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INSPECTION INVITED.

BETTER TO SING THAN TO SOAR.

little brown cricket sat out in the grass A little brown cricket sat out in the grass Watching a fin fly wheel and pass Arc fine and clear the distance of the care of the rand then grow dim; And so id to herself "if I, like bim, Could sour sloft through the Summer night, I azzing, all eyes with my brilliant light, Then life were worth living. Fur here I sit, Unknown, unnoticed; who cares a whit Whatler I sing my poor lattle song?"

Now here had she known it, the cricket was wrong.
For the first did but hover s-near
In order the cricket's song to hear,
Thinking the white, "How sweet a thing
It mast be to litt the voice and sing."

And a sick, sad woman, who sat alone While the duck to deeper light had grown, saw the fly's glitter, head cricket's song, and sale to herself. "I used to long to sor and glitter before all eyes.— but my wings are broken; no nore I may rise

rise
Above the level of life within
These four straight walls; and now I begin
To see if at renown, however bright.
It as fittle thing as the firefig's light—
Of as little value to him who sees
As to him who hath; but the evenir g breeze
Bears the cricket's cheerful song on high
While the is hidden from every eye."

So the little cricket sang on and on Long after the firefly's flame was go Long after the firefly's flame was gone, Eringing peace to the we man's troubled cu With her grad refrain, "Cheer up! cheer up!

Now the woman possessed a gift of song she had left unused for over long; But after that hight she sang once more In sweeter strain than ever before; And although she scarcely guessed or knew, On the wings of chance her songiets flew Both far and wide, and her words of cheer To many a stricken heart grew dear; While she fairled at home, saying evermore. "Ab, yes! it is better to sing than to soar!"

CATHOLIC PRESS.

A missionary among the North American Indians, in a letter to his sister, gives the following example of the powerful patronage of St. Joseph: "Three years ago I was stationed at Bayfield, and had also under my charge a church on Madeleine Island. Ou the 19th of March, 1880, I dedicated the letter to St. Lecond. Madeleine Island. On the 19th of March, 1880, I dedicated the latter to St. Joseph, the good Indians from the Point celebrating the feast with edifying piety and solemnity. One of them, who had taken the name of Joseph at his baptism, was of the greatest assistance to me in building the church; and, wishing to show my appreciation of his devotedness, I gave appreciation of his devotedness, I gave him at my departure a statuette of his patron Saint. Nearly three years had elapsed and these circumstances had entirely passed from my mind, when changes and voyages brought me to Ashland, a station near Bayfield, There I met Father Eustache, whom I had not seen for several years. During our conversation he said: 'No doubt you remember having given a statue of St. Joseph to an Indian from the Point, named Joseph Denomie, about two years and a Joseph Denomie, about two years and a half ago? 'Yes,' I replied 'Well,' he continued, 'last year, towards Spring, this man was crossing the lake between Madeleing Island and Bayfield with the mail. He had not noticed that the ice was beginning to melt, when suddenly it cracked beneath his feet, and he sank to a great depth. The bag of letters and his own effects escaped from his hands. Just as he was sinking he remembered that he had with him the little statue of St. Joseph, and he fervently invoked the Saint, begging that he might be saved. Hardly had he done so when he felt himself seised by a strong but invisible hand, and placed on his feet upon firm ice, coming up out of the same hole into which he had fallen; and he reached the opposite side in safety. It was from Joseph Denomie himself that I learned of this miraculous deliverance; it is known to all the Indians at the Point, who are very devoted to their great who are very devoted to their great

From our foreign exchanges we learn the circumstances attending the conversion and reception into the Church of Manlio Garibaldi, the eldest son of the notorious revolutionary, whose life was devoted to bersecuting the Church and assailing the persecuting the Church and assailing the power of the Papacy in Italy. As may be supposed, Manlio grew up in ignorance of God and of every Christian duty. For years after his father's death the Signora Francesca, his mother, and her children, Clelia and Manlio, came to fix their residence at Turin. The youth was placed in the International College, where the example of his companions fuduced him to study the maxims of the Gospel. His mother, being questioned on the sub-lect, admitted that the desire of her contractival and give full conventions. was most natural, and gave full coment to have him instructed in religion. He was then entrusted to the care of a learned priest, and a few months ago received the Sacrament of Baptism. Shortly after he made his First Communion and received Confirmation from the bands of the Cardinal Archbishop of Turin. He is described dinal Archbishop of Turin. He is described as a young man of excellent character, lively and intelligent, and one whose life, with God's blessing, will do much towards repairing the evil wrought by his father.

