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LONDON, ONTARIO, SATURDAY, JUNE 6, 1891.

NO. 659.

London, Saturday, June 6, 1891.

EDITORIAL NOTES.

WE HAVE much pleasure in presenting our readers this week with a new would prove to be. Mr. Mercier says dress of type. It is our purpose to in a despatch that his negotiations are render the Record in every way satisfactory; though it does not appear worthy the kind encouragement it has that they have been concluded definreceived from all parts of the country. itely. The material has been purchased from the Toronto Type Foundry, and is equal in every regard to that manufactured tinel, of Toronto, has a correspondent in any other foundry in this country in New York, his name being Short,

young people of both sexes, calling Short enters into criticism of the prothemselves True Blues, met in this city. Their object seems to be to proteet civil and religious liberty, while all the while having in view the purpose of persecuting those who do not see eye to eye with them in matters writers and administer the editorial theological. Another very peculiar lash unsparingly against Bishops feature of this and simliar organizations is the fact that the male members at least are not, as a rule, what we may term practical Protestants. Their Protestant Christianity sits very lightly on their shoulders, and their weekly visits to divine service are as few as Bishops and priests and many of the the dollars they contribute towards aid- ministers of the Protestant denominaing the work of the Church of which tions. The reason why Catholic editors they profess to be members. A glance do not find it incumbent upon them at the proceedings of the True Blues will cause us to doubt that this is an age of progress and enlightenment. It is unlike all other societies except the Orangemen. It bears the same relation to that body as a gosling bears for revenue purposes and glory and political preferment, and it is passing strange that the rank and file do not open their eyes to the fact that they are simply tools in the hands of designing and worthless individuals who could never, on their own merits, rise above mediocrity.

THE True Blues went to church. St. Paul's Cathedral was selected by the brethren, and Rev. G. B. Sage was the orator. He said many things suitable to the occasion, but far removed from Christian doctrine. This is not the first time that Rev. G. B. Sage took the role of firebrand, and we are more than surprised that the kindly Bishop of Huron should have permitted him to occupy the pulpit on such an occasion. It was an excellent opportunity to do missionary work, for seldom can be got together an audience so sorely in need of wholesome lessons on Christian conduct; but the opportunity was lost.

Rev. G. B. SAGE has a habit of falling foul of the truth. On this occasion he quickly built up in his mind a little story out of which he hoped to make some political capital. He must be a Dr. Hunter-J. L. Hughes-Dr. Wild-Mayor Taylor sort of a politician, for he evidently bears no kind feelings towards the Mowat Government. This is what he said:

"Go to the asylum in this city. Protestant clergymen went there to hold services and were most kindly received by the officials, but their friends from the (R. C.) Palace went there, and were paid for going. The preacher said he did not wish to be paid for going there to preach, and he objected to this precedence being given to

The Advertiser reporter telephoned to the asylum, and the following answer was received from the Bursar, Dr. Sippi: "No one, either Protestant or Catholic, is paid for holding religious services at the asylum." In his last report the superintendent of the asylum said:

"We are deeply indebted to the clergymen of the city of London of all denominations for holding these services, as they do, from week to week without fee or reward."

It would be well were Rev. G. B. Sage told by his superiors to have a greater guard over his utterances. He evidently has a very unruly tongue and does not add anything to the dignity of the Christian ministry. It is a present and joined the parishioners in

a loan of \$10,000,000 have been a failfalsehood, as we stated we believed it

OUR contemporary the Orange Senwho entertains notions of a peculiarly bitter character against the Catholic Last week a number of enthusiastic Church and Catholic priesthood. Mr. ceedings of gentlemen connected with the Catholic press at a meeting recently held in that city, and entertains high hopes that Catholic editors will ere long fall into the ways of Protestant and priests, to show, as it were, their enterprise and independence and that they are in touch with the spirit of the age. Our friend Mr. Short overlooks the fact that there is a vast difference between to call their spiritual guides to order once in a while is because these spiritual guides invariably mind their own business; and if the gospel expounders on Mr. Short's side of the house were to do likewise we would to a goose. It was organized and is have a better and happier countrybeing nurtured by some of the seniors more real religious work and less rancor and nonsense.

> IT SEEMS that General Grant's grandchildren are being reared in the Catholie faith by a good Catholic mother, and Mr. Short is inflated with indignation. He is positively passionate in his expressions, and fears that one of the great general's descendants may yet become what he styles "that despicable very gross and ignorant writer.

FURTHERMORE, Mr. Short goes on to say that "New York is misgoverned because the majority of its voting population is priest-ridden." About a year ago we think it was the Rev. Mr. Dumoulin, Episcopalian, who stated that Toronto was the worst governed city in America. Toronto, of a certainty, is parson-ridden. Will Mr. Short attribute its misgovernment to street arab and the Belfast Orangeman.

DIOCESE OF HAMILTON.

Special to the Catholic Record. On the feast of Pentecost His Lord-ship celebrated Pontifical Mass at St. Mary's Cathedral, preached on the gospel of the day and afterwards gave the Papal benediction. In the evening the Bishop assisted at Vespers at St. Patrick's and addressed the congregation at the close of the mission.

TRINITY SUNDAY. The Bishop visited St. Lawrence's Church to-day, preached at Vespers and blessed the new statue of Joseph, a gift from one of the parishioners. Several other gifts have lately been presented to Rev. Father O'Sullivan, including a beautiful silver gong

and an elegant prie dieu for the sanc-CORPUS CHRISTI FESTIVAL. This festival was celebrated at New Germany with great solemnity on Thursday. The Bishop, attended by his secretary, Rev. Father Halm, was present. High Mass was celebrated by Rev. Father Cosgrove, P. P. of Elora, after which a grand procession took place around the church grounds and over the neighboring fields, where beautiful chapels were erected. four containing altars richly decorated with lights, flowers, pictures, festoons, etc. The Blessed Sacrament was carried by the Bishop under a rich canopy, borne aloft by four of the parishioners. The following priests took when speaking about the faith of their Catholic neighbors, act on the principle that "the end justifies the means."

PREMIER MERCIER denies the rumors which have been circulated in Canada

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The catholic neighbors, act on the principle time of His glorious resurrection. Here we have the tabernacle, which is known as one of the finest in the living Christ, Body and Blood, Soul the living Christ, Body and entirely pressing the left at the supplied by the Bennet Furnishing time of His glorious resurrection. Company of London. The organ, body bonds of matrimony James O'Donohute Mevey south the was Appointed to the fine the Mackenzie Government, and held the office until he was appointed by the Bennet Furnishing time of His glorious resurrection. Company of London. The organ, which is known as one of the fines the whole congregation heartily joined is not empty but which contains, which is known as one of the fines in the living Christ, Body and Blood, Soul the whole congregation heartily joined is not empty but which contains an entirely new hole of the finest the whole c

escort to His Lordship.

FIRST COMMUNION AND CONFIRMATION. On Sunday morning at half-past ment of the Beatific Vision.

Just as His Grace conclude. the Bishop at the cathedral when over a hundred children received first Comthem in the prayers of thanksgiving. Immediately after the Bishop, accompanied by Rev. Father McEvay, drove to Dundas and assisted at High Mass in St. Augustine's Church. Immediately after Mass the Bishop examined aloft

eral Heenan. After an instruction on the nature and effects of the sacrament the Bishop confirmed seventy-nine persons and administered to the youthful members the total abstinence pledge. His Lordship then addressed the congregation on the gospel of the day.

In the afternoon Vicar-General

Heenan enrolled the newly confirmed children in the Confraternity of the Holy Scapular. The Bishop visited the Providence and returned to the city in time for Vespers.

ARCHDIOCESE OF TORONTO.

Special to the CATHOLIC RECORD. Last Sunday being the day on which the feast of Corpus Christi was celebrated it was observed in a becoming attended with its usual impressive cer-emonial; Rev. Father Rohleder was

sermon of which the following is a also four triangles, each emblematic The presence of Christ in the Blessed Eucharist is the centre of Catholic belief. It is the reproduction and continuation of that most stupendous of all mysteries, the Incarnation. When Christ descended from heaven He came to undo the evils man brought on himspecimen of munmified animation—a self by the fall. Before this lament-nun." This proves that Mr. Short is a able event occurred man was nearer like unto God. He had his passions under complete control. He knew no sorrow. He was fully and completely happy in the favor and friendship of Divine will and he wished for There are many other symbols and innothing more. Sin destroyed this happy union, drove him from paradise, exiled him from the presence of God and sent him into the wilderness to earn his bread by "the sweat of his brow." The soul of man, however, exill respect to the soul of man, however, exill respect to the soul of man, however, exill respect to the soul of man to the soul of the soul still yearned after its Creator, still longed for the restoration of that union. Nothing else would satisfy it. God in His infinite mercy determined to send this cause? We will not continue the subject. Mr. Short is too vulgar in his His only begotten Son on earth and the life and passion of our Lord and of the life and passion of the life of the Blessed Virgin. This is Rev. G. B. Sage, full of fire and fury and froth, launched into a tirade which demonstrated most fully that he is not a minister of Christ.

Subject. Mr. Short is too varied in its subject. Mr. Short is too His Church to be the spiritual food of His children to sustain them on their weary journey to His heavenly king-dom. "He that eateth My flesh and called the paradise of God on earth. In the original paradise the tree of life bestowed immortal life on all those who would partake of its fruit. The tree Christ Himself, reviving and invigorating all who worthily receive Him, and bestowing on them immortal and everlasting life. Our souls need food as well as our bodies. The latter draw their sustenance from the earth; the former have their food from God, and that food is the Sacrament of "My flesh is meat indeed His love. and My blood is drink indeed. this occasion the Church holds triumphant processions in honor of this great gift of God and to give its children an opportunity of returning Him thanks opportunity of returning find manners for it. Christ is as really and truly present on the altar in the Blessed Eucharist as He was in Galilee when He talked to the multitudes that followed Him. He remains day and night in the tabernacle looking for us and blessing us. Oh then let us love Him with all the power and vehemence of our hearts. If He appeared on earth now, as He did long ago in Judea, how people would rush in millions to His presence to see Him and offer their homage and love! Centuries

ago all Europe was aroused and the

people marched in hundreds of thou-

sands to rescue the Holy Sepulchre from

the hands of the infidel Saracens.

These holy wars were prompted by the

a loan of \$10,000,000 have been a failure. It is now known that the despatch which stated recently that the Pope had furnished the money was a falsehood, as we stated are helioved it. athletic young men in uniform and blessings, and to receive Him in the on horse-back formed a quasi-military Viaticum when the soul is trembling on

Just as His Grace concluded he was handed a telegram announcing that Sir John A. MacDonald was still living.

After Mass the procession was formed and marched round the church inside.

Rev. Father William bore the crucifix aloft at the head. Then came the children of the Loretto day school, the the candidates for confirmation, who the candidates for confirmation, who boys in red sashes with white and the palace with the palace with the vertex and the girls in wreaths the Christian doctrine by Vicar-Genand veils. The Young Ladies of the on to Church street. The sacristy has and veils. The Young Ladies of the Sodality followed, headed by Miss Belle O'Brien, who bore a banner with the inscription Regia Sine Labe Concepta. Then came the acolytes carrying tapers in their hands followed by others strewing flowers before the feet of our His Grace the Archbishop bore the ciborium containing the Blessed Sacrament. The canopy was supported by Messrs. Eugene O'Keefe, Judge MacMahon, Ex-Ald. Defoe and Dr.

Cassidy. His Grace was attended by Rev. Fathers McCann and Rohleder. For some months past workmen have held in St. Michael's. A garden party seen busily engaged at the cathedral, for the same worthy object will be held been busily engaged at the cathedral, and their labors have advanced to such a stage that the building now has the appearance of an entirely new one. Through the kindness of Rev. Father William, who accompanied me while manner in the churches here. At St. making my observations, I am enabled to place before your readers a full making my observations, I am enabled description of the improvements. emonial; Rev. Father Rohleder was the celebrant, while Rev. Fathers Mc-Cann and William were deacon and the ceiling of the former we observed sub-deacon respectively. His Grace Archbishop Walsh was present on the Archbishop Walsh was present on the throne. A large congregation filled scriptions giving the name of the Triune the church. After the gospel His Grace ascended the pulpit and delivered a (Theos) and Latin (Deus). We noticed of the Trinity, and on them the following inscriptions, Pater es Deus, Filius es Deus, Spiritus Sanctus es Deus, Pater non est Filius, Pater non est Spiritus Sanctus, Filius non est Pater, Filius non est Spiritus Sanctus, Spiritus

Sanctus non est Pater, Spiritus Sanctus non est Pater, Spiritus Sanctus non est Filius. There are the following emblems of the three Divine Persons, the Hand representing the Father as Creator, the Lamb significant of the San as Redeemer, the Dave cant of the Son as Redeemer, the Dove as a sign of the Holy Ghost. We saw as a sign of the Holy Ghost. also the Chalice and the Sheaf of Wheat, His will was united to the emblematic of the Blessed Sacrament. Toronto and on the north side that of the Holy Father. Above the Arch-bishop's insignia is Qu: ut Deus, and over the Pope's Lumen in Cœlo. The ceiling of the nave contains symbols of emblems implying some of the leading doctrines of our holy religion. The high altar has been entirely renovated and repainted. It is now embellished drinketh My blood abideth in Me and with richest gold and brightest coloring.

The Church has been aptly

The altars of Our Blessed Lady and of St. Joseph in the side aisles are in keeping with the main altar. The altar and statue of the Sacred Heart on the south side are perhaps unequalled in Canada of life in the paradise of the Church is The coloring is harmonious and correctly and beautifully matched. Above the altar is a representation of the Sacred Heart with the rays of divine love extending out on all sides. If your correspondent were to fully express his opinion he would perhaps show a predilection for the chapel and altar on the north side representing the supreme moment in the life of our Lord when it was terminated—the Crucifixion. The attention of the beholder is at once arrested and fixed by the ealistic appearance of the Figure on One almost feels he the cross. One almost feels he is present on Calvary and that the tragedy of the Redemption is being re-enacted. The expression of intense agony on the face is most touching, and cannot fail to affect the looker-on. a masterpiece of art. The decorations of this altar are simple yet superb. The Stations of the Cross, which are culptured, have been renovated in a nost artistic manner and were canonically erected on last Sunday evening

by Very Rev. Vicar-General McCann.

The aisles of the church are quite in

keeping with the decorations of the

chancel and nave. The pillars in the

body of the church correspond with the general ornamentation. The pulpit also

chancel are richly gilded; those in the

and obey Him, and observe His behests:
let us receive Him often: let usoften visit
Him. He is always looking for us and
is pleased if we spend a few minutes
with Him. Then we may deserve His
blessings, and to receive Him in the
Viaticum when the soul is trembling on
the brink of eternity and when He
comes to us to usher us into the enjoyment of the Beatiffe Vision.

Just as His Grace concluded he was

to the church has been changed and
improved; new doors have been put on
improved; new doors have been put on
which are richly carved and stained;
an expensive iron spiral staircase now
which are richly carved and stained;
an expensive iron spiral staircase now
which are richly carved and stained;
an expensive iron spiral staircase now
which are richly carved and stained;
an expensive iron spiral staircase now
windows have greatly increased the
lighting capacity of the now magnificent cathedral. By next Sunday a
beautiful new Communion railing,
richly wrought and carved, will be
placed in the church, as also a handsome new archiepiscopal throne, the
some new archiepiscopal throne, the
some new archiepiscopal throne, the placed in the church, as also a hand-some new archiepiscopal throne, the gift of the Bennet Furnishing Com-

pany.

A new winter chapel in connection with the cathedral has been built in the a hundred children received first Communion. His Lordship, after Mass, addressed the children and joined with daddressed the children and joined with for the dying statesman that he would states the children and joined with for the dying states are necessary in this law all the grace necessary in this law all the gra It will contain a beautiful hundred. altar and three confessionals. There is a handsome rosette window on the north end. The whole chapel will cost about \$10,000. There is a cloistered walk leading from the corridor connecting been greatly improved by the addition of skylights in the ceiling and roof The ceiling has been painted in beautiful and delicate tints. Taken all in all too much praise cannot be tendered to the ability of the well-known architect. Mr. Joseph Connolly, R. C. A., who planned the improvements, and to the contractor's fine workmanship, Mr. Matthew O'Connor, who so able carried

out those plans.
On 9th June there will be a concert of sacred music, in aid of the cathedral,

on the 17th June.

The opening of the cathedral next Sunday promises to be the most magnificent ever held in Toronto. Great preparations are being made and no pains or expense will be spared to make it an unqualified success. ous Archbishops, Bishops, priests and laymen are expected from all over the country. His Lordship Bishop McQuade of Rochester will preach in the morning and an eminent Redemptorist Father in the evening. The choicest musiwill be rendered by the choir, supported by the magnificent organ and an orchestra.

We have much pleasure in noticing the success of two Catholic young men, Messrs. J. Lennon of Seaforth and L. V. McBrady of Toronto who have succeeded in passing the final examination held at the Law School, Osgoode Hall, and they are now entitled to practice in their professions as barristers and solicitors. We extend to the young men our hearty and sincere congratulations and bespeak for them a brilliant career in their chosen profession.

THE ARCHBISHOP'S PASTORAL. Toronto Catholic Review.

