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Belleville, Ontario,
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THE COMPANIES
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The Catholic Record.

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

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, AUGUST 1, 1891.

NO. 607.

The Catholic Record. London, Saturday, August 1, 1891.

EDITORIAL NOTES

"To-day, while we are assembled on these grounds, on the 13th of July, 1891, Washington lies in the lap of Rome. To-day they are masters of New York, Boston, Cleveland, Chicago, and Sacramento, the Queen City of the West, and I doubt not but this heaven is working in our fair Canada to-day."
—Rec. W. H. Ebersole, of Frontenac Co.

It is a gloomy prospect, truly, and what in the world will become of our continent if the thing is allowed to go on? Only one hope remains, rev. and dear friend: "Trust in God and keep your powder dry."

Monsieur FAVA, Bishop of Grenoble, has asked his clergy to co-operate with him for the purpose of instituting a Catholic party in the French Chamber. It is to be founded upon adhesion to the Republican form of Government, and it will aim at recognizing the Church as the religion of the great majority of the people of France. The Atheists and Deists, who have hitherto secured power, are but a small minority, and if the thoroughly Catholic people of France exert themselves, the legislative measures which have been passed to cripple the Church in France can easily be expunged from the statute books.

The election of Rev. Phillips Brooks as Protestant Episcopal Bishop of Massachusetts has been made certain, as a sufficient number of diocesan synods have approved of the choice. Dr. Brooks is of decidedly Broad Church tendency, and the objection to his election came from those of the clergy who are upholders of the theory that the Anglicans and the Episcopalians of the United States have an Apostolic succession which distinguishes them from other Protestant denominations. Bishop Brooks has been in the habit of fraternizing with the clergy who have not been Episcopally ordained. He is now the "Broadest" among the Bishops of the P. E. Church of the United States.

DR. SCHAFF is certainly one of the most able, and he appears to be one of the most straightforward, Presbyterian divines in the union. He it was who denounced so strongly the unpardonable bigotry of the Westminster Confession in styling the Pope anti-Christ, and he has recently in the New York Independent honestly given his opinion of Calvin's intolerance, and that of his followers in such words as these: "Calvin was intolerant of any dissent, either Papal or heretical, and his early followers in Europe and America abhorred religious toleration (in the sense of indifference) as a pestiferous error."

The complications arising out of the Briggs heresy case are not yet at an end. It appears that \$800,000 of the endowment of Union Theological Seminary, being nearly the whole amount, was established on the basis that the seminary should be permanently under control of the Presbyterian Church. The directorate of the college having resolved not to abide by the veto of the General Assembly upon Dr. Briggs' Professorship of the Chair of Biblical Theology, many of the donors will bring suit to recover their donations unless the directors agree to abide by the decision of the Assembly. The matter will remain in abeyance till the fall, when the directors will have their next meeting, and if they are obstinate a crisis in the affairs of the seminary will be unavoidable.

At the International Congregational Council recently held in London, England, the Rev. Dr. Walker, of Melbourne, condemned Unitarianism, which, he said, is making great headway among Congregationalists. He added that he would rather drift towards the Church of England or the Church of Rome than towards Unitarianism. There should be no fraternizing with Unitarianism. Mr. Illingworth, M. P. for West Bradford, presided at a breakfast given in honor of the United States and British Colonial delegates to the conference, and in welcoming them, said that the Liberals are pledged to dis-establish the Welsh and Scotch Churches, after effecting which the Established Church in England will be attacked on all sides. He said that the

aristocracy are the chief buttress of the Established Churches, and that not five per cent. of the wage-earners are communicants.

THE Presbyterian General Assembly, which met recently in Edinburgh, refused to censure Professor Max Muller as a lecturer and instructor, although his views on Scripture are much more Rationalistic than are those of Dr. Briggs of New York, whose appointment to a professorship of the American General Assembly, which met in Detroit, vetoed by so decisive a vote. It appears, therefore, that the Scotch and American Presbyterians, though holding the same Confession of Faith in theory, are very wide apart in their interpretation of it. They have evidently in practice very divergent standards, though they hold the same written creed. It is easily seen from this how necessary is an infallible living authority to speak positively when divers interpretations are given to the same book.

THE Rev. J. R. Slattery, of St. Joseph's Seminary, Baltimore, writes to the Catholic papers a letter showing that colored students at the seminary are just as able as the white students to attain proficiency in their studies. In the third Latin class of Epiphany Apostolic College there are four students two of whom are colored, Joseph Griffin, of Richmond, Va., and Harry Dorsey, of Baltimore. Griffin leads this class with 88½ points out of a possible 100; a white student comes next with 87 points and Dorsey stands third with 80. In the corresponding English class a white student had 89 points, Dorsey 88½ and Griffin came third with 87. In the departments of history, Greek, geometry, catechism, etc., the points gained show similar results, the white and colored students being very close together in all subjects. In the lower classes the relative standing of the pupils is about the same. Father Slattery remarks that it is an erroneous notion which is now so prevalent, that because a man's skin is black his brain-power is weak.

THE Toronto Presbyterian is not of the same way of thinking as the Rev. Mr. Douglass, the bigoted Methodist minister of Montreal who objected at Niagara Conference against Sir John Thompson's selection for the office of the Premiership of Canada, on account of his religion. The Presbyterian is in favor of Mr. Laurier, and finds no objection to his selection on account of his being a Catholic. It says in a recent issue: "No statesman in Canada is rising faster than Mr. Laurier. His clean record, pure character, conciliatory manner and lofty eloquence are giving him a strong hold on the esteem and confidence of the people without distinction of creed and party. He fights fairly and is always a gentleman. Canada needs first-class men on both sides, and the people, as a rule, are beginning to see that patriotic, statesmanlike qualities should be appreciated wherever they appear."

The liberality and toleration displayed by the Presbyterian are in pleasing contrast with the intolerance of Dr. Douglass.

THE Rev. E. Hamon, one of the Jesuit Fathers of Quebec, has issued a work on the French-Canadian migration to the United States. He deals with the question both from a religious and an industrial point of view. He says of the causes of the wholesale migration which has taken place and is still going on: "The love of adventure, innate in the Canadian, luxury and extravagance, which compel the sale of the homestead and lead him to seek a home abroad, the lack of industries in Canada, the inducements held out by comparatively high salaries—all these, no doubt, must have led a large number of our countrymen to emigrate to the United States."

He considers that the plan of bringing the French-Canadians back again to Canada, which some have advocated, must be a failure, and that it is worse than useless to attempt it. He believes that at some future time not very distant there will be a consolidation of the French-Canadian element which will make them an important factor, as between the United States and Canada there are at least 2,000,000 French-Canadians. He believes that this consolidation will take place at some future time through the annexation of Canada to the United States.

THERE is rarely a pilgrimage to the shrine of St. Anne of Beaurup which does not obtain some special mark of divine favor through St. Anne's intercession. Last week, on Monday 20th inst., a large number of visitors went from Detroit for the purpose of showing their devotion to the saint, and they were scarcely a day at the sacred spot before two remarkable cures were effected, both of which have every appearance of being authentic. One case is that of Miss Anna Dean, a Detroit young lady whose sight is said to have been restored, and the other is Miss Mary Doran, of the same city, who was a cripple, but who now states that she was perfectly cured at the shrine.

THERE was an address delivered at the Congregational International Council last week in London by Principal Fairbairn, in which the thesis maintained was that "the Church Catholic is and must be Congregational." Certainly, if the Church Christian as established by the Apostles were Congregational, we should adopt the Professor's conclusion; but from our reading of the New Testament we infer that the Apostles were sent to teach everywhere the same doctrine, and to bring all nations to one fold under one shepherd; whereas Congregationalism results in having teachers who will teach each congregation just what they wish to be taught, and makes every congregation practically a fold by itself. Besides, Congregationalism, which is almost unknown outside of the English-speaking countries, cannot claim to be that Church Catholic which was instituted for all nations.

THE election for a member of the Imperial Parliament in Wisbech division of Cambridgeshire took place last week, resulting in a most decisive victory for Mr. Brand, the Liberal candidate, by a majority of 260. At the election in 1886 the constituency went Tory by over 1000. The total gain of the Liberals at the by-elections has been 18 seats counting 36 on a division. The majority of 114 with which the Conservatives came into power has therefore been reduced to 78. The Conservative papers of London acknowledge that the continuous defeat of the Conservatives at the bye elections is a serious loss to the cause. The Daily News, Mr. Gladstone's organ, says the result of the election is proof that the country is waiting to reverse the decision of 1886.

OWING especially to the inflammatory harangues delivered by Jumbo Campbell and to agnostic preaching every Sunday in the Queen's Park, Toronto, whereby the peace of the city has been greatly disturbed, the city council passed a by-law prohibiting Sunday preaching and lecturing in the park. On Sunday last a force of 50 policemen attended in the park to enforce the law, which, however, was obeyed by the preachers, though a crowd of about 15,000 or 20,000 people came to the park in expectation of seeing a row, such as had occurred on the previous Sunday. They were disappointed, however, as nothing very serious occurred, though there was some stone-throwing by rowdies. Several young men and boys were arrested and were sent to the police station for disturbing the peace.

IF THE Rev. Dr. Douglass, of Montreal, is seeking for such a notoriety as will enable him to travel in Europe, masquerading with a certificate from the Mail to the effect that he is "the most popular clergyman in Canada," he is in a fair way of succeeding, when the Mail will again offer a free trip to Europe on those lines: under condition, however, that he and his friends will shell out cash enough to buy up enough "coupons" at a cent each as will enable him to head the list when the votes are counted. The Doctor and his friends are busy in booming him in the columns of the Mail, because of his late exhibition of bigotry in protesting against the appointment of Sir John Thompson, or any other friend of the Jesuits, to the Premiership of the Dominion. It was owing to Dr. Wild's known bigotry that he had friends enough among the Mail's readers to buy up the trip ticket with certificate attached; for of course every one knows that only such a fanatic as the Doctor could find a place in the affections of Equal Righters and

Orangemen who are the Mail's supporters. We have no doubt the Mail can be persuaded to offer another prize of the same kind; for it will pay that journal well to sell a million or two evening Mail's at a cent, even if it should go to the expense of furnishing a trip ticket to the minister whose friends will buy the largest number of copies of the paper. We think, however, that the few respectable and liberal Protestants who have taken part in this controversy would not have done so if they had been just helping the Principal of Montreal Methodist Theological College to get the notoriety he wants.

IN explanation of the fact that there is a falling off in the number of young men entering into the ranks of the Anglican ministry in England, it is explained that the intellectual movement in the universities is hurtful to the clerical profession. It used to be very triumphantly stated that the spread of intelligence would prove a deadly blow to the Catholic Church, but it appears from this that its deadliness is felt in a quarter which to the boasters of the intellectuality of Protestantism is quite unexpected.

ITALIAN Government journals are expressing great indignation against Cardinal Lavignerie because the Italian Capuchins who have hitherto been doing good work at Tunis are compelled to leave. These journals complain the Cardinal, being a Frenchman, wishes to substitute French for Italian influence in that State. But the Cardinal has made an explanation which shows that the Italian Government is itself the cause of the change which must now take place. Through the Cardinal's influence, the Pope prevented the Capuchins from leaving Tunis, as they were determined to do for several years back as they were unable to attend the mission owing to the persecution to which the order has been subjected by the Italian Government. But as the persecution is now more aggravated than ever, it is impossible for them to retain it longer. The Cardinal says:

"Italy has destroyed their novitiates, the Capuchins are reduced to four for the whole Regency, and finding no assistance from other houses, are obliged to surrender their care of souls to me. My gratitude to those good men will be unending, but I am forced to replace them with secular priests who will look after the Italians and Maltese. It is a sad alternative, but entirely due to the Italian Government, whose laws and repressions have crushed out national missionaries from foreign missions."

The Italian Government has thus overreached itself, and its infamous laws are acting as a boomerang, coming back to inflict deserved punishment on their author.

THE Conference of "Believers" which met recently at Niagara debated among other subjects the two questions, "Are the Wicked Annihilated," and "Are the Wicked Finally Saved." Rev. Drs. West and Moorehead dealt with these questions, and it is understood that the conference, though it listened to the discussion with interest, did not come to any decision. We have always believed that Revelation decides both these questions negatively, but if there is room for doubt on this point, one of the important motives which lead men to virtue is lost. Our Lord tells us that "If your right eye scandalize thee, pluck it out and cast it from thee; for it is expedient for thee that one of thy members should perish rather than thy whole body should be cast into hell." And the same is said (Matt. v. 29, 30) of the right hand. But it appears that the "Believers" are not satisfied with the doctrine of hell, and so on the ground of liberty of belief they cast into doubt the existence of such a place of torment. Would it not be more appropriate, then, if they called themselves "Unbelievers?" It is somewhat remarkable that the sects which in the past reviled Catholics for believing that there is a purgatory, whereas themselves believed that there is no place of future punishment except hell, now believe that there is a purgatory only, and no hell. But it is not among the "Believers" alone that these uncertainties exist. There have been many events recently which have shown that it is found everywhere in Protestantism. Yet the acquisition of this uncertainty as to what is true Christian doctrine these most important questions, we are gravely told is the right knowledge of the truth of Christ as found in Protestantism.