Church Progress.

We call a halt on the generous and charitable people not of our faith, who may be disposed to donate moneys to foreign missions, for the relige of natives of Interior Africa and unk any portions of the globe. Before they decide to bestow coin of this realm, on such distant objects, and in such chimerical enterprise of a religious tature, we would suggest a brief insperation of the densety Church Progress.

populated slums of our large cities, Right among the temples of religion and institutions of learning and philanthropy are more pressing needs. In every large city can be found a wave of poverty, irreligion, ignorance, and immorality that ebbs and flows with the certainty and regularity of the ocean's tide. It bears on its impure and unhappy bosom the seeds of lawlessness and destitution; it oozes through the dark and foul-smelling tenements that blot out titution; it oozes through the dark and foul-smelling tenements that blot out the habitations of the poor; it trickles along the gutters and stains the little children who play upon the streets; it penetrates the public schools, for one scholar will contaminate many. It is a foul stream that needs constant watching seed demands, constant disinfections ing and demands constant disinfection. To counteract it, it must be approached it cannot be damned up from sfar off. The tenements must be visited, the school houses must be purified, the streets and gutters must be denounced.

The arch Infidel, Bob Ingersoll, has quit blaspheming God. The tongue that would dethrone God has ceased to that would dethrone God has ceased to speak, a cancer is about to eat this un-ruly member that Bob only used to de-fame sacred things—though his tongue is silent, the works he published will yet speak in dishonoring God and His holy works. Perhaps, before the cancer has done its work, Bob will be calling on God for relief and in this he will only follow for relief, and in this he will only follow the example of other elequent Infidels. Catholic Columbian.

The yourgest son of the Italian atheist and freebooter, Garibaldi, has become a member of the Catholic Church. Surely in the grace granted to the favorite child of the wicked revolutionary leader, there is an illustration of the truth proclaimed by the Royal Prophet concerning the goodness of God that "His mercy is above all His works."

The Church encourages Catholics to master every branch of science and to seek the broadest culture. As Bishop lreland says: 'Catholics owe to them-selves, their country and their Church, that they aspire to all that is best and noblest in life, and for this purpose they must receive the highest education that circumstances permit."

If Christ were to return to earth would you demand the proofs of His doctrines? Would not the fact that He is God, be a guarantee of His infallibility? Well, He commissioned a Church to take His place in the work of teaching the truth, and in the work of teaching the truth, and said: "All power is given to me in Heaven and on earth. Going therefore teach ye all nations;" and again He said: "Hear the Church." Find out, then, where is that Church which Christ established, and receive its dogmas with precisely the same certitude you would if you had heard Christ Himself.

St. John in his first Epistle, writes thus: "Every spirit that dissolveth Jesus is not of God, and this is Antichrist, of whom you have heard that he cometh, and he is already in the world." The meaning of the words "that dissolveth Jesus" is this: Whoever denies that the Son of God is come in the flesh, that is, the truth of His come in the flesh, that is, the truth of His Incarnation, or in any way destroys the distinction of His two natures, or the unity of His Divine Person, or denies that He is the Incarnate God, or refuses to Him divine worship and the honor which is due to God alone—whosoever in these, or in any other way, destroys or denies the truth of the incarnation, "dissolveth Jesus," and whether he know it or not, is a disciple of Antichrist.—Cardinal is a disciple of Antichrist. - Cardinal

