

Two Catholicisms.

The catholicism of Rome consists in separating itself from all other Churches and in appealing not to their union, but to their submission. Our catholicism—that of the Old Catholics—consists in approaching all other Churches truly Christian, and seeking unity with them on the broad and solid basis indicated by the fathers. "*In necessariis unitas, in dubiis libertas, in omnibus caritas*."—In things necessary, unity; in doubtful or secondary things, liberty; always and everywhere, charity.

The catholicism of Rome is the most absolute centralization under the most personal government.

Our catholicism—and that which will become the catholicism of the future, as it was the catholicism of the past—is the federation of national and autonomous Churches in a common faith and a mutual love. And the Pope will find a place there when he renounces his spiritual and temporal domination as well as his personal infallibility, and becomes at Rome or at Jerusalem that which was the first successor of St. Peter, that which was St. Peter himself—*primus inter pares*, the first among his equals.

"Unity and multitude (*duo et tres in unum*)," as Pascal says: "It is an error to exclude either of the two, as the Papists, who exclude the multitude, or as do the Calvinists, who exclude unity. Multitude which does not reduce itself to unity is confusion, and unity which does not depend upon multitude is tyranny."—*Père Hyacinthe in Church Year.*

Colour and Quality.

Those who associate colour with quality have almost invariably regarded red as the symbol for strength and for warmth; for all its shades are more or less full of vitality, while nothing is more emblematic of the strength and warmth of youth. Will all its hopes and purposes, than that modification of red known as rose-colour. Blue, again, is universally felt to be the symbol of coldness, the ancients considering the disembodied spirit to be of a blue tint; and while red is a physical colour, blue—the colour of the air, of distance, of space, of the heavens—is an ethereal and intellectual hue. Yellow, on the other hand, has had two entirely different symbolical meanings. In its deep golden tinge—the colour of the sun—it was the emblem of virtue, as in the halo of the saints, while in its more crude and glaring tint it has always been used to signify baseness; Judas is often represented in old works of art in that form of colour, and it is today the colour of the dress of a certain class of convicts. Green, again, has always been connected in the public mind with jealousy; purple, with royalty; white, with purity and joy; gray, with sobriety; and black, with grief. The system of heraldry has made great use of the symbolical meaning of colours—gules, azure, sable, vert, and purple being their designations. With all this, the varying civilizations, or semi-civilizations, have never agreed on the colour to be worn in mourning—these mourning in black, those in white, others in yellow, and kings in scarlet.

Dr. Hans Von Bulow to Wm. Knabe & Co.

AFTER CONCERT TOUR, 1890.

DEAR SIR:—My renewed and by more use—under aggravating circumstances, as bad health and tiresome travelling—enlarged experience of your Pianos this (second and last transatlantic) season, has throughout confirmed myself in the opinion I expressed last year, viz: *That sound and touch of the Knabe Pianos are more sympathetic to my ears and hands than sound and touch of any other Pianos in the United States.* As I met with frequent opportunities of establishing comparisons between the Knabe Pianos and instruments of rivalizing or would-rivalizing producers, I dare now add that I declare them the absolutely best in America. With sincere regards, yours truly,

DR. HANS VON BULOW.

Hamburg, 27th May, 1890.

Perfect Obedience.

An Eastern king was once in need of a faithful servant for a position of great intimacy and trust. He gave notice that he wanted a man to do a day's

work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighbouring well, saying that he would come in the evening and see their work. He then left them to themselves and went away.

After putting in one or two bucketfuls, one of the men said, "What is the use of doing this useless work? As soon as we put the water in on one side it runs out on the other."

The other man answered, "But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the other, and throwing down his bucket he went away.

The other man continued his work, until, about sunset, he exhausted the well. Looking down into it, he saw something shining at the bottom. He let down his bucket once more, and drew up a precious diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labour was not useless after all. I can now plainly see."

But he had yet to learn why the king had ordered this apparently useless task. It was to test the capacity for perfect obedience, without which no servant is trustworthy.

At this moment the king came up to him, and as he bade the man keep the ring, he said, "Thou hast been faithful in a little thing, now I see I can trust thee in great things. Hence forward thou shalt stand at my right hand."

Thus was the faithful obedience of the servant to the master's word abundantly rewarded.

Bible Reading.

