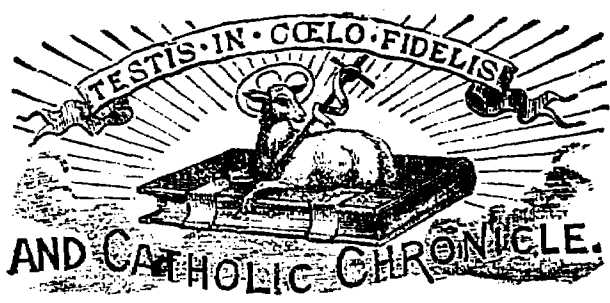


# The True Witness



VOL. XLI., NO. 15.

THE TRUE WITNESS AND CATHOLIC CHRONICLE, NOVEMBER 4, 1891.

PRICE 5 CENTS.

## A LABEL ON THE CHURCH

Well and Conclusively Replied to—A Scotch Catholic on a Protestant Illusion

"Scotch Catholics," the *nom de guerre* of a well-known Montreal citizen, has sent in the following letter for publication:

Sir,—The last resolution but one adopted by the Ecumenical Council of the Methodist Church at Washington, on the 20th instant, a though not intending to do so, nevertheless, appropriately alludes to the efforts of the Roman Catholic Episcopate in spreading the Gospel. In the words of the resolution, it recognizes the "subtle and persistent efforts of that body to make its power felt." This part of the resolution voices the experiences of nineteenth centuries, and bears testimony from a hostile body to the "persistent efforts" of the Catholic hierarchy in extending throughout the world the power and influence of the Divine truths committed to its custody. The word "subtle," however, appears to have crept into the resolution more by accident than by design, and in its context is somewhat remarkable. In the third chapter of Genesis, the word "subtle" is applied to the serpent, and, more remarkably still, we find in the teaching of St. Matthew that when Our Divine Lord commissioned his chosen apostles "to gather the lost sheep of Israel" into one fold, He exhorted them to be "wise as serpents." The word "subtle" is used in a striking and proved testimony that the indignation of Our Lord was faithfully complied with by the Roman hierarchy. The whole of the sentence in the resolution referred to is as follows:—"Resolved, that this conference views with deep concern the subtle and persistent efforts of the Roman hierarchy to make its power felt outside its own proper sphere in many lands, to the detriment and danger of the civil and religious liberties of the people." From a Catholic point of view, this part of the resolution on the whole is not unacceptable. It certainly bears ample testimony to the wisdom and perseverance of the Catholic bishops, and it does also indirectly, if not directly, recognize that which have a "proper sphere" within which to exercise their sacred calling, but occupies only of their going "outside" that sphere "in many lands to the detriment of the civil and religious liberties of the people." If it could be shown that the Roman hierarchy travels beyond its "sphere," to the detriment of the civil and religious liberties of the people, it would settle a question much debated by learned men of ancient and modern times. I allude to the question of the existence of other worlds inhabited by intelligent beings like ourselves. The commission which the Apostles received—and no Christian will dare question its validity, contained the express command, "Go ye therefore and teach all nations." If the words "proper sphere" in the resolution are to be taken in a geographical sense, then surely the words of the commission include the whole world; but on the other hand if the words "proper sphere" are to be taken in a moral sense, then we have the assurance, which no Christian should for a moment doubt, that the Holy Spirit will be with them to the end of consumption of the world. "Cibi spiritus, ubi libertas." It may be objected, however, that the Apostles having died within a hundred years after the Ascension of our Lord—that the command to teach all the nations referred only to them. If we admit this objection it would follow that our Lord commanded an impossibility to be performed, which would be impious to suppose; but when it is observed that the work of teaching all nations was continued uninterruptedly by their successors to the present time and will in the future, the command becomes reasonable and the assurance of the perpetual presence of the Lord is assuring and significant. It is an historical fact that the successors of the Apostles were the Roman hierarchy.