There are certain papers which make a great display of their Catholicity, and which take upon themselves sometimes to speak ex cathedra, so to speak, but which at the same time have no respect

which at the same time have no respect whatever for ecclerisatical authority. Bishops and priests have been handled with as little consideration, even in religious matters, as if they were of no consequence whatever. It is possible that priests, and even bishops, may not always act wisely, but surely it is not the business of a Catholic journal to call them to account. The Church has within itself ample authority for its proper government, those things are not committed to ment, those things are not committed to our care," and even though we see, or think we see some things that might be criticised, a conscientious editor would be very slow to take the responsibility of impeaching lawful authority. No bishop will look to a newspaper for advice in the government of his diocese and consequently newspaper attacks can never accomplish any good result. Pride and arrogance are usually at the bottom of editorial criticisms of the clergy, and a careful reader can not fail to discover it, careful reader case not fail to discover it, but there are a great many people, always inclined te find fault, who read with avidity anything in a Catholic paper disrespectful to a priest or bishop, and such papers do more injury to religion than a dozen avowedly irreligious publications.

N. Y. Freeman's Journal. At a recent synod held in Philadelphia, disapproved of. The clergy are to introduce as soon as possible the laudable custom of having persons married at the Nuptial Mass or at least in the forencom.

Marriages after dark are to be discontinued, except with consent of the rector of the church, which must be given only for grave reasons. The Sacrament of Matrimony is attacked on all sides. More than ever, Catholics need to assert its grandeur and holiness. The giving up of the Nuptial Mass merely to satisfy a caprice of fashion is a bad omen for the happiness of a newly married pair—a happiness which depends so much on what the Italians beautifully call "the smile of God."

Colorado Catholic. A professional man of Denver, a Catholic, in answer to the question why he married a Protestant girl, replied that he could not find a Catholic woman who could fill the position of his wife. Now what was the exalted position which this

wife occupied? Was it that of assistant to her husband in his profession? No! but simply such a position as millions of other women fill.—that of a housekeeper and companion to the man of her choice. But what an insult is here offered to Catholic women and to the holy religion this man professes to believe in! A sufficient answer to this person is the great number of Protestant men who are happily married to Catholics. Owing to the respon-sible position which a mother occupies, it does seem the height of folly for any Catholic to wed a woman, the possible mother of his children, who will not and cannot train his family in the faith which should be dearer to him than life iwelf. Such marriages are not dictated by earnest thought, sober reason and good judgment, but by chance, impulse, passion, pique and criminal negligence of the advice and warning of the church.

Truths are divine. They are essential to man's salvation, and men must rise to the highest appreciation of them. Religion must become a necessity, nor can the truths of our religion be shaped, dwarfed or represented to suit every kind and con-dition of men. On the contrary, since they are divine, men must come out of themselves and by casting aside everything which hinders, adapt themselves to the will of God. In our day we unfortun-ately see in many of the sectarian pulpits a certain tendency displayed, which leads to the perversion of all truth by bringing religion down to the level of individuals. Their foibles, weaknesses and vanities are heeded and considerately respected. Their spiritual natures are no longer lifted up to the sublime heights of pure Catholic ity, but the Bible is interpreted to fit each peculiar belief in turn, and the teachings therein contained are construed to give opposite meanings. In many instances men will go further and cast aside every authority and acknowledge no law excep their own inclination, and as often hap-pens, he is the "popular prescher" who admits no theology, and whose "religion" is but the accummedation of his own reason to the time serving spirit of the

MEANS OF PROMOTING PIETY.

From the Pastoral Letter of Archbishop Con

In every well planned system of education, the training of the head and the training of the heart go hand in hand. "Learning without peity," wrote St. Isidore, of Seville, in the seventh century, 'makes a man self-conceited; piety with-out learning makes him useless." Hence ecclesiastical legislators in this country sim at obtaining for youth both knowledge and piety by providing competent and devoted teachers in the Brothers and Sisters who mainly direct our Parish Schools. Of their devotion to their work, and the silent but steady and effica-cious brillence which their lines produce 'makes a man self-conceited; piety with cious influence which their lives produce on the hearts of their pupils, this is not the place to speak; nor is it necessary, the place to speak; nor is it necessary, dear Baethren, as your own observation leads you to appreciate their labors. St. John Chryscostom says, "Nobler than the work of the sculptor whose chisel brings forth beauty from the marble block, or the painter whose genius makes the canvas breathe, is the art of those who mould, and fashion, and gild with virtue the living soul." Such is the work of our

