

The Catholic Record.

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

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, DECEMBER 5, 1891.

NO. 685.

A Heart Blossom.

Dear Lord, among the many thorns
One blossom bright to-day,
I've culled with pain and weariness
At Thy dear feet to lay.
Thou only clad, cheerful smile,
That hid the wounded heart,
Bestowed on one whose bitter words
Caused blinding tears to start.
A pleasant smile for one who crushed
My haughty spirit low;
And what it cost my shrinking soul
Thou only, Lord, canst know.
O Jesus, take it! Pity me!
My only hope, Thou art,
Then hide Thy weary, wounded child
Safe, safe within Thy Heart.

CATHOLIC PRESS.

Ave Maria.

In a new department of the London *Tablet* called "Gossip of Letters," we find the following extracts, set side by side, of the instructions respectively given to Garibaldi and the Prince of Wales on their investiture as Grand Masters of Freemasonry (33rd degree). In juxtaposition, these extracts have a peculiar significance, as the *Tablet* remarks:

TO GARIBALDI. — One ritual will prevail the Revolution in you now Freemasonry, a permanent enemy tends to inspire sprays against politics in all the purest moral and religious des. . . .
TO H. R. H. — One ritual will prevail the Revolution in you now Freemasonry, a permanent enemy tends to inspire sprays against politics in all the purest moral and religious des. . . .

The growth of liberality of thought in this latitude is well illustrated by recent events at Harvard College. Chief Justice Dudley, a bigot in his day and the prototype of Fulton and the Committee of One Hundred, bequeathed to the university a fund, out of which were to be defrayed the expenses of an annual lecture before the students on the "errors, idolatry, tyranny, usurpations, usurpation, heresies, and crying wickedness in high places of the Church of Rome." For thirty years, it is stated, the injunctions of the bequest have not been complied with. Indeed, they have not only been absolutely ignored, but a Roman Catholic Bishop, Right Rev. J. J. Keane, D. D., of the Catholic University, at Washington, delivered a lecture, last year, under the auspices of the trustees. An effort has been made of late to revive the old custom of stirring up hostility to the Pope by renewing the Dublin lectures. . . .

Poor W. J. Florence, the actor who died last week, was a kindly, humorous and withal shrewd philosopher. He did not profess to be a teacher, but there was a world of wisdom in the following letter:—"My Dear—, One gallon of whiskey costs about \$3, and contains about 65 15-cent drinks. Now, if you must drink, buy a gallon and make your wife the bar-keeper. When you are dry, give her 15 cents for a drink, and when the whiskey is gone she will have, after paying for it, \$6.75 left, and every gallon thereafter will yield the same profit. This money should be put away, so that when you have become an inebriate, unable to support yourself and shunned by every respectable man, your wife may have money enough to keep you until your time comes to fill a drunkard's grave."

Some of the women of Kent, Ohio, cleared that town of objectionable pictures the other day. A theatrical company had lithographs of actresses in immodest dresses hung up in many of the store windows. The ladies of the W. C. T. U. decided to put a stop to the nuisance. They visited the shop-keepers and requested them to take out the indecent show bills. . . .

A telegram from Mrs. Florence, wife of the lately deceased comedian, made that lady say that she desired her husband to be "buried in the Catholic faith." It is a good thing to die in the faith, but at times a trifle difficult to be buried in it. . . .

stone's character is his religiousness. From childhood he has been God-fearing, high-minded and conscientious. Even as a boy at school, he detested whatever was not pure, and once, at a feast, he turned his glass upside down when a course just was proposed. "At Eton," said the late Bishop of Salisbury, "I was thoroughly idle, and was saved from worse things by getting to know Gladstone." Others, too, experienced the benefit of his restraining influence. The same characteristic remained with him through his distinguished public career. Once, some one related to him an anecdote of Lord Beaconsfield, which depended for its point on baseness, cynicism and sharp practice. "Do you call that amusing?" was the indignant comment of Gladstone; "I call it devilish." In his presence, no vile stories are told. He hates them, and despises the men who tell them. His heart is clean, and he will not suffer it to be contaminated.

The danger of Catholics joining Masonic lodges is illustrated in the case of the late Lawrence Barrett and William J. Florence, the distinguished actors. Both were born and baptized Catholics, neglected the practice of their religion, and, at the hour of death, had little time to repent. . . .

The Liturgical Year is divided into five periods: 1st, the time of Advent; 2nd, the Christmas season; 3rd, Septuagesima and Lent; 4th, Paschal time; and 5th, the Sundays after Pentecost. These periods present, as it were, a tableau of the principal mysteries of the life of our Divine Saviour. Advent is preparation for the great festival of Christmas, and reminds us that the coming of the Redeemer was preceded by a time of expectation, during which the patriarchs and prophets sighed for Him who was to come. . . .

At the present time this holy season includes the four Sundays preceding the festival of Christmas, and consequently covers a period of three full weeks and a fourth week at least. It begins on the Sunday which falls between the 27th of November and the 5th of December. Formerly Advent, like Lent, consisted of forty days. It began on the 12th of November, the day after the festival of St. Martin, and was called St. Martin's Lent. . . .

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recall the sighs and aspirations of the patriarchs of old, who waited with sad longing the coming of the promised Redeemer. But, as St. Bernard says, if the Son of God came upon earth, clothed in a body like our own, this first coming had been designed to prepare for His coming into our hearts; and if He enters into our hearts, it is that we may be ready to receive Him with joy when He shall come at the end of time, with all the majesty and glory of the Sovereign Judge and Lord of heaven and earth. . . .

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PLACES HALLOWED IN MEMORY.

A Visit to Dr. Newman's Church at Littlemore, Graphically Described.

Catholic Columbian.

Although off and on for many years writing for the Catholic weekly press, I was never given nor offered one cent for my contribution until you, for whom I had never penned a line and who were an utter stranger to me, proposed that I should send you a weekly series, and *mirabile dictu!* put my own price on the articles.

This was astonishing, of course, but at the same time gratifying, for the reason that I was and an occasionally bothered with the suspicion that I am unwise in writing at all. . . .

And yet! and yet! Look at Manning, how he writes! Look at Wiseman before him! At McHale, Cahill, Hecker, Gibbons, Hewitt, not to mention every single Jesuit that has any ability at all in this line.

Ab, but you are not Manning. Thanks! I know what you would say. It amounts to this: I mustn't go into the water till I know how to swim. . . .

How queer that at the date of this letter, in a Church of ninety Bishops and between eight and nine thousand priests, one of the latter feels the need of apologizing for violating the manner of his cloth by appearing in print! . . .

What is the value, in American cities, of that faith that cannot bear insult? Better for us to instruct them than let them be perverted by infidels, for light they must and will have.

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taught him. Here he wrote those Tracts that fired all England. Here God enlightened his brilliant mind and touched his sweet heart.

In the modest dwelling hereby, he and his friend, Ambrose St. John, were one night baptized by Father Dominic in a simple basin of water, and the Prince of English letters, the gem of English thought, began his visible membership in Christ's Church.

While indulging, as I did for a considerable space, in these absorbing thoughts, I chanced to take up a book in the plain, unadorned pew. It was the Old Testament in the Hebrew! Curiosity led me to take up another; it was the New Testament in Greek!

I laid them down and passed out, lingered for a while reading the inscriptions in the grave yard round the church wherein Cardinal Newman's aunt perhaps and the "trade forefathers of the hamlet," slept, and turned my steps again toward the city of learning, thankful that I had been privileged to visit one of the spots hallowed by the memory of one of the greatest glories of the Cardinalate in our time, of the man whose heart, according to his motto, "spoke to all hearts" (*Cor ad corda loquitur*), because he was sincere, honest and frank. . . .

Now, Mr. Editor, I don't want you to think that this letter is the first of the series you asked me to write, because it is not. I write only when I please, because I have not time, and because I don't need to write for money. . . .

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The Holy Rosary.

Each *Ave Maria* of the Holy Rosary is like a spiritual flower, the perfume of which is pleasing to the Sacred Heart of Mary and to her Divine Son. The following anecdote may edify and encourage our readers to persevere in the devout practice of the Holy Rosary. . . .

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Contrasting a Suicide with John Boyle O'Reilly.

The American Israelite writing about a Russian suicide, Edward Polykofski, who had been banished to Siberia, and escaped to this country, says: . . .

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The Santa Bazaar.

We are much pleased to note that the bazaar recently held by Father Bayard in Santa Maria was a very successful one, nearly \$1,000 having been realized. The holder of ticket No. 26 won the boat and No. 103 got the oil painting.

The O'Hart Testimonial Fund.

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Subscriptions sent to the Hon. Edward Murphy, Montreal, will be duly acknowledged and remitted to Mr. O'Hart.

Send 25 cts. and get a copy of Ben-ziger's Home Almanac for 1892.—
THOS. COFFEY, London, Ont. Also to be had from our travelling agents.

Mariño's Trance.

"Here, Pedro, while I quench these candles... My lanterns: for I promise you we burn... No lights at our chapel shine till morn...

"Why, Pedro, only see! The boy kneels still. What ails him, think you?... He came long hours before the vesper chime...

PEGGY.

A Tale of the Revolution.

Upon the afternoon of August 26, 1775, a young man came from a farm house near the Jamaica turnpike, on Long Island, leading a little child, and so merry were they that their laughter reached the ears of a militiaman who was passing...

of love, and one is like winter and the other is like summer... "Well, Anthony, you know that I have never seen any man except my father that I love like you, for you see no man will swing me all the time...

"Why, Pedro, only see! The boy kneels still. What ails him, think you?... He came long hours before the vesper chime...

"Well, little one," said the officer, turning to the child, who had approached, "if you grow up as brave and fine a woman as your aunt, you will make havoc in the hearts of the lads hereabouts some day..."

with him unless some one will take my place... "That is well said, my lad," the officer replied, and he turned to his little troop and asked them if they had heard those words...