The next and last sentence of the resolution reads as follows:—"This conference recognizes with satisfaction the fact that the Roman Catholic hierarchy have in several instances had the courage and the wisdom to withstand the unwarrantable pretensions of their ecclesiastical superiors. And the conference further disclaims any intention to seek for itself or the church it represents a single privilege which it would not readily concede to all others, but feels able to remind the members of these churches of the sacred rights and privileges they enjoy, won for them by the sacrifice and fidelity of their forefathers, and to call on them to unite with the members of other Protestant churches in maintaining their great inheritance of freedom and landing down the same intact to the succeeding generations." The first part of this sentence expresses what is well known as historical facts. The Protestants have always since their existence—which is only three hundred years—approved every instance in which Catholics withstood their ecclesiastical superiors. Let us take the case of Henry VIII. That monarch, of whom it is stated that he never swore a man in his anger nor a woman in his lust. Well, this kingly monster "withstood the unwarrantable pretensions of his ecclesiastical superiors" when they refused to annul his marriage with Queen Catherine, and not only this, he had the head of his "ecclesiastical superior" Bishop Fisher, cut off on the block for proclaiming the sanctity of marriage. The "Methodist Ecumenical Council" by its resolution approves of this act of Henry VIII.

It is useless to follow this resolution any further. I will merely add that I

have great respect for Methodists as individuals, but as far as their principles are concerned I will simply say "Good Lord deliver us from such."

## The Pope and Catholic Youth.

The Pope received the Italian and foreign members of the Association of Catholic Youth in St. Peter's recently. The president of the Italian branch of the Association read a speech in Latin, and the Pope caused his answer, which was likewise in Latin, to be read by one of the prelates in his suite. In this address the Pope said: "We rejoice in seeing here such a multitude of Christian youth which the same faith and the same piety have brought to Rome from countries so different and distant to venerate the mortal remains of St. Louis of Gonzaga and the august Chair of St. Peter. If we are rejoiced at this, it is not so much for ourselves as for you, for you know towards what error our time principally inclines; it seeks to repudiate all the teaching of Christian wisdom by a complete and perpetual separation from the Catholic Church. And, in order that that design may be realized, its promoters endeavor to obtain an evil influence over youth, notably by that perverse method of instruction which they call *Eccelesia*, by which every germ of Divine Faith is stifled as soon as it appears in the soul." His Holiness said that those who professed to believe that he enjoyed complete liberty formed a wrong conception of the term "liberty." "What sort of liberty is it," continued His Holiness, "that the Pope enjoys? Is that liberty which depends for its maintenance on the good-will of others, who may at any moment put an end to it? Indeed, the very liberty I enjoy of receiving you here may be taken away from me at the bidding of those who hold the temporal power." At the conclusion of the speech His Holiness imparted his benediction to the pilgrims.

## The Seven Wonders of the Corea.

A Chinese paper describes the "seven wonders" which Corea, like every other Oriental country and like the ancient world, possesses. They are, first, a hot mineral spring near Kin Shantao, the healing properties of which are believed by the people to be miraculous. No matter what disease may afflict the patient, a dip in the water proves efficacious. The second wonder is two springs situated at opposite sides of the Corian peninsula, which have two peculiarities: When one is full the other is always empty; in one the water is of the bitterest, while in the other it is pure and sweet. The third wonder is a cold wave cave, a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man cannot stand before it. A forest that cannot be eradicated is the fourth wonder. No matter what injury is done to the roots of the trees, which are large pines, they will sprout up again directly, like the Phoenix from her ashes. The fifth is the most wonderful of all. It is the famous "floating stone." It stands, or seems to stand, in front of the palace erected in its honour. It is an irregular cube of great bulk. It appears to be resting on the ground free from support on all sides; and strange to say, two men at opposite ends of a rope may pass it under the stone without encountering any obstacle whatever. The sixth wonder is the "hot stone," which from remote ages has lain glowing with heat on the top of a high hill. The seventh and last Coraian wonder is a drop of the sweat of Buddha. For 30 paces round the large temple in which it is enshrined not a blade of grass will grow. There are no trees or flowers inside the sacred square. Even the animals decline to profane a spot so holy.

## Sound Opinion.

The London Universe says:—"We had hoped and expected that Parnell's death would have sounded the knell of faction and brought the gift of peace. But we reckoned without the bitterness of baffled ambition and the blindness engendered by jealousy. Irishmen, alas! are fighting over the corpse in Glasnevin and sowing the newly made grave with thorns and nettles. A fresh element of contention is introduced at present. Not Balfour is the enemy now, it appears, but the priests! This is enough to take one's breath away. There is a solidarity between certain obscure knots of politicians at both sides of the Atlantic that would seem to indicate that a *mot d'ordre* has been given. In London a group in Chancery Lane—we do not give their names for their own sakes—prattle about the "unreasonable subservience" of the Irish in large numbers to a politically incompetent priesthood, and are anxious to force the bishops and priests to retire from politics and resume their proper functions. A Protestant clergyman spoke at this meeting. It has come to a nice time of day if we are meekly to accept him as an authority on the proper functions of our pastors. But the beauty of the whole farce, which is suggestive of the tailors of Tooley Street posing as the people of England, is that the persons who thus dignify about the political incompetence of others—who, by status and education, should be, and are, good Irishmen—advance no proof of their own competency. This is to be taken upon trust. The mover of the resolution to which we refer said: "That any one with the most superficial knowledge of Irish politics knew that the members of Parliament who seceded from Mr. Parnell were not individually of the slightest importance; they were simply the agents and tools of the Roman Catholic hierarchy, and would cease to be a factor in the political world if they withdrew from their