devoted teachers. Our religion, however, is not based on sentiment, but on dogmas contained in revesled truth, bound together in order and harmony, and forming a large but compact body of doctrine. Careful and patient instruction in Christian determine is consequently of prime importance, and hence the reverend clergy have the duty not merely of watching over the Sunday Schools of Christian doctrine, but also of frequenting the parish schools during the week, and superintending the catechetical instructions. Next, for an entire year before admitting children to their First Communion, the clergy will explain the categories. catechism to them once a week, and three times a week for at least a month and a half immediately preceding the First Communion. Again, for two years subsequent to that solemn event the children are required to attend the classes of Catechism, that early impres-sions may become lasting, and that the revealed truths slready committed to memory may be more fully developed and more clearly understood. In the same spirit, and also because so many of the faithful for various reasons, unable to be present at the sermon dur-ing High Mass, the Synod, following the injunction of the Provincial and the Plenary Councils, orders that short instructions, not less than five nor more than fifteen minutes, even including the reading of the Gospel and the announce

ments, be given at all the Masses on Sundays and Holydays.

With the same view, the formation of Parcchial Libraries is also earnestly re-commended, that all may have within commenced, that all may have within easy reach a number of good and solid books of instruction, to be used as occasion may require. Private or family reading of this kind at suitable times, like the gentle shower which comes to refresh the parched surface of the earth, will be found to be of most benefit and advantage.

parened surface of the earth, will be found to be of great benefit and advantage.
Piety is promoted, moreover, by the cultivation of home life and its duties.
As the Pastoral Letter of the Plenary Council has dwelt at length on this topic, it will be sufficient at present to refer you to its earnest words of advice and exhorta-tion. The love of nome and making ome the centre of innocent recreation home the centre of innocent recreations and family reunions will have the effect of shielding or withdrawing many from the occasions of danger found too often in the saloon, the club, the gambling-table, or in questionable places of amusement. Under this head the Synod notes also the arridance of theatres—not of all discrimavoidance of theatres—not of all discriminately, but of such as violate the laws of Christian modesty—of drinking to excess, the profanation of the Sunday. As a check and safeguard against the last mentoined evil, family attendance at High

Mass, according to the time honored practice of our parents, is earnestly recom-mended. Let the services begin promptly, be devout and attractive, and the faithful will not fail to attend in large numbers.

In speaking of family devotions, we caunot refrain from recommending once caunot refrain from recommending once more the pious practice so earnestly insisted on by our Holy Father—the recitation, namely, in the family circle, of the Holy Rosary. It is a powerful means of fostering love to Our Blessed Lord and His Virgin Mother; it is an efficacious help to the preservation of Divine Faith. Two hundred years ago, when the last Catholic missionaries disappeared from Two hundred years ago, when the last Catholic missionaries disappeared from Japan they left the Rosary as a precious legacy to their sorrowing disciples, with the trust and conviction that devotion to this compendium of the Gospel would keep alive attachment to the Christian religion. For two hundred years no Catholic priest was suffered to set foot in Japan, yet within our own memory, when our missionaries

suffered to set foot in Japan, yet within our own memory, when our mi-sionaries were again permitted to penetrate to Nagasaki, they found eight thousand Christians anxious to meet them, and still reciting the holy names of Jesus and Mary in the loving mysteries of the Ros-

As in the natural order the atmost here is furified at times even by the tempest, so in the spiritual order the Almighty, besides the ordinary course of His Probesides the ordinary course of His Providence, has other means, too, of awaken ing dull consciences and reanimating fer-vor. One of the means suggested by the Council and commended by the Synod is Council and commended by the Synod is the course of special spiritual exercises commonly known as "Missions," These exercises are recommended to be held every three or four years. Experience teaches their beneficial results in reviving piety and bringing back to the practice of their Christian duties those become careless and negligent. It is not pass by, or gathering in what otherwise might be lost, but a good Mission in flumes the piety of all and stimulates the whole parish ro greater zeal and fidelity.