"Ah, 'tis I, Anthony, and I have heard those things which you have said to this officer, and a fine speech it was, for it delighted and thrilled me..."

"See, Mr. Livingstone, this is my friend, Anthony Wilson, and he is braver now even than a man who takes a musket, because his sense of duty keeps him here at home, while his inclination is to be with the army..."

the emotion which the meeting with Mistress Peggy had aroused. But later in the day, while chatting with his father, he told him of the coming of the company of militia and that they had asked the way to the Jamaica Pass...

"You are then Mr. Livingstone of whom I have been informed?" said the commander. "I am he."

"And you are prepared to conduct us to Jamaica Pass?" "That is what I have come for, as you were informed I should come..."

are her betrothed; but I tell you you are a traitor, and that you misled the troop, yesterday, so that they have not gone to guard the pass..."

"I will answer this way alone," said Anthony. "I will go at once that I may tell Washington or Putnam that his troop has been misled and beg him to send others to sentinel that pass..."

"Why am I interrupted?" said Washington, speaking with some impatience, and then the orderly knew that the commander-in-chief was filled with grave apprehensions...

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Read DROP. It will surprise and interest you. Through courses in Book-keeping and Short-hand. GEO. S. BEAN, B.A., LL.B. A. BLANSHARD, Char. Acc. Principals Peterboro Bus. College, PETERBOROUGH, ONT.

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DR. WOODRUFF, No. 125 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 4.

Vertical text on the right edge of the page, including "sir," said she around by easily get t and so impu...

...that if the British come around by that direction they can easily get through your intrenchments and so imperil your army."

When Washington heard this his face became terrible for this maiden to see, and she perceived that he deemed her message of ominous consequence. He summoned an orderly and bade him escort the girl to a place of convenience and safety, and then in a moment he gave his orders, for he knew well that if the pass had been left unprotected, the British would come by that direction.

Even as he did so there came a messenger with the story of the attack upon the flank, as it had been told above, and soon after there came a company bearing with them a man whose arm was bandaged and who, when Washington heard what this man had to say, summoned him into his presence. Thus it happened that Anthony Wilson was able to tell the commander-in-chief of the danger on the flank, and what had happened there, and being thus forewarned, Washington was able to prepare for that retreat which has been since regarded as a marvelous achievement and which saved the American army.

When Anthony had given the news to Washington, being weak, and fainting from the wound in his arm, the scouts who had discovered him lying almost unconscious on the field took him to a rear room in Washington's headquarters. There Anthony became unconscious. The scout, perceiving that he had fainted, said: "The poor fellow will die. Who is there who can be spared to nurse him now?" And as he said these words Peggy Armstrong came forward, for she, too, had been led to this room, as a place of concealment and of privacy for her, and when she saw Anthony's face she turned to the soldiers and said: "I will nurse the youth, for I have the right to nurse him," and she began at once her tender ministrations, and they saw that affection inspired her.

During the retreat of Washington's army, and while the British were following the next day, Peggy stayed there with him who loved her, and whom she now in turn herself had come to love, and it was her nursing of him which brought him back to life.

Years after when General Washington came to New York to take the oath of President, and Peggy and her husband, Anthony Wilson, were presented to him, he held the woman's hand a moment, and then he said: "But for your ride and your peril, Mistress Peggy, I might not be here to-day." — E. J. EDWARDS, in Philadelphia Press.

The Devil and the Jesuits.

The Jesuit novitiate is located in Frederick, Md. The lonely little city which lies in the beautiful valley of the Monocacy, surrounded by the Catoctin range of the Blue Ridge Mountains has been made famous by Whittier's poem of Barbara Frietchie:

"The clustered spires of Frederick stand green-walled by the hills of Maryland."

Just where the novitiate is located Old Boreas in a storm whistles his loudest and severest blast. In the days of the early sixties, good old Father Blank, of the society, who dearly loved a joke, was out enjoying his afternoon "constitutional" with a friend. As they approached the novitiate the wonderful breeze sprang up, in some miraculous manner, perhaps from the caverns of the earth, certainly from no visible source. His companion asked Father Blank to what cause it might be attributed. The good Father laughed. From the sound of the laugh it was evident a humorous explanation was in store.

"Is it possible," he exclaimed, "affecting great surprise, that you have never heard why the wind blows so hard outside the door of the novitiate?" The companion confessed his ignorance. "I will tell you then," said he. "The devil and the wind took a walk one day together; and they turned the corner of the street, they came in sight of our door."

"Hallo, what building is this?" asked the devil, who was a strong knothead when it suited his purpose. "What building is this?" "It is a novitiate," answered the wind. "Ah," exclaimed his majesty, "a novitiate! come let us go in and see what they are after. Come!" But the wind held back. "Don't put on airs with me," he said, "come along till you? my time is precious. I am afraid," cried his companion. "What are you afraid of?" roared the devil. "The Jesuits," screamed the wind. "The Jesuits," echoed the Old Boy, starting back. The wind whistled. "Harko, sir, if you want to keep cool, I advise you to keep civil! Do you think I am afraid of the Jesuits? Just wait until I come back again, that's all. So saying he crossed the threshold, and entering the novitiate, left the wind watching outside for his return. It is waiting there still."

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$5; 3rd, \$3; 4th, \$1; 5th to 10th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Great St., Toronto, not later than 25th of each month, and marked "Competition" and give full name, address, age, and number of wrappers. Winners names will be published in The Toronto Mail on first Saturday in each month.

The Reason Why. The reason why Burdock Blood Bitters leads all other medicines in the race for popularity is because it is absolutely pure, cannot harm the most delicate invalid, and never fails to cure biliousness, dyspepsia, bad blood, constipation, etc.

EXPULSIVE WORMS by using the safe and reliable anthelmintic Freeman's Worm Powders. Minard's Lintment relieves Neuralgia.

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THE FIRST MASS.

Eliza Allen Starr, in Catholic Home Almanac. "Our Fritz is a good boy; good and pious, and withal a fair scholar," said the faithful mother, Jean Lubuck, to her husband one evening; adding: "Would to God he might have a priestly vocation."

Valentine Lubuck was a good man, he was a pious man, too; but Valentine Lubuck had an eye to his affairs in this world as well as the next; and one of the affairs to which his mind was turning just at the moment Jean spoke was the educating of Fritz, his oldest son, to be a helper to him in his growing business. He had always said to Jean when things went hard with him: "It must be so with a man who is single-handed. Look at neighbor Heinrich with his six well-grown sons and all of them good and industrious as well as strong. No wonder he gets on in the world."

Jean had never breathed the dearest wish of her heart to her husband until this evening. But at supper time Fritz had shown his monthly report at the school of the Christian Brothers with real pride, and his parents were as proud of Fritz as Fritz was of himself. Jean knew he had studied hard out of school to earn such a report; but his having won it, even with hard study, was proof that he had a good mind and bade fair to be a scholar. Valentine Lubuck, too, found hopes rising with the report, and said to himself: "Fritz stands high in his arithmetic as well as in conduct, and if I can only keep him at school he will be more to me than a right hand."

Both, therefore, were thinking of the monthly report. Fritz had brought home with him when Jean spoke. Valentine heard her with a dumb sort of surprise. "Is it possible," he thought, "that Jean wants Fritz to be a priest? A fine helper he will be to me, and my other four boys are all younger than my four girls!"

But Valentine was a prudent man, and besides, he loved Jean too well to disturb this dream of her heart, as he saw it was. So without shifting in his chair or showing the least surprise, he said quietly: "We leave our children to their own likings; we cannot make vocations for them."

"But God can," replied Jean, in a low voice; for she knew by the tone of Valentine's that it would disappoint him to see his oldest boy longing for the cassock. Moreover, she never mentioned the subject again to Valentine, nor did she so much as breathe it into the ear of her beloved Fritz, so good, so pious, so intelligent, and with something in his face and manner which singled him out among her nine children. But if she spoke no word into the ear of husband or son, she spoke many into the ear of God and of the tender Virgin Mother. Above all, she placed the dear wish of her heart in the heart of Jesus; that heart both divine and human; begging him to bestow upon her oldest son that grace above all other graces, that privilege infinite beyond all other, to serve Him faithfully at His altar and in the persons of the poor and needy in soul and body.

At the close of the term Fritz stood the highest in his class, but this did not seem to puff him up. "Some of the boys," he said, "learned much easier at first than I did, and I began to think I could never master the Latin even if I tried it. But Brother tells me I can study Latin the next term if you will allow me, father," and as he said this his bright face turned full on the face of his father as if he had no thought of a refusal.

"And what will you do with your Latin when you have it?" asked Valentine, without looking up, for he felt as if he would never meet those eyes of his son with a refusal.

"I can do a great many things with my Latin," replied Fritz, a little damped in his enthusiasm by his father's cool way of answering him; "and I can do almost everything better for knowing Latin."

"Could you keep accounts better?" asked Valentine, still keeping his eyes fixed on his plate, for they were all sitting at supper, the father, the mother, and the nine children; the little one tied into his high chair to enjoy the meal with the rest.

"Perhaps not keep accounts better," Fritz answered after a rather long pause. "And, perhaps, father, you would rather not have me study Latin. Brother Leo said I must not study it without your free consent."

This broke down the good, honest heart of Valentine Lubuck. He knew by the way his boy had reported Brother Leo, and what right had he to set his foot upon a good old noble ambition in his son, even if it might in the future thwart some plan of his own? It was a hard struggle, but a short one, and in his usual kind and even tone of voice he said: "You have your father's full and free consent to study whatever Brother Leo thinks best for you to study; and I hope, my son, that you will not fail to make good use of all the advantages which you are allowed to enjoy."

