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### ROME'S RECRUITS.

#### Half a Century's Converts in England.

#### A Glorious Roll of Honor—How Anglicanism Came to Lose Some of its Brightest Ornaments.

A special jubilee number of the London Tablet was the issue for the week ending May 15th, the paper having then completed the first half century of its existence. Its pages for that week were given up almost exclusively to articles on the progress of the last fifty years; and from among these we select the principal one, which is as follows:

#### CHARACTER OF ROME'S RECRUITS FROM ANGLICANISM.

Until the sea give up the dead that are in it, no rendering up shall be quite so marvellous as that made by Protestantism to Catholicity during the last fifty years. From the Dead Sea of Anglicanism have arisen, in that period, multitudes to be the passengers and the mariners of St. Peter's bark. The future historian will find, indeed, that the State Church of England in its decrepitude—and within a few days of this day of our jubilee—discussed in Convocation a Form to be used at the reception of converts from the Catholic Church to the Anglican Communion. But for these converts themselves where shall he look? Though he seek through the files of Evangelical journals, he shall not find them. Nor will he find any answering document to his Form indeed among the writings of the Catholic Church—no provincial and specially prepared application to Anglicanism of the terms upon which admission is to be sought by all comers to the one Fold. But the names of converts from Anglicanism he will find written broad across the page of contemporary social and ecclesiastical history. Not few in number nor insignificant in position are these; but the flower of Anglican manhood, and the pink of Anglican womanly perfection, diguities of the State Church—archdeacons more than half way up the hill to fat bishoprics; the families of the men who were deacons in purple and died in kings' houses; the men who, like Manning and Newman as rulers, not of a diocese, but of the whole Anglican body; the common clergy in their hundreds; the gentle and the simple among the laity; the constantly glees and the position; the man of fine literary gifts and the man for whom literature is a thing but a name; the artist, architect, musician, poet, painter, and dramatist; the lawyer, the scientist, the statesman; the Anglican Virgin following the Lamb to His own stars, and the Magdalen "casting her cap and bell" at Cardinal Grandison's feet; the young and the old—Ambrose de Lisle, the Eton boy of 15, and claiming confirmation as Sir Bonhôte Wray at the age of 80; men and women of all temper, and of none—gathered with one heart, and flushed with one expectation, at the Beautiful Gate of the temple.

#### ENGLAND THRILLED WITH THE MAGNETISM OF PIETY.

Even we who mingle in the throng may hardly know its meaning or its magnitude. We catch the faces that are near us, but the great crowd is a little expressive as are rows of cabbage-heads. Types, however, we may take almost at random, to tell the tale; types which are mostly heretofore through myriad variations of temperament and achievement; types of martyrs many of them; and all alike offering, amid other mutations, one concordant set of faith in a divine guide, and all bound together, by old threads and new, in a universal brotherhood of man. The still mysterious Voice which, two thousand years ago, invited the young man to leave what seemed great possessions in a mean little land, has been telephoned in type down to the London of to-day. It has sounded compellingly in the halls of Universities and in the club-rooms of Piccadilly; so that one man has forfeited half a million, and another has foregone a bill country as large as Judea, and another has made his little barren sward, in obedience to that echoing summons. Our great modern cities have been stirred anew by the sounds that fell on ears, mostly deaf, in the back streets of squalid Eastern townships; so that Birkbeck rules Birmingham, and London takes its law from Nazareth. Great glory is ours to belong to the age of electricity in matter, and to the age of an answering force in spirit—a magnetism of piety which has thrilled through England, a new kindling of the old forms of faith. The effect of both forces is bright to-day; but the near future holds, if we make not, divine possibilities for the one and for the other.

#### THE PIONEERS OF A GREAT MOVEMENT OF CONVERSIONS.

Fifty years ago the flowing tide was not with us. From the hour of the "Reformation" individual converts were made; in twos and threes they entered the ark. In 1840 the Tractarian Movement—then some seven years old—was only beginning to hear the fruit which was to come so abundantly five years later. Converts were still rare specimens of the species believed to be all but extinct. The Hon. Gilbert Talbot was a marked man when he crossed the Rubicon at the end of the thirties. Very early in the forties the converts included a popular young Evangelical preacher in London, who had been a fellow of Magdalen College Oxford, Richard Waldo Sibthorp. Talbot's converts, he spent not only his labor, but a considerable fortune, over churches and charities, until, temporarily unsettled in faith, he ceased to say Mass, and humbly withdrew to one of the almshouses he had built in Lincoln. A thousand threadbare stories notwithstanding, never rejoined the Anglicans; and after a short time of re-

ment his scruples vanished, so that during his last year, not old age crippled his activity, he was one of the most energetic coadjutors in his diocese. Of him Mr. Gladstone has said: "I can never think of him but a simple, rare, truly elect soul." And a more official testimony was paid by Bishop Bagshaw: "How edifying and beautiful his conversation always was. Then as now distinguished was he for his beautiful patience. Living in pain and in privation as he did, how sweet, kind, and cheerful was his life." It was perhaps a certain instability in Father Sibthorp's character which gave to outsiders the idea that converts were not happy in their new environment—an idea long obliterated, but dispelled at last. Even Newman was not despaired of until he cuttily declared: "The thought of the Anglican service makes me shiver and the thought of the Thirty-nine Articles makes me shudder. Return to the Church of England! No! The net is broken and we are delivered. I should be a consummate fool (to use a mill term), if in my old age I left 'one land flowing with milk and honey' for the city of confusion and the house of bondage."

#### FATHER IGNAZIUS AND DR. NEWMAN.

Constancy enough for any three had the Hon. and Rev. George Spencer, better known as Father Ignatius. "May their prayers return in their own bosom! With such we wish to be better strangers the longer we live." So said the Rev. John Henry Newman, Vicar of St. Mary the Virgin, when the Apostle of the Conversion of England came to Oxford to ask for Anglican prayers to that end. But Father Ignatius was not the man to quail before scornful words—he who was willing to wait in the ante-rooms of Cabinet Ministers—with Palmerston even—to get a minute's talk with them about their souls. The interview he begged from the Duchess of Kent in which to express his hopes for the unity of Christendom she granted him; and present at it was the Princess Victoria. The girl's heart was in the fervid words of the passionate priest, and in his hopes of the ultimate conversion of the Queen, and the time to fulfil them is still here. The rumor that the Duchess of Kent herself actually did become a Catholic is a mere rumor, with no basis beyond barren repetitions.

#### THE CONVERTS IN DISHARMOUS VISION.

It was Father Ignatius who usually met and quickly converted Ambrose de Lisle still in his teens. This saint among the Spencers, as he may be remarked, was an Evangelical; but he was a Catholic, and young De Lisle was led in the first instance by simple piety to embrace a religion of the ecclesiastical accidents of which he only later became a devotee. No single name, perhaps, represents more conspicuously than his the persistent generosity exhibited by some of the early converts who found the Catholics of England in the catacombs and built for them churches in the sacrifice of their lives; and the sacrifices of politics shall rob them of the gratitude Catholics owe them, or the reward promised them by the Immutability of Word. From Ambrose de Lisle Lord Beaconsfield borrowed his Estates de Lyle in "Oxington"; for Lord Beaconsfield had even then begun to realize dimly the large place the Catholic religion was to take in modern England. Already his pen was at work on these modern sketches of Catholics, mostly converts, which at the end of the series culminated in that of Grandison in "Lothair"—greatly revised and brought down to date as Nigel Penruddock in "Endymion."

#### A CRISIS THAT WAS TOO MUCH FOR ANGLICANISM.

With the secession of Dr. Newman in 1845, the political dream that the Establishment was to be the great agency in once more making England merry was rudely broken. The conversion of Faber brought the same disappointment home even more keenly to the heart of Lord John Manners and others of the Young England party. Faber was one of them in heart and mind; and he, at any rate, had—if Newman never—those popular sympathies which have lately been revived under the name of Democratic Toryism. Lord Beaconsfield was not very explicit about the kind of Anglicanism which was to win our peasantry and our peers. In the General Preface to his novels he says: "The writer and those who acted with him, looked upon the Anglican Church as a main machinery by which these results might be realized. There were few great things left in England, and the Church was one. Nor do I doubt that if, the Church was one, and there had arisen a quarter of a century ago, there had arisen a churchman equal to the occasion, in the position of ecclesiastical affairs in this country would have been different from that which they now occupy. But these great matters fell into the hands of monks and schoolmen; and little more than a year after the publication of 'Coningsby,' the secession of Dr. Newman dealt a blow to the Church of England under which it still reels."