We are in receipt of this complimentary and eulogistic letter from a gentleman of Montreal to whom we sent a copy of the pastoral letter recently issued by His Grace the Archbishop of

Toronto: "I am greatly indebted to you for kindness in sending to me the pastoral letter, in pamphlet form, recently issued by His Grace Archbishop Walsh, on the subject of "Devotion to the Virgin

fragrant bloom of beautiful May. The theme is one which has ever inspired noble the eloquence and the

A Good Work.

St. Vincent de Paul's Church, Niagara-on-the-Lake, Ont. Niagara-on-the Lake, Ont.

CHARITABLE READER—In order to preserve our historical church—the oldest on the frontier—from falling to ruin, thorough repairs are necessary. Being heavily in debt, our people cannot unaided do all that is required.

Through want of employment at home the Catholic ranks have been thinned, the offerty families remain; hence our confident appeal to your Catholic heart to help us.

Instead of organizing a bazaar with its (to some dubious features and possible prizes, we shall send to every one who forwards us sl a copy of the Catholic historic romance. Trene of Corinth."

Orinth."
In this way a twofold good will be accom-plished: the restoration of God's house, and the pread of Catholic literature.
The book alone is worth the money in a Catholic household.

olic household.

Enlist your friends in this good work, and send us the names of any whom you think likely to help us out of the abundance of their charity.

Send money by Post Office order or registered letter, and address
Rev. P. J. Harold, P. P.

ddress REV. P. J. HAROLD, P. P., Niagara-on-the-Lake, Ont., Canada. WEDDING BELLS.

These holy wars were prompted by the desire to obtain possession of the empty tomb which our Lord had sanctified by His touch, but which He left at the time of His glorious resurrection. Here we have the tabernacle, which is not empty but which contains the living Christ Body and Blord Soul

The Catholic Becord. to the effect that his efforts to negotiate Next morning the Bishop administered adoration before Him; let us love Him, to the church has been changed and church has been changed and man's Mass was beautifully rendered by the

DIOCESE OF LONDON.

CONFIRMATION. On last Thursday eleven candidates eceived the sacrament of confirmation in the Sacred Heart Convent, in this city, from the hands of His Lordship Bishop O'Connor. Two of the children, Lulu Moran and Teresa McDonald, received first Communion. After Mass, which was celebrated by His Lordship, the following children were confirmed: Katie Connolly, Lulu Moran, Teresa McDonald, Nellie Moran, May Power, Stella Regan, Annie Kearns, Jennie Reid, Louisa Graves, Maude McDonald and Marie Hanavan.

CORPUS CHRISTI.

Last Sunday the solemnity of Corpus Christi was observed in a becoming manner in St. Peter's cathedral. Solemn High Mass was celebrated at 10:30 by Rev. M. J. Tiernan, Rev. Messrs. Brennan and Cahill acting as deacon and sub-deacon. After Mass the children marched in solemn procession, starting from the sanctuary railing and proceeding as far as Dufferin avenue, taking a circuit of the grounds. The Blessed Eucharist was borne by the celebrant of the Mass, assisted by the other priests of the cathedral. the arrangements were carried out in a most orderly and becoming manner, and the proceedings of the day proved a source of much edification to the large numbers who were present. Rev. Father Gahan preached the sermon of the day. After the pro-cession the Blessed Sacrament was exposed on the altar, where it remained during the afternoon for the adoration of the faithful, great numbers of whom visited the cathedral for that purpose. In the evening at 7 o'clock grand musical Vespers were given.

Keltie of Toronto, and Mr. C. W. Davis of London, assisted, and their services were highly appreciated, as were also those of Miss Ella Coppinger, who accompanied the soloists on the violin.
The sermon appropriate to the occasion was delivered by Rev. M. J. Tiernan. A liberal collection was taken up in aid of the choir fund.

STRATFORD AND ST. MARY'S. On Sunday last the Bishop of London visited Stratford, where he confirmed one hundred and sixty-two candidates, and in the afternoon drove to St. Mary's, fifty-four children being confirmed in that town. In both places His Lordship was extended a most hearty reception, priests and people alike vicing one with the other in their expressions of attachment for their chief pastor.

A full report of the proceedings reached us as we were going to preand will appear in next week's paper.

Although, as you are aware, I Sudden Death of a Hamilton Young Lady.

Mary." Although, as you are aware, I do not give allegiance to the Catholic Church, or for that matter, to any other religious body, I still have a profound feeling of reverence and veneration for the Virgin Mary; therefore, the homage your Church renders to her, and the beauty and sublimity of your belief touches a responsive chord in my heart. An admirer and ardent reader of the works of the late Cardinal Newman, I still can truly say that for force of logic, beauty of exposition and charm of literary skill displayed, this brochure of your Archbishop's is equal to any ever written or enunciated by this great master of English literature."

We also take the following extract from the last number of the Buffalo Union and Times:

"The timely pastoral of the Archbishop of Toronto upon the nature and motives of Catholic devotion to the Mother of God is redolent with all the fragrant bloom of beautiful May. The theme is one which has ever inspired

E. B. A.

Resolution of Condolence.

Resolution of Condolence.

Ingersoll, May 22, 1891.

At the regular meeting of the members of Sacred Heart Branch, No. 25, E. B. A., held in their hall on May 13, the following resolutions of condolence were offered and adopted:

Moved by Brother Jos. T. Keating, seconded by Brother D. H. Henderson.

That whereas it has pleased Almighty God in His infinite wisdom to call from our midst the beloved father of our esteemed President, Brother A. W. Murdoch, we herely tender our members in his bereavement which he is called upon to bear, trusting and believing as we look and the second of the condolence of the second of the merits of our was a kind and affectionate father; and be it urther Besolved. That a convent these properties of the second of the s

vas a Kiul Turther Resolved, That a copy of these resolutions be sent to Brother Murdoch and published in the official organ of the E. B. A. HENDERSON, Rec. Sec.

D. H. HENDERSON, Rec. Sec. C. GORRY, Vice-President,

At the very time when the news was published that the Premier of the Dominion was at the point of death, the illness of the Hon. Sir Antoine Aime Dorion, Chief Justice of Quebec, was also announced. He died on Sunday, 31st May, at his residence in

Two Loves.

Deep within my heart of hearts, dear, Bound with all its strings. Wo Loves are together reigning, Both are crowned like kings; While my life, still uncomplaining Rests beneath their wings.

So they both will rule my heart, dear, Till it cease to beat: No sway can be deeper, stronger, Truer, more complete: Growing as it lasts the longer, Sweeter and more sweet.

One all life and time disfigures; Piercing through and through Meaner things with magic splendor, Old, yet ever new; This—so strong and yet so tender—

This—so strong and Is my love for you. Should it fail—forgive my doubting
In this world of pain—
yet my other love would ever
Steadfastly remain;
And I know that I could never
Turn to that in vain.

Though its radiance may be fainter, Yet its task is wide; For it lives to comfort sorrows Strengthen, calm, and guide, And from Trust and Honor borrows All its peace and pride.

Will you blame my dreaming, even
If the first were flown?
Ah, I would not live without it,
It is all your own:
And the other—ean you doubt it?—
Yours, and yours alone.

ASTORGA'S "STABAT MATER.

A Wonderful Tone Picture of Sorro and its History.

-Adelaide Proctor.

CHAPTER I.

There is a sweet and mysterious legend, now half forgotten, of the ex wonderfully beautiful flowers, which only in the dangerou clefts of mountains, or upon forgotten graves, unfold their precious blossoms. No one has seen them wither; only in full bloom are they visible, and they are born away from earth on the wings of the wind, no eye has seen where, no

lip has ever told where. In the ranks of man such legendary wonder flowers from time to time emerge, whose mysterious beauty is reflected through the ages. They bloom among the chosen of the gods, among poets, painters and musicians-artistes.

as we call them, This little sketch shall treat of royal bloom which in the eighteenth century burst forth from a soil of sorrow and of suffering, drew the attention of all Europe, intoxicated all hearts, dazzled the world, and then as suddenly disappeared - of the Lotos bloom, Emanuel d'Astorga.

His magnificent Stabat Mater has been but recently rescued from the dust of oblivion, by a few warm-hearted musicians. The title page bears only the composer's name, and underneath a simple cross. Does the symbol pertain to the unknown grave of the dead, or does it rather refer to the heavy cross which the living had

borne? The wild convulsions of the Revolution of 1701 in Sicily had ended. The heads of the noblest of the Sicilians had fallen under the axe of the executioner at the command of Philip V., their goods had been confiscated, their names and their arms defaced. people who had so nobly struggled against a Franco-Spanish yoke were subdued at last. Short but severe had the struggle been, and Sicily was now tranquil.

The last of the executions took place in the neighborhood of Palermo. last of the rebellious barons ended there his life. They carried to the scaffold his beautiful wife, his only son, and they were forced to witness the deathagony of the husband and father. the moment when he breathed his last the woman's heart broke, and the bodies fell lifeless raised them, and when scarcely cold threw them into one grave, set up for a moment only a stake, broke up the scaffolding, pushed the surrounding crowd apart, and the twinkling stars of an Italian night gazed down upon a blood-soaked mound and on a forsaken

No, a child he was hardly to called, the slight fifteen year old lad who sat clasping the stake in his arms. The starlight fell on a face of match less beauty, but it might as well have been marble, so still and pale was it. On the brow was the dread cloud of madness, about the mouth played wandering laugh, the dark eyes gazed wildly at the sky. Night fell darker and deeper, gently covering with its veil the life of earth. The boy gazed aimlessly about. The night dew fell on his black curls, and straightened them; cool winds breathed on his forehead, vet he stirred not, and morning dawned and found him in the same

Passers-by might have mistaken him, in his black satin dress—last and only remnant of former wealth—for one of those black marble statues which are sometimes erected upon graves. But all knew who sat there who mourned there, and at noon of the second day kind-hearted women ventured to take food and drink. But he motioned them aside and begged only in a piercing heart-rending tone that "They would cool his eyes and his heart, for they would burn or burst. Then anon, bursting with a thrilling, "Oh do you not hear the death-cry of my mother? Hear-now-now-Oh hide me, hide me, that I may no hear it," and falling on his face clasped his hands about his head. passed the second night. The boy sat leaning against the stake, refusing all food and begging only for "something to cool him; ever haunted by his moth-

er's shriek of agony. It was not long before the citizens of Palermo streamed forth to the place of The tale of the struggling execution being couched on the grave stirred the sympathies of all. The spot became, as it were, a shrine; the mad boy served for statue. They brought flowers and of Astorga a singer and musician wreaths, and laid them at the feet of whose fame soon spread over Europe.

side, and begged the all-compassionate Mother to send an angel to remove from his soul the terrible curse of insanity, and to assuage the burning agony of the young heart.

The third day dawned, and still had the lips of the forsaken tasted no nourshment; still, in spite of the interdict. did the people throng about him, and vas on the morrow to adminis ter the last sacraments to the dying

But, in the night that melted into the morning of that day, as passers-by relate, a carriage drawn by four white horses drove near the grave. Muffled figures descended and approached the prostrate form; among them was a tall, veiled lady who bent over him, then issued an order and servants lifted him to the carriage. She herself mounted then; the servants leaped to their places and the horses dashed forth again into the night.

When the boy awaked from his stupor his head was pillowed on the breast of the veiled lady, gentle arms were about him and he felt his forehead and lips bathed with strengthen ing cordials. Dreamlike did the haughty, beautiful face of the woman appear, the face whose portrait he had so often seen in his father's study. It was the Princess Ursini, the friend of his father's youth, the powerful favorite of Philip of Spain.

Next morning the people found the grave-mound level with the earth. In place of the stake a golden cross arose. and a green wreath hung thereon. Who had placed it there? Where was the boy?

he boy? None knew.

And where did the Princess take Emanuel? Far, far from his native land to the cool halls of a Spanish cloister in the Province of Leon. There they tended him as one tends delicate flower, and the gentle hands and soft voices of the pious brethren were to his wounded soul as spring air to the young seed. The abbot of the to the young seed. monastery was a learned lord, and, noreover, an excellent musician. often did he sit late into the night at the organ in the monastery chapel, drawing forth from the instrument the wonderful and holy harmonies of Palestrina, Durante and Lotte. olive trees in the cloister garden, stirred by the night wind, knocked on the panes of the chapel windows, till one would have said they asked admit-tance; and the moonlight trembled and danced on the stone slabs of the floor till it seemed as though they rose up to allow the passage of the tones into the

listen as they hung on the walls. Thus sat he one August night at his beloved organ, playing as raptly as was his wont. He was so raised above all thoughts of earth, so exalted in mood that he would scarcely have been sur prised had the saints stepped out of heir frames and gathered about the organ to listen. On the preceding day the pale Italian boy had been brought to the cloister and the confidential servant of the Princess Ursini had had a private conversation with the abbot.
The abbot had then gone into the cell with the new comer, and had talked earnestly and kindly in the language of his distant fatherland; but the bo gazed vacantly and unsympathetically some time, and then in wildest

ears of the still sleepers underneath

Even the pictured saints seemed to

fright burst forth "Oh hear-hear! that is the death ery of my mother! hide me, hide me, that I may not hear!" and falling on his pallet he buried his face in the pillows. Finally he fell into a deep, sweet sleep. The abbot remained a whole hour long at his side, and seemed unable to withdraw his gaze from the melancholy beauty of the young face But at length he rose, lightly kissed the pure forehead, made the sign of the cross over him and left the cell, breathing a heartfelt prayer for his

deliverance. He thought of him as he sat down a the organ, and his thoughts became prayers, and his prayers presently were transformed into melody. Sud denly, surely, it was an illusion! and a cold shudder crept over the pious abbot-no, it was a voice which mingled in with the organ tones, a rarely pure voice, but it sounded as though it came from the far distance, and it sang the melody that he played. This voice had so wonderful a charm that the abbot played on in order to hear more. Gradually it seemed to come nearer, the player dared not stir, until he felt a light breath on his cheek, and turning, saw an embodied angel by his

Angelic indeed was the form of the face into which he gazed, but its expression reminded one of those figures which old painters liked so well to paint, which they called fallen angels It was dark and beautiful in its delir The abbot recognized the for ium.

eign boy. "Play on" he said, laying his thin hands on the keys. "Oh, that cools that deafens. I hear my mother's cry far, far more in the distance while you The music drowns it. Oh play play! on and the time may come when I shall hear it not at all.

And the abbot played and played antil the gray eye of the morning dawn looked in at the church windows The boy seized his hand and kissed i gratefully; and the holy man said "The Blessed Virgin will help kindly, "The Blessed Virgin will help thee; she sends to the poor soul ar angel of comfort, sweet and holy music. has a chord of consolation for every, even the greatest, sorrow. we will seek and find it, even for thy agony.'

CHAPTER II.

More than ten years passed, and there emerged from the still cloister of

the young martyr; they knelt by his His name was simply Emanuel d'As- his life and laid it before the guileless rga. He first appeared at the Court of Parma, bearing most flattering credentials from the Spanish Court. The Duke received him with distinction; a home was prepared for him in the

castle itself, and the musical education of the young princess entrusted to his care. His gloomy beauty, his noble bearing, his modest retirement created sensation in the highest circles. His compositions of sacred music which he caused to be played in the castle chapel enchanted the chosen circle of hearers. He was, if anything, more charming as a singer than as a musi-

The passionate coloring of his cian. execution seemed to seize upon all. Many were the beautiful eyes which filled with tears, many the heart that thrilled, as he sang; many the charming lips which parted in smiles, and were the words of thanks he

But nothing appeared to move him no expression of joy appeared in his countenance, no light of happiness in his eyes. Still, before one sunny face he seemed to feel that the deep night of his sorrow was tinged with the morn-It was the face of his high ings red. born scholar, the Princess Beatrice She it was who pursuaded him to leave the field of church music, and in her honor he wrote a cantata a voce sola in the then customary but tedious form) which still excites the wonder of musician. He also composed little operetta which the Duke caused to

When d'Astorga sang the cantata before the loveliest of women, in the magnificent salon of the art-loving Prince, which was filled with the rank and fashion of the Court; when the sweet words of Petrarch swelled forth in her honor, her's alone, then were the days of old come back again, the days of chivalry when young queens rewarded the musicians, when often it happened the young princess gave the vers from her hand, with a melting look of gratitude, and Emanuel received with emotion the blossoms on which still lay the precious dew of And none censured the undis tears. guished admiration; all hearts sym pathized in this enthusiasm for the pale, earnest singer. Even those fearful paroxysms of madness which at times interrupted him in the midst of a song enhanced the mysterious interest which was felt in Emanuel. But after a time he seemed to weary of the splendid life, and manifested from day to day a greater restlessness. the still cloister of Astorga, Italy had been the dream of his soul. longed for his native land, and hoped and believed to find there that chord consolation that his pious master had spoken of, and for which he looked and waited from day to day.

And now? He could no longer bear this laughing sky; he hated this blooming earth, it covered only a grave—the terrible grave of the mur-The spectre of the past stalked dered. threateningly before him. The per-fume of the flowers seemed to him the odor of corpses; and the star of love that slowly rose in his horizon? Ah! it stood so high, so unattainably high! In the midst of splendor, surrounded by every luxury, he stood alone among hese smiling figures, like a flower which, transplanted to a burning droops, languishes, and then must die.