DIOCESE OF HAMILTON.

Confirmation at Binbrook.

Caledonia Sachem, July 22.
On Sunday, the 19th inst., a large congregation assembled in St. Patrick's Church, Binbrook, to witness the administration of the sacrament of confirmation by His Lordship Bishop Dowling. On arriving at the church at 10:30 a. m., accompanied by Rev. Father McEvay, rector of St. Mary's Cathedral, Hamilton, the Bishop was given a hearty welcome by those assembled. As this was the first official visit of the Bishop of Hamilton to Binbrook for many years, much interest was centred on the approaching ceremonies.

Vested in pontifical robes, His Lordship, after having examined the well-prepared candidates, whose ready answers reflected much credit on the instruction given by the worthy pastor of the parish, Rev. Father O'Reilly, proceeded to administer confirmation. On the conclusion of this ceremony several members of the congregation advanced towards the chancel rail, when the following address of welcome was read by Mr. John McGinn on behalf of the congregation:

To the Right Rev. Thomas Joseph Dowling, Bishop of Hamilton.

MAY IT PLEASE YOUR LORDSHIP—On behalf of the Catholics of the parish of Caledonia, we are pleased to greet Your Lordship and tender you a hearty welcome on this, the occasion of your first visit since your elevation.

In visiting our little parish, one of the sweetest ways in the diocese, you have made manifest the energy and devotion which characterize the fulfillment of your exalted position, and we desire at this opportunity to express our hearty appreciation of the unswerving interest you have shown in the welfare of your flock. It is now some time since we last enjoyed the presence of Your Lordship, the last to do that honor being the now lamented Bishop Farrel. It was our pleasure in those days to meet Your Lordship not yet bearing the responsibilities of the priesthood but wearing the qualities of a bright and promising ecclesiastic. Since then we have traced with pride the straight and steady line of your advancement, and it is needless to say that the favorable opinions then formed have been more than realized. It was with feelings of joy that we read of your elevation to the See of Peterborough, and it was our pleasure to learn that His Holiness was pleased to transfer you to the diocese of Hamilton. Your natural fitness for the work, bestowed by a broad-minded education and a deep sense of the arduous duties connected with such a high office, has eminently qualified you to be the worthy head of this diocese.

We beg of Your Lordship to accept our most gracious thanks for your kindness in coming to our small parish to perform this important sacrament. It is our sincere wish that the children about to receive the grace therewith connected may be ever mindful of their obligations to Christ and His Church. In conclusion it is our earnest prayer that the children may be long spared in the performance of your holy works, and that the range of your usefulness may be more widely spread, and rest assured that the Catholics of Binbrook shall always regard you with feelings of veneration.

Asking the prayers of Your Lordship for our future prosperity, we remain your obedient servants in Christ.

Thos. Kelly, Jno. Dougherty, Joseph McAllister, Jno. Ward, John Hogan, Peter McAllister, Jno. McGinn, Daniel Doherty, Theobald Wm. McAllister, Wm. Doherty, Geo. Dougherty, John O'Hara, Herman Boyes, Dennis McAllister.

BEAUTIFUL TILLAMOOK.

The Distant Writer is Appreciated as a Missioner—As Devoted to Colonization he Meets with Comment.

DEAR REV. SIR—The narrative of your last missionary tour is extremely interesting. The Christian who has at heart the interests of his Divine Master always loves to learn of the advancement and success of the laborers in His vineyard. The good Catholic cannot occupy his leisure hours better than by perusing recitals of the arduous labors and tragic deaths of countless confessors and martyrs to the faith. Who can read of the labors, privations and persecutions undergone by missioner and neophyte alike, to spread or receive the gift of faith, without feeling within himself gratitude and renewed appreciation for the priceless gift he is so easily possessed of? Whether through the burning deserts of Africa we follow the missioner, or into the forests of India, or behold him amid persecution in China or Japan, we are stirred to pity and love towards our Divine Master, and become partakers of the reward of these apostles and martyrs by our co-operation in prayer and sympathy with them. But distance of time or space lessens much our ability to apprehend the real circumstances of such labors; therefore I say, your recitals, dear Rev. Sir, are especially interesting and instructive to us as being on our own continent and among our own kin. Favor us frequently, please, with accounts of your exploits.

Your additional information, too, of Beautiful Tillamook is hereby gratefully acknowledged; it is read, I assure you, with interest, at least by your correspondent and those for whom he requested the information. Would that there were more men in life who would lend their influence not only in the line of their distinct calling, but in every other line in which they might,

if safely however, exert an influence for the betterment of their fellowmen. You submit, dear Rev. Sir, in this year's latest communication, the humble and honest opinions you put forth, to the judgment of the reader. Of course I should have taken this liberty anyway (but with due respect, which I shall observe throughout), especially on a subject that does not fall directly within the scope of your high calling, and one on which I have views, as expressed in my last letter (see Beautiful Tillamook in Record of June 27). It is my privilege to partake of the literary food afforded by the public press to their readers; and I delight equally with you over the healthy repast which the Record spreads for us weekly. Yes, I may taste, chew and masticate, or swallow whole, or complain of what I cannot digest (excuse my figure; I will notice other figures in a moment). And I must say I find your humble and honest convictions relative to ameliorating the poorman's condition to have, throughout, a certain smack about them which is of theory rather than of practice. Your views are, in a way, good and wholesome, and doubtless will be productive of some good as being well intended; yet they savor too much of the abstract—not an uncommon fault in treating of this question. Neither do the casual instances of individual prosperity flavor sufficiently with the concrete, or warrant passing from the particular to the general. To many who labor, who know what a day's work is, there is no greater pleasure than to spend their evening hours over their paper. And these are the men who at once detect the tinkle and tone I complain of in your article. Some way or other it is not in harmony with every day life. I would indeed hesitate before giving the advice indiscriminately. I say young man, come West and buy a farm. No matter if it is sometimes said, as you say it is, that we Eastern folks have scarcely any idea of the wealth of the Pacific slope; we do know a thing or two both of the middle and extreme Western States, if we can believe those who have returned.

I cannot well interpret the varied style in your last, of alternating continuously from the optimistic to the pessimistic. It can hardly be that my last should have evoked such a contrast. Alluding to figures above, I had in mind the price of timber in Beautiful Tillamook. A definite sum such as the \$1,800 you mention must be understood to be the value of a determinate quantity of something; as, for instance, land is said to be worth \$40, hay \$10, eggs 15 cents, it being readily understood for the measure by which they are respectively sold. Now, are we really to understand that all the timber on a whole Government grant, if at all respectable, is only worth that much; or would that be the price per acre; or those large trees, twelve feet in diameter; or may it be, perhaps, the value per thousand feet, the measure by which lumber is usually disposed of at the mill, where you say this undetermined quantity brings that figure?

Do not, dear Rev. Sir, let my comments dissuade you from your earnest and praiseworthy zeal to be of service to the poor. That I set you right on matters that fall within the domain of Poorman's experience proves not that I am in collusion with you to advertise your county, but precisely that I am co-operating sincerely with you for the welfare of the poor man. The late Mgr. Labelle, to whom a monument is being erected, had the greatest difficulties and obstacles to overcome; he died the father of a little nation. You are still young, as I infer from your letter; and although, as I think, you have not yet discovered a sufficiently promising and attractive locality, you may do so in your future exploits, and we will be pleased to hear from you. But do not rely too much upon another railroad coming through to you. We cannot promise you that. Our Government is at present undergoing a much-needed purgation, which may end in the reins being transferred into more trusty hands. We may, indeed, hope to see our pretty but stagnant little towns skirting our lakes (Penetang, Warton, Southampton, Kincardine, to wit, begin to grow and become useful as well as beautiful.

But what we can promise you is, when you get your little church nicely started at Woods, Poorman will, if appealed to, try to tender you a little contribution through Mr. Editor. I am pleased that you take my comments in a friendly way; they are meant in no other way, being the humble and honest convictions of some who read your communications. As to the *non de plume* do not complain. I cannot see that my name would embellish my arguments or in any way serve to promote my purpose. The only effect it might have would be the extension of my dimensive quantity a good six inches, and this would be no convenience. But rely upon it you shall have my name at some future day, if not through these columns, or in person, at least by letter.

I remain, for the present, your silent co-operator for the

POORMAN.

A new Papal encyclical is in preparation in which the situation of the oriental churches and the motives of their union with the Holy See are to be considered.

A Dream.

There are times when a dream delicious
Steals into a waking hour.
Like a face with love capricious
That peeps from a woodland bower;

AN UNCOMMON KIND OF GIRL.

By P. J. NEVEN.

"Would you please tell me where
Mr. Wrayburn's office is?" asked a
man with the unmistakable air of the
country.

"Right up those stairs, second door
to the left," was the quick reply of the
man of business, who pulled up short
in his walk to answer the query, and
then hurried on with increased speed
through the surging crowd of pedestri-

The man took the chair which the
clerk had indicated with his pen, and
sat on the edge of it, with his hat in his
hand, as though he felt decidedly un-

After waiting for about twenty
minutes he was told that Mr. Wray-
burn was ready to receive him. He
entered the inner office and found
himself in the presence of the most
successful lawyer in the city. He was
asked to take a seat and state his busi-

"That's my name."
"I received a letter from you the
other day concerning a mortgage that's
on my farm."

The lawyer looked up quickly from
a number of papers which he was
busily sorting and arranging, while a
peculiar look appeared for a moment
on his face and then as rapidly disap-

Again the lawyer rubbed his nose
volently, then arose, went to the safe,
opened it and disappeared within its
depths. He shortly reappeared with
two documents in his hand, resumed
his seat, placed one of the papers on
the table, and slowly unfolded the
other with a strangely embarrassed air

worrying witnesses and haranguing
juries; he had been connected with
many of the most celebrated trials and
law-suits in the country; he had con-
sequently come in contact with human
nature in all its phases, had made a
study of it, and had done so success-
fully. He had acquired a power of
instant and intuitive perception of the
individual weaknesses of character in
the people with whom he met, and had
cultivated the talent of readily adapt-

Instead of taking the money the law-
yer only glanced at it and said, "Par-
don me, Mr. Ryan, before we go any
further would you object to telling me
the circumstances which forced you to
mortgage your farm?"

"Something in the tone of the lawyer's
voice and a kind look in his eye ap-
peased and reassured the old man, and
encouraged him to speak. For a few
moments he leaned his head on his
hand while an expression of sadness
passed over his face and a far-away
look came into his eyes. He seemed
to be recalling a sorrowful past. After
a few moments' silence he looked up
with a sigh and began his story.

"It is not by any means a funny
story I have to tell you, sir, but one
which calls up many sad memories.
Nellie—God bless her true heart—is
the only child I've left now, and had it
not been for her I'd never have managed
to scrape that money together. Eleven
years ago she was only ten years old,
and a prettier child you never saw,

"There is no more on the platter,"
I said, looking at her in amazement.
"See how now so nervous that she
seemed actually crying. A sudden
dread seized me that something was
wrong and that she was endeavoring
to conceal it from me. Naturally, I
connected it with the absence of the
others. I had been under the impres-

"I had two sons, Tom and William,
one twenty-three, the other twenty,
two fine, strapping young fellows, who
could do more work than any other
three men in the whole country-side;
ah, sir, they were good boys and with
the pride of their mother's heart; and
they were so kind to her! They'd milk
the cows, churn the butter, haul in the
wood and water, and they would even
scrub the floor and make the beds if
she would let them. It used to do me
good when she'd be scolding them for
working, as she thought, too hard, to
see Tom catch her up in his big, brawny
arms as easily as if she were a baby
and stop her mouth with a big, smack-

"The years glided swiftly on, and
times prospered with us; Nellie was
winning laurels at school and advanc-
ing rapidly from one class to another.
She had passed the examination for
entrance to the High Schools and we
were seriously thinking about sending
her into the city to attend the Colle-

was opposed to the idea. 'For,' she
said, 'who would help mother if I
went away?' She was thirteen at the
time, and a fine, healthy girl—as
straight as a rush. She was able to
give her mother great assistance in
the housework. We thought her too
willing to work, for she would often
try to do things beyond her strength,
if we would let her.

