

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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### Hidden Sins.

For every sin that comes before the light,  
And leaves an outward bluish on the soul,  
How many, darker, cover out of sight,  
And burrow, blind and silent, like the mole.  
And like the mole, too, with its busy feet  
That dig and dig a never ending cave,  
Our hidden sins gnaw through the soul, and  
And feast upon each other in its grave.

A buried sin is like a covered sear.  
That spreads and festers 'neath a painted face;  
And no man's art can heal it evermore.  
But only His—the Surgeon—promised grace,  
Who hides a sin like the hunter who  
Once warned a frozen adder with his breath,  
And when he placed it near his heart it flew  
With poisoned fangs and stung that heart to death.

A sculptor once a granite statue made,  
One-sided only, just to fit its place;  
The unseen side was monstrous; so men shade  
Their evil acts behind a smiling face.  
O blind! O foolish! thus our sins to hide,  
And force our pleading hearts the zeal to sp.  
O coward! who must eat the myrrh, that  
Pride

While sin is like a half-stoned,  
And white the fault is red and freshly done,  
But if we heed us for it seek and red,  
Then pile a mountain on its grave, and turn,  
With smiles to all the world,—that tainted spot  
Beneath the mound will never cease to burn.  
—John Boyle O'Reilly.

### THE ANTI-CATHOLIC TRADITION.

Sins and Scandals Prized as Pearls by the Church.

An adaptation of one of Newman's lectures comprises No. 8, of Father Martin Mahoney's "Manifestoes," from which these extracts are taken:  
"Taking things as they are, and judging of them by the long run, one may securely say that the anti-Catholic tradition of hate and persecution could not be kept alive, would die of exhaustion, without a continual supply of fable. . . . Nothing which is said to our disadvantage is without foundation in fact; but it is not the true that tells against us in the controversy, but the false."

AS TO BAD CATHOLICS.

There are true charges which can be brought against us, certainly; not only do I not deny it, but I hardly could deny it without heresy. I say distinctly, did I take upon me to deny everything which could be said against us, I should be proving too much. I should starve the Catholic theologian as well as Protestants, for what would it be but implying that the Church contained none within her pale but the just and holy? This was the heresy of the Novatians and Donatists of old time; it was the heresy of our Lollards, and others, such as Luther, who maintained that bad men are not members of the Church, that none but the predestinated are her members. But this no Catholic asserts, every Catholic denies. Every Catholic has even denied it, back to the very time of the Apostles and their Divine Master; and He and they deny it. . . . Christ denies it, St. Paul denies it, the Catholic Church denies it. . . . Our Lord expressly said that the Church was to be like a net, that she gathered of every kind, not only of the good, but of the bad, too. Such was His Church; it does not prove, then, that we are not His Church, because we are like His Church; rather, our being like the Primitive Christian body, is a reason for concluding that we are one with it. One cannot make His Church better than He made her; we must be content with her as He made her, or not pretend to follow Him. He said, "Many are called, few are chosen;" men come into the Church, and then they fall. They are not indeed sinning at the very time when they are brought into His family, at the time they are new-born; but, as children grow up, and converts live on, the time too frequently comes when they fall under the power of one kind of temptation or other, and fall from grace, either for a while or for good. Thus, not indeed by the divine wish and intention, but by the divine permission, and man's perverseness, there is a vast load of moral evil existing in the Church, an enemy has sown weeds there, and those weeds remain among the wheat till the harvest. And this evil in the Church is not found only in the laity, but among the clergy, too; there have been bad priests, bad bishops, bad monks, bad nuns, and bad popes. If this, then, is the charge made against us, that we do not all live up to our calling, and that there are Catholics, lay and clerical, who may be proved to be worldly, revengeful, licentious, slothful, crafty, may, may be unbelievers, we grant it at once. We not only grant it, but we zealously maintain it. "In a great house," says St. Paul, "there are not only vessels of gold and silver, but also of wood and of earth; and some indeed unto honor, but some unto dishonor." There are, alas! plenty of children of the Church who by their bad lives insult and disgrace their Mother.