Emmanuel d'Astorga sat in the apartment of the Princess Beatrice. The lute rested on its velvet cushion the gold-mounted music-stand stood by its side; the lesson was about to begin. In the adjoining salon, through the severa half-drawn ladies of the court were visible. folding doors which led into the garden thrown wide open; it was the late hour in the month of March and a afternoon. The full Italian spring with all its brilliance and its intoxicat-The full Italian spring ing perfume was wafted in ; but spring also bloomed on the lips and cheeks of Beatrice. She sat on a richly orna-mented chair, dressed in blue, her wonderful brown hair gathered into a pearl-strewn net. Astorga handed her the lute, her white hands clasped the instrument, and she timidly struck the first chord. In the course of the lesson he now and then lightly touched her hand, directing her, and at such times the loveliest blush of embarrassment spread over the childish face. eyes hung to-day with a passionate orrow upon the sweet form; she felt the earnestness of the look and dared not meet it. Even the tone of his voice seemed to her softer and sadder than Not until the lesson was over usual. did she venture to speak, and then she said timidly.

"Have I played so very ill, then, that you are so serious?"
"No, but I have heard you for the last time.

"You are going away from Court? from Parma?

She had risen. Where now was the flush of spring gone from her face? answered not; bold but short was the tream he dreamed in that moment. How dear to him was this young crea-ture, standing so helplessly before him, struggling with the first sorrow of life; but he roused himself from his sweet stupor. "Yes, I go, I must go. Italy will kill me, and you-you will not le

me die! "Italy will kill you?" she replied,

pale and trembling.

"Yes, and you alone shall know Before your eyes the veil which envelops the existence of the humble singer shall drop. May I unfold to you my misery ?

She motioned toward the steps which led into the garden, and went slowly forward ; he followed. She penetrated deeper and deeper in the blossoming green; neither heeded; winter had fallen in both hearts. Emanuel d'Astorga unrolled the panorama of

soul of Beatrice.

He spoke of the nameless martyrs of his poisoned life, of his mother's death cry which followed him everywhere everywhere, which nothing could deafen, and of the hot longing which drew him to distant Germany, her native land. He said that Prague, the birth-place of his mother, was to be the goal of his wanderings; that he desired nothing more on earth but to die under the shadow of those trees which had once rustled above her young head. Long he talked; deeper and deeper into the shadow of the beautiful park they wandered, and the ladies of the court in the distance had more and more trouble in following. Finally the princess, pale and sad, returned alone to meet them ; Astorga had taken a different path to the castle

They had said good-bye to one an other; the green bushes and the tall trees lisped not of their farewell : mas ter and scholar never met again. princess fell ill, and for three days did not leave her room. On the morning of the fourth Emanuel left the court of Parma. The musician, another Tasso, bore a precious souvenir next his heart, a lovely minaiature, on which was written in a lady's hand, "Amare e soffrire, Tacere e mortire. The last word was blotted with tears the parting salutation of Beatrice.

Emmanuel d'Astorga journeyed or ward to Bohemia, which was to be the end of his wanderings. His was indeed a triumphal progress, for no respite was allowed him in courts or castles. Finally he reached Vienna. Here in the beautiful imperial city the music-loving King received him corlially, and would not let him go. In Vienna as in Parma, the foreign musician became the sensation of the hour; here as everywhere he enchanted the women, impressed the men and be-witched the musicians. He still lived in retirement, as in Parma, drew back from noisy feasts, and the light of his lamp shone from the window of his still room late into the night. mournful expression of his eye, the singularly thrilling tone of his wonderful voice, showed that still he vainly sought the magic chord which should deliver him from the misery of his youth, and banish forever its painful

In Vienna, Astorga finished his Stabat Mater, that wonderful tonepicture of sorrow, into which he threw the suffering of his own martyred soulthe passage of the sword into the heart of the divine Mother. "Pertransivit gladius," thrilled the

hearers with a fearful intensity. The son thought verily of that sword of sorrow which had pierced the breast of his own dearly beloved mother; and how deep, how immeasurable, was the agony of such remembrance is shown by the fact that those sweet words of consolation which touch upon the happiness of the world to come—" F utani mae donetur Paradisi gloria," were incapable of rousing joy in the heart of the composer. Astorga set

those words in the minor. At the death of the King, Astorga left gay Vienna, and finally, after many delays, he arrived one autumn

evening in Prague. Noble Prague, that queen of cities, lay wrapped in a veil of evening mist a thousand bright reflections glittered from the cross-crowed towers of innumerable churches, the tall statue of the saints on the Nepomuk Bridge, and the battlements of the Hradschin. Lights twinkled over the waves of the Moldau, the song of the boatman rang out from the bright flagged craft. Confused murmurs of a busy life struck in his ear, as he wandered aimlessly through the streets, his own life like a restless dream passing before him. His tread became gradually faltering and unsteady, weariness settled upon his soul as upon his body, and the

people he passed looked in wonder at his strange appearance. He pushed forward aimlessly. The streets gradually became narrower and darker, more lonely and quiet. seemed not to remark it, however, and continued his course through a very labyrinth of small streets and squares Finally he halted before a low, small house; a feeble light fell from the win dow near the door, upon the stone bench placed outside. Emanuel sat down exhausted, leaned his head against the wall and raised his eyes to the heavens, so full of starlight-and Suddenly the trembling of peace. Suddenly the trembling sounds of an old woman's voice fell upon his ear; some one was singing in the little room. The weary wandere raised his head and listened; the mel dy was more distinct now. It was ar

old Bohemian falk-song.

Holy Mother of God! what was there in the song?

The man on the stone that the beautiful to the stone of the s bench cried out as he staggered to his feet. Who then was singing that same sweet, sad cradle-song that his own mother had sung to him a thousand He had heard it never from times? other lips than hers and — how the childish memories stood out! there was the true-hearted Minka, his mother's foster mother, who had followed her to Italy, who had carried him in her arms and who, only a few years before the the terrible catastrophe, had returned to Bohemia—Minka, was she still alive If she were! The song continued. Eternal mercy! The death cry of his mother merged forever into this melody. the trembling notes of that old, broken voice, brought before him the living. laughing young mother once mor From the rosy garden of his childhood's life, the sound raised the hot lava of sorrow and of suffering which had cooled and hardened above it. He was once again in the arms of his mother, he saw her fair curls, he heard the swee sound of her voice, and with immeasurable force the burning tears burst from his hot eyes. Astorga, the man

and the great musician, sobbed like a child. The trembling voice of the singer had long been silenced, ere he again to his feet, and knocked on the door. A maiden of scarce sixteen years, blooming and beautiful, opened it. She held the lamp high over her head, and gazed with astonishment into the tear-stained face of the strange

tall man. "Who was it that sang?" Astorga said, gently. But before the maiden could answer, a shrill cry came from the corner of the room, and the bent form of an old woman struggled for-The feet seemed hardly to ward. obey, and the extended arms and grop ing hands showed that she was blind "Grandmother, what do you want?

said the maiden anxiously. 'Lead me to him who spoke just now." she said in feverish haste. tell thee the Blessed Virgin still works miracles! The child of my heart's child is there! Her child, I say. He has come here to Minka who has so often

born him in her arms. It is Emanuel!"

He stepped toward her, clasped her in his embrace and said, "Here I am forever and ever!" The little door closed behind him, and from that time forth vanished all trace of the celebrated

The neighbors might have remarked in the usually quiet little house an ex-traordinary bustle and commotion. day neither of the women The next appeared on the bench by the door, according to their usual custom. the following night the door was The house was opened by the closed. Time authorities and found empty. passed, and none claimed the property, and none appeared in answer to the advertisement which had been published in the papers. The house was finally sold by one of the aldermen of the ward in which it was situated. On the floor of the little room scraps of paper with strange writing were found, which, some learned in music, declared to be notes, and on one of them was the name Emanuel

d'Astorga. Astorga never again 'appeared' to the world. Whether the remainder of his life was spent near a blind old woman whose life was in the past, and in the society of a fresh young maiden who lived perhaps henceforth for him alone, who shall say? The supposition that he buried his weary heart again in the quiet of a cloister cell seems efuted by the fact that no monastery library contains his works. knows if the principal theme of that whole requiem, whose fragments are with difficulty gathered together, was not torn and separated by the hands of charming children, who henceforth shared his loneliness? Perhaps they laid those precious leaves in his coffin as one lays sometimes in the dead child, its favorite toy. as one lave sometimes in the grave of

No one knows where Emanuel d'Astorga lies buried. No fresh wreathes ornament the grave in which his weary body was laid away to rest but flowers, charming flowers, cer-tainly do bloom there, for the spot wherewith a true artist rests is cultivated and cared for by the angels. when men neglect and forget.

A HERO'S ACT OF FAITH.*

The storm of war had just abated. The peace which deprived France of her two provinces was signed, and the troops of Germany had once more turned their faces eastward, to enjoy the welcome which awaited them acros the Rhine.

The town of St. Germain-en-Lave, lately the fashionable suburb where Parisians of the Second Empire found the brightness and gaity which they loved in the capital, together with the pure air of the country, was now silent and oppressed with gloom.

The war, indeed, was over. more was the silent darkness of the night made noisy and brilliant by the cannon of Mont Valerien. No longer did the reveil awaken a hostile garrison to carry on the bitter struggle. onger did proclamations, signed by a foreign commander, appear on the poardings and blank walls of the town. But the horrors which war leaves in

its train were present. The terrible scourge of pestilence had fallen upon the place. A disease as deadly as the Germon bayonet, and less merciful, had seized upon the un nappy town and held its helpless inhab-

itants in its grip. The hospital was soon crammed with

the sick and the dying.

A man might be walking on the terrace healthy and strong on Monday; and the following Saturday would se him hastily consigned with maimed Husbands and rites to a leper's grave. athers whom the war had spared were laid low by war's ghastly after-math and the harvest of death, so abundan during the past winter, was still gath ered in, in no gleaner's measure.

The hospital chaplain was old. His memory could recall many changes in Monarchy, republic and his country. empire had in turn come and gone. But his only politics were to turn the hearts of men to their Father and their God. In peaceful times his work at the hospital was no sinecure. To be ready at any moment, day or night, to hasten to the bedside of the dying; to listen to the long untold tale of sin from the white lips of some man on whom the near approach of death had brought the desire of reconciliation with God to comfort, in his closing hours, Christian who had led a Christian life to fortify all for the last awful passage from time to eternity-such was the daily task of this devoted priest.

But now that hospital-for so many months filled with the wounded, friend time with the victims of the pestilence, 'sage through the ward.

the strength of the old chaplain was inadequate for the work; and the came when the doctors warned him that a continuance of his labors would. before long, result in his death.

"That must be as God wills," replied the old man simply. "My post is at the bedside of the sick. So long as I have strength to console them, to exhort them, to lift my hand over them in absolution, so long must I stay with

And so the days passed on.

The Ecole International had for some years been honorably known in the As its name implies, its pupils town. came from all parts of the world. this school there is no need to speak at length. For the purpose of this narra tive it is only necessary to introduce the chaplain. He was young in years, but in sanctity he might well be called old. In a short space he had fulfilled a long time.

The characters ascribed to men usually differ according to the views and character of the speaker. In this case critics of all schools—Catholics, Protestants, Atheists, Voltaireans, Freethinkers—differing in all else, agreed when they spoke of M. l'Abbe Guillemont in describing him as a

saint. There was no one who, knowing this man, did not love him. His soul, pure as when it came from God, seemed look out from his calm and steadfast "His face is like an angel's, eyes. was an expression often used about him. The poor, of course, were his warmest admirers, for it was among them that he spent the time that was not given to his duties as chaplain at the school. In the Ecole Internationale his classes were really enjoyed by the pupils. In the very rare art of cathechism-giving his skill was great. He accomplished the double difficulty of chaining the attention of the boys by interesting their minds and of leading

them to God by teaching their hearts. The rich whom he edified, the poor whom he tended, the boys whom he taught, all loved and venerated this

young priest. In the midst of his labors M. Guille mont heard of the warning which the loctor had given to the hospital chaplain and the reply which the old man

"He must have rest," said M. Guillemont to himself, "and I must take his

place That very afternoon he called and offered his services. But the task of inducing the old chaplain to leave his ield of labor was no easy one. At first he refust to listen to the proposal. M. Guillemont was in earnest, and with all his eloquence he pleaded with his fellow-priest to allow himself some rest, if only for the sake of being able, later on, to return to his work strengthened and refreshed. "You will not leave your patients uncared for. I am young and strong. While you are away, I promise to do all that in me lies to supply your place. At all hours of the day and night I will be at the call of the sick and dying, and, if it depends on me, God helping me, not one soul

shall pass unabsolved to its Judge. "I do not doubt your zeal," replied the old man, "and since indeed I feel replied myself all but wore out, I take it to be God's will that I should leave His vineyard for a time, seeing that He has sent so excellent a priest to take up my After to-morrow, then, work. added, when the details of the change had been settled, "consider yourself the chaplain at the hospital instead of at the school, and may our Lord-bless and prosper your work

Then the two priests parted, never gain to meet on earth

As the epidemic was of an extremely contagious nature, it was impossible for one who had to spend several hours each day within the hospital to mix with the boys at the Ecole Internationale. M. Guillemont's duties at that institution had therefore to be regretfully resigned into other hands.

From what has been said above as to the character of this priest and of his mode of life, it will be readily understood that he was no stranger among the patients in the hospital. Sickness indeed spares neither rich nor poor; an epidemic it almost necessarily happens that the poor are chief sufferers; and the poor were M. Guillemont's dearest friends.

At no time surely is a friend more welcome than when he stands at our sick-bed, and many a heart weighed down with the oppression and horror of this hideous disease must have beat with something like hope when Mr. Guillemont's bright and holy face ap

peared in the hospital ward. But there was one patient who re-ceived the chaplain's frequent visits with quite other feelings. His was with quite other feelings. one case - too common, alas! pious childhood followed by a life of indifference and sin. His faith, so long unfed by the grace of the sacraments and by prayer, had grown dim, until, as the years went on, its light was almost extinct.

To such a man the life of M. Guillemont was an unmeaning mockery Soured and enraged by the hateful disease which in the prime of his manhood had laid him low, this poor wretch felt nothing but irritation and envy at the health and strength which he saw The maxims of inin the chaplain. fidelity which had for years replaced in his heart the sweet teachings of the Gospel, made him anyhow regard the presence of a priest with little short of loathing; while his sufferings, unrelieved by any tinge of Christian resignation, caused him to regard the chaplain's visits almost in the light of insuits.

"You are not wanted here," he would say, as the priest, unmoved by or foe-was once more crowded, this rebuffs, paused by his bed in his pas

a believer. Speak to those who are. I know too much about priests."

"Alas my poor child," the chaplain would answer, "it is not for my own sake or my own pleasure that I visit you. I come to plead with you for

your soul.' It is needless to dwell upon the replies which the dying sinner made to such appeals. Suffice it to say that as the days went by, M. Guillemont's patience never failed, that he never passed the bed of the wretched Infidel without doing all he could to relieve his sufferings, and without, above all, imploring the poor man to have pity upon his own soul, and to turn to God.

At length it was plain that the sick At length it was plain that the man's end was near. The last stage man's end was near, upon him. The of the disease was upon him. The chaplain now redoubled his efforts to

win this soul for Heaven.

With burning words he exhorted him to cleanse himself from his sins

before it was too late.
"In a few hours," he said, "you will be in eternity. Nothing can now save your life. It rests with you to save your life. It rests with you to say whether, when yonder sun next rises, your soul is safely on its way to heaven or in the everlasting prison of

l. Which is it to be?"
'But, my good sir," replied the patient, "it is no use your talking of such things to me. Though I believed them once," he added, with a sigh.

The priest saw his opportunity.
"Yes," he said, think of that time. Think of your happiness then. Can you recall the moment of your first Communion, with your mother kneeling near? Can you truly say that your after-life has given you any happiness to compare with the peace and joy of that bright and happy

morning long ago?"

"Stop, spare me," moaned the dying man. "Why do you torment me by recalling the past, which can never come back to me? Why do you not peace as I leave me at least as much peace as I can have with this loathsome disease?

Your peace may be beyond all words if you will but turn to the God From whose hands did you receive the happiness the memory of which thrills you at this moment? From the hands of Jesus Christ. He is ready once more to bestow upon your heart this peace and happiness, if you will but let Him. I speak in His name, and I offer you His peace. I am the priest of Jesus Christ. If you listen to my words our Lord will listen to you when, in a few short hours, you stand before His Throne."

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The dying man lay silent for a few There was no sign in his face—so scored with the ravages of disease—of the struggle which was going on in his soul. That contest, old as creation, was raging in his poor fluttering heart—the contest between good and evil.

At last it seemed that the harassed mind had reached some conclusion. The glassy eyes opened once more and turned towards the chaplain.
"You tell me," he said, "that you

are the priest of Jesus Christ. But you do not imitate Him. You value your life like any other man. If you love Jesus Christ, and believe that He is awaiting you, you should wish for death, and even court it, as a means

of joining your Master."
"My son," replied the priest, meekly, "I am but a man, and I have therefore a man's natural clinging to Still, when God calls me, I trust in Him that He will give me grace to face death. And indeed my life is not so dear to me that I would not willingly give it up for Christ's sake, or for the

least of His redeemed.
"I do not believe it," replied the other. "It is easy to speak as you do in full health, and you are obliged, as

twor which had long been defined film, a being allowed at last to rescue the hallen soul from the devil's snares.

The end was not long delayed. The to their kind words with reference to of nearly all their sects are forever at tacking us on semi-political grounds—a ta

wonderful conversion had still to be paid. Scarcely had the grave closed over the convert's body, when the chaplain began to feel the first approach of the dreadful disease. in his brave heart there was neither regret nor fear. He had counted the cost, and with calm resignation he laid himself down to die.