#### THE CATHOLIC CHURCH AND DEMOCRACY.

But we are back again to first principles. The Catholic Church and the democracy are face to face. They are at home together under the Reformer's tree; and the time may yet come, though not with heart-scourings on both sides, when they will feel equally at ease in the schools and in the churches. The Cardinal Archbishop of Westminster, Green for his ordinal, and testamental for his theme, and coadjutors for his congregation—surely this was the very man of whom Lord Beaconsfield dreamed—neither "monk" nor "schoolman," but with all the qualities of each, linked with those of the man of our more spacious times. One thinks that Lord Beaconsfield, had he lived, could not have foregone one delight—that of asking this great Prince of the Roman Church, who was also a Royal Commissioner on the Housing of the Poor and on the Education of their children, to accept a seat in the British House of Peers. He was born the man to do it, but he lacked the opportunity. Now there is the

#### opportunity—but where, among their petty politicians, is the man?

#### NEWMAN'S CONVERSION.

Forty-five years have gone since Newman abjured the State religion—"not," as he wrote to a friend, "not from disappointment or impatience, but because I think the Church of Rome the Catholic Church, and came not a part of the Catholic Church, because not in communion with Rome, and because I feel that I could not honestly be a teacher in its way longer." Father Dominic did the deed, of which the effort cannot even now be measured. The ripples made in the baptismal font have eternal motion; to be immersed at last in the "pure river of the water of life, clear as crystal, proceeding from the throne." Of that memorable conversion was said at the time, in our issue of October 25th, 1845: "Our readers will naturally expect from us a few words on the subject of Mr. Newman's conversion, but we confess we find great difficulties in fulfilling that expectation. The subject is so wide and yet so simple, so personal and yet diffuse, that we hardly know what to say or what to avoid saying. This great event has been looked for anxiously and long. It has been prayed for; it has been written for; it has been wished; it has been dreaded; it has at length come."

"So far as a remote observer can presume, imperfect at best, to judge of Character, the Anglican Establishment has been deprived of the largest mind and the most penetrating intellect lately to be found, at least among her children. We congratulate Mr. Newman warmly and with the most devoted affection on his happy conversion, and our readers on their share in the fortunate event. God adequately fills us with joy, we cannot adequately express, and with expectations sufficiently sanguine, we think, though not quite so sanguine, as those of some better hopes among ourselves. May God prosper him in every way; and from the first hour of his baptism to the last hour of his breath, may the Almighty design to use him unerringly in the noblest service this world can witness."

#### HOW IT AFFECTED HIS FRIENDS.

The news, thus announced among Catholics, with no incoherent triumph, was received with dismay by the Tractarians. "Ah, that is sad news," said Keble, years afterwards, pointing out a spot near the parsonage at Hurley; "that is connected with the most painful event of my life. It was there that I knew for certain J. H. N. had left us. One day I received a letter in his handwriting. I felt sure of what it contained, and I carried it about with me all through the day, afraid to open it. At last I got away to a chalk pit, and then, forcing myself to read the letter, I found that my forebodings had been too true—it was the announcement that he was gone."

How Pusey felt that parting is equally well known. Indeed, half the parsonages of England had their gravel pits that day and a man in agony by it; and some buried in their brightest hopes; and others, bowed to the earth, picked up new pebbles for their sling, and went out armed like young David to slay Philistines in religion.

#### FATHER FABER'S RECEPTION INTO THE CHURCH.

Within a month of Newman's secession came that of his "acolyte"—Frederick Faber. The 16th of November, 1845, was the last Sunday on which he officiated in his church at Elton—that church in which he had not so long ago offered to offer to his Redeemer, that he might know the Divine way and work the Divine will. At even-song that day the music, whom he had tempted to church by cricket in the rectory grounds between the two services, had a still greater surprise. The brilliant young Rector, in broken tones, told them that the doctrines he had taught them, though true, were not those of the Church of England, and that consequently he must go where truth was to be found. "Then," says his friend and fellow-converter, Father John E. Bowden—"then he hastily descended the pulpit stairs, threw off his surplices, and made his way quickly through the vestry to the rectory. For a few moments the congregation remained in blank astonishment; and then, while the majority turned slowly homewards, some followed him to the rectory and implored him to reconsider his decision. He might preach whatever doctrine he pleased, they said, and they would never question it, if only he remained with them." Next day saw him received into the Church by Bishop Watling, of Northampton, and when he was confirmed, he felt himself, like the Apostles at Pentecost, permeated by the sensible presence of the Holy Ghost.

#### WHAT MANNING SACRIFICED BY LEAVING ANGLICANISM.

Six years later came what we may call the other great boom among the converts of the half century. We turn for the chronicle of it to our own columns in the April of 1851: "Mr. Manning (we said) has really attempted to work the Establishment upon Catholic principles in a high and important official position. But even he, with all his great position and his important connections, his prudence, his eloquence, his remarkable aptitude for and acquaintance with affairs, his forbearance, his patience and his holiness, has at last felt that he could do nothing, that the Church of England is Protestant, and Protestant it will remain."

"But while we thus congratulate our readers on this important accession of one of the leading minds of the Anglican Establishment, we shall hardly have done our duty as journalists or as Catholics if we do not say something on the great hero's sacrifice, which this man has made for the sake of Catholicity. He has given up all that was most dear to him; he has given up the noblest peculiar temptation of minds of the noblest mould. A position exactly suited to his talents, and widely-extended influence, and a splendid future; the favor of men, and the almost certainty of ultimately carrying out his views as Bishop; the devoted adherence of troops of friends; an abode as fair as any of these

was scattered over England and occupied by her ministers; fortunate in this world's goods; all this Mr. Manning has given up with a great heart."

Archdeacon Manning, with his brother-in-law, Henry Wilberforce, aided by Mr. Gladstone, had drawn up a manifesto against the continuance of Mr. Garham in his ministry, after what was, in effect, a denial on his part of belief in baptismal regeneration. Thirteen names were appended to the manifesto; and seven of them translated within a brief space their words into deeds when the Anglican Church remained dumb under "the abandonment of one of its Articles." These seven were Manning, R. I. Wilberforce, Henry Wilberforce, Dodsworth, C. Wendish, Baily and Hope Scott. Mr. Gladstone, when he heard that Manning and Hope Scott had really gone, said he felt as if he had lost his two eyes. Bishop Selwyn was apostolically broken-hearted about Manning. "He might have been the Xavior of the English Church," he said. But he for whom Anglican, lay and clerical, lamented, what said he himself? "I feel," he said, "as if I had no desire unfulfilled, but to preserve in what God has given me for His Son's sake."

#### A FEW OF THE OTHER MORE DISTINGUISHED CONVERTS.

And this tragedy of Oxford, or Elton, or Levington, was enacted within seven years in literally several hundreds of the Anglican rectories of England. The years 1845 and 1846 saw scores of such renunciations; the next three years saw units and tens; 1850 and 1852 saw them by scores again; and every year since has had its share. What have been the results the Church in England knows. His two Cardinals are converts. Faber has his splendid record, of less than twenty years of Catholicity, in a whole library of spiritual writings; and on London he has left a greater mark, in his way, than we think of as made by any other man—the Oratory. To him, as the Father of the Community—though Newman ranks as its technical founder—to him and to the influence which he had over others, and which they again transmitted, is directly due to the existence of that great centre of the religious life in London. Others amongst the converts are scattered over London and over England. The salt of the earth, they have made fruitful a land they found barren; Bishops like Coles, of Southwark; Palmerston, of Oure and Superiors of communities, and other priests of large churches, such as Father Sebastian Bowden, of the Oratory; Father Lockhart, at St. Etheldreda's; Father Purbeck, at St. James's; Mr. Moore, of the Pro-Cathedral; Father Kyrle, at St. Mary of the Angels; Father Bamfield, at Barnet; presbyters and teachers, like Anderson, Coleridge, Rivington, Gerald, Stevenson, Macmillan, Maskell, Christie, Orsby, Tickle, Richards, Akers, Christie, Morris, Bridgett, and Porter (afterwards Archbishop of Bombay). But our columns might be filled with good names remain behind.

#### CONVERTS IN LITERARY PURSUITS.

Not in the ecclesiastical world only have these men numbered us. From Lucas down to Benken, every editor of this paper has been a convert—the record been broken by present occupant of its editorial chair. Of the paper's sub-editorship almost the same record can be made. The Dublin Review reached its zenith under a convert, Dr. W. G. Ward; the Month and Merry England have, so far as we remember, known no others as editors. The Catholic publishing firms have a similar derivation; Mr. Barnes was a convert, and so was Mr. Oates; so is Mr. Washbourne. The Secretary of the Catholic Union is a convert; so is one of the Secretaries of the Truth Society; so is the founder of the Guild of Our Lady of Llanes, Father Philip Flester; and so is his right hand man Mr. Lester Drummond; so, too, is the leading spirit of St. Austin's Society; and so the Secretary of the Poor School Committee, Mr. Allen of Traa, these are not out of a worthy point of view, were in these posts and tasks, to tempt the Anglican parson to relinquish his place and his income. He gave up ease and a competence to be a doorkeeper, but a doorkeeper in the House of the Lord. Solitary Archbishop's House at Westminster is not exactly a human equivalent for Lambeth Palace and Addington Park, bright with the glances of girls and alive with the laughter of boys. This fat living and that fellowship were given up; and he who relinquished them must smile at the incongruities of life when he sits at home in the back parlor of the back street he now inhabits, and is ranked rather as a well by his brother priests, perhaps a Canon.