### THE BADNESS OF THE CHURCH?

The Church, it is true, has been promised many great things, but she has not been promised the souls of all her children. She is promised truth in religious teaching; she is promised duration to the end of the world; she is made the means of grace; she is unchangeable in creed and in constitution; she will ever cover the earth,—but her children are not infallible separately, any more than they are immoral; not indefectible, any more than they are ubiquitous.

Therefore, if Protestants wish to form arguments which really would tell against us, they must show, not that individuals are immoral or profane, but that the Church teaches, or enjoins, or recommends what is immoral, rewards, encourages, or at least does not warn and discontinue the sinner; or promulgates rules and enforces practices, which directly lead to sin;—and this indeed they try to do, but they find the task not near so pleasant as the short and easy method of adopting strong, round, thoroughgoing statements, which are not true.

We do not then feel as a difficulty, on the contrary we teach as a doctrine, that there are scandals in the Church. "It must needs be, that scandals come, nevertheless, woe to that man by whom the scandal cometh." There are, to all appearance, multitudes of Catholics who have passed out of the world unrepentant, and are lost; there are multitudes living in sin, and out of grace; priests may and fall, in this or that county, at this or that time, though there are exceptions to the rule; or there may be parties or knots of ecclesiastics, who take a low view of their duty, or adopt dangerous doctrines; or they may be covetous, or unfeeling, as other men, and use their power tyrannically, or for selfish, secular ends. There may be a declension and deterioration of the priesthood of a whole country. There may be secret unbelievers, both among clergy and laity; or individuals who are tending in their imaginations and their reasonings to grievous error or heresy.

THE CHURCH STANDS TOWARDS SIN.

If grievous sin is found in holy places the Church cannot hinder it, while man is man; prove that she encourages it, prove that she does not repress it, prove that her action, be it greater or less, is not, as far as it goes, beneficial;—then, and not till then, will you have established a point against her. For myself, I never should have been surprised, if some scandal in this or that part of our Church had been brought to light and circulated through the country, to our great prejudice. Not that I speak from any knowledge or suspicion of my own, but merely judging antecedently and on the chance of things. And, had such a case in fact been producible, it would, in the judgment of dispassionate minds, have gone for nothing at all, unless there is to be no covetous Judas, no heretical Nicholas, no ambitious Diotriches, no world-loving Demas, in the Church of these latter days. Fraud in a priest, disorder in a convent, would have proved, not more, perhaps less, against Catholicity, than corruption in legislatures, peculation in public offices, or bribery at election tells against the Constitution.

HOW CALUMNIES AGAINST US ARE TREATED.

But oh, what would not our enemies give for only one real and live sin in holy places to wreak us withal! O light to the eyes, and joy to the heart, and music to the ear! O sweet tidings to writers of pamphlets, newspapers and magazines; to preachers and declaimers, who have now a weary while been longing, and panting, and praying for some good fat scandal, one, only just one, well-supported instance of tyranny, or barbarity, or fraud, or immorality, to batten upon and revel in! What price would they have thought too great for so dear a fact, as that one of our Bishops or one of our religious houses had been guilty of some covetous aim, or some unworthy manœuvre! Their fierce and unblushing effort to fix such charges where they were impossible, shows how many eyes are fastened on us all over the country, and how deep and fervent is the aspiration that at least some among us might turn out to be a brute or a villain.

### EVEN IF TRUE WOULD PROVE NOTHING.

But what, after all, would they have really gained had their imputations been ever so true? Though one bad

priest be found here or there, or one convent be in disorder, or there be this or that abuse of spiritual power, or a school of ecclesiastics give birth to a heresy, or a diocese be neglected, nay, though a whole hierarchy be in declension or decay, this would not suffice for the argument of Protestantism. And Protestantism itself plainly confesses it. Yes, the anti-Catholic Tradition must be fed with facts more wholesome, more stimulating, than any I have enumerated, if it is to keep its hold on the multitude. Isolated instances of crime, or widespread tepidity, or imperfect legislation—such imputations are but milk and-water ingredients in a theme so thrilling as that of Holy Church being a sorecess and the child of perdition.

REGULATION CHARGES FALSE AND FOUL.