Poor Jean Lubuck's heart was in her throat when she heard Fritz speak of the Latin. "What if Valentine should refuse?" and a sort of faintness came over the strong, healthy woman as she pictured his refusal; but in less than an instant her heart had passed like an arrow into the heart of her Lord, and grew calm and trustful. When the "full and free consent" of her husband had been spoken, the first lion had disappeared from the way of Fritz's vocation. She would never speak of a vocation to her son; she would leave it all to Him whom she longed to have him serve.

If Fritz had been a studious boy, before, from this time he surpassed himself; for he was not only studious, but enthusiastically so. It was not the desire to stand at the head of his class, to distance all his companions, but study had a charm for him; opening, as it did a beautiful vista at the end of which, in the far away years, he saw an altar, and a priest before it offering up the Adorable Sacrifice. This was the dream and vision which he cherished in the silence of his young heart and which made study delightful. To pass from the college to the seminary, seemed as natural a thing to him as to grow from a child to a youth, and as he was eighteen he stood before his father with a vocation in his hand if allowed to follow it. By this time, too, Valentine Lubuck had changed his mind. Sometimes, as he saw neighbor Heinrich and his six boys all pulling the same way, and always succeeding in doing what they planned, he was tempted to envy this worldly prosperity.

But no sooner did the noble face of Fritz arise before him, no sooner did he recall the look on the face of his dear Jean whenever her eyes rested on Fritz, than he felt glad that he had made his sacrifice; and so when Fritz asked him if he could enter the seminary, he had Valentine Lubuck's consent, full and free, just as he had to study Latin.

It had seemed a long time to look forward to, when Valentine and Jean Lubuck counted the years before in philosophy and the final course in theology would be gone through and yet Fritz was first a sub-deacon, then a deacon; and what a joy it had been to see him on his vacations in the sanctuary of their own parish church, clad in the beautiful dalmatic of these minor orders of the holy priesthood to which he had all his life aspired, for Fritz could not remember the time when he had not wished to be a priest. At last the great day came for his Ordination, and that other day which followed close upon it, that of his first Mass, which he was allowed to celebrate in the parish of the Lubucks. What a solemn joy, what a holy expectation, what a joy to the souls of this household from Valentine and Jean Lubuck, the parents, through the eight children, four of them almost young women, to the younger boys, even the one who had been tied into his high chair at the table the evening Fritz had asked his father to be allowed to study Latin. All the boys had served Mass and it was now their one ambition to serve brother Fritz's first Mass, along with all other acolytes, while Valentine and Jean Lubuck and the four daughters would receive Holy Communion at his hand—and all—so Fritz said—should receive the "First Blessing" before any others in the congregation. All the Lubucks knew what this "First Blessing" meant, and all were resolved to be in a state of grace so as to receive it with abundant fruit. It was a proud day for the parish which had seen Fritz baptized at the font, and serving Mass before he was large enough to carry the heavy missal from the epistle to the gospel side: which had watched him, too, so affectionately on his vacations at home from the seminary; so that at this first Mass of "Father Fritz," as they were all called, he called him, the church was crowded, and so was the communion railing, for there were many who prized such a privilege as receiving from a priest at his first Mass. After the Mass was over, a chair was set just within the railing in which Father Fritz was placed by his deacons in order to give his blessing to those who desired it; and who did not desire it in that parish where he had led a youth of beautiful innocence? But eager as they were, all held back until Valentine Lubuck led his wife Jean to the feet of Father Fritz; for who but the mother—from whose heart had come the desire he had felt all his life, and whose prayers had been the sunshine and the dew to this desiring ripening into a true vocation—should receive this blessing first? And all eyes and all hearts followed her, led by her husband's hand to the feet of her son!

But what tide is sweeping over this mother's heart, as her son not only lays both his anointed hands on her head, but takes her in his arms and she lays her hands on his shoulders, her head on his breast over which, all robed as he is in his priestly vestments, her tears fall like rain—tears, not of sorrow, as if parting from her son, but of joy, that God has crowned her prayers and her sacrifices by giving her a priest in her son. Valentine, her husband, sobs at her side, thanking God that he never laid so much as a straw in the way of his son's vocation, and kneeling to receive the blessing which he feels is more to him than all the prosperity in the world. How transfixed seems the plain but hospitable home of the Lubucks, when Father Fritz blessed their house, their table and his savory food, and how the younger ones among the children as well as the elder felt their affection blended with the reverence which belonged to him as a priest! No one could help feeling that Valentine and Jean Lubuck had laid up treasures for themselves and their family in heaven, and more than one vocation in the parish succeeded to this first Mass of the beloved "Father Fritz."

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London, Saturday, Dec. 5, 1891.

JARRING CREEDS.

The utter inadequacy of Protestantism to comply with the command given by Christ to His Apostles to teach all nations has been frequently made apparent to such an extent that it is a matter of surprise that Protestants themselves have not long ago seen that it is simply absurd that the Apostles should have been the founders of their system.

Secession from the Church under pretence of reforming it is no new thing. It began in the days of the Apostles. There were some then who taught the fantastical errors which divide Protestantism at this day. Some denied that Christ is God, others that He is man. Such were Ebion, Carinthus, Basilides, etc.; and on their beliefs they started new congregations of professing reformed Christians, just as is now done every day.

The Apostles did not recognize these seceders in the same light in which they would be viewed by the Protestants of to-day. A marked feature of Protestantism is the disunion and hostility of the sects towards each other. This is a consequence of the system which makes each individual the judge of all controversies in faith, instead of the Church to which Christ gave authority to teach and judge.

Many piously inclined Protestants have recognized this dilemma in which they are placed, and they endeavor to show that in spite of their diversities of creed the Protestant sects have that unity which Christ requires in His Church when He says: "And not for them only do I pray, but for them also who through their word shall believe in me, that they all may be one, as thou, Father, in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me."

The modern theory of the unity of the Church is that those who go out from it have a perfect right to do so, before God as well as before men, and to establish their own ministry, and teach such doctrines as they see fit to believe, and that yet they preserve unity of faith because they cling in some form or other to the name of Christ, in whom they all equally pretend to believe.

Then these new theologians found a difficulty in the name "Catholic," which is applied to the Church in the Apostles' Creed. Protestantism retained that Creed, including this title of the Church which they bind themselves to believe—Holy Catholic. The Catholicity of the Church was always understood to mean that one Church, teaching one doctrine, and subject to one Head, is spread through all nations. But the new-fangled teachers interpret the Catholicity of the Church to mean its readiness to extend the right hand of fellowship to sectarians of every belief, and thus, by an act of prestidigitancy the difficulty is got over without throwing the creed entirely overboard, which would be an awkward thing to do.

But the Apostles regard schism and heresy in a light very different from that of these theorists. We have mentioned Ebion, Carinthus and others who taught heresy and enticed some from the unity of the Church in their day. It is of these that St. John speaks: (1 Jno. ii; 18, 19):

"Little children, it is the last hour; and as you have heard that anti-Christ cometh: even now there are become many anti-Christ; whereby we know that it is the last hour. They went out from us, but they were not of us: for if they had been of us, they would, no doubt, have remained with us: but that they may be manifest that they are not of us."

But the spirit of the religious innovators is to allow the greatest latitude of doctrine and secession. When the Rev. Howard MacQuary was condemned by the Protestant Episcopal Church Court at Cleveland for teaching doctrines which would reduce Christianity to a kind of Deism, without the consistency of actual Deism, he easily found a sect ready to receive him with open arms, and to hold him up as a martyr to the cause of religious liberty. Professor Briggs is con-

demned, mildly, it is true, by the General Assembly, and he is sustained by the whole faculty of his Theological Seminary, and by the Presbytery of New York, the seminary professors even threatening to secede and form an independent seminary if the prosecution be proceeded with; and for all this they are applauded by a large section of the Protestant world, including Rev. Heber Newton of All Souls' P. E. church of New York. Those who take their stand as rebels to authority are honored with the laurel crown as heroes who have thrown a new light of science on Christian truth, and given to the world a new mode of interpreting Holy Writ, which will make infidels acknowledge that Christianity can be reconciled with modern scientific discoveries.

Not in America alone have these new notions become prevalent. We find that the Free Kirk of Scotland has actually gone over to them in a body, so that now none need expect any honorable appointment to a seminary Professorship under its auspices unless they are ready to proclaim to the world that the ancient dogmas of Christianity are but a myth and a worn out fable.

The opposing factions of these Churches are not, however, so reconciled to one another as to be tolerant of each other in accordance with their professions of a Catholicity which embraces within itself the greatest divergencies of creed. They are flying at each others' throats in a style which is not calculated to convince the world that Christ's Protestant flock fulfils the precept quoted above, that they be "one," in order "that the world may believe that thou hast sent me."

They are certainly not one in doctrine. And are they one in charity, or in that new-fashioned tolerant Catholicity which they have discovered?

We leave our readers to supply the answer. But certainly there is little sign that unbelievers admire Christianity any the more because of these new dispensations. Ignoring the fact that there is a Christianity which is, and has been through the ages, self-consistent, the scoffer asks with some plausibility, where is that one Christianity which was to prove that Christ was sent of God? He rightly infers that if it is Christianity to teach these contrary doctrines, and that if the Church of Christ is made up of these jarring creeds, it cannot be a divine revelation.

Need we add that the unity and universality which Christ has made essential to His Church is to be found only in the Catholic Church; and it is to her the eyes of unbelievers should be directed if they wish to know what Christianity really is.

