

The Catholic Record.

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

VOLUME XIV.

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NO. 736.

Letting Down the Bars.

Twilight falls from out the sky,
And the moon, and stars and one,
Sole staff her dismal cry,
As I drive the cattle home,
Over the moors her voice is calling,
Sweet inflections, rising, falling,
"Nearer the promise of the stars,
And twist a moor and meadow lands,
By rustic gateway stands
Jessie, letting down the bars.

Fairy fancies faintly fall
In the chambers of my brain,
In my heart I hear her call
Over the moorland hills again,
Through the toll, the noise, the strife,
All the cares of busy life,
Through the prizes and the tears,
In my dreams I seem to see,
With her brown hair floating free,
Jessie, letting down the bars.

Jessie kissed the Prince of Death,
And he bade her silent be,
But the sound of memory's breath
In my heart can never die,
When I bring my flock of years—
Gilded hopes and faded fears—
To the City in the Stars,
I shall see my darling wait,
I shall see within the gate—
Jessie, letting down the bars.

—Arthur H. Quinn, in *Edford's Monthly*.

CATHOLIC FAITH.

Protestant and Catholic said to live in two different worlds.

We commend to our readers the following able and instructive article from the pen of George Parsons Lathrop, a famous scholar and distinguished convert to our Church. This latter fact makes the article doubly interesting.

It has been said that Catholics and Protestants live in two different worlds, and this, as you all know, is in some sense true.

The world of clear, coherent faith; of serene insight into the supernatural and the divine, and the world of mere opinion, of individual, private judgment which leads always to difference and indifference, which professes to divorce belief from reason and ends too often in helpless, naked rationalism—these two worlds of men certainly cannot be one and the same. Yet this fact does not necessarily prevent us who dwell in humble but direct communion with Him who is called "Wonderful," "God," "The Prince of Peace," from coming directly into relation with those—our neighbors, acquaintances and friends—who dwell just over the border, in that dazzling but somewhat beguiling region which may be termed the debatable land, or the land of endless debate.

In fact, we do meet and converse with them every day. We trade and fraternize with them. We can understand perfectly all that they think and feel. But they cannot understand us. There's the pity. And there, too, is the problem. How shall we lead them to understand us and the simple, yet sublime, truth to which we are loyal?

At this mere question, as though by a word of magic incantation, the barriers between the two worlds of thought arise and interpose themselves like a solid wall. The wall, however, is only one of mist. It can be penetrated.

I HAVE BEEN A PROTESTANT and now, happily for me, I am a Catholic—that is, a Christian in the true, uncompromising faith of Christ. Therefore I know something about the two worlds and a good deal about the barriers between them.

It seems to me that the most practical thing I can do is to give you very simply, in the light of my own observation, a few instances of the way in which the non-Catholics of New England regard Catholicity and its adherents.

In the first place, they are brought up with an indescribable dread of it, which they imbibe in childhood with their earliest associations, and before they are even conscious that it is being in them. This indescribable dread—when you come to enquire and try to analyze it—turns out to be also indefinable. It is like the hobgoblin of the nursery. Every one of the scared nurslings is confident the hobgoblin exists and would like to hurt them if he could, but no one of them can explain just what he is, or why he should wish them harm. The terror of those people has no logical beginning that even the most patient search can trace, and it always, when investigated, falls back upon an absolute defiance of logic.

For example, I have a Congregational friend with whom for years I have discussed every topic that came into our ken exhaustively and with the freest comparison of views, not at all in the manner of dispute, but simply for the profit of candid intellectual interchange. We had often spoke of religion, and many times ALLIED TO THE CATHOLIC CHURCH. On this last subject he appeared to have prejudices which I did not share, and I frequently told him so, giving him my reasons, although I did not then dream that I should ever become a Catholic. When, at last, I was received into the Church, it was natural to suppose that he would be the first and the most eager to obtain my views on this, as on all other matters, and I told him I would gladly answer any questions that might occur to him. But on this one topic he promptly said: "No, we had better agree to disagree. If I thought as you do, I should be where you are, and if you thought as I do you would be where I am." The utter platitude and vacuity of that reply almost paralyzed me. "But," I said, "I know you have certain ideas about the Catholic Church which I never thought were correct, and now

that I am in the Church I can show you and assure you that they were entirely wrong." He answered: "Oh! those who are inside the Church don't always know about it. Several converts in England have just left the Catholic Church." His inference, of course, was that, since they had abandoned it, they were the ones who really understood and knew all about it. But, since they had been inside, and since they held that those inside could not know the truth concerning the Church, how did it happen that these particular apostates thoroughly knew the Church and were to be trusted, while I, as a faithful convert, could not know what I was talking about?

If I had retorted upon him with his own argument, I would have said this: "You declare that members of a religious organization, for example the Catholic Church, do not really know what that organization is, what it means and what it aims at. You are a member of a religious organization called the Congregational Church; therefore you do not necessarily know what it means. You assume that those who secede from the Catholic Church are the only Catholics who understand that Church. Therefore, you, who are now a Congregationalist, do not understand your own Church, but if you seceded from it you would then understand it. Hence, no one understands any Church unless he is outside of it."

He would have been convicted by his own absurdity. Yet it is just THIS SORT OF ABSURDITY that we have to encounter. To this same friend I remarked, later on, that he had conspicuously avoided talking with me about my faith. He replied: "Oh! you may speak freely of it." I answered: "Very well. But it isn't likely that I am going to sit down and expound it all to you without inquiry from you. You have always wanted to know what I thought about every other thing. But on this you seem wholly indifferent." And then he said: "Oh, I never want to talk with a man after he has made up his mind."

So, then, the conclusion would be that there is no use in an interchange of views when a man has any settled and definite views to express. According to this, the Protestant ideal would be a state of perpetual indecision, a state that might be described as general mindlessness, of universal absence of mind.

And yet this friend is a very bright man in all other ways, a man in active business, who is also an author. If I were a Buddhist, a Mohammedan or a Mormon, he would be intensely desirous to hear what I might say in explanation of my tenets. As I am only a Catholic Christian he throws reason and logic to the winds in his anxiety to escape the possibility of talking with me about my faith, although he is still perfectly ready to converse on any other subject under heaven without let or hindrance.

In this case, though, as in many others, I recognize a tacit admission of the intense, overwhelming power of Christ's teaching as embodied and presented by His Holy Catholic Church to-day. The general Protestant fear of the Church is inherited and traditional, based on long continued misrepresentation and prejudice. But in the individual Protestant or non-Catholic that fear is especially the dread of a vast idea.

AN INFINITE TRUTH, which, if they permit themselves to look into it, may engulf them in its immensity. They recoil at the mere chance of surrendering their small individuality to this immensity of the eternal.

It seems to be as hard for them to acknowledge, sincerely and thoroughly in their hearts, their exact relation to it, as it would be for them to jump off from the edge of the earth. There is a mental attraction of gravitation which holds them down. Yet, in recognizing the vast truths of astronomy, they surrender themselves willingly to the infinite of space. They admit that the whole solar system is visibly progressing through space to some goal that no one is able to sight by the human eye, or by the telescope, or by private judgment. All this, they concede, is going on according to one great principle, one fixed order of logic and law. Yet when it comes to consideration of the moral and spiritual infinite, which also moves towards a great unseen goal, they cannot bring themselves to admit the same fixity of law and supremacy in one all-embracing truth of religion. In this department—or rather in this aspect—of the universe, they would persuade themselves, the truth is, e., the principle of things—need no longer be single and unvarying, but may be several and unvarying, according as it is interpreted by different men and groups. It is this inconsistency of theirs that we must first gently make plain to them, before they can comprehend us or grasp Catholic verities. Meanwhile it will continue one of the most perplexing among barriers, because by its very nature it obliges them to shift ground constantly, and try to escape from logic by a variety of excuses or side issues. Nevertheless, the non-Catholic dread is, at bottom, an admission that holy Church is the earthly representation or portal of the Divine Infinite.

It has also happened to Mrs. Lathrop and myself that Protestant friends, and even simple acquaintances, who never broached the subject before, have written to us—since we became Catholics—asking us to pray for their dear, departed kindred. Of course, they would not dream of petitioning for such prayers in their own churches and denominations. Others have sent to

ASK OUR PRAYERS for some member of a family undergoing illness or surgical operations involving great danger. In all the years that we were outside of the Church they never made such a request, although they were sure of our friendship then as they are now.

There is another sad and touching evidence of the fact that Protestants feel, if they do not perceive, some peculiar virtue in the Catholic Church. They turn to it instinctively, in these cases, as meeting the needs of the heart and soul with a supreme efficacy not found in their own organizations—a power that they may oppose, yet inwardly realize.

A Presbyterian teacher of high standing, intellectual, accomplished and of considerable renown, said to me heartily that, in becoming a Catholic, I had taken the noblest and truest attitude a man could take, and that he wished he could do the same. A friend who has suffered much told me that he often went into the Catholic church—as it was open every day in the week—and simply sat there meditating. He knew nothing of Catholic prayers and could not pray; but he always came out feeling purer, better and stronger. A lady of Puritan descent wrote to us that the Catholic Church was the only one she ever could join; yet that, if she ever found herself inclining that way, she would instantly buy and read all the books against the Catholic Church that she could obtain. This was another form of tribute to the strength of Catholicity. So, too, was that of a distinguished scientific man, who said to me that for a year in his youth he had gone to early Mass every day, without ever inquiring or learning anything about the service and sacrifice, but simply because it made him feel "good." He now—still omitting to inquire—scorns mildly at the Church; but, with a large experience of Protestant denominations and pastors, he says: "I have known Catholic priests, and they are the best men I ever knew."

If we look for negative or passive tributes, what better can we ask than these? They show that the non-Catholic Yankee mind, and, in fact, the American mind, is in search of a religious truth which it has not as yet found. It gropes; it dimly guesses at a

REVELATION FROM GOD, present in the world to-day, which it has not been able to lay hold of in evangelical bodies. The American mind, all through the United States, contains a foundation element of strong and earnest religious feeling. Religious reading and inspiration occupy much of its attention. This may be seen from the character of some of our most widely popular novels and other works of current literature; also from the prevalence of meetings and movements based on natural religion, or upon a partial, fragmentary perception of perfect and supernatural religion. Great numbers of people—the most American of Americans—from the very beginning of our national history down to the present day—have perceived and loyally accepted the divine truth of a supernatural and universal religion, as set forth by the one true and Catholic Church. The non-Catholic American mind in general is really ripe for this divine truth; yet it is clouded still by mists of prejudice, indifference and careless custom.

Millions of Catholics contribute to the support of the Public Schools under an un-American system of taxation almost without representation, since they are so little represented on the school boards, and still show their sincerity by voluntarily maintaining schools of their own besides. Catholics were the first settlers in this country—the bringers of civilization. They were loyal to the American revolution when many, and perhaps most, Episcopalians and Methodists, were on the Tory side. Many scores of thousands of Catholics have laid down their lives in war for the upholding of American institutions and liberty. Catholics are absolutely loyal to the constitution, laws, government and spirit of this Republic to-day, and they prove it in every way that it is possible to offer proof, by act and conduct. Yet all this seems to count for nothing when the prejudices above mentioned come into play. If so brilliant a man as Gladstone, in England, could so misunderstand

as to imagine they might sap the loyalty of Englishmen, here we are to expect from the ignorant here? It will not do to dismiss them by saying that they are too dense to be enlightened. We must find a way to reach them, and to make them see and know us as we actually are. An I, whose ardent and steady patriotism no one doubted before, whose family of Puritan origin has produced a line of evangelical ministers and has been solid American for two hundred and

fifty-eight years—am I at once transformed into a disloyal citizen when I become a Catholic? An eminent man said to me: "You have turned your back on your own countrymen." I replied: "No sir, I am now the best kind of American there is." And with entire modesty—for the merit is not mine—I believe this to be true.

For what can make a man so good a citizen as the religion which teaches him the oneness of truth, fidelity to God, to his country, to marriage, to conscience, and applies itself directly every day to strengthen those forces which conserve or purify society and exalt the soul?

It is this that we must bring home to their minds. I believe that the next century will see a tidal wave of conversions sweeping the majority of our countrymen into the holy Catholic Church. At the Epiphany season how shine the words of Isaiah: "Arise, be enlightened, O Jerusalem; for the light is come!" Those words the prophet uttered seven hundred years before the Incarnation of Christ, yet he saw the event so clearly that he spoke of it as already present. We American Catholics of to-day do not need a title of prophetic power to declare to our countrymen that their light is come and will presently bathe the land in splendor.

THE ARCHBISHOP'S JUBILEE.

It is very natural that the fiftieth anniversary of the establishment of the Roman Catholic diocese of Toronto, occurring coincidentally with the Silver Jubilee of His Grace Dr. Walsh, should be regarded as a most felicitous event. There are several reasons why this should be so, the first and most important of course being that many of the achievements of His Grace, both prior to and since his elevation to the episcopal rank, have memorably associated his name with the progress in this city of the Church in which he has been honored with such distinguished rank. It must, therefore, be no small source of pleasure to himself and gratification to the Catholics of the archdiocese that their lot should be cast together at such a happy time—and, if we say it—in such a pleasant place.

Forty years have not fully elapsed since Dr. Walsh saw Toronto for the first time, and those forty years have certainly marked a growth in the diocese which he now governs that has steadily kept pace with the giant development of the general community. That a retrospective glance over this comparatively brief period should force itself forward now by way of commentary in connection with Dr. Walsh's personal relations with the diocese, is inevitable, no matter how complimentary the conclusions arrived at may be to the venerable Archbishop. Whatever may be thought of the bestowal of much praise upon anyone to his face, at all events during the celebration of this Catholic Jubilee, where, to a certain extent, the acknowledgment must necessarily come *in persona*, it cannot be received otherwise than with pleasure. Indeed, an occasion ought not to be allowed to pass which so peculiarly appropriate for the payment of well deserved compliments to one who stands so high in the estimation of citizens of every denomination, and that Dr. Walsh will to day be the recipient of hundreds of honest favors from the clergymen and members of other Churches goes without saying. He is not alone an ornament to the Church to which he belongs, but is also a noble presence in the society in which all the future years of his useful life are, we trust, to be spent. Dr. Walsh is a man of rare breadth and generosity of views, whilst his ripe scholarship and great gift of oratory are too well known to be more than named. With these fine qualities and accomplishments he, however, carries the features, bearing and attractive dignity of a generation of priests whose number—and more's the pity—is rapidly diminishing.

The history of the Roman Catholic Church in Canada will be enriched by the biographies of some of them gone, and of those remaining. For the greater part their lives have been passed in hard missionary work. Such was Dr. Walsh's early experience in Canada. Ten of the not least arduous of these years was spent in this city, and their work survives to this day. Dr. Walsh was consecrated in St. Michael's cathedral on Nov. 10, 1867, and from that time, down to his return to Toronto two years ago, he was performing what his admirers in Western Ontario delight to refer to as the greatest task of his episcopate. The brilliant success with which he accomplished that task—the paying off of a vast diocesan debt and the erection of a handsome cathedral building—was certainly characteristic of his energy and his almost magnetic power of inducing the enthusiastic co-operation of his people.

Since his return to Toronto Dr. Walsh has done wonders of the same character, and already several new churches and chapels, in addition to the extensive and admirable alterations ordered by him in St. Michael's cathedral, testify to his zeal in this city, for which it is well known he has a warm liking.

But monuments even such as these are inadequate to the veneration in which he is held by the Catholic people of Toronto; and this feeling, we make bold to declare, will be reflected on this morning of his Silver Jubilee by well-wishers who represent all our religious denominations without exception.—*Empire*.

CHARITY SERMON.

London Free Press.

St. Peter's Cathedral was filled with one of the largest congregations that ever assembled within its walls last Sunday, when Rev. Father Walsh, of Toronto, delivered a charity lecture in aid of the funds of the Children of Mary. The reverend Father in the course of his lecture dealt with the influence of the life of our Lord Jesus Christ here on earth, and the lesson of love that He taught. Christ knew more of the sorrows and burdens, the joys and griefs and aspirations of the human heart than any man that ever lived, and that wisdom resulted in all true wisdom must result, in love for the race. His love for mankind surpassed all other love, and was the mainspring of all good and charitable actions. Not only did He teach the law of love by His words, but by His example. He went about doing good. The savage state of the world at the time of the coming of Christ and its cruel neglect of all who were weak and helpless were pictured, and the preacher went on to show how the Church had in every age of its existence devoted itself to the carrying out of the Divine commands to preach the gospel to all men, and to succor, help and comfort all who were in necessity and tribulation. He appealed to the history of the Church in all ages, no less than to her standing to-day, to prove that in all noble charities, many great educational enterprises, and every good work, she had faithfully endeavored to fulfill the law of Jesus Christ. In this city look at the work of that noble Sisterhood of St. Joseph. What was it but the spirit of God that bound these ladies together in devotion to the sick and the orphan and friendless? In Toronto the other day the Medical Health Officer applied to the Archbishop for assistance in nursing the patients in the diphtheria hospital. No sooner was the need made known to the Sisters of St. Joseph than each and every member of the Sisterhood volunteered for the work. His appeal to-night was in aid of the funds of the Children of Mary, an organization to which was committed the duty of caring for the poor of the city. He made a strong appeal to the congregation for generosity in aiding to keep the spectres of want and cold from the doors of the poor during the coming winter. Were any of his hearers any poorer, he asked, for what they had given to charity? Had they ever known a man driven to poverty by liberality to the poor? No, no; drink and luxury, gambling and extravagance would account for many losses of fortune in this world; but generosity to the poor, never. God's reward was sure, for even the cup of cold water given in the name of the Lord Jesus Christ will have had its reward.

In concluding the reverend gentleman referred to his last address to this congregation three years ago, the changes that had occurred in that comparatively short time, and the faces of old friends that he missed, the faces of those who had passed before the judgment seat of God.

The collection was a most liberal one.

HOME RULE.

Hon. E. Blake was present at the banquet of the Anchor Society of Bristol on the 15th and responded to the toast of the "Government and the Liberal policy." Mr. Blake said his Liberal policy, "Government and the Liberal policy," was in sympathy with the Liberal party. In public and private, no matter what trade measures he advocated, his first object had been to achieve a solution of the Irish question. Any alliance between Ireland and England must be cordial, and that must be emphasized by attention to the legitimate aims of the Irish party. England's differences with the United States had largely been the result of the Irish question, and the same might be said of Canada. It would not do, Mr. Blake went on, to have no regard for the monstrous absurdity of having a country's local laws interpreted by another community. The minority in the respect of schools should be officially protected. He spoke as a Protestant with profound respect for the rights of minorities.

A cross-national Federation meeting was held in Dublin on the 16th, when a majority of the McCarthyite members of the House of Commons were present. The meeting adopted resolutions favoring the immediate introduction and steady prosecution of the Home Rule Bill, and denouncing Lord Salisbury's and Mr. Balfour's "impudent attempt" to discredit the Evicted Tenants' Commission before its investigations were well begun, which showed that the Unionists feared the result of the inquiry. Resolutions in favor of a liberal measure of amnesty and continued support of the claims of evicted tenants were also passed.

T. P. O'Connor said that the grand convention before which he spoke proved that the unity of the country was fairly established. He declared that the attitude of the McCarthyite members toward the Liberals was bound to give Ireland a parliament worthy of the acceptance of the Irish, who in return would assist in passing great measures of English reform. Michael Davitt said that Lord Salisbury and his allies were relying for support of their cause on the spirit of religious bigotry.

DEATH OF A RELIGIOUS.

On Sunday, the 20th, in the convent of the Sacred Heart, in this city, Mother Emile Kammerer breathed her last, surrounded by her Sisters, fortified and sustained by all the helps of Holy Church. Madam Kammerer was born in Gmund, Wirtenberg, in 1833, and was one of those religious in Germany who were expelled from the country by the Marc Laws of 1873.

She offered herself for the American mission, and was sent to the convent of the Sacred Heart in this city, where for the past nineteen years she has devoted herself to her many music pupils with a zeal and self-forgetfulness which will never be forgotten by those who owe her so much.

In the little chapel of other days, when only a simple harmonium served for the religious services, she brought forth strains of such rich, deep melody, that one often longed to hear her at some grand church organ more suited to her rare talent of improvisation.

Turning all to God, and viewing everything in the supernatural, she recognized her talent as a heaven-born gift, and was most devoted to Saint Cecilia, the Church's patron of music. Those who love her rejoice to picture her to-day keeping that dear saint's festival amid heaven's harmony. Throughout the breadth of Ontario are scattered her many children, whose prayers will gratefully follow their humble Mother, hastening for her dear soul the dawn of Eternal rest. Of her, as of that Sister in religion whose death we chronicled just one year ago to-day, may it not be said:

Now from her quiet chamber, borne on His Heart of fire,
From His earthly house, His cherished spouse,
He leads to a heavenly choir,
From her willing hands, He takes the work,
Their love of Him begun,
Folds them in rest—on her faithful breast, with the tender words: "Well done!"

On Tuesday morning Requiem High Mass was celebrated in the convent chapel for the repose of her soul. The celebrant was Rev. M. J. Tiernan, Fathers Walsh, of Toronto, and Kennedy, of the Cathedral, London, acting as deacon and sub-deacon. His Lordship the Bishop of London occupied the throne, assisted by Rev. N. Graham. The ceremonies were both impressive and touching. As the last loving prayers of Holy Church, "jealous of death, guarding her children still," were said over all that was mortal of a noble servant of the Sacred Heart, and as the community took a last loving farewell of their dear Sister, holding lighted candles in their hands, fit emblems of the glory opening out to the saintly departed one, many silent tears were shed, and many fervent prayers went beseeching to our Heavenly Father to open the portals of eternal glory to the soul of one who throughout her long life endeavored to walk in His footsteps.

Peterborough Business College, Peterborough, Ont.

Parents who desire to educate their sons or daughters in the shortest time and at the least expense for successful, useful men or women, and middle aged men who have three or four months time at their command, are earnestly requested to investigate the claims of the above college for a thorough business or shorthand education. Write to Mr. Blanchard, C. A., Principal of the college, for full particulars.

Death of a Prominent Toronto Citizen.

We learn with regret of the death of Mr. Lawrence Coffee, commission merchant, an old and very much esteemed resident of Toronto. The sad event occurred at his home in that city on the 16th inst. He was seventy-two years of age; he was a staunch Catholic and a patriotic Irishman; and his many good deeds will be long remembered by a large circle of friends and acquaintances. To his surviving relatives we offer our heartfelt condolence.

From Guelph.

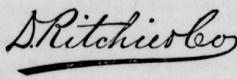
A considerable change has been made in the business of Mr. J. E. McDermott, of the Noted Tea Store. He has admitted to partnership Mr. A. E. Crae, who has many years travelled for Davidson & Hay, Toronto. Mr. Crae is a five business man, endowed with energy and push, and will undoubtedly bring new life into the already large trade which Mr. McDermott has carried on for the last twenty years. He served his apprenticeship at the grocery business with Mr. McDermott, which is a guarantee that he received a thorough training. During his connection with Davidson & Hay, he has been one of their most trusted employees. His partnership will date from December 1st, and will be styled McDermott & Crae. Mr. H. Loch will succeed Mr. Crae as representative of the Toronto firm.—*Guelph Herald*, Nov. 26.

Silence is often the wisest antidote to unprofitable or dangerous contention. There is no other way of obtaining light and intelligence but by the labor of attention. Self-confidence is the first requisite to great undertakings.—*Dr. Johnson*.

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OLD CHUM
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GRAPES AND THORNS.

By M. A. T., AUTHOR OF "THE HOUSE OF YORK," "A WINGED WORD," ETC.

CHAPTER V.—CONTINUED.

The singing was at an end, and the singers left their seats and wandered about the house and garden. Only Mr. Schoninger lingered by the piano, and, seeing him still there, no one went far away, those outside leaning in at the window.

He seated himself presently, and played a Polonaise. He sat far back, almost at arm's length from the keys, and, as he touched it, the instrument seemed to possess an immortal soul. One knew not which most to admire, the power that made a single piano sound like an orchestra, or the delicacy that produced strains fine and clear like horns of fairyland.

When he had finished, he went to ask Mrs. Gerald how the singing had gone.

"Observed that you listened," he remarked, being within Dr. Porson's hearing.

Mrs. Gerald had been sitting for the last half-hour beside Mrs. Ferrier, and the time had been penitential, as all her intercourse with Annette's mother was. It was hard for a fond mother and a sensitive lady to listen to such indelicate complaints and insinuations as Mrs. Ferrier was constantly addressing to her when they were together without uttering any sharp word in return. To be reminded that Lawrence was making a very advantageous marriage without retorting that she would be far more happy to see him the husband of Honora Pembroke, required an effort; and to restrain the quick flash, or the angry tears in her fiery Celtic heart when she heard him undervalued, was almost more than she could do. But she had conquered herself for God's sake and for her son's sake, perhaps a little for pride's sake, had given the soft answer when she could, and remained silent when speech seemed too great an effort.

That coarse insolvency of mere money to refined poverty, and the mistaking equality before the law for personal equality, are at any time sufficiently offensive; how much more so when the victim is in some measure in the tormentor's power.

Mrs. Gerald's face showed how severe the trial had been. Her blue eyes had the unsteady lustre of a dew that dared not gather into tears, a painful smile trembled on her lips, and her cheeks were scarlet. Had she been at liberty, this lady could perfectly well have known how to ignore or reprove impertinence without ruffling her smooth brow or losing her tranquil manner; but she was not free, and the restraint was agitating. The rude woman's rudest insinuation was but truth, and she must bear it. Yet, mother-like, she never thought of reproaching her son for what she suffered.

"I never heard music I liked so well," she said to Mr. Schoninger's question. "We are under obligation to you for giving us what we can understand. The composition you have just played delighted me, too, though it is probable that I do not at all appreciate its beauties. It made me think of fairies dancing in a ring."

"It was a dance-tune," Mr. Schoninger said, pleased that she had perceived the thought; for it required a fine and sympathetic ear to discern the step in that capricious movement of Chopin's.

The fact that he was a Jew had prevented her looking on this man with any interest, or feeling it possible that any friendship could exist between them; but the thought passed her mind, as he spoke, that Mr. Schoninger might be a very amiable person if he chose. There was a delicate and reserved sweetness in that faint smile of his which reminded her of some ex-pression she had seen on Honora's face, when she was conversing with a gentleman who had the good fortune to please her.

Meantime, Lawrence had been having a little dispute with Annette. "What's this about the wine?" he whispered to her. "John says there isn't any to be had."

He looked astonished, and with reason, for the fault of the Ferrier entertainments had always been their profusion.

"I meant to have told you that I had concluded not to have wine," she said. "Two gentlemen present are intemperate men, who make their families very unhappy, and when they begin to drink they do not know where to stop. The last time Mr. Lane was here he became really quite unsteady before he went away."

"But the others!" Lawrence exclaimed. "What will they think?"

"They may understand just why it is," she replied; "and they may not think anything about it. I should not imagine that they need occupy their minds very long with the subject."

"Why, you must know, Annette, that some of them come here for nothing but the supper, and chiefly the wine," the young man urged unguardedly.

She drew up slightly. "So I have heard, Lawrence; and I wish to discourage such visitors' coming. People who are in the devouring mood should not go visiting; they are disagreeable. I have never seen in company that liveliness which comes after supper without a feeling of disgust. It may not go beyond proper bounds, but still it is a greater or less degree of intoxication. I have provided everything I could think of for their refreshment and cheering, but nothing to make

them tipsy. I gave you a good reason at first, Lawrence, and I have a better. My father died of liquor, and my brother is becoming a slave to it. I will help to make no drunkards."

"Well," the young man sighed resignedly, "you mean well; but I can't help thinking you a little quixotic."

"The Ferriers are giving us *eau sucree* instead of wine to-night," sneered one of the company to Mr. Schoninger, a while after.

"They show good taste in doing so," he replied coolly. "There are always bar-rooms and drinking-saloons enough for those who are addicted to drink. I never wish to take wine from the hand of a lady, nor to drink in her presence."

The night was brilliantly full-mooned, and so warm that they had lit as little gas as possible. A soft glow from the upper floor, and the bright doors of the drawing-room, made the hall chandelier useless. Miss Ferrier's new organ there was flooded through a silvery radiance that poured through a window. Mr. Schoninger came out and seated himself before it.

"Shall I play a fugue of Bach's?" he asked of Miss Pembroke, who was standing in the open door leading to the garden.

She took a step toward him, into the shadow between moonlight of window and door, and the light seemed to follow her, lingering in her fair face and her white dress. Even the waxen jasmine blossoms in her hair appeared to be luminous.

"Yes," she said, "if you are to play only once more; but, if more than once, let that be last. I never lose the sound and motion of one of Bach's fugues till I have slept; and I like to keep the memory of it fresh, as if my ears were senseless."

She went back to stand in the door, but, after a few minutes, stepped softly and slowly further away, and passed by the drawing-room doors, through which she saw Annette talking with animation and many gestures, while her two critics listened and nodded occasional acquiescence, and Lawrence withdrawn to a window-seat with Miss Carthusen, and Mrs. Ferrier the centre of a group of young people, who listened to her with ill-concealed smiles of amusement. At length she found the place she wanted, an arm-chair under the front portico, and, seated there, gathered up that strong, willful rush of harmony as a whole. It did not seem to have ceased when Mr. Schoninger joined her. She was so full of the echoes of his music that for a moment she looked at him standing beside her as if it had been his wrath.

He pointed silently and smiling to the corner of the veranda visible from where they sat. It was on the shady side of the house, and still further screened by vines, and the half-drawn curtains of the window and looking into it allowed but a single beam of gaslight to escape. In that nook were gathered half a dozen children, peeping into the drawing-room. They were as silent as the shadows in which they lurked, and their bare feet had given notice of their coming. Their bodies were almost invisible, but their eager little faces shone in the red light, and now and then a small hand was lifted into sight.

"It reminds me," he said, "of a passage in the Koran, where Mahomet declares that it had been revealed to him that a company of geni had listened while he was reading a chapter, and that one of them had heard a most admirable discourse." That amused me, and I fancied that an effective picture might be made of it; the prophet reading at night by the light of an antique lamp that shone purely on his solemn face and beard, and his green robe, with, perhaps, the pet cat curled round on the sleeve. The casement should be open wide, and crowded with a multitude of yearning, exquisite faces, the lips parted with the intensity of their listening. As I came along the hall just now, I saw one of those children through the window, and in that light it looked like a cameo cut in pink coral."

"I fancy they are some of my children," Miss Pembroke said, and rose. "Let us see. They ought not to be out so late, nor to intrude."

"Oh! spare the poor little wretches," Mr. Schoninger said laughingly as she took his arm. "We find this commonplace enough, but to them it is wonderful. I think we might be tempted to trespass a little if we could get a peep into veritable fairyland. This is to them fairyland."

"That anything is a strong temptation is no excuse for yielding," the lady said in a playful tone that took away any appearance of reproof from her words. "We do not go into battle in order to surrender without a struggle, nor to surrender at all, but to become heroes. I must teach my little ones to have heroic thoughts."

The children, engrossed in the bright scene within, did not perceive any approach from without till all retreat was cut off for them, and they turned, with startled faces, to find themselves confronted by a tall gentleman, on whose arm leaned a lady whom they looked up to with a tender but reverent love.

These children were of a class accustomed to a word and a blow, and their instinctive motion was to shrink back into a corner, and hide their faces.

"I am sorry to see you here, my dears," she said. "Please go home now, like good children."

That was her way of reproving. She stood aside, and the little vagabonds shied off past her, each one trying to hide his face, and scampering off on soundless feet as soon as he had reached the ground.

"So you have a school?" Mr. Schoninger asked, as they went round through the garden.

They came out into the moonlight, and approached the rear of the house, where a number of the company were gathered, standing among the flowers.

"Yes, I have fifty, or more, of these little ones, and I find it interesting. They were in danger of growing up in the street, and I had nothing else to do—that is nothing that seemed so plain a duty. So I took the largest room in an old house of mine just verging on the region where these children live, and have them come there every day."

"You must find teaching laborious," the gentleman said.

"Oh! no. I am strong and healthy, and I do not fatigue myself nor them. The whole is free to them, of course, and I am responsible to no one, therefore can instruct or amuse them in my own way. As far as possible, I wish to supply the incompetency of their mothers. If I give the little ones a happy hour, during which they behave properly, and teach them one thing, I am satisfied. One of the branches I try to instruct them in is neatness. No soiled face is allowed to speak to me, nor soiled hands to touch me. Then they sing and read, and learn prayers and a little doctrine, and I tell them stories. When the Christian Brothers and the Sisters of Notre Dame come, my occupation will of course be gone."

"I wish I might some time be allowed to visit this school of yours," Mr. Schoninger said hesitatingly. "I could give them a singing-lesson, and tell them a story. Little Rose Tracy likes my stories."

Miss Pembroke was thoughtful a moment, then consented. She had witnessed with approval Mr. Schoninger's treatment of Miss Carthusen that evening, and respected him for it. "The day after to-morrow, in the afternoon, would be a good time," she said. "It is to be a sort of holiday, on account of the firemen's procession. The procession passes the school-room, and I have promised the children that they shall watch it."

They went in to take leave, for the company was breaking up.

"Oh! by the way, Mr. Schoninger," Annette said, recollecting, "did you get the shawl you left here at the last rehearsal? It was thrown on a garden seat, and forgotten."

"Yes; I stepped in early the next morning, and took it," he said. His countenance changed slightly as he spoke. The eyelids drooped, and his whole air expressed reserve.

"The next morning," she repeated to herself, but said nothing.

Lawrence went off with Miss Carthusen; and as Mrs. Gerald and Honora went out at the same time with Mr. Schoninger, he asked permission to accompany them.

"How lovely the night is!" Mrs. Gerald murmured, as they walked quietly along under the trees of the avenue, and saw all the beautiful city bathed in moonlight, and ringed about with mountains like a wall. "Heaven can scarcely have a greater physical beauty than earth has sometimes."

"I do not think," the gentleman said, "that heaven will be so much more beautiful than earth, but our eyes will be open to see the beauties that exist."

He spoke very quietly, with an air of weariness or depression; and when they reached home, bowed his good-night without speaking.

The two ladies stood a moment in the door, looking out over the town. "If that man were not a Jew, I should find him agreeable," Mrs. Gerald said. "As it is, it seems odd that we should see so much of him."

"I am inclined to believe," Honora said slowly, "that it is not right for us to refuse a friendly intercourse with suitable associates on account of any difference of religion, unless they intrude on us a belief or disbelief which we hold to be sacrilegious."

"Could you love a Jew?" Mrs. Gerald asked, rather abruptly.

Honora considered the matter a little while. "Our Lord loved them, even those who crucified Him. I could love them. Besides, I do not believe that the Jews of to-day would practise violence any more than Christians would. We are friendly with Unitarians, yet they are not very different from some Jews. I think we should love everybody but the eternally lost. I could more easily become attached to an upright and conscientious Jew, than to a Catholic who did not practise his religion."

Mr. Schoninger, as soon as he had left the ladies, mended his pace, and strode off rapidly down the hill. In a few minutes he had reached a lighted railroad station, where people were going and fro.

"Just in time!" he muttered, and ran to catch a train that was beginning to slip over the track. Grasping the hand-rail, he drew himself on to the step of the last car, then walked through the other cars, and, finally, took his seat in that next the engine. Once a week he gave lessons in a town fifteen miles from Crichton, and he usually found it more agreeable to take the night train down than to go in the morning.

In selecting this car he had hoped to be alone; but he had hardly taken his seat when he heard a step following him, and another man appeared and went into the seat in front of him—an insignificant-looking person, with a mean face. He turned about, put his feet on the seat, stretched his arm along the back, and, assuming an insinuating smile, bade Mr. Schoninger good evening. He had, apparently, settled himself for a long conversation.

Mr. Schoninger's habits were those

of a scrupulous gentleman, and he had, even among gentlemen, the charming distinction of always keeping his feet on the floor. This man's manners were, therefore, in more than one way offensive, and his salutation received no more encouraging reply than a stare, and a scarcely perceptible inclination of the head.

Mr. Schoninger seemed, indeed, to regret even this slight concession, for he rose immediately with an air of decision, and walked forward to the first man with a skulking step and a mean face followed after. There was nothing very mysterious in this walk. It led purely through a deserted business street, by the shortest route, to a respectable hotel. Mr. Schoninger called for a room, and went to it immediately; the little man lingered in the office, and hung about the desk.

"That gentleman comes down here pretty often in the night, doesn't he?" he asked of the clerk.

The man nodded, without looking up.

"Does he always record his name when he comes?" pursued the questioner.

"Can't say," was the short answer, still without looking up.

"Comes down every Wednesday night, I suppose?" remarked the stranger.

The clerk suddenly thrust his face past the corner of the desk behind which his catechiser stood. "Look here, sir, what name shall I put down for you?" he asked sharply.

The man drew back a little, and turned away. "I'm not sure of book-ing myself here," he replied.

The clerk came down promptly from his perch. "Then it's time to lock up," he said.

And when he had locked the door and pulled down the curtains, with a snap that threatened to break their fastenings, he put his hands in his pockets, and made a short and emphatic address to an imaginary audience.

"I don't believe there is any redemption for spies," he said; "and I would rather have a thief in my house than a criminal who repents; but nobody ever yet heard of one of your prying, peeping, tattling sort reforming."

There being no other person present, no one contradicted him, a circumstance which seemed to increase the strength of his convictions. He paced the room two or three times, then returned to his first stand, removing his hands from his pockets to clasp them behind his back, as being a more dignified attitude for a speaker.

"If I had my will," he pursued, "every nose that poked itself into other people's affairs would be cut off."

Bravo! Mr. Clerk. You have sense. But if you had also that sanguinary wish of yours, what a number of mutilated visages would be going about the world! How many feminine faces would be shorn of their *retours*, or long, rooting feature, or clawing, parrot beak, and how many men would be incapacitated for taking snuff!

Having delivered himself of his rather extreme opinion, this excellent man shut up the house and retired.

Mr. Schoninger looked forward with interest to his promised visit to Miss Pembroke's school, and was so anxious that she should not by any forgetfulness or change of plan deprive him of it, that he reminded her as they came out of the hall, after their concert, of the permission she had given him for the next afternoon.

"Certainly," she replied smiling. "But how can you think of such a trifle after the grand success of this evening?"

For their concert had been a perfect success, and Mr. Schoninger himself had been applauded with such enthusiasm as had pleased even him. It was the first time he had played in public in Crichton, and, respectable as he held their musical taste to be, he had not been prepared to see so ready an appreciation of the higher order of instrumental music.

"I never saw a more appreciative audience," he said. "They applauded at the right places, and it was a well-earned applause. How delicate was that little whisper of a clapping during the prelude! It was like the faint rustling of leaves in a summer wind, and so soft that not a note was lost. I have never seen so nearly perfect an audience in any other city in this country."

"Do not we always tell you that Crichton is the most charming city in the world?" laughed Annette Ferrier, who had caught his last remark.

She was passing him, accompanied by Lawrence Gerald. Her face was bright with excitement, and the glancing of her ornaments and her gauzy robe through the black lace mantle that covered her from head to foot gave her the look of a butterfly caught in a web. She had sung brilliantly, dividing the honors of the evening with Mr. Schoninger; and Lawrence, finding her admired by others, was gallant to her himself. On the whole, she was radiant with delight.

"Do not expect too much of my little ones," Miss Pembroke said, recurring to the proposed visit. "Recollect they are all poor, and they have had but little instruction."

TO BE CONTINUED.

WHY LAUD MARTIN
Rather Brand Him With Ignominy.

Chicago New World.

The secular papers for past have been indulging in laudations of Martin Luther. The *Post* and *Herald* of this specially signalized them their silly bombast. The aman of history, says the aman which Luther to his denunciation of Rome failed to recant his crime of Worms. Luther, son of the *Post*, was of old and Rome wrong; there and honor to Luther fore, and truth, however, declared, was right and Luther wrong, fore, be Luther branded and ignominy. He rebelled legitimate authority for no set up an opposing authority. That rebellion, Luther pride and nurtured by lust, he pushed on to what he call success, but it was of evil and error. His triumph he was still the aman ruinous rebel. His like that of Satan when man to misery and sin.

WHY LAUD LUTHER

He achieved nothing work was a work of des greatness displays itself rather than tearing down ignorant of men could earth the basilica of St. Pe could never build such a this respect how differ apostate monk is the gre whose grand discovery the now celebrating. He of world to mankind, and prompting him to it was light of truth. Luther led revolt against the truth, spring motive was to ag self, to feed his pride and lusts. Luther is credited the moving spirit of the tion of the sixteenth c headed the revolt and son of it, but was by author of it. Were he that fearful upheaval, w in sweeping whole nati fold of the Church, he m great, though not in a e but even that greatness the forces which brought trope about were in op before he came upon the se on this point Dr. Brod

"Luther found he id introduce Protestantism. Reformation was not so away from the Church were really Catholics, a forth from her communica had previously been in ing of it." The conditio that time was a pow into which Luther merel To do that required no tion of character or force

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What did Luther to he taught was the do judgment. For that glorified. It was an admirers, to intel Luther set it free! This theory of priv not originate with L formers of the sixtee is as old as Christia in the bosom of all germ of all errors.

PROTESTANTISM IS Luther and his fo a weapon against they preached it and own case as a God very inconsistently it to others. The reformers were arro cal in their teaching no opposition. A

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WHY LAUD MARTIN LUTHER.

Rather Brand Him With Shame and Ignominy.

Chicago News World. The secular papers for some days past have been indulging in profuse laudations of Martin Luther. The Post and Herald of this city have specially signalled themselves by their silly bombast. The grandest man of history, says the Post, was the man which Luther tacked on to his denunciation of Rome and his refusal to recant his errors at the Diet of Worms. Luther, in the opinion of the Post, was of course right and Rome wrong; therefore praise and honor to Luther forever. Facts and truth, however, declare that Rome was right and Luther wrong; therefore, be Luther branded with shame and ignominy. He rebelled against legitimate authority for no reason but to set up an opposing authority of his own. That rebellion, begotten by pride and nurtured by lust and avarice, he pushed on to what the world may call success, but it was the success of evil and error. In his apparent triumph he was still the unrestrained and ravenous rebel. His triumph was like that of Satan when he seduced man to misery and sin.

WHY LAUD LUTHER?

He achieved nothing great. His work was a work of destruction, and greatness displays itself in building, rather than tearing down. The most ignorant of men could level to the earth the basilica of St. Peter, but they could never build such a temple. In this respect how different from the apostate monk is the great Columbus, whose grand discovery the nations are now celebrating. He opened a new world to mankind, and the purpose prompting him to it was to spread the light of truth. Luther led an infamous revolt against the truth, and his inspiring motive was to aggrandize himself, to feed his pride and satisfy his lusts. Luther is credited with being the moving spirit of the great revolution of the sixteenth century. He headed the revolt and was the occasion of it, but was by no means the author of it. Were he the cause of that fearful upheaval, which resulted in sweeping whole nations from the fold of the Church, he might indeed be great, though not in an enviable sense; but even that greatness is not his, for the forces which brought the sad catastrophe about were in operation long before he came upon the scene.

ON THIS POINT DR. GOOSSENS SAYS:

Luther found it did not create or introduce Protestantism. The so-called Reformation was not so much a falling away from the Church of those who were really Catholics, as the coming forth from her communion of those who had previously been in it without being of it. The condition of Europe at that time was as a powder magazine into which Luther merely cast a spark. To do that required no peculiar elevation of character or force of genius. It is said that the moment was one of reform, and that it was declared against the abuses in the Church. Nothing is more false. That there were abuses in the Church at the time no one will deny, but to what course may these abuses be traced? Not to Papal misgovernment or to lack of many efforts on the part of the Pontiffs to maintain discipline, but to the encroachments of the secular power upon the spiritual. Through the tyranny of princes unworthy men were thrust into ecclesiastical positions, with results most lamentable. The Popes sturdily resisted this usurpation of their authority, but with little avail. As a consequence the efforts of the Church at reform were to a large extent futile. The power to correct abuses had been taken from her and was being used to corrupt her. Now the Reformation tended to perpetuate and strengthen this tyranny of princes. It was in league with the temporal rulers and found its support in them, and instead of being a reaction against ecclesiastical corruption, it was the FINAL TRIUMPH OF THE INIQUITIES OF INFIDELITIES.

out of which the corruption sprang. Far from a Reformation, it was an outbreak against right and justice, and was the culmination of a religious rebellion which had been brewing in Europe for centuries. Let not Luther be credited, then, with any purpose of reform. His course was in the interest of vice, rather than against it. Rapine and sensuality were the natural outgrowth of the new teaching. In the city of Wittenberg, the cradle of the Reformation, this pernicious result was nowhere more visible. Luther complained in one of his sermons of the enormous increase of crime in that city. A similar state of things prevailed wherever the Reformation extended. The announcement of the new teaching was a signal to let the passions loose.

What did Luther teach? One thing he taught was the doctrine of private judgment. For that he had been much glorified. It was an advance, say his admirers, to intellectual freedom. Rome enslaved the human mind; Luther set it free! In the first place, this theory of private judgment did not originate with Luther nor the Reformers of the sixteenth century. It is as old as Christianity. It is found in the bosom of all sects, and is the germ of all errors.

PROTESTANTISM IS ITS OFFSPRING. Luther and his followers used it as a weapon against Rome; but while they preached it and applied it in their own case as a God-given right, they very inconsistently refused the use of it to others. The sixteenth century reformers were arrogant and tyrannical in their teaching, and would brook no opposition. As a consequence

they quarrelled among themselves, and established, each of them, a distinct and warring sect.

Yet even did they originate the principle of private judgment and permit to all men the privilege of its use, little glory would redound to them on that account; for the liberty of private judgment in matters of religion is the liberty of perdition. As Balmaes says, "If you deprive the human mind of the support of authority of some kind or other, on what can it depend? Abandoned to its own delirious dreams, it is forced again into the gloomy paths which led the philosophers of the ancient schools to chaos."

Luther taught, moreover, that the human mind was depraved and corrupt. In the fall of man it lost its vigor and strength. On this account he ridiculed reason as a stupid ass. He proscribed the sciences as useless and damnable, philosophy as devilish, and his bosom friend

MELANCTHON GRAVELY CALLED IN QUESTION THE UTILITY OF THE SCHOOLS.

In all this we find little encouragement to intellectual development, and little ground for ascribing to Luther the credit of giving an impetus to learning. "There are, no doubt," says Brownson, "large numbers included under the general name of Protestants, who imagine that the reformation was a great movement in behalf of intelligence against ignorance, of reason against authority, of mental freedom against bondage, of rational religion against superstition and bigotry; but whoever has studied the history of that movement knows that it was no such thing—the furthest from it. It was a retrograde movement and designed in its very essence to arrest the intellectual and theological progress of the race."

Again, Luther taught that man, as he was born corrupt, was born without freedom. "Speak not to me of free will. I am an honest Lutheran, and will persist in holding that man is destitute of free will." Thus spoke Luther, the so-called liberator of the human mind, the morning star of enlightenment! The lamentable consequences of this doctrine he also fully accepted. Deprive man of freedom and you take from him all accountability for his acts. This Luther asserted to "As many as believe in Christ," he says, "be they as numerous and wicked as may be, will be neither responsible for their works nor condemned on account of them." "Provided one have faith," he says again, "adultery is no sin."

BEHOLD THE GREAT REFORMER!

"Sin as much as you may," he wrote once to Melancthon, "but have faith and you shall be saved." Behold the apostle of virtue and truth! He declared himself inspired by God, the mouthpiece of the Holy Ghost, called by heaven to reform the world and correct its errors, and behold the damnable doctrine which he preached. Perish the memory of a man who would corrupt the world with such teaching.

Luther's character will sorely bear investigation. It was a revolting mixture of pride, cruelty and sensuality. He believed in no restraint and practiced none. Whatever his heart desired or his impulses prompted, that he did; and as a consequence he sank to the lowest strata of corruption at a time when corruption was deep and widespread. By his speeches and writings he so inflamed the people with a spirit of revolt against both spiritual and temporal rulers that they rose in open rebellion in many parts of Germany. The outbreak is known as the Peasants' War. Impartial historians fix the responsibility of this war upon Luther. In the course of the insurrection, however, when appeal was made to him for support, he cunningly shifted the responsibility upon the clergy, and ordered the peasants to be slaughtered. "Strike," he said to the princes, "slay, front and rear."

LUTHER WAS A BLASPHEMER.

His writings abound with blasphemous allusions to Almighty God. "I resemble Christ," he wrote, "who was crucified because he claimed to be King of the Jews. He fancied himself not only an instrument in God's hand, but a prophet. 'I read in the future,' he says, 'the Lord shows me a portion of it.' The adultery of David was as much the work of God as the calling of Paul." "I owe more to my little Catherine (his wife) and Phillip than to God. God has made many mistakes. I would have given him good advice. I assisted at the creation." Again: "I, Martin Luther, have shed the blood of the rebellious peasants, for I commanded them to be killed. Their blood is indeed upon my head, but I put it upon the Lord God, by whose command I spoke."

All this, and other silly profanity, brands the so-called reformer as an emissary of Satan, instead of an apostle of God. Luther was intolerant. A certain Protestant author distinguishes two Luthers: one the broad, fearless champion of individual liberty of thought while assailing Rome; the other a narrow, arrogant, tyrannical dogmatist who would suffer no opposition. He strongly denounced the Jews, and ordered that they be killed rather than suffer them to practise their religion. He had Carlostadt banished because he disagreed with him on the doctrine of the Real Presence.

It may here be remarked that the real presence of Christ in the Eucharist was a point for which Luther strongly contended. How little the Protestant creed of today resembles the creed of its founder! As Luther rejected Rome, so his followers have in turn rejected him, until Protestantism as a religion has dwindled down to a mere "tradition of prejudice."

LUTHER COUNSELLED MURDER,

as in the case of the Jews already

mentioned. Of the Cardinals, Bishops and priests he asked "why should we not wash our hands in their blood?" He was a traitor to Christendom. When the Turks were threatening Europe, he declared it a crime to take up arms against them. Luther was a robber. In order to win the secular princes to his doctrines he offered them the lands of the clergy and the spoils of the monasteries. "In a short while," he said to them, "you shall see that tons of gold are concealed in the monasteries." The sacred vessels of the sanctuary made more converts than the eloquence of the reformers.

Luther's only complaint was that the princes got too much of the booty, and the preachers too little. He was moreover a hypocrite. To the Pope he often professed loyalty, and at the same time would hurl denunciations at him in private letters to his friends. Luther was a slanderer. He circulated a grave, though unfounded charge against Tetzel, which had much to do with the Dominican's death. And here let it be declared that there are no grounds whatever for this other serious accusation against Tetzel, viz., that he preached the forgiveness of sins through indulgences without contrition and sacramental confession. His written instructions about indulgences are a sufficient refutation of this charge.

LUTHER WAS STEEPED IN SENSUALITY AND DEBACCHERY.

He was called by the Sacramentarians the "Beer Pope." "The Elector's wine is excellent and we do not spare it," he wrote to Splatinus. Around the table in the Black Eagle tavern in Wittenberg, he nightly quaffed his lager. As a remedy against temptations of the devil he advised a friend to "drink copious draughts in honor of Jesus Christ." In a letter dated July 2, 1540, he wrote, "I am feeding like a Bohemian and swilling like a German, thanks be to God." The veil which covers his more criminal debaucheries is here better not to lift. A full narrative of his life in this respect would offend decency. He sanctioned the bigamy of Philip of Hesse. The detection of the Landgrave had more terrors for Luther than the approval of an adulterous union; and accordingly in conjunction with Melancthon, he authorized Philip to take a second wife, "in order," as they expressed it, "to provide for the welfare of his body and soul, and bring greater glory to God."

SUCH WAS LUTHER.

In point of intellect, he was strong and vigorous, though not so richly endowed as to be celebrated on that account beyond the age in which he lived. Had he not attained an unhappy notoriety, there is little reason for believing that he would be much known to-day. HIS FOOLISH RAVINGS ABOUT THE DEVIL are sufficient to convict a dozen men of insanity. In many instances his conduct bordered closely upon madness. He was arrogant and insolent. He will stand out through all time a prominent figure in history, but prominent more for the accidental circumstances into which he was thrown than for any remarkable personal attainments; more for the evil than for the good he wrought; more for his vices and infamies than for his virtues. His name is linked to dishonor. The festivities of Wittenberg, on this account, are not likely to be productive of any good. Better let Luther rest quietly in his grave. Any attempt to do him honor necessitates a recurrence to his conduct and character, and to throw light upon these is to stir up a disgusting pool.

Is It Not So?

It is a remarkable fact that, while thousands annually return to the Catholic Church because they become convinced she is the real spouse of Christ—the one true Church which all must hear or be condemned—few, if any, leave her from purely conscientious motives. It is true that many forsake her; but an investigation of the causes which impelled them to such a step will invariably show they were prompted by no doubt of the soundness of her doctrines, or the correctness of her claim of being guided by the Holy Ghost. Some leave her because their pride has been wounded, and they have not sufficient humility to submit to her decrees; others because she takes such a decided stand on the marriage tie; and many leave her in order to better their worldly position.

No Wonder.

Why should it be so often repeated that it is the surest, promptest, best remedy, when doctors are surprised at its effects. Law-rence, Kans., U. S. A., "George Patterson fell from a second story window striking a fence. I found him using St. Jacobs Oil. He used it freely all over his hurts, and I saw him next morning, hale and hearty, the blue spots finally disappeared, leaving neither pain, scar nor swelling. C. K. NEUMANN, M. D.

Gives Good Appetite.

GENTLEMEN:—I think your valuable medicine cannot be equalled, because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years I tried B. B. with great success. It gave me relief at once, and I now enjoy good health. Mrs. MATTHEW SPROUL, Dungeness, Ont.

There are cases of consumption so far advanced that Bickel's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.

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Musard's Lintment cures Discomper,

SORROW FOR THE DEAD.

A Consoling Doctrine Charmingly Portrayed by the Rev. Joseph Farrell.

There is just one thing on earth that is absolutely universal, and that one thing is death. There is one sorrow that finds a home, at some time or other, in every human bosom, and that one sorrow is sorrow for the dead. Yes, "it has been appointed unto all men once to die," and neither human prudence nor human power can stay the execution of that decree. Our path through life may be a pleasant one; it may be strewn with every flower which a fallen world has ever yet preserved, but at some place upon that road a grave is dug by the decree of God, and that grave shall one day claim us.

Who of us, looking round, can fail to perceive the awful universality of death? The throne is not hedged around so securely but that death at the appointed time breaks through and leaves it vacant. Riches cannot bribe, poverty is not too lowly to claim its notice, and so it comes that all men die. But by some strange perversity, the very commonness of death makes its awful significance less heeded. It is only when it touches us closely; it is only when it lays its hand on lives that have been closely bound up with our own; it is only when the near and dear have been its victims; it is only then we feel the awful reality of death, and then the common sorrow comes to us and makes our homes desolate.

But when those we love have come to die; when the parting has taken place that gives to death a bitterness which else it would not have; when we long in vain for the well-remembered greeting of the now cold hand, and the music of a voice that has gone silent, can we bring to ourselves to believe that all is over between our dead and us. Can we bury our dead out of our sight; stand sorrow-stricken beside the lifeless form; wait till the last sod has been heaped upon the grave; shed one, the saddest, tear of final parting; and then go back to mix again with the busy world, and believe that we have no more to do with the departed?

Oh! surely not. There is something in our hearts that protests against such a conclusion. It would be doing violence to the very nature that God has given us to believe that human friendship and human love reach only to the grave and cannot pass beyond its shadow; that they are flowers so frail that death's cold touch can wither them forever; to believe that even the mysterious power of death can break the mystic bond that, in the first and greatest of the commandments, binds the love of our fellow creatures with the love of God Himself. Our very instincts—and after all these are but dim foreshadowings of mighty truths—our very instincts compel us to look beyond the grave, to see through all its shadows the traces of another world, and to brighten by the hope of a future meeting the gloom which the death of those we loved had flung upon our hearts. Nor could we feel even this to be enough. It would be poor consolation, after all, to live through the weary years upon a hope, and to feel that all the while, until the future actually came, our connection with our departed brethren had absolutely ceased; to feel that, though love and friendship might bloom again in a brighter land, yet, that for the present they are dead and could make no sign. The heart would look for more than this. Its very affection would prompt it to seek a means to bind together the world in which it still remains, and that mysterious world beyond the grave, whither the dead have gone, and to which the living are hourly speeding.

It seeks to be assured that love and friendship can reach beyond the grave and do good service; that kindly offices of charity need not cease because one soul still remains in the flesh and the other has departed to the unseen land. And lo! faith has made these wishes and these hopes a living reality. The loftiest intellect could only conjecture, the fondest heart could only wish, that these things were so, but the Church of God, drawing forth from the treasury of faith, the sublime dogma of the Communion of Saints, has revealed these wonders to the simplest intellects.

She tells us that there are two worlds—the world of matter and of sense and the world of spirits. The world around us which we see and feel and hear, and the world to come, which can be reached only by the gate of death. She tells us, too, that as in this, our world, there are different states in that other world as well. She tells us that the state of any individual in the world to come depends precisely on the condition of this soul when death has summoned him before the judgment seat of God. If the soul, at death, be in a state of mortal sin, it is lost forever. Of such as these we need not speak. If they have fought and lost, and their loss is irreparable and eternal. They have passed forever from the Communion of Saints. For them, forevermore, no prayer may go before the throne of God.

But to those who die in the state of grace salvation is secure. Their fight has ended in victory, and for them is an immortal crown. But knowing, as we know, that into the unveiled presence of God nothing that is defiled can enter, knowing that such is the Infinite Holiness of God, that the slightest stain excludes us from the enjoyment of the beatific vision, and knowing, moreover, that few hope to pass without defilement from a world where the Holy Ghost has declared that even the "just man falls seven times," we are naturally led to ask, What is the lot

of such as these in the world of spirits?

Again, we know that though mortal sin may be remitted, as to its guilt and as to the eternal punishment it deserved, yet there remains a temporal penalty, and we can easily perceive a man passing from this life before complete penance has blotted out the debt. Here, then are two classes. What shall be the lot of those when death has claimed them; shall they go into the glorious presence of their God? Surely not. They are not yet purified. Shall they, then, go into everlasting fire? No; God is faithful to His word, and only to deadly sin has He attached the awful punishment of hell. Where, then, shall their lot be cast?

The Church, borne out by reason answer at once. They shall go into a place of temporary punishment, where they may pay their vital sins wiped out, and may pay the debt which they owe to the Infinite Justice of God.

Such, briefly, is the doctrine of Purgatory; a doctrine full of teaching upon God's justice and God's mercy; a doctrine so consoling in itself and so much in accordance with what the nature of the case might have been expected to demand, that when those who deny it, refuse to acknowledge the authority of the inspired word that declares that "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins," I can only wonder at their blindness—not judging individuals amongst them but leaving them to their conscience and their God.

What is the Use?

Pay no attention to slanderers and gossip-mongers. Keep straight on your course and let their backbiting die the death of neglect. What is the use of lying awake at night brooding over the remark of some false friend that runs through your brain like lightning?

What is the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage by some meddlesome busybody who has more time than character?

These things cannot possibly injure you, unless, indeed, you take notice of them, and in combating them give them standing and character. If what is said about you is true, set you, self right; if it is false, let it go for what it will fetch. If a bee stings you, would you go to the hive and destroy it; would not a thousand come upon you? It is wisdom to say little concerning the injuries you have received. We are generally losers in the end if we stop to refute all the backbiting and gossiping we may hear by the way.

A Kindly Man.

Cardinal Goossens must be one of the kindest and most thoughtful of men. The venerable Primate of Belgium was lately on a tour of confirmation in the Canton of Leau. A poor girl fell suddenly ill at Gaesen, and was sorely afflicted, not because of her sickness, but that she could not attend to receive the Sacrament for which she had been prepared. The Cardinal-Archbishop heard of it and went out of his way to the hamlet where the sufferer lay and administered confirmation. The joy of the humble family was extreme, and the enthusiasm of the entire village at this trait of fatherly benevolence on the part of the beloved Dr. Goossens passed all bounds.

Recently a great crowd knelt at the tomb of Edward the Confessor, in Westminster Abbey, and prayed for conversion of the English people to the Catholic faith. Subsequently all went to the Westminster Town Hall to attend the meeting of the Catholic Guild of our Lady of Ransom. The members of the Guild called upon the saint to seek to convert England from her ways of error, to rescue the apostates and to intercede for the forgotten dead.

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Instantly relieves the most violent attack, facilitates free expiration and induces rest to those otherwise unable to sleep except in a chair, as a single trial will prove. Send for a free trial package to Dr. R. Schiffman, St. Paul, Minn., but ask your druggist first. Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Extirminator; nothing equals it. Procure a bottle and take it home.

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MILBURN'S BEEF, IRON AND WINE restores strength and vitality, and makes rich red blood.

FATHER KOENIG'S NERVE TONIC. A Reverend Recommendation Et. 4. PAER CITY, Utah, June, 1892. I had been ill for eighteen months with weakness and terrible nervousness when I commenced taking your medicine, Pastor Koenig's Nerve Tonic; and I often pray for Pastor Koenig, as I think I could not have lived without this medicine. The people here have seen the cross which I derived from it, and Rev. Father Galligan recommends it so highly that it is now getting very popular. JULIA AGNES BYRNE, Fairport, Ind., Oct. 25, 1892.

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Articles must be paid in full before the paper can be stopped.

London, Saturday, Nov. 26, 1892.

METHODIST AND SALVATIONIST FAST DAYS.

A zealous upholder of Protestantism is out with a letter in the Toronto Mail, in which he maintains that the Salvation Army is all right for having instituted a practice of self-denial in the way of fasting and abstinence among its adherents for the purpose of raising funds for the propagation of the organization; while the Catholic Church is all wrong for keeping Lent and other fast days and days of abstinence.

The principal from which he draws these conclusions is rather a curious one, and it deserves a few words of comment, not because of its intrinsic value, but because it is the only plausible explanation possible by which certain Protestants can make some people believe that their vagaries are based on the firm foundation of truth, and that their system—if they have a system—is self-consistent.

The explanation given by the correspondent is that the Catholic Church speaks with authority, and by that authority commands fasting and abstinence, while the Salvation Army's ordinances are not obligatory, and may therefore be disobeyed without sin. He infers that the Catholic Church is therefore a tyranny and usurpation.

We venture to say that the Salvationists who refuse to obey the commands of their Generals and Marshals and Colonels and other officers of high-sounding title, would be regarded as very contumacious privates if they made such an excuse for not observing the self-denial which has been ordered from headquarters, and they would be summarily tried by Court Martial for disobedience of orders. They might not be shot, as Courts Martial so often order; for such treatment as this would bring the Court into unpleasant relations with the officers of the law, but they would certainly be drummed out of the Army for contumacy.

We should imagine that the tyranny and usurpation are on the side of those who exercise an authority which was never given by one who had a right to confer it; but it cannot be denied that the Catholic Church has derived authority by direct succession from the Apostles who received it from Christ. The authority of the Salvationists is entirely self-assumed.

But the Mail's correspondent should know that the Church which Christ established had authority to command the observance of works of self-denial. It did actually command such according to Acts xv., 28, 29: "For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things, that you abstain from things sacrificed to idols and from blood and from things strangled, etc."

The Christian theory is therefore altogether a different one from that of the Mail's correspondent.

The reason why the Church should possess such a power is plain to be seen. Fasting and other good works are commended in Scripture as powerful means of securing the favor of God, and our own salvation. The Ninevites who fasted and prayed at the preaching of Jonas averted the wrath of God; and other good works are stated by our Lord to be the efficient cause for which God will say to the just, "Come ye blessed of my Father possess ye the kingdom prepared for you from the foundation of the world." (St. Matt. xxv., 34.)

The Church, instituted by God to lead us on the path to salvation, very properly has authority to prescribe to us the means of salvation, and for this reason she has instituted the obligation of fasting and other good works to be performed on certain days and under certain conditions.

There is this to be remarked concerning the self-denial prescribed in the Salvation Army, that Protestantism from the very beginning, in all its forms, denied the utility of good works. Luther's teaching is but a sample of what all Protestantism taught on this subject: "Faith alone is neces-

sary that we may be just: all things else are free, being neither commanded nor forbidden;" and again: "The highest Christian art and wisdom is to acknowledge no law or works or active justice." (On Christian Liberty.) In support of this doctrine Luther even corrupted the Holy Scripture.

It is perhaps a sign of returning reasonableness when we find good works commended now-a-days by Protestant sects. We remark that not only the Salvationists have done this, by instituting fasts, but the Methodists of the United States recently appointed the Friday before Thanksgiving Day as a day of "Fasting and Prayer" which all were exhorted "to keep in true humility before God."

Nothing can be imagined more illustrative of the mutability and uncertainty of doctrine which characterizes the sects, than facts like these.

A SERIOUS ECCLESIASTICAL CONFLICT.

The case of Professor Briggs, of the Union Seminary of New York, is again giving much trouble to the Presbyterian body.

The General Assembly refused to permit the appointment of Dr. Briggs to the theological chair of the seminary, under an agreement which gave the Assembly the power to veto all such appointments; but the seminary faculty having resolved to sustain the Professor, almost unanimously refused to accept the decision of the Assembly.

Four directors who adhered to the Assembly have resigned, and now the whole directorate is a unit in sustaining the doctor.

A few weeks ago the directorate declared the agreement dissolved whereby the right of veto was vested in the Assembly, and proclaimed the Seminary independent; and with the proviso that Dr. Briggs should continue to maintain the position he has already taken in reference to the inspiration of Scripture, he is to continue in his professorship. It will be remembered that his position in regard to Holy Scripture is that modern criticism has proved that a considerable portion of it is unauthentic, and that parts of it are not inspired by God except in such a way as it may be said of any fairly honest literary production that it is inspired.

The question dealt with by the General Assembly does not concern the orthodoxy of Dr. Briggs' views, but only his suitability for the position of Theological Professor in an ecclesiastical institution. Hence the doctor and his abettors claim to represent a school of thought in Presbyterianism; and on this line the seminary will now be conducted.

The Chicago Interior, the Presbyterian organ of the West, says, "All possibility of reconciling the positions of the Assembly and the Seminary are at an end. Union wishes it to be understood that it exists for the purpose of communicating to candidates for the ministry the latest results of contemporary research."

Dr. Briggs, however, has not yet passed through the ordeal to which he is to be subjected. His case was already brought before the Presbytery of New York, before which he already appeared to answer the charge of heresy, but the Presbytery is evidently unwilling to bring him to trial, and so far he has the victory over his opponents, for the case was dismissed without consideration of its intrinsic merits. The Presbytery has been ordered by the Assembly to take up the cause again, and probably the doctor will be formally acquitted; but whatever may be the result, there will be two openly rival schools of thought in the Presbyterian body—one rigidly Calvinistic, and the other tending toward Latitudinarianism. The Calvinists have a majority in the ruling Assembly, and it is not at all unlikely that a secession of those of freer views may be the result of the embroilment.

In Cincinnati there is a case very similar to that of Dr. Briggs. Dr. Henry P. Smith, the Hebrew professor of Lane Theological Seminary, is on trial before the Presbytery of that city, also on a charge of heresy, for having taught that there are in the Bible historical and scientific errors. Dr. Smith, like Dr. Briggs, adheres resolutely to his views. It remains to be seen whether the Presbytery will deal as daintily with him as the New Yorkers are doing with their Professor.

Taking all things together, orthodox Presbyterianism seems to be in a deplorably disorganized condition. In fact a recent cartoon of the Chicago Interior, the Western organ of the Church, appears to present a pretty accurate

view of the situation. Two whales with their eyes closed are contending for a lobster, and in the middle of the conflict a dolphin comes between, seizes and devours the prey with intense self-satisfaction.

The whales are respectively "Revision" and "Non-Revision." The triumphant dolphin bears an inscription "Short Creed."

The whales on opening their eyes find no lobster, and each imagines that he has regaled himself with it; whereupon one remarks, and the other agrees that the lobster was a very insipid morsel after all.

The "Short Creed" notion, which appears to be the favorite one for reconciling the differences between the various Presbyterian schools of thought, is best carried out by the advocates of the Briggs-Smith theology, whose preference would be a Confession of Faith without any dogmas at all.

PROVIDENTIAL INTERPOSITION.

"An American paper says: 'The Province of Quebec has some queer people among its population. The church of Ste. Anne de Beaufre caught fire a few days ago, and the women prayed for its preservation, while the men of the village threw water and tore away a burning wall. Now the event is alluded to as a case of a church preserved by prayer. Here the climax of absurdity in the line of claimed miraculous intervention is probably reached. If the men had not worked while the women prayed there would be nothing left now of the Church of Ste. Anne de Beaufre.'"

We clip the above extract from the Christian Guardian of the 9th inst. It is very true the Guardian does not positively endorse the sentiment of the "American paper," but practically it endorses it by quoting it for the edification of its readers, who will hold up their hands in horror at the superstition of French Canadians who put so much trust in the efficacy of prayer. Surely they are in great need of Methodist missionaries to teach them that there is no value in prayer! Yes, indeed, we are well aware that the Ingersollian teaching that there is no divine intervention in human affairs is the natural result of the senseless ridicule which the sectarians throw upon all devotional practices of Catholics.

But let us ask here, who has attributed the saving of St. Anne's Church to the miraculous intervention of Divine Providence? The American paper does not assert that any Catholic has done so: "Now the event is alluded to as a case of a church preserved by prayer." It is merely "alluded to" by some person unknown and unnamed, and of course the whole thing is made out to be a case of "Romish superstition."

Surely we should have at least the name of some one authorized to speak in the name of the Catholic Church, who has thus "alluded to" the preservation, before such a deduction can be called justifiable. This the papers in question have not thought fit to furnish, and their inferences must be the dictate of an insane hatred not only of Catholic doctrine, but of Christian doctrine, for it is undoubted that the Christian religion teaches that prayer is efficacious; and this being so, there is certainly nothing wrong in supposing that the fervent and pious prayers of the women had some effect in making efficacious the efforts of the men who brought the water and tore down the burning wall. If it is a superstition to believe that such may have been the case, Christianity itself is a superstition.

But is there not some precedent for attributing to Almighty God the good results of human efforts? We venture to say that our friend of the Guardian, if not he of the quoted "American paper," has read in I Cor. iii., 6, 7, "I planted, Apollo watered; but God gave the increase. So neither is he that planteth anything, neither he that watereth; but God that giveth the increase." Nor does the Guardian consider St. Paul to be one of the "queer," meaning superstitious people, because he attributes to God the fruits of the planter's and waterman's labors? Will the Guardian say, "Here the climax of absurdity in the line of claimed miraculous intervention is probably reached? If Paul and Apollo had not planted and watered, there would have been no crop. If Paul had not preached the gospel, and Apollo had not perpetuated his teachings there would have been no Christian Church in Corinth. God had nothing to do with the work."

We might multiply scriptural instances of similar import. We shall here refer only to one more. From Exodus xvii, we learn that Amalec fought against Israel. And Moses stood on the mountain overlooking the battle-field holding up his hands. And when Moses held up his hand, Israel prevailed, and when he let down his hand Amalec prevailed. Moses being fatigued, his hands were held up by Aaron and Hur until "Amalec was discomfited with the edge of the sword."

It is a very usual thing to "allude to" this event as a divine intervention; but what would have happened to the Israelites if they had not used their swords? It is very easy to say with the Guardian's "American paper" that there would have been nothing left of the Israelites; yet the Israelites were well aware that the victory was due to God.

We need not cite more. It is clear that the language of the American paper which the Guardian so gladly quotes is pure Atheism. Whoever may have been the person who alluded to the preservation of St. Anne's church manifested his strong faith that there is a Providence of God ruling all things, though he may not have meant that there was an actual miracle wrought on the occasion.

Truth is always self-consistent; whereas error contradicts itself at every step. We are therefore not surprised that in the editorial columns of the same issue of the Guardian which contains the above quoted note there is an article which is expressly intended to prove that "if there is a 'God over all' he is not a mere inactive spectator of what is going on in the world," and that there is truly a "direct action of a living personal God in the affairs of men."

If this be so where is the dreadful superstition in attributing to God the safety of St. Anne's Church from the disastrous conflagration which threatened it?

We may further remark that in this very article the Christian Guardian declares, as we have done, that the denial of this divine intervention is "the teaching of a kind of pantheism which is akin to practical atheism."

We have no need of adding another word to this self-condemnation.

EARLY DISCOVERIES OF AMERICA.

The Norwegians in Chicago have had a special celebration of their own in memory of the discovery of America. It appears to be a well authenticated fact that in about the year 1000 Leif Ericson, a bold Norwegian navigator, sailed from Iceland and landed on the eastern shores of America, exploring the coast to a considerable distance.

The documents which have come down giving some particulars of this discovery relate that the Norwegian named a portion of the coast Vinland, from the grapes which grew there in abundance, and the territory which he thus named has been identified with what is now called Martha's vineyard, an island on the South coast of Massachusetts, the population of which is about 5000.

The Norwegian celebration took place in Chicago on Thursday, the 27th ult., and was shared in by many thousands of Leif Ericson's countrymen, who claim that he, and not Columbus, was the real discoverer of the New World.

A procession of Scandinavian societies was one feature of the celebration, after which speeches were delivered in Scandia hall, where Mr. R. B. Anderson, late United States Minister to Denmark, Consul Peter Svane, and Professor Gustav Storen of Christiania delivered speeches highly eulogizing the Scandinavian explorer.

The story of Leif Ericson's discoveries has been carefully examined by the Maine Historical Society, and their opinion has been given to the world that it is substantially correct, though some of the authorities on which it rests are of somewhat legendary character. It is certain, however, that even if the discovery really took place at the date mentioned, it was not generally known, or if known at one time, it was forgotten in Europe when Columbus laid his plans before the Genoese, Portuguese and Spanish Governments toward the close of the fifteenth century. At all events, even if the Ericson discoveries are to be accounted as certain, they detract nothing from the greatness of Columbus, who had only the data which he gathered himself from which to infer that a New World would be found by sailing westward. The discovery of this Continent by Columbus is the one which laid the

foundation for its present greatness, and even though it had been discovered by design or accident many times before, the courage and skill of Christopher Columbus entitle him to be regarded by us the real discoverer, and to him the honor of the discovery is justly due.

We do not at all detract from the honor which is due to Leif Ericson by thus vindicating the title of Columbus. In proportion to Ericson's boldness in making his voyages, he also deserves great credit, and the Norwegians who bear him in respectful memory are quite right in so doing, but the credit due to Columbus, whose chief desire was to gain glory to God, and souls to religion, was not a whit the less, even if America had become several times more or less known to navigators, and had been lost sight many times before its last and permanent discovery.

But there is good reason to believe that, long before even Leif Ericson's voyages, America was known to European, or at least to Irish navigators. There is strong evidence that in the sixth century the famous Irish monk, St. Brendan, made the discovery of the continent at a period antedating that of Leif Ericson, as Ericson's discovery antedates that of Columbus. There are several ancient manuscripts in the great National Library of Paris, and the Bodleian Library of Oxford, which give details of St. Brendan's voyages.

These manuscripts, which date back to the eighth century, contain much that is evidently legendary, but the main facts seem to be established beyond the possibility of doubt that the Irish saint sailed to the south westward from Ireland with some of his monks, and with a band of bold sailors at last reached the coast of an unknown land where he established an Irish colony, calling the newly discovered territory by the name of "Great Ireland." He was borne along for many days by a current in the ocean, which is believed to have been the gulf stream, and after landing discovered a large river which is supposed to be the Ohio.

St. Brendan's discovery, no more than that of Leif Ericson, detracts from the later one of Columbus, though it was undertaken in much the same spirit of faith, and with the similar design of spreading the gospel of Christ in the newly discovered and unexplored region.

St. Brendan was born at the close of the fifth century, and his voyages were made early in the sixth century. He became afterwards Bishop of Clonfert.

EDITORIAL NOTES.

His very many friends in London were last Sunday evening delighted to listen once more to Rev. James Walsh, now parish priest of the Church of Our Lady of Lourdes, Toronto. The same fervid eloquence characterized his utterances, but, on this occasion, added sympathy, welling up from the heart, were characteristic of his words while pleading the cause of the afflicted and the lowly of Christ's household. Long may this talented and holy priest live to reflect honor on the Church and on the country that gave him birth!

To Father Murray, of Trenton, the CATHOLIC RECORD sends heartfelt greetings on the attainment of his Silver Jubilee in the priesthood. He has ever been a faithful and holy servant of God—directing, in season and out of season, the souls of Christ's flock heavenward—by word and by example inclining their hearts towards that which is good and true and beautiful in life here below. Heaven grant him length of years; and may we see his golden anniversary ere the crown of the good and faithful servant is placed on his head in the glorious and eternal Kingdom by the hands of our loving Redeemer.

The recent dedicatory ceremonies of the World's Fair buildings cannot but be viewed with pride and pleasure by every Catholic. Not that they were distinctively Catholic, but that two prelates who are admired and revered by all lovers of noble words and deeds took a most prominent part. We were present that evening of the dedication, and as we looked upon the mass of humanity crowding the vast structure, and as we beheld the exultant faces of the learned and ignorant, of the rich and of the poor, and as we heard the ringing cheers that greeted the oration of St. Paul's great Archbishop, we could but thank God that the bigotry that has stained some pages of American history is a thing of the past. True, there are men whose only aim in life is to blacken the fair name of Catholic, but they are isolated individuals condemned by all lovers of justice, and

representing nothing save perhaps a so-called biblical association. The oration of Archbishop Ireland was a masterpiece of polished diction and of profound thought. He is no vain artificer of words, but one who speaks with a purpose and for a definite object. He loves his country and his Church; he believes in them with all the energy of his heart and soul. He neglects no opportunity of lauding American institutions and of proclaiming the beauty, the perfection, the divine adaptability of His Church. To subterfuge he is a stranger, and strength of character and fearlessness in right are associated with his name.

CATHOLICS, be united! Disunion is the only thing that can retard our progress. We have no fear for the barque of Peter, for she, buoyed up by the promise of her Divine Founder, will ride safely o'er the foaming billows of hatred and bigotry. But to her and to her rulers let us be loyal. Let obedience be the watchword; so that when an order comes to take decisive action on a religious question we will be found ready and united. Organization is the secret of success, and the sooner we understand it the better. Why should a Catholic young man become a member of an association antagonistic to the interests of his Church? Why should he seek exclusively the society of non-Catholics? Why should he give utterance to opinions lax, and not held by those to whom God has imparted the sacred trust of guarding the deposit of faith? Not that we wish to deprive any human being of the privilege of frank and fearless speech, but there are times when silence is a duty. Again, we often hear the remark that Protestant societies do more for young men in the way of earthly advancement than Catholic organizations. Perhaps they do. They, as we know from experience, have certainly an ingenious method of placing this and that person into advantageous positions; and if Catholic societies possess not a like facility and influence, to whom must the fault be ascribed? We wait an answer. Is it not the fault of our young men who will not stand by their priests, or second their efforts?

Grip, of Toronto, deals a very telling blow at one of the preachers of that city. Rev. Wm. Galbraith recently delivered a sermon on Immoral Literature, but, it is claimed, was altogether too sweeping in his remarks. The editor says that "the reverend gentleman might find food for reflection in the fact that none of the books or newspapers he referred to can rival for downright filth and obscenity the publications of Rev. Dr. Fulton purporting to reveal the secrets of the confessional and the misdoings of the Catholic clergy, on which many of his fellow ministers have set the seal of their pious approval."

The Catholics of New York have not adopted an apathetic policy because their schools have already for several years in succession taken the lead of the city's Public schools. They are steadily improving, and according to the annual report there are in the city and on Staten Island now 89 schools, with 29,360 pupils on the register. The daily average attendance is 26,157, being over 88 per cent. This shows an efficiency in the whole parochial system which is truly wonderful. The New York Sun recently remarked concerning it that the Parochial School Inspector performs the work of supervision with admirable fidelity, and that his injunctions having in view the remedying of short-comings are attended to carefully. This is one of the causes operating to make the schools the best in the city.

It does not appear that the Lambeth judgment permitting Ritualistic practices in the Church of England is going to cause many Low Church ministers to give up their livings in the Establishment; but the Vicar of New Malden, Surrey, has done so, declaring, "I respond to the call of duty and quit the pale of the Romanized and Romanizing Establishment in the hope of being, with God's blessing, a pioneer, however humble, in the work of forming a Protestant Church of England, with a Prayer Book purged of every vestige of sacerdotalism and sacramental error, and which may rally to itself all that is good and holy in the land, and be a beacon light in those dark and dangerous days to England, her colonies and the world." It thus appears that the Evangelicals now recognize that the Reformed Church of England has all along been badly in need of Reformation itself, since the Prayer Book is so badly in

need of revision. Protestant direct

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Branch No. 4, London, Meets on the 2nd and 4th of every month, at eight o'clock at their hall, Albion Block, Richmond Street, J. Forrester, Pres. Wm. Corcoran, Recording Secretary.

C. M. B. A.

IMPORTANT LETTERS FROM THE GRAND PRESIDENT.

Office of the Grand President of the Grand Council of the C. M. B. A. of Canada, Brockville, November 3, 1892.

DEAR SIR AND BROTHER:—For the first time I, today, received a copy of the petition for a separate Grand Council, which is being circulated throughout the Provinces of Quebec and the Maritime Provinces. Heretofore I was under the impression that the branches were being asked to simply pass motions setting forth their desire to remain with the Supreme Council. I did not for one moment suppose that the members in these Provinces were being wittingly or unwittingly misled by representations set forth in this form of petition. The deception is only augmented by the attempt to give it an official character by pressing the petition before the Supreme President. It cannot be that the Supreme Council has sanctioned the representations contained in this form, for the reason that to do so would be a palpable violation of the agreement entered into by us with them. Besides, the proposals therein contained are altogether too ridiculous to emanate from such a body of men. It is, therefore, safe to conclude that the Supreme Council are not aware of the method by which such a petition is attempting to establish this proposed Grand Council.

The petition referred to reads as follows: To James S. McGarry, Esq., Supreme President of the C. M. B. A. of Canada. The officers and members of Branch No. 4 of the Catholic Mutual Benefit Association, located in the Dominion of Ontario, now under the jurisdiction of the Grand Council of Canada, pursuant to the provisions made therefor by the Supreme Council Convention of the C. M. B. A. of Canada, on the 11th day of October, A. D. 1892, and following days, hereby petition the Supreme Council of the C. M. B. A. of Canada, to draw from the jurisdiction of the said Grand Council of Canada, and that ten branches and the required number, to be determined by the petitioners, to be organized and instituted comprising the branches of C. M. B. A. located in the Provinces of Quebec, New Brunswick, Nova Scotia and Prince Edward Island, to be known as the Grand Council of Quebec and the Eastern Provinces. That we do hereby authorize the resident and duly qualified Secretary of Branch No. 4, to sign this petition in our name, and to attach the seal of our branch and certify the number of members in good standing in this branch on the day named in such certificate.

In connection with the above points I would strongly urge the members who differ from the majority of the Grand Council to read all the clauses in the petition. I am pleased to be able to assure our Brother that all the members of the committee appointed at Hamilton to consult and arrange with the Supreme Council, being Brothers F. X. Conahan, J. H. Hackett, Q. C. M. P. P., Standson, G. J. R. J., Dowdall, Almonte, Ont., F. R. G. O. O., and J. J. J., all of whom are in the above interpretation of our agreement with the Supreme Council.

It is not necessary for me to remind the Brothers generally that by their votes at the Hamilton Convention they authorized and requested the Supreme Council to come to the C. M. B. A. of Canada, and that they have "very properly" laid it down in Sec. 9 of their report that the whole membership is bound by their action. Your Executive do not wish to attempt to prevent any member exercising the fullest liberty of action in the constitution, and we are not to be recreant to our duty did we not make every legitimate effort to protect the interests under our charge, and to prevent the members from being led into the error of position of asking for something which cannot be granted under our laws or our agreement with the Supreme Council.

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This has always been so held by both Councils, and the petition admits it, and while that charter exists there is no provision in the constitution under which another can be formed in the same territory. Therefore, under the agreement between the two Councils, and under that alone, can a new Council be established, and I think it plain that under the agreement which cannot be combined, nor can a minority compel a vast majority to separate from this Council. Furthermore, neither under the agreement or the constitution can a Grand Council be established in a Province where there is not ten branches and five hundred members, even though the charter did not extend there. Therefore in New Brunswick, Nova Scotia and Prince Edward Island a Grand Council cannot be organized for lack of numbers. But there is another and a better reason why a Separate Council will not be established in these Provinces, and that is that those Provinces are not asking for it. The members of the Grand Council do not seek separation therefrom have certain rights given to them by the constitution, and the laws of the association, and these again are guarded by the laws of the land common to all of the Provinces, and cannot be taken away by the Grand Council.

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man or set of men who would attempt to perpetrate so great an outrage on an unsuspecting Brotherhood? What reliance is to be placed in your beautiful address, my dear brother? What manner of men are they? How much that is brotherly is to be found in such a document? How much regard have they for their solemn obligations? And yet these are the men who have been assiduously at work trying to make you believe that the Grand Council is not honest and your interests are not safe with them. The insinuation that the Grand Council of Canada has hidden, or intended to hide, any part of these dealings with the Supreme Council is just as false. The first circular referred to—dated on 13th October—was prepared and placed in the printer's hands on that date, after our agreement with the Supreme Council, was complete by our acceptance of the same date—13th October—and the restrictions on withdrawing cards were not carried in the Supreme Council until the day following—14th October—and after the circular referred to had been issued.

Every point in connection with this agreement with the Supreme Council has been dealt with in the two circulars since issued. Much more importance is attached to the restrictions than they are in reality entitled to. It is not worth while to pay the per capita tax in return for the preservation of the fraternal and friendly relations with the Brother across the line as we have them under this agreement, then the additional privileges granted to the twenty or thirty Branches that are in reality entitled to them. It is not worth while to pay the per capita tax in return for the preservation of the fraternal and friendly relations with the Brother across the line as we have them under this agreement, then the additional privileges granted to the twenty or thirty Branches that are in reality entitled to them.

Our committee was sent to Montreal by the Grand Council of Canada, and the members to get a separate beneficiary jurisdiction for them, so that their assessments might be reduced. This was our chief business, and the Grand Council of Canada, and the men who sent us there for that purpose are not going to refuse that which they sought and obtained, simply to suffer some inconvenience, or because a certain few who are not likely to suffer in the end, are not bound by the action of the majority.

The abandonment of the plan to take all the eastern Provinces into the proposed new Council, and the restriction of the same to the law and the agreement, it is just as impossible for ten branches and five hundred members to control the destinies of five hundred members in Quebec as it would have been to force Quebec and all the other Provinces into the Grand Council under the same conditions. But these are the objections of men who have attempted to practice a gross deception upon you, and who are not to be trusted. It is not worth while to pay the per capita tax in return for the preservation of the fraternal and friendly relations with the Brother across the line as we have them under this agreement, then the additional privileges granted to the twenty or thirty Branches that are in reality entitled to them.

Branch No. 184, was organized at Fairville, N. B., on November 2, by District Deputy James J. L. Carleton. Branch No. 185 was organized in Carleton Place, N. B., on November 9, by District Deputy James J. L. Carleton. The following is the list of officers: Spiritual Adviser—Rev. T. Allard. President—J. B. Blanchard. Secretary—Brother F. X. Conahan. Second Vice Pres. H. P. Landry. Rec. Sec. P. E. Paulin. Treasurer—J. L. G. O. O. Fin. Sec. J. A. G. O. O. Trustee—C. H. Hackett. H. F. O'Connell, S. Lezere, J. S. Blanchard, and A. Chew are the candidates for Branch officers who took place at the last meeting of the Branch in November, and the elections will take place at the first meeting of the Branch in December.

At a meeting of Branch 11, held this evening, the members were much pleased to hear the Rev. Father Wheeler, Superior of the Holy Family, deliver a most interesting and instructive address on the subject of the Holy Family. The Rev. Father Wheeler, Superior of the Holy Family, delivered a most interesting and instructive address on the subject of the Holy Family. The Rev. Father Wheeler, Superior of the Holy Family, delivered a most interesting and instructive address on the subject of the Holy Family.

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friendship and affection, places me under an obligation of gratitude which time and distance shall never blot out from my memory. In your beautiful address, my dear brother, you have given me a most interesting and instructive address on the subject of the Holy Family. The Rev. Father Wheeler, Superior of the Holy Family, delivered a most interesting and instructive address on the subject of the Holy Family.

Special to the CATHOLIC RECORD. DEDICATION OF THE PAROCHIAL SCHOOL OF THE LADY OF HELP, DETROIT. While the glorious "King Williamites of Detroit—or, as they are better known by the name they assume here, the "Ladys of Help"—are doing their utmost to foster a spirit of intolerance against Catholic schools, in a grand and noble sacrifice to build and equip schools wherein they feel assured their children will receive a good education, and will be made men. Such is the school of Our Lady of Help, dedicated last Tuesday evening by Mgr. J. O. O'Connell, in the absence of the Rev. Father Wheeler, Superior of the Holy Family.

On Tuesday last week there was witnessed by a large number of people, at St. Mary's Church, the marriage of Miss Mary J. Marchionni, a prominent member of the choir, to Mr. J. O. O'Connell, Superior of the Holy Family. The bride was assisted by Miss Katie Quinn, and the ceremony was performed by the Rev. Father Wheeler, Superior of the Holy Family. The Rev. Father Wheeler officiated in sealing the nuptials, and St. Mary's choir was in excellent form. Miss Monique of Delhi being the organist, and the rendition of the off-duty solo by Mrs. Strode deserving special praise. After the ceremony the bride party, including the members of the choir, friends, relatives and friends of the bride and groom, were seated at a pleasant hour viewing the numerous gifts given by the many guests. The Rev. Father Wheeler, Superior of the Holy Family, delivered a most interesting and instructive address on the subject of the Holy Family.

MARKET REPORTS. London, Nov. 21.—Grain deliveries were not large, and wheat was somewhat scarce, at 31.00 to 31.10 per cent, or 32.00 to 32.10 per cent. Oats had a slight drop, to 18.00 to 18.10 per cent. Barley at 20.00 to 20.10 per cent. There was a plethora of meat of all kinds, and beef sold at 10.00 to 10.10 per cent. Lamb was in good demand, at 11.00 to 11.10 per cent. Pork was in good demand, at 12.00 to 12.10 per cent. Butter was in good demand, at 13.00 to 13.10 per cent. Eggs were in good demand, at 14.00 to 14.10 per cent. Hides were in good demand, at 15.00 to 15.10 per cent. Tallow was in good demand, at 16.00 to 16.10 per cent. Wool was in good demand, at 17.00 to 17.10 per cent. Cotton was in good demand, at 18.00 to 18.10 per cent. Sugar was in good demand, at 19.00 to 19.10 per cent. Coffee was in good demand, at 20.00 to 20.10 per cent. Tea was in good demand, at 21.00 to 21.10 per cent. Spices were in good demand, at 22.00 to 22.10 per cent. Miscellaneous goods were in good demand, at 23.00 to 23.10 per cent.

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Michael Quinlan, J. P. Barrie. The death of Michael Quinlan took place at his late residence on Tuesday, 21st inst. He was born in County Clare, Ireland, on the 23rd of September, 1818, and was the eldest of a family of nine children. His parents were in good circumstances, and he received his first education in his native country. He came to Canada in July, 1842, and settled on the farm adjoining the town of Barrie, which he cultivated until the day of his death. He was a man of justice of the peace, and was a successful business man, and by his ability and industry, succeeded in accumulating a competency for his family, which consisted of a widow, one daughter and eight sons. He was a man of sterling integrity and upright character, and of one of whom it might truly be said, "his word was as good as his bond." Although often pressed, he steadily refused to become a candidate for any public position, but he did so to would undoubtedly have attained prominence in public life, had he done so. He was the first and most active man in the organization of a Separate school in Barrie, and was for many years chairman of the Board. He always enjoyed good health, and within a short time of his death, when he was prostrated with paralysis, and quietly passed away in a few hours.

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C. C. RICHARDS & Co. My son George has suffered with neuralgia round the heart since 1892, but by the application of MINARD'S LINIMENT in 1893 it is completely disappeared and has not troubled him since. JAS. MCKENZIE, Linwood, Ont.

Here's mya a mosque and all And pillar temple and all And the holy river goes on And the sun is seeking his crown And the leaves of the tree are green? Here's mya a mosque and all And pillar temple and all And the holy river goes on And the sun is seeking his crown And the leaves of the tree are green? Here's mya a mosque and all And pillar temple and all And the holy river goes on And the sun is seeking his crown And the leaves of the tree are green?

SCOTT'S EMULSION. ACUTE or CHRONIC. Can be cured by the use of SCOTT'S EMULSION of pure Cod Liver Oil, with the Hypophosphites of Lime and Soda. A feeble stomach takes kindly to it, and its continued use adds flesh, and makes one feel strong and well. CAUTION: Beware of substitution. Genuine prepared by Scott & Bowman, London, and sold by all druggists. TEACHERS WANTED. TEACHER WANTED, FOR 1893, CATHOLIC Separate School No. 3, St. Stephen's, Toronto. For 1893, male or female teacher, for School Section No. 3, St. Stephen's, Toronto. Apply, stating salary, to COLLETT STREET, Sec. Treas., Toronto, Ont. 753-4. TEACHER WANTED, FOR SEPARATE School, Hastings, male or female, holding first or second class certificate. Services to commence January, 1893. Apply, stating salary, to JOHN COLEMAN, Sec. Treas., Hastings, Ont. 753-5. WANTED, FOR SEPARATE SCHOOL, Toronto, for 1893, male or female teacher, holding second or third class certificate. Apply, stating salary and experience in teaching, to REV. J. G. McLEAN, Curran, Ont. 753-6. TEACHER WANTED, FOR SEPARATE School Section No. 10, West Williams, holding either second or third class certificate. Either male or female—a male teacher preferred. State salary and experience in teaching. Apply to G. W. DUNN, Secretary, Scarborough, Ont. 753-7. FEMALE TEACHER HOLDING THIRD Class certificate for Catholic Separate School. One who can speak French preferred. Apply, stating salary, to PATRICK J. BRUCE, Sec. Treas., Mount Carmel, P. O., Ont. 753-8. WANTED, A MALE TEACHER, HOLDING A second class professional certificate, to teach Catholic Separate School Section No. 5, Toronto. Duties to commence Jan. 1, 1893. Must be an Englishman. Testimonials required. Apply, stating salary, to PATRICK J. BRUCE, Sec. Treas., Mount Carmel, P. O., Ont. 753-9. FEMALE TEACHER, HOLDING A SECOND or third class certificate, wanted for Catholic Separate School Section 4, Raleigh, Ont. Two sufficient articles will be required for the origin and lead the choir. Testimonials required. Apply, stating salary, to PATRICK J. BRUCE, Sec. Treas., Mount Carmel, P. O., Ont. 753-10. WANTED, A MALE TEACHER, HOLDING A second class professional certificate, to teach Catholic Separate School Section No. 5, Toronto. Duties to commence Jan. 1, 1893. Must be an Englishman. Testimonials required. Apply, stating salary, to PATRICK J. BRUCE, Sec. Treas., Mount Carmel, P. O., Ont. 753-11. FEMALE, FOR THE SECOND P. O. OFFICE, GATSBIE, FOR THE HONOR OF TRADE. Immediate departure, in the R. C. Separate School, Almonte, for 1893. State salary and certificate. Applications received to the 15th December. JOHN O'REILLY, Sec. 753-12.

Philosophically Repel the "Post Express" Does Not Persecute. It is a fact of human life, in all times and places, to disturb the common beliefs of a declining new ideas, the changes, challenges, evaded, and even deflected of this one. This fact is the propensity in man, change, which impels the innovator whose liaison with his reputation is equally. Whether this spirit, inertia, tends in the good or ill of the world here. It is present to know that of change or progress exists, and to all peoples in all systems of religious government. Religious profound sentiment strongest motive of it is that it ever as innate propensity, to possess it to the penalty. In political heresy of succession, by long custom the thoughts were adjusted of things, and sent any change sary to readjust conditions and environments more than anything government the vic the status quo. The Jewish people philosophers felt intolerance. Lincoln in example, found in the history self. He came to giving truths, to Law, to regenerate peace on earth to His teaching invol that it shook the foundations of their realized this between two they same time prefer. They could tolerate his conduct and social. Numerous other given of this innate new ideas that pose by antagonizing and running counter grooves of thought. Some imagine that eradication this Christian civilization hypnotize it for a on the surface of as man's fallen nature, he will resent does not change, and the individual man God's grace, man in the aggressive come and go through be found that change always appear to sleep, to be aroused by importance to awaken. History tells us the Roman empire, and introduced a called down upon the world, and taries before and the new condition become accustomed, and thought become and religious pagan ancestors, that impel Thus it is in all we find the cause religion, philosophy.

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VOLUME XIV

The Old Sea and far away, O swallow, do you remember The nest in the beehive? Where the sun looked through And the leaves of the tree are green?

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THE DOMINION Savings & Investment Society. With Assets of over \$2,000,000. It is always prepared to loan large or small sums on Farm, Town or City Property in all the principal forms and rates, repayable at any time of year. The privilege of paying off a portion of the loan each year, can only be had on making application to the managers of the respective institutions. Apply personally or by letter to H. E. NELLE, Manager, Offices—Opposite City Hall, Richmond St., London, Ont. THE DOMINION PIANOS. The Recognized Standard of Modern Piano Manufacture. BALTIMORE, NEW YORK, 22 & 24 E. Baltimore St. 143 Fifth Ave. WASHINGTON, GUY Pennsylvania Ave. Piles' Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. Sold by Druggists, or sent by mail. C. E. F. ROGERS, Warren, Pa.