Facts that are only possible, and that only sometimes occur, do but irritate, by suggesting suspicions which they are not sufficient to substantiate. Even falsehood, that is decent and respectable, is unequal to the occasion. The popular demand is for the prodigious, the enormous, the abominable, the diabolical, the impossible. It must be shown that all priests are monsters of hypocrisy, that all nunneries are dens of infamy, that all Bishops are the embodied plenitude of savageness and porfry. Or at least we must have a cornucopia of munumery, blasphemy and licentiousness—of knives, and ropes, and fagots, and letters, and pulleys and racks—if the great Protestant Tradition is to be kept alive in the hearts of the population. The point in view is to burn incognito, by a keen and unrelenting process, a sentiment of unyielding hostility to Catholicity; and nothing will suffice for this enterprise, but imposture, in its purest derivation, from him whom Scripture emphatically calls the Father of Lies, and whose ordinary names, when translated, are the Accuser and the Slanderer.

### APPEALS TO NONSENSE.

A witty member of Parliament once said, in reply to an opponent who had threatened to appeal to the sense of the country on some burning question of the day, that he would appeal to the sense of the electors, and should beat him by ten to one. One does not like to take so pessimistic a view of the intelligence of our fellow-countrymen. There is, we are satisfied, a good sound body of common sense stored up for use among all classes of our countrymen, but, unhappily, it is so fog-bound by prejudice that in too many cases they are utterly unable to make use of it. Like Mr. Lemuel Gulliver, when he arrived in Lilliput, they are tied down by innumerable threads, each one light enough, but when taken altogether, making an entanglement whose strength it is almost impossible for the ordinary man to overcome. Here is a case in point: for the last three hundred years or more nearly every Catholic who could get a hearing has been protesting against the stupid calumny that the Church forbids her children to read the Holy Scriptures, and what is the result? As far as a large portion of the outer world is concerned, we are just in the same position as we were when the Protestant Bishop Jewell was bellowing out the same calumny, and had the persuvian and the hangman at his elbow to enforce conviction. This may seem but a slender thread, but when united with the thousand others which are in the hands of the "No Popery" fanatics, they form altogether a network from which it is not easy for the well-meaning Protestant to escape.

The Liverpool Daily Post, of Nov. 12, informs us that the supporters of "the Irish Church Missions to Roman Catholics" have recently held a meeting in the Gordon Hall, Blackburne-place, in that city. A certain Canon Woodward seems to have been the presiding genius. He said they had come together "to consider the Irish spiritual needs," and that these were the "very best, highest, and holiest interests." When the Canon had said this, the meeting was addressed by Dr. McCormick. This divine—for we assume him to be a Doctor of Divinity, explained what had been the progress of the mission, and then went on to rant after this fashion: "Ireland," he said, "would never be peaceable, loyal, and law-abiding, until the Bible had a free course in the land as it had in the Bible. Though in other countries the Bible was the secret of greatness, in Ireland it was a soiled book, and it was clasped by a clasp which only a Roman priest can open. The reason for this was that the Bible was against the Church of Rome." Now, what are we to make of stuff like this? It is not only contrary to good taste but to good morals also, to accuse a fellow-creature of a deliberate design of spreading falsehood, if there be any possible way of escaping from such a conclusion; and in this case we think there is. We sincerely believe that this speaker was so ignorant as to believe himself the pestilent nonsense with which he was cramming his hearers. But if we are right, what then? It really does not mend matters so much after all. If this Dr. McCormick is so densely ignorant as to believe rubbish of this kind on a matter where the first Irish child he met would have put him right he cannot be excused from having exhibited an amount of self-sufficient rashness which it is painful to contemplate. On no other matters except those where the Church of God is concerned would men be tolerated who spoke after this ignorant fashion. If a man were to put himself forward as a teacher of astronomy, geology, or social science, who knew nothing whatever about the things on which he professed to instruct others, the imposture would be detected at once, and he would become the laughing stock of everyone who heard of him. Some person who really understood the science he paraded would just say a few words and the self-sufficient propagator of ignorance would collapse like an india-rubber ball when some child let the wind out. But with us it is far different: every Bishop, priest and deacon who serves the Catholic Church, every layman, from the Duke of Norfolk down to the cross-sweeper, would be willing to protest against this pernicious rubbish; but still the game goes on, the old fables are told, and gaping audiences are found to believe every word of it. We are writing for Catholics, and it is, therefore, in no degree needful that we should waste space by refuting this ignominious. As, however, Protestants as well as Catholics read our columns, it may not be out of place to point out that the Catholic Bishops of Ireland have, over and over again, done all in their power to remove this childish prejudice. Almost every Catholic Bible published in Ireland contains some declaration of this kind. We have one before us as we write, dated 2nd Sept., 1820, signed by Archbishop Murray and twenty-four Bishops, in which they state that the Holy Scripture "may be used with great spiritual profit by the faithful; provided it be read with due reverence, and the proper dispositions." We cannot tell what Dr. McCormick would say of this if he ever saw it. Even he would, we imagine, not affirm that Bible-reading was of service when accompanied by reverence and a right disposition.