support. It was only waste of time passing resolutions against Healy, Dillon, and O'Brien. The real enemies of the principles they advocated were the hierarchy of Ireland." Now we make bold to say that we have more than his knowledge, of Irish politics—more than the most superficial knowledge, we mean—and we totally deny his assertion. We set our opinion against his, which we should think would turn the scale; but, at the same time, we must remind him that opinion is not argument or evidence. The Most Rev. Dr. Croke wants no apologist of his political attitude, nor yet does the Bishop of Dublin. The chairman at this meeting "hoped that the historian would record the fact that his funeral ceremony was untarnished by either the presence of a priest or a seceder. The motion was carried." That word "untarnished" is singularly ill-chosen. Nay, it is offensive, and we could wish that it had been used without deliberation. But the really valuable portion of the report of this assembly is left out. How many were present, and by how many was this motion carried—five-and-twenty or twenty-five hundred?

## THE MADONNA OF CLONFERT

An Irish Relic Now in a Hungarian Church With a New Name.

In the ecclesiastical province of Hungary, says a distinguished Irish priest in one of our exchanges, is the episcopal town called by the Germans Raab, by the French Yavarian, by the Hungarians Győr, by the Italians Gyarvino, by the Latin writers Yaurinum. In the sixteenth and seventeenth centuries this town was the scene of many a struggle between the Turks and Christians, during which her ancient cathedral suffered considerably from sacrilegious hands. It was turned into a powder magazine, struck by lightning and completely destroyed. Reconstructed in the seventeenth and in the eighteenth centuries, this cathedral possesses little to render it worthy of a remarkable note. It contains a miraculous statue of the Blessed Virgin, which was transported from Ireland to Hungary. The story is known to but very few and is curious and interesting. In the year 1655 the Bishop of Clonfert, Walter Lynch, was forced by the persecuting Tyrone of Cromwell to fly from his diocese and country and go into exile. After much wandering he sought refuge at Győr or Raab, as it is now called, where recognition of his services and saintly life he was named Canon. When dying from his persecutions the only object he wished to bequeathed to his diocese was a statue of the Blessed Virgin, and which he wished to save from desecration by the enemies of the Catholic religion. It is said that the Bishop never parted with the venerated Madonna during his life. After his death it was placed in the Cathedral at Raab, where, on the 17th of March, 1697, in the midst of a great concourse of people of all classes and religions, the statue was seen to be covered by a miraculous sweat of blood. Count Siegenburg Heister, the governor of the town, who witnessed the miracle, caused the statue to be placed upon an altar, which he decorated with magnificence. Later on, towards the end of the 18th century, the Bishop Francois Lichy constructed a chapel for the statue. The Madonna of Clonfert is now venerated under the name of the Holy Madonna of Raab.

## Mgr. O'Brien.

Toronto, Ont., November 2.—Monseigneur O'Brien, of Rome, who is on his way to the North West in connection with Roman Catholic Church matters, is at present in Toronto. On Sunday His Lordship celebrated Mass in the Church of our Lady at St. Michael's Cathedral to an overflowing audience.

## Trappists for Manitoba.

Rev. Abbe Richot, of St. Norbert, Man., has offered 1,000 arpents of good land on the line of the Canadian Pacific, at a distance of only eight or nine miles from Winnipeg, to the Trappists, and it is expected that the monks will accept and that a colony of them will go there next spring.

## A Label Revised.

It is amazing, says the American Catholic News, to see a paper like the *Courier de Bruxelles* repeat the ridiculous and infamous falsehood that the Catholic body in the United States has lost sixteen millions of its members, and retains only ten or, according to some, only eight millions. A more monstrous and unfounded libel on the Catholic Bishops and clergy of the United States has never been made. There is no satisfactory authority for it; the whole charge is based on exaggerated calculations made from wild exaggerations of unthinking writers in our papers, who probably never opened a statistical work in their lives.