At first it was thought that his seizure was but slight, and his friends tried to encourage him with the hope that his was to be one of the few cases in which the dread disease could be

successfully combated.

A dear friend who visited him at this time, Mons. La Serre, the Vice-President of the Ecole, attempted to instil this hope into the priest's heart. "We will soon see you back," he said, "teaching our boys. They are long ing to have their old chaplain again. For the first time since his illness began, the sick man seemed disturbed.

"Ah! those, classes, "he sighed. "I should like to have held them once more. But," he continued, his face brightening as he spoke "it is God's will, and I will not wish it otherwise. No, do not deceive yourself. I shall not recover. I have offered my mortal life to gain life eternal for the poor and our Lord has deigned to

accept the sacrifice.' He never for a moment entertained any expectation that he would recover.

A few hours later, with the calmons which is allow the calmons which is allow the calmons which is allowed. ness which is alike the reward and the accompainment of a good life, M. Guillemont received the last sacraments, and within a few days he gave up his

pure soul to God. Can we doubt that God received him? Surely not. What our Lord chiefly requires from us is love, and with His own Divine lips He has told us that "greater love hath no man than this, that he should have down his life for that he should lay down his life for his friend."—Wilifrid Wilberforce, in London Month.

+The facts of the following narrative were re-lated to the writer by Mons. Henri La Serre, the late Vice-President of the Ecole Interna-tionale, an intimate friend of M. l'Abbe Guille-

ARCHDIOCESE OF OTTAWA.

Visit of His Grace to Almonte.

The visit of His Grace Archbishop Duhamel, of Ottawa, to the parish of St. Mary's on Saturday, Sunday and Monday last was the grandest in the history of the parish. On the arrival of the evening train from the south the various Catholic societies formed a procession and marched to the church, the Separate school children and citizens brass band heading the procession. His Grace, with his accompanying priests, soon entered the sanctuary, when the choir sang the hymn of welcome, "Vivat, Pastor!" Benedic-tion of the Most Blessed Sacrament followed, after which the following address was read to His Grace:

address was read to His Grace:

To the Most Rev. J. Thomas Duhamel, D.
D., Archbishop of Ottawa:

MAY IF PLEASE YOUR GRACE—On this, the occasion of your pastoral visit to the parish of St. Mary's, we, as representatives of the congregation, of the Separate school, and of the various Catholic societies of Almonte, would tender our warmest welcome to the first pastor of the archdiocese. The attachment and allegiance due Your Grace because of your ecclesiastical leadership are coupled with admiration and congratulation when we estimate the successful issue of your munerous and brilliant efforts to advance the material as well as the moral interests of your Metropolitamate. It was to be expected that an episcopate begun with the zeal of an apostle should continue as has that of Your Grace — a model for us, your children, of pradence, temperance and Christian fervor. Our fondest hopes, however, had not painted the many material monuments of Your Grace's episcopal administration which today are comprised in the archdiocese of Ottawa.

Under your jurisdiction new churches

and contemps for life, your roading and proof. You see the state and in. You see my face, black and in proof. You see the state and in. You see my face, black and ingreed in the limes which for Christical and the limes which for Christical ing me. You me and the limes which for Christical ing me. You may be a life of the like and the limes which for Christical ing me. You may be a life of the life o

humble prayers for mercy, with his hand clasping that of the priest who had given his life for his salvation, the penitent sinner breathed his last.

But the price of this salden and zealous administration of his priests. enitent sinner breathed his last. | goodness of Almighty God, then to the submerged many landmarks of old fair zealous administration of his priests, fashioned Protestantism, and bid fair and then to the willingness of his to carry away their belief in the Scrip people to contribute toward those institure as God's people to contribute toward those insti-tutions. He felt happy to think that so many societies for the elevation of the moral and intellectual welfare of the moral and intellectual welfare of Church and the functions of reason the people existed in their midst. He in order to do so. All this is a step paid a grand tribute to our dear pas- in the right direction, which is anoth way of saying that it is a step in the remembered when they udents together at the remembers. When they in the condemned the con tor, Very Rev. Canon Foley. said he were students together at the he esteeemed Ottawa University;

him then. After they were ordained he still esteemed him; and when he was raised to the dignity of a Bishop his esteem was still as warm as ever. He said that it was on account of of the piety and devotion of Father Foley that he raised him to the dignity of a canon of the Church. He thanked them for their kind words, and hoped they would all meet in heaven.

The address was read in a clear and distinct voice by our prominent young lawyer, Mr. R. J. Dowdall. Sunday morning at half past

about eighty children. Before the ceremonies began His Grace gave a beau-tiful exhortation to the children, and asked them to pray fervently that the sacrament which they were about to receive might be the means of salvation to their souls. After this ceremony Very Rev. Canon means of salvation to their souls.

After this ceremony Very Rev. Canon Campeau celebrated Mass, at which a large number of people partook of holy Communion, thereby gaining the Plenary Indulgence attached to the Plenary Indulgence attached to Archiepiscopal visit. At 10:30 High Mass was celebrated by Rev. Father Motard, at which His Grace delivered one of the grandest sermons ever listened to in St. Mary's. As it was the feast of the most Holy Trinity, he

preached on the divinity of Jesus Christ. He quoted texts from Scrip-ture, clearly showing that Jesus was true God and true Man. A large number of our separated brethren were present, and could not help being edified with the ceremonies. The Mass of the Holy Ghost was well sung by the choir, Mr. O'Heare, leader, singing a splen-did tenor, Miss Mary McDonald acting as organist and Miss Josephine Nagle singing the soprano solos. Benedic tion of the Most Blessed Sacrament took place at 7 o'clock in the evening. His Grace delivered a powerful sermon on the succession of the Catholic priesthood from the apostles. He proved to the satisfaction of every Catholic and

every fair-minded Protestant that the priesthood of the Catholic Church is the only true priesthood. He admonished the congregation to always have a profound respect for the priests of Catholic Church, and that, having that always in mind, they would meet in heaven to part no more. On Monday morning High Mass

was celebrated at 10:30. His Grace delivered a powerful sermon from the text, "For whatever is born of God overcometh the world;" (II. Ep. St. John, 5: 4,) and referred to the duties of Catholics in preserving their baptismal vows. In the introduction of his sermon he read a list of the improve ments made in the church and school, as well as the progress made by the several Catholic societies since his last visit. He gave great praise to the pastor and to the people for the several inprovements

The visit of His Grace will be long remembered by old and young, and it is the fervent wish of all that he be spared to the faithful of this Archdiocese ad multos annos. M. J. FAY.

reason as fatally tainted by the fall of Adam, and these founders of Presbyterianism and Protestantism substituted

criterion of divine truth. "Let the Professor be logical—for he is certainly honest—and he will find in the doctrine of the Catholic Church all that he can crave, and more than he ever dreamed of, for the purification and elevation of humanity. Whether he shall be logical or not, let us hope that many who now share his position will certainly be so, and will come into the Catholic Church. seven His Grace gave confirmation to

the individual judgment of the regener

ate Christian for the Church as the

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Mrs. Wm. V. Boyd, Brantford, Ont.

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The Catholic Record. London, Saturday, June 6, 1691.

PABULUM FOR ALL TASTES.

The General Assembly of the Pres byterian Church of the United States commenced it sessions at Detroit on Thursday, 21st ult. It will have before it two important matters for consideration: first, the charge of heresy which has been brought against Dr. Briggs of the New York Theological Seminary, and secondly, the question of revision of the Westminster Confession of faith.

The charges against Dr. Briggs, as formulated by the New York and other Presbyteries which have entered the indictment against him, are chiefly three: First, that he places reason and the Church on a par with the Bible as fountains of divine authority and as sources of divine Revelation. 2ndly. That he asserts that the Bible contains errors. 3dly. That he maintains that after death the souls of the saved are still liable to commit sin, and that the wicked are also still in a state of probation in which they may return to God by repentance. This condition of souls in the future life he styles "the larger hope.

The New York committee which ha indicted him consists of six ministers and one layman, of whom four ministers agreed in indicting him. One resigned from the committee, leaving one minister and one layman who brought in a minority report to the effect that his teaching did not constitute sufficient divergence from the Confession to justify a trial. They go even further than this, maintaining that where the Dr. expresses views differing from other clergy of the Church, a wide latitude of opinion may be allowed.

Dr. Briggs is sustained by the faculty of the seminary in which he is one of the Professors. They maintain that the doctrines of the Confession of Faith differ materially from what is now taught in the Presbyterian pulpit and that greater liberty should be accorded to clergymen to give free utterance to their opinions, even though they wander from what is laid down in the Confession. There is much sympathy with Dr. Briggs among the clergy, though it is highly probable that his views will be condemned by the Assembly. The fear is freely expressed among Presbyterians that the diversity of sentiment which exists will be settled only by a division in the Church into two distinct bodies, the "progressive" and the "conservative" parties. The burning question of revision of the Confession is likely to complicate the situation.

It is understood that the committee to which the task was allotted to prepare the work of revision has made changes in the wording of the Confession on the subjects of Election and Reprobation, though they claim to have retained unchanged the old Calvinistic doctrines. This claim may well be doubted; for it is well understood that the wish for revision expressed by the Presbyteries calls for a real change, and not a mere blind; so that only a sub stantial modification will satisfy those who are agitating for revision.

A curious fact in connection with the stand taken by the faculty of the Union Theological Seminary, in Dr. Briggs' case, is the recent election of Dr. Henry Vandyke to the chair of Professor of Systematic Theology. Dr. Vandyke has been long one of the most prominent Presbyterian clergymen of Brooklyn, and his views are esteemed as being of the very "orthodox" kind, so that they will be diametrically opposed to those of Dr. Briggs in the same institution. There will, therefore, at least be variety in the professorial teachings, if not consistency. The students ought to be able to find some views to suit their respective tastes where so many diverse dishes of theological opinions are set before them.

Since the above was written we learn that the Union Theological faculty have obtained from Dr. Briggs his signature to a declaration of orthodoxy on the points in dispute. It does not appear that he retracts any of the views to which he already so defiantly gave expression; but as a way out of the difficulty it is possibe the General Assembly will accept this declaration as sufficient for all purposes. The Canadian Assembly a few years the Detroit meeting may follow this teachings will make headway until the spread of positive unbelief will be the spread of positive the in the down-inevitably the next step in the down-during the interchange of views, Episcopalian.

A THREATENED SCHISM.

The Reformed Presbyterians of North America held their sixty second annual synod last week at Pittsburg, Pennsylvania, with two hundred delegates present from the United States, New Brunswick and Nova Scotia. Eleven young ministers who were recently suspended for exercising the right of suffrage, which is contrary to the principles of the denomination, have appealed to the synod to be reinstated, but it is believed that their appeal will be quashed, as a majority of the synod maintain that it is wrong to take part in the Government of a country which does not recognize God in its constitution. One of the suspended clergymen said to a reporter:

"Our cases are already decided. We will have no chance here. There is a large majority against us and we will have no show. Of course, if we get a hearing we will make a fight out I fear we will not be permitted to have our say. It is likely a motion to quash the appeal will be made on the ground that we have been preaching since our suspension, as we all have, and if this is carried it will end our case without a hearing, and out we go They want to prevent us from doing any preaching. suspensions and puts us out of the Church at least twenty-five ministers will follow us.

The same clergyman gave the names of those who would secede with them if their suspension were sustained.

The suspended clergymen not only voted at elections, but some were also candidates for office, which greatly augmented their offence. A schism in the Church seems inevitable. If such proceedings were to occur within the Catholic Church, the whole country would be lashed to fury by the denunciations of preachers against ecclesiastical oppression, and the inhibition against the exercise of the rights of American citizenship. But happening within the precincts of a Presby terian body, the event will not be re garded as vitiating the Reformed Pres oyterians' claim to be "one of the branches of the Christian Church."

Concerning these heresy trials which have recently been so numerous, the Rev. Dr. Parkhurst, pastor of the Madison Square Presbyterian Church of New York, said a few evenings ago, in his sermon to his congregation:

"When a recent vote was passed in our presbytery, indicating that one of our number would have a chance pretty soon to stand up to the ecclesiastical rock, the moment the vote was declared I saw one of the oldest and one of the saintliest members of the presbytery smile with a smile that well on towards six inches in length. He is a saint, if there is one in our presbytery, but there was the same in that smile that was in th satisfied faces of the old inquisitors who used to toast heretics over slow fires and tickle their flesh with hot pincers It is a conundrum that I have no ethical or psychological solution for But it is a fact, and the Church is steadily against the man who dares express original convictions, and takes what seems to it a holy satisfaction in seeing him squirm for it.

Dr. Parkhurst must have a queen idea of sanctity. His reference is union with the Episcopalians, and the pagially to the case of Dr. Briggs whose heterodoxy is being considered by the General Assembly in session at Detroit. There seems to be little doubt that the Assembly will express their disapprobation of Dr. Briggs' teachings; but it appears that the only action they can take at present is to veto his appointment to the professorial chair of Biblical Theology in the New York Union Seminary. Meantime the professor will be sustained by the seminary faculty and alumni, and the threat has been thrown out that in case the doctor be condemned the semin ary will be conducted in future as an independent institution. The faculty maintain that nothing can be found in Dr. Briggs' teaching which is contrary to the Confession of Faith.

Dr. Parkhurst's sarcastic references to the inquisitorial character of the prospective trial have excited a considerable amount of irritation amid the more orthodox section of the members of the General Assembly.

APOSTOLIC SUCCESSION AND CHRISTIAN UNITY.

A curious discussion took place at the session of the Presbyterian General Assembly in Detroit on the 22nd ult. the second day of meeting. The sub ject was the question of Christian unity The occasion which gave rise to the ago got out of a similar difficulty in this debate was a proposal which had way, requiring no retractation; and emanated from the Protestant Episcopal Church of the United States that precedent. Meantime the obnoxious committees of both Churches should meet to take into consideration the after a time they will predominate in possibility of union between the two and out of the pulpit. The wedge of denominations, and the general sub-Hiberty of opinion being once introduced ject of union among all the denominations was taken up by the speakers recognized as equally valid with the

though the debate had all through special reference to the question of union between Presbyterians and Epis copalians.

A previous meeting of the Assembly had received a letter from the General Episcopal Church and all the Churches Synod of the Episcopalian Bishops, in which the former were cordially invited to meet with a committee from the latter body to consider on what basis a union might be effected. The conference took place in New York, with the hope, rather than the expectation, on the part of the Presbyterians that it might lead to a general union, not only with Episcopalians, but also between the various bodies generally called Presbyterian, which include a multiplicity of sects with peculiarities of doctrine and practice, and known under various names, as the Reformed Church of America, United Presbyterians (so-called perhaps because they are not united with any other body) Cumberland Presbyterians, etc.

The Presbyterian Assembly ex pressed its readiness to enter into closer union with these other bodies, while not desiring that any of them should renounce their independent organizations, forms of government, worship or internal affairs. The union, however, was to extend to just such matters as should meet the general approval, and there should be a Federal Council to manage their common affairs, to send missionaries to particular fields, so as not to interfere with each other, and above all to conceal from the heathen the differences which now sever them. This purpose was artfully hidden under the plausible form of words:

"To avoid unseemly strife before the heathen.

They proposed also to uphold in com non "Scriptural views on marriage and divorce, the Sabbath, temperance, education, and other moral and socia

We might very well ask why scriptural views on other questions besides those here enumerated should not be equally demanded from the Federal body, and equally we might ask where in Scripture the Christian Sunday is ordered to be kept after the manner of the Jewish Sabbath, as the Presbyteri ans insist must be done. The reference to the education question also evidently implies that Scripture is opposed to the religious education of youth; for this is the only ground on which the sects of the United States have succeeded in uniting on this question, the object being, not to drive out religion altogether, if they were able to secure two conflicting objects, but to prevent Catholics from educating their children in United States. accordance with their conscientious convictions.

We say it in no carping spirit, but because candor requires us to state the matter truthfully, that a union such as is here proposed would be but a sham. It is not our purpose, however, to enter here into a discussion on all the points touched upon, but merely to record the result of the efforts to bring about a result was indeed rather farcial, after of the Assembly. so solemn an inauguaration of th movement.

The Rev. Dr. Hayes, of Kansas city, noved, seconded by Hon. George Junkin, of Philadelphia, that "the committee be discharged from further consideration of the subject of union with the Protestant Episcopal Church of America.

He explained that the letter of invitation from the Episcopalians had for a time been mislaid, but that it was found again, and "it was about the only thing that ever was lost that I was not glad when it was found.

Dr. Hayes and other ministers continued, showing how the Presbyterian clergy are regarded by the Episcopalians. They had been invited to the conference as a Christian clergy, but when the conference assembled they were at once given to understand that they were regarded only as laymen.

The Episcopalian letter acknowledged that the three orders of the Episcopal Church are not a matter of dogmatic faith; yet when the conference met the Presbyterians were at once informed that as a historic fact the Episcopal Church had inherited a succession of clergy with Episcopal ordination, and they could not relinquish that treasure under any consideration.

The Presbyterians replied substantially that they had no wish to deprive Episcopalians of any satisfaction they might derive from the possession of such a treasure as an "Apostolic Episcopal succession," whether it were real orfancied, but they insisted as a sinequa non of any further negotiations, that

The Rev. Mr. Proudfit, of Baltimore, put the matter thus:

"I believe we ought to take such a stand here in this Assembly as shall convince the house of Bishops and the committee appointed by the Protestant of that denomination that we are not weakening at all in the matter of claiming validity for our vows-that we consider our vows as good as theirs, and a little better." (Applause.)