CATHOLIC MISSIONS OF THE by her friends far and near. Her sor rowing relatives in their sad affliction have the heartfelt sympathy of the whole

To the Editor of the Catholic Record. DEAR SIR,-Knowing that Catholic news is always welcome to your columns.
I take the pleasure of sending you these

few items

Point Alexander is the first mission
above Pembroke. The St. Felix chapel
was started by the Rev. Father Corkery,
but he had not the pleasure of celebrating mass in it. The late and respected
Rev. Dr. Faure was the priest who gave us our first mass in the new chapel since his time. The Rev. Frs. Meeban, Devine, Dowdall, and our present priest, Rev. Father A. Clemont, have had charge of the Catholic flock in the townships of Ralph, Buchanan and Wyle. The next chapels on the Ottawa are on the Quebec side, the first at Fort William and the second at Des Joachim. R-v. Father Shalloe, of Sheen, has charge of the former, and the Rev. Fathers of Mattawa have and the Rev. Fathers of Mattawa have charge of the latter. Coming back on the Ontario side, the first chapel that meets our eye is the one at Rockliffe. This small but beautiful editice can boast of being twenty-eight years of age. A new bell and an altar have lately been added to it. Resides this it has also A new bell and an altar have lately been added to it. Besides this, it has also been fixed up inside and would do credit to a church that would be in a much larger village than Rockliffe. The first regular High Mass was sung in it on the first Sunday of October. Rev. Fr. Simonette, O. M. I., of Mattawa, is our paster. Leaving Rockliffe. we next see the tor. Leaving Rockliffe, we next see the bright and neat little chapel at Deux Rivieres. A few years ago the Catholics of this mission were without this much-wanted house of God, but they can now not only boast of having a neat church in which to hear the word of God, but they can boast of having a school, the children of which sing the mass on the second Sunday of every month. The Rev. Father Simonette has charge of this mission also. Leaving Deux Rivieres, we pass Mattawa, and the next mission is at Callander station, on Lake Talon. A new church and presbytery are being erected in this new parish and Rev. Father Gag-non, formerly of Pembroke, has charge of the parish.

High masses are sung every Sunday at the last mentioned mission, but at the others the masses are sung but once a month. Besides masses once a month in the above mentioned missions, masses are celebrated at intervals at Mackey Station, Moores Lake, Bissett's, and

During July and August the Jubilee lately proclaimed by our Holy Father the Pope was held at these missions, and many were seen during those busy months at the confessional and Holy Table.

Table.

I have just been informed that His Lordship Rt. Rev. N. Z Lorrain, our Bishop, has given orders that new chapels are to be erected at Pettewawa and Chalk River in the spring. Collections are being made and concerts being held, the proceeds to go towards the erection. ds to go towards the erection

the proceeds to go towards the erection of said churches. The forty hours' devotion was also held at our missions during the summer months.

The Jubilee mission and forty h

The Jubilee mission and forty hours' devotion were also held at Mackey Station, Bissett's, and Klock's mills. Our six school houses, though called public schools, with the exception of one, are being taught by Catholic teachers, as the majority of our school pupils are Catholics.

A word might also be mentioned regarding our schools, but as the reports of them may be seen in our local county of them may be seen in our local county newspaper, I need say no more about them. Hoping you will allow these few lines space in your very valuble paper, I am, Rev. Sir, Yours truly, A CATHOLIC.

Upper Ottawa, Nov. 26, 1886.

OBITUARY.

Miss Maggie Costigan. Miss Maggie Costigan.

Died, at Maidstone, on Nov. 4th, after a lingering illness, Maggie, second daughter of Daniel Costigan, Esq, aged twenty years. The death of this most estimable young lady has cast over her native parish a gloom which time only can dispel. About a year ago she was stricken down in her beauty and youth by disease, and since that time she bore with all patience her intense suffering, calmiy, and with resignation to the will of her Divine Master, await ing the end which she knew inevitably must come. The fond attentions of a loving mother and a dear sister could not stay the tide of that beautiful life, which was slowly ebbing away. A true child of the Catholic Church, she viewed Christian hope which lights the dark passage from this life to the next. At length the end came, when bidding fare well to weeping kindred, the friends of well to weeping kindred, the friends of childhood and of youth, who gathered around her, and fortified by the last rites of our Holy Church, she breathed forth her pure soul, with that peace of the right before Washington died durates the children of the right before Washington died durates the right before washington died which characterizes the death of the true Christian. In life Miss Costigan was all that was pure and good, gentle and kind; to know her was to love her; she was a favourite wherever she went and among Catholic priest. After some delay one of her companions was ever welcomed with delight. Nature had endowed her with every beauty and grace, and beneath that beautiful exterior there breathed a company and exterior there breathed a company are specified and taken over the river to Mount Vernon, where he went at once to Mr. Washingsoul as pure and as spotless almost as that of an angel. She was too good, three hours. When he left he seemed too beautiful for this world, and before she knew aught of the trials that there need be no more apprehenand evils of life, God, in the springtime of her womanbood, called her

