated by a desire to cause new tribulations to the church, not by a wish to maintain order. He instructs the bishops to warn the faithful that, except in forms established by God and the church, there can be no honesty or sanctity in the marriage tie, and also to remind them that the church, after having placed in safety the integrity and dignity of the sacrament, permits the faithful to take the benefit of whatever second advantage civil legislation affords.

WE have hopes that this attempt to interfere with the sacred rite of God's church will meet with the same fate as did Ferry's education bill in the French Assembly.

THE CHURCH IN IRELAND IN THE XVII. CENTURY.

IN our last issue some facts were given illustrative of the sufferings of the Church in Ireland during the penit times. It may be interesting to give our readers some further details on the subject, and also to mention certain peculiarities of ecclesiastical discipline and usages that obtained in that country in the 17th century.

THE beginning of that century, was marked by a most violent persecution of Irish Catholics, and this persecution will be said to have continued with little or no intermission down to this date, if we except the period during which the Kilkenny Convention held its brilliant but short-lived sway. In 1611 Dr. Mathews was appointed Archbishop of Dublin, and he was the only bishop in the province of Leinster for the time being. The suffragan sees were governed by vicars. At this period the Government issued proclamations requiring the Catholic clergy to quit the kingdom under pain of death; commodities that none should send their children beyond the seas to be educated and that all those who had already sent such should recall them within one year; prohibiting any Catholic from filling the office of teacher; subjecting the laborers of Catholic clergy to confiscation of their goods, requiring that all persons should attend the Protestant churches on Sundays and holidays, and that all Protestant churches destroyed during the war should be rebuilt at the expense of Catholics, etc. All these measures of draconic severity, writes D'Alton, were enforced with jealous and arbitrary vigilance; the factors of persecution rioted with impunity over the land, spies traversed the cities, the villages, the fields; they scrutinized the habits, opinions and thoughts of men; threats and terrors were poured over the devoted people, but when the hand of a fiction was heaviest upon them, when even the Sovereign of their allegiance combined against their liberties, they adhered most tenaciously to their ancient faith, and to the priesthood of their service and sufferings. This undying fidelity of the Catholics to their religion astonished the Lord Deputy, Cliechester, that he was wont to declare, "that Popery must be something inherent in the soil in Ireland; that the very air and climate must be infected therewith; when sooner than abandon it men were determined on renouncing obedience to their prince, and even regard for their posterity, and even their own temporal happiness and

lives." The unprincipled and heartless Deputy could not understand how men could prefer principle to prosperity, and the claims of conscience to worldly happiness."

IT was this undying fidelity of the people to their persecuted and outlawed Church that inspired Moore to write his immortal melody, "Through grief and through danger." The poet represented an Irish peasant affectionately addressing his persecuted Church, and preferring her in her chains and sorrows to her pampered rival the Anglican establishment:

"Thy rival was honored while thou wert wronged and scorned; Thy crown was of briars, while gold her brow adorned. She would not me to temples, whilst thou lay'st hidden in caves; Her friends were all matters, white thine, Yet cold in the earth at thy feet I would rather lie; Than wed what I loved not, or turn one thought from thee."

NOTWITHSTANDING the cruel enactments above mentioned synods were held from time to time with a view of regulating such ecclesiastical discipline as could be observed in those calamitous times. The decrees of those synods disclose the tremendous difficulties the Church had then to contend against, and also indicate certain peculiar ecclesiastical usages then prevalent in the Irish Church. A Provincial Synod was held in Kilkenny in the latter part of June, 1614. Among other things it was enacted in this synod that each pastor should have a baptismal font, securely covered and locked, and in no other place or vessel should they baptize, unless in case of necessity. It would seem that the form of baptizing by immersion was extensively used in Ireland at and before this period. The anathematized or baptismal trough so frequently met with in connection with the ruins of old churches throughout the country is an evidence of this practice. It was decreed at this synod that henceforward this mode of administering baptism should be discontinued; "various and just reasons determine us, and especially to guard against the danger of suffocation and of contracting infirmities which, in the opinion of those qualified to speak on such matters, are liable to result from the practice of immersion in baptism; conforming to the usage of many other portions of the Christian world we decree that from the kalends of October next, of the present year, 1614, no priest shall make use of the form of immersion in baptizing infants, but shall in every case—the sponsor holding the child over the font—pour water from the font on the head of the infant, saying, etc."

THE white cloth was directed to be placed over the heads of the bride and bridegroom at the Sacrament of the Mass, and to be removed at communion. This white cloth was a symbol of the union of the married couple—"they shall be two in one flesh"; but it was also typical of the purity of soul and heart that should characterize the recipients of this great Sacrament. The following decree (33rd) will have a special interest for the clergy:—"We enact that he who has had the cure of souls in this diocese for five years shall bestow on the diocese a silver chalice and paten. If he shall be ten years so charged he shall, besides the foregoing, give to the diocese a Missal and a proper set of vestments, and if anyone should not comply with this mandate he is to be deprived of the cure of souls throughout this diocese. The ordinary is to have the right to bestow those articles on such places as seem to him fit."