Dr. Hays, after weighing the whole circumstances, said that he is convinced that neither denomination is in a position to hope at this stage of the world, and at this time, to come into any union. We respect each other highly. They call us laymen, and we haven't any precise name for them. (Laughter.) We do not find them in the Bible, and we do not care to look for them anywhere else." (Laughter.)

The situation was one which the whole Assembly evidently regarded as ludicrous in the extreme. The Presbyterians know the fallacy of the Anglican and Protestant Episcopalian claims to Apostolic succession; but does the absence of such a valid claim justify the Presbyterian claim, which is equally preposterous, and which amounts to this, that any denomination which thinks proper to call itself the Church of Christ has a right to create its own ministry, and, on setting up such a body, to claim for it that it is a ministry just as scriptural and as valid as a ministry which is truly derived from the Apostles? The Catholic Church alone can lay just claim to such a ministry, and it is only by denying the necessity of such succession that Presbyterians have even a plausible pretext for saying that they possess a valid Christian ministry. But from Holy Scripture we learn that under the New Law there is a succession which is just as obligatory as was the succession of the Aaronic priesthood:

"No man taketh to himself the honor of the Christian priesthood) but he that is called by God as Aaron was. Heb. v. 4.)

Sts. Matthias, Paul, Timothy and Titus took not this honor to themselves, but were duly called, and received their ordination from the Apostolic College; and any orders derived from any other source than this can be of no avail, whether they be called Presbyterian or Episcopal.

The Assembly, by a majority of 240 to 186, passed Dr. Hays' motion in an amended form, "discharging the committee from further consideration of interdenominational comity and Church unity," and changing its name to the "Committee on the Federation of the Protestant Denominations of the

On explanations being given of what might be meant by this new departure, it was discovered that the Assembly had acted rather precipitately as no one could tell what would be the duty of the committee under its new name, and on a vote the matter was taken up for reconsideration, and it was finally sent to a special committee to consider the subject more carefully and to report at a subsequent session

MR. REDMOND CONDEMNED

A cable despatch announces that the electors of North Wexford have decided to stop payment of Mr. Redmond's salary. If the report be correct it is certain that that gentleman's course is not approved by his constituents. It is very much to be regretted that a man of Mr. Redmond's acknowledged talents and powers as an orator should be drawn into the maelstrom that has already engulfed Mr. Parnell's reputation as a statesman and his charac ter as a Christian gentleman. Mr Redmond's attempt to hoodwink the people of Canada has not been suc cessful. His arguments cannot stand the test of honest criticism. He says that all we hear of home transactions are cabled lies and misrepresentations. On further investigation, however, we discover that the misrepresentations, at least, are all on Mr. Redmond's side. For instance, he repeats on all occasions at his meetings that the Archbishop of Cashel is on the side of Parnell, or, at least, is not opposed to him. His reasons are that the Archbishop declared he would treat alike the priests of his diocese who were in favor or against Parnell. What does this prove but that the Archbishop is not a despot, and that he allows his priests the freedom of their opinions. Does it say that he condones Parnell's public crime, or considers him the right man just now to earn the respect of Irishmen and hold their confidence, or that the great cause of Ireland's liberation would gain in honor and furtherthe Presbyterian ministry should be ance by his advocacy of it? By no Redmond and to the whole world prove welfare of "our French-Canadian fellow- and time in endeavoring to enlighten

more than abundantly that Archbishop Croke does not approve of Mr. Parnell's leadership.

A few weeks ago Mr. Parnell went down to the county of Tipperary with the intention of addressing masses of people in Thurles, Clonmel and other towns. His adherents in Thurles had a platform erected for him right under the wall and windows of the Archbishop's palace. This proceeding was considered by the people as an insult to their much revered Archbishop. They assembled in large numbers and drove the Parnellites from the platform. The latter returned to the charge, and again took session, but were finally routed and driven pellmell through the streets to the shelter of their homes. Mr. Parnell did not stop in Thurles that but went on to Clonmel. day. The Archbishop, later on, came on the platform and thanked the crowds present for their determination and courage in protecting him from public insult. On that occasion he said that, instead of being the admiration of Europe and America, the Irish people are to-day the laughingstock of both, all through the wicked ness of one man forcing his leadership on a nation that no longer believes in his honesty or his patriotism.

Does all this tally with Mr. Redmond's statement in Ottawa, Quebec and Montreal, that the Archbishop of Cashel is not opposed to Parnell's leadership?

If the Bishops of Ireland denounce the Parnellites they are accused of being politicians, and told to mind their Church. If they take no active part, or say they will not punish or applaud priests for their opinions, then they are claimed as adherents and backers of Mr. Parnell. They complain of cable misrepresentations of not hesitate to give publication to the lying and disreputable letters of Mr Smalley to the New York Tribune-as appeared in a Catholic contemporary last week, under the heading of "He Still Lives.

The following is a choice morceau that should never have appeared with approval in the columns of an Irish Catholic journal. It comes from London, and is dated May 17:

ground in Ireland, where clericalism is arrayed against him, where the four Archbishops, the twenty-three Bishops and the whole Roman Catholic clergy have set in motion, and are keeping in motion, day and night, every of priestly influence that can be used to compass his destruction. Neverthe less he survives. He may not be, and probably is not, a match for the big black band who beset him, but neither among all his foes is there any one who is his match.

That a so-called Catholic paper could approvingly give currency to such false and insulting ribaldry as the above is scarcely credible.

If Parnellism had no worse effect than that of ranging some Irish Catholics on the side of Smalley, Gambetta and Crispi the sooner Parnellism disappears from the political horizon he better it will be for Christianity and civilization in Catholic Ireland

FRENCH EVANGELIZATION.

The subject of evangelizing the French Catholics in the Province of Que bec was discussed at the Presbyterian synod held last week in Lindsay, Ont. Rev. S. J. Taylor, of Montreal, appeared on behalf of the French Evangelization Board, and briefly addressed the synod. He urged that the people of Ontario ought to take a deep and practical interest in the work of extending the blessings of the gospel among the people of Quebec. On the motion of Rev. J. Carmichael, Norwood, seconded by Rev. J. McEwan, the following

motion was passed: "The synod, having heard Rev. Mr. Taylor on behalf of the work of French evangelization, in which our Church is engaged, commend this important work to the serious attention of presbyteries, and request that they relax no efforts that our French-Canadian fellow-citizens be brought to a knowledge of the truth as it is in Christ

Jesus In this connection we would merely ask Rev. Mr. S. J. Taylor and Rev. Mr. Carmichael a few pertinent ques tions: Are our French-Canadian fellow citizens Turks? Do they swear by Mahomet? Are they disciples of Bob Ingersoll? Are they Buddhists? Are they Mormons? Are they Unitarians, and thus reject the doctrine of the divinity of Christ? Do they practice polygamy like the Protestants of Utah Territory, or fæticide like the Plymouth Rock fanatics of the New England States?

citizens" ought to be able to lay their hands upon something tangible, of an un-Christian character, in the belief and habits of the French-Canadians before undertaking at great expense and labor to "bring them a knowledge of the truth as it is in Christ Jesus.

Rev. S. J. Taylor, who resides in

Montreal, unless he is wilfully blind and too bigoted and prejudiced to know or learn anything, must be perfectly well aware of the Christian code of ethics and convictions that regulates and permeates French-Canadian life and morals. The people of this Province may not know it-at least the Protestant people who reside in the back townships, and who learn all they know from bigoted, ranting preachers. There is some excuse for their ignorance, which is more or less "invineible " But how can'Mr. S. J. Taylor be excused? He has every facility of knowing the French-Canadian character and mode of life, both in town and country. Now we venture to ask Rev. S. J. Taylor has he ever yet encountered a French-Canadian of mature age who could not recite for him the Apostles' Creed? Has he ever met a French-Canadian who was not able to tell him the whole history of Bethlehem and Calvary? Did he ever in his apostolic wanderings through the Province of Quebec meet with a full-grown French-Canadian who could not recite the Lord's Prayer and formulate an act of contrition for sin? Or did he ever converse with one of them who did not believe in future punishments and rewards, or who scouted the idea of Heaven and hell? We have no hesitation in declaring that it would be utterly impossible for Mr. Taylor to discover any such rara avis among French-Canadians in the Province of Quebec. And we have just as little hesitation in advancing Parnell's case and cause. But they do the belief that hundreds, nay, thousands, may be found in Ontario incapable of reciting the Apostles' Creed, and many amongst them - preachers included - who do not believe in the essential articles of Christian faith it contains. The Agnostics, Latitudinarians and downright Infidels are to be found largely distributed all over Ontario We do not think we are very far astray in predicting that the census enumerators, now engaged in classify-"He is still believed to be losing ing the population, will have several thousands enrolled under the heading of "no religion."

What folly, then, must it not appear to all thinking men, and what a waste of time and money, to carry the gospel to people who know and practice its teachings far better and more profitably than we do in Ontario! Carrying "the knowledge of truth as it is in Jesus" to the French-Canadians is just as ridiculous and unprofitable as shipping coal to Newcastle in England. Especially does it seem ridiculons when undertaken by rev. gentle men who are all quarreling among themselves about what "essential truth" is-by Presbyterians who are beginning to discover that the Westminster Confession is all wrong; and that what they and their fathers hitherto believed and practised was opposed to right reason and to God's attributes of justice and mercy as much as to Scripture itself.

In the New York Sun of last week we read, speaking of the Presbyterian assembly about to be held in Detroit,

"Now, the real issue between the Presbyterians is as to whether faith has any positive foundation in Revelation, whether theology is merely human speculation or is the only perfect and complete science, with the absolute knowledge of the Almighty Himself as its infallible and indisputable foundation. A few years ago it seemed impossible that this question should ever be raised by the Presbyterians, for they accepted the Westminster Confession, which is the most precise and logical statement of orthodox Protestant doctrine, as to the fundamental questions of theology, that has ever been formulated. The first blow came from themselves, whose reason and whose justice were shocked by the merciless logic of its doctrines, and after some time the 'revision of the creed was referred for decision to the Presby teries as a whole. Then it was made manifest that a majority of the Presby terians were professing to believe what in their hearts they denied and rejected with horror. Formerly every presby-terian child had been instructed and Westminster Confession, but the practice has long fallen into disuse, and ignorance as to the precise doctrines of the Confession is general and pro found.

How those people who do not know their own catechism, whose horror of their own doctrines admit of no catechism, can undertake to teach others is very absurd on the face of it. That Presbyterians who have no practical In fact those rev. gentlemen who knowledge of the "truth as it is in means. But facts well known to Mr. take so much interest in the spiritual Jesus" should spend so much money ho resides in vilfully blind diced to know t be perfectly stian code of hat regulates Canadian life of this Pro--at least the reside in the learn all they ng preachers. their ignorless "invincr, S. J. Taylor very facility of nadian charac h in town and re'to ask Rev. er yet encounof mature age im the Apostles met a French able to tell him Bethlehem and in his apostolic ne Province of

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are called upon every year to put their was absolutely no claim whatsoever on hands in their pockets and help on this foolishly useless, if not wicked, work, should learn that our French-Canadian fellow-citizens are well provided with teachers and books and right to five times the amount which Bibles; that they have an unchanging they received. and unchangeable confession of faith to stand by; that they are in the habit not only of obeying the laws of God as given to Moses on Sinai, but also, in great part, comply with the precepts and heavenly counsels as laid down the gospel of Christ, and that any interference on the part of Presbyterians is considered by them as an insult and an outrage. Our Protestant merchants and yeo- time possessed them. There are, howmen of Ontario should know-if they are not already aware of it-that there are in Quebec one thousand two hundred and fifty priests and Bishops whose duty it is to teach, instruct and by good example edify our "French-Canadian fellow-citizens;" that it is their bounden duty, as it is their pleasing duty, to enlighten those Frenchmen in the ways of faith and of every Christian virtue, and by every possible means that zeal and devotedness would suggest to impart to them a "knowledge of the truth as it is in Christ Jesus." That all those priests and Bishops are highly educated gentlemen nobody attempts to question ; that they are faithful to their callingzealous, active and energetic-no one denies; that their people are well instructed, pious and devout worshippers of God, law-abiding, citizens and ex emplary for their piety and robust virtue and honesty, is admitted even by the enemies who have sojourned in their midst and know them most in-

timately. It would be utterly impossible, as the attempt is most farcical, for the Presbyterians of Ontario to improve on the great and successful work of the priests and Bishops of Quebec, especially when they are so divided among themselves about the essential truths of Christianity and while there is so much and such herculean work to be done among the unsophisticated of their own back townships and the untutored and incorrigible hoodlums of their cities.

A STRIFE EXCITER.

The Huntingdon Gleaner, commenting upon the honors conferred by the Holy Father on Hon. Premier Mercier, finds fault with the statement that they were conferred on account of "the remarkable zeal with which he acquitted himself in the several conflicts raised" in the Province of Quebec. The Gleaner asserts that there were no conflicts in that Province except such as were raised by Premier Mercier himself, and that "by his injudicious aggressions upon the rights of others he has aroused feelings that will yet cause than any other man in Canada has done." The Gleaner continues:

Had there been no Mercier there would have been no McCarthy bills, and had there been no Jesuit Act there would have been no Equal Right Association. It has been Mercier's assaults upon the rights of the people that has turned attention to the amendment of the constitution to prevent the repetition of the like, and it has been his vapourings about Nationalism that has ade so many determined that there shall, in this great Dominion, be one law and one administration of it for Frenchman and Englishman, for Catholic and Protestant. Twenty years hence they will understand better at the Vatican, what Mercier is and what he has done, and if they do not then consider him the cause of measures that have lowered their pretensions, and that he professed zeal for his Church to obtain political influence, we are much

It has been so frequently and so fully shown that the Jesuit Estates Act was not an aggressive measure in any respect that it is not necessary to re peat those proofs now. The Act was a wise settlement of the difficulty which was a barrier to the progress of the Province, and it was only the intolerance of such men as the editor of the Gleaner which caused dissension where

before there was peace and harmony. Neither under Premier Mercier's nor any other Quebec Government was there ever any desire manifested to inflict the least injustice on the Protestant minority of the Province. The French-Canadians in their liberality have erred rather by giving to the Pretestants of their Province more than their share whenever there was any moneys, instead of exhibiting illiberality towards them; and this has frequently been acknowledged by moment. It is within the memory of moment of the figures, and we will the figures, and we will therefore that at the beginning old men were allowed to join the association, and therefore their demise makes the death rate in New York State appear very large. This reasoning will not hold good if we examine the figures, and we will therefore give the

We are convinced that on sober second thought many of those Protestants who were duped into joining in the outcry against the Jesuits, which the bigots raised when the demand was made for the disallowance of the Act in question, are now heartily ashamed of the part they took in it; and, inashamed of the intolerance which for a ever, some men who glory in their shame, and to this class the editor of the Gleaner belongs.

From what we know of the Protestants of Quebec we are certain that the editor and proprietor of the Gleaner will find very few among his own coreligionists to re-echo his sentiments, except in the Orange Lodges, which are always ready to advocate the ascendancy of their clique and to persecute Catholics. The day is past, however, when these measures can be advocated with success. The Gleaner of the Stuarts.

We may add that Catholics themselves will not tamely submit to the persecuting measures to which the Sellars, McCarthys and O'Briens would subject them, if they had the power.

THE IRISH SITUATION.

In reference to the present condition of the Home Rule cause, a cable despatch states that Archbishop Croke said on the 28th ult:

"I am greatly afraid the cause of Home Rule is lost. Within the last four months I have heard several staunch, intelligent Irishmen say that considering all that has occurred since the revelations were made in the O'Shea divorce case, and the strange turn some of the Irish party and a certain section of our people have taken, preferring the interests of one man to the cause of their country, we have given both friends and foes to believe that we are at present utterly unfit for Home Rule.'

While everyone must recognize that the deplorable division of the Irish Nationalist party has deferred the prospect of immediate success, and has endangered the cause of Ireland, and that even it has given the opportunity to Ireland's enemies to say that Irishmen are apathetic on the question of justice to Ireland, there is no reason to despair in the prosecution of a cause

His Grace is undoubtedly correct in his statement that many staunch and intelligent Irishmen, who would stand by their country to the last, are driven to the verge of despair by the present find expression, and time will prove condition of affairs in Ireland; but him to have done more to impair that even when circumstances are adverse t is not consistent with either prudence or patriotism to lessen our efforts in the cause of right. The difficulties of the present situation should rather nerve all true Irishmen to meet them with firmness and increased determination to obtain justice; and even though the unforeseen circumstances which have loomed up, or which may occur in the future, may throw obstacles in the way of attaining the object of their aspirations, they must not falter.

No important result is ever attained without meeting difficulties in the way, and it need not be expected that all will be smooth sailing in securing redress of Ireland's grievances. It is one of the conditions of humanity that our plans are often hindered by circumstances over which we have no control.

"The best laid schemes of mice and men Gang aft agley."