## An Old Landmark Gone.

The old farm house on the Fraser homestead farm, at Lower Lachine, was burned down on Sunday morning last, leaving only the bare walls standing. This quaint old house has stood there for nearly two hundred years and has been in the Fraser family for the past eighty years. The family, it is understood, are not now in a position to rebuild owing to their present reduced circumstances. The insurance was very slight.

Life without love can be borne, but life without honor never.

## GOD'S NOBLEST WORK.

Bel Arden one day gave out through his realm  
That a thousand skeletons and a jewelled dirk  
Should be his who the best answer gave to this:  
Which of all is Allah's noblest work?  
So the wise magicians, and learned ones all,  
The necromancers and alchemists,  
The grave philosophers, hermits gray,  
And sagas worthy, a goodly train—  
Studied and pondered the question long.  
Weighed and balanced the question well;  
Consulted nature, science, his craft,  
And sought to inform in his way that fell.  
Three days and nights they sleepless spent,  
Then on the all-important day  
Before Bel Arden they each appeared,  
A learned procession in gravarray!  
First spake scientist bent with age—  
"But his dim eye kindled into a glow:  
"Of Allah's works, this beautiful earth  
Is by far the noblest of all we know,  
With its isles and continents clothed in green,  
Which ever old ocean arms enfold,  
And its geologic record writ  
In the solid rocks that are aeons old."  
Said a wise astronomer: "What! the work  
More grand and noble in Allah's plan  
Than the stars, the skill of His handiwork,  
The sun and moon whose cycles we span;  
Or Orion leading his glittering host,  
The Pleiades and the bright array,  
Venus, the torch of the heavenly throng,  
Or the star-paved road of the milky-way?"  
He ceased, and each in turn set forth  
The noblest work in his mental view.  
Till the day was high spent, and still  
Greater and grander the subject grew,  
When at last a white-haired hermit rose,  
His form was bowed and his features wan,  
"Of all created things," he said,  
"God's noblest work is an honest man!"  
"Thou hast well said," Bel Arden cried;  
"Father, the gold and the weapon true,  
For the earth shall fall, and the stars shall fall,  
The sun and moon shall cease to shine,  
The wisdom of mortals come to naught,  
Forgotten the crown and the sceptred rod,  
But truth and virtue shall live for aye,  
And honest man is akin to God!"

## METHODISM.

La Semaine Religieuse, referring to the Methodist "Confession," says:—"In a general congress of Methodists, which has been held in Washington, certain things have been uttered to which it seems useful to give a passing notice. 1. The ministers of that sect have found out, with a certain regret, the zeal of Catholics to spread the Gospel all over the world. Would they, perchance, make a reproach of it against us? Has not Christ said to His Apostles: 'Go ye, teach all nations.' The Apostles have complied with the order of their Master, and we continue the work of the Apostles. We are doing now the work that they have been doing in centuries past. The disciples of Wesley and of Whitefield would like no doubt to take our place, and become the heralds of the 'Good Word' as they understand it. Let them remember that no one ever heard of them in the world before 1720. They have come too late. 2. The Methodists are divided on many points of dogma; this division pains them, and they have expressed their profound regret at it. We must understand that, but to these forced avowals, could not a little child of our catechism classes reply? Gentlemen, there must be signs by which the true Church may be distinguished, and one of those signs is Unity, for St. Paul says clearly that there is but one faith and one baptism. Now, your faith is not one; you have not the same creed, but each adapts the one which recommends itself to his own mind; therefore you are not the true Church. 3. Indeed, Methodists would be happy to be able to agree, to adopt a profession of faith which would command the adherence of the entire sect. Fine wish, but never to be realized. By rejecting authority, by forgetting that our Lord has given to His Church a chief, endowed with powers to confirm his brethren, to lead the ewes and the lambs, for the purpose of adopting private judgment as the rule of faith, they have condemned themselves forever to dissensions. They may, themselves and all those who have preceded them and will follow them in that path, form schools, rally a lesser or greater number of disciples; but they will accomplish nothing more. With such a principle at the base, to expect to arrive at the unity of faith is absolutely to ignore the nature of the human mind."

## The Marriage Laws.

"A Catholic priest," says La Semaine Religieuse, "never refuses to marry two Catholics who are in good standing with the canon and civil laws. If they go to a Protestant minister to be united, it means that there is something defective and guilty in their project. Besides, after such a ceremony, the parties always come back to the priest, either to get their union legalized, if the obstacle has been removed, or to ask an authentic declaration of its nullity. We do not understand why certain ministers are so anxious to marry Catholics. They would, perhaps, be less eager if they were liable to the same penalties as the priests for having united, for example, two minors without the consent of their parents."

