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(Continued from first page.)

ROME'S RECRUITS.

DIFFICULTIES OF MARRIED CONVERTS.

In these days of changes it must have been the married convert who suffered the most. Matrimony, which doubles joys and halves sorrows for most men, had other arithmetical problems for him—how to make one loaf feed two, and feed the children with the fragments that remained. One such clergyman is reported to have found his way to the workhouse; but if so, he went there secretly, or from rich Catholics shall be required the reason why.

THE FATE OF THE MAJORITY.

In fifty these ex-clergyman have gone into professions and trades—tolerably beginning a new life at an age when they might think of rest and reward. Barri became a professor of chemistry, and a great discoverer in that capacity. Mr. Freeman carries marble; Mr. Kelke crams; Mr. Gresham Wells is at the bar; Mr. Bliss searches the archives of Rome for the British Government; Mr. Marshall and Dr. Mazerie Grady and Mr. Little have done journalism—all on our staff; Mr. Bedford, Mr. Canaby, Mr. Hannybun, and scores of others; Mr. New became a solicitor before he became a priest; Mr. Aymer Vallance advises and writes on decoration; Mr. Rose disguised himself as "Arthur Skebley," Mr. Walford as an Editor of *Forbes*. Others have become Council in foreign parts; and others inspectors of schools, and these have a better model than Mr. Scott Noyes's Stokes—a convert before he took Anglican Orders. There are a few names and cases which come to mind as illustrations of the careers chosen by these exiles of conscience. Others of them, with that insatiable which is no shame, but rather a sign of predestination; to the clerical, have failed to get a footing on the road to secular success. Grafton once, they now live on incomes not larger than those of artisans, silent martyrs in an age of noisy needs.

THE STRANGE WAYS OF MANY CONVERSIONS.

The Anglican rectories thus emptied of their pious folk were soon refilled. Patrons had no difficulty in naming successors to those who fled. Some churches, indeed, and some districts were affected more than others. St. Salvator's at Leeds, for instance was started under Dr. Pusey's direct auspices to show that High Churchism was a really workable religion; and the flock of Oxford's zealous young men in Orders were sent down to do wonders among a manufacturing population. No fewer than seven of these chosen ones were received into the Catholic Church by one man in one year—The man Newman, and the year 1851. In London the Church of All Saints, Margaret street, yielded as large a harvest, including Oakley, Garfield, Cavendish, Verney Browne-Cave, Nichols, Biddleton, Hunnybun, Gresham Wells, and Orby Shipley. In many cases Anglican Sisterhoods "went over" with their chaplains, and members of congregations with their clergy. Sometimes it happened that the ex-priest returned as priest to the scene of his former parsonic labors, and reconciled many a laggard to the Church. Canon Shortland, for instance, was first a Protestant curate in Farnham, and then for half a lifetime a devoted C. of E. priest. Some of these left their livings freely, and dropped at once out of the world's ken. Over others a keen controversy raged. Some were abused, some scolded, some mocked, and others decently mourned. To some almost a public funeral was given; as when the *Guardian*, with good feeling, wrote:

"Our readers will ere this have been grieved to learn that men, whose familiar and much respected names we cannot write without pain and sorrow, have deserted our branch of the Catholic Church for the Roman. The Church of England is poorer—let us not hesitate to own it—by the loss of Mr. Wilberforce, Mr. Allies, and Mr. Stuart Barry. We lament the secession of men who were the salt of our communion."

MR. FROUDE'S BITTERNESS OF FEELING.

We have already done that generally valuing thing—we have invoked the name of the future historian. We imagined him delving for materials of rare interest among the lives of those who have been briefly called "Rome's Recruits." But, in truth, the living historian has already been at work, foretelling his calm brother. With Mr. Justice McCarthy's treatment of Trevelyanism in his "History of Our Own Time," we need have no quarrel. But what about Mr. James Anthony Froude, whose attitude is one of indifference almost of contempt? It must be pointed out that Mr. Froude is even less impartial on this topic than on any other. He was once proud to belong to the movement which, in his last allegiance, he belittles; he once loved and served the man whom, in his last fealty, he seeks to lower. It is his story, but it is not history. Of converts (and these include a brother, nephews and nieces of his) he is scornful, and he lets the readers of a magazine know it. The seed sown by Cardinal Newman, he says, "is still growing, only in the families of the better classes, as they are called among people who have money enough to live upon and nothing to do." The movement towards the Church "has effected at present the idle and the ignorant, and has left untouched the industrious and the intelligent. Great lords and ladies, weary of the amusements of their lives, have gone to the Church of Rome for a new amusements." As a result of the conversions "wives have quarreled with their husbands, and husbands with their wives; the son has been set against the father, and the father against the son; thousands of house holds have been made miserable by young people being dissatisfied with their spiritual condition, and throwing themselves upon Catholic priests, because they require, as they fancy, something deeper and truer than was enough for the last century." It would be difficult to pen sentences less adequate or more grotesque.