We fear that there are some of our Protestant fellow-countrymen who look on reading the Bible as a kind of charm, who think it may be of some profit to the soul apart from the Divine message which it contains. We have met with such, and can only say that it is a gross form of superstition. The other day we were told of a case which recently happened that shows the light in which some ignorant Protestants still regard the Holy Scriptures. A man, who had long served in the army, had a wife who was gradually sinking from old age. He had sent for the neighboring doctor, who could do her no good. One day a kind lady called to see her. "Oh! she's going fast," the old man said; "I read to her all about them battles of Joshua, but it didn't do her no good at all; but one day Maggie Brown came in, and she said they'd had at chapel a thundering good sermon about Jonah, so I thought I'd try that, and I read the whole piece to her from one end to the other, but she isn't a penny't better, poor thing;—she's gotten far away beyond Bible-help now." The statement that the teachings of the Bible are contrary to those of the Church, is a very rusty old calumny we are by no means afraid upon to refute. Does Mr. McCormick really think that every member of that illustrious band of converts which has entered the Church during the last fifty years was ignorant of the text of Holy Scripture?—London Catholic News.

### What Advent Is.

1. Advent is the season when we are taught to look forward both to the first coming of our Lord into the world at Christmas time, and also to His coming at the end of time to judge the living and the dead. His first was to seek and to save that which was lost. His second coming will be to gather His elect into the celestial paradise, and to trample all His enemies under His feet. Shall I on that day be regarded by Him as a friend or as an enemy? Is my present life one of devotion to Him and union with Him, or one of selfishness, pride, impatience of the yoke of Christ?

2. Of all the miracles in the world never was there one to be compared to that of coming on earth in the form of a man. It was a miracle so above and beyond our reason that unless we knew it by faith to be a fact we should be inclined to think it impossible. That the infinite God should take the form of a creature, that the Eternal Word should be clad in a body formed of the dust of the earth, that He should of His own accord leave the highest heaven for a life of suffering and a death of agony! Nothing but the power of God could work such a wonder as this.

3. Yes, we know that it is a fact. For we men and for our salvation He yearned after us with a divine love. Willfully, joyfully, almost eagerly, He stripped Himself of all His glory. "He humbled Himself and became obedient

unto death." Who, after this, can refuse to believe that He loved us and still loves us fondly, tenderly? Who can refuse to love Him in return, and to show this love by a loyal obedience to all that He asks of us?

### THE JUBILEE PILGRIMS TO ROME.

The Nuns of the Sacred Heart and Their Pupils are the First.

The season of pilgrimages in honor and on occasion of the celebration of the episcopal jubilee of the Sovereign Pontiff, Leo XIII., opened on Thursday, Nov. 10. These will, in all probability, go on with increasing numbers until April next. The first that had the honor of inaugurating these jubilee pilgrimages was the society of the religious of the Sacred Heart, represented by a numerous deputation of Rev. Mothers of many educational institutions of this society at Rome and in Italy, and by delegates who came expressly from several houses of France, Belgium and England. The society is well known in the United States, where its schools furnish the highest Christian education and set a special mark of superior manners and character on those who frequent them.

The educational institutions of Rome represented here at the Vatican were those of Trinita de Monti, Santa Rufina and the Villa Lauro, directed by the Ladies of the Sacred Heart; besides these, there were other pupils from institutions in Italy, as well as several religious representing the various good works to which the Society of the Sacred Heart directs its efforts. Taken altogether there were no less than five hundred persons thus assembled in the great hall of Consistory at the Vatican, in which the audience was held.