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### THE TEMPORAL POWER.

#### The Sovereignty of the Church Militant.

#### History's Lessons—An Eloquent Defense of the Rights of the Holy See by Cardinal Manning.

Cardinal Manning, speaking of the Temporal Power, says: "When the world became Christian no crowned head claimed the Vicar of Christ as a subject. If not a subject, he must have been a sovereign, for there is no intermediate between a sovereign and a subject. Even the empty Law of Guarantees declares the Pope to be a sovereign, because the Catholic world believes him to be. As when the times of persecution show them, the Pontiff held the city of old by martyrdom, with the same tenacity now do they hold it by patience. It was not a tranquil sovereignty, like that of England. It was the sovereignty of the Church Militant. Rome has been usurped nine times, and now a tenth. We do not wonder that at least forty-five of the Popes have either never set foot in Rome or have been driven out of it. Still have they held their right in the city with all their former tenacity. Their right was imperishable, and they never ceded it."

"Rome has been wrecked, sacked, burned and destroyed over and over again. Do you believe the Rome of to-day to be the Rome of the Caesars? They who say so do not read history, or, if they do, fail to understand it. Do you believe that the Rome of to-day is the Rome of the early Caesars, or of the early Pontiffs? No, it is the third or fourth Rome. There is Rome piled upon Rome. There are three cities lying under the foundation of the city of Rome that stands to-day. Rome has been the centre of all the configurations of the Church; and over and over again it has been burned. At one time for forty days there was not heard a human voice within the city and nothing but barking of dogs was heard on the Aventine Hill. In the time of Clement VII., during the great outbreak of the Lutheran system, Rome was taken by force, sacked and wrecked and tormented for a month with atrocities and horrors which exceed all that can be read in history. No doubt the world thought, as they think now, that the power of the Pope was at an end."

Three centuries gone by and the Pontiff is yet in Rome. Do not think I forget what the world has done against that kingdom which shall never have an end. As by an induction, it is the normal law of the sovereignty of the Vicar of Christ to be always assailed, persecuted, often trampled upon, and, seemingly struck to the earth; the second law, founded on the same induction, is that as often as it has been raised again, and as often as men have usurped it, so often have they been obliged to restore it. From the present state of Rome do I draw this most perfect and assured conviction. What we see that this hour is but one more of those swelling waves of turbulence, which if for the moment passing over the Kingdom of His Church on earth. When Pius VI. died to exile people thought the end had come. When Pius VII. was six years in banishment they were sure of it. When Pius IX. was to Gaeta they were positive all was over. When the walls of Rome were breached in 1870 all the newspapers joined in declaring their feeling that the temporal power of the Pope was gone forever, and, as a great statistician said, the spiritual power should soon follow. For thou knowest not, my son, how the world is governed."

"What, then, can we do? We cannot lift a hand. Nothing but the hand of God can bring restoration. We can pray, we can affirm true principles, and stand steadfast to the right. Twelve years have passed, and men begin to think the temporal sovereignty of the Pope is all over now and will never return. Some even so will it. 'Perhaps, after all, it is better so,' they say. With faintness of the heart and feebleness of faith, they forget the promise that 'His kingdom shall not be delivered to another people,' and that 'of His kingdom there shall be no end.' Its return may not be in our time; but we know that heaven and earth shall pass away, but the Word of God cannot pass away. Of this we are firmly convinced. So long as there is a Christian world, so long as the Vicar of our Lord shall not lose his rightful throne, and it shall come to an end only when his Divine Master shall return to take an account of all things. Look on the political world—see how the kings, sovereigns and princes, who turned away their faces and never opened their mouths or lifted a hand to protest against this invasion of the Holy See, have been scourged in their own territories. There is not one whose life has not been attempted, or that is not troubled by discord or impending revolution. It may be our own country next, wonderfully favored as it is beyond all others. But of late, in these last generations, England has not lifted its hand against the Vicar of our Lord."

"Perhaps, at the present hour, there is not a Government that is not weak or a civil power that is not shaken. Governments are embarrassed, and the will of the multitude is all powerful. They look for some great crisis. Look at France. Look at Germany, with a military power which nothing can resist. Look at Italy, that beautiful land of a grateful Catholic people, with its Catholic life threatened, and its simple faith imperilled by the domination of the power which has set itself against the faith of Christ and His Vicar. There can be no peace or safety so long as the present violation of Rome shall last, for the one only principle of stability in the world is that which creates the Christian world. It is a scientific truth that all things are preserved by the principle from which they sprang, and no alien power can sustain them. Be wise, therefore, ye who rule the world. Learn the lesson in time."

#### Our Holy Father Leo XIII. in the calmness of his immovable authority invites the civil powers to return once more and renew their relations with him. All the assaults that have dashed against the See of Peter have passed away like the fleeting shadows of the night, and are no more. Revolutions have beaten against the rock and gone by. Kingdoms and empires that have ascended it are forgotten. Where are now the Emperors of Constantinople, or the Emperors of Germany, or the Kings of Rome, and there have been two or three? Where are they now? Like the shriek of the tempest they are gone. Like a storm that passes over the earth they are forgotten; but Leo XIII. sits there still in his immovable strength and in his imperishable right, watching still the turbulence of the world with the confidence of faith, that of his kingdom there shall be no end."

#### Priest-Hunting and Fair-Plumping.

There is one word which the Tories seem to have altogether expunged from the dictionary. Shame has no longer any place either in their breasts or their lexicons. They set their pimps and spies to dog the footsteps of the minister of God, even when he goes on his sacred mission to pour the balm of religion upon the conscience of the dying; and when they are challenged about it before the assembled Senate they are not ashamed of the infamy, but, on the contrary, seem to revel in it. Such is, without any exaggeration, the attitude of their mouthpieces, the brass Balfour, Father Kennedy, Father O'Dwyer, Father Humphreys and Father Quinn are the latest victims of this atrocious system of public torment. These reverend gentlemen are unable to perform the simplest outdoor work pertaining to their sacred calling without the presence of Balfour's black "shadows." It is a system of moral torture of which even Russian despotism would be incapable. For the last two Sundays the conduct of the police towards Father Quinn seems to have been deliberately intended to provoke to a breach of the peace. As the reverend gentleman was proceeding on his way to celebrate Mass in the rural church of Knock-james, he was followed on a car by two armed policemen. They remained outside the church at Knock during Divine service, the others got on their car again, and followed him to Drumbrugh Church, a distance of about two and a half miles, waited outside until he made his appearance, and again pursued him to the house of a man named James Carry, two miles distant, whose son Father Quinn had anointed previously; after which they followed him to his residence at Tull. Subsequently in the afternoon he was "shadowed" when engaged reading his office while walking along the road in the vicinity of his dwelling. Later still he was followed by policemen when going to attend a sick call three miles distant. His house was also watched until ten o'clock at night. The *Limerick Leader* states that the feeling of indignation amongst the people of Clare at these insults towards a priest is most intense; and we know upon whose shoulders the responsibility for this serious state of things rests. The system of shadowing people engaged in their lawful business at the several fairs throughout the country is in its way a source of irritation equally grave. The *Cork Herald* declares that at the fair of Youghal held on Monday last some well-known Nationalist buyers received such attentions from the police that they were prevented from transacting their ordinary business. The people of England have no adequate idea of the system of good law and exasperation which now forms the daily life of the people of Ireland in almost every rural district. No other people in the world tolerate it—nor would the Irish people tolerate it longer were it not for the knowledge that the time when it must all come to an end is now fast drawing near, and for the further knowledge that any abatement of honest indignation would be the very thing which their mean tormentors would desire as an exodus for more bloodshed and savagery.—United Ireland.

#### Capri Praises Bismarck.

BERLIN, June 9.—Chancellor Von Capri today addressed the committee of the Reichstag on the Army Bill. He said he was anxious to emphasize the fact that he had only given his attention to plans that his great predecessor had already approved. The Chancellor said that his nature less secure than when his personality still figured before the world. A thousand things which were in themselves unchanged now appeared with notes of interrogation instead of points of exclamation. "I quite understand," he added, "that you should wish that things had happened otherwise or that Prince Bismarck should return (lively protests from all parts of the House), but it was inevitable sooner or later. We still find the simplest duties difficult, because his weight does not fall into the scales. I count in the first place upon a patriotic understanding on all sides. Let us wait another year. Then, if necessary I shall be prepared to combat all conflicting elements here, but to-day I will face the fray with some anxiety."

#### The Crucifix in Workshops.

ROUSEN, June 9.—In one of the glass factories here a terrible accident occurred in 1886, and as a memorial of the accident a large crucifix was placed in the particular room. The workmen placed in the other two rooms grew slightly jealous of their favored brethren, and made representations accordingly to the delighted superintendent, who promised to ornament their shops in like manner. Accordingly on Ascension Thursday of last year two magnificent crucifixes were placed in the other workshops. Twelve workmen chosen by their comrades, drew each crucifix to its place, hymns were sung, and the priest delivered an address; after which the workmen, in number over two hundred, sat down to a little banquet in the principal hall. This incident is touching, and also important. Christ crucified is the solution of the social problem.