"We had a neat little farm of a hun-
dred acres, and we were thinking
about buying neighbor Graham's
place, as he wanted to sell, and Tom
had his mind made up to settle down
for himself and marry neighbor
Graham's daughter who had agreed to
become his housekeeper. It was then
that the first blow struck us—Nellie
caught the fever. At first we thought
it was nothing serious, only a little
passing sickness which young people
often get, until she took to her bed and
we sent in a hurry for the doctor.

"I have but an indistinct recollec-
tion of the time that immediately
succeeded the death of my second boy.
I have a confused remembrance of
crowds of people, kind, pitying faces
coming and going, and then a long
blank silence when I seemed benumbed
and devoid of all feeling. The first
thing that I can remember clearly is
awakening one morning to find my-
self in bed. The room door stood open
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a start, sprang out of bed with an odd
sensation of having slept a long time.
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out into the kitchen, where I saw Nellie
sitting in the chair by the window
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heard me enter the room, came towards
me, but stopped short when she caught
sight of my face. It struck me at the
time that there was some change in
her appearance which I could not dis-
cern. From her my eyes went to the
table, which was set for breakfast for
only two.

"Matters were going on about as
they were before; we had settled down
to the old routine, and we felt happy
in the thought that this dark cloud
which had appeared for a time in our
sky had been dispelled. But all the
sickening anxiety and dread returned
when poor Molly was suddenly seized
with the disease. We had great
reason to be anxious in this case, for
she was ill prepared to cope with it,
as she had not yet recovered her usual
strength, which had been well nigh
exhausted by her attending on the
little girl. Our worst fears were real-
ized. She lasted only five days.
During all that time she moaned and
tossed with the burning fever until
just before the final summons, when
she became quiet. Then she sank
rapidly until she ceased to breathe.
We hardly knew when she died the
end was so calm."

"She was a good wife to me, a kind,
devoted wife, and a good mother to her
children. No matter what happened
she was always cheerful and uncom-
plaining. But I'll say no more about
that, sir, I'll not weary you but hasten
on, for I know your time is valuable.
Her grave was hardly covered when
Tom, my oldest boy, the mainstay of
the family, the pride of us all for his
manly strength, and kindly, loving
nature, was stricken with the fever.
We all thought his strong, robust con-
stitution would bear the strain and
bring him through safely; and a noble
fight he made for his life. He would
have conquered had he not got a
relapse. The crisis was passed and he
was recovering fast. We were con-
gratulating ourselves on the fact that
he was out of danger, and that with
a little care he would soon be up and
around again, when one morning he
horribly as if appearing in the kitchen
with his every-day clothes on and telling
us that he felt well enough to go to
work. With difficulty we persuaded
him to go back again to bed, but that
exertion cost him his life. In three
days he was stiff and cold in death."

"The look of agony that came into the
old man's face smote the lawyer's
heart.
"Ah, yes, sir, I understand what
you were going to ask. For days we
watched each other, wondering which
of us would be the next. Something
told us that the grave was not yet
satisfied, that it was yawning for
another victim. Oh how I prayed that
William would not be cut down in the
glory and strength of his young man-
hood at a time when life is so sweet and
so hard to give up, and that I would be
called instead—I who was weary of life
and who longed to be laid to rest by
my wife in the silence and peace of
the tomb! But it was not to be. My
poor lad had to go. For a long time
when he felt it coming on he fought
against it and tried to keep Nellie and
me from knowing that it had attacked
him, thinking that perhaps he could
shake it off. He struggled with it for
dear life, but the more he struggled

the stronger grew its grasp upon him.
I'll never forget the awful look of des-
pair that came into his face when he
came in from the field and told me he
had to go to bed. If, when he first
felt it he had attended to it properly
instead of working on in desperation
hoping to drive it off he might have
come round all right, but no, it was
not to be, and it was not long before
the grave closed over him too. Ah
Heaven, my boys, my poor boys, why
were you snatched away so young, and
I left here, a useless old hulk!"

"The old man's mental anguish was
so keen that he started from his seat,
clenched his hands above his head for
a few seconds while the memory of his
great sorrow seemed to tear and rend
his heart; then he let them fall heavily
at his side. After a long pause he
succeeded in mastering his grief,
resumed his seat, and with a trembling
voice went on with his story.

"I have but an indistinct recollec-
tion of the time that immediately
succeeded the death of my second boy.
I have a confused remembrance of
crowds of people, kind, pitying faces
coming and going, and then a long
blank silence when I seemed benumbed
and devoid of all feeling. The first
thing that I can remember clearly is
awakening one morning to find my-
self in bed. The room door stood open
and I could see Nellie in the kitchen
busily preparing the breakfast. I felt
very drowsy, and went off to sleep
again before I could carry out my
intention of getting up. I awoke with
a start, sprang out of bed with an odd
sensation of having slept a long time.
I hastily put on my clothes and went
out into the kitchen, where I saw Nellie
sitting in the chair by the window
knitting. She arose as soon as she
heard me enter the room, came towards
me, but stopped short when she caught
sight of my face. It struck me at the
time that there was some change in
her appearance which I could not dis-
cern. From her my eyes went to the
table, which was set for breakfast for
only two.

"Nothing, father, nothing," she
said, making a mighty effort to control
herself. "Let me help you to some
more steak."

"I shall never forget the feeling I ex-
perienced at that moment! It seemed
as though I had received a blow physi-
cally. For a moment I was dazed. I
grew white and rigid as marble.
Then I rushed bareheaded into the air
and ran like mad towards the barn,
calling on Tom and William and
Molly. For a time I was out of my
mind and did not know what I was
doing. Nellie told me afterward that
she will never forget to her dying day
the awful despair and grief that was
in my voice when I was calling them.
I looked everywhere for them, and at
last found myself in the cemetery. I
remember nothing between the time I
was rushing through the fields and
when I threw myself on their graves.
No sound now escaped my lips except
long quivering means. I thought I
should have died under the awful
sense of desolation which filled my
heart, and oh how glad I would
have been to go and lie there
with them and quell the grief that
was killing me. I was crushed to
the earth by the weight of my great
sorrow and I felt and wished that
I might never rise again. I at last
became conscious of somebody's presence,
and looking up I saw Nellie standing
near me with streaming eyes. She
told me afterward that she had been
there a long time before she could at-
tract my attention. She called me and
even shook me, and I paid no heed.
The poor child became very anxious
for me and didn't know what to do.
I sprang up, caught her in my arms,
and strained her to my breast, as
though I were afraid I'd lose her too.
"Ah, my little Nellie," I groaned,
've only each other now—we've
only each other.' She reached up,
put her arm round my neck, and
kissed me. And then the tempest of
my sorrow broke, the long pent-up
grief burst forth in tears, and I swayed
to and fro as the storm swept over my

soul. Nellie made no effort to stop it,
but allowed it to continue, knowing
that it would do me good in softening,
breaking up, and carrying away that
awful weight on my heart that was
crazing me. At last I grew more
calm, and she gently asked me to go
home. Without replying I took her
by the hand, turned toward the graves
of my lost loved ones, looked long and
lingeringly at them, and then suffered
her to lead me away.

"Every evening after that we went
together to visit them, and poured out
our souls in prayer for their eternal
 repose. Nothing gave us more com-
fort than this, the thought that per-
haps we could be of assistance to them.
Sometimes we went in the afternoon
and spent hours there. On those
occasions we would have long talks
about them and the happy past. It
was then that the present would fade
away, the years roll back, and our
dear ones be with us again. Again
I'd see Tom catch up his mother to
stop her mouth with a kiss, and hear
William's loud, ringing laugh, and
then I would smile, and Nellie almost
clap her hands in her old childish way.
I felt so much better from these visits
that by degrees I began to grow accus-
tomed to their absence and gradually
brought my mind to bear on our tem-
poral concerns. The first thing I
noticed was that Nellie seemed to have
grown quite large and womanly. As
soon as I observed it I looked and
looked at her, and the more I looked
the more I wondered that I had not
noticed it before. Then when I began
to try to solve the enigma my wonder
changed to amazement.

"Child, I said to her, 'come here.'
"See came over and sat beside me.
"Whatever has made the change in
you? It seems to me that you have
grown wonderfully tall these last two
weeks."
She grew pale and agitated at once,
but tried to hide her nervousness from
me. Instead of answering my ques-
tion she said it was time for our
customary visit to the cemetery. That
put all other thoughts of my mind. I
went and got my hat and we started
out. Shortly after that I returned to the
matter again and it seemed to move
her so much that my wonder was
redoubled, and I insisted on her
giving me an explanation.

"What year is this, father?"
"1882."
"1882? I said, staring at
her. A dreadful suspicion came over
me that her mind was weakening.
She looked long and wistfully at me;
then got up without saying a word
and went into the house—we had been
sitting outside the front door enjoying
the calm evening. In a few moments
she returned with a newspaper in her
hand. She put it into mine, and
pointed to the date. I looked blankly
at it, for there before me I saw June
20th, 1885! I rubbed my eyes and
looked again; I turned the paper over
and looked at the other side, but the
same date met my eyes on every side.
I looked at Nellie and saw her watch-
ing me with a face as white as snow,
and then I realized the truth. The
last three years of my life had been a
blank to me! My mental powers had
been suspended by the awful affliction
which had met me, and I had lived
and moved without knowing it. In-
stead of being dead only two weeks,
my wife and children had been
mouldering in their graves for three
years. Thrice had the seasons come
and gone, thrice had the flowers
bloomed and withered on their breasts.
I leaned back in my chair, giddy and
faint at the discovery. I was silent
for a long time endeavoring to be-
come accustomed to the idea that three
years had dropped out of my life with-
out my being conscious of it. Nellie
sat on a low chair at my feet waiting
for me to speak. Then a sudden fear
seized me. "Was I violent, Nellie?
Did they put me in the asylum?"

"Oh, no, father, you were quiet all
the time, and you never went away
from home. Indeed, you were too
quiet, for you never spoke a word after
William's death until two weeks ago
when you came to life again. You
went about with so awfully vacant a look
in your eyes that it makes me shudder
to think of it. I tried every means in
my power to have you cured; I got the
best doctors obtainable to treat you,
without success, and I had my mind
made up that you would never get
better when you came to yourself.
The doctors wanted me to let them send
you to an asylum, but I would not listen
to it, as I was determined to keep you
to myself and take care of you, and
now I have you and you are your old
self again, are you not, dear?" And she
threw her arms impulsively round my
neck and kissed me. "I was terribly
afraid for you," she continued, "that
morning at breakfast when I spilt the
tea on the tablecloth. I thought when
the memory of our loss would come
back again that you would lose your
reason again; and I think you did lose
it for a while—with a sad smile.

"It was then that I faintly realized
the treasure I had in my daughter.
During those years she had devoted
herself entirely to me, prompted by a
love and sense of duty amounting
to utter self-forgetfulness. She had
denied herself every little pleasure
which young people prize so much, to
take care of me. She might have let
them take me away to an asylum and
been free, but she preferred remaining
at home in the lonely house in the
company of a silent old man who moved
and breathed, but who was mentally
dead and not even aware of her pres-
ence. I had accepted her ministrations
without the slightest acknowledgment.
She spoke to me and I did not answer.
A dog would have been better com-
pany, for he would have shown friend-

liness and been responsive to her
caresses, while I was heavy, silent,
passionless. My heart swelled with
compassion as I thought of her suffer-
ing when she was obliged to busy her
grief alone. What dreary days and
nights she must have spent in the
silent, lonely house which formerly was
so pleasant and cheerful when we were
all there! I kissed her hand rever-
ently and humbled myself in the pres-
ence of that pure, unselfish devotion;
I drew her to my arms and held her
there trembling lest something should
happen that I should lose her. I raised
my eyes, filled with tears of gratitude,
to the throne of Divine Mercy and
blessed the Giver of all good gifts for
this inestimable treasure.

"And how did we get along all
that time, Nellie? Who did the work?"
"Why, you and I, she said, smile-
ing brightly at me, 'as well as we
could. You did exactly as I said, for
you were a good, obedient boy. You
would go and plough when I bade you
and do everything else I'd tell you. I
believe you would have tried to jump
over the moon if I told you. But some-
times I had to go and tell you to stop
for you'd work away all night and
plough the field over again if I'd let
you; and she laughed merrily.
"Did you do all the work?"
"Oh, in the very busy season we
used to have a man for a few days, but
the rest of the year you and I managed
very well. You did the heavy work,
and I the easier; I can drive a team
now first rate."