FACTS CONTRADICT FROUDE'S ESTIMATES.

It was Mr. Bright who once described the titled classes as persons who "go about from place to place in search of some new pleasure; they are weary, but with the weariness of satiety." The purposelessness of fashionable life comes under no more convincing than his who lodged in Piccadilly, belonged to "the best club in London," lounged in its smoking-room, liked dining out, fished at Llandudno, and had a pleasant home in Lancashire. It has occurred from the conversion of these of the votaries who flocked to a higher life and capable of purer pleasures. Such converts have been also inspirations and mandates to "great lords and ladies" without number. The Marquis of Ripon, who has ruled India; Lord Bury, who gave good service was rendered undesirable only by the mildness and the magnitude of his other occupations; Lord Emily a Postmaster-General; Lord Lyons, the best ambassador of modern times; these are our "idle and ignorant ones."

ANOTHER CHOKE LIST.

Nor, leaving official life, need we blush for the empty days of "great lords" from the Marquis of Bute, whose diligence as a student is illustrated by a dozen volumes in a difficult department of learning, to the Earl of Ashburham, or Lord Bray, who have turned aside from the pride of life which they had the means and temptation to gratify, and who, if only as private citizens, have done "the trivial round, the common task" with rare devotion to duty, are not among the least meritorious of mankind. Many names occur: the late Earl of Gainsborough and of Dunraven, the present Earl of Denbigh, Lord North, Lord Henry Kerr, Lord Charles Thynne, Sir Paul Hulseworth, Sir John Crichton Barrington, Sir Richard Hargreaves, Pollock, Sir William Percival Heathcote (K. C.), Sir Vane de Vere, Sir Philip Rose, Mr. Wray Press (who represented Kersfordshire in Parliament), and Sir John Simon (who represented the Isle of Wight); the Hon. Colin Lindsay, a former President of the English Church Union; and hundreds more to stand beside.

THE MORE DISTINGUISHED AMONG THE WOMEN CONVERTED.

But women as well as men are indited by Mr. Froude. They, too, have sought for "new sensations." Yes, "new sensations" in the name of London had a Marchioness of Londonderry and a Marchioness of Louthian; "new sensations" in days of labor with the pen had Lady Georgiana Fullerton and Lady Herbert of Lea and Lady Gertrude Douglas, who have done much to fill the purse which feeds the poor; "new sensations" in abasement and denials and sacrifices, if not sought, have not been shirked by convert duchesses of Norfolk, of Argyll, of Athol, of Buccleugh, of Hamilton, and of Newcastle. Every grade of the peerage yields similar illustrations of a love of lowliness in an environment of splendor.

THE DEMOCRACY OF HEAVEN.

Had the Apostles, like so many of their successors, started a newspaper, St. Paul, as its editor, could have decried on the "able women not a few" who even then were added to the Church. We, in dealing with duchesses, slide under his shadow, who, nevertheless, the Apostle of the Gentiles—not the gentiles. And had a correspondent reminded that chronicle that the soul of a rich man—that Damaris herself was no clearer to heaven than her hand maiden—the editorial note to that letter might have stayed as a standard till this hour, and would be quoted by us here. It is the appointed mark and glory of the Church to preach the gospel to the poor; but the democracy of heaven, unlike that of men, knows no exclusiveness; there is room in Paradise for even "the upper ten."

REVELATION OF THE CHURCH TO THE WORLD.