THE giving of the Paten at low Mass was ordered to be discontinued. In certain cases of necessity laymen were permitted to bear the Blessed Sacrament in a pyx to the dying. In this case he sick were enjoined not to touch the Blessed Sacrament with the hand, but to take it reverently from the pyx with the tongue. This enactment recalls the times when the infant Church had to contend with Pagan persecution, and when the whole power of imperial Rome essayed to drown the Church in the blood of her children. It had been an ancient custom

amongst Irish Catholics to abstain from meat on every Wednesday, and on Fridays, and in some parts even on Saturdays to abstain from the use of eggs and white meats.

POPE CLEMENT VIII., by an Indult dated 13th of March, 1598, taking into consideration the calamities of the time, gave faculties to the bishops and their delegates to commute this abstinence from meat on Wednesdays, and from white meats on Fridays and Saturdays, and eggs outside of Lent, and in Lent from white meats only into other works of piety.

THE faithful were also accustomed to fast on every Friday in the year, but in 1671 the bishops ruled:—"Since after diligent enquiry there does not appear to have been an established custom obliging the faithful to fast on Fridays throughout the year, we desire that in future priests should declare (as we do now) that no such obligation exists." So great was the fervor and penitential spirit of the people that their zeal and love of religious perfection were not bounded by the precepts of the Church, but sought the higher regions and purer atmosphere of the practice of evangelical counsels and voluntary penitential works. In fact, the Church, as we see was obliged to restrain instead of stimulating their fervor and penitential spirit.

THIS is the piety and zeal that have risen superior to the most bitter persecution and that have deemed chains, and imprisonment, and exile infinitely preferable to worldly honors and emoluments purchased by loss of honor and peril of the soul. This was the conviction of many an Irish exile who felt as the poet sings:

"Oh, we would rather houseless roam, Where country of our God may lead, Than be the sleekest slave at home, That cringes to the conqueror's creed."

ON the 24th of July, 1685, a Provincial Council was held at Dublin, under the presidency of Archbishop Patrick Russell. The second decree of that synod shows the decided belief of the Irish Church on the subject of the Immaculate Conception of the Blessed Virgin, nearly 200 years before it was declared to be a dogma of faith. "Regarding the Blessed Virgin Mary, who is esteemed as the general patron of the whole kingdom, we decree, and moreover, order that the Feast of her Immaculate Conception be observed as of precept throughout the whole province, and consequently that all on that day abstain from servile works."

IN the June of 1686 a Diocesan Synod was held at Dublin, at which disciplinary decrees to the number of forty-two were enacted. We call attention to the 21st decree which alludes to a beautiful and significant custom prevailing in Ireland regarding the marriage ceremony—the custom of placing a white cloth over the heads of the married couple. "We will, says the decree, that the white cloth symbolizing the joining together of the parties, be placed over the heads of the married couple according to the ancient custom of the church." The white cloth was directed to be placed over the heads of the bride and bridegroom at the Sacrament of the Mass, and to be removed at communion. This white cloth was a symbol of the union of the married couple—"they shall be two in one flesh"; but it was also typical of the purity of soul and heart that should characterize the recipients of this great Sacrament. The following decree (33rd) will have a special interest for the clergy:—"We enact that he who has had the cure of souls in this diocese for five years shall bestow on the diocese a silver chalice and paten. If he shall be ten years so charged he shall, besides the foregoing, give to the diocese a Missal and a proper set of vestments, and if anyone should not comply with this mandate he is to be deprived of the cure of souls throughout this diocese. The ordinary is to have the right to bestow those articles on such places as seem to him fit."

WE could linger long and lovingly over many other beautiful usages that obtained in the church of St. Patrick in the ages that are past, but we must not impose too much on the good nature of our readers. That Church has beautiful traditions and

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glorious memories. It was for well nigh three hundred years a missionary of the faith in continental Europe. For the three hundred years it suffered the pains and penalties of martyrdom and won its crown and palm, and now it is strong and powerful and queenly in beauty and majesty at home, and the faithful mother of the young churches in America and Australia and in "further Ind." With loving hearts we hail thee, O ancient and venerable Church, mother of saints, and martyrs, and scholars, and we say *esto perpetua*.

The kings are dead who raised the sword,
In Erin's right of old.
The birds that dashed from fearless chords,
Her name and praise be cold,
But fixed as fate her altars stand,
Unchanged like God her faith,
Her Church still holds in equal hand
The keys of life and death.