"I looked and saw that her hands
were browned and hard from work and
exposure to the sun.
" My poor child, you surely did not
work out of doors like a farm laborer?"
"Of course; why not? It did me
good; I am strong and healthy. I
took my time, and did not work too
hard, and then, as I said, I did the
lighter work, such as harrowing,
driving the horse-rake and binder,
building loads and so on, while you
did the heavier. The outdoor exer-
cise was all the better for me. And
now," she said to prevent me from
speaking, 'let us go and have some
supper.'

"What do you mean?" inquired the
farmer, starting.
"Your daughter is of age, is she
not?" was the lawyer's queer answer.
"Yes, sir, she was twenty-one last
month," said a farmer, wond'ring still
more; "but what of that?"

Without replying Mr. Wrayburn
stood up, handed him one of the papers
he had brought from the safe and asked
him to read a certain paragraph which
he indicated. Mr. Ryan pulled from
his pocket a battered tin case, took out
a pair of spectacles, wiped them with an
enormous red handkerchief which he
pulled from another pocket, and then
put the glasses on his nose. These
were securely kept in place by a piece
of yarn passing round the back of his
head. He took the paper in his hand,
turned it over, examined it critically,
and then looked inquiringly at the bar-
rister.

"This is not the mortgage, sir."
"Oh, no, did you think it was?
That's the last will and testament of the
late Mr. Harmon."

"What is he dead?"
"Who, didn't you know? Yes, he
died two weeks ago."

"Is that so? I am very sorry to hear
it. He was a good man and a gentle-
man in every sense of the word—a good
man and a gentleman"—he repeated
partly to himself, "who was always
very kind to me and never pushed me
for the interest. I must tell Nellie, so
that we can remember him every day
in our prayers. But," he said, refer-
ring to the will, which he held in his
hand, "what have I to do with this?"
"If you will kindly read what I
showed you, you will understand," re-
plied Mr. Wrayburn.

The farmer turned the paper over,
found the paragraph, and began to
read it, while the lawyer sat back in his
chair, and watched his face closely.
There was a deep silence for a few

"What is he dead?"
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London, Saturday, August 1, 1891.

THE PROSPECT.

Some of our anti-Catholic contemporaries are in great alarm at an announcement of the Catholic Truth Society that the executive officers of the society believe that the mission of the Catholic Church in the United States is to make America Catholic. This statement raises before the minds of our contemporaries aforesaid, visions of racks, gibbets, thumb screws, and other modes of torture, as the means whereby these expectations are to be realized; but their alarm is altogether unnecessary. It is perfectly true that Catholics aspire to make America Catholic, and other continents as well; for the commission given to the Apostles is to "teach all nations," a commission which we have good reason to hope will have on this continent a successful issue at no very distant date. But this does not imply the use of racks and thumb screws, as the Apostles themselves did not make use of such, though they were the first who received this commission to teach, and their successors, the bishops of the Catholic Church, do not dream of employing such means. Their reliance will be on the power of truth and the assistance of Almighty God, which has been promised to His Church, and which will never be withdrawn. In a word, the result is expected solely through the use of moral methods.

We may add that Protestants on their side entertain, or at least profess to entertain, hopes very like our own in favor of Protestantism. Our hopes rest in each case upon our convictions as to where the truth lies; so that it will be a case of "the survival of the fittest."

As Catholics, we hope, therefore, for the conversion of America through making more widely known the doctrines of the Catholic Church, which are truths revealed by God, and which on being made known must commend themselves to the conscience and good sense of honest seekers after truth when they are properly presented before them, and offered for their acceptance. Truth is the same always and everywhere, and it needs only to be made known by the means which have been hitherto adopted—by presenting Catholic doctrine in its true light, by circulating good books and by the teachings of our schools.

We say unhesitatingly, by the teachings of the Catholic schools much will be done towards the Catholicizing of America. The effect of totally secularizing the schools in which the last and present Protestant generations have been and are being educated is being experienced in the spread of Agnosticism or Rationalism. In New England the large number of churches which have been totally abandoned has alarmed the Protestants of to-day who claim to be of the orthodox mould. The increasing number of Protestant clergymen, also, who, week after week, are put upon trial for heretical teaching is a sure indication that Protestantism itself is fast tending to infidelity, or, as Rev. Mr. Spurgeon states the case, "is on the down grade." Mr. Spurgeon said this with especially the Baptists and Congregationalists in view; but it is equally true of the Methodists and Presbyterians. Among the latter body, especially, it has become known that the majority of their clergy in New York are either disguised Rationalists or Unitarians—two designations between which there is no difference in reality. The fact that the Rev. Mr. Briggs has been sustained against the General Assembly by the faculty of the Union Theological Seminary is evidence enough of this.

The Protestant Episcopal Church has, perhaps, more than the other prominent denominations, persisted in its adherence to the most important of Christian doctrines; yet even the Episcopal Church, though having sustained Rev. Mr. MacQuarrie, and being put on trial Rev. Heber New-

ton, it was thought at one time to have retained something of the ancient faith, has shocked the Christian community by receiving into its fold, without question, the Rev. Mr. Bridgman, who felt obliged to leave the Baptists because he denied that hell's punishments are everlasting; and by the election of Bishop Brooks to the Episcopal office, though he is more than suspected of sympathizing with Mr. Newton's Unitarian leanings.

The Catholic Church is the only bulwark of Christianity, and from present appearances Protestantism as a form of Christianity will soon be practically out of the field, and only Rationalism will be left to withstand the missionary force of the Catholic Church.

Is it too much to expect that Catholicism will eventually bring back to the fold of Christ this new form of Paganism; for Paganism it will be even though the name of Protestantism be retained for a while longer as a mask.

We think not. The Catholic Church conquered the forces of Rationalistic and irrational Paganism before, and it has the energy to do so again. The anticipations of the Catholic Truth Society are, therefore, not so unreasonable as the Protestant press seem to imagine. Among other journals, the Toronto Mail tells us that the Catholic schools are one of the principal instruments on which the Truth Society relies for the final victory. We easily recognize this as a sneer, and as a reason on account of which, according to the views of that journal, Protestants should unite in endeavoring to crush Catholic schools out of existence. In our estimation it is a reason on account of which Catholic education should be the more strenuously maintained, and maintained it will be. All the antagonistic forces which can be brought out against it cannot do more than they have done in the United States, where Catholics are made to pay a double tax in order to maintain it; and they have made the sacrifice for conscience sake. At the present moment, nearly 800,000 children are attending the Catholic schools through the various States, notwithstanding the difficulties which are thrown in the way through unjust legislation; and in spite of all obstacles these schools are proving their high state of efficiency by scoring victories wherever they come into competition with the secular Public schools. Is it too much to hope, then, that the Catholic schools will have a great share in securing the final victory for Christianity?

Instead of this prospect demanding that Catholic schools should be suppressed, all who have the desire to see Christianity prevail, be they Catholic or Protestant, will be anxious to see the Catholic schools maintained; and we have frequently shown by recording the expressed opinions of prominent Protestants that our views on this subject are in accord with theirs. The time is coming when, even in the United States, those Protestants who have at heart the cause of Christianity will rejoice because Catholic schools have been maintained in spite of their own opposition.

THE FOMENTORS OF DISCORD.

The Hon. Mr. Mercier was in Montreal a few days ago on his return from his prolonged visit to Europe; and his supporters gave him a magnificent welcome home. He states that notwithstanding representations to the contrary which have been made by that portion of the Canadian press which has been hostile to him, he has been completely successful in floating the Quebec loan according to the needs of the Province. Three million dollars have been already furnished, and the balance of \$7,000,000 will be furnished whenever it will be needed by the Province. While at Chartres Mr. Mercier delivered a lecture in which he once more declared that French-Canadians retain a strong affection for France, their mother country. The Canadian journals hostile to him have, as usual, represented that the expression of such language is an act of disloyalty to England, and in Ontario they make of it an occasion to stir up the hatred of Ontarians against the people of Quebec. Simultaneously with this, however, the British press are taking occasion from the visit of Kaiser William to exaggerate the affection and blood relationship which exist between the British and German peoples. The German press are equally enthusiastic on their side in insisting on the friendship which ought to exist between the two nations, owing to these affinities.

At a time when mutual compliments are expected, people are apt to lay more stress upon the mutual affection which is supposed to exist than is really warranted by the facts of the case; and very few, if any, serious people accept everything as unreservedly true which is said on such occasions.

Peace with all foreign nations is a thing much to be desired, and we would be glad to believe that the interchange of compliments which is going on just now between the two nations were to be accepted without discount as an index to the actually existing condition of affairs. But if we are to be just we shall be willing to acknowledge that peace between Great Britain and France is a thing fully as desirable as with the German Empire. Hence, if Mr. Mercier's expressions of good will towards France should contribute towards increasing the good will of that country for Great Britain, or even for Canada, we certainly shall not be losers thereby, and there is no reasonable ground for resentment.

The loyalty of the French-Canadians to the sovereignty of Great Britain over Canada has been tested over and over again since the cession of Canada to Great Britain, and no Canadian who is truly loyal will think of questioning it. The carping spirit which pretends to suspect every word and action of our fellow-citizens is calculated only to irritate, and when carried out persistently it may result in an incompatibility of temper which will be a serious obstacle to the peace and unity of the Dominion, and may perhaps be carried beyond a reasonable limit. It is quite desirable and natural that there should be a feeling of friendship between two nations of the same blood, and it would be very foolish for us to prohibit such feeling by legislation.

A hundred years ago, when the war of independence was being carried on by the British colonies of North America against their mother country, Canada was made secure to Great Britain by French-Canadian loyalty, though the memory of France as their mother country was then fresh in their minds, and they were not influenced to join in the movement for independence, even by the fact that France sent a contingent to assist the insurgent colonists.

Great Britain, in receiving the Canadians as subjects, promised to accord to them all the rights of subjects, and on these terms the latter accepted the new conditions, and sealed the compact with their blood. It would be an act of treason to attempt, as some fanatics in Ontario are doing, to restrict the liberties of the people of Quebec, or to impose upon them the ascendancy of a population newly coming into the country, under pretence that the British element must predominate. In Canada we have no slave system, and there is no predominant or ascendant faction. All subjects must therefore be on an equality.

It is true that the French-Canadians are not of the same blood as the British settlers, but they are not a whit the less entitled to all the rights of British citizenship, which, indeed, of itself is made up from the blood of many different nationalities, so that there are many who claim it who have no more blood relationship together than exists between the French Celt and Sussex Saxon.

We need more of the fraternal feeling in Canada between the French and British races if our Dominion is to be prosperous, and we earnestly deprecate the cultivation of that plant of discord which has been placed in our soil by those whose secret desire it is to see Canada lost to Great Britain and transferred to the United States. We have not the least doubt that those who are so busy fomenting discord have in reality this purpose in view.

THE "DOWN GRADE."

A recent manifesto issued by Rev. Mr. Spurgeon, and signed by a number of Baptist ministers and laymen, has caused considerable commotion among the Non-Conformists of England. The document has been issued in the form of a profession of faith, and its purpose is to express belief in the verbal inspiration of all Holy Scripture.

The gentlemen who have signed it declare that they have observed with pain and sorrow that the truths of Revelation have loosened their hold upon many, especially among the Baptists and Congregationalists of England, and this profession of faith has been issued with the hope of checking the tendency of the present day to drift away from belief in the

absolute truth of Scripture. They declare also that they not only believe that the Bible contains the word, but that it is truly the word of God and that every Christian must believe that "God is its principal author, and that the Old Testament, equally with the New, should be regarded as divinely inspired."

This doctrine which is put forward by the signatories to the Spurgeon manifesto is quite in accordance with Catholic belief; but of late, both in Great Britain and the United States, the Protestant denominations have been gradually falling away from this belief, though Protestantism was originally based upon the undeniable authority of Holy Writ as the inspired word of God. But the discussions which have taken place in several recent Protestant ecclesiastical gatherings have made it undeniable that this undoubted faith is rapidly disappearing. In the Free Presbyterian Church Assembly and the Wesleyan Methodist General Conference in England recent debates have proved that the belief in the Bible as God's revealed word has almost disappeared, at least among the clergy of these two denominations; and we have now the assurance of Rev. Mr. Spurgeon and his conferees who have issued the new manifesto, that the opinion is now widespread among the Baptists and Congregationalists that the Bible is to be regarded only as a human work.

We are sorry to see this tendency of modern Protestantism to open infidelity; yet no other result could be expected from the rejection of the infallible authority of the Church by Luther, Calvin, Zwingle, Beza, and the other leaders of Protestantism in the sixteenth century. St. Augustine declared that it is upon the authority of the Church that we must accept the Bible, and that he would not receive the four gospels as the word of God if he were not moved thereto by the authority of the Catholic Church. Protestantism, however, has hitherto professed to have discovered some other basis than Church authority for believing that the Bible is the word of God. Such a claim is preposterous; for it is certain that there is no means of establishing this claim otherwise than from the doctrinal decisions of the Church. The Bible testifies to us the historical fact that Christ established on earth a Church having authority to teach His doctrine to the whole world; and it is because that Church declares the Bible to be God's inspired word that we are moved to accept it as such. There is no text in the Scripture itself from which we can prove positively that this is the case.