THE ONE TRUE CHURCH.

A Letter to a Protestant Relative

BY PHILIP O'NEIL.

(Continued)

PETER MADE HEAD OF THE CHURCH. One says: "Man should think for himself. He cannot help doing so. This is that state of freedom about 'free thought.' Everyone knows that thought is free; it is even independent of our will. Yet thought, when coined into words, has no right to teach error or untruth. It has no right to teach that two and two are five. One may think until doomsday and no one can interfere with him; but when he teaches an untruth he commits a crime against man; against society; against God, and wrongs the freedom whose privileges he has trampled on.

I say to those who are not Catholics that they have been tossed to and fro by every wind of doctrine. Their masters tell them to judge for themselves. In this way it has resulted that non-Catholics do not know what to believe. Weared and worn out, they know not what to do; but they should be mindful of the great beacon held out by the Church of Christ.

There is one great cathedral. It is St. Peter's at Rome. Over its portals is inscribed—"Thou art Peter; upon this rock I will build my Church, and the gates of hell shall not prevail against it." It is the Rock of Safety for you.

One said—"I believe on the Lord Jesus Christ." Well, the devil also believes. There is more required. St. James says faith without work is dead. We must do as Christ says. We must also love him. He said—"If you love Me keep My words." He said—"Hear the Church."

DARKNESS OUTSIDE. Darkness reigns outside of the Church; not the Egyptian darkness which was one of the ten plagues, but a spiritual darkness where evil spirits are dominant and where grace may not come.

We read (Exodus x, 23) of the darkness that fell upon Egypt in the ninth plague; "but whensoever the children of Israel dwelt they had light." This was a figure of the light in the Church.

Isaiah said, quoted in St. Matthew (4:16): "The people that sat in darkness saw great light." This was said of Christ, and He said to His Church in the next chapter: "You are the light of the world." His light shines in the Church. There is no armor outside to resist temptation as there is in the Church. There is no safety for a man out of the Church, as the devil seeks by observation at possession to extend his rule over such. When you hear a man say he belongs to no church you may weep for him; for he is in continual danger from the spiritual powers of evil that surround him. The worst feature of spiritual darkness is, it cannot see light when it appears. Where does my friend of no church stand? He stands alone among all created things offering defiance to his Creator's will. He scorns God's powers, he rejects His commands, he refuses the graces offered him in the Church, he rejects the lights being from Christ. Oh, blind and insane being, do you not know that your Creator is a jealous God. (Exodus 20:5).

My friends, there always has been a church or a chosen congregation. Aaron was made a High Priest of God's Church with the most solemn ceremonies. Before him there was a Patriarchal Priesthood, and after him a sacerdotal Priesthood, and after him Christ is a priest forever according to the order of Melchisedec. It is necessary to come out of the darkness into the light. The Fathers teach that out of the Church there is no salvation. St. Cyprian in the middle of the third century, wrote in his book on the unity of the Church: "He cannot have God for his Father, who has not the Church for his mother." St. Augustine, who wrote at the end of the fourth and the beginning of the fifth century, says: "Whoever is separated from this Catholic Church shall not have life, but the anger of God remains upon him." (Ad. Part. Fac., Dan., c. 141). St. Gregory the Great at the end of the sixth century, says: "The Holy Catholic Church teaches that out of her communion no one can be saved." (Lib. Mor., 14). It is of faith, however, that Protestants who are baptized, who lead a good life, love God and their neighbor, and are blamelessly ignorant of the only claims of the Catholic religion to be the only true religion (which is called being in good faith) and who believed that there is one God in three divine Persons; that God will duly reward the good and punish the wicked; that Jesus Christ is the Son of God, made man, who redeemed us, and in whom we must trust for our salvation; and that they sincerely repeat of having ever by their sin offended God; These have an inheritance not through any sect, but through the one Church of Christ. The Church Catholic holds that Protestants who have these dispositions, and who have no suspicion of their religion being false, and do not mean to discover, or fall in their honest endeavors to discover the true religion, and who are so disposed in their hearts that they would at any time embrace the Roman Catholic religion if they knew it to be the true one, are Catholics in spirit, and in some sense within the Catholic Church, without themselves knowing it. The Church holds that they are united to the soul, though not in the visible body of the Church. These, however, who on learning the truth will not enter and obey the Church are classed by our Lord as heathen and publicans. The Church is the body of Christ, and we are members of member; therefore, we all must belong to the Church in order to be saved through Christ. This is a vital question. When our Saviour enjoined us to hear the Church, think you we were intended to expect to exercise our own opinions in the matter; or, in other words, to do as we please? There is nothing left but to hear the Church.

THE CURSE OF ST. PAUL. "But though we or an angel from heaven preach a Gospel to you besides that which we have preached to you, let him be anathema." (Gal. 1, 8).

We read (1 Peter, 1, 25): "The word of the Lord endureth forever, and this is the word which hath been preached unto you." The idea to reform the doctrine was not entertained by Peter or Paul the Apostles.

ONENESS OF THE CHURCH. St. Paul says (Ephes., 4): "One body, one spirit, one Lord, one faith, one baptism, one God and Father of all who is above all and through all, and in us all." Our Saviour said (St. John, x, 16): "Other sheep I have that are not of the fold; it also I must bring; and they shall hear My voice, and there shall be made one fold and one Shepherd." Our Saviour said (St. John, 15): "I am the vine, you the branches, he that abideth in Me and I in him, the same beareth much fruit, for without Me you can do nothing." The bride is not distinct from her bride-

groom. The Church and Eve became one flesh, as Christ and the Church are one flesh. The Church is a rare and beautiful spouse without spot or wrinkle. Between Christ and His bride, sons and heirs are generated in the order of grace. She is the mother of the elect.

The grace of the Church are of the Holy Spirit. It was this glorious spirit that generated the son of Man the second Adam, and filled him with all graces of perfect manhood. He also descended upon the bride of Christ the Church and filled her with every grace.

The Church is continually in communication with the divine essence, whence graces perpetually flow to the members thereof. There was no union between the finite and the infinite; nor any middle term between the natural and the supernatural, until Christ established His Church. All the relations and dispensations had reference to this completion of prophecy, this fullness of grace. This last stage in the creative act was announced by our Saviour on the cross when He said: "It is finished." Then as Eve was taken from the side of sleeping Adam, so from the pierced side of our sleeping Saviour on the cross, was born the Church of the Lamb His bride. As Adam and Eve were made one flesh, so Christ and the Church are one. As the Holy Spirit overshadowed the Virgin and generated the bridegroom, so the Holy Spirit overshadowed the Church His bride at Pentecost.

Our Saviour in His prayer for His disciples said (St. John, 17): "that they may be one, as thou Father in Me, and I in Thee, that they also may be one in us." "I in them and thou in Me, that they may be one."

The most remarkable unity is in Christ being the soul and the mystical body of the Church, we being the members. One cannot be a Christian without being a member of Christ's body, the Church.

ONENESS OF THE CHURCH. A friend during the week said: "I go direct to Christ; He is the Rock. I may not find the Church, but Christ I can always find." This article and two others before it show that Christ is the Church. If you go to Christ you must go to the Church; if you come to the Church you come to Christ. Christ and His bride are one, and this relation must exist forever. From the Church the graces of the Holy Spirit must flow that can make us "holy as He is holy."

It is our duty to become a member of the Church and submit to its teaching because Christ has instituted it.

We are not to follow our own opinions; we must come to Christ through the Church because He is the Church. He that is at birth by the door into the sheepfold, but climbeth in another way, the same is a thief and a robber." (St. John 10:1). "As many of you as have been baptized in Christ have put on Christ." (Gal. 3:27). To be one with Christ we must enter the Church.

When Christ founded a Church it must have been in the divine mind that we should come to Him through that Church, else what use in founding it? Think you the Saviour would command us to "hear the Church" if the Spirit of Truth could not make her infallible? Think you the Saviour would say: "He that believeth not shall be condemned," if the Church could err? (St. Peter, 1, 25) says: "The word of the Lord endureth forever, and this is the word which hath been preached unto you." When our Saviour said: "He that will not hear the Church let him be to thee as the heathen and the publican," think you he meant that we were to have any opinion in the matter? He intimated that we should obey.

Thus we must belong to the Church to be saved. He said (John 10:16): "There shall be one fold and one shepherd." He said (Matt. 14:35): "Heaven and earth will pass away, but my words shall not pass away." Thus the Church stands forever.

Thus the Church made perfect by divine power is deserving of all love and all obedience, because Christ is in her and she in Him. The Church is a grand reality and worthy of the highest human consideration. Like the divine Son, it is partly human and partly divine, and, like the Incarnation, it is incomprehensible to mere human reasoning. All that we know of its supernatural side has been revealed, like all other dogmas of eternal truth, by Christ and His Apostles. St. Paul called it "the pillar and the ground of truth."