THE PUBLIC WORSHIP OF CATHOLICS AND PROTESTANTS CONTRASTED.

Written for the CATHOLIC RECORD by C. F. STREET, M. A.

ARTICLE V.

It has been the regular and frequent celebration of the Sacrifice of the Mass which has ever tended to keep the great truths of Christianity before the minds of Catholics, which has made her worship attractive and life-giving, which has kept the Church in all ages in the path of truth, has helped her to prevail against the gates of hell, has fortified her priests as missionaries and martyrs, has strengthened them to withdraw from the comforts of domestic relations which Protestant ministers cannot resist, and has enabled them to lead lives of poverty, purity and chastity for the sake of the Gospel—manifesting a spirit and power confounding the world. It has been through the soul-stirring doctrines inculcated by frequent meditations before the real presence of Jesus Christ in the Blessed Eucharist, that holy orders, both of men and women, have received wisdom and power to establish charitable institutions and to persevere in carrying out noble works which the devil and the world could not overthrow. The daily sacrifice has ever aroused in the Catholic Church such an ambition for a high standard of holiness and cultivation of the spirit of self-sacrifice, that men and women, in all ages of the Church, have afforded us many noble examples of a literal fulfilment of our Lord's precepts, "to leave father, mother, and wife for His sake," to deny thyself and "take up the cross and follow Me," "to lay down thy life for My sake."

In the foregoing examination of the Catholic and Protestant worship, I have endeavored to trace out clearly and truthfully the simple facts which concern them both, to discern the prominent doctrines inculcated in them, and I believe that the contrast most manifest to any unprejudiced judge that the worship of Catholics points the people exclusively to Jesus Christ for salvation and that it is more scriptural, more solemn, more edifying, more spiritual and more thoroughly imbued with the spirit of Christ than is that of the Protestant bodies.

I have so far limited my examination of the Catholic worship to that which takes place before noon of each day; had I time to extend it to the other public services, such as the Vespers, the Benediction, the services and sermons during every evening in the Lenten season, the joyful ministrations on the great festivals of the year, the holy and bright services during the month of May, the periodical retreats and missions held for both men and women, the Stations of the Cross, and the mysteries of the rosary, I could prove still more forcibly how thoroughly absorbed in the mind of the Catholic Church in the Messiah, to whom the prophecies and sacrifices under the previous dispensations had respect, how all her services and ministrations, whether public or private, proclaim, "Behold Him that loved us and washed us from our sins in His own blood?" "Behold Him that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." But I must defer the consideration of these subjects to another occasion.

The strong and convincing testimonies which I have produced in behalf of the Catholic public worship

as manifesting a greater devotion and attention to the souls of the laity than is found in connection with Protestantism, may be opposed by the argument that Protestant ministers and laity have their family devotions and meditations, prayers in the closet, and readings of the Holy Scriptures at home; but I can show that Catholics are no less attentive to their private devotions on account of their frequent attendance at public worship. Indeed, public worship promotes the spirit of private prayer and holy meditation. The priests have their divine offices or collection of prayers to be recited at different hours of the day and night to honor the different mysteries of the passion, and the laity have their prayers and meditations in which they are exhorted to engage at morning, noon, and night. But I cannot now enlarge on this subject as my object at present is merely to show the character of the principal public worship in which Catholics and Protestants, respectively, engage, and I trust that the foregoing cursory examination may tend to remove the prejudices of any Protestant who may think it worth his while to peruse the expression of my feelings and opinions as a Catholic. I have desired to avoid saying anything uncharitable or discourteous concerning Protestantism; it is not my duty to condemn, but it is every man's duty to tell his neighbor what he thinks of the religion which he professes, or to give an account of the faith that he entertains. I therefore unhesitatingly declare, for the information of those who know me as a minister of the English Church, that after a trial of six years, I have become more and more convinced that the Roman Catholic Church is the "Unam, Sanctam, Catholicam et Apostolicam Ecclesiam"—the One, Holy, Catholic and Apostolic Church—referred to in the Nicene Creed; that she possesses the whole truth as revealed by her divine Head, through the Holy Ghost to St. Peter and the other apostles; that her worship is more spiritual and life-giving than that of Protestantism, and that Catholics have more graces to edify them than Protestants enjoy. But while making this declaration, I am not insensible to the fact that the Almighty God, therefore, expects from Catholics collectively and individually greater piety, purity, morality and self-denial than from other professing Christian bodies, "to whom much is given, from him much will be required," and consequently a greater condemnation awaits the unfaithful Catholic than the unfaithful Protestant.

CONFIRMATION AT PAINSCOURT.