MY LORD SALISBURY

Last week gave expression to sentiments of the most intemperate character in regard to the proposed Irish legislation of Mr. Gladstone. He is evidently of one mind with the Orange fraternity, to whom all ruling power has been given in Ireland. My Lord and the Right Worshipful Grand Masters no doubt firmly believe that civil and religious liberty in the Green Isle simply means that this state of affairs should continue for all time to come. The Tories are in the habit of mixing up the Church, the Pope and the Irish Bishops, in a most lively fashion, with Irish politics, for the sole purpose of influencing the English Protestant electorate. But the masses in that country, thanks to the printing press, will now, we think, pay no attention to this old nursery rhyme. The speech of the erratic Lord would lead one to suppose that he had worked himself into the belief that were Home Rule granted Archbishop Walsh would be the First Prime Minister and that all important positions in Ireland would be filled by the hierarchy and the priests, after which would set in a fierce persecution of the Protestants. "It will be only by rebellion," said His Lordship, "that the Irish Protestants will defy such power." This seems, indeed, most unbecoming language for a Minister of the Crown. His hopes of retaining the position he now holds must be very slight, and his desperation thereat exceedingly great, when he would thus lose his temper and become transformed into a Ballykilbeg Johnston. The result of the South Moulton election no doubt proved most disappointing, as it is an indisputable snub to the Primrose people. These gentle folk imagine they have a divine right to rule, and he who would say nay will of course be dubbed a traitor. Time brings wonderful changes, and we will be much mistaken if the next general election will not prove a tremendous surprise to uncle Salisbury and nephew Balfour.

THE BROWN SCAPULAR.

A respected correspondent requests us to give in the columns of the RECORD some account respecting certain details as to the utility of the Confraternity of the Scapular, and the conditions which must be fulfilled in order to gain the Indulgences which are granted to the members: and as it has happened that many are known to our correspondent whose names were not enrolled on any Register of the Confraternity, we are requested to state whether the Indulgences are gained in such case.

As regards the first point, the utility of the Scapular, we need only to mention a few facts concerning its institution and history.

The Lives of the Saints by Dr. Alban Butler is a work accessible to most of our readers, and we would recommend them to read, in connection with this subject the life of St. Simon Stock, May 16, who instituted the Scapular in obedience to a revelation made to him by the Blessed Virgin in the middle of the thirteenth century. The Blessed Virgin appeared to him, and presented to him a Scapular.

The revelation which accompanied this presentation was to the effect that: "Whoever dies wearing it shall not suffer the eternal fire. Behold the sign of salvation, the covenant of peace, and of everlasting alliance."

About seventy years later another revelation is said to have been made to Pope John the XXII., which it is believed was published by him, whereby a further promise was given that on the Saturday after death those who had worn the Scapular faithfully, observing the conditions which the Blessed Virgin prescribed, would be delivered by her from purgatory.

The conditions for gaining this last privilege are the recital of the Canonical Office of the Church, or of the Little Office of the Blessed Virgin, for which those who cannot read may substitute the strict observance of the fast and abstinences ordered by the Church, besides abstinence on Wednesdays and Saturdays, Christmas day being excepted in all cases. A special observance of the virtue of chastity in accordance with the state of life of each one is also requisite.

Of course in every case a serious endeavor to observe the laws of God and of His Church should be made. It is believed that those who wear the Scapular faithfully will make this endeavor. The fasts and abstinences prescribed may be commuted by a duly authorized priest into other good works, if any one be unable to observe them.

The authenticity of these revelations is not of faith; nevertheless there are excellent reasons for believing them to be genuine; and numerous miracles have been wrought in favor of those who have worn the Scapular faithfully. Also several Popes have declared their belief in the authenticity of the revelations.

Only priests duly authorized for the purpose can invest persons with the scapular, and it may be conferred on many at once, even with one scapular, if only one be obtainable, the formula being said in the plural number when the last one is invested.

Those who receive this holy badge are specially favored children of the Blessed Virgin, and they participate in all the good works of the Carmelite Order, and in numerous Indulgences which have been accorded by the Church on members of the Confraternity.

The conditions for gaining the Plenary Indulgences each month and on special feasts are as usual to make a good confession and communion.

As regards enrolment on the register of the Confraternity, it is now absolutely necessary to membership. This condition was dispensed with by Pope Gregory XVI. in 1838, but this dispensation was annulled by Pope Leo XIII. in 1887. It is the most approved opinion that those who were invested during the interim, down to 27th April, 1887, need not be enrolled, but even those who were invested since that date, in ignorance of this requirement, should have their names enrolled in order to secure the Indulgences and favors granted to members. It is sufficient to be enrolled on the register of any properly constituted Confraternity of the Scapular. These Indulgences, however, may be gained before the actual enrolment of the names on the register, it being sufficient that the names have been taken by the priest for the purpose of enrolment.

We should also mention here that the first Scapular worn by one who has been properly invested must be blessed in due form; so that if only one has been used in the act of investment

of a number of persons, all, except the person who retains the Scapular which has been used, should have their first Scapulars blessed. When these are worn out, new ones which are to be used do not require to be blessed specially.

We have said enough to show the utility of this Confraternity, whose members receive so many favors from the Mother of God, who regards them specially as her children. It is not necessary for us to expatiate here on the utility of the Indulgences which are granted to members, remitting the temporal punishments due to sin partially or entirely, after the sin itself has been forgiven. Such Indulgences, in the words of the Council of Trent, "are most useful to Christian people."

A RADICALLY WRONG SYSTEM.

It has not been our custom to call attention to the scandals which are so frequent on the part of ministers of various Protestant churches, and which appear almost every day in the columns of the newspapers. We are well aware of the frailty of men, and we do not assert that Protestantism is always to be held responsible for the wrong deeds which some of the clergy commit; but when these things become so frequent as they have been during the last two or three weeks it must be attributable to some inherent weakness of the system.

If like things were common among the clergy of the Catholic Church we know that they would resound from every sectarian pulpit, and in the public journals, as an evidence against Catholicism; and even as the case stands, though such things cannot be brought against the Catholic priesthood, we all remember how the Protestant pulpits of Ontario have been desecrated by the Wilds, the Faltons and others in order to make false accusations against the priesthood, and especially against that very exemplary and virtuous body of Catholic priests, the Jesuits.

One of the most startling of these scandals caused last week a great commotion in the county of Elgin, where the Baptist pastor of Port Burwell and Malahide, a married man, eloped with a young school teacher of Lakeview school house, Malahide, who had hitherto borne an excellent reputation. The details of the occurrence are such that we cannot repeat them all in our columns, but we will merely state from one of the journals which give a full account of the transaction, that this wolf in sheep's clothing, under pretence of anxiety for the young woman's salvation, induced her to turn from Presbyterianism about four weeks ago, and to be publicly baptized in a stream

in the neighborhood where she was teaching school. Even at this time, it is told that he was plotting the young woman's ruin. It appears that he deliberately set to work to alienate his own wife's affections from himself, in order to force her to leave him, so that a divorce might be procured, and he might be left free to marry the teacher. He carried out his purpose by ill treatment of his wife, until she was compelled to leave him, and to return to her parents at Centreville, Illinois. Then, during the night of November 19, he induced the young teacher to leave her boarding house by the window. They then drove to St. Thomas, and early on the morning of the 20th the two left that city for Lansing, Mich., in which city they took up their quarters at the Commercial Hotel, where they were staying when last heard from. They are under arrest, the charge against the minister being that he fraudulently allured away a young woman under twenty-one years of age.

The minister himself has made a statement that it was not their intention to be married until he had procured a divorce from his wife on the plea of desertion, and that, in the meantime, the two would locate themselves in some small town where he would exercise the ministry, and she should teach school, until the divorce were obtained, and that then they should be married.

This scandalous affair was brought up before the Baptist Ministerial Association, held in Toronto last week, and it was there asserted that Nelson had been appointed to his charge as pastor against the advice of the best men in the Elgin Baptist Association, and it was decided that a letter should be published in the Canadian Baptist newspaper calling the attention of the Baptist churches to the danger of receiving ministers from other countries who have not proper credentials. It is stated that Nelson had not produced good credentials. But is there not something radically wrong in the system when such a man, said to be without proper credentials, could be appointed to a ministerial charge?

It is needless to say that such procedure could not take place in the Catholic Church, and scarcely even in any of the Protestant churches which have a ministry constituted with some degree of regularity, and with a regular ministerial training; but such results are very likely to follow where every man who has a glib tongue may proclaim himself to be a minister, if he can only find a congregation willing to receive him.

It is clear that the Baptists, though they are very loud in proclaiming that a reformation is needed in the Catholic Church, are badly in need of a reformation in their own Church system.

Some of the other scandalous cases to which we have referred we shall state in but few words, but the moral of them all is the same—that the wisdom of the Catholic Church is made evident in retaining a ministry regularly appointed, and having ordination derived from the Apostles. This is the nature of the scriptural requirement; and it reduces to a minimum the danger of such deplorable occurrences as are so common among the sectarian clergy, because there is not that respect among them for a calling which ought to be held in the highest esteem and reverence.

In Emory, West Virginia, the resident Methodist minister, in a quarrel with Frank Queensbury about some hens, shot the latter, and it is said that the man has since died from his injuries. The minister is under arrest. The Rev. Sam Small, the well-known Evangelist, is also under arrest for obtaining money on false pretences, and it is stated that there will be no difficulty in the complainant against him securing a conviction.

These instances have all occurred on this continent; but if we cast our eyes across the Atlantic, we find that England is not free from similar occurrences.

It is no pleasure for us to record these things, but while on this subject we feel it incumbent on us to mention the case of the Rev. Dr. Clatterbuck, a rector of the Church of England, who has been sent to penitentiary for five years for fraudulent practices committed on several of his clerical and lay friends, whom he induced to entrust him with large sums of money which was to be invested in Government securities which would realize to his friends a profit of 10 per cent. per annum. Instead of investing in Government securities he entrusted all to one Edward Bliss of Chelsea, for which he was to receive a profit of 100 per cent., through Bliss's profitable business transactions. Bliss failed in his business, and thus Dr. Clatterbuck became the means whereby his friends were made to lose over £7,400.