My friend, religion is a matter of faith, and not of opinion. Only revelation can bind the conscience of men, because it comes with the authority of God. Opinions of men have always differed, even on the most simple questions. What authority would treat his opinions of men? When God gives a command it is to be obeyed. When Christ said a few days before His death, in His prayer for unity (St. John 10:16), speaking of one fold and other sheep, He said: "They shall hear My voice." Did He not mean His voice speaking through the Church? Is there any room for caviling here?

UNITY A SIGN OF CHRIST'S MISSION. A Scriptural reason for unity is reason (you would say) quite enough. Well here it is. We read (John, xvii, 21-23) in Christ's prayer for unity: "That they all may be one as thou, Father in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." Repeated: "I in them, and Thou in Me; that they may be perfect in one; that the world may know that Thou hast sent Me." Unity you see is a sign of Christ's mission and a mark of His prayer for one fold. What a unity is this? Not an alliance, but a unity by interpenetration, the oneness of the Trinity. "One in us," "I in them, and Thou in Me;" "that they may be perfect in one." What more?

SACRIFICE NECESSARY. A sacrifice pre-supposes an altar, likewise a priesthood with valid orders and a lawful mission. No altar, no sacrifice. No sacrifice, no priest. God has ordained that exterior sacrifices can be afforded only by ministers chosen by Himself for that purpose. In the law of Moses this duty was confined to Aaron and his descendants, and in the New Law it is restricted to lawfully ordained bishop and priest. Under the law of nature Melchisedec is called a priest of the Most High, which shows that the Lord has preserved a select body from the beginning to offer exterior sacrifices; and this order must continue to the end.

A CONTINUAL SACRIFICE. A religion without a sacrifice is truly an exception to all religious customs. It would have been surprising if, under the most perfect dispensation of God's benefits to man, the New Law, He had left them destitute of a sacrifice. But He has not so left them; on the contrary, that prophecy of Malachi is verified in the Catholic Church, so and as it is over the surface of the earth—"From the rising of the sun, even to the going down thereof, My name is great among the Gentiles; and in every place there is sacrifice; and there is offered to My name a clean oblation." (Malachi, 1, 2).

THE SACRIFICE OF THE MASS. The Sacrifice of the Mass is the continuation in an unbloody manner of the sacrifice on the cross. The sacrifice of the Old Law were bloody and unbloody, and the

that was a figure of the Mass. The Mass is offered to God alone, as to Him alone sacrifice is due.

When Luther and Calvin appeared the Holy Sacrifice of the mass was being offered up in every part of the world and by all Christians, even heretics and schismatics, and thus had been offered up for over fourteen hundred years. In this faith all the great teachers and doctors of the Church lived and died, such as Tertullian, a Jerome, an Augustine, the Basil, the Gregorius, a Cyril, a Chrysostom, an Ambrose, a Cyprian, and others.

The essence of divine worship is in exterior sacrifice. The essence of the priesthood is in the power to offer sacrifice. The sects in their ordination do not confer this power. They have no exterior sacrifice.

A HINT. Many remain severed from Christian unity through respect of persons, fear of ridicule, a slavish timidity, and a weakly yielding to the judgments of relatives. For this reason our Saviour said: "man's enemies shall be they of his own household." "Whoever shall confess Me before men, I will also confess him before My Father." (Read St. Math., x, 32-37).

He has said: "Whoever shall deny Me before men, I will also deny him before My Father, who is in heaven." (St. Matt., x, 33).

THE CHURCH OF THE APOSTLES. There is but one Christian Church existing now that can trace her history and succession to the days of the Apostles; that can compare her liturgy with that of St. James at Jerusalem, or St. Mark, at Alexandria. There is but one Church that practices the Christianity taught by the Fathers of the first centuries. This Church is her own witness and antedates all the existing forms of Christian belief by many centuries. Like the ark in the flood, she was alone in her career of hope and salvation to men. Singly she stood the successive persecutions of Nero, Domitian, Trajan, Adrian, Antonin Pius, Marcus Aurelius, Severus, Maximus, Decius, Gallus Valerianus, Valerian, Diocletian, and Maximian. Singly she arose after the first twelve persecutions from the catacombs under Constantine to a higher and wider mission in behalf of Christianity.

If you ask why I have written this I will answer: that the who converts to me from his errors shall cover a multitude of sins. (See St. James, v, 26).

DEATH OF A NOBLE VETERAN.

James Page, One of Nelson's Gallant Tars—The Oldest Man in the British Empire, or Probably in the World.

Died at Dunbar, in the Township of Williamsburg, County of Dandass, Province of Ontario, on the 10th day of May, 1890, James Page, aged 123, a native of Sussex, England, buried at North Williamsburg.

"Look Thou upon me and have mercy on me, for I am alone and poor."—Ps. 24.

"But I have put my trust in Thee, O Lord, I said Thou art my God."—Ps. 30.

I claim the indulgence of your readers to give a condensed biographical sketch of the deceased. During the last thirty years I have been in very intimate relation with Mr. Page. I paid him frequent visits and was about ten years a close neighbour to him. I always took great delight in listening to the heroic deeds of Nelson. About twenty-five years ago I strongly urged him to make application to the Duke of Cambridge, Commander-in-Chief for a pension. I undertook it for him with good prospects of success but he was doomed to disappointment as Mr. Page's discharge was unfortunately burned and therefore we had reluctantly to abandon the undertaking. I always considered the British Government never recognized his merit or gave him justice. He was a poor man and ignored but he was a brave and gallant soldier. There is generally a discrimination of favouritism in favour of the rich in such cases while a poor man of superior merit is absolutely forgotten. He was with Nelson in all the naval engagements, in Bonny's war, Copenhagen, Trafalgar, &c. I ascertained from the deceased that he was thirty-five years of age at the battle of Copenhagen, which was fought on the second day of April 1802. Consequently he would be 123 years of age last month.

He often informed me of seeing the Prince of Denmark coming on board of Nelson's flagship and the surrender of the Danish fleet which was taken captive to England. He drew enough upon me to make me surrounded the city and were heavily manned and supplied with the best of artillery. I always believed in poor Jimmy's veracity and took in his lucid descriptions of the cannonading in all its minute and appalling incidents. I received facts from him which were never recorded in history. He often told me that those land lubbers never gave a full truthful history as they were not at the scene of battle and never fired a shot, this was certainly plausible and logical. He was present and saw Bonaparte go on board the Bellerophon amidst the joyful acclamations of the sailors who received extra rations of rum for a jubilation. He also informed me that Captain Matland was subsequently court-martialed for treason for being in the estimation of the officers too lenient and courteous to "Bonny." This I never saw recorded in history and felt dubious, but some time afterwards I saw a statement of the same facts in one of the Dublin magazines which confirmed James' and I was naturally satisfied and was honorably acquitted. His defence was that he was brought up by a gentleman and soldier, that he claimed he had no superior in loyalty to his king and country, and that he extended the courtesy and respect of a gentleman to brave Bonny in his downfall and misfortunes.

James Page was well and favorably known and highly esteemed by young and old in this country. He lived for a long time near Bonny's Hill and was very comfortably situated to my knowledge. He was generous, charitable and hospitable. His house was open to the widow, orphan, wayfarer and stranger. He had large sympathies and was practically fulfilled. He was every inch a man of military ambition, and well worthy of promotion. He had no education; this was a barrier to his success, but he was possessed of a clear and brilliant understanding. In the troublesome times of 1837, when the scowl of war sounded, he started, left his wife alone, and walked to Prescott, got on board of a gun boat and served his country to the cessation of hostilities.

He was married twice but never had a family. There are old men in this country who were little boys when Mr. Page was an old, old man. He was supported by the Donnell for a number of years and resided with Mr. and Mrs. Bacon, Dunbar, where he died. They were kind and generous to him in every respect. Mrs. Bacon deserves great credit for her patience and generosity to him. The good people of Dunbar, Williamsburg and Winchester, and all who knew him in Dandass always manifested the kindest respect to him for which they are to be complimented. I claim Mr. Page has been the eldest survivor of Nelson in the British Empire, or in the world.

There is another aspirant for these honors.