## Ottawa Lumber Districts.

Mr. Bidou Renaud, a well-known lumberman contractor, who was in Ottawa on Friday, estimated the number of men who have gone to the shanties this year at 5,000, an increase of about 2,000 over last year. The reason he gives for the large increase is that this year rather extensive fires have swept through Bronson's and Buell, Orr and Hurdman's limits, and the timber whose fire passed has to be got out this winter or it will be useless by next winter, as trees so scorched invite worms and other wood destroying insects. A scarcity of logs is a cause with other firms. Wages, he said, were better than last year by about \$4 a month all round.

## New Parnellite Organs.

A Dublin paper says: The prospectus of the new papers about to be established to carry on Mr. Parnell's policy has been issued. The papers will be the Irish Daily Independent and the Evening Herald, and the policy will be the advancement of the cause of national self-government, the vindication of the rights of Irishmen to free political judgment and opinion, the advocacy of the principles of the Irish party as laid down by Mr. Parnell, and the furtherance of the programme adopted last July by the national convention assembled in Dublin.

## Irishmen in the British Army.

Of the 100,174 regular soldiers serving at home stations in the British Army on the first day of this year only 12,882, the War Office returns show, were born in Ireland. At one time a third of the whole British Army were Irishmen.

## Chief Justice quashed the conviction.

holding that there must be knowledge on the part of the person accused. The law requires licenses to use precautions to prevent illegal drinking, and called the attention of the parties concerned to the terrible responsibility which they incurred by selling intoxicants to the young. The exercise of common sense and judgment was required by the law from all licenses, when persons whose youthful appearance ought alone to arouse suspicion presented themselves. Society had at least a right to expect the precaution which the law enjoined, in view of the enormous traffic particularly in such cases.

## Killed Herself.

A woman named May Carmichael killed herself by jumping from a third story window at the Protestant Lunatic Asylum, Verdun, last week. An inquest was held, and the verdict was to the effect that she came to her death in trying to escape, and imputed no blame to any one.

## St. Ann's Y. M. Society.

The regular monthly meeting of the above organization was held in their hall on Sunday afternoon, Mr. John J. Gethings, president, in the chair. The attendance was large, and much business transacted. Nineteen new members were elected. The society this year has entered into a new sphere by adding to the many attractions in their hall a class for French, shorthand and typewriting. The president informed the members that all arrangements for carrying on these classes were now complete, the services of two of the leading professors having been secured. All members wishing to avail themselves of this opportunity should at once send in their names.

## Obituary.

Mr. A. B. Chaffee, senr., who was well known in insurance and railway circles, died in an early hour in Montreal on Monday morning from pneumonia, which was brought on by a cold contracted a few weeks ago. The deceased was born in Berkshire, Vt., in 1830, and was for a time in the United States customs at Burlington.

## New Montreal Company.

Notice is given of an application for letters patent to incorporate the Citizens' Light and Power Company, with a capital of \$50,000. The headquarters are to be at Montreal. The objects of the company are to construct, operate and maintain a system or systems for the supply of electric light and power to cities, towns, villages and other municipalities, corporations and individuals in the Dominion of Canada.

## The U. S. and Chili.

Although no credit is given to the sensational cable dispatches from New York alleging that the United States had declared war against Chili, the present situation of affairs has led to a discussion in naval circles on the chances of a conflict. An English naval officer having special knowledge of the Chilean forces states that a war might be decidedly unpleasant for the United States forces at the outset, and that the task of conquest would not be an easy one, although eventually the United States would be certain of victory. Chili can oppose to the United States squadron two ironclads, one cruiser, two torpedo gunboats, three improved cruisers. The United States warships Baltimore and San Francisco could not attack the Chilean fleet with any chance of success, especially under the defenses of Valparaiso or Iquique. The Chilean vessels Imperiale and Aconcagua carry each a four-inch breech loader with projectiles able to penetrate the armor of the United States cruisers. If the Chileans remained on the defensive only the bombardment of Iquique and Valparaiso could not be attempted by the United States ironclads. A blockade would be impossible as the Chilean torpedo boats would render the efforts of the American vessels ineffectual. The general conclusion is that the American navy would find the work terribly harassing.