Protestants are accustomed to quote several passages of the New Testament which they have hitherto maintained demonstrate the inspiration of Scripture; but it is only by an error in interpreting those passages that they are supposed to have this demonstrative force.

As regards the Old Testament, we have indeed the assurance of our Lord Jesus Christ and His Apostles that they are to be received unequivocally. Thus in St. Mark, xii., 24, Christ tells the Sadducees: "Do ye not therefore err because you know not the Scriptures nor the power of God?" St. Paul also says to Timothy: "And because from thy infancy thou hast known the Holy Scriptures which can instruct thee to salvation by the faith which is in Christ Jesus. All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice; that the man of God may be perfect, furnished to every good work." (2 Tim. iii., 15, 17.) But it is readily seen that these passages have reference only to the Old Testament, as the New Testament was not as yet even written, and much less was it established by the acceptance of it as the word of God by the Christian Church.

We are, indeed, pleased to find from Mr. Spurgeon's manifesto that there are still many Protestant ministers who cling to the Bible as the word of God, but we cannot shut our eyes to the fact that Protestantism has destroyed public confidence in the truth and inspiration of the sacred volume. The Spurgeon manifesto will not be sufficient to prevent the whole system from descending the down grade upon which, as the signers of the manifesto acknowledge, it is rapidly descending now.

The Spiritualists of New Jersey pretend that at a recent sitting of one of their spiritual circles water was miraculously changed into wine. Some stronger proof than the mere assertion of one or two of the members of the circle is requisite before credit should be given to such a statement.

POPE LEO AND QUEEN VICTORIA.

Among the official correspondence as found in the blue books lately issued in England are two very important letters that will be read everywhere with profound interest. They are the messages of personal courtesy and reciprocal consideration that were exchanged between His Holiness Pope Leo and Her Majesty the Empress of India at the time when both those sovereigns were celebrating their golden jubilees. The very amicable tenor of these letters is a clear indication of the friendly, not to say cordial and happy, relations existing just now between England and the Holy See. It must be a subject of self-congratulation to all good Catholics, the assurance that the British sovereigns and the English people are no longer the sworn enemies of Rome, as in the days of Elizabeth or the Georges. The penal laws, although not repealed or erased from the statutes, have fallen into desuetude and are entirely forgotten. The statesman or the judge who would now attempt to resuscitate them would be treated as a mad man or as born out of time. In no country, except, perhaps, the United States, has Catholicity advanced with such rapid strides, or so solidly and steadfastly, as in England within the last fifty years. While in France and Italy prominent statesmen and notabilities were joining the ranks of Freemasonry, and placing themselves in hostility to the authority of the Church, in England men of the highest rank, of most noble lineage and of ripest scholarship were seeking admission into the bosom of Catholicity. The teaching orders—Lazarists, Jesuits and others—when banished by iniquitous laws from those ancient Catholic states, obtained homes and protection in the land that formerly proscribed and persecuted them. There is no truth more visibly apparent than the fact so often repeated in history, that when, by the wickedness of perverted and fallen nations, God's chosen ones are banished from their cloistered homes in one country, God's providence opens for them kind hearts and safe retreats in other countries formerly opposed to them. When the Jesuits Fathers were proscribed and expelled from every country in Europe, a merciful Providence opened for them an asylum in the heart of Russia, and the Empress Catherine II. received them into her dominions and gave them charge over colleges and universities. And now when the Pope is held a prisoner in his own city, and insults are offered him by his own subjects, Queen Victoria, the successor of the Annes and the Elizabeths, sends gifts to him, selects the highest in the realm—the Duke of Norfolk—to be the bearer in person of Her Majesty's expressions of distinguished kindness and regard for the dignity and person of His Holiness, with munificent gifts the substantial testimonials of Queen Victoria's sincerity and professions of respectful homage. God's ways are truly wonderful; but His ways are not the world's ways. In His ways we always meet with the unexpected and what the wisest calculations could never have forecast or have dared to hope for.

The first letter is from His Holiness to Queen Victoria. It accompanies a gift of rare value presented to Her Majesty on the occasion of the fiftieth anniversary of her coronation, and concludes thus: "For our part, as chief of the Catholic Church, which counts so many faithful among the subjects of Your Majesty, and knowing the full and entire liberty which, in your clear-seeing justice, you assure to the exercise of their religion, we are unable to abstain from being represented at these rejoicings, and from renewing to Your Majesty the testimony of the sentiments of gratitude and high esteem which, at the time of our nunciature at Brussels, we had the opportunity of personally expressing to you. We have therefore chosen Prince Ruffo Scilla, future Apostolic Nuncio at the court of Bavaria, to place this letter in Your Majesty's hands, in which we offer to you our most sincere congratulations, while at the same time we earnestly pray the Lord that He may deign to prolong to the furthest limit Your Majesty's days, for the great good of your people and for the joy and consolation of all the royal family. To this prayer we add the most sincere wishes that it may please God to draw nearer and nearer together the relations of mutual good will which unite the Holy See and the powerful and glorious British Empire, and which will ever be a fruitful source of the greatest and most precious advantages to both powers."

To this letter came a most gracious reply from Her Majesty in person, requesting His Holiness to accept her best thanks for the friendly sentiments and felicitations conveyed in his letter. But we must let the Empress of

India speak for herself. It will be remarked that Queen Victoria does not employ the term Sovereign Pontiff, as etiquette demands of Catholics: her "Most Eminent Sir" is not exactly the proper term to employ when addressing the Vicar of Christ, but that Her Majesty intends no disrespect is evident from her repetition made again in the body of the letter, which we subjoin:

MOST EMINENT SIR: I have received from the hands of the Prince Ruffo Scilla, Your Holiness' special envoy extraordinary, the letter which Your Holiness addressed to me on the 10th ult., and in which you convey to me your congratulations on the celebration of the fiftieth anniversary of my accession to the throne. I request Your Holiness to accept my best thanks for the friendly sentiments and felicitations conveyed in your letter, which have caused me the most sincere gratification. I have also derived additional pleasure from the choice which Your Holiness made of so distinguished a prelate to be the bearer of your congratulations. I thank you at the same time for the beautiful specimen of artistic manufacture which Your Holiness has been pleased to present to me on this occasion; and I am happy in having this opportunity of assuring Your Holiness of my sincere friendship, and of the unfeigned respect and esteem which I entertain for your person and character.

Given at our Court at Windsor Castle, etc. VICTORIA R. I.

REPLY OF HIS HOLINESS. To the Most Serene and Most Powerful Victoria, Queen of the United Kingdom of Great Britain and Ireland, and other regions, Illustrious Empress of India:

Most serene and most powerful Queen and Empress, greeting! The most noble act of courtesy with which Your Royal and Imperial Majesty has honored us at the close of the fiftieth year of our ministry in the priesthood, possesses all the qualities which should render it to us most gratifying.

For the distinguished kindness and regard of Your Majesty towards us are most signally displayed in the letter, full of courtesy, which we have received; they are displayed in the choice of the noble person of our beloved son, the illustrious and honorable Duke of Norfolk, to discharge the office of your envoy to us; they are displayed also in the magnificent gift which you have presented to us, and which will remain in our palace as a lasting memento of your kindness.

For all these reasons we rejoice to assure Your Majesty in this our letter of our most lively sense of gratitude, which the illustrious envoy of Your Majesty will more fully declare to you. For we have earnestly charged him to be the messenger and interpreter in his own words, and in your presence, of our esteem and mutual regard for Your Majesty.

The cordial good will which Your Majesty has expressed in your letter to us is valued by us most highly, and we assure you that to us it is, and ever will be, most gratifying. It only remains for us to implore the King of kings to grant to Your Majesty, who, with the assistance of most able and distinguished men, wields the sceptre of a mighty kingdom and empire, all those gifts which may cause the lasting glory of your name to grow greater day by day.

And while this is our fervent prayer, we also earnestly entreat the Divine Mercy to prosper and bless your royal and imperial Majesty and all your august House, and to unite you with us in perfect charity.

Given at St. Peter's, Rome, etc. LEO P. P. XIII.

"FATHER" IGNATIUS

The Anglican monk calling himself Father Ignatius has returned to Wales, to his Abbey at Llanthony, but he will find the institution in a very different condition from that in which he left it. Our readers will remember that out of eighty monks and nuns who were under the delusion that they were following the rule of the great St. Benedict, seventy-eight, including the Lady Abbess of the convent, suddenly became Catholics, and abandoned the mode of life which they had hitherto been leading. In fact they gave up the shadow for the substance; nevertheless Mr. Lyne, who also goes by the name Father Ignatius, will have much food for reflection in the course which his subjects have adopted.

Mr. Lyne belongs to the highly Ritualistic party in the Church of England, and his teachings included the Real Presence of Christ in the Eucharist, not as Catholics believe it, by Transubstantiation, but after the Lutheran manner of Consubstantiation. He also taught the efficacy of Confession, and the validity of absolution pronounced by the priest over the penitent sinner. We have no doubt that his followers, who were certainly devoted Christians, and were described as such, even by those who, differing from them in these matters, visited them in their comfortable home where they put their principles into practice.

We have not the least doubt these persons were quite sincere in their belief, but, intelligent as they were, they discovered that Anglicanism which for three centuries had protested against doctrines which are now be-

coming quite the fashion among its members, cannot be in the right, because it is inconsistent with itself.

Mr. Lyne has not arrived at the same conclusion with his followers, however, and to a reporter of the New York Tribune who interviewed him after the collapse, he said: "The intelligence pained me very much, although it was not altogether a shock to me."

We have no doubt that Mr. Lyne is correct in saying that his subjects were persecuted by Episcopalians generally, just as the Ritualists in this country are so treated, though the latter could never get the Church to condemn Ritualism.

Among the things which were discovered to be doctrines of the ancient Christian Church were those doctrines to which we have already alluded.

Another discovery of this kind gave origin to the Llanthony Abbey. Voluntary chastity or celibacy, and voluntary poverty endured for Christ's sake, whereby all personal property is given up and held in trust merely for the poor, were discovered to be practices frequent with the first Christians.

When the Apostles of Christ, surprised at the austerity of the marriage law which He instituted, declaring the dissolution of the tie to be impossible, drew the inference, "if the case of a man with his wife be so, it is not expedient to marry," Christ answered, "All men take not this word but they to whom it is given . . . for there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it." (St. Matt. xix; 10, 12.)

The counsel to give to the poor all that he possessed was given by our Lord to a ruler who asked him (Luk. xviii, 18), "What shall I do to possess everlasting life?" Jesus answered by repeating the principal commandments of the decalogue; and when the ruler said, "All these things have I kept from

my youth," Jesus answered: "yet one thing is wanting to thee: sell all that thou hast and give to the poor: and thou shalt have treasure in heaven: and come, follow Me."

The Anglican monk recognizes these words of Scripture as giving counsels of perfection, and though other Protestants have denied this, he and his followers, finding that in the early Church these counsels were followed by many who desired a more intimate communion with the Son of God, resolved to devote themselves to God's work by putting them into practice in their own case.

Thus, of the passage in St. Matt. xix, 21, "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven," St. Augustine says: "that though the youth to whom these words were spoken 'had kept the commandments, the good Master distinguished the commandments of the law from the perfection of more excellent degree.'"

It is equally true of the other doctrines which the Ritualists are endeavoring to introduce into Anglicanism, that they are found in Holy Scripture, as well as in the writings of the Fathers of the Church.

The latest despatches from Dublin inform us that the National League Convention held in that city on July 23 adopted a programme which included "manhood suffrage, land law reform and reinstatement of evicted tenants." Mr. Parnell was present and presided at the deliberations.

Part of Mr. Parnell's programme is long on the tapis: "Land law reform" and "reinstatement of evicted tenants" are no new subjects of discussion; they have been before the country and Parliament for the last ten years, and are now nearing a solution without any aid from the moribund Land League.

Mr. Balfour's bill that Mr. Parnell wished to pass unchallenged very fortunately was so modified by the exertions and eloquent efforts of Messrs. Sexton and Healy as to secure all the advantages for the Irish tenants which the League convention held last week in Dublin pretends to be so anxious about.

In order to throw dust in the eyes of the people of that city manhood suffrage is trotted out as a bug-bear to the priests and Bishops of Ireland. Mr. Parnell would make believe that the farmers and householders of Kilkenny, Sligo and Carlow are so affected by clerical influence that they are incapable of casting a free and independent vote.