In the Church of England such instances are rarer than in other Protestant denominations, because there is usually more care taken in the selection of the clergy. Yet we cannot but call attention to the fact that there is not that systematic ecclesiastical subordination in any of the Protestant denominations which exists in the Catholic Church, and by means of which the high character of the Catholic priesthood is sustained.

RARE LIBERALITY IN THE PULPIT.

It is so generally the case that when Catholics are spoken of from Protestant pulpits they are referred to only to be abused and misrepresented as idolaters, that we usually expect that some such misrepresentation will crop up whenever a sermon on a special occasion is delivered in some of the churches. It was, therefore, with much pleasure that we noticed by the daily papers that on Sunday, the 22nd ult., the Rev. Dr. Mungo Fraser, of Knox Presbyterian Church, Hamilton, preached a sermon in College Street Presbyterian Church, Toronto, which was a notable exception to the general rule.

Dr. Fraser is well known as a highly educated and talented clergyman, both kind and zealous, and as one who, though a Presbyterian, is not incoerated with that spirit of stern hatred which is so frequently found among his conferees. His address was an earnest appeal to his hearers to imitate Christ's work on earth, of charity towards all mankind. They should do good to all, as Christ did.

With some of his doctrinal teachings, of course, we cannot agree, as with the doctrine of justification by faith alone, which was taught by Luther, for we read in the Epistle of St. James, ii, 20 to 26:

"Faith without works is dead. Was not Abraham our father justified by works, offering up Isaac, his son, upon the altar? Seest thou that faith did cooperate with his works, and by works faith was made perfect? . . . Do you see that by works a man is justified, and not by faith only? . . . for even as the body without the spirit is dead, so also faith without works is dead."

But we can agree to differ, and we should be tolerant of each other amid our differences of belief. We read with pleasure, therefore, the statement of Dr. Fraser that "he is no bigot." He admits that "at one time he was so, being brought up in a very bigoted portion of the Scottish Highlands. But all that has passed away, and he rejoices to think that there will yet be a

loving and brotherly union among all—Presbyterians, Anglicans, Methodists, Baptists, Roman Catholics—all who love the Lord Jesus in sincerity.

We cannot admit that there will be a union of all these dissimilar creeds to form one Church, if such be the reverend gentleman's meaning; but we may desire each other's welfare, and we may bear with each other's differences of belief. So far the Rev. Mr. Fraser's sentiments are worthy of all commendation; and we rejoice also to see that he acknowledges that Catholics may have a sincere love for the Saviour of mankind.

A LOSS TO LONDON DIOCESE.

Last week passed away to their eternal reward two of the most exemplary priests of London diocese, Rev. Father Gerard, parish priest of Belle River, and Rev. Father Lamonte, assistant at Irishtown. Missionaries they were in the true sense of the term—priests endowed with a love of souls and animated by the holy desire to labor unceasingly in the work of their Master. Now that their eyes have been closed upon this world—its follies and its frailties—the blessings of the Church they served so well, and the prayers of the faithful whose spiritual welfare was ever near and dear to their hearts, will form a garland of love about their newly-made graves, and the Most High will be beseeched to give them the reward promised to the faithful steward, the joy of beholding His presence in the everlasting Kingdom. His Lordship Bishop O'Connor, on last Sunday, referred in most touching terms to the death of these two saintly priests, and asked the congregation to remember them in their prayers.

COPYING AMERICAN METHODS.

The English Tories are in the habit of treating most contemptuously many American customs, but when it serves their purpose to adopt Yankee notions they very readily bring them into requisition. In times of political excitement some of our friends across the border very frequently violate truth and honesty by scattering broadcast a statement or an account of an occurrence calculated to bring voters by the thousand into their political net. This method of working politics is termed a "roorback." It now seems that at this late day Lord Salisbury and his hopeful nephew are endeavoring to introduce similar contrivances into the English body politic on the eve of the coming election. The little tale they have sent out to the world is a very interesting one. They are very well aware that amongst the English masses there prevails a superstitious dread of the Vatican and the Jesuits, and if these innocent people are told that some dark plot is about to be sprung upon them by the Catholic Church authorities—that the Swiss Guard at the Vatican have designs on the British Empire—it will cause a stamped of electors into the Tory wigwag. We will give this little contribution to modern literature as it came to us by cable last week. We have been waiting for further developments, but, strange to say, the London Times and the other Tory journals still remain as dumb as oysters in regard to the dreadful discovery of a lady whose name is not given:

"The last time I was staying at Hatfield house I was struck by the face of the man who was employed in the capacity of major domo of the establishment. The features of this man haunted me as those of some one whom I had seen before. While trying to remember where and when I had seen him I looked at the man rather frequently. He noticed me observing him, and seemed somewhat disconcerted. Suddenly, I remembered where he had met before, and he instantly saw the recognition in my countenance. It was in the Vatican, over a part of which place, while on a visit, he had conducted me, garbed in the robes of an Italian priest. He used fluent English in describing to me the various things of interest, which he pointed out during our tour of the building, and appeared to me to be a most affable man. When I had discovered the identity of my former guide, I at once resolved to tell the facts to Lord Salisbury at the first opportunity next morning, but found, upon arising the following day, that my quondam friend had decamped during the night, taking all his belongings with him. The news of the sudden disappearance of the major domo caused considerable confusion in the Premier's household. I told the marquis all I knew about the matter and he appeared to be very much put out by the intelligence which I imparted to him, but had little to say in regard to the strange occurrence. The members of Lord Salisbury's family, however, thoroughly discussed all the facts of the case, and the conclusion arrived at by them after everything had been considered was that the missing major domo was a Jesuit agent, and that he had insinuated himself into the Premier's family for the purpose of discovering secret matters concerning the Vatican.

When the Americans give currency to a political "roorback" the production is usually found to possess certain features which would lead one to suppose that it has a foundation in fact, but the Salisbury "roorback" is a specimen of stupidity which will, we are sure, cause nothing but laughter at the expense of the noble lord and his Tory allies. Why the Pope should

send an em- house, or, i in the wor- Lord Dund- understand.

THE SCOTLAND MAN.

The Presb- and the Nor- Winnipeg- proper to p- favor of th- against th- resolution is- "As the s- in favor of th- school system- arisen in ca- to be the de- the people e- synod expre- reasonable u- legality of th- lature by b- the Privy Co- synod expre- of the Terr- Territories a- decide what- education th- wish to supp- "Further o- opinion that- education ca- tory to the- which confer- superior to t- Church."

Let us her- of the Presb- ern portion- monstrous an- opposed stron- was the cons- "The Rev. M- by Rev. M- "The R- schools shou- as provid- America Act- This amen- a large majo- been able to- bers on the- expect anyth- its pretenti- rianism pun- credit to Rev- Whyte and t- them for the- the liberty of- with themse- It would n- spirit of Pres- liberal and- these two gen- ism, above al- religious per- duty, and has- of belief that- magistrates- especially, hon- have proclaim- their reason f- of Separate- against the h- members try- they are adv- ail.

They mak- granting of s- lies is the gra- to those enjoy- This is a mis- the matter. Churches hav- Separate scho- ready than C- fullest liberty- North-West- their differ- very great, t- their childre- Protestantism- part, of abus- and so far th- rine which i- schools. W- ence that Co- Protestant. inations exhi- dren taught i- prompted by- latter to be- anti-Catholic- But let u- religion is ta- Here still th- testant sect- schools. Hav- they themse- kind. But w- different. W- tion to go har- and we claim- able right to- ideas are car- If Protestan- to be taught- no wish to fo- have no rig- Catholic child- on this princ- that the syn- represents th- where Cathol-

send an emissary to Lord Salisbury's house, or, in fact, anywhere else, in the words of another nobleman, Lord Dundreary, "what no fellow can understand."

THE SCHOOL QUESTION IN MANITOBA AND THE NORTH-WEST.

The Presbyterian Synod of Manitoba and the North-West, at their session in Winnipeg on the 18th inst., thought proper to pass a strong resolution in favor of the Public School system, as against the Separate schools. The resolution is to the effect that, "As the synod has already declared in favor of the unification of the Public School system, and as difficulties have arisen in carrying out what is believed to be the desire of a large majority of the people of Manitoba Province, the synod expresses the hope that every reasonable means be used to test the legality of the Act passed by the Legislature by bringing the matter before the Privy Council of the Empire. The synod expresses its belief that it is the wish of the people of the North-West Territories also to have the right to decide what system of Public School education they shall adopt, and they wish to support this contention. "Further the synod declares its opinion that no system of Public School education can be permanent or satisfactory to the people of Western Canada which confers on any one Church rights superior to those enjoyed by any other Church."

Let us here say to the credit of some of the Presbyterian clergy of the western portion of our Dominion that this monstrous and meddling resolution was opposed strongly, and a warm discussion was the consequence.

The Rev. Mr. Farquharson, seconded by Rev. Mr. Whyte, moved that "The Roman Catholic Separate schools should be allowed to continue as provided by the British North America Act."

This amendment was voted down by a large majority, but we have not yet been able to ascertain the exact numbers on the division. We could not expect anything else; for, in spite of all its pretensions to the contrary, Presbyterianism pure and simple is intolerant and personified. We wish to give full credit to Rev. Messrs. Farquharson and Whyte and to those who voted with them for their firm stand in favor of the liberty of those who are, equally with themselves, British subjects.

It would not be in keeping with the spirit of Presbyterianism to adopt the liberal and fair course proposed by these two gentlemen, for Presbyterianism, above all other sects, has elevated religious persecution into a religious duty, and has declared in its standards of belief that it is the duty of civil magistrates to persecute Catholics especially. It would have been more honorable for the North-West synod to have proclaimed honestly that this was their reason for desiring the abolition of Separate schools; but we protest against the hypocrisy with which the members try to make it appear that they are advocates of equal rights to all.