The Sovereign Pontiff came from his apartments on foot, and walking at a rapid pace entered the Consistorial Hall shortly after eleven and took his place upon the simple throne placed at the upper end of the large hall. The expression on his countenance showed how pleased he was to see this large audience. He was accompanied by Cardinals Paronchi, Rampolla, Hohenlohe, Serafini, Mazzella, Spreti, Ricci-Parasciani, Marchi, and Apolloni, and a number of Archbishops and Bishops; Mgr. Van den Branden de Reeth, Titular Archbishop of Erythraea; Mgr. Juteau, Bishop of Poitiers, and two English Bishops recently arrived in Rome; Mgr. William Gordon, Bishop of Leeds, and Mgr. Richard Lacey, Bishop of Middleborough.

The arrival of the Holy Father was welcomed by the singing of a hymn, specially written and composed for the occasion, sung to the accompaniment of a harmonium by the young ladies attending the institute of the Sacred Heart. The Pope was deeply touched, and was so pleased with the hymn that he asked for its repetition. One of the nuns of the Sacred Heart of the French deputation then advanced to the Pontifical throne and read an address in the French language, conveying the devoted sentiments of all present towards the Holy Father. In the course of the address it was said that the Very Rev. Mother General of the society was again deprived of the honor and consolation of presenting herself and her homage to His Holiness. At the conclusion of this address, appeal was made for the Pontifical Benediction on the Mother-General and the Assistant Mother-General, as well as on the one hundred and thirty-two houses of the society. This figure furnishes an idea of the extent of the great work performed in the world by the ladies of the society of the Sacred Heart.

The Holy Father, who had sat during the reading of the address still as a statue, now rose up in a voice expressive, at the beginning, of the emotion he felt, but clear and ringing as he proceeded, delivered in French the following discourse, which has a special interest as being the first of those expected from him during the coming months:

"Dear beloved daughters,—It is a consolation for us, in the midst of our sadness, to see that, thanks to your pious pilgrimage, our episcopal jubilee is inaugurated in a certain mode under the auspices of the Sacred Heart of Jesus. By your vocation and your religious profession you are, in fact, particularly devoted to this Divine Heart the source and the symbol of love and charity—of this Christian charity which unites all the faithful, of whatsoever lands they may be, and forms of them one sole and same spiritual family, having the Vicar of Jesus Christ as their head. All your hearts are animated and superabundant with this charity, and this it is which has inspired you to come the first, at the head of a numerous gathering of young people, to offer us, on the occasion of our approaching jubilee celebrations, your wishes and your prayers with the assurance of your filial attachment."

"Be welcome, dear daughters, and since, as you said a little ago, you desire to partake in all things in Our diocese of Anancy has raised thirty churches in the past fifteen years, and thanks to the monks of the Grande-Chartreuse, for having contributed a third of the expenses."

numerous companions whom they represent here around us.

"The education which you strive to give them is an education thoroughly, eminently Christian and practical. You seek to put them on their guard, from their childhood, against the dangers and the false allurement of the world, and to prepare them for the great duties of spouses and of mothers of families. In devoting yourselves in that way to the Christian education of the young pupils whom Providence confides to you, you thereby contribute, and in a great degree, to the general welfare of society, and even of the Church, so persecuted in our days.

"Persevere, dear daughters, in your saintly and noble mission; continue by your works of zeal and charity, by your spirit of abnegation and sacrifice, and by your prayers, to labor, you also, in the sphere which is traced out for you, for the triumph of religion."

"And you, dear children, always thank the good God for having placed you under the direction of teachers so wise, so virtuous, so thoroughly devoted to your true interests. Obey them, profit by their teachings, always follow with docility their maternal counsels."

"Attach yourselves to solid piety and grow up in the practice of the Christian virtues and in the acquisition of the knowledge which is useful to you; and when you will quit forever the pious refuge which will have sheltered your childhood and your youth, you will carry away in your hearts the ineffaceable memory of the good examples you there admired, and the salutary lessons you there received. To this end, and as a pledge of our paternal affection, we accord to you all here present—to the religious, to the pupils, to those whom they represent, to the Society of the Sacred Heart in its totality, and more especially to the Mother General—the Apostolic Benediction."