The reproach made against Catholicism in St. Paul's days, and against Catholicity within our own—that it appeals only to the uneducated and the superstitious—led him to point to Damaris then, and leads us to point to duchesses now. Then, as now, it was the common people, most of all, who heard the word gladly. These are resolved into the Church in their thousands every year. The converts who can be given in such cases as "Rome's Recruits" bear to these the rivings as has been well said, which the *Courier* Guide bears to the people of England. But the names of the people of England no book can hold; nor would the greater part of them, even if accessible and widely, illustrate the point which an article of this sort seeks to prove. In one sense the Church needs not such witnesses as have the ear of the world; but they need the Church, and she needs to be equal to their needs—to the needs of all. Could the religion that is Catholic deny it all even to the wandering woman of the world? Ask the Cardinal Archbishop, bend log with benediction over the death-bed of Florence, Marchioness of Waterford.

CONVERTS IN ALMOST EVERY ENGLISH FAMILY.

We have left ourselves little space to study other phases of the light poured from the heavens upon this great wave of conversions and reflected all around. There is hardly a family that has not contributed a member, or many members to the Household of Faith. Take the names most familiar and sonorous to English ears: Nelson is the nearest still to the heart of the nation; and three of the present Earl Nelson's sons are among recent converts. Wilberforce is a word to conjure by; it stands for unselfish devotion to the public good; and three sons of the Parliamentary Apostle of the Emancipation of the Slaves became Catholics, throughout life following in all unworldliness the example of a father who refused P. O.'s offer of an earldom. Even his son Samuel, when an Anglican Bishopric declined, contributed a daughter to the Catholic Church. A grand-daughter of Wesley became a Catholic; and so did a daughter of the Rev. John Owen, the founder of the Bible Society. Sir Walter Scott's descendants are Catholic; his daughter's daughter having joined the religion which he offered to a generation that is gone. And in a grand-daughter (of whom he was not worthy), Lord Byron, too, has his representative in the Church, Lady Anne Blunt. Mr. Arkwright, of Sutton Scarsdale, is a direct descendant of the inventor of the Spinning Jenny. The Bar gave us Bideley, Repe-Scott, Bellaise, Sir George Bowyer, and (only the other day) Sir W. C. Petherham, Chief Justice of Calcutta; but his greatest names are represented in our ranks. Lord Kenyon gives us a grandson in Mr. John Kenyon, K. C. G.; and Lord Ellenborough a son in the Hon. William Tenny Law; Lord Chief Justice Coleridge, Lord Chancellor St. Leonards, and Lord Chancellor Westbury, have convert brothers. Mr. Gladstone and Earl Cranville gave each a daughter, so did Mr. Speaker and Mr. Speaker Peel give converts. The Bishop of Rochester's only son is a Catholic; and so is a son of Bishop Bromby. Mr. Mosman, who was supposed to be one of the three mysterious Bishops of the Order of Corporate Reunion consecrated abroad, was reconciled to the Church on his death-bed; and the Rev. Dr. Lee, of the same episcopal ordination, has a Catholic wife and son. Nearly every Bishop has near relatives on the roll; and many a minister

has a wife or children—whom he perhaps drops at the door of the Catholic Church on Sunday morning, when he comes on his way, a title wearily, to his own pulpit.

A SINGULAR INCIDENT.

To say that religious bitterness is a thing wholly bygone, would be false. But Mr. Froude's picture of family divisions—though his rhetoric is as fatal to the early Christians as it is to us and to the divine declaration that "he who loves his father and mother more than Me, is not worthy of Me," is a picture out of drawing and out of tone. Sorrow may endure for a night in the dwelling of the neophyte, but joy comes in the morning. The first society has been laughed at, scorned for, and finally followed. A clergyman, who dares not break the news of his impending change to his wife goes to the priest's ante-room his own wife, who with the same intention, and the same fear, has come on the same errand. Eager could be filled by records of joy and peace following on these damnable deeds which seemed to threaten only sorrow and confusion.

CALUMNY REFUTED BY FACT.