They make the pretence that the granting of Separate schools to Catholics is the granting of rights "superior to those enjoyed by any other Church." This is a misleading way of putting the matter. The members of other Churches have full liberty under the Separate school system. None are more ready than Catholics to grant them the fullest liberty, both in Ontario and the North-West. But notwithstanding their differences in doctrine, which are very great, they can agree to have their children taught together. Their Protestantism consists, for the most part, of abuse of the Catholic Church, and so far they can agree on the doctrine which is to be taught in the schools. We know by experience that Common schools are usually Protestant. The anxiety these denominations exhibit to have Catholic children taught in the Common schools is prompted by the desire to force the latter to be indoctrinated with such anti-Catholic teaching.

But let us suppose even that no religion is taught in the Public school. Here still the reason is that the Protestant sects prefer non-religious schools. Having the liberty to choose, they themselves select schools of this kind. But with Catholics the case is different. We wish religious education to go hand in hand with secular, and we claim that we have an inalienable right to have schools in which our ideas are carried out.

If Protestants do not desire religion to be taught in their schools we have no wish to force them to it, but they have no right to oblige us to send Catholic children to schools conducted on this principle. We say, therefore, that the synod of the North-West misrepresents the case when it states that where Catholic schools are established

legally, Catholics enjoy special privileges. We only ask that we be allowed to use our own money to establish schools of which we can conscientiously approve. Protestants have this liberty, and we are as much entitled to it as they are.

If the Catholics of the North-West were deprived of the right of having legally recognized Separate schools, they would still have them as private schools, and so they would be obliged to contribute to the education of their Protestant neighbors' children while educating their own at their own expense. This is the injustice against which we protest, and it is this which the synod wishes to inflict.

We maintain that the State has no right to say to parents, "you shall not give religious education to your children." Religious education is certainly a thing to be desired; and if Catholic parents are willing to give it to their children, it is grossly unjust to throw any obstacle in their way. It would certainly be an obstacle if they were forced, as a penalty for educating their children as they feel bound to do, to educate also those who attend schools where there is no religion taught.

Our demand is that Protestant synods and Protestants of every class leave us liberty of education. In Catholic countries they are very loud in demanding such liberty for themselves. They have it in the Province of Quebec, where it was freely granted to them by a Catholic Legislature. It is not too much to expect that they should leave to us the same rights in the Protestant Provinces of the Dominion; and we shall to the last contend for the enjoyment of those rights.

There is another aspect under which the synod has misrepresented the case. It states that the Catholics have privileges which are denied to others. This is not true. Protestants have the same right to Separate schools as Catholics have, if they only wish to establish them. The synod must be conscious that it has a bad cause to sustain when it finds it necessary to have recourse to falsehood for its justification.

EDITORIAL NOTES.

TELEGRAMS from Germany indicate that Emperor William is a young man sadly in need of a good temper. It is to be feared that in his case the rod was spared and the child was spoiled. He wants war. He would like to see fighting, blood, carnage, etc., just as any other youngster loves to see a great conflagration. A few weeks ago he watched the drilling of a number of recruits, and became enraged at what he termed their awkward bearing. Swearing at them roundly, he exclaimed, "You will probably only in peace have the occasion to show your courage." The peace rumors floating about of late have somewhat disturbed the royal boy. It is a great pity that some arrangement could not be arrived at whereby those rulers of European nations who sigh for the sight of a battle-field would be compelled to enter an arena, as in the time of the Roman Emperors, and settle their little differences amongst themselves with the sword. Were it the fashion for crowned heads to take the front instead of the rear, on a field of battle, we would probably have fewer wars in Europe.

REV. MALCOLM MCGILLIVRAY, of Kingston, is affected with the prevailing anti-French and anti-Catholic epidemic, and a sermon has been the consequence. Summarized, the reverend doctor would fain leave the impression on his hearers that the blame for nearly all the boodling which has recently been unearthed should be placed at the door of the Catholic Church in Quebec, and that all the special Government grants to that province were forced out of the treasury in one way or another by the Romanists and their priests.

It is amazing to note how men like Dr. McGillivray, possessed of a good education and a fair share of common sense in other matters, will allow their reason to become clouded when making allusion to the Catholic Church. There has been not a little boodling and lavish expenditure in this Province also. We will not say who are most to be blamed. That belongs to the courts and to the politicians; but what would Mr. McGillivray think of us if we asserted that the Presbyterian preachers were to be held responsible for the irregularities in connection with the public works in Kingston and Ottawa; and that for them we would be saved the large expenditures for the Toronto drill shed and all the custom

houses and post-offices recently erected throughout the province. One contention is just as silly as the other. May God give these preachers more wisdom and more honesty!

DIOCESE OF HAMILTON.

Every Sunday evening during the month of November Father Clarkson has been engaged in a course of sermons at the cathedral, explaining the Pope's Encyclical on the subject of the evening sermons at St. Lawrence's church. Father Lynch preached the sermon on Friday, Father O'Sullivan on Saturday, and Father Clarkson on Sunday. The sermons were well attended, and the people were much interested. The Rev. Father Lynch preached the sermon on Saturday, and the Rev. Father O'Sullivan on Sunday. The sermons were well attended, and the people were much interested.

On Saturday, the feast of the Presentation of the silver virgin, Sister Agatha celebrated the silver jubilee of her marriage. The Rev. Father Lynch officiated at the ceremony, and the Rev. Father O'Sullivan acted as the officiating priest. The ceremony was well attended, and the people were much interested.

The Rev. Father Lynch, pastor of the cathedral, officiated at the funeral of the late Rev. Father O'Sullivan. The funeral was held at the cathedral on Sunday, and was well attended. The Rev. Father Lynch acted as the officiating priest, and the Rev. Father O'Sullivan acted as the officiating priest.

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two sons, Alex. and James H., and two daughters, Mary and Elizabeth. They have the sympathy of all their friends.

On Friday morning at 10 o'clock a funeral was held at the cathedral for the late Rev. Father O'Sullivan. The funeral was held at the cathedral on Friday morning at 10 o'clock. The Rev. Father Lynch acted as the officiating priest, and the Rev. Father O'Sullivan acted as the officiating priest.

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Malton election; but he (the speaker) could not persuade them (the spectators) of what they knew was contrary to the facts. Possibly Lord Salisbury is the boss in the Foreign Office to pay attention to the affairs of this country. The two reasons for placing Home Rule in the van of the Liberal policy was in justice to Ireland, and in the necessity for clearing the road for self-legislation. Having no hope in the present, Lord Salisbury had occupied himself by predicting what would happen when a home rule bill was passed. He had talked of coming massacres and cruelty in Ireland. Did such predictions really come to pass? They were certainly much worse of the latter than the former. (Laughter and cheers.) Let us make a list of the names of those who were engaged in the cause of justice. They must be patient till Lord Salisbury gave them an opportunity of deciding the question, then they would see such bubbles blown into the air and the reign of justice and good sense would be restored in the politics of the country.

MOVING TOWARDS RECONCILIATION. A hopeful sign of the times was last Sunday's magnificent meeting at Linerick, with Fenwick and anti-Fenwick leaders on the platform, the Mayor of Linerick presiding, and the whole gathering united in releasing the prisoners who had been imprisoned for alleged dynamite outrages and other political offences.

Among those taking part in the proceedings were John Redmond, Pierce Mahony, Edward Harrington, Michael Davitt, Messrs. Abraham and O'Keefe, members for Linerick.

The meeting adopted resolutions that the time for the meeting of the political had arrived, and called upon the Irish people to unite, regardless of faction, in demanding such release, and also in insisting upon a general amendment of the prison laws.

Bedford was received with great cheering, followed by cheers for Fenwick. He declared that the demand made by the meeting was based on the ground that the construction of the prison laws had been a time of pain, and that Sir William Vernon Harcourt, under whose administration the present law was passed, was not a man of great ability, and that he was guilty of the grossest unfairness in interpreting the law.

He throwing out hints that it would be a good thing for Ireland if more of such common lines of action could be struck out. Mr. Davitt went on to charge that "Red" Meade and the police had been engaged together to plant bombs and commit other alleged outrages, in order to secure the conviction of the men now languishing in prison. He challenged the Government to present him with any evidence to substantiate his charge, and if he failed to do so, he would present him with a list of names of those who had been engaged in such outrages.

CHINESE OUTRAGES ON CATHOLIC MISSIONS. A despatch from Peking confirms the statement that well-armed bands have devastated a whole district in the north of China, and that they have pillaged and burned the Belgian mission stations. In addition to the destruction of the mission stations at Taven and Sanchin there were over a hundred other villages massacred by the bloodthirsty bands. The station of Gohel was sacked and burned. The Chinese had been ordered to leave the station, and there was no sign in that district that a revolt was meditated. The local authorities had not taken steps to suppress the outbreak, and when the natives rose they had no material opposition, for the officials were practically helpless.

Further news have been received to the effect that the Government has decreed that the printing and publishing of anti-Foreign placards is a capital offence, and has ordered those already in the prison to be hanged, and those already in the prison to be hanged, and those already in the prison to be hanged.

The outbreak in the North, officially described as a raid of Mongolian robbers, proves to be an insurrectionary movement of serious dimensions. Despatches received at Tien Tsin today state that in Mongolia and other northern districts there is a general uprising, and the number of rebels is becoming alarming. An insurgent force, consisting of several squadrons of Mongolian cavalry, besides infantry, is reported to be advancing on Peking, where the utmost alarm prevails. The population of a large district has fled, partly by inclination and partly by fear of the rebel soldiery, who have joined the movement, together with several mandarins. Imperial troops have started to meet the rebels. The Chinese population of Kinow was massacred with the Belgian priests.