parish, and of her many friends in Detroit, Windsor, and vicinity. R. I. P. Why art thou sad, my mother dear? weep for thy child no more, Good Jesus calls me to Himself, To praise Him and adore.

to Himself. On Sunday, 7th inst., her mortal remains were borne to the parish cemetery and there interred according

to the ceremonies of the church, Rev. Father O'Connor officiating. Over one

bundred and fifty carriages joined in the

funeral cortege, thus testifying to the love and esteem in which she was held

Father, I must leave you now, Do not mourn for me, I pray, When the rioly Bridegroom calls me, Why do you bid me stay?

G-leve not for me, loved sister. When they lay me down to rest, Be to God's Holy Will resigned, That Holy Will is best.

Come close to me, fond brother, Dry those tears that dim your eyes, will meet ere long in Heaven In that home beyond the skies.

Mrs. Margaret Balfe. With heartfelt sorrow we announce the death of Mrs. Margaret Bulfe, who departed this life on Saturday, Septem ber 11th, 1886, in the forty second year of her age, Mrs. Balfe was well and happily prepared, receiving the rites of holy church at the hands of her pasholy church at the hands of her pas-tor, the Rev. Father Spratt. She leaves a large family to mourn her loss, Sur-rounded by sorrowing friends and weeping relatives, her pure Christian paused momentarily on her trembling lips, to impart a final tervent blessing on her dear, dear children, who, bent with were so soon to be closed in How awfully solemn, how deeply touch ing are the last moments of a beloved mother, the last frail bonds are snapped on those stone cold lips, and her soul, un-fettered by worldly ties, wafts its flight to the realms of bless unalloyed, to bask forevermore in the unchanging sunshine of celestial bliss. She was a dutiful, lov-ing wife, a fond and tender mother, and an excellent neighbor—universal respect and esteem was due her. Her funeral took place from her late residence on Monday, September 13th. The vast number that paid a tribute of respect to her memory speaks most elequently of the high esteem in which the deceased was held. The interment was made in the Kitley cemetery, where, we are convinced, her body only awaits the sound of the last trumpet to be called forth to a glorious resurrection. Requiescat in pace.

A FRIEND.

Mr. Wm. Taylor.

With regret we record the death of William Taylor, a respected and well known citizen of the town of Cobourg, who died at his residence, King st., on Saturday morning, Oct 30, of cisease of the heart. The deceased was a native of Maryborough, Queen's County Ireland; came to this country in 1857 and resided in Cobourg to the time of his death. The funeral took place on Monday afternoon at 3 o'clock, and proceeded to the Roman Catholic Church, thence to St. Micheal's cemetery, followed by a With regret we record the death o to the Roman Catholic Church, thence to St. Micheal's cemetery, followed by a long cortege of friends and relatives. The deceaed leaves a wife and The deceaed leaves a wife and four chil-dren to mourn his loss. The family bave the heartfelt sympathy of the prople in

The pastor of the church of St. Bene-The pastor of the church of St. Benedict the Moor, for colored Catholics, New York city, the Rev. John E. Burke, has recently bought a four story and basement brick house for \$19,500. The lot is 25x100 feet. The building will be opened as "St. Benedict's Home for Colored Catholic Children," and the institution will be in charge of four nuns of the Third Order of St. Daminic from the Third Order of St. Dominic, from the Convent of Our Lady of the Rosary.

We find our true country where we can feel and practise what is good at d just.—Lady Herber:

A CURIOUS LEGEND.