"The ignorant and the idle." These are the words, and they describe themselves. We meet them by no hooliv phrases. We have given instead names which stand for learning and labor. And for each letter of them we could give new names to lay over and over again the already slain. Mr. Froude sits down in the same club with Mr. Aubrey de Vere; and does he know what great literary traditions and what great performance, too, are the inheritance and the hard earnings of him whose praises have been rung by poets from Lancelotti to Keats? Mr. Froude reads French, and has heard perhaps that Mr. Barnard's musical activities include the control of a paper from whose staff, forty years ago, Dickey Doyle retired rather than travesty truth. Miss Adelaide Proctor made verses, and Mr. Coventry Patmore is a poet greater than him. Dr. St. George Mivart's name needs no bush among scientists; nor Lady Butler's among painters, nor Pugin among architects, nor Mrs. Bancroft's on the stage.

All these have cast the die and paroled out the day. Overcoming the timidity and the inertia which generated Keble that, though it saw not the way out of the controversy with Rome, was over the way, where "Providence placed him (and it might have been in a synagogue, those, and their comrades, bravely thought and bravely did. They saw great responsibilities ahead of them, and they did not quail. Not that first day's work only, dread as it might be, was in the hearts of the neophyte. As one of their own poets has sung:

"Who knows what days I answer for to day?
Giving the bud, I give the flower. I bow
This yet unadorned, and a faded brow?
Bending these knees, and feeble knees, I pray."

"Oh, rash! (I smile) as one, when Spring is gray,
Who dedicates a land of hidden wheat.
I fold to sleep, at altars far apart,
Hands trembling with what toils? In their retreat
I eign my love to come, my folded arm,
I light the tapers at my head and feet,
And lay the crucifix on this silent heart."

IT MEANS ANNEXATION.

Commercial Union's Prophet Tells What the Future Will Be.

NEW YORK, June 9.—Mr. Erasmus Wiman was yesterday asked by a *Herald* reporter to give his opinion in regard to the elections held throughout Ontario on Thursday. "Unquestionably," he said, "I should be attached to the triumph of the Liberal party at the local elections held on June 5, by which the provincial Government was sustained and a defeat administered to the Tory party of a most unequivocal character. The attempt to excite the universal element by the introduction of equal rights or Jesuit question has signally failed, and that disturbing element in politics is evidently pretty well snowed under."

"The consequences of this Liberal triumph will be very influential toward encouraging better commercial relations between the United States and Canada, for although this question was not at issue in the recent election, the triumph of the Liberal party will greatly encourage the movement toward the most intimate relations with the United States; taking shape and form at the general parliamentary election, which is the next step in the order of time and wherein the trade question will be paramount."

"The removal of the religious rivalry involved in the Equal Rights movement threat need to obscure the main issue, but the quietus it received Thursday makes it clear that the point to be decided by the Canadian people at the parliamentary election, which must now soon take place, is whether the relations between Canada and the rest of the continent are to be antagonistic and hostile, or whether there is to be the closest and most intimate relations between that country and the United States. There can be no doubt as to the result: now that the Liberal party has triumphed in the local elections, not only in New Brunswick and Nova Scotia, but also in Ontario, and that a triumph is likely to be followed by equal success in Quebec, the elections for which will take place in a few days."

Mr. Wiman said that recent events greatly encouraged the belief that all the grave issues arising between the two countries would find an early solution in a sane government in Canada and the inauguration of a policy which should have for its purpose a union of the commercial interests between the two countries.

Tipperary's New M.P.

Mr. Harrison, who was recently elected without opposition to succeed Mr. Mayne in Tipperary, is the gentleman who was prosecuted by Mr. Conyngham for giving bread to starving peasants in Donegal. He is quite a young man, but the plucky abolitionist, he is commended him to Mr. Parnell and the Irish members. He is designated from an unexceptionable stock from a Nationalist point of view. One of his ancestors on the female side—William Tennant, at Belfast—was a century ago a leader of the people in the town of the Volunteers. He presided at a meeting of the Irish Volunteer Company in December, 1792, from which emanated one of the most famous addresses issued to the Irish Volunteers, and this address was signed by Wm. Tennant. Again, on the 25th March,

THE PROVINCE OF QUEBEC LOTTERY.

AUTHORIZED BY THE LEGISLATURE.
MONTHLY DRAWINGS FOR THE YEAR 1890,
FROM THE MONTH OF JULY.

July 2, August 12, September 10, October 8, November 12, December 10.