But such circumstances should be met with courage and new energy. Sometimes our designs are entirely thwarted, but it frequently arises from apathy on our parts that this is the case, and nothing is more dangerous than such apathy when important interests are at stake. Continued vigilence is the price at which liberty i to be purchased; and Irishmen must not waver in their fealty to their cause. If they but persevere in seeking what is just they must finally succeed, even though success be deferred for a few years by unpropitious circumstances

which unexpectedly arise. The cause of Ireland is by no means in a hopeless state even now. Many a permanent victory has been gained in

representative Protestants of all parties the present generation that Bulgaria, the General was able, though unsucmore than themselves is conduct incoming in the Province. In the Jesuit Act under Turkish misrule, was overrun prehensible on the part of intelligent, itself, by which a full equivalent was by Druses and Bashi-Bazouks, and that given to the Protestants for education, atrocities which shocked the civilized The Protestant public of Ontario who this liberality was manifest; for there world were committed with impunity member of the Conservative Governon that unfortunate principality. The ment, which, however, was soon after the part of the Protestants to the sum like cannot be repeated now, because defeated at the general election which which was unanimously voted to them the Bulgarians themselves embraced brought Messrs. Baldwin and Lafonon that occasion, whereas the Jesuits the first opportunity to throw off the and the Bishops had certainly a moral galling yoke under which they were oppressed. So it is for Irishmen now to assert themselves all the more reso-

deed, we know of many who are thus Ireland trusted Mr. Parnell through all

of Commons. The Liberals had confidence in one, the Conservatives in the other. Yet the degradation of both of these politicians has been, if possible, greater than that into which Mr. Parnell has sunk. The latter of the two, Mr. de Cobain, has increased his infamy by his recent professions of piety. He was one of the leaders-even one of should have been published in the days the extra pious leaders-of Orangeism in Ulster; and the last we hear of him is that even under the disgraceful circumstances under which he became a fugitive from justice, he has been offering himself to some Protestant congregations in Madrid as a leader of their Church services. We may expect him to turn up as a no-Popery lecturer soon. This would be quite a congenial field for the ex-Orange Grand Master, and he is just the stuff of which the most effective and popular no-Popery lecturers are made-the Widdows, the Edith O'Gormans, the Fultons, the Margaret Shepards. But it ill behoves either Liberal or Conservative leaders of thought in England to condemn Home Rule because of Mr. Parnell's peccadilloes, when they are not exempt from being cumbered with equally and even more grievous sinners in their own ranks.

We are pleased to notice that the British electorate take this reasonable view of the matter; for Mr. Gladstone's victories at the polls are none the less decisive since the Parnell escapades became public. Even last week the

the helm of the ship of State should be called away from his work by the hand of death. Liberals and Conservatives alike, from the Atlantic to the Pacific, share these feelings, and they are entertained equally in England, whence telegraphic despatches have been constantly transmitted enquiring for the latest news concerning the dving statesman.

Sir John Macdonald was born in Glasgow, Scotland, in 1815, but at an early age he came to Canada with his father, and attended school in Kingston in his boyhood. At fifteen years of age he began the study of law, and in 1836 he was admitted to the bar.

In 1839 he defended General Von

cessful, and the accused was executed. In 1844 Sir John was elected M. P.

for Kingston, and in 1847 he became a taine into power.

Sir John became again a member of the Government in 1854, on the defeat of the Hincks-Morin Government, and

consisted of the two Provinces of United Canada, Nova Scotia and New Brunswick, but the later additions brought together all British North America under one Government, Newfoundland only being left out, as the people of that Province have not yet deemed it advisable to enter into the union.

C. M. B. A.

Continued from eighth page, to abandon our claim for a separa bandon our claim for a separate of the trouble is very fully dealt ireular letter of our worthy Grand different courses laid down for our members. For my part 1 sything to be gained by waiting to convention, for we have every leve that, under existing circumparate beneficiary will never be. The plan now in vogue by the er of Workmen, as described by a presents a very good fraternal s not a success practically, as there liation amongst the Canadian memoriar against that plan, and it would the for us to adopt a system that means of causing another agitation.

The C. M. B. A. Weekly seems persistent in its efforts to question the honesty of purpose of Canadian advocates of separate benehiciary, especially the officers of the Canada Grand Council. I can assure my Canadian Brothers that this question has caused the executive officers of the council a great deal of concern. If they neglected their obligation in this respect they would be recreant to the trust imposed in them by our members. Their efforts have always been to obtain if nossible an anneable and satisfactory solution of the trouble, consistent with the welfare of our members, notwithstanding the strictures of the Weekly.

Yours fraternally,

D. J. O'CONNOR.

became public. Even last week the Gladstonian candidate in Mr. Verney's constituency was elected by a largely increased majority. This gives us good reason to hope that Home Rule will be victorious at the next general election in spite of all that has occurred in Ireland; and if only the Irish Nationalists present a bold and united front to the enemy the triumph of just principles will yet be complete.

SIR JOHN A. MACDONALD,

At the moment of our going to press Sir John Macdonald, the Premier of the Dominion, is in a most precarious condition at Earnscliffe, his residence in Ottawa.

From the opening of Parliament it was clear to all that he was much enfeebled, and though he attended to his official duties until Friday, the 22nd ult., he was so much weakened that he was saily overpowered with fatigue, and on Monday, the 25th May, his physician ordered him to desist from work and take absolute rest. On Friday, the 29th, he suffered a relapse, and from that moment he was declared to be in a critical condition, so that Sir Hector Langevin felt it his duty to announce to Parliament that the Premier was at the point of death.

Sir John has had many bitter political opponents, but at the pressumment there is but one feeling throughout the Dominion, and that is one of sympathy and regret that the who has for nearly forty years directed the helm of the ship of State should be called away from his work by the hand

Brother Hickey's Purpose.

A careful perusal of Brother Hickey's letter convinces us that it has been prepared specially for the purpose of killing the movement for separate beneficiary on the part of the Canadian membership. It is all very well to express admiration and regard for his Canadian fellow-members and make a special appeal to them to remain loyal to what we may term "the old flag and the old cause," but we think we may with reason conclude New York's admiration for us is accentuated because Canada is a very healthy and therefore profitable beneficiary jurisdiction. The Supreme Recorder's arguments, it seems to us, are based largely on two points, about which we wish to say a few words. It is claimed that the age of New York Grand Council has been the cause of such a large number of deaths in its membership and that Canada's having a small number, comparatively speaking, is due to its youth. Brother Hickey forgets that there are only about three years difference in the age of the two bodies.

It is also asserted that at the beginning old Brother Hickey's Purpose.

odies.
It is also asserted that at the beginning old

ages of those who died in New York State the past twelve months. We have taken a gland over the assessment notices as far back as 1886 and find only three other deaths, when the age exceeded fifty years at time of mem

to assert themselves all the more resolutely on account of the difficulties which have risen in their way, and ultimate victory is certain.

Mr. Parnell's escapades are no reason why the people of Ireland should be discouraged. No country in the world can guarantee the complete integrity of its most trusted men, and though Ireland trusted Mr. Parnell through all his difficulties, down to the very moment when the verdict in the O'Shea divorce case was recorded, the country is not responsible for his delinquency.

Messrs. Verney and de Cobain stand forth as men who were trusted by their respective parties in the British House of Commons. The Liberals had confi-

Re Separate Beneficiary.

DEAR SIR AND BROTHER — At the last ution of the Grand Council of Canada th

Branch 134, St. John, N. B.

With a record of 75 members and no deaths, expulsions or suspensions, the above branch celebrated it first anniversary on May 21. In the evening at the rooms of the branch, which had been tastefully decorated, a reception was held by the officers. Over two hundred persons attended—none being admitted but C. M. B. A. men and their lady friends. A large delegation from Branch 133 (St. John West), besides Brothers representing branches from existing divergent parts of Canada, honored the reception refreshments are sufficiently and the reception refreshments until a late hour. The C. M. B. A. and Branch 131 proposes, by the time of the meeting of the next Grand Council, to make the older branches "hustle" if they would retain the numerical supremacy of the Dominion.

Branch No. 189 was organized on May 25, in



TENDERS FOR COAL.

ASYLUM FOR INSANE, TORONTO. Hard coal, 1,000 tons large egg size, 75 tons ove size, 75 tons nut size, 450 tons soft coal. MIMICO BRANCH ASYLUM.

Hard coal, 1,500 tons large egg size, 50 tons ASYLUM FOR INSANE, LONDON.

Hard coal, 2,200 tons large egg size, 300 tons gg size; soft coal, 100 tons for grates. ASVLUM FOR INSANE, KINGSTON. Hard coal, 1,900 tons large egg size, 200 tons mall egg size, 20 tons stove size, 2) tons chest

ASYLUM FOR INSANE, HAMILTON. Main Building—Hard coal, 1,800 tons egg size 100 tons stove size; pumping house in Quee street, 200 tons egg size.

ASVLUM FOR IDIOTS, ORILLIA. Hard coal, 1,500 tons large egg size, 125 tons tove size. CENTRAL PRISON.

Soft coal, 1,000 tons select lump, to be delivered in lots of 160 tons during September, October, November, December and January next 50 tons Streetsville screenings.

INSTITUTION FOR THE DEAF & DUMB. Hard coal, 650 tons large egg size, 95 tons smal gg size, 24 tons chestnut size, 15 tons stove

INSTITUTION FOR THE BLIND.

Hard coal, 400 tons egg size, 150 tons stov size, 10 tons nut size; soft coal, 5 tons for grate: MERCER REFORMATORY. Hard coal, 550 tons egg size, 140 tons stov

The hard coal to be Pittston, Scranton, Lack-awanna or Loyal Sock. Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to name.

rue to name.

Delivery is to be effected satisfactory to the authorities of the respective institutions.

authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted check for \$569, payable to the order of the Provincia, Secretary, must accompany each tender as a guarantee of its bona fides. And two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tender are to be obtained from the bursars of the respective institutions.

The leavest or act tools The lowest or any tender not necessarily a cepted.

repted.
R. CHRISTIE.
T. F. CHAMBERLAIN
Inspectors of Prisons and Public Chart Parliament Buildings, Toronto, 1st June, 1891.

MARKET REPORTS.

ondon, June 4.—GRAIN (per cental)—Red uter, 1.75 to 1763; white, 1.75 to 1763; spring, 5 to 1.763; corn, 1.20 to 1.25; rev. 90 to 1.00; rley, malt, 1.10 to 129; barley, feed, 1.10 to 1.15; is, 1.40; peas, 1.25 to 1.35; beans, bush, 1.00 to 0; buckwheat, cental, 90 to 1.00.

A Pure Cream of Tartar Powder Superior to every other known. Used in Millions of Homes

40 Years the Standard. Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome.

No other baking powder does such work ROBSON'S HAIR RESTORER

NO MORE GRAY HAIR.



be found in ordinary hair dyes.
The most flattering testimonials from SEVER-AL PHYSICIANS and many other eminent citizens testify to the marvellous efficacy of ROISON'S HAIR RESTORER. For sale everywhere at 50 cts per bottle.

L. ROBITAILLE, Chemist, JOLIETTE P. Q., Canada.

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JAMES KILGOUR Undertaker and Importer of Fine Funeral Furnishings at their real and proper value. 355 RICHMOND STREET.



ALBERT GAUTHIER IMPORTER OF BRONZES,

CHURCH ORNAMENTS

CHASUBLES, ALTAR WINE, annuacturer of Statues. Stations of the Cross, Paintings. Decorations. Banners, Flags, Badges, Etc., Etc. MONTREAL.

Maxinkuekee.

The green below and the blue above!— The waves caressing the shores they love, Sails in haven, and sails afar And faint as the water lilles are In inlets haunted of willow wands, Listless rowers, and trailing hands With spray te zem them and tan to glove.— The green below and the blue above.

The blue above and the green below!
Would that the world were always so!—
Always summer, and warmth and light,
With mirth and melody day and night!
Birds in the boughs of the beckoning trees,
Chirr of locusts, and whiffs of breeze—
World old roses that bud and blow.—
The blue above and the green below!

The green below and the blue above!
Heigh! young hearts and the hope thereof!—
Kate in the hammock, and Tom sprawled on
The sward—like a lover's picture, drawn
By the lucky dog himself, with Kate
To moon o'er his shoulder and meditate
on a fat old purse or a lank young love—
The green below and blue above.

The blue above and the green below!
Shadow and sunshine to and fro—
Season of dreams—whate er befall
Hero, heroine, hearts and all!
Wave or wildwood—the blithe bird sings,
And the leaf-hid locust whets his wings—
Just as a thousand years ago—
The blue above and the green below.

Les Whiteon, Billey, Indiana polis Jon -Jas. Whitcomb Riley, Indianapolis Journal

INTERESTING MISCELLANY.

Seldom can the heart be lonely, If it seek a lonelier still— Self-forgetting, seeking only Emptier cups of love to fill. -Havergal

Prayer is the bridge over temptations and the death of sadness and token of future glory.

Hold fast upon God with one hand and open wide the other to your neigh-bor; that is religion; that is the law and the prophets, and the true way to all better things that are yet to come.

There is no one who gives such wise and brave advice as a good wives. Sh is another, a calmer, and a better self. The heart of her husband doth sofely trust in her, for he knows that when her criticism is most severe it is spoken in love and for his own good. Beaconsfield described his wife as "the most severe of critics, but a perfect

And who has not heard how great, strong men have an affinity for frail, tender little women; how tender little women are attracted by great, honest, strong men; and how your burly heroe and champions of war are constantly henpecked !- Thackeray, The Virgin-

Elecution with Musical Accompaniment.

The other night a lady desired her guests to hear a piece of music she had composed in order to turn one of John Boyle O'Reilly's poems into a ballad. The poem was "Jacqueminot," one of the sweetest of O'Reilly's compositions. As she could not sing well, and as her husband did not care to sing, either, he read the verses while his wife played upon the piano. The reading was measured out to suit the music, the words being breken up into separated syllables when it was necessary. The effect was beautiful. Again and again the guests begged to have the performance repeated. Thus by ac-cident was discovered a charming new idea that would be very effective on a lecture platform.

Inside of a Whale's Mouth.

The great Greenland whale has no teeth, its baleen plates, or whalebone, taking their place. Along the center of the plate runs a strong ridge, and on each side of this there is a wide depression, along which the plates are These are long and flat, hanging free, and are placed transthat is, across the mouth, with their sides parallel and near each other. The base and outer edge of the plates are of solid whalebone, but the inner edges are fringed, filling up the in terior of the mouth and acting as a strainer for the food, which consists of small swimming mollusks and medusæ, or jelly fishes. This whale if ever, swallows anything larger than a herring, shoals of these small creatures being entangled in the fibers of baleen, the water which does not escape from the mouth being ex pelled by the blow holes. Though the eavity of this whale's mouth is large enough to contain a ship's long boat, the gullet is not larger than a man's The lower jaw has neither baleen nor teeth, but has large, fleshy lips, within which the upper is received when the mouth is closed.—San Fran-

The Ties of Affection.

In one of the popular plays of the day, the central figure of the dramatic action is a stern father, with a high sense of duty and justice unilluminated by any trace of sympathy or It is his duty to love his children; and he loves them from the standpoint of duty, caring for them tenderly, but requiring that they shall submit themselves entirely to his iron will. When at last they rebel against unreasonable exercise of his authority he casts them off as a matter But it happens that he, too is thus treated by his superiors, and while his heart is bleeding both for the loss of his children and because of the pangs he suffers from the unsympathetic treatment he has himself ceived, a pathetic story is told to him of a dying child whose last wish was gratified by his father, who, returning to find the little sufferer dead, found also sweet consolation in the smiling expression of the young face, and in the reflection that he had been instrumental in giving the child the last happiness the little one had known According to the play, earth. this story, told at an opportune moment breaks down the stern and obstinate spirit of the father who hears it, and induces him to temper justice with the mercy in recognition of the fact that there are other things to be considered in the relations of human beings than duty. Whatever may be thought of skin most effectually.

the dramatic construction of this play or the probability of its story, it impresses upon the minds of the auditors a wholesome truth. It preaches a ser-mon in the most effective way, appealing alike to the eye, the ear and the imagination. But, measuring even by the strict lines of duty, a parent owes something more to his children than support, education and the gratification of their tastes. All these may be supplied by a guardian, from a trust fund, or even by the State as a matter of charity. It is the duty matter of charity. the parent not only to care for his children in the manner indicated, but to love them; and he cannot really love them unless he sympathizes with them. The part in the play had devoted himself to public affairs, giving little thought to his family, save as he provided for them those things which the customs of the day required the parent to furnish. He was scrupu lously exact in doing his duty by them in everything except that of sympathiz ing with them, and the result was antagonism, rebellion and suffering of heart until the light of love was allowed to enter their lives. sympathy is the essential factor in the relations of parents to their children may be seen by taking examples from the extreme opposites in the social life The wealthy parent sometimes permits social or public duties or the cares of business to induce a neglect of his own He is indulgent, pays their family. bills without question, supports them liberally, provides for their education, and, in short, does everything that could be asked save giving personal expression to his sympathy and interest in their happiness. end they treat him as their banker, tolerate him as long as he honors his checks, but develop no real affection for him, and are ready to cast him off should misfortune come upon him. What a contrast is presented almost daily in the lowest police courts, when some poor, neglected, half-starved wretch resists the efforts of the charit able to remove the young sufferer from the care of drunken, worthless parents who, in spite of their degradation, have vet at times manifested to the child that sympathy and love begets a re turn of affection! However mysterious love may be in some of its manifestations: of one thing we may be sure-it can never be bought; it must be earned by sympathy. The beaten wife who pleads for the release of her drunken husband, and who is ready to return to him to be again abused, does not do so merely from a sense of duty, but because sometimes, when the man is not transformed by drink into some thing other than himself, he has shown his love for her by sympathetic attentions. He may be coarse, illiterate, brutal at times, yet if he loves she is ready to forgive him. To the observer the sight of such devotion is no less painful than is the ingratitude of which Lear complained, and which may nevertheless be the natural result of the neglect in the presence of physical indulgence of those sympathetic endearments that awaken and keep alive affect tion. No one can afford to set aside as valueless what some are disposed to trea

as the sentimental weaknesses of humanity. They lie at the foundation of love and happiness. And the parent, rich or poor, who attempts to bind his children to him by authority, rather than by ties of affection, will find in the end that he has lost forever the sweet est solace of his declining years, when anthority has passed away.