You know the French nation and are aware of its tried attachment to republican institutions. Experience ought to assist you to carry out your delicate responsibilities, and your mission will meet with the sincere support of the Government.

election of honest representatives as the people who have a stake in the country and who have an interest in the peace and well-being of society.

Universal suffrage has not always been followed by the best results in the United States. In France it has raised up a crop of Infidels and an Infidel Government. Mr. Parnell fancies, no doubt, that the same results would be produced by manhood suffrage in Ireland.

Nothing but blind fatuity could drive Mr. Parnell and his friends to depend upon the uneducated masses in towns and cities for support against priestly authority or clerical influence in Ireland.

Manhood or universal suffrage may be advocated and granted to-morrow for all the Irish clergy care. The masses of the Irish people are sound to the core, and may be depended upon at all times to stand up in defence of religion and in favor of love of the sabbath.

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It is now stated on very good authority that Dillon and O'Brien, when released from Galway prison, will go definitely against Parnell. There is no man on earth so much to be pitied at this moment; and did he but release the £40,000 now idle in Paris and relieve the starving tenants of Tipperary, gratitude alone for his past great services would close the lips of those who condemn his unaccountable, and perhaps unconscious, infatuation.

FRANCE AND THE CHURCH. Monsignor Ferrata, the new nuncio of the Holy See to France, was received last week by President Carnot, and he presented to the President an autograph letter from the Holy Father expressing the desire of the latter to stand on terms of friendship with the French Government.

President Carnot in his reply said: "You know the French nation and are aware of its tried attachment to republican institutions. Experience ought to assist you to carry out your delicate responsibilities, and your mission will meet with the sincere support of the Government."

The President here, undoubtedly, makes allusion to the attitude taken by the clergy towards the Republic of France as long as there was a fair hope that the Monarchy would be restored, whether under the Legitimist or Imperial regime. Their general

attitude towards the Republic was certainly one of hostility, but this did not arise from any hostility on the part of the Church to a Republican form of Government, as the enemies of the Church are so fond of representing to be the case whenever they think that such representation will lessen the popularity of the Church in any given country.

The truth is the Catholic Church has neither hostility nor preference for any special form of government. Let any form be lawfully established and the Church will teach her children loyalty thereto. But the difficulty lies in knowing exactly at what stage of existence a new form of government becomes the lawful government of a nation, and it is not to be wondered at that in such case there should be a great difference of opinion even among those who hold their views honestly and disinterestedly.

The Republic of France dates its establishment from the fall of Napoleon III. at the unfortunate battle of Sedan. As soon as it was known that the Emperor was taken prisoner, instead of submitting to the regency of Eugenie, the French Chambers declared the throne vacant and proclaimed a Republic, the Empress being obliged to make her escape from the country as best she could.

It would have been but a feeble loyalty if those who had honestly upheld the Empire had transferred their allegiance all at once to the new form of Government as soon as the breath of misfortune blighted the prospects of the old regime; and instead of blaming the clergy who adhered to the Empire even in its fallen state, we should admire their fidelity to principle.

We believe that Cardinal Laviegrie is right in recommending now to the French people, and especially to those who love the Church, an unreserved acceptance of the present situation so far as it regards the form of Government which the country should adopt.

Only a few days ago the Comte de Haussenville, speaking at Toulouse on behalf of the Comte de Paris, attacked the policy of Cardinal Laviegrie. He knows well that religion is a power in France, and he foresees that the only hope for the Comte de Paris ever to gain the throne is that the Church be enlisted in his favor.

Forty years ago the Catholic Church had in Denmark only three missions, two stations and 300 members. They have now one Prefect Apostolic, 37 missionaries, 14 stations, 3,700 members, and more than 150 members of religious orders. They have 10 churches, 6 public and 6 private chapels, a Jesuit college and a high school for boys.

The Count may be honest in this expression of his opinion; but we believe he is mistaken. If the clergy, and, indeed, all who have the interest of religion at heart, join in the effort to work the Republic as it should be worked, for the general good, it will become a religious Republic.

The course of the Holy Father in instructing Mgr. Ferrata to aim at conciliation must result in bringing forward a Government which will work in harmony with the Church. President Carnot is evidently not over-enthusiastic at the prospect, as there appears to be a want of cordiality in his reply to the nuncio; but even he will be powerless to prevent the will of the nation from being carried into effect, should he desire to do so, when that will shall have been unequivocally expressed.

PICNIC AT FORT ERIE.

International Bridge, July 24, 1891. Editor RECORD—Hello, here we are again knocking at the door of your sanctum for—Well, what? Only to tell your numerous readers that the annual picnic of St. Joseph's Church, Fort Erie, Ont., was held yesterday in Douglas' grove, Fort Erie.

It may not be very interesting reading matter for all of our subscribers, but then there are a few here who would like to let the people up at the other end of the country know that we are alive and enjoy ourselves once in a while, and especially just now. Well, the picnic was well attended considering the cloudy and gloomy weather which continued all day and the down-pour of rain between 4 and 6 o'clock, which threatened to put a stop to all the fun.

The ice-cream man and the pop man were there, and the ice cream fairly cooled the inner man. The various other amusements are too numerous to mention. The greatest interest was taken in the raffle for the numerous articles. The lucky winners were Mrs. C. Harris—a fine portrait of His Grace John Walsh, Archbishop of Toronto; also a beautiful set of china dishes.

Sealed tenders addressed to the undersigned and enclosed "Tenders for Works" will be received until noon on Tuesday, the 4th of August, for the following works:—Sewage disposal, fencing, etc., Mimico Asylum, Slaughter house, etc., London Asylum, Barn, repairs to roof, etc., Hamilton Asylum, Slaughter house, etc., Kingston Asylum, Terracing and fencing, Orillia Asylum, Three steam boilers, etc., Hayes Reformatory, One steam boiler, etc., Mercer Reformatory, Ice house, etc., D. D. Institute, Belleville, Gilmours, etc., Blind Institute, Brantford, Addition to Normal School, Ottawa, and Gardner's Cottage, Government House, Toronto.

Plans and specifications can be seen at the several Institutions above named, and at this Department, where forms of tender can also be procured. The tenders for the works at London, Hamilton, Kingston and Ottawa, to be accompanied by an accepted bank cheque for two thousand dollars each, and for works at the other Institutions, five hundred dollars each, the cheques to be payable to the order of the Commissioner of Public Works, Ontario, on condition of being forfeited if the party tendering declines or fails to enter into a contract based upon his tender when called upon to do so.

Arrangements are being completed for the publication of a new weekly theological review at Rome. It will be conducted by Rev. Mgr. Fasanante, who will be assisted by both American and Roman priests. The review will be printed in English, and will make a special feature of American ecclesiastical questions.

Cuticura Soap. For Aching Hands, Red Rough Hands, Baby Humors. BAD COMPLEXIONS, WITH FLECKED, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapless nails, and similar Baby Humors prevented and cured by CUTICURA SOAP.

THE WESTERN FAIR.—The interest taken by a large proportion of our readers in the Canadian Exhibition well repays the Directors for their untiring efforts to keep it at the front of Live Stock and Agricultural Fairs.

The WESTERN FAIR LONDON, ONT.

Sep. 17th to 26th, 1891 CANADA'S FAVORITE Live Stock, Agricultural, Industrial and Art Exhibition.

\$25,000 IN PRIZES.

Arrangements are completed for an immense exhibit in all departments. The Art Exhibit will comprise Pictures valued at £1000 sterling, Special Butter Making, Cross-cut sawing and Fire Engine Contests. The attractions arranged for are magnificent and extraordinary.



ALBERT GAUTHIER, -IMPORTER OF- Bronzes, Church Ornaments, Chasubles, Altar Wine. Manufacturer of Statues, Stations of the Cross, Paintings, Decorations, Banners, Flags, Badges, Etc., 1677 Notre Dame Street, MONTREAL.

TO CONTRACTORS.

Sealed tenders addressed to the undersigned and enclosed "Tenders for Works" will be received until noon on Tuesday, the 4th of August, for the following works:—Sewage disposal, fencing, etc., Mimico Asylum, Slaughter house, etc., London Asylum, Barn, repairs to roof, etc., Hamilton Asylum, Slaughter house, etc., Kingston Asylum, Terracing and fencing, Orillia Asylum, Three steam boilers, etc., Hayes Reformatory, One steam boiler, etc., Mercer Reformatory, Ice house, etc., D. D. Institute, Belleville, Gilmours, etc., Blind Institute, Brantford, Addition to Normal School, Ottawa, and Gardner's Cottage, Government House, Toronto.

Love found them sitting in a woodland place. His anointed hand amid her golden tresses: And Love looked smiling on her glowing face. And moistened eyes upturned to his caresses.

"O sweet," she murmured, "life is utter bliss!" "Dear heart," he said, "our golden cup runs over!"

"Drink, love," she cried, "and thank the gods for this! He drained the precious lips of cup and lover. Love blessed the kiss; but, ere he wandered thence. The nuptial beams heard this benediction: Love lies within the burning bowl of sense; Who keeps this full has joy—who drains, affliction."

They heard the rustle as he sailing fled: She reached her hand to pull the roses blowing. He stretched to take the purple grapes o'er-head: Love whispered back, "Nay, keep their beauties growing!"

They panted, and understood: one flower alone they took and kept, and Love flew sailing. Their roses bloomed, their cup went brimming on: She looked for love within; and found her lover.

—John Boyle O'Reilly.

ENGLISH CATHOLIC ASSOCIATION.

The Conversion of Protestants to the Truth.

FOR THE CATHOLIC RECORD.

There has lately been formed at Montreal a society under the title of "The English Catholic Association," by permission of His Grace Archbishop Fabre.

The society has the following ends in view: The conversion of Protestants to the true faith through prayer and the distribution of tracts and other Catholic literature, the encouragement and also the temporal welfare of converts and prayer for the forgotten dead.

It is needless to point out the vast field of labor open to the members of this society. They are about to engage as combatants in a battle which is being fought out to the bitter end—a battle which has the world for its field. Nor is it necessary to dwell upon the benefits to be derived from this centralizing English Catholics and converts of other nationalities. In the city of Montreal alone there are at present some three thousand English Catholics. The question comes involuntarily to the mind: Where are they all? Many of these English Catholics are converts—men who have known the misery of doubt, the hollowness of Protestantism—men who have, perhaps, suffered for their change of faith. Many of them have given up home and friends for the grand cause of Catholicism. What a glorious army of warriors are here to fight the grand fight of truth! What a grand company to go forth to snatch poor souls from the grasp of error. Yet where are hid these children of the faith? Why do they not come forward at the call of their brothers in race and in religion? Are they content with their own salvation, and, therefore, willing to see error and falsehood pluck again a fresh crop of roses—the roses of English youth? Shall, for want of English Catholic energy, the noble and aspiring qualities of the Saxon race again and again be destroyed or perverted through want of faith? And will English Catholics, amongst whom are so many converts, sit thus idly down when the time has come for every man to be up and doing?

Yes, the time has come. Protestantism, like the house divided against itself, begins to fall. The voice of public opinion has greatly changed. Catholics are no longer denounced as traitors to their country. The Holy Father is no longer styled "the Man of Sin," Catholics now enjoy equal rights with their Protestant fellow-subjects. Yet more than all this, the most enlightening among the ranks of heresy are looking wistfully towards Rome. They long for peace, which they have not been able to find in Protestantism. Notwithstanding that Rome, their true mother, stands with open arms waiting to lovingly embrace her strayed and weary children, yet they need a helping hand and an encouraging word.

We may ask to what is this wonderful rush towards Catholicism to be attributed? What has caused so much of the old bitter feeling against us to disappear? What is the cause of the revival of Catholic principles, Catholic love, Catholic morality, Catholic ideas, even among those who yet remain outside the Catholic fold? The answer is not far to seek: the cause of this revival of Catholicity to-day is the piety of some Englishmen, many of whom are now enjoying in heaven the reward of their work on earth.

Let us cast a glance back over the mournful past three centuries—three centuries during which Catholics in England had to serve their God in out-of-the-way places, in back streets, dark alleys and in rude huts; while the spoiler, the godless robber, performed his cold, soul-bereft "service" in those temples of splendor which the Catholic Saxon had built as shrines for the real and living presence of his God.