The 5th inst. was the day appointed by His Lordship Bishop Walsh to give confirmation in the large and extensive mission of Painscourt. On the evening before Bishop Walsh, accompanied by Monsignor Bruyere, Rev. Father William, Superior of the Franciscan Friars at Clontarf, and Rev. Father Gerard, pastor of Belle River, arrived at the mission. A large assemblage of people, chiefly young people, had met at the door of the church to welcome His Lordship. The Rev. Father Duprat, the worthy pastor of Painscourt, was at the head of his flock to do honor to the chief pastor of the Diocese. After the usual ceremony of introduction had been gone through, the clergy, followed by a large portion of the people, entered the church, where the blessing of a painting which is of a large size, represents the apparition of the Blessed Virgin Mary to the young maid Bernadette Soubirous in the small village of Lourdes, at the foot of the Pyrenean Mountains. The ceremony of the blessing of the painting was presided by a few remarks from Mgr. Bruyere, who related briefly the circumstances of that famous apparition, in the year 1856, the numerous miracles which have since taken place in that famous place, and the great concourse of pious pilgrims who daily resort to Lourdes, either to thank God for some special grace, or to obtain some special grace. At the end of these remarks His Lordship blessed the sacred image, which is placed over the main altar. This was followed by appropriate hymns and prayers.

On the next day High Mass was celebrated at 10 o'clock by Father Gerard as celebrant and Fathers Williams and Innocent as deacon and sub-deacon. At the end of Mass those who had been preparing for confirmation were presented to His Lordship, who addressed them in excellent French. Two hundred and twenty-two persons, chiefly young, were confirmed. The Rev. Father Duprat, who is a zealous priest, had succeeded well in preparing the candidates for this sacred rite, as it was found by a close examination, Monsignor Bruyere addressed the large assemblage on the necessity of perseverance, and the means to be employed to accomplish it. He insisted particularly on prayer, the frequent reception of the sacraments, and the necessity of avoiding the occasions of vice. This concluded this happy day, which will long be remembered by the people of Painscourt as a day of special blessings.

Hot water heatings a specialty at McLennan, Lothian & Fryer's, 244 Dundas-st.

TO OUR PATRONS.

We would esteem it a great favor if such of our subscribers who have not paid their subscriptions would do so at once. We do not as a rule like the system of perpetually dunning our supporters, but we are forced at the present time to make an appeal to their sense of justice. All must be aware that it necessitates a large weekly outlay of money to publish the RECORD. Unless our subscribers pay promptly it is a difficult matter to be able to meet this outlay. The paper is now placed on a substantial basis. We desire to make it the best Catholic paper in Canada, and we hope our friends will all do their share in assisting us to attain this end by paying the amount of their subscriptions.

TO OUR GUELPH SUBSCRIBERS.
Mr. Thomas Payne is fully authorized to receive monies and transact business for the RECORD in the city of Guelph.

OUR LOCAL AGENTS.

Local agents for the RECORD will kindly act for us on the same terms as formerly. We hope all will do their utmost to extend its circulation in their respective localities.

CAUTION.

Our subscribers are cautioned against giving money to travelling agents who have not our written authority for receiving the same. Mr. Daniel Fisher, of Stratford, is the only travelling agent we have appointed, who has full authority to transact all business for the RECORD. We hope our friends will aid him as far as possible in extending the circulation of the paper in their respective localities.

LOCAL NEWS.

CORPUS CHRISTI.—Last Sunday three very able sermons were preached in this city, one at the Cathedral by Father O'Keefe, one at St. Mary's Church by Father Dillon, and one at the Sacred Heart by a Benedictine, by Father Tierney. The discourses were appropriate to the day.

PICNIC.—The St. Patrick's Benevolent Society intend holding their picnic on Wednesday, 9th of July, and expect to be joined by the Society from Stratford. The Irish Benevolent Society intend holding their annual picnic on the 23rd of July, but have not as yet settled on where it is to be held.

SUDDEN DEATH.—A very sudden death occurred in the city on Tuesday, the victim being Mr. John Campbell, the well-known shoe dealer on the Market Square. He had been in poor health for years, but his death was entirely unexpected, as he was about as usual yesterday. Aneurysm of the heart was the cause of death.

POLICE DEPARTMENT.—Sergeant Major Baskerville has taken his annual leave of absence. During his absence P. C. Rowan, an energetic officer, has been appointed to perform his duties. The police department is now in a state of thorough efficiency, thanks to the energetic and business-like conduct of the chief. His sole aim seems to be to have the right kind of men about him, and in this he has succeeded admirably.

YARBRO ESCAPE.—A drayman named Yarrow had a narrow escape from death on Monday evening. It appears that he was driving along Wellington street when he was prevented from crossing by a passing train. Directly the last coach of the train had passed, he drove across the track, not noticing another engine coming along in an opposite direction, which took the hind part of the wagon and landed it pretty roughly. The driver was not hurt, however, but he had a very close call.