Resolution of Condolence.

At an adjourned meeting of the Church wardens, held in the Catholic church, in the parish of St. Anne of Calumet Island, after Mass, the tenth day of May last, the parishioners being present, the following resolutions were manimously adopted:

Whereas Almighty God having deemed it proper to remove from our midst our beloved pastor, the Reverend Louis Charles Arthur Ouellette—his sudden demise having causeda very sensitive and dolorous impression throughout the parish and vicinity; his departure being deplored by all his parishioners, who were so dearly attached to him for his docility and his counsels; by his many sincere friends, notable citazens of all denominations, who had learned to respect and venerate him during his life as our beloved pastor, who for forty years attended to our Resolved, That the church wardens of this parish, through respect and veneration to his parish, through respect and veneration to his Whereas Almighty God having de-

Resolved, That the church wardens of this parish, through respect and veneration to his memory, for their attachment for his qualities and zeal, feel deeply his loss as a pastor, a protector and a friend, and as a mark of their sincere affection will wear mourning at the assistance of the Mass. Be it further.

Resolved, That they, with profound respect, tender their sympathy and sincere condolence to the members of the family and that a copy of the present resolutions be transmitted to them and be published in the press.

CAMILLE TURPAIN.

CAMILLE TURPAIN, SIMON MCNALLY.

Queer world! Queer people! Here are men and women by thousands suffering from all sorts of diseases, bearing all manners of pain, spending their all on physicians and "getting no better, but rather worse," when right at hand there's a remedy which says it can help them because it's helped thousands like them. "Another patent-medicine advertisement," you say. Yes—but not of the ordinary sort. The medicine is Dr. Pierce's Golden Medical Discovery, and it's different from the ordinary nostrums in this:—

It does what it claims to do, or it costs you nothing!

If does what traine to the mothing! The way is this: You pead the directions, and you follow them. You get better, or you don't. If you do, you buy another bottle, and perhaps another. If you don't get better, you get your money back. And the queer thing is that so many people are willing to be sick when the remedy's so near at hand.

The New Air Ship

The New AIr Ship.

The new air ship travels 200 miles an hour, good time, but none too quick if one wanted Hagyard's Yellow Oil. This peerless, pain-soothing remedy is a prompt and pleasant cure for sore throat, croup, colds, rheumatism, pains in the chest, and back neuralgia. For external and internal use. Price 25c,

OUR BOYS AND GIRLS.

Our Men of the Future. Boys should not consider it manly to

use profane language or intoxicating

They ought not to hold up other people to ridicule, especially on the streets, and in other public places.

They should not indulge their propensity of playing tricks on others. They ought not to read dangerous books and papers.

They ought not to interrupt others in their conversation.

Neither ought they to deceive their

teachers; for they thereby only injure themselves. Boys ought not to smoke, for it in-

iures their nervous system. In a word, boys, like all other people, ought not to do anything

The Lesson of a Dream. A certain rich man, about to die directed that all his possessions should be sold, and the proceeds invested in a large diamond which he could hide in the hollow of his hand, and thus carry his wealth to heaven. took steps to fulfill the charge without delay. Meanwhile his master fell into delay. a deep sleep, and dreamed he stood before the gates of Paradise. But when he sought to enter that blessed place he found that he had lost his treasure somewhere on the way, and fell to

Said an angel who drew near: Why do you lament?" "I have lost my diamond," answered

the man, describing it. "We should call that dross where we abide," returned the angel; "the memory of one kindly act on earth would avail you here. And have you

"Alas, I know of none!" "Not one?" "I dried an orphan's tear one day,"

said the man, hesitatingly.

"That tear is here," replied the angel, "laid up for you. Behold it!" And as the atonished man gazed upon the tear, it shone so brightly and shed so gentle a light upon his soul that he wept with joy to think that he had lost his paltry diamond and found

so great a treasure. On awaking from sleep he recalled his faithful steward; and directed him to distribute all his possessions among the poor and needy. And soon afterward he died in great peace. - Ave

Little Morning Glory.

Under the ground where it is dark, but not very cold, lies Little Morning It has two leaves and a stem so tiny that you could scarcely see them; and around it is the food for his future nourishment. All are in a little black house smaller than an apple

Little Morning Glory has slept a long time, and now begins to stretch like a little baby just waking in the morning. The leaves are not so tightly curled up and the supply of food is getting smaller.

The walls of the little house become thinner and thinner, and at length they crack and break apart. There is no longer need for the little house. One half of the shell falls away, and i crowded farther down into the ground, and at last is soaked by the wet earth and crushed by the stones that it is quite destroyed. The other half clings to the Morning Glory.

Our little friend knows nothing about

light, but, with a feeling that, by pushing upward something better will he found, the two tiny leaves, like little hands, feel their way. A stone is there which it cannot push aside, but carefully and slowly the two little leaves e their way around it.

The earth has been packed hard in another place, and the leaf-hands push, pry, and wedge patiently through never stopping to rest, never listening or anything around.

Now the earth is soft and loose and what is this? A warm breath and then a cool one, passes over Little Morning Glory. All is new and strange. It feels uncertain what to

Homesick, it sends a root down into the dark ground it has just left, for something to feed upon. It will never entirely leave the old home.

Soon the two leaves unfold and spread apart, and the other half of the empty shell which has held on all the way up falls to the ground. The wind carries it far away. Night comes. Little Morning Glory sleeps, and dreams that it is back in the darkness and stillness. New strength is gained by that rest. and it begins to wonder what sort of a place it has come to.

It puts out another and more slender eaf, like a bird with folded wings, and looks out on the wonderful new world. The grass covering the earth with

lovely green bushes with pale brown and green leaves, and higher yet, the grand beautiful trees, are all delight ful to look at. Around all plays the wind, making the short blades of grass quiver and the bushes murmur to themselves, while the trees bow and whisper to each other. Morning Glory loves the wind, which kisses it gently because it is so small. It loves the birds, too, that fly here and there sing-

ing their glad songs. Best and most wonderful of all is the blue sky with this glorious sun shining in its depths. Little Morning Glory is surely glad it has succeeded in pushing through the difficulties and darkness to be rewarded by such beauties and

While singing happily now and then because so glad to be one with it all, it grows slowly towards the sky it loves so well. The roots patiently search for food and drink in the darkloves so well. The roots patiently search for food and drink in the darkness below, and send them up through

the green stem. Leaf after leaf appears; you cannot see them grow, but day after day the slender stem bearing its leaves climbs into the air, twining around whatever support it finds. Watch, and you will see more than leaves before the journey is over.

Dark days and rain and fierce winds come sometimes; but they do not stay long, and Morning Glory is always stronger after these trials,-the sur shine seems brighter and the bird songs sweeter.

Our life is much like Little Morning Glory's. There is something within us that will not let us stay in darkness. And when we have found the light, we must not despise the dull duties or the hard trials, for souls need the lessons they can give, just as Morning Glory needed the nourishment the roots found in the ground even after it had reached the sunshine.

We must grow and climb if we would reach the sky.

A Good Priest Honored.

Lindsay Post, May 15.

After Mass at Uptergrove on Sunday the congregation of St. Columbkill's church presented Rev. P. McMahon, parish priest of Brechin, with a beauti fully engrossed and illuminated address in recognition of the reverend gentle man's kind attention to the parish since the demise of the late Rev. W. J. Mc Ginley. The following is the address: To the Rev. P. McMahon, Parish Priest of

To the Rev. P. McMahon, Parish Priest of Brechin:

REVEREND SIR—Whilst we, the parishoners of St. Columbkill's Church, are deeply indebted to His Grace the Venerable Archbishop of Toronto for appointing to our parish a resident priest which will enable us to participate in the inestimable happiness of assisting at the holy sacrifice of the Mass every Sunday instead of semi-monthly, as during the past four months, still we cannot help feeling keenly the severance of the many happy ties that have bound you to us during the happy time we were under your pastorate. We felt and knew that in you we had the true "Soggarth Aroon." During the short but happy months that you were our pastor we learned to love and reverence you. Your kind, pleasant, charitable disposition endeared you to us, while your able, eloquent and scholarly sermons will ever remain green in our memories. Your able, forcible and impressive expositions of the holy scripture mark you as one who, with God's help, will always hold a high place in the counsels of Mother Church. Your native soil—the Emerald Isle—has given to foreign countries many of her bravest and truest sons, and in you we recognize one of her noblest and best.

In conclusion we trust and pray that Almighty God will continue to direct and bless your priestly efforts for the sanctification of the souls committed to your care and that your days may be long and happy in this beautiful Canada of ours. Signed on behalf of the parish:

John Harahy, Thomas McDermott, John Fox, jr., James Mulligan, Thomas Mulvhill, Edward Lanigan, George Boulton, Martin Healy, James Haslin, Patrick Clarke, John Ryan, Cornelius Doyle, A. P. McDonald, Janes Mahony, Thomas Harmen, Martin McDonald, F. J. Gillespie.

Uptergrove, Sunday, May 3, 1891.

The Reverend Father was taken by surprise and when the presentation

The Reverend Father was taken by

surprise and when the presentation was over gave an able and impromptu reply in effect as follows:

reply in effect as follows:

I thank most heartily the gentlemen of St. Columbkill's parish for the feeling address with which they have presented me. You, at least, could require no more and I feel convinced you deserved no less. I thought to have parted from you quietly. Parting scenes are never pleasant and are long afterwards felt, but you had your address written before I suspected anything of it. I did not expect the friendly display—a display which marks your unbroken, convincing sympathy between priest and people. Your memorable generosity on all occasions to promote the glory of God, and your honesty of purpose to cultivate kindly regards—sentiment between those fellow-beings bid me say that those qualities prompted you to pay this memorable tribute of respect to an unworthy individual whose heart teels the weight but whose words fall short in corresponding sentiment. Four months ago I was charged with the pastoral care of your souls until a resident priest would be appointed. The time came and the priest is given you in the person of the scholarly and saintly Father Hogan, who will devote his brilliant talents and apostolic zeal and attention to you are consoling, but overtand, as I labored for you in accordance with scholarly and santly Father Hogan, who will devote his brilliant talents and apostolic zeal in your behalf. Your encomiums on my zeal and attention to you are consoling, but overrated, as I labored for you in accordance with strict duty, and in doing so I felt I was amply repaid by the fervor of your Catholic lives. Your regular attendance at Mass; your frequentation of the holy sacrament, and your willingness at all times to co-operate with me in everything that concerned the welfare of the parish are things that I cannot soon lose memory of. In fact I will often need them as a strengthening blessing in the discharge of my sacerdotal duties. In your beautifully worded address you made allusion to the discourses which it was my privilege to deliver to you. To me they are a consolation only in this way, that I know that he who planted was nothing, but still I am able to think of them gratefully that God was there, notwithstanding, to give the increase. Accept once more my sincere gratitude for this demonstration, which I regard as one of the significant events of my life. The world says words are cheap, but when they are made the exponents of deep-rooted feeling no honest-minded person can despise them. The coin of the world is cheap and as often represents hypocrisy as it does true feeling, but the words of the address are the coin of your heart, which is ever sterling. It is not necessary to say farewell, as, being in the same township, we expect to meet frequently and exchange friendly intercourse. If it is decreed by Providence that our separation be for life we have a consolation that we can pray for one another—though apart in body we are united in spirit—do ye this for me as I promise to do for you. May God bless you.

The spring Medicine.

The popularity which Hood's Sarsaparilla has gained as a spring medicine is wonderful. It possesses just those elements of health giving, blood-purifying and appetite-restoring which everybody seems to need at this season. Do not continue in a dull, tried, unsatisfactory condition when you may be so much benefited by Hood's Sarsaparilla It purifies the blood and makes the weak strong.

strong.

If you feel languid and bilious, try Northrop & Lyman's Vegetable Discovery, and
you will find it one of the best preparations
for such complaints. Mr. S. B. Maginn,
Ethel, used Northrop & Lyman's Vegetable
Discovery, and cured a severe bilious sick
headache which troubled him for a long
time.

The gay winter season exposes many to attacks of colds, coughs, hoarseness, tightness of the chest, asthma, bronchitis, etc., which requires a reliable remedy like Hagyard's Pectoral Balsam for their relief and cure. Known as reliable for over thrity years. The best cough cure.



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Nobody Else.

Two little hands so careful and brisk,
Putting the tea things away;
While mether is resting awhile in her chair,
For she has been busy all day.
And the dear little inners are working for loye,
Although they are tender and wee.
"I'll do it so nice," she says to herself—
"There's nobody else, you see,"

Two little feet just scampered upstairs, For papa will quickly be here; And his shoes must be ready and warm by th

fire
That is burning so bright and so clear,
Then she must climb on a chair to keep watch
"He cannot come in without me.
When mother is tired I open the door—
There's nobody else, you see."

Two little arms around papa's dear neck,
And a soft downy cheek 'gainst his own;
For out of the nest so cosey and bright,
The little one's mother has flown.
She brushes the tear drops away, as she thinks:
"Now he has no one but me.
I mastn't give way; that would make him so
sad. and there's nobody else, you see."

Two little tears on the pillow, unshed,
Dropped from the two pretty eyes.
Two little arms stretching out in dark,
Two little faint solbing cries.
Papa forgot I was always waked up
When he whispered good-night to me.
O, mother come back, just to kiss me in bed—
There's nobody else, you see."

Little true heart, if mother can look
Out from her home in the skies,
She will not pass to her haven of rest
While the tears din her little one's eyes.
If God has shed sorrow around us just now,
Yet His sunshine is ever to be!
And He is the comfort for every one's pain—
There's nobody else, you see.

Mayn Hodge.

-Mary Hodges.

MARY'S PROPHECY FULFILLED BY HERETICS.

London Universe, May 9 On Sunday night the Right Rev. Dr. Grimes, Bishop of Christchurch, New Zealand, who during the past week has been the guest of the Marist Fathers at Spitalfields, delivered a farewell disourse in their church - St. Anne's, Underwood street. Dr. Grimes was Conducted to the pulpit by the Rev. Father Kearney, S. M., and the Rev. Father Murphy, S. M. The high altar and that of Our Lady were most tastefully decorated with flowers and lights Taking for his text the words "Behold, henceforth all generations shall call Me blessed. He that is mighty hath done great things to Me, and holy is His name." His Lordship said nearly two thousand years had rolled by since those words were first heard on the distant hills of Judea, and had gone forth filling the countless souls with delight. Prophetic words were heard long before that time, and many had since been heard, but he prophecy been more literally or more fully verified. Its realization was already witnessed in the early days of

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MPANY,

WHEN THE FIRST CHRISTIANS, FORCED TO FLEE FROM THE BLIND FURY OF

THE CÆSARS. made the Catacombs resound with those beautiful words which they ever loved to repeat. When the storm of persecuhad passed away, and they were allowed to walk abroad in the full light of day, then it was they made these grand buildings which the first Christian princes reared to the honor and the glory of God, and their faults reecho those words, and the Christians of those days carried them to their homes and bore them within their grateful hearts, whether in gilded palaces, lowly huts, or loftiest mansions. Those words had given birth to the mightiest productions in art and literature, and had they not more than once, as a few moments ago, felt their hearts swelling with delight as those joyous strains rose within that sacred building. These words were not uttered by one of those illustrious heroes whom God raised up to protect His chosen people. They were first uttered by a woman, one of those heroines chosen by God, one of those heromes chosen belike Judith of old, to protect His people. They were uttered young maiden of the lowliest condition in life, who lived among a most despised people. They were spoken by whose name was dear to every Mary, whose name was dear to every Catholic heart—a name expressive of all that was attractive in beauty august in dignity, ineffable in love and privilege. The Church wished and privilege. The Church wished them during that month of May to gather round the altars of her who had uttered that marvellous proph ecy under circumstances so strange and who foresaw that henceforth all generations should call her blessed, and the Church wished them to come and aid the fulfilment of that prophecy. He woulld ask them to go back in thought to the time when the world was in expectation of the Messiah, and transport themselves in spirit to the sunny shores of the East. Let them enter the little town of Nazareth, and picture to themselves a lowly virgin suddenly emerging from a life of ob-scurity in which she had lived from her birth, and to follow her on that mission of charity to her cousin St. Elizabeth. Let them listen to her greeting of that heavenly-inspired woman as ages to come would to the end of time greet her. The angel Gabriel, one of God's highest ministers, had already greeted Mary with the title "Full of grace, blessed by the Lord, blessed amongst women," and Elizabeth inspired with the spirit of God, ever remembering the infallible truth that she was inspired in that solemn moment, Mary recognized that

> NO CREATED BEING WAS RAISED TO SUCH HIGH DIGNITY; no one ever possessed such marvellous grace as Mary, and yet she was the humblest of creatures, and accepted that greeting of Elizabeth, because she knew that what Elizabeth had said was God's own truth. Immediately after that she was infused with the spirit of God, and she uttered that wonderous and marvellous canticle, the most sublime that had ever been written: "My spirit rejoices in God; He hath regarded the humility of his hand-

she was not only the handmaid as she

declared but the mother of her Lord.