No sooner had the English nation banished God from their altars than the soil of England was moistened with the blood of numerous martyrs, and thus in that dreary autumn was the fruitful seed sown which, after having lain during a long, sad winter sleeping in the soil, was destined to germinate in the spring and to fill the land of Mary with joy and merriness. During that long winter God's faithful had to bear a heavy burden; bereft of all power, they could only suffer patiently and abide God's time. At last the winter came to an end, the frost of indifference began to thaw and the good seed sown in tribulation began to grow. Many enlightened men of the Anglican party became converts to Catholicism. Amongst these was Father Spencer, who was ordained priest in Rome in 1830,

and who spent his life in endeavoring to bring back England to the truth. After him came the numerous others whose names are so well known as to not need mentioning. They prayed, fasted and labored; and we in this latter part of this nineteenth century reap the rewards of their labors and sufferings. They have but begun the great work; it remains with us and with our children to finish it. Let us not forget that no good can be attained without prayer. God desires that we should pray, and as a reward for our prayers He grants us our desires. We must gain, through our prayers and our sufferings, merit, and through love we must apply this merit for the conversion of those who yet remain outside the Church of God. God will then, not refuse to grant us our desires; for we have not His own words, which tell us that He will always grant the requests of His children, when they ask anything in His name; i. e., through His infinite merits.

English Catholics! will you not come forward to help the cause of God and of His Church? Will you rest content while all around you are losing themselves in the darkness of unbelief? Does not the welfare of England and her colonies depend upon Englishmen submitting to divine authority? Yea! the conversion of the English is of supreme importance—she, with her vast empire, what a factor she would prove in the establishment of the kingdom of Christ upon the earth, were she herself converted!

English Catholics! your brothers in the old land where your fathers lived are before you in the field. They have joined themselves together in societies, and are doing good work in the vineyard of the Lord—only you of Canada still sleep. Shall the English-Canadian Catholic sleep while his brother across the Atlantic is at work?

English Catholics and converts to the true faith in the great Dominion of Canada! come forward: there is much to be done.

The society lately formed and approved by the Archbishop of Montreal is yet very small. The members are awaiting you to join them in the good work. Contributions are needed, as the objects undertaken cannot succeed unless the society has the necessary funds. Your prayers and good works are needed. Will you refuse?

The Holy Father has granted an indulgence to every prayer said for the conversion of England. Shall not we, who are English, Catholics and Canadians, share the rewards of those who work for the cause of Christ and of His Church?

Let us remember the words of our Lord—"The harvest truly is great, but the laborers are few." There are three hundred years of wickedness, coldness and indifference to be atoned for: the wicked "Reformation" still has to be expiated; more pains must be borne, more labors endured, more tears shed to satisfy the eternal justice of God. Let us, then, suffer and labor and pray, and we may then rest assured that in His own good time God will enlighten all those who now sit in darkness, and England shall again be called "Our Lady's Dowry," and the sons and daughters of England, whether they live on English soil or in distant lands, shall once again be Mary's happy children, and she shall be Our Mother and Our Lady.

N. B.—Those who wish for particulars regarding the above-mentioned association are requested to apply to the secretary, H. J. Codd, 1106 Notre Dame street, Montreal.

"CREEDS."

The following is the closing portion of a sermon preached by Archbishop Ireland in the Cathedral of St. Paul on Sunday evening, June 7:

Christ came as a teacher from heaven. Had He sought else to say to men than to give the warning that right conduct is needed? The simplest disciple of human philosophy could have said as much. What human philosophy could not tell, and what the world anxiously desired to know, was the secrets of the supernatural world—information from the "Great Unknown" as to Himself and His dealings with men—information as to the invisible world beyond the grave toward which souls reach out without ever finding satisfying knowledge. If Christ had no words for men beyond those which men hear from their fellows, then He is not God or from God; if He has words from heaven, there are dogmas and creeds.

Christ taught: the historic volume of gospels and epistles written by disciples and contemporaries is replete with His teachings. These teachings—I am not now asking their precise meaning—covered ground as vast as the whole region of the soul, as the immensity of the Divine Being Himself; they reached up to the throne of the Infinite, whose eternal operations they tell of, whose effusions of love upon men they narrate; they spread out to the illimitable future and open to man his destiny in the far-off region of spirits. And those teachings were not spoken in pastime or poured out upon fleeting winds.

A DIVINE REVELATION IS A MATTER OF MOST SERIOUS MOMENT.

Christ demanded that He be heard, that He be believed by all human creatures, until the end of time, and He demanded that all He said, not omitting one jot or tittle, be heard and believed. "Teach all nations," said He to His commissioned representatives, "teaching them all things whatsoever I have commanded you." "Preach the Gospel to every creature: he that believeth and is baptized shall be saved; he that believeth not shall be condemned." He spoke mysterious words as to the giving of His flesh to eat and His blood to

drink. If ever, here was, it seemed, a speculative dogma. Well, He demanded that His words be accepted, and those not accepting them walked no more with Him. Christ made no distinction in His teachings between essentials and non-essentials. All words coming from Him are precious and divine, and the human hearer is oblivious of the divine majesty, who dares to choose as to what He shall retain, and what He may put aside. The early apostles knew the Saviour's mind. They had dogmas and creeds, and they permitted no departure from them. The words of Christ, who is the origin; it meant individual choosing in belief, as distinguished from the fullness of faith in the teachings of the apostolate. The apostles had for heresy words of severest reproof and anathema. "I wonder," writes Paul to the Galatians, "that you are so soon removed from Him who called you by the grace of Christ, to another Gospel, which is not another, only there are some that trouble you and would pervert the Gospel of Christ. . . . If any man preach to you a Gospel besides that which you have received let him be anathema." Paul's gospel was Paul's creed, and those not yielding obedience to it were not of Christ. Hymenaeus and Alexander "have made shipwreck concerning the faith," therefore are delivered to Satan. Hear his charge to Timothy: "Hold the form of sound words which thou hast heard from me in faith and in the love which is in Christ Jesus. Keep the good deposit by the Holy Ghost who dwelleth in us. The form of sound words in the faith the good deposit—what are these but statements of the faith the creed delivered by Paul to his disciples?

Creeds are breaking up. Does this indicate the idea of creeds is alien to Christianity, that there is no Christian creed stable as Christian truth itself? Certainly not. So sure as Christ taught and His doctrines and teachings are to be accepted by us, so sure is it that there is a creed for Christians. If creeds break up, their fragility proves that they are not Christ's—this and nothing more.

PROTESTANT CREEDS DOOMED TO BREAK UP.

Why should not the creeds of Protestantism break up, one and all? There is naught to bind together the stones of the edifice. They were framed by men of their private authority; and what men do men can undo. They who wrote out the Confession of Augsburg, the Thirty-nine Articles, the Westminster Confession, worked, I may grant, as well as talent and good will allowed, to build up monuments that would outlive sea and mountains. Their talent and good will were not proof against error, and if synods other data for their conclusions, why should they not alter and reconstruct the legacies of their ancestors? The claim is readily made that during the last three hundred years history has yielded up secrets to which previous generations had been blind. Science has wrought revolutions in thought and mode of acting. Comparative philology has brought out new meanings from documents of the past. New studies and new materials beget new thoughts; old creeds have to be taken assunder and rebuilt. The conclusion is most natural, and the wonder were if creeds were not breaking up.

Nor can the Churches of Protestantism stand fault with individuals, lay or cleric, who speak strange things and lift up their hands to destroy official creeds. The creeds have no warrant of truth within them. Moreover, they authorize private judgment, and the man is loyal to their letter and spirit who scrutinizes them and rejects what he does not approve. Heresy-hunting in Protestantism is an illogical and un-Protestant occupation; for heresy, or individual choosing, is the very life of the system.

Meanwhile souls must sorrow, remembering that since creeds need to be reconstructed the Christian world that has been ruled by them for centuries was astray. Minds and hearts believed that heavenly food was being given to them, and they were receiving only human concoctions. The gospel of Christ was misunderstood, misinterpreted; burdens not imposed by Him were borne, and those commanded by Him laid aside.

It is simple truth that to-day no one Protestant Church holds its creed. Where reconstruction has not been proposed, the profession is made that the creed does not oblige. Confession of Christ, it is said suffices for membership, although but little is said as to the precise meaning which attaches to the words confession of faith. Right here, if a close examination is had, a creed be formulated and there is abroad a wholesome fear of creeds.

WHAT IS TO BE DONE? What is to be done? The popular voice would answer: Let there be no creeds; belief is unimportant. This, we have seen is the effacement of all Christianity, and the millions of my Protestant brethren, I am sure, will shrink from it. They hunger and thirst for Christ's gospel, the good news which He spoke in Palestine nineteen hundred years ago, which He promised to the world for its salvation until the end of time, and they cannot rest until they find it. The delusive cry of Churches, inviting them to enter without a creed will not deceive them. What care they for Church membership unless it brings truth to their minds? Why will they sit around a pulpit if no positive teachings issue therefrom? What has the Lord said is the burden of their questioning. If the reply comes, I do not know, it is the blind leading the blind, and

elsewhere light must be sought. That branches of human knowledge change is not surprising. They are left to man to built up by his own searchings and his own mental evaluations. But revealed religion came to him from God; his natural powers could not attain to it. He expects it to be stated to him in language that the simplest may understand and with that certainty which is a condition of divine truth and which will end his doubtings.

We will follow new masters and form new creeds? The puzzle is whom to follow, for the masters are beyond counting in Israel. A new creed, formed by whosoever and with whatsoever skill, brings slight comfort. It is the work of men—this and nothing more. Another decade of years will suggest another revision. Individuals who at first subscribe to it will rebel from its restrictions, and the confusion of the present day will reign anew. Revisions are the death-doom to creeds, past and future.

THE SOLUTION TO THE DIFFICULTY.

What remains? I have told of a creed that never changes and is never revised. Should we not consider it with care and discover whence its durability? For the past three hundred years creed-making outside the Catholic Church has been a dismal failure. Is it not time to look out for other lines and other moorings? Perhaps, let us say, the whole sixteen century movement has been wrong, and we must look back to the old harbor from which our forefathers drifted. There you will find this unchanging creed, as you find it before you to-day, and farther back across the bridge of time, there again it stands.

What remains? Let us return to the Founder of our faith and humbly learn from Him the means He instituted by which His teachings should go down intact and unaltered through all ages. Such means He must have instituted, since He willed that men should believe His words. Christianity is God's work, and we must approach it in humble submission to His rulings, not in the pride of our own desires and opinions. Christ will indicate the road to His creed.

"As Ane Door Steeks, Anither Opens."

This homely Scotch proverb graphically explains what is attested by the history of the Church since its establishment. There has been, and it seems will continue to be, cases in which, owing to the carelessness and indifference of her children, the faith is taken from them, and the boon bestowed in new quarters, upon people better disposed to receive and practice it.

In several of the European nationalities, long noted for the popular devotion to God's Church, this supineness is perceptible. Although vastly in the majority, they permit an active coterie of infidels to undermine religion in a variety of ways. There is not much reason to doubt that this theory will explain how signs are not wanting which indicate a strong movement of the Turks toward the Church. Devotion to the Blessed Virgin is fast gaining ground among Mohammedans, and their increasing reverence for Christianity has been remarked by many travellers and missionaries. As a practical instance of this gratifying state of things, a late item of news to the effect that the Turkish governor of Jerusalem, Rahuf Pasha, has handed over the management of a new hospital in the Holy City to the Sisters of Charity.—Catholic Columbian.

The declining powers of old age may be wonderfully recuperated and sustained by the daily use of Hood's Sarsaparilla.

Mr. W. Thayer, Wright, P. Q., had dyspepsia for 20 years. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of, and immediately commenced taking, Northrop & Lyman's Vegetable Discovery. The pains have left and he rejoices in the enjoyment of excellent health, in fact he is quite a new man.

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SAYINGS OF CARDINAL NEWMAN

On Receiving a Batch of Converts from Anglicanism.