"THE CATHOLIC RECORD."—Our London contemporary has changed hands, Mr. Locke having retired, and Mr. Thomas Coffey, late foreman in the Advertising office, being the new proprietor. Already we are glad to notice signs of improvement in the less pretensions, but more serviceable, "make up" of this sheet, and we have no doubt but that Mr. Coffey's practical experience will enable him to make the paper attractive to its patrons. We wish the RECORD continued prosperity. —Toronto Tribune.

DEATH OF MRS. C. G. CRICKSHANKS.—We regret to have to announce the death of Mrs. C. G. Crickshanks, the daughter of D. Daly, Esq. The early demise of this estimable lady will be deeply regretted by a large circle of friends. For some years she was an efficient member of the cathedral choir, and was a general favorite amongst all who had the pleasure of her acquaintance. Her memory will be cherished by relatives and friends for her amiable disposition and many good qualities. We extend our heartfelt sympathy to the relatives of the deceased.

SERIOUS ACCIDENT.—About four o'clock on Monday afternoon, a serious accident befell Mr. Michael Glavin, a drayman living on Richmond street, near Oxford. His daughter, who was engaged yesterday morning to put his horse on the power of the malt grinding machine at Slater's malt house. While driving the horse, being unaccustomed to the work, he managed to get his foot fast in the crush, and before the horse could be stopped the small bone in the leg was broken in several places, and the large muscle badly lacerated. Drs. Fraser and Stevenson attended to the wounds of the unfortunate man and had him removed to his home. At latest accounts he was doing nicely, and will soon be around again.

ATTEMPTED BURGLARY.—On Thursday night an attempt was made to burglarize the residence of the late Rev. Mr. Bell, near the corner of William and Horton streets. It appears that the party or parties engaged were well prepared, and had evidently gone to a good deal of trouble. They first went to the carpenter shop of Mr. Hoskin and procured an auger, with which succeeded in boring a couple of holes in the back door.

It would appear that when this was accomplished they were alarmed and fled, taking to the Port Stanley Railway, as the auger was found in a cattle guard on that road. Suspicion points to a couple of tramps who have been in the neighborhood for the past few days, and the police will do well to have an eye out for them.

BURGLARY.—About two hours before daylight on Saturday morning the house of Mr. Cousins, who lives some distance west of the village of Belmont, was broken into by burglars. Some of the family were roused by the noise made by the thieves, who succeeded, however, in making their escape. They carried away with them \$40 in money, two watches and some jewelry, amounting in all to about the value of \$100. Tracks were discovered leading to the village, and although suspicion rests on certain persons, no direct clue has yet been found. A large number of soberies have taken place in Westminster lately, but few so daring as this one.

BRENNAN'S LIFE OF CHRIST.—This beautiful work is published in the highest style of the art by Messrs. Benziger Bros., New York, in meeting with good success all over the country. They have recently received an order from England for 1,000 copies of the complete work, and it is issued. This is an additional proof of its merits. The author, Father Brennan, has been complimented by a flattering expression of appreciation as a writer, by His Holiness Pope Leo XIII., who sends him, through Very Rev. Dr. Harlot, Rector of the American College, Rome, the following message:—"His Holiness accepted your Life of Christ with pleasure, and requested me to inform you that he sends you His Apostolic benediction for yourself and your works, and hopes you will continue to do all you can in the noble undertaking of saving and enlightening souls."

SOMNAMBULISM.—Mr. Peter Cavin, a farmer of the London Township, residing on the 13th concession, has a son who is given to sleep-walking. On several occasions he has got up in the night, wandered about the house and attempted some startling and dangerous feats, but having been well watched hitherto, he has escaped without injury. On Wednesday night last he was not so fortunate. While all the family were asleep he left his bed without disturbing any one, jumped from the window of his room on the second floor, and started at a headlong pace across the fields. The noise of his jump from the window aroused his father, who immediately gave chase and succeeded in capturing the lad just as he was about to leap over a fence. Both his arms were found to be broken, but when the accident occurred is not known. It is presumed that in getting out of the window he fell headforemost, and alighting upon his outstretched arms snapped the bones. He was brought to the house and attended with the greatest care, and with a good deal of difficulty awakened.

NEW CHURCH AT BRACEBRIDGE.—Last week His Grace Archbishop Lynch, accompanied by the Very Rev. Dean Proulx and Rev. Father Labor, visited his Lordship, Bishop Janot, at Bracebridge. On the way up on Friday, His Grace the Archbishop paid a visit to the Reformatory, Penetanguishene, and administered the sacrament of confirmation to twenty-eight boys, who had been well prepared by the zealous chaplain of the institution, Rev. Father Tierney. On arriving at Bracebridge, Father Tierney, his Grace was met by an immense gathering of people, with a band of music, and a procession was formed to the residence of Bishop Janot.