Mary was humility itself.

maid "-or as the original had it, " the lowliness of His handmaid "-" for He that is mighty hath done great things to me; He hath set forth the might of His arm; He hath extolled me and the mission He hath given me to fulfil, and I am anxious and eager to fulfil it, in return for this all nations shall call me blessed." That was a wonderful prophecy uttered under extraordinary thanking his dear colleagues, the de ircumstances, and no prophecy was ever more clear. Nothing had been more manifest or evident in its realization, and what could be a greater guarantee for men's honor, reverence. and love towards her whom God made so great, and wished to be exalted unto the end of time? Yet when it was pronounced, if men of the world had heard it they would have said it was folly for that poor child, a Jewish maiden, to stand in the sight of the world with all its corruption, with the efforts that would made to destroy the work of God in His Church to make that marvellous prophecy—they would have laughed at it and jeered at her. Yet they had authentic proof that it began to be verified soon after our Blessed Lady They were told by a had uttered it.

saint who was the contemporary of our Blessed Lady that people flocked from all parts to see her, and that he was present on one occasion when St. Peter and the other Apostles came from all parts with crowds of faithful gathered round in order to contemplate her, and rise from that to the adoration of her Divine Son. Here was the teaching of the truth uttered by one of the greatest doctors and fathers at the dawn of Christianity. We must contemplate Mary, revere, honor, love, invoke her that we may adore Him to whom adoration is due, and our

authentic proofs of A TEMPLE HAVING BEEN BUILT IN THE FIRST AGES OF THE CHURCH IN THE CANARY ISLES,

devotion to Mary were useless did it not bring us nearer to God. They had

in that land which had been brought so much before them at the present day, and in which a few weeks before it was given him to look upon and venerate the statues which had been erected to her honor. When our erected to her honor. When our Blessed Lady uttered that prophecy nothing was more seemingly unlikely than its fulfilment, but it was fulfilled even in the present day, and no one was more pleasing to Almighty God would venture to assert that never had than those who strived to fulfil the Those who were in God's prophecy. Those who were in God's Church did that and not those who pretended that Mary was only an ordinary women, one of God's creatures, exalted if they liked to think so, but having no place set apart in God's Church above all creatures.

These men forgot that she was inspired with the spirit of God to utter that prophecy, they forgot that He who inspired that prophecy was ever watching for its fulfilment. Not only was it fulfilled in God's Church, where Mary was honored, but heretics and un believers had been forced to fulfil it. He could give them many testimonie that were at that moment in his mind, but they, as well as he, knew that the efforts made by the arch-enemy of salvation to prevent the fulfilment of the prophecy. Even before the birth of prophecy. Christianity it was said by writers that the spirit of evil, who knew that his power was to be crushed by the power of a woman, sought by every means to undermine that power. They were told that he knew she was to be a virgin and a mother, hence they saw in history that he caused goddesses to be honored and revered that were only symbols of impurity and every kind of impiety. Even at the present day those who had

been in far distant lands knew THE POWER OF SATAN OVER THOSE OF THE SEX OF THEIR BELOVED MOTHER

Satan made every effort to prevent the fulfilment of the prophecy, but his efforts were vain. In the earliest ages he goaded on heretics to attack the dogma of the Incarnation, so closely allied to our Blessed Lady's maternity and yet he could not prevent the crowds from being most enthusiastic in their love to the Mother of God, and so help to fulfil that glorious prophecy. Mahomet with his impiety attacked the divinity of our Divine Lord and blasphemed that divinity, yet was forced to pronounce most beautiful words in honor of our Blessed Lady. "The angel hath declared thee blessed, and glorious amongst women. Luther, who was goaded on by a spirit of revolt, by the demon of pride spirit of revolt, by the demon of pride and lust, and dragged away half Europe in his impious revolt against God's Church, had uttered some of the sublimest words in her favor. They were so striking, so strong, that he would quote them. "The Blessed Virgin," wrote Luther, commenting on the toxy her had put before them the text he had put before them, "meant to proclaim that her worship should last from generation to generation, so that there never should be a time which would not resound her praises. This is what she declares by the words, 'Behold, henceforth all nations.' That was to say, from this moment is to begin that cause of uninterrupted praise which shall last for all ages. This worship dates back to the moment when the heart of Mary considered its divine grace. In the presence of God, and from the bottom of our hearts let us salute Mary in thought and word."

THESE WORDS WERE WRITTEN BY LUTHER AFTER HIS SAD FALL Had his heart not been carried away by the demon of pride and lust, and had he persevered in devotion towards her whom he knew worthy of all love and honor, he would not have had such an awful account to render before God. He who had turned millions of souls from the faith of Mary, he, too, might have been saved by her. And even in that land which once bore the proud

faithful land which still bore the proud title of "Island of Saints," they saw devotion to Mary taking again that place which it should never have lost.

At the close of his address Dr. Grimes said the following morning he should offer for the last time for many a year the Adorable Sacrifice in that church He could not leave, however, without voted Fathers of that mission, for the great kindness which they had shown him while he had been their guest during the last few days. He had known them from his youth, and the more he knew them the more he had learned to love and esteem them. They had given great proofs of their affection, esteem, and respect, of which he knew he not worthy; they were not due to himself, but to the high dignity which he was unworthy to bear. He would not forget them nor those present that night in his prayers. On the following morning after saying Mass he would under-

take a long. PAINFUL, AND PERILOUS JOURNEY TO HIS FAR AWAY MISSION. There were, however, perils on land which he dreaded more than those on sea, and he would ask that their prayers might accompany him, that he might have grace and strength to fulfil the nission which God had assigned him. He would ask them to help by their prayers that vocations might be multiplied in these countries where priests were so much wanted, and through the intercession of their dear Mother that while they preached to others they might not become castaways; that these lands which had been watered by the tears and blood even of some of the Fathers of the Society of Mary might have missionaries, and that these people who were eager to learn the word God might be brought to the knowledge of Christ crucified and the honor of our Blessed Lady. He would remember them in the Holy Sacrifice of the Mass, and in his Office, and he asked them to pray for him until they heard he had arrived at his destination safely, and if ever they did not meet again on earth he hoped they would meet beside our dear Lord in heaven, to live and reign with Him there for

all eternity. Vespers were sung by Rev. Father Kieran, S. M. Benediction was given by His Lordship the Bishop of Christ-church, assisted by the Rev. Father Kearney, S. M. There was also present in the sanctuary the Rev. Father Murphy, S. M., the Rev. Father McCamphill being choirmaster and Mr Purcell master of ceremonies.

A Catholic Mission Described by a Protestant.

A non-Catholic writer in the New York Press and Knickerbocker describes the scene at an early Mass, during a mission recently given by the Jesuit Fathers, in one of the churches of New York city. Comparing the scene with that usually presented at Protestant "revivals," he says:
"These ascetic, black-robed Jesuits are

not given to the sort of fervid ranting that often draws the multitude, actuated, perhaps, by motives of curiosity rather than devotion. Entering the church you find an immense assembly kneeling in rapt and silent prayer; here and there you notice a confessional with the inscription over the door, "Father ____, S. J.," and about this you observe the worshipers seem perhaps a shade more intent in their devotions, for here is being enclear, distinctly audible in that reverent stillness; everywhere is manifest the intensely religious character of the service, and nothing meets the eye or service, and nothing meets the eye or service. ear to disturb that perfect spiritual

communion." And the sermon which follows is thus

described: "The Father begins, quiet and low his utterances, for the cumulative, culminating effect, unconscious or premeditated, is the distinguishing feature of these sermons, designed to awaken the spiritual, religious sense of the people; to recall the recreant to grace, to further purity and exalt the of the devout. Perhaps the theme is the most solemn and sublime of all themes-the Redemption of Man. You have heard of the learning and eloquence of the Jesuits and you formuate all your little critical and rhetori cal ordinances and prepare to attack and appraise rather than to listen as this multitude will listen to the very But the Father has words of life. scarely passed the threshold of his discourse ere you are conscious of an ab-sorbing, eager interest in which rhetoric and criticism are forgotten. From Bethlehem and the Star you are led to Nazareth, and look with new and purer vision upon that divine life, from the contemplation of which we ordinarily shrink, conscious of our un-worthiness. So through the whole pathetic, sacred history the preacher leads you until, with heart hushed, yet swollen with emotion that is almost agony, you are prostrated in the presence of that infinite Passion. Your tears mingle with those sacred awful tears of the weeping God in Gethse-You witness the anguish divine yet human, of the Sufferer of Calvary, and when the exquisite sor row and indignation evoked by the preacher's burning words seem almost o "whisper the o'er-fraught heart and bid it break," the blessed appeal, "Father, forgive them!" comes like a ray of healing light out of that lurid hill of death, relieves the tension of grief, and opens wide the flood-gates of the soul.'

Minard's Liniment relieves Neural-

BEAUTIFUL TILLAMOOK.

Father Desmarais Gives a Graphic Description of the Place and its Resources.—A Good Home for Catho-lics.—Wonderful Advantages to our Eastern Friends who Look for Wealth and Happiness.

Tillamook, Oregon, May 15.

A few remarks about the great advantages and attractions of the county of Tillamook may not be out of place in the columns of your esteemed journal, for I consider it almost a necessity of informing our Catholic friends about the advantages they may derive by taking up rich and beautiful tracts land in a country where, as yet, thousands of acres are left unclaimed and uncultivated. It is sad, indeed, to observe that frequently the finest land in a country is grasped at once by men who are all but well disposed to the Church and that our Catholic friends come in at the last hour. Then they find that they have either to pay exorbitant prices for land or remain dependent upon the dictates of their enemies and labor by the day for scanty living. Such is unfortunately the case with many of our good Catho lies throughout the world. Why should they not settle down at once instead of roaming from place to place and spending their hard earnings? not start out bravely and set them selves to till the land and make a bright future for themselves and families? We know some industrious men in this district who came here with very little capital and who set to work as brave, sturdy pioneers of the forest should, built themselves a forest should, built themselves a small house, began to clear their land, and are now worth thousands of dollars and live in peace in a nice, comfortable home. We have known men who came out with no more than a few hundred dollars in their pockets and now have thousands to loan. Hard, persevering work brought them to the front. To come down briefly to the point, let me say that Catholic settlers cannot find more beautiful and productive county

in this fair land than the county of Tillamook, where the summers simply delightful-free from cold winds and disagreeable fogs. The winters are unusually mild and equable. The rainfall in winter is very copious, but not so unhealthy as some people may be inclined to think. Rain means money, for it brings on a luxuriant vegetation, and people who have lived here for years maintain that in fact the rainy season is the healthiest part

of the year.

Over half the area of the county is covered with fine timber, mostly fir and spruce, which is very valuable. Mr. Fitzpatrick, a Catholic gentlemen was telling me the other day that he valued his timber on about two hundred acres at \$10,000. The lumbering and logging business is carried on successfully. But Tillamook is far superior to any other county in the West for dairying and stock-raising. One has but to see this country to be convinced of the truth of such an exerction. Several kinds of grass Several kinds of grass assertion. grow luxuriantly, and stock requires but little feed in winter. Owing to the uniformly cool temperature the

butter made is of superior quality. I write this article with the hope that it may keep our Catholics away from the manufacturing centres of the Eastern States and other their devotions, for here is being enacted the most exalted and difficult triumph of faith. At the grand main altar a Jesuit Father is saying the Mass, his solemn voice low toned yet and know full well what kind of a life gates are closed, and entire families are left to starve. I say, therefore, to those Catholics: Go out from such centres and learn to make a happy home for yourselves, whether it be in your own dear land or across the border, and be no longer dependent

upon the tyrannical rule of capitalists. A few words about Christianity in the West and I will end this article. We have a Catholic church in Tillamook which is crowded every Sunday with church-going people, although the greater number in attendance profess no religion at all—for the tendency of belief among our dear separated brethren in the West seems to be towards modern agnosticism. It is, indeed, in the Western States that we fully realize what Protestantism has effected in this age of enlightenment. Thousands, aye millions, of those poor benighted souls have now come to the conclusion that Christianity is a downright fraud, and they live on the life of the infidel. They argue from their own reasonable standpoint that so many sects all contradicting one another cannot surely hold the truth, and hence they practice no religion. No more than one out of thirty of the population here is baptized. However, he truly learned and sincere are be ginning to see that the Catholic Church is alone capable of saving society from the utter ruin of atheism.

Please receive my name as subscriber of your esteemed journal, for I consider it one of the best edited Catholic papers in America. When a student at Ottawa College, I always longed for recreation hours that I might enjoy the perusal of your journal, which is truly worthy of being subscribed to by every Catholic in the land.

A STRANGE STORY OF A DREAM.

The Remembrance of a Figure and a Sear Seen While Asleep Saved He

A certain lady of letters, well known some in Utica, in company with a number of congenial companions, was passing the summer at a mountain resort in this state. She and her companions, who were also ladies engaged n literary pursuits, agreed that each morning they would meet and relate their dreams of the night before, for the purpose of making scientific observations and for the interest of the thing itself. Doubtless if the ladies had pondered the maxims laid down by the father of his country, and had understood the one in which he forbade the revealings of dreams, they would have followed his illustrious example But if they had, this anecdote would never have been told.

The symposium was held regularly every morning, and was a source of considerable amusement. One day however, the lady first referred to, who may be called MissGale, came down with a troubled countenance, and when her friends demanded the records of her sleeping hours she refused to tell them. She had a dream of a very bad omen, and did not wish to depress them, as she had been depressed, by its recital. There was a flutter of excitement, of course, but the refusal was final.

On the morning after, Miss Gale ap peared still more disturbed, and in answer to the questions of her friends she said that the dream had been repeated. Still she refused to reveal it. but when the vision appeared on the third successive night she became quite nervous about it, and was persuaded to

make it known. 'The dream that I have had three "The dream that I have had three times, now," said Miss Gale, "is this: I seemed to be sitting at my window in the upper story of the house where my home is watching the passers in the street. Soon a line of carriages appeared coming up the street, and when I looked more closely I saw that it was a funeral procession. I regarded it idly but became more interested when it halted in front of the house where I was. I noticed distinctly the appearance of the train, the drivers with their black hats and gloves, and the hearse. The hearse backed up in front of the door, and the undertaker assistant, who was sitting up in the assistant, as with the driver, jumped down and opened the door. Then he looked up at me and I saw that in front of his cap was the number nine. He had a deep scar across one cheek. 'Are you ready?' asked the man. I was greatly startled, and while I was trying to say something in reply to the question. awoke.

The effect of the story upon Miss Gale's listeners was depressing, but after a while one of them remarked upon the saying that "dreams go by contraries," and the unpleasant thoughts were laughed away. The dream was not repeated again. The vacation passed pleasantly and the re semblance of the dream grew indistinct. and when Miss Gale returned to he home and the cortege of her vision did not materialize, she quite forget it Several months later she had occasion to visit Chicago, and while there took advantage of an opportunity for in specting some of the public buildings. One day she left her friends on the first floor of one of these buildings and went up to the fifth story to see particular object of interest. Having finished her inspection she waited, with several other people, for the elevator to take her down again. When it came the others got in quickly enough,

Like a flash the memory of her dream came back and she looked at the man astonished. Then she saw the scar upon his face and the number nine in his cap.
"No, no, not yet," she said, invol-

untarily. The man slammed the door impa tiently and the heavily laden elevator started downward. It had not reached the next floor before the steel cables parted and the whole machine crushed to the basement. Four persons were taken out of the wreck dead.—Utica Herald.

Bound To Tell It.

And this is the way it begins in the interest of other sufferers: 2026 Vine St., Philadelphia, Pa., U. S. A., January 22, 1890.

"Unsolicited, allow me to add my testimonial to your grand and glorious remedy, St. Jacobs Oil. A short time ago my left ankle and foot began to swell and became nearly twice their natural size. The swelling was accompanied by pains almost unbearable, extending to the hip. Sleep was impossible. I finally used St. Jacobs Oil. I found relief from the first application, and a permanent cure after using half a bottle. I would not again be without it if it cost \$5 a bottle." J. E. Shl. Such a remedy is beyond price.

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Health in Herbs.

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Rev. J. B. Huff, Florence, writes: "I have great pleasure in testifying to the good effects which I have experienced from the use of Northrop & Lyman's Vegetable Discovery for Dyspepsia. For several years nearly all kinds of foods fermented on my stomach, so that after eating I had very discressing sensations, but from the time I commenced the use of the Vegetable Discovery I obtained relief."

THERE ARE MANY INDICATIONS of

THERE ARE MANY INDICATIONS of worms, but Dr. Low's Worm Syrup meets them in every case successfully.

them in every case successfully.

Thanking you for the kind insertion of this article,
Yours in Christ Jesus.
L. P. Desmarais, Priest.

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SEALED TENDERS marked "For Mounted Police Provisions and Light Supplies,"
and addressed to the Honorable the Minister
of Railways and Canals, Ottawa, will be reeeived up to noon on Friday, 19th June, 1891.
Printed forms of tender, containing full
information as to the articles and approximate quantities required, may be had on
application at any of the Mounted Folice
Posts in the North-West, or