The Archbishop of Aix. Members of the Right in the French Chamber of Deputies have sent their congratulations to the Archbishop of Aix on his elevation to the rank of Cardinal. The Archbishop of Bordeaux, in an address to the clergy of his archdiocese, said he was not surprised that the incidents which recently occurred in the Vendee should have induced a prelate to protest against the acts of Catholics, though France had not even requested Italy of the respect due to the French flag. A plenary meeting of Republican members of the Chamber of Deputies has been convened to decide upon the course of the Republican party in view of the continued agitation of the clergy and bishops in supporting the Archbishop of Aix.

A POPULAR PRESENT. The Catholic people of Montreal are to be congratulated upon their present popular pastor, the Rev. Father Lynett. The Rev. gentleman has not only won a place in the hearts of his own congregation, but is deservedly esteemed by all classes of citizens. The new life and vigor infused into the various church organizations and the increased attendance on Sundays, necessitating additional seating capacity, bear abundant proof of his zeal. The church is filled to the doors with Masses and Vespers. The choir under his direction has made wonderful improvement and adds not a little to the success of his popular Sunday evening lectures. The good feeling existing between Father Lynett and his flock assumed a tangible form this week when the ladies surprised him with a very costly Brussels carpet for his parlor. May he be long spared to labor in a field where such splendid results follow his efforts!—St. Catharines Journal.

Send 25 cts. and get a copy of Bonazzi's Home Almanac for 1892.—TRUSS, OFFICE, London, Ont. Also to be had from our travelling agents.

Advertisement for Bonazzi's Baking Powder. The text reads: "Bonazzi's Baking Powder. Used in Millions of Homes—40 Years the Standard." The advertisement includes a small illustration of a woman in a kitchen and a box of the product.

CHARLES DICKENS. To any one sending us ten dollars we will give credit for one year's subscription to the CATHOLIC RECORD and a set of Charles Dickens' Works, bound in cloth. The books will be sent by express, free of charge, to the purchaser. This is a rare offer, and an opportunity to get the works of this great author, in library form, at a figure never before offered.

Advertisement for Catarrh. The text reads: "Catarrh. A blood disease. Until the poison is expelled from the system, there can be no cure for this loathsome and dangerous malady. Therefore, the only effective treatment is a thorough course of Ayer's Sarsaparilla—the best of all blood purifiers. The sooner you begin the better the day is dangerous." The advertisement includes a small illustration of a person and a bottle of the medicine.

Advertisement for Ayer's Sarsaparilla. The text reads: "Ayer's Sarsaparilla. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold in 60c bottles, 60c worth 24 a bottle." The advertisement includes a small illustration of a person and a bottle of the medicine.

Tenders for Supplies, 1892. The undersigned will receive tenders for supplies of Butcher's Meat, Butter, Flour, Oatmeal, Potatoes, etc., for the following institutions during the year 1892.

WEDNESDAY, DECEMBER 9th, 1891. For the supply of Butcher's Meat, Butter, Flour, Oatmeal, Potatoes, etc., for the following institutions during the year 1892.

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Child and Mother.

O, Mother-My-Love, if you'll give me your hand, And go where I ask you to wander...

"THE RIGHTS OF MAN."

Magnificent Lecture by Bishop Keane in Baltimore, Md.

The Right Rev. John J. Keane, D. D., rector of the Catholic University of America, lectured recently before an immense audience in the Academy of Music, Baltimore...

He said that the French Revolution had almost completely taken Jesus Christ and His principles out of the minds and hearts of those who issued the Declaration of Rights...

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to the world a civilization based on a just appreciation of human rights and duties. The second is that the events preceding the French Revolution had almost completely taken Jesus Christ...

The skepticism of the seventeenth century had reached its climax in the cynicism of Voltaire. His matchless wit made his writings the fashion in every salon. His unrivaled power of sarcasm turned all things sacred into ridicule...

What Voltaire had done for the upper classes Rousseau had, with equally consummate art, done for the lower classes. Because the classes who oppressed them still made an external show of religion...

By solemn decree Christ was abolished, the churches desecrated and pillaged and their revenues confiscated. Some religion was necessary, so by a decree a religion of reason was established...

In the abyss of anarchy poor France seemed sinking hopelessly to ruin when, with giant grasp, Napoleon seized her and saved her from utter chaos by subjecting her totally to his own despotic will...

He incidentally pointed out that though Napoleon had restored the altar and the clergy, he had done so for ambitious purposes, just as he afterward, for selfish reasons, sought to bring within his domination the Papacy itself...

MAN'S RIGHTS IN AMERICA. Recurring to this country, he said: "Turn we, then, from the sad experiment of poor France, and let us see how it has fared with the experiment as tried at the very same epoch in the Western world..."

One great obstacle there was, indeed, to the blessed reign of the Prince of Peace over the American nation. This was the spirit of religious intolerance, hatred and persecution which too largely prevailed among the colonials...

The Congress which issued our Declaration of Independence was also a revolutionary assemblage. And if there were deeds of violence connected with the transition from the States General to the Constituent Assembly...

It is not, therefore, in the revolutionary character of the Assembly as such, nor yet in the Declaration of Rights itself, that we find the cause of our failure...

Where, then, is the reason for our failure? Let two undeniably historical facts answer the question. The first fact is that Jesus Christ alone gave...

HE WOULD NOT DRINK.

A True Temperance Story That is not Without a Moral.

Once upon a time, an English author, named Hall, went to Ireland to take sketches of its most beautiful scenery for a book that he was about to publish...

While he was in that country he visited the Lakes of Killarney, and while there he met a bright Irish lad, who offered his services as guide through the district...

A bargain was made with him, and the party went off. The lad proved himself well acquainted with all the places of interest in their neighborhood, and had plenty of stories to tell about them...

"This was my father's medal. For years he was a drunkard. All his wages were spent in drink. It almost broke my mother's heart; and what a hard time she had to keep the children from starving..."

Yes—and it did good, too. As Mr. Hall stood there, astonished, he screwed the top onto his flask, and flung it into the lake near which they stood...

"At last, I can eat a good square meal without its distressing me!" was the grateful exclamation of one whose appetite had been restored by the use of Ayer's Sarsaparilla...

Enjoying a Blessing. DEAR SIRS.—Last summer my younger sisters were taken very badly with croup, indeed we were almost in despair, having little hope of curing them...

ANNIE JOHNSTON, Dalhousie, N. B. Cold Weather Trials. DEAR SIRS.—This fall and winter I suffered from neuralgia in my face and had the best medical advice without avail...

VICTORIA CARBOLIC SALVE is a great aid to internal medicine in the treatment of scrofulous sores, ulcers and abscesses of all kinds.

TO INVIGORATE both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.

THE EXCELLENCE OF THE ROSARY.

The Rosary is the most efficacious of all modes of prayer, with the exception of the Holy Sacrifice and the Divine Office.

The use of the latter is restricted to a few, but the Rosary is in the hands of the many; it is the inheritance of all the children of the Church, without distinction of sex, age, or condition of life...

Nor need exception be taken to the frequent use of the same formula; for this is no vain repetition like that practised by the heathen; no reproduction of pagan superstition, but an imitation of our Lord's example...

It's sometimes said patent medicines are for the ignorant. The doctors foster this idea. "The people," we're told, "are mostly ignorant when it comes to medical science..."

How does he feel?—He feels blue, a deep, dark, unfading, dyed-in-the-wool, eternal blue, and he makes everybody feel the same way—August Flower the Remedy.

How does he feel?—He feels a headache, generally dull and constant, but sometimes excruciating—August Flower the Remedy.

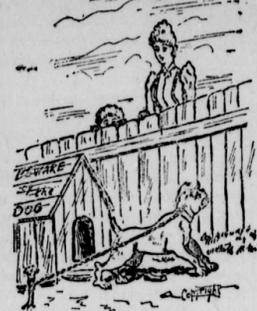
How does he feel?—He feels a violent hiccoughing or jumping of the stomach after a meal, raising bitter-tasting matter or what he has eaten or drunk—August Flower the Remedy.

How does he feel?—He feels the gradual decay of vital power; he feels miserable, melancholy, hopeless, and longs for death and peace—August Flower the Remedy.

How does he feel?—He feels so full after eating a meal that he can hardly walk—August Flower the Remedy.

G. G. GREEN, Sole Manufacturer, Woodbury, New Jersey, U. S. A.

Out of Harm's Way.



There's no cause for fear here. The fence is high and the chain is strong, and a sense of safety and satisfaction comes over the woman, something like "Sunlight" Soap, and sees how it does away with hard work and turns toil into ease...

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864. Subscribed Capital, \$2,500,000. Paid up Capital, 1,300,000. Reserve Fund, 581,000.

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND. LARGEST SALE IN CANADA.

DUTTON & MURPHY Undertakers and Embalmers

OFFICES AND SHOW ROOMS: 479 Queen St. West, 331 Queen St. East. Telephone 1731 and 2706.

BELLS! BELLS! PEALS & CHIMES FOR CHURCHES.

JOHN TAYLOR & CO., Loughborough, Leicestershire, England.

HARTSHORN'S SELF-ACTING SHEDDERS

NOTICE OF THE GENUINE HARTSHORN'S YELLOW OIL CURES RHEUMATISM.

FREEMAN'S WORM POWDERS

Are pleasant to take. Contain their own Purgative. Is a safe, sure and effectual destroyer of worms in Children or Adults.

JOHN FERGUSON & SONS, Undertakers and Embalmers.

JAMES KILGOUR Undertaker and Importer of Fine Funeral Furnishings.

Try a Roberts Ozonator

SMITH BROS. PLUMBERS, ETC.

COOK'S FRIEND BAKING POWDER

Should be used if it is desired to make the Finest Class of Cakes—Rolls, Biscuits, Pastry, etc.

McShane Bell Foundry

Finest Grade of Bells, Castings and Pumps for Grains, Mills, etc.

MENEELY & COMPANY WEST TROY, N. Y., BELLS

Favorably known to the public since 1836. Church, Chapel, School, Fire Alarms and other bells; also, Chimes and Pumps.

BUCKEY BELL FOUNDRY

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc.

DOUBLE BACK AND DOUBLE BREAST UNDERWEAR

\$1.00 Each. \$1.00 Each. PETHICK & McDONALD, 393 Richmond Street.

BURDOCK

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all Impurities from a Pimple to the worst Scrofulous Sore.

BLOOD

CURES DYSPESIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEART BURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES.

BITTERS

CARRIAGES AND SLEIGHS. W. J. THOMPSON & SON, Opposite Revere House, London.

BENNET FURNISHING COMPANY

LONDON, ONTARIO. Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors...

INTERCOLONIAL RAILWAY OF CANADA.

The Direct Route between the West and all points on the Lower St. Lawrence and Bate des Chateaux, Province of Quebec...

The Popular Summer Sea Bathing & Fishing Resorts of Canada

are along the Intercolonial or are reached by that route. The attention of shippers is directed to the superior facilities offered by this route for the transport of flour and general merchandise...

WESTERLY WEATHERSTON

Western Freight and Pass Agent, 93 Rossin House Block, York Street, Toronto.

D. POTTINGER, Chief Supt. Railway Office, Moncton, N. B., 29th June, 1891.

Angels

There fit a myrtle about this ear, And in and out their footstep while in our view their forms were...

They lurk about And trace upon Quiet legends When twilight And fit legends The dim world of A thing not w...

They kneel beside Who may their And fit legends Who passeth d With peace writ Across the pr...

And when the d And the burles They stand bes And pay him do The children's

OUR BOYS

The New I sought to do some That I might prove I wanted, and the min Yet bore no incense of

Sad, without hope, I One drop alone could But drop on drop, till The giant oak trunk la

Refreshed, like nature And do the duty which And ever I knew my w The noble deed I sought

A Boy "When I get to b to his grandama, w the tall clock, "I do lots of things. now.

"Frank," called yard, "come here. Frank ran out a standing beside th large dish partly fi "I want you to "The old speckle nest under the shee her to set there. Into such a small just the right siz Take this stick a as gently as possibl Frank lay down i and with a stick ma nest. She was ve and flying round a Uncle Will caught her out, and shut Then Frank craw and got all the egg a single one.

When they went Will said to grand how I should have nest and the eggs o for Frank."

"Now," said gran in such a hurri things little boys grown up folks—the are willing and ear...

The Pop What makes a b liness, says Hezek The Ladies' Hom the war, how scho lowed popular boy leaders were the hearts could be true respects his mother him. The boy wh sister is a knight, never violate his pledge his honor to change not, will have his fellows. The b weak will one d among the strong, never hurt the fe will one day find h phere of universal "I know not," o Governor Andrew, may await me in this I do know: I w man because he w was ignorant, or black."

Shall I tell you popular boy? I wi and generous and u be popular, be the love others better people will give yo delight to make you what makes a boy p...

The Poor M A blind and cripp the edge of the g grinding out his f hand-organ, and h a tin cup for pennie blew through his indeed a pitiful obje passers-by seeme to were all in a hurri, to stop and hunt fo and purses.

A sudden gust of man's cap off. It fe around for a few h and then with his c not find it, and final again, bareheaded, gray locks tossed ab

People came and w dressed men and w velvet coats and gloves a none of them paid a old man.

By and by a wom ally—an old w tatters, with a grea and sticks on her b the boards were s dragged on the g and it had evidentl

Angels Everywhere.

There flit a myriad angels About this earth below; And in and out our threshold Their footsteps come and go.

OUR BOYS AND GIRLS.

The Nearest Duty.

I sought to do some mighty act of good, That I might prove how well my soul had striven.

A Boy's Work.

"When I get to be a man," said Frank to his grandma, who was winding up the tall clock.

When they went into the house Uncle Will said to grandma, "I don't know how I should have got that hen off the nest and the eggs out if it hadn't been for Frank."

What makes a boy popular? Manliness, says Hozekiah Butterworth in The Ladies Home Journal.

The Popular Boy. What makes a boy popular? Manliness, says Hozekiah Butterworth in The Ladies Home Journal.

The Poor Man's Friend. A blind and crippled old man sat at the edge of the icy stone pavement grinding out his few pennies on a wheezy hand-organ.

A sudden gust of wind blew the old man's cap off. It fell by the side of the pavement, a few feet distant.

time to tie all the boards and bits of lumber together, and get them on her back.

She came along, bending low under her burden, until she was within a few feet of the old organ-grinder.

She stopped and untied the rope that bound the bundle to her neck, and in a moment the boards were lying on the ground.

"Cold, isn't it?" she said. He nodded. "Ain't gittin' much to-day."

The Victory of an Atom. A large "jag" rolled into the smoking-car of a New York and New Haven train at one of the Connecticut stations.

A large "jag" rolled into the smoking-car of a New York and New Haven train at one of the Connecticut stations, says the New York World.

How They do it in England. England's great Catholic temperance society—the League of the Cross, with Cardinal Manning at its head—held its seventeenth annual festival at the Crystal Palace, London, on Aug. 17th.

The necessity of an interpreter of the law, whether human or divine, to all intents and purposes infallible, arises out of the very nature of human language.

"Ruined by Whisky." One of the best Greek scholars in New York is a guard on the Sixth Avenue Elevated Railway running through that city.

A HAPPY HINT.—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to St. Leon's Pile Salve, the best and safest remedy in the world.

St. Leon's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience.

St. Leon's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience.

ready to steer the "jag" and man safely out to the platform of the station all for the sake of the atom whose tiny fingers, straying among their heart strings, had found and touched a hidden but tender chord and made it thrill into the sweet music of humanity.

CATHOLIC MISCELLANY.

The most efficient agency under God for convincing men of the truth of Christianity and winning them to Christ is a consistent Christian life.

Education should doubtless commence in childhood, when the youthful mind takes an impression from the external circumstances by which it is surrounded.

Intellectual education, although likely to prove injurious to the physical frame if commenced before the cerebral organization has acquired such a degree of strength as to render it capable of enduring exertion, could yet have made considerable progress before the cares of life impede its course.

"I use Ayer's Cherry Pectoral freely in my practice, and recommend it in cases of Whooping Cough among children, having found it more certain to cure that troublesome disease than any other medicine I know of."

DEAR SIRS.—My mother was attacked with inflammation of the lungs which left her very weak and never free from cold, till at last she got a very severe cold and cough.

THE GREAT REMEDY FOR PAIN. RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

Sold by Druggists and Dealers everywhere. Send 50 cts. to the Winkelman & Brown Drug Co., Baltimore, Md., or ask your druggist for order for you.

HUMOROUS ANECDOTES.

Prepared for the Catholic Record. O'CONNELL AND THE CARMAN.—The Liberator was paying his fare to the Dublin cobby, and produced the usual half crown.

HE WAS RIGHT.—A celebrated wit and character of Dublin was asked by a curious crowd of spectators what he thought the height of Nelson's pillar was.

THE DEAN WAS DISPLEASED.—Dear Swift had left England, snarling under some real or imaginary insult, and on his way to Dublin he openly expressed his contempt of the English nation.

FIT AND PROPER.—An Irishman giving vent to his patriotic feelings on St. Patrick's day, in Liverpool, was shouting hurrah for Ireland, when an Englishman shouted in derision, hurrah for H—l.

When the renowned John Phillip Curran was on his death-bed, the doctor, one morning, assured him that he coughed much easier than he did on the previous day.

Youthful Training. Education should doubtless commence in childhood, when the youthful mind takes an impression from the external circumstances by which it is surrounded.

Intellectual education, although likely to prove injurious to the physical frame if commenced before the cerebral organization has acquired such a degree of strength as to render it capable of enduring exertion, could yet have made considerable progress before the cares of life impede its course.

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BEST ON EARTH. SURPRISE SOAP. The "Surprise" Soap. Takes out the dirt; makes "the wash" sweet, clean, white; leaves the hands soft and smooth without boiling or scalding.

GRATEFUL-COMFORTING. EPPS'S COCOA. BREAKFAST. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine process of well-selected ingredients, Epps's Cocoa has been prepared which acts as a powerful purgative and laxative.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE. Next Bi-Monthly Drawings in 1891—Nov. 4th and 18th and Dec. 2nd and 16th.

Table with 2 columns: Prize Worth and Amount. 3134 PRIZES WORTH \$52,740.00. CAPITAL PRIZE WORTH \$15,000.00. TICKET, \$1.00. 11 TICKETS FOR \$10.00.

In an emergency JOHNSTON'S FLUID BEER. Is a good Stand-by. It is made quickly. Is effective in cases of exhaustion. Adapted to the weak digestion of the aged and very young.

HOLLOWAY'S PILLS & OINTMENT. THE PILLS. Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages.

FIRST COME FIRST SERVED. Cheap Money to Loan. Having received a considerable sum for investment, we are in a position to loan at low rates to those applying at once.

BENZIGERS' CATHOLIC HOME ALMANAC FOR 1892. The Best Yet. Catholic Reading. Orders may NOW be sent and will be filled as received.

WILSON BROTHERS. Have just received a direct importation of the choicest and purest Mass Wine, which will be SOLD AT REDUCED PRICES.

HAZARD'S PECTORAL CURE FOR COUGHS AND COLDS. THE GREAT REMEDY FOR PAIN. RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

Royal Canadian Ins. Co's. FIRE AND MARINE. GEO. W. DANKS, Agent. No. 8 Masonic Temple, London, Ont.