On Sunday (8th), there was a large congregation assembled at the church. His Grace again addressed the people, and after the ceremony the Rev. Father Labor delivered a most eloquent and instructive sermon.

ACCIDENT IN A CHURCH.

THE DRAPERY IN ST. MARY'S CHURCH, TORONTO, TAKES FIRE.

During the celebration of High Mass at St. Mary's Roman Catholic Church on Sunday one of the numerous candles set fire to the drapery around the altar. Immediately the surroundings of the altar were on fire, and the congregation was in a high state of excitement. A rush was made for the door, and in the rush several women were injured. Several men hurried to the altar and assisted the officiating priest and vestry boys in extinguishing the flames, which was effected by pulling the ornaments down, trampling upon them, and drenching them with water. Only one person was injured at all seriously, and that was a vestry boy, whose hand was badly burnt while he was saving from the flames the vessel containing the Blessed Sacrament.

McLennan, Lothian & Fryer, 244 Dundas street, are practical sanitarians. J. TURNER'S PATENT STONE.—This popular stone store is situated on Dundas street, near Strong's Hotel. Mr. T. knows how to keep a fruit store. Prompt and business-like in his dealings, it is a pleasure to buy from him.

THE POPULAR MUSIC HOUSE.—Our readers are referred to the advertisement of C. F. Colwell in this issue. We feel sure those who deal with Mr. C. will be well treated. Pianos, organs etc., of all makes, furnished at the lowest rates, on easy terms.

For first-class Plumbing go to McLennan, Lothian & Fryer's, 244 Dundas street. J. BERNETT & CO.—We refer our readers to the advertisement of J. Bennett & Co. in this issue. We feel confident those who have any business to transact with this reliable firm will be treated in the most honorable manner.

THE HERON & ERIE.—It will be seen by our advertising columns that this old established Company have declared a half-yearly dividend of five per cent. This is undoubtedly one of the very best financial associations in Canada, and we feel certain that with its present Board of Directors, comprising some of the wealthiest and most reliable business men in the city and under the management of R. W. Smylie, Esq., it will continue to prosper and merit the confidence of the public.

DIED.
In this city, on the 14th inst., Maggie, beloved wife of G. G. Crickshank, eldest daughter of D. Daly, Esq.

J. B. SABINE, L. D. S., DENTIST.
OFFICE—110 DUNDAS STREET E. 2-ly

HURON & ERIE LOAN AND SAVINGS COMPANY.

DIVIDEND No. 30.

NOTICE IS HEREBY GIVEN, that a Dividend of Five Per Cent. upon the Paid-up Capital Stock of this institution has been declared, the current half-year, and that the same will be payable at the office of the Company, on and after

Wednesday, the 2nd July Next.

THE ENGLISH LOAN COMPANY.

DURING LAST MONTH \$500,000 was added to the Second Issue of the stock of this Company, and offered to the present shareholders at a discount of one share for every two held by them. They are hereby notified that whatever amount is taken up by them will in a few days be offered to the general public at par. Money advanced on mortgages, on moderate terms. J. A. ELLIOTT, Secretary.

DOMINION SAVINGS & INVESTMENT SOCIETY.
OF LONDON, ONTARIO.

DIVIDEND No. 14.
NOTICE is hereby given that a dividend of five per cent. upon the paid-up capital stock of this Society has been declared for the current half year, and that the same will be payable at the office of the Society, Richmond street, London, on and after Wednesday, 2nd day of July next.

The transfer books will be closed from the 16th to the 31st inst., both days inclusive. By order of the Board, FRANK R. LEYS, Manager.

Can Buildings be Protected Against Destruction by LIGHTNING?

THE GLOBE LIGHTNING ROD COMPANY, OF LONDON, ONT.

Has been chartered with a capital of \$50,000 to construct, from pure metals, LIGHTNING RODS,

and erect them in a skillful and scientific manner on buildings throughout the country, and guarantee the rods will protect buildings from destruction by lightning. Failing to do so, the money paid for the rods will be refunded. The Company makes a specialty of roofing Public Buildings, Churches, Schools, AND FARM AND OTHER BUILDINGS. Farmers, now is the proper time to protect your houses against lightning, by leaving your orders with the Globe Lightning Rod Company of London, Ont. The Company guarantees the rods all work. Send for descriptive catalogue and references. E. S. MERRILL, sole proprietors of the non-conducting glass ball. Address all communications to Manager GLOBE LIGHTNING ROD COMPANY, London, Ont. J. F. MARION, T. C. HEWITT, Managers.

POSITIVE AND PEREMPTORY ADMINISTRATOR'S AUCTION SALE

OF CHOICE CITY, SUBURBAN AND COUNTRY PROPERTY.

MANVILLE & BROWN ARE INSTRUCTED BY JOHN ELLIOTT, Esq., Administrator, of the estate of AUSTIN ROOMS, 23 Mechanics' Institute, on

FRIDAY, JUNE 27, 1879,

to sell the following parcels: 1. Part of lots 11 and 12 on north side Pall Mall street, near William, 80x240 feet—a magnificent site, with favorable surroundings.

2. An attractive lot in a favorite residential locality, being on the west side of Colborne street, between Bond and Great Market, on which is situated a small brick cottage. Size of lot 70x130 feet.

3. That part of lot 4, west side of Whitcomb street, in the Cove, known as park lot 3, containing over five acres, with a fine view of the harbor, and a large building, with a good garden, and the survey of lots being made by good, reliable and experienced surveyors.

4. Part of lot 10, concession B, London township, containing 100 acres, the point at the junction of the Hamilton Road, by which it is bounded on the south, and the Gore or concession line between 4 and 5 on the north (Road leading to East Course opposite the Gore tavern). The location is commanding, being situated on a high and elevated position, and commanding beautiful views, surrounded by trees, shrubs, and every convenience to constitute a charming residence. Sub-division means profit.

5. The vacant property extending from Dundas street to Gilling, immediately south of O'Callaghan Terrace, overlooking the Thames steamboat docks, with a frontage of over 100 feet. This is a good opening for investment, as the locality is rapidly growing, and the survey of lots being made by good, reliable and experienced surveyors.

6. This valuable premises near the corner of King and Thomas streets, with a frontage on the former of 100 feet, more or less, by 220. This obtains the attention of capitalists, on the ground that medium-sized houses would command remunerative rental, the location being so central.

7. Considered as a whole, this is one of the most important sales that has occurred in the city for years, regarded in the light of magnitude or variety of attractions possessed. A personal inspection will convince the man of limited means that here is a promising field, or long-sought opportunity to secure a home.

Terms liberal, and made known on day of sale, or on application to

MANVILLE & BROWN, Auctioneers.

W. J. BRYANTON, Dealer in all kinds of FURNITURE, Fabrics, Street, near Market Square, London, Ont. Second-Hand Furniture bought and sold.

THE IRISH BENEVOLENT SOCIETY

INTEND HOLDING THEIR ANNUAL PIC-NIC

ON THE 23rd OF JULY.

AT

ST. PATRICK'S BENEVOLENT SOCIETY

WILL HOLD THEIR ANNUAL PIC-NIC

AT

PORT STANLEY,

ON

WEDNESDAY, JULY 9, 1879.

AT

A GRAND PIC-NIC

WILL BE HELD

ON DOMINION DAY

ON THE GROUNDS OF

MT. HOPE ORPHAN ASYLUM,

FOR THE

BENEFIT OF THAT INSTITUTION.

ADMISSION, 25 CENTS. CHILDREN 10 CENTS.

THEY HAVE ARRIVED

SEE THEM! TRY THEM!! BUY THEM!!!

C. F. COLWELL

EMERSON

PLANOS!

And is prepared to sell them for less money than ever before. New styles and new prices. The best Pianos in the world for prices asked. Thousands of testimonials acknowledge their superiority and recede their praises. Don't be misled by extravagant figures and high-sounding reputations, but furnish all particulars and send for descriptive catalogue and references.

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THE NATIONAL POLICY. FOR CANADA, PAY AS YOU GO

In anticipation of an advance in the Tariff we purchased largely CANADIAN, ENGLISH and FOREIGN Dry Goods. The advance in duties from 17 1/2 to 20, 25, 30 and 35 per cent. will not affect our customers, as we will sell at the OLD LOW PRICES this season.

READY MADE CLOTHING. A large stock, cheap. CLOTHING MADE TO ORDER in first-class style. DRESSMAKING. GEO. D. SUTHERLAND & CO., 158 DUNDAS STREET.

THE POPULAR GROCERY. Is where every person can get goods of the CHEAPEST AND BEST quality in the city. GROCERIES, WINES & LIQUORS. Wholesale and Retail.

JOHN SCANDRETT. Directly opposite Strong's Hotel, 125 Dundas St. TYTLER & ROSE AUCTIONEERS. COMMISSION MERCHANTS, OFFICE—O'Donnell's Hall, Dundas Street.

THOS. CONNOR. WHOLESALE AND RETAIL MEAT MARKET. Best quality of meat, sausage, botanica, head cheese and tripe. HARKNESS & CO. LONDON, ONTARIO.

MARKET SQUARE STOVE DEPOT. WILLIAM WYATT, Dealer in STOVES, TINWARE, LAMPS, Coal Oil Chimneys, &c. Jobbing and repairing promptly attended to.

REASONS WHY. Should be used in preference to all other hair preparations for the hair ever offered to the public. 1st. Because it is the MOST RELIABLE preparation for the hair ever offered to the public.