Addressing those present as dear friends and brethren, Dr. Newman said this was no time for putting in order any thoughts which might be in his mind; nor, indeed, was it necessary, nor would they wish it. What they wished rather was that he should speak out of the fullness of his heart and there leave the matter. Because what was it that they who had that day been brought into the Catholic Church had received? They had received day for night, light for twilight, peace for warfare. There was not a change so great as that which took place from the state of doubt and confusion and misery in which the soul was, external to the Catholic Church, to that peace which it found when it came into it. They knew it was said, there is a silence which can be heard, which can be felt. Any one who had been at sea, and who had for days and nights heard the billows beating at the sides of the vessels, and then came into port, knew what a strange stillness it was when the continued noise of the billows had ceased. When a bell stopped there was a kind of fullness of silence which was most grateful from the contrast. So it was in comparing the tumult and irritation of mind, which they felt in their long seeking for peace, with the joy experienced when they had found it. It was the rich reward of their long anxieties. Those who did not care whether they were right or wrong, those who thought they were right, those who had a dead conscience—they had no anxiety; but it was when a ray of light came, it was when a wounded conscience stung them, it was when they had a misgiving that they were where they should not be—it was then that the warfare began. They had a feeling of duty and wished to do that duty, but they did not know where it lay. Sometimes they thought it lay this way, sometimes that way; and then the voices of friends came and over-persuaded them, and they were driven back; so that one way and another they were in a most miserable condition. It was partly, certainly, their own fault. It was the fault of all of them, doubtless, who had been external to the Catholic Church, that they did not enter it sooner, because if they had had a fuller determination to follow God's will doubtless they would have found it sooner. But Almighty God knew what they were made of, and He mercifully led them on by first one grace and then another, till they were brought nearer and nearer to that haven where they would be. But though they might be getting nearer they did not know where they stood. Others might see they were getting nearer, but to themselves they seemed to be drifted about, tossed up and down by the waves, and there seemed no hope. It often happened that when persons were near the shore they were amongst billows more alarming and more dangerous, because Satan blew the billows more fiercely in order to drown those who were near safety; and they knew that frequently in cases of shipwreck when those who fell into the water were endeavoring to reach the land something happened to carry them off. So it was in like manner that poor souls who were making towards that land where they wished to be might be seen going on gradually and gradually towards the shore, and it might be prophesied—humbly, but still prophesied—that they would be landed safe, and alas! when they were about to land, suddenly they drifted off; they perished, and it was not known what became of them. It was only known that they were not landed on the beach of the Catholic Church. But the Catholics present had all cause for rejoicing that to those to whom God's mercy had been shown that day it had not so happened. They had put themselves into God's hands, and God had brought them into

against them, it was the very time for them to expect triumphs. The world could not conquer; was impossible. No, they would see, as time went on, that all those things which now looked so black and unpromising would turn to the glory and the SALVATION OF THE CATHOLIC CHURCH. If men were called to do that which he did not think they meant to do—persecute the Catholics—it would not hurt them. Did they not know, in the three first centuries of Christianity, that the martyrs went through so much for Christianity that it was said the blood of the martyrs was the seed of the Church? So was it now. Supposing men were mad enough to inflict chains and imprisonment upon them, it would only increase the spread of truth. Of course, it was unpleasant to live in the continued anxiety which all the tumult an opposition created. Catholics did not like to be taken from their usual occupations. Catholics did not like to be taken from their religious ceremonies. Bishops did not like to be taken from their flocks. They wished for peace. They wished for peace for the good of the world and for the good of their flocks internally. But would this state of warfare diminish the Church? No; it would increase it. Not a day passed but souls were received into the heart of the Catholic Church. Sometimes they might be high, sometimes they might be low, but the work could not be stopped. They recollected what Gamaliel said in the days of the Apostles. He said if the work was of man it would come to naught, but

IF IT WAS OF GOD IT WOULD GO ON, and they must take care they did not fight against it. So was it now. Here they were in the nineteenth century after Christ came into the world, and yet what was said by Gamaliel 1,800 years ago was fulfilled now. If this work was of man it would fall to naught. How was it that this work had gone on for 1,800 years, and now seemed more strong and flourishing for all the opposition which had existed against it? How was it that the Protestants were in such perplexity? Why, they had seen the Holy Father the Pope driven from Rome and obliged to take refuge elsewhere; they had seen him persecuted by his own people, and had said, "Here is a poor creature; he can do nothing." Catholics took them at their word. It was true the Pope was not strong in this world, and yet was strong; he suspected his strength must come, not from this, but from some other world, and he suspected it was from the throne of God. The words of Gamaliel were fulfilled. If the work was of man it would come to naught. It had not come to naught, and therefore it was not of man, but of God. He looked upon the converts present as specimens of this great miracle which is going on continually—this miracle of conversion of souls in spite of the opposition of the world. Every soul that was converted to God was converted by a miracle; it was a supernatural work which no power of man could do. It was a work of grace. It could not be worldly inducements which brought men into the Catholic Church, since they gained no riches, no honors, no praise from the mouths of men; but, on the contrary, they were reviled and called names. They gained nothing of this world. It was nothing, then, but a supernatural might which brought them in; it was nothing but the grace of God, seeing those things which the world could not see, and having a desire after those things which the world could not desire.

THAT WAS THE GREAT DISTINCTION between the Catholic Church and every other body. Every other body depended upon the world. Take away its worldly support and it goes. There was no Protestant who would not grant, when he came to think that the Church of England, for instance, would go to pieces directly the temporal support was taken away. It was impossible that it could stand. Protestants knew that very well. All the most sagacious knew it well. He recollected perfectly well, several years ago, a person in authority in the Church of England gave out a charge. What did he say? "The State is a very bad mistress, but we must put ourselves under its protection, and surrender ourselves to it, because we cannot get a better. It was once thought reason and intellect would help the Protestants against the Catholics; but we find it is not so. We find the cleverest men become Catholics. It was said that learning, talent and genius, would leave the Catholics, but it was not so. Light, learning, talent and genius, all go towards the Catholic Church. Well, then, nothing is left us. Let us cling to the State because we cannot do anything better. Our only hope is in the world of flesh, because we can find nothing better." Of course, these were not the very words, but the sentiment was nowise exaggerated. It was an honest and true sentiment, though it was very plain to come from a member of the Church of England. It was certain, if the protection of the State were given for the protection of the Church of England it would crumble to pieces. Nothing would be left. It had no unity, no stability, no solidity, no existence, but in the power of the State. How different was the Catholic Church! The State did all it could against it, but it could not destroy it. Here was the State doing all it could against the Catholic Church, and yet



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Grand Secretary Brown has been officially notified of this action...

Death of Brother McElhorne. On Friday, July 10, Edward McElhorne...

Resolution of Condolence. At the regular meeting of Branch 29 held at their hall in Maldstone...

Annual Parade. The annual parade of the Emerald Beneficial Association of Canada...

SACRED HEART CONVENT, ST. JOHN, N. B. The convent of the Sacred Heart, Mount Pleasant, St. John, N. B...

Since coming into the possession of the Ladies of the Sacred Heart...

Kind words. The Catholic Mirror of Baltimore, Md., one of the ablest Catholic journals...

ANNIVERSARY MASS.—There will be an anniversary requiem High Mass...

WHY DOESN'T HE STAY HOME. Buffalo Evening News, July 25. It is a great pity that some kind friend of Dr. Justin D. Fulton...

A PRIEST ORDAINED.

Saturday, the 25th July, feast of St. James the Apostle, was a red-letter day for St. Thomas. Crowds of people...

Whereas Almighty God has been pleased to call from our midst our esteemed Brother, Edward McElhorne...

Resolved, we humbly submit to the will of Providence in depriving our association...

Resolved, that the charter of the Branch be drawn in mourning for one month...

Resolved, that a copy of this resolution be sent to his sorrowful family...

Resolved, that the members of Branch 29 desire to place on record their sorrow...

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ST. PATRICK'S VISION.

There is a legend of olden times which tells of a vision seen by the Apostle of Ireland...

Hasn't an American minister of the Gospel anything better to do than go into a neighboring country...

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MARKET REPORTS.

London, July 30.—GRAIN (per cental)—Red winter, 1.54 to 1.56; white, 1.54 to 1.56...

Produce.—Eggs, fresh, doz., 1.15 to 1.20; butter, creamery, retail, 22; dry, 20 to 22...

MEAT.—Beef, by carcass, 5.50 to 6.50; mutton, per lb., 7 to 8; lamb, per lb., 11 to 12...

LIVE STOCK.—Milk cows, 35.00 to 45.00; hee cows, 4.50 to 5.50; spring calves, 3.50 to 5.00...

WHEAT.—Red winter, No. 2, 1.37; hard Manitoba, No. 3, 1.35 to 1.37; spring, No. 2, 1.37...

Flour.—Receipts, 5,500 bbls. Market quiet and unchanged. Stocks here this morning...

BUFFALO LIVE STOCK.—East Buffalo, N. Y., July 31.—CATTLE.—Nine cars on sale; market flat; feeling weaker...

SHRIMP AND LAMBS.—The receipts of sale continue to be light, only 2 cars of fresh and 3 loads of held-over stock...

HOUS.—The offerings in this class were 10 cars of fresh and 2 loads of light, grassy stock held over...

MONSIEUR CHEESE MARKET.—Saturday, July 25, 1891.—The market today was well attended by buyers and factories...

For best eight factory (colored), not less than 50 lbs. each; two of these cheese to be made in June, July, August and September...

For best eight factory (white), not less than 50 lbs. each; two of these cheese to be made in June, July, August and September...

These buyers' price:—For best three, any date colored or white, not entered in any other section, 55.

For best three factory (white), made in July between the 10th and 25th, not entered in any other section, made with Hansen's Extract and Amatto, in the cleanest and best kept factory, surroundings included, 55.

The Secretary had the promise of a large number of entries by the cheesemen present, who were presented with the prize list and the regular forms of entry.

For best three factory (white), made in July between the 10th and 25th, not entered in any other section, made with Hansen's Extract and Amatto, in the cleanest and best kept factory, surroundings included, 55.

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OBITUARY.

John Burns, Talbotville. Died in Talbotville, county Elgin, on Sunday, July 27, John Burns, farmer, at the age of 84 years...

REV. FATHER McRAE'S BAZAAR. Samples of the Southville Catholic Bazaar pictures may be seen and orders taken by O. B. Graves, 222 Dundas street, London...

HO! FOR HAMILTON.—First grand excursion of the season to Hamilton from the auspices of the Emerald Benefit Society of London and Ingersoll...

Mr. Labonchere, referring to the present state of religious toleration at the English universities, says that a Catholic who applied for admission, next October term, at Pembroke College, Cambridge, has been informed that Catholics cannot be admitted at Pembroke.

Robert Berg, who has been exhibiting in Indiana as an ex-mouk and a convert to the Baptists, having been publicly baptized into that denomination, has come to grief. He was recently sent to the workhouse in Cincinnati for four months.

COENIO MEDICINE CO., 50 West Madison, St. Louis, Mo. Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

How are you? "Nicely, Thank You." "Thank Who?" Why the inventor of SCOTT'S EMULSION.

Which cured me of CONSUMPTION? Give thanks for its discovery. That it does not make you sick when you take it.

Give thanks. That it is three times as efficacious as the old-fashioned cod liver oil.

Give thanks. That it is such a wonderful flesh producer.

Give thanks. That it is the best remedy for Consumption, Scrofula, Bronchitis, Wasting, Dis-eases, Coughs and Colds.

Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and 1.00.

As a diet in Cholera Infantum Nestle's Milk Food is invaluable.

Consult your physician. To any mother sending her address, and mentioning this paper, we will send samples and description of Nestle's Food.

TEACHERS WANTED. FOR SEPARATE SCHOOL, DUNDAS, Ont., a 2nd or 3rd class teacher. Applicants will please state salary and give references. Apply to EDWARD KEWIS, Marchmont, Ont.

FOR THE PRESBOTT SEPARATE SCHOOL, two assistant female teachers, holding 2nd or 3rd class certificates. Duties to commence 1st Sept. State salary and experience. Apply to P. K. HALPIN, Sec. R. C. Separate School Board, Prescott, Ont.

FOR S. S. No. 10, NEPEAN, A 2nd or 3rd class teacher; duties to begin on 1st Monday in August; applications will be received till 7th prox.; applicants state salary and give references. Address: CONNOR, 215 WATT, Jockvale, Ont.

FOR THE SEPARATE SCHOOL, COLEBROOK, A teacher holding 3rd class certificate. Duties to commence after holidays. Applicants must state salary and give references.—M. STANLEY, Sec. of Trustees, 664-1/2 W. W. Jockvale, Ont.

TWO LADY TEACHERS FOR SAULT Ste. Marie, R. C. Separate school; one to have 2nd class certificate, one who can play organ and sing in choir preferred. Duties to commence after vacation. Address, Stantley School Board, Prescott, Ont.

FOR THE PORT LAMBTON SEPARATE SCHOOL; one holding a 2nd or 3rd class professional certificate; duties to begin after the summer holidays; applicants will please state experience and salary expected. Address—CHAS. O'LEARY, Sec., Fort Lambton, Ont.

BELLS! BELLS! PEALS & CHIMES FOR CHURCHES. School Bells. Clock Tower Bells. Fire Bells. House Bells. Hand Bells.

JOHN TAYLOR & Co. are founders of the most noted Rings of Bells which have been cast, including those for St. Paul's Cathedral, London, a Peal of 12 (largest in the world), also the famous Great Bell weighing 16 tons 14 cwt. 3 qrs. 19 lbs.

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

BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890. Can now be had by sending Twenty-five cents to THOS. COPPEY, Catholic Record Office, London.

Also to be had from our travelling agents.

Used in Millions of Homes—40 Years the Standard.

DR. PRICE'S Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.