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1799, Wm. Tennant, with Rev. Steel Dickson and others, was put on board the vessel in which the State prisoners, Thomas Addis Emmet, Arthur O'Connor, Thomas Russell, Dr. Samuel Neilson, and their comrades were conveyed to Fort George. Mr. Harrison is also a great-grandnephew of Henry Joy McCracken, whose fate is so locally described by Lamont in his history of Belfast. This day came on the trial of Henry Joy McCracken for being in arms at Antrim on the 7th June. Being found guilty, the prisoner was hanged at five o'clock in the evening, and his body was given to his friends. Mr. Harrison has given splendid evidence that he inherited the spirit of his ancestor. He is a native of Belfast, a Protestant, and a graduate of Oxford University.

The Crucifixion.

Painters and carvers dived largely in their representation of our Lord's Crucifixion. In the practice of his nailing to the cross, for instance, some represent the blessed feet fastened separately, others represent them one upon the other, pierced by a single nail. Mr. X. Barbies de Montaulieu, "Traite Pratique de la Crucifixion" pronounces in favor of the former. He quotes St. Gregory of Tours (sixth century) and the *Golden Legend* (thirteenth), who declare that the number was four: "Clavum dominicum, quod quatuor fuerit, nec est ratio; duo sunt affixi in palmis et duo in plantis" (Gregory, Turonensis. De Gloria, Martyr, c. vi). "Fuerunt clavi quatuor, quibus manus contraxit et pedes affixit." Innocent III. Sermo de crucifixione. In a footnote he quotes St. Cyprian in his sermon on the Lord's Passion speaking of the "nails" that pierced the feet, "Clavis sacra pedes terebrantibus." He continues: Texts are in accord with monuments in affirming this iconographic law, already laid down by M. Didron, namely, that down to the thirteenth century the crucifixion was represented by four nails, one on each hand and one on each foot. It is even curious to learn, he continues, from a Bishop of Galicia, living at the time of the change, that it was the Albigenses who, among other iconographic novelties, imagined and had adopted crucifixes with three nails. The origin alone, notoriously heretical, should henceforth cause such crucifixes to be excluded from our churches. The Monsignor blames Mary of Agreda and says the Roman Inquisition also blamed her for pronouncing in favor of three nails, contrary to the soundest and most venerable tradition. At the end of the thirteenth century, however, the new order of things was so far accepted that James of Voragine speaks in his "Golden Legend" of one foot being placed on the other, and both pierced by a large nail.

Grant's Mother Was Irish.

Matthew Simpson, a respectable farmer of Golan, Parish of Ardstraw, County Tyrone, Ireland, immigrated with his young family to America, settled on a farm in Bucks County, Pa. His daughter Hannah became prominent as the mother of Gen. Grant, and one of the sons was the father of the late Bishop Simpson, of Baltimore.

It was from Grant's Irish mother that he inherited his military talent, as his grandmother's family were very talented. Gen. Seward, the hero of the Sudan, was connected with the family.

Grant was remarkably like the Simpson's in the formation of his head, thick hair and the form of his shoulders.

No family could be prouder of their Irish origin than the Simpsons. Bishop Simpson frequently visited Ireland. Some years ago he and Dr. John McClinton, whose parents were from Tyrone, visited the homes of their forefathers and spent a considerable time in the ancient Bannagh Ground of Sarsfield, where many of the Simpsons are buried.

The United States Tariff's Effect on English Imports.

LONDON, June 9.—In the House to-night Mr. Chamberlain directed attention to the fact that the House of Representatives at Washington has passed a bill providing for enhanced prohibitory duties on cutlery, tin plates, and other articles of British export. He asked whether the English Government, having regard to the disastrous effect which the Senate's approval must have on Sheffield, the Midlands, South Wales and Belfast, would address to the view that the free import system of the United Kingdom precluded instructions to the British Minister at Washington to represent to the United States Senate the injury this would do to the interests of a friendly power which in 1859 gave a free market to \$95,000,000 worth of competing American goods.

Sir James Ferguson said the Government

had not received a copy of the bill, and had not been informed of any important alterations therein.

The Bishop of Geneva.