## Mr. Fraser.

The health of Hon. C. F. Fraser, Commissioner of Public Works, and the Catholic member of the Ontario Cabinet, is such that his medical advisers deem it imperative that he should spend the coming winter in a milder climate. Mr. Fraser will leave this week for Denver, Colo., where if the climate proves suitable, he will remain during the winter, but, if unsuited to his condition, he will probably go on to Southern California. He will be accompanied by Mrs. and Miss Fraser.

## Low Water.

The water in the St. Lawrence is unusually low throughout. Not since 1851 has a lesser depth been noted between Montreal and Quebec. In that year three inches less than is now the depth was reached. Pilots and steamship officers have to be extra careful, but there has been no serious inconvenience sustained.

## CATHOLIC GULLING

He that lacks time to mourn loses time to mend.  
He is rich or poor according to what he has, not according to what he has.  
Thoughts shut up want air, and spoil like bolts unopened to the sun.  
Learning without thought is labor lost; thought without learning is perilous.  
The true greatness of nations is in those qualities which constitute the true grandeur of the individual.  
An unwary openness causes contempt, but a little reservedness, respect and courtesy wins kindness.  
Many a genius has been of slow growth. Oaks that flourish for a thousand years do not spring up into beauty like a reed.  
The happy gift of being agreeable seems to consist not in one but in an assemblage of talents tending to communicate delight.  
The vital essence of Catholicity is the elevation of the creature to union with God through the mediation of the Son of God.  
The independence of the common man, not the wealth, culture or freedom of a superior class, is the test and proof of a country's greatness.—John Boyle O'Reilly.

## It is my profound conviction that the world would be saved if we devoted ourselves with more pleasure and with more fruit than by means of the catechisms, even those which are most humble and unpretending.—Dupanloup.

Some there are who refuse to suffer any tribulations but such as inflict honorable scars. But the truly patient servant of God receives with equal equanimity those that are fraught with ignominy and disgrace.—St. Francis de Sales.  
Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If this truth were but burnt into our consciousness, would it not give a meaning to all our human relationships?  
Catholicity may be adequately defined as the progress of man, under a stimulant altogether divine, towards a happiness far beyond nature's wildest dreams, breaking through the outer wall of nature with the supernatural life of God and participating in the divine attributes.  
Not many days since there went to heaven the soul of one who was little known on earth, but whose actions through life left a sweet odor like the perfume of flowers. Each morning, in her prayer before the Blessed Sacrament, she made this simple resolution: To-day I will give pleasure to all those whom the good God sends about me. This was her occupation of the day, "and never," she relates, "did the care of giving pleasure to another retard me in my daily duties. Oh! who can tell the acts of charity, of self-denial, of renouncement, of patience, which she must have practised in order to keep her gracious resolution? My God, the flowers, in dying, leave a fruitful seed; has not this soul left one survivor who will continue 'her work of happiness?'"—Golden Sands.

The death of a loved child leaves a mark upon the parent's heart which almost broke; a wee little child, his departure has changed the tone and temper of a great, grown life, and often of the home full of great, grown lives. A long and painful separation of dear friends—while one is travelling over land and sea to seek a fortune, and the other waits and waits, oh! so hardly waits and counts the hours—this makes its mark; the joy of the meeting may be unmixd and lasting, but the long agony has left its scar. The sorrows of ill-will; friendship broken for a time; sharp moments of excessive anger; and hot words and cruel; the cold look and cutting—these scarify the very soul. A night of terror on the burning ship; an hour in the icy waters of a ship-wreck—these make everlasting imprints on the body, the nerves bearing the evidence of their horror to the last; but far more lasting are the hand-cloes seams in the soul—seams from the flashing blade of conscience and the piercing eye of God. The soul keeps its eternal shape. The body turns its scars to dust. Happy are we, if when our children find an old scar on the bronzed and hirsute cheek of father, softly, stroking it with their velvet hands of love, as if to rub it out; happy are we if we are thereby reminded to make sure another Hand Divine has erased the deeper scars of wicked hours upon the soul immortal.—Harkley Harker.

Mr. Fraser. The health of Hon. C. F. Fraser, Commissioner of Public Works, and the Catholic member of the Ontario Cabinet, is such that his medical advisers deem it imperative that he should spend the coming winter in a milder climate. Mr. Fraser will leave this week for Denver, Colo., where if the climate proves suitable, he will remain during the winter, but, if unsuited to his condition, he will probably go on to Southern California. He will be accompanied by Mrs. and Miss Fraser.