Audience was then given by His Holiness to Mgr. Radini-Tedeschi and the other representatives of the central executive commission of the jubilee celebrations, and also to the Rev. Mother Assistant of the Sacred Heart, of the several deputations of Rome, Italy, France, Belgium and England, who, in the name of those present, then presented His Holiness with an offering of 500,000 francs (\$10,000) and a magnificent monstrance richly adorned with precious jewels, as the first fruit of the jubilee gifts which will be brought to Rome. The presentation of these gifts was accompanied by the recitation of a very beautiful poem delivered with much ability and clearness of enunciation by a Signorina Alessandri, of Rome, attending the institute of the Sacred Heart at Trinita de Monti in this city. Again His Holiness blessed all those assembled here, and amidst their enthusiastic acclamations he departed, after having expressed his profound satisfaction at this splendid audience. This pilgrimage is a grand augury of the number and importance of those which are about to follow. Besides the English pilgrimage already announced as coming here in February, under the leadership of the Duke of Norfolk, I have just learned, from a private letter written to me by one whose position gives him great authority in such matters, that "there is every prospect of an Irish pilgrimage, headed by the Primate, to be in Rome for the jubilee in February next." From France we hear of the organization of two pilgrimages, one of which is being actively prepared by Count Yvert, whilst the other, annual pilgrimage of penitence, organized by the Augustinian Fathers of the Assumption, will come to Rome in February under the leadership of the Rev. Father Picard. In Spain also a great pilgrimage, which will come here in April, is in preparation. Similar news is forwarded from Holland, where the initiative has been taken by the Bishops. Numerous deputations will come to Rome from all the dioceses of Italy, in response to the call of the episcopate and the Catholic committees. No news has yet reached here of any preparation for a pilgrimage from the United States, though doubtless that also will be accomplished.

The state of the Holy Father's health may be gauged by remembering that he remained in the Consistorial Hall over three hours, that he spoke individually to every one present after his discourse—all of them being brought up and presented to him, and that he gave audience after this fatiguing task. The room was very warm and many strong persons suffered from the heat, but the Holy Father seemed quite unaffected. —Boston Pilot.

### Of What God are Monks.

Under the above heading an article appears in a Paris paper, telling what the monks of the Grande-Chartreuse do in the way of charity. They have recently spent two million francs in building houses that had been burnt down at Saint-Laurent du Pont, and in building a large hospital, a presbytery, and some schools. The diocese of Grenoble alone has received the amount of twelve million francs. The diocese of Anancy has raised thirty churches in the past fifteen years, and thanks to the monks of the Grande-Chartreuse, for having contributed a third of the expenses.

WARD'S LINIMENT  
case of cramp in a  
remedy no house

F. CUNNINGHAM.

ger means "Bring  
CD'S LINIMENT,

at interest,  
T'S  
SION  
n Cod Liver Oil  
hospites

Are you all run  
Milk. Be sure and

WANTED.  
FOR 1893, CATHO-  
lic holding school or third  
school section No. 6,  
Res. 1893, R. 1893,  
Rathburn, Ont.

FEMALE TEACHER.  
Professional certificate  
and State School No. 6,  
Res. 1893, R. 1893,  
Rathburn, Ont.

FOR THE SEPAR-  
ate, male or female, hold-  
ing certificate. Services to  
be applied for at the  
office of the Registrar,  
Rathburn, Ont.

SEPARATE SCHOOL.  
Male or female teacher  
of class certificate. Ap-  
plications to be made  
at Rathburn, Ont.

D FOR SEPARATE  
School, West Williams, hold-  
ing certificate. Salary  
paid by the State. Apply  
for application at  
Rathburn, Ont.

HOLDING THIRD  
School certificate. Ap-  
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at the office of the  
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Ont.

CHEER, HOLDING A  
Certificate, School No. 6,  
Res. 1893, R. 1893. Must be an  
English speaking person,  
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required. Salary, \$200  
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TIONER  
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Supplies, 1893.

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plies, December 15, 1892.  
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D on mortgages of real  
estates.  
NEW YORK.  
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