There is a great deal in the papers to-day that Sir Frodo Wallis enters the hundredth year of his life. He entered the British navy as a midshipman six years ago and had retired as a post-captain before the navy contained a single steam vessel. He has an unique distinction here as the sole survivor of the naval life of the time of Nelson. He was born in Nova Scotia, but the venerable man as senior officer commanded the Shannon when she sailed out of Boston harbor after the fight with the Chesapeake, towing the captured vessel to Halifax. Both crews fought like lions. The Shannon was a British vessel, the Chesapeake, an American vessel. That celebrated battle was fought seventy-eight years ago. All honor to Sir Frodo Wallis, a rich man. Let the good people of Dundas pay their tributes of respect to Jamie Page, their hero, a poor man without a title. The press pays its adulations to Sir Frodo Wallis as the only survivor of Nelson's time, which he rightly deserves. Let the press now pay its tribute to Mr. Page who is the older survivor. But Dundas can claim that one of her poor but honest citizens has been the oldest of Nelson's brave seamen in the world. Commander Wallis is one hundred, but Mr. Page died at the rate of one hundred and twenty-three. No gorgeous panoply of robes and honor envelops the bier of poor Jamie. No martial cloak surrounds him. He lies in his silent grave a poor stranger. The friends of his youth are far away, but his old friends and neighbors will venerate his name. His obsequies were attended by two respectable clergymen and a large concourse of sympathizing friends and neighbors. In the language of the sacred penman "he was alone and poor." But as citizens and Christians we respect his memory and appreciate his heroism. Heroes deeds are often perpetuated by gorgeous monuments over the graves of the departed. Good deeds are emblematical of good men, and are worthy of imitation to our young men. I would respectfully appeal to the public and suggest the propriety of getting a subscription to erect a suitable monument to the memory of Mr. Page. I will take it in hand, contribute my own share, and those who will co-operate with me and send their subscriptions to me, which will be duly acknowledged. Dundas and other centres will respond to the call in honoring the memory of Nelson's oldest hero. I have written these lines as a tribute of respect to the memory of Mr. Page, and sign my name in full, not with the intention of achieving newspaper notoriety, but for the laudable purpose of giving credit to whom due, and paying a tribute of respect to a worthy and honorable poor man.

Ontario claims the oldest hero of Nelson's braves.

The deeds of our heroes and valor done are recorded in history's page; Think of Nelson's battle fought and won, And remember brave old Jamie Page. P. JORDAN. Connaught, May 20, Winchester Co., Dundas.

LORD SALISBURY'S PLAN

For Settling the French Claims in New Found-land. LONDON, June 3.—A Cabinet council was held to-day, Lord Salisbury presiding. After considering the details of business during the remainder of the parliamentary session, the Prime Minister submitted a scheme for settling the French claim in Newfoundland. His proposal is to give France a share of England's new territory in Africa adjacent to the German possession, and he ignores the idea of making concessions as regards Egypt. Lord Salisbury stated that, in view of the excitement in Newfoundland, orders had been given to despatch military forces sufficient to persuade the fishermen and secure the friendly working of the French alliance.

PARIS, June 3.—M. Fabre, the Canadian agent here, declares that the Newfoundland agitation is superficial, and that it is merely a quarrel of rival fishermen. The majority of the Newfoundlanders, he says, are anxious to find a market for their bait, and desire nothing better than to sell to the French or to any others who are willing to buy.

Siberia and Ireland. Mr. Harry Quilter's oratorical invitation an expression of opinion upon the two points, whether the system of Siberia is or is not a disgrace to civilized nations, and whether it should not be taken to the aid of the British Government to these outrages.

Further, the company is required to distribute fifty-six per cent. of the value of all the tickets in prizes—a large portion and most approved system of teaching. Finally, the number of tickets is limited to 80,000, 20,000 less than are sold by other lotteries using the same scheme.

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DRUNKARDS

may not be aware that Intemperance in drink is just as readily cured as any other disease which medicine can reach. We say cured, and we mean that with our Nerve Tonic to all, afflicted similarly, as an infallible remedy and testify to the above with my signature. HERMANN SEHWEL.

Sooth Van American Cattle.

LONDON, June 5.—A Scotch deputation has waited on the Right Hon. H. Chaplin, president of the board of agriculture, and asked that the restrictions placed upon the importation of American cattle into Great Britain may be modified. The principal arguments in support of their request presented were the present scarcity in Great Britain of store cattle and the freedom from pneumonia now enjoyed by the American animals. In reply, Mr. Chaplin said that the majority of the farmers favored the continuance of the existing restrictive regulations and that he could not hold out any hopes of their modification.

Pfief's Antidote for Alcoholism.

Ordinarily one bottle is sufficient to ensure a positive cure in from three to five days, and the comparatively trifling cost of 50c per bottle. No one thus afflicted should hesitate to try it. We guarantee the result. For sale by all druggists. On receipt of 50c we will forward a half dozen to any part of the United States and Canada. Charges prepaid.

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JERUSALEM AND THE HOLY LAND

AT THE TIME OF THE CRUCIFIXION.

The grandest work of Art in America, pronounced by the clergy of all creeds, and by the thousands of people who have visited it, as unequalled anywhere for magnificence of conception, beauty of color, harmony in composition, and so LIFE LIKE that one feels actually as if on the scene ground. THE CRUCIFIXION scene is a marvellous work, alone worth coming many miles to see apart from the CITY, Mount Zion, the Temple, the Garden of Gethsemane, and the Mount of Olives. This grand PANORAMA to be seen at the OYOLOBAMA, corner St. Catharines and St. Urbain streets, Montreal. Open every day from morning till 10:30 p.m., and on Sundays from 1 to 10:30 p.m. Street cars pass the door.

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ESTABLISHED IN 1878 BY THE MEXICAN NATIONAL GOVERNMENT. OF THE PUBLIC CHARITY. Operated under a twenty year's contract by the Mexican National Lottery Company. Grand weekly drawing held in the Morelos Pavilion in the Alameda Park, City of Mexico, and publicly conducted by government officials appointed for the purpose by the secretary of the Interior and the Treasury.

LOTTERY OF THE BENEFICENCIA PUBLICA.

THE NEXT MONTHLY DRAWING will be held in the CITY OF MEXICO, THURSDAY, July 10, 1890. Which is the Grand Semi-annual Extraordinary Drawing, the CAPITAL PRIZE being One Hundred and Twenty Thousand Dollars.

\$120,000.00 PRICE OF TICKETS—American Money: Wholes, \$8; Half, \$4; Quarters, \$2; Exhibits, \$1. Club Rates: \$55 worth of tickets for \$50.

LIST OF PRIZES: 1 Capital Prize of \$120,000.00 is \$120,000.00 1 Grand Prize of 40,000.00 is 40,000.00 1 Capital Prize of 20,000.00 is 20,000.00 1 Grand Prize of 10,000.00 is 10,000.00 2 Prizes of 2,000.00 each are 4,000.00 5 Prizes of 1,000.00 each are 5,000.00 20 Prizes of 500.00 each are 10,000.00 100 Prizes of 200.00 each are 20,000.00 500 Prizes of 100.00 each are 50,000.00 500 Prizes of 50.00 each are 25,000.00

APPROXIMATION PRIZES. 150 Prizes of \$120, approximating to \$120,000 prize, \$18,000 150 Prizes of \$60, approximating to \$9,000 prize, \$15,000 150 Prizes of \$40, approximating to \$6,000 prize, \$9,000 700 Terminals of \$40, decided by \$120,000 prize, \$28,000

AGENTS WANTED. For Cuba, Havana, or any further information apply to the undersigned, clerks at 107 St. James Street, Montreal, or to the undersigned at 107 St. James Street, Montreal, or to the undersigned at 107 St. James Street, Montreal, or to the undersigned at 107 St. James Street, Montreal.

IMPORTANT.

Address, U. BASSETTI, City of Mexico, Mexico. By ordinary letter, containing MONEY ORDER issued by any Express Company, New York Exchange, Draft or Postal Note.

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is THE BEST and the ONLY GENUINE article. Housekeepers should ask for it, and see that they get it, as all others are imitations. 71 G.

DRUNKARDS

may not be aware that Intemperance in drink is just as readily cured as any other disease which medicine can reach. We say cured, and we mean that with our Nerve Tonic to all, afflicted similarly, as an infallible remedy and testify to the above with my signature. HERMANN SEHWEL.

Sooth Van American Cattle.

LONDON, June 5.—A Scotch deputation has waited on the Right Hon. H. Chaplin, president of the board of agriculture, and asked that the restrictions placed upon the importation of American cattle into Great Britain may be modified. The principal arguments in support of their request presented were the present scarcity in Great Britain of store cattle and the freedom from pneumonia now enjoyed by the American animals. In reply, Mr. Chaplin said that the majority of the farmers favored the continuance of the existing restrictive regulations and that he could not hold out any hopes of their modification.

Pfief's Antidote for Alcoholism.

Ordinarily one bottle is sufficient to ensure a positive cure in from three to five days, and the comparatively trifling cost of 50c per bottle. No one thus afflicted should hesitate to try it. We guarantee the result. For sale by all druggists. On receipt of 50c we will forward a half dozen to any part of the United States and Canada. Charges prepaid.

PFIEF & CO.

165 N. 2d Street, Philadelphia, Pa. TO PARENTS. Never neglect the health of your Children during the Summer season. If they suffer from Colic, Diarrhoea, or Teething Pains, use Dr. Codman's INFANTS' SYRUP, and you will give them immediate relief.

BANQUE VILLE MARIE.