PARIS, June 1.—It is reasonably certain that Mgr. Mermod will be one of the coming Cardinals. He resides in Rome, and the news of his elevation to the purple has enchanted the French clergy. The Cardinal of Lyons will also be a Cardinal, and a Roman prelate whose name has not yet been made known. With these latest creations it may be said that the Sacred College becomes international, and among its members are represented France, Spain, Germany, Austria, Hungary, Portugal, England, Belgium, Canada, America and Australia. There are necessary now only Irish, Swiss, Polish, and Oriental representatives to make the College complete.

Bismarck on Russia.

LONDON, June 10.—A correspondent of the Daily Telegraph has been accorded an interview with Prince Bismarck. The Prince declared that no concession to the Nihilists was possible. Over-education had led to much dissatisfaction in Germany, but in Russia it had led to dissension. Further education was

making pedantic theories unfit for constitutional government. It would be madness to put such men in authority. Russians do not know what they want. They must therefore be ruled with a rod of iron. Referring to the labor question, the Prince ridiculed the idea that workmen would ever be contented, because, he said, the rich are never contented. He spoke against any disposition as to hours of labor and against usurping the rightful authority of parents over their children.

Bismarck said Chancellor Von Caprivi was a perfect gentleman. He praised Emperor William and said he was hopeful for the future.

LEVEQUE-SHEA.

Wedding Reception at Mr. S. J. Stevens',
Athens, Ont.

Tuesday, 3rd June, Mr. Oliver Leveque, merchant, of Montreal city, led to the altar Miss Harriet Shea. The bride was richly habited in blue silk and was gracefully waited on by two bridesmaids. The groom, wearing a costly black suit, looked remarkably well and was also supported by two handsome groomsmen, who gracefully helped him through the trying ordeal. The nuptial knot was carefully tied by the Rev. Father Toppin, O. S. B., Montreal, in the presence of a large assembly of friends and acquaintances. After the marriage ceremony, the two made one, with numerous aids drove to the bride's residence, where all partook of a *dejeuner recherche*.

Immediately after breakfast the bridal party donned their traveling suits and started by G. T. R. en route for beautiful modern Athens, in Leeds county, Ont., where, by special invitation of intimate friends, they were to spend their honeymoon. At the Grand Central depot, as the noble iron horse slowly moved out, the happy couple appeared on the platform of the parlor coach and were greeted by a shower of rice, which their legion of well-wishers rained on them as a symbol of good luck in the new life that had just dawned for them.

On arrival in the superb town of Athens the esteemed party were met by Messrs. Stevens and numerous other well-wishers, who kindly conveyed them to the home of Mr. S. J. Stevens, where genial and social benevolence awaited them in dozens. At 7:15 p.m. an exquisite dinner was served to a large number of distinguished guests, among whom we noticed Mr. J. H. Kelly, P. P. of St. James Church, Galtimont; Mr. L. Wilke and wife, Mr. T. Stevens and wife of Athens, and many others whose names we have not secured.

The dining room and bridal table were elegantly and tastefully decked with various odoriferous flowers, the aroma of which scented the comfortable home. Dinner over, the joyous party retired to the parlor, where some time was given to instrumental and vocal music. Next day, in company with Messrs. Stevens and others, Mr. Leveque and wife drove to the celebrated Charleston lake, whence they proceeded by yacht to visit the Thousand Islands and other places of interest. The happy young couple returned home on Friday noon and were met at the depot by a host of friends.

Treating Dog Bites.

A good thing to do for a mad dog bite is to get the wound with powder and touch it off. Then drink whisky. This treats snake bites too. An efficacious and original plan is to procure a dozen young live toads, cut the skin from the side of one, and put the raw spot against the bitten part. In a few minutes take another toad and use it in the same way. Four will usually die, the fifth will get giddy, but not die, and the sixth will not be needed. Such a treatment for dog bites is handsomer than, and as reliable as, the madstone. —*St. Louis Globe Democrat*.

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D—D IF THEY DO; AND D—D
IF THEY DON'T.

The Presbyterian General Assembly in session at Banquet has adjourned to appoint a committee to revise the Westminster Confession with instructions to preserve the essentials of the Calvinistic system. Dr. Patton, the leader of the Anti-Reversionists, declared before adjournment that any Church had the right to alter its creed. This statement was received with responsive applause and paved the way for a solution of the "red question."

Since the day when Bonnet wrote his famous "variations" to the present day, the fact of a church changing the tenets of its creed was conclusive against any claim it might make to be regarded as the Church of Christ. But the inexorable force of logic has driven modern secession to adopt a more consistent theory of orthodox, and Presbyterianism, the most ultra-dogmatic of all Protestant churches has at last yielded to the inevitable, alternative of death or surrender.

If all Protestant churches have the right to alter their creed what becomes of faith? Their teachings are then mere matters of opinion, blind conjectures which can bind no man's conscience. Where is then the individual to find the necessary articles of his belief; for we must bear in mind that the Scriptures tell us that "without faith it is impossible to please God."

In what respect, then, are the standards of the Presbyterian or Methodist or Baptist church entitled to more respect than the assertions of Brigham Young or the ravings of Ingersoll? Is not a question of honesty, out of truth?

The Presbyterian church may change its creed; but whether it retains the "essentials of the Calvinistic system" or not, it stands condemned by the common sentiment of mankind as a cruel and calculating torturer of consciences and the brazen apostasy of fraud and hollow doctrinal theology. A Reformed Presbyterian church is Calvinism in its grave-dress, nothing more.—*Western Watchman*.

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FATHER DAMIEN'S HOLY LIFE.

Another Protestant Scores Dr. Hyde Severely
SAN FRANCISCO, Cal., May 24th, 1889.

Editor of the Monitor—

Dear Sir:—It is well known and can easily be proven that Father Damien arrived at the leper settlement, on Molokai in 1873 (he had then been in the Sandwich Islands nine years) and that he died among lepers, at the age of thirty-two, after a life of heroic self-devotion, draining his soul and assisting at the burials of the putrid dead, before any sign of the disease began to show itself, and he was often pointed out as a living illustration of the non-contagiousness of leprosy by physicians who did not believe in the communicability of the disease. I am glad to see the Reverend Doctor's statement that "Father Damien did not take up his abode at the leper settlement till he became a leper himself," would in the teeth of abundant and incontrovertible evidence that it is false, indeed seems strange, were it not totally scotched by his grave accusations of immorality against one who a body had but few moments before been carried to its final resting place and whom every one, whether Catholic or Protestant, infidel or heathen, who knew of his self-sacrificing labors for sixteen years among the lepers of Molokai, pronounced a pure and saintly man. As Father Damien was unimpaired not only to the spiritual but also to the body, the most loathsome of diseases, his hands and raiment may not always have been spotless, though I believe his soul was, and to one who in self and snowy-white cravat occupies the pulpit of a fashionable church, he may indeed have appeared "coarse" and "dirty"; but of the two—a coarse and dirty man and a man who has struggled with the loathsome and the dead, the former is to be preferred. As to the statement that Father Damien had no hand in the reforms and improvements inaugurated, it is a fact that he was the leading spirit in every reform movement, and that it was through his untiring efforts and as a result of his constant pleadings with the Government authorities, that more food and clothing, better houses, hospitals, physicians and nurses were provided. With his own hands he built churches and schools, and he was at once priest, teacher, friend and nurse to the unfortunate, and even the maker and grave digger. This is the universal testimony of all who valued the cause. Let it be thought only of the times or one who can no longer play his part before earthly judges—at the throne of God he will need no advocate—comes from his religious life and is dictated by prejudice, let me state that the writer is not a Catholic.

Respectfully,
JOHN C. SUNDHERR, M.D.

Flocking into Canada.

WINNIPEG, June 9.—Chas. Officer, Tennyson, of Guelph, interviewed today regarding the truth of statements that numbers of Dakota settlers were crossing the line to seek new homes in Manitoba, and there was a large number of them. Officer says that the Canadian Government has been very busy in the last few days, having 77 head of cattle, herds of sheep, several horses, and considerable household effects reported and were passed. That was the largest number for any one day, but scarcely a week passed but several families crossed from the States to the Canadian side. Under the Union Jack, a large number of those crossing last week were going into the Dauphin district.

Better for France to Sell.

PARIS, June 9.—The *Economist Francaise*, edited by Leon Bloy, advocates the acceptance of the English offer to cede to France the French fishermen in Newfoundland and to make a concession elsewhere. It suggests that England renounce the most favored nation clause in Tunis,