DID OUR FIRST PRESIDENT DIE A CATH-

It has often been the subject of regretful remark among the good people who appreciated the pure and exalted char-acter of Washington that he seemed to make no mention of religion in his last moments and made no preparation for the step into the awful eternity beyond this life. In this connection, the writer recently came across a curious legend current among the colored people living for the past few generations along the Maryland and Virginia banks of the Potomac adjoining Mount Vernon. They have a wonderful store of tradition con-cerning Washington and his life which: has been handed down from father to unlettered people, and among them the conviction is strong that George Washington, on his death bed, was baptised a

"Massa George," they say, "was a good

ton's room and remained there with him that there need be no more apprehen-sion for Mr. Washington, as the future-of his soul was secure. He was then-taken back to the Maryland shore, and

tail that their fathers believed that Washington died a Catholic. This part of the peninsula is looked after by the Jesuits of the old Mission of Sc. Mary's, founded in 1645, and St. Inigoes, in St. Mary's county, Maryland, and among them the Washington tradition agrees with that told by the colored relators. In addition, the Jesuit record says that on the day after the visit to Mount Vernon the old: Jesuit went to the superior of the mission, and, relating the fact of his journey, handed the superior a sealed packet, saying: "I am not permitted to detail what transpired betweed Mr. Washington and myself in his room at Mount Vernon, but I have written it all out carefully here, and, after we both have passed away, and occasion requires it, this packet can be opened and its contents made public."

The superior took the paper and placed it among the records of the mission, where it remained until shortly after the death of the old Jesuit, when it was boxed up, still unopened, with a lot of other papers and sent to the headquarters of the order in Rame, where it is still supposed. order in Rome, where it is still supposed to be awaiting the fortunate chance that will disclose it to the hand of some appreciative investigator who may throw some more light on this very curious historical question.

Fanatics Floored.

Mr. Punch congratulates Dean Braceley on his admirable answer to the three-fanatical Propostant Defence Secretaries who would have forcibly ejected from Westminster Abbey some Catholics who were saying their private prayers around bronze," which, as stated by Canon Duckworth, protects the tomb of E tward the Confessor, from profane hands. Mr. Punch heartily wishes that the conduct of English Protestants visiting the Catholic churches abroad were anything like olis churches abroad were anything like as incliensive and as appropriate to the sacred precincts as was that of the poor benighted Romanists in Westminster Abbey, who, thinking that the best use to which a church could be put was to say prayers in it, knelt and prayed accordingly. If a number of Mohammedans, with their turbans on and their sandals off, were to kneel down and pray in Cologne Cathedral, or if Mr McClure, the Protestant Defence Secretaries, and all their contributors, were to visit and all their contributors, were to visit St. Peter's at Rome on Goy Fawkes' Day, and there say their private prayers, would the beadles interfere with them, or would the Secretary of the Propaganda complain of the scandal, and beg that steps should be taken to prevent its repetition?

After all, the attitude of prayer in a less of worship, ha it, what it are, is be taken to prevent his repetation. After all, the attitude of prayer to a place of worship, be it what it may, is more fitting than talking and laughing loudly, walking about and using opera glasses—and all this even during the most solemn public functions—to the great annoyance of the congregation proper, and to the intense scandal of those travelling English who, no matter what their creed, do know how to behave themselves, and who blush for the insolent caddishness of their Mahred consequently and the contraction of the intense of themselves, and who blush for the insolent caddishness of their Mahred consequently and the contraction of the intense of themselves, would be interfere? No, bless 'em, certainly not. But if he saw one of them sneaking out a pencil to scribble his name on out a pencil to scribble his name a monument, or attempting to nick a bit out of a shine or of tomb, he'd be down upon him then and tomb, he'd be down upon him then and there, and have him up before the near-est police magistrate, charged with "maliciously damaging," and fined heavily for the offence, no matter what his ex-cellent motive might have been for such wanton destruction. And this is what the Dean and Chapter would do, too; for whether it be a fanatic on one side or the other, law and order must not be set aside in favor of such a rule as "Om ignotum pro Fanatico." - London Pu ch,

Prophets, voices of the fut ire. - Lam-