NOTICE is hereby given that a Dividend of THREE AND ONE HALF per cent. (3 1/2) on the paid-up Capital Stock of this Institution has been declared for the current half year, and that the same will be payable at its head office, in this city on and after MONDAY, the SECOND DAY OF JUNE NEXT. The transfer books will be closed from the 21st to 31st May, both days inclusive. Notice is also given that the Annual General Meeting of the Shareholders will be held at the same place, on Wednesday, the 18th day of JUNE next, at twelve o'clock noon. By order of the Board. U. GARAND, Cashier. Montreal, April 24th, 1890. 39 7

BANK JACQUES CARTIER.

DIVIDEND 49. NOTICE is hereby given that a dividend of three and one-half (3 1/2) per cent has been declared on the paid up capital stock of this Bank for the current half year, and the same will be payable at the head office in Montreal, on and after Monday, the second day of June next. The transfer books will be closed from the 19th to 31st May, both days inclusive. The annual general meeting of the shareholders will be held at the office of the Bank on Wednesday, June the 18th, at one o'clock p.m. By order of the Board. A. DE MARTIGNY, Manager. Montreal, April 23, 1890. 39 7

DISTRICT OF MONTREAL IN THE Superior Court.

DAME PAOLA MASSARJO, of the City and District of Montreal, has to-day instituted an action in separation as to property from her husband, EDUARDO FERRERO, of the same place, do over. GIROUARD & DE LORIMER, Attorneys for Plaintiff. Montreal, 28th May, 1890. 42 5

Richelieu & Ontario Navigation Co's 1890-SEASON-1890.

The following steamers will run as under and call at the usual intermediate ports: When channel is clear of ice Steamers QUEBEC and MONTREAL will leave Montreal daily (Sundays excepted) at 7 p.m. TO TORONTO—Commencing Monday, 2nd June, leave daily (Sundays excepted) at 10 a.m. from Lachine 12:20 p.m., from Coteau Landing at 6:30 p.m. TO THE SAGUENAY—Commencing about 1st May, leave Quebec every Tuesday and Friday at 7:30 a.m. and from 20th June to 15th September four times a week—Tuesdays, Wednesdays, Fridays and Saturdays. TO CORNWALL—Steamer BOHEMIAN every Tuesday and Friday at noon. TO IBERE RIVERS—Every Tuesday and Friday at 1 p.m. TO CHAMBLEY—Every Tuesday and Friday at 2 p.m. TO BOUCHERVILLE, YARENS, YVERCEUX and B.U. DE LAKE—Daily (Sundays excepted) per steamer TERREBONNE at 3:30 p.m. Saturdays at 2 p.m. LONGUEUIL F



THE TRUE WITNESS AND CATHOLIC CHRONICLE

PRINTED AND PUBLISHED AT 761 CRAIG ST., MONTREAL, CANADA.

ANNUAL SUBSCRIPTION: Country, \$1.00; City, \$1.50. If not paid in advance, \$1.50 (Country) and \$2 (City) will be charged.

TO ADVERTISERS: A limited number of advertisements of approved character will be inserted in 'The True Witness' at 15c per line, first insertion, and 10c per line on subsequent insertions.

All Business letters, and Communications intended for publication should be addressed to J. P. WHELAN & Co., Proprietors of THE TRUE WITNESS, No. 761 Craig street, Montreal, P.Q.

WEDNESDAY, JUNE 11, 1890

Ontario Elections.

The great struggle is over, and the Mowat Government has been sustained triumphantly. The Canadian Know-nothings, who have been masquerading under the name of Equal Rights, have been snuffed under Mr. Meredith, who allowed himself to be mounted on the Protestant horse, by the Hamilton Spectator and the Mail, has been routed, his forces scattered and his own reputation irretrievably shattered.

Mr. Mercier's Joke.

Under the pressure of public indignation, at the scandal brought out by the sworn testimony of Mr. John P. Whelan, in the Superior Court, the Provincial Government has felt itself constrained to do something to appease popular wrath. The personal friends and favored suite of Mr. Premier Mercier were shown to have bled unmercifully, a public contractor, who was trying to get the remnant of his own out of the voracious maw of the Mercierites.

should be made a genuine tragedy for the Government, so the Hon. Mr. Lacoste, Q.C., Senator, appeared and informed the Commission that Hon. Mr. Tullon was then ready to be examined, and was anxious to state under oath that he knew nothing of the \$10,000, nor of the pretended attempt to bribe the Opposition.

The Ober-Ammergau Passion Play.

While we saw in our Protestant contemporaries sneering references to the "Passion Play" at Ober-Ammergau, we refrained from references to it till trustworthy accounts had reached us. These are now to hand in the Liverpool Catholic Times of May 30, wherein we read that the testimony of the most trustworthy visitors who have witnessed the play set; mistrust and suspicion at rest.

Defeat Mercier.

We again urge upon our readers to leave nothing undone to insure the defeat of Mr. Mercier and his government. The contemptuous manner in which he has treated the representations made to him, for Irish Catholic Cabinet representation, must not be overlooked. Under the criticism of Hon. Messrs. Tallon, Flynn and others, the glaring mismanagement of the affairs of the Province is being made apparent.

Twelve Children in One Family.

The prolific qualities of the French Canadian race are something wonderful. Some time ago the Hon. Honore Mercier, Premier of Quebec, offered a free grant of 100 acres of land in that Province to any resident of it who is a father of twelve or more children born of lawful marriage.

ality, not excepting the French Canadians. At least that is our information to date of writing. The number of applicants down to the present time is 1,580, some of them having as many as 28 living children. One man had 28, but only 16 survive. A country which has a showing in social statistics need not fear comparisons on the score of right conduct with any nation in the world.

Fete Dieu.

On Sunday last the procession of the Most Blessed Sacrament was held in this city. Never, perhaps, in Montreal, was the feast celebrated with so much magnificence of display. The line of march was longer than usual, and the members of religious and other organizations taking part was larger than we have heretofore seen.

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to the Ottawa Government, for any intelligent person to believe that such politicians as Mr. Oreginton and Mr. E. F. Clarke were in earnest in demanding the extinction of clerical privileges.

The Bigots Rebuked.

Never, perhaps, in the recollection of the present generation has the old saying, Vox Populi, Vox Dei, been more emphatically proved than in the recent Ontario general elections. The voice of the People is the Voice of God, Manhood suffrage for the first time in the Province delivered a verdict, and that verdict was a terrible rebuke to the bigots.

Ontario Elections.

What sort of a dispensation would that be which should be delivered by a man who could not find time to visit Wiland and speak against Rykert—Orangeman, boodler and defender of the Jesuits—but who could stamp the country against anyone who carried the banner of reform? If the Mail desires to be believed, let it not talk fast.

ONTARIO ELECTIONS.

Table with columns for 1890 and 1886, listing constituencies, government and opposition candidates, and their respective votes.

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LITERARY REVIEW.

This New Moon. New Moon Pub. Co., Lowell, Mass. This dainty little magazine is replete with good things for June. The serial "Foretold by a Gipsy" reaches a climax of interest.

ST. CECILIA.

A shell lies silent on a lonely shore, High rocks and barren stand with frowning brow. Whether no freighted ships e'er turn their bow Their treasures on the lured sand to pour;

CHRIST ON THE ALTAR.

CHRIST ON THE ALTAR; INSTRUCTIONS FOR THE SUNDAYS AND FESTIVALS OF THE ECCLESIASTICAL YEAR.—By Right Rev. Louis de Goodbrand, D.D., Bishop of Burlington, Vt. New York, Cincinnati, Chicago: Benziger Bros.

TORONTO'S PAUPERS.

TORONTO, June 9.—At the final meeting of Associated Charities to day Professor Goldwin Smith made an address, in the course of which he said: "We could not reject the evidence of the figures before us, which proved that sometime during the winter season not less than four per cent. of the population of Toronto had been receiving relief of some kind. But let me repeat what was said to those that expressed incredulity or anger at the time, first, that the mere acceptance of relief in a special emergency does not constitute a pauper; secondly, that we have no reason to believe that distress has increased in Toronto out of proportion to the increase in population; and thirdly, that it is more than likely that a large number of the distressed in our case are immigrants, or at least new comers to the city.

St. Jean Baptiste Society.

At a meeting of French-Canadian ladies, which was called by Mrs. Grenier, it was resolved to have a grand festival at Schermer park on the 24th of June. Mrs. Grenier will preside at the refreshment table and Mrs. Justice Jette will act as treasurer. Mrs. Oulme, wife of the Speaker of the House of Commons, will head the Tombola. Mrs. Hon. J. R. Thibodeau and Mrs. O. A. Geffrin will preside at the flower table. Mrs. F. A. Laramee has charge of the ice cream department and Mrs. G. A. Huges has charge of the cigars. A list of all the ladies will be given as soon as all the arrangements are complete.

ROYAL BAKING POWDER Absolutely Pure. This Powder never varies. Amal of purity, strength and wholesomeness.

ROME'S RECRUITS.

DIFFICULTIES OF MARRIED CONVERTS. In these days and changes it must have been the married convert who suffered the most.

THE FATE OF THE MAJORITY.

In files these ex-clergyman have gone into professions and trades—tollemy being a new life at an age when they might think of rest and reward.

THE STRANGE WAYS OF MANY CONVERSIONS.