HARKNESS & CO. CATHOLIC WORKS. To the readers of the CATHOLIC RECORD. We wish to call your especial attention to our incomparable edition of THE HOLY CATHOLIC BIBLE.

THE HOLY CATHOLIC BIBLE, which contains in addition to the text, Annotations of the Rev. Dr. CHAMBERLAIN, together with references to a Historical and Chronological Index, a table of the Epistles and Gospels, The Illustrated History of the Bible with an introduction to the proper reading of the Holy Scriptures and an account of each Book of the Old and New Testament.

MUSIC! Wholesale and Retail at C. J. WHITNEY'S MUSIC HOUSE 220 DUNDAS ST., LONDON, ONT. Mechanics Institute Building.

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Glory to Moore, for he hath sighed our sorrow, In such a wail of melody divine; That even from grief some passing joy we borrow, And linger long o'er each lamenting line.

Glory to Moore that in his songs of gladness, Which neither change nor time can e'er destroy, Though mingled oft with some faint sigh of sadness, He sings country's rapture and her joy.

What wit like his flings out electric flashes, That make the numbers sparkle as they run; Wit that revives dull history's Dead Sea fishes, And makes the ripe fruit glisten in the sun.

What fancy full of loveliness and lightness, Has spread like his as at some dazzling feast; The fruits and flowers, the beauty and the brightness, And all the golden glories of the East.

Perpetual blooms his brier of summer roses, No winter comes to turn his green leaves sore; Beside his song-stream when the swan reposes, The balmy sings as by the Bendemeer.

But back returning from his flight with Paris, Above his native brier he sings his love; Like to the lark whose rapture never wears, Which, poised in air, he singeth o'er his nest.

And so we rank him with the great departed, The kings of song who rule us from their thrones; And proudly placed him by the side of Burns. And as, not only by the Catton mountain, But Scotland's Bard remembered and revered, But whereso'er, like some o'erflowing fountain, It hurly race a prosperous path hath cleared.

HUNTING ANECDOTES.

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"Push on ahead, sir, please," cried the doctor. The big, leucotic man turned around and laughingly said: "I never knew a bantam yet that didn't want to crow over every bird in the barnyard."

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DEFY THE LIGHTNING. BY USING THE BOBS OF THE GLOBE COMPANY—WHAT LONDON ENTERPRISE CAN DO. The other day we had the pleasure of paying a visit to the works of the Globe Lightning Rod Company, located on King Street, just east of Maitland. This is indeed one of the most established of the Dominion. The buildings are of brick and are well adapted to the purpose for which they are intended.

The establishment of a responsible company in our midst, with a capital of \$50,000, at once does away with this cause of discontent. If the former agent was a transient and unreliable visitor, hence to-day and gone, to-morrow, such is not the case now; a sound local company has been organized who are responsible for the actions of their agents. The Company give the purchaser of each rod a full guarantee good for ten years, that the rod guarantee good for ten years, that the rod guarantee good for ten years.

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GROCERS AND THE TRADE LIBERALLY DEALT WITH. Packing House—Dundas Street, West. Office—New Arcade.

WILSON & CRUICKSHANK Are Selling TEAS IN BLACK, JAPAN OR GREEN, IN 5 OR 10 POUND CADDIES, Cheaper than any other House in the City.

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GENERAL AGENT for the celebrated pianos of Steirway & Sons, New York; Chickering & Sons, Boston; Dunham & Sons, New York; Hains Bros., New York. Also organs by Prince & Co., Buffalo.

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EDY BROS., 280 DUNDAS ST., LONDON, ONT. R. M'KENZIE, FAMILY GROCER, WINE & SPIRIT MERCHANT, Established 29 Years.

RICHMOND-ST. OPP. CITY HALL. Mr. McKenzie begs to announce that he has been appointed Sole Agent for the celebrated "Nestlé" or "Alta" Wine, a ship, sold directly from "Messina" in a shelly, E. A. Archbishop of Quebec, and other ecclesiastical dignitaries, in support of the above article, which, from the highest scientific tests, has been found to be of the greatest purity, and amply certified by certain public generally to his

Large and well-assorted Stock of general GROCERIES, WINES, SPIRITS, &c. Embracing the choicest Brands and AND OLD ESTABLISHED HOUSE, the prices of which will be found as LOW as is POSSIBLE TO SELL A GENUINE ARTICLE FOR.

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STEVENS, TURNER, BURNS & CO. CONTRACTORS. BRASS FOUNDERS AND FINISHERS. PUMPERS' Steam and Gas Fitters' Shop promptly attended to.

REPAIRING and Jobbing in Brass and Iron. Steam Pumps and Low Pressure Steam and Private Residences. Steam Pumps and Low Pressure Steam Heating Apparatus. 78 King Street West, North side, Office: 260 Richmond Street, LONDON, ONT.

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