"Thy word is a lamp unto my feet," said the psalmist of old. You want your lamp to burn as brightly as possible. You trim the wick; you wash, dry and polish the glass chimney; you keep the shade clean. Let the dust gather, and the smoke make its sooty deposit, and the wick become crisp, and hard, and black, and the light upon the page is flickering and weak. The lamp is your friend, but you must take good care of it; it will treat you as you treat it. The figure may be homely, but it is true. What the Bible brings to you will depend, in a large measure, upon what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose. There is gold on its surface, there are royal pearls in its depths. All are not equally equipped for its study; but every one of us can do his utmost in its patient, loving study, and no labor will bring a surer or richer reward.

—On Tuesday, at the Pavilion, a large and appreciative audience attended the second concert of the Toronto Symphony Orchestra, conducted by Sig. Dr. Auria. All the numbers were admirably rendered—in a Concerto of Mendelssohn's composed for orchestra and piano. The magical fingering of Mr. Tripp was appreciated and vociferously applauded. Mr. Schuch sang three songs capitally well—one being in response to an impromptu call of his delighted audience. The next concert of the association will be given on Thursday, February 5th.

—Once a minister paid a visit to a deaf and dumb asylum in London, for the purpose of examining the children. On this occasion a little boy was asked in writing: "Who made the world?" The boy took up the chalk and wrote underneath the question: "In the beginning God created the heaven and earth." The minister then inquired, in a similar manner: "Why did Jesus Christ come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow as he wrote: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." A third question was then proposed, eminently adapted to call his most powerful feelings into exercise: "Why were you born deaf and dumb, while I can hear and

speak?" "Never," said an eye witness, "shall I forget the look of resignation and chastened sorrow which sat on his countenance as he took up the chalk and wrote: 'Even so, Father, for so it seemeth good in Thy sight.'"

Hints to Housekeepers.

CONSUMPTION, CURED.—An old physician, retired from practice having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N.Y.

POTATO PIE.—Cut any cold meat in inch square pieces; lay in a pie-dish with any cold gravy, or, if there is no gravy, add a sprinkle of corn-starch, and a little cold water. Cover the whole with a thick layer of mashed potatoes as a crust, and bake a rich brown.

A FRIEND'S FACE.—A friend's face often looks sour and glum from the effects of misery-making biliousness or liver complaint. If we tell him to use Burdock Blood Bitters and he does it, the face soon brightens with returning health and happiness. B. B. B. never fails.

BRAISED BEEF.—Take a piece of rump steak an inch thick; fry it slightly in butter, on both sides; add enough hot stock to just cover the steak; season with pepper, salt and a sprinkle of herb; add also a carrot and a sliced onion. Let it simmer slowly an hour and a half or two hours; put some butter and flour in another sauce-pan; add the gravy in which the steak was stewed, and a little tomato catsup. Lay the steak on a platter, arranging the carrot neatly around it; pour over it the hot sauce.

Just why so many people suffer pain when a remedy of known and certain effect like Haggard's Yellow Oil may be had at every drug store, is not very clear. This peerless pain-soothing remedy is a prompt and pleasant cure for sore throat, croup, rheumatism, lame back, etc. Price 25 cents.

DEVILLED MUTTON.—Melt in a clean frying-pan two tablespoonfuls of butter, and one of red currant jelly; when it simmers put into it slices of the cold mutton, cut evenly, and not too fat. Heat slowly, turning several times, till they are very hot, but not until they begin to crisp. Serve the slices on a hot platter, cover and set over hot water. To the liquor left in the pan, add three tablespoonfuls of vinegar, a small quantity of made mustard, and a pinch of salt; let it boil up and pour it over the meat on the platter.

A SUCCESSFUL MISSION.—The medical mission of Burdock Blood Bitters in curing constipation, has been markedly successful. No other remedy possesses such peculiar power over this disease.

Was very bad with costiveness, and one bottle of B. B. B. cured me, would not be without it, says Mrs. Wm. Finley, Jr., of Bobcaygeon, Ont.

TURKEY SCOLLOP.—Pick the meat from the bones of cold turkey, and chop fine. Put a layer of bread-crumbs on the bottom of a buttered dish, moisten with a little milk; then add layer of turkey, with bits of the dressing, and small pieces of butter on top; sprinkle with salt and pepper, then another layer of bread-crumbs, and so on till the dish is nearly full. Add a little boiling water to the gravy left over and pour it on the turkey. Then for a top layer crust, beat two eggs, two tablespoonfuls of milk, one of melted butter, a little salt, and cracker crumbs sufficient to make thick enough to spread on with a knife. Put bits of butter over, and bake three-quarters of an hour, with a tin plate over it. About ten minutes before serving remove the plate, and brown slightly. Chicken is also good served in this style.