The Anglican reciters thus emptied of their pious folk were soon refilled. Patrons had no difficulty in naming successors to those who had.

CONVERTS IN ALMOST EVERY ENGLISH FAMILY.

We have left ourselves little space to study other phases of the light poured from the heavens upon this great wave of conversions.

MR. FROUDE'S BITTERNESS OF FEELING.

We have already done that generally vain thing—we have invoked the name of the future historian. We imagined him delving for materials of rare interest among the files of those who have been tried by Rome's recruits.

century." It would be difficult to pen sentences less adequate or more grotesque. FACTS CONTRADICT FROUDE'S ESTIMATES. It was Mr. Bright who once described the titled classes as persons who "go about from place to place in search of some new pleasure; they are weary, but with the weariness of satiety."

ANOTHER CHOICE LIST.

Nor, leaving official life, need we blush for the empty days of "great lords" from the Marquis of Bute, whose diligence as a student is illustrated by a dozen volumes in a difficult department of learning, to the Earl of Ashburnham, or to Lord Bray.

THE MORE DISTINGUISHED AMONG THE WOMEN CONVERTED.

But women as well as men are indited by Mr. Frode. They, too, have sought for "new sensations." Yes, "new sensations" in the name of London had a Marchioness of Londonderry and a Marchioness of Lothian; "new sensations" in days of labor with the pen had Lady Georgiana Fullerton and Lady Herbert of Lea and Lady Gertrude Douglas.

THE DEMOCRACY OF HEAVEN.

Had the Apostles, like so many of their successors, staid in a newspaper, St. Paul, as its editor, could have descended on the "obscure women not a few" who even then were added to the Church.

REVELATION OF THE CHURCH TO THE WORLD.

The reproach made against Catholicity in St. Paul's days, and against Catholicity within our own—that it appeals only to the uneducated and the superstitious—led him to point to Damasus then, and leads us to point to Damasus now.

CONVERTS IN ALMOST EVERY ENGLISH FAMILY.

We have left ourselves little space to study other phases of the light poured from the heavens upon this great wave of conversions and reflected all around.

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

A SINGULAR INCIDENT.

To say that religious bitterness is a thing wholly bygone, would be false. But Mr. Frode's picture of family divisions—though his rhetoric is as fatal to the early Christians as it is to us and to the divine declaration that "he who loves his father and mother more than Me, is not worthy of Me," is a picture out of drawing and out of tone.

GALUMNIES REFUTED BY FACT.

"The ignorant and the idle." These are the words, and they describe themselves. We meet them by no hoolish phrases. We have given instead names which stand for learning and labor. And for each letter of them we could give new names to play over and over again.

THE CRUCIFIXION.

Painters and carvers differ largely in their representation of the Crucifixion. In the painter's hand the cross, for instance, some represent the blessed feet fastened separately, others represent them one upon the other, pierced by a single nail.

IT MEANS ANNEXATION.

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

New York, June 9.—Mr. Erastus Wiman was yesterday asked by a Herald reporter to give his opinion in regard to the elections held throughout Ontario Thursday.

The Bishop of Geneva.

PARIS, June 1.—It is reasonably certain that Mgr. Mermod will be one of the coming Cardinals. He resides in Rome, and the news of his elevation to the purple has enchanted the French colony.

Tipperary's New M.P.

Mr. Harrison, who was recently elected without opposition to succeed Mr. Mayne in Tipperary, is the gentleman who was prosecuted by Mr. Conyngham for giving bread to starving peasants in Donegal.

Bismarck on Russia.

LONDON, June 10.—A correspondent of the Daily Telegraph has been accorded an interview with Prince Bismarck. The Prince declared that no concession to the Nihilists were possible.

AEOLIAN ORGANS THE GREATEST MUSICAL MARVEL. L. E. N. PRATTE, No. 1676 Notre Dame Street, Montreal.

1799, Wm. Tennant, with Rev. Steel Dickson and others, was put on board the vessel in which the State prisoners, Thomas Addis Emmet, Arthur O'Connor, Thomas Russell, Dr. Samuel Neilson, and the comrades were conveyed to Fort George.

The Crucifixion.

Painters and carvers differ largely in their representation of the Crucifixion. In the painter's hand the cross, for instance, some represent the blessed feet fastened separately, others represent them one upon the other, pierced by a single nail.

Grant's Mother Was Irish.

Matthew Simpson, a respectable farmer of Golan, Parish of Ardstraw, County Tyrone, Ireland, immigrated with his young family to America, settled on a farm in Bucks County, Pa.

The United States Tariff's Effect on English Imports.

LONDON, June 9.—In the House to-night Mr. James Wilson directed attention to the fact that the House of Representatives at Washington has passed a bill providing for enhanced prohibitory duties on cutlery, tin plates, and other articles of British export.

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The Province of Quebec Lottery.

Table with columns: LIST OF PRIZES, 1 Prize worth \$15,000-\$15,000.00, 2 " " " 5,000-5,000.00, 3 " " " 2,500-2,500.00, 4 " " " 1,250-1,250.00, 5 " " " 625-1,000.00, 25 " " " 50-1,250.00, 200 " " " 25-5,000.00, 300 " " " 15-4,500.00, 600 " " " 10-6,000.00, 900 " " " 5-4,995.00, 999 " " " 5-4,995.00. 3134 Prizes worth \$52,740.00. CAPITAL PRIZE WORTH \$15,000.00. Ticket, - \$1.00. 11 Tickets for - \$10.00.

making pedantic theories unfit for constitutional government. It would be madness to put such men in authority. Russians do not know what they want. They must therefore be ruled with a rod of iron.

LEVEQUE-SHEA.

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

Tuesday, 3rd June, Mr. Olier Leveque, merchant, of Montreal city, led to the altar Miss Harriet Shea. The bride was richly habited in blue silk and was gracefully waited on by her bridesmaids.

Treating Dog Bites.

A good thing to do for a mad dog bite is to fill the wound with powder and touch it off. Then drink whisky. This means snake bites too. An infection and abscessual plan is to procure half a dozen young live turtles, cut the skin from the side of one, and put the raw spot against the bitten part.

Who makes pianos brightest, best, Triumphant still in every test?

Who makes pianos brightest, best, Triumphant still in every test? Which gives to music all its zest? Why, Heintzman.

A Choice Stock of these Famous Pianos, which are acknowledged by our highest musical judges the King of Canadian Pianos, constantly on sale at

C. W. Lindsay's Piano Rooms, 2268 ST CATHERINE STREET.

Write for Catalogue and Prices.

Please mention this Journal.

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

The Presbyterian General Assembly in session at Banquet has adjourned, and appointed a committee to revise the Westminster Confession with instructions to preserve the essentials of the Calvinistic system.

Populor Science Notes.

The latest invention of musical Geneva is a mechanical conductor, a figure that beats with the greatest accuracy and desired time. Victor Meyer, in a recent address, declares that we may reasonably hope that chemistry will teach us to make the fibre of wood a source of human food.

Will Choke Off Discussion.

LONDON, June 9.—The Daily News hears that the Cabinet has decided to pass the Land Purchase, Titles and Licensing bills by the expedient of fixing dates on which all the remaining amendments will be forced through committee of the whole without discussion.

Dr. HARVEY'S SOUTHERN RED PINE

For Coughs and Colds in the most reliable Medicine in use.

EVERY SKIN, SCALP, & BLOOD DISEASE Cured by Cuticura. EVERY SKIN AND SCALP DISEASE, whether itching, disfiguring, humbling, itching, burning, bleeding, scaly, crusty, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczema, and every humor of the blood, whether acute or chronic, is speedily, effectually, and economically cured by the CUTICURA REMEDY, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Beautifier, and CUTICURA RESOLVENT, a perfect Blood Purifier and greatest of Humors Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from all over the world attest its wonderful, untiring and incomparable efficacy.

CASTOR-FLUID!

Registered—A delightfully refreshing preparation for the hair. Should be used daily. Keeps the Scalp healthy, prevents dandruff, promotes the growth of a perfect hair dressing for family. 25c. per bottle. HENRY R. GRAY, Chemist, 316 122 St. Lawrence street, Montreal.

FATHER DAMIEN'S HOLY LIFE.

Another Protestant Scores Dr. Hyde Severely

SAN FRANCISCO, Cal., May 24th, 1899.

Editor of the Monitor—

Dear Sir—It is well known and can easily be proven that Father Damien arrived at the leper settlement, on Molokai in 1873 (he had then been in the Sandwich Islands nine years) and that he died among the lepers on the island of Molokai, on the 15th of August, 1889.

Flocking into Canada.

WINNIPEG, June 9.—Consul-General Tennant, of Guelph, advised today regarding the truth of statements that numbers of Dakota settlers were crossing the line to seek new homes in Manitoba, and there was a large number of them.

Better for France to Sell.

PARIS, June 9.—The Economist Francaise, edited by Leon de Beauvoir, advocates the acceptance of the English offer to purchase the French fisheries in Newfoundland and to make a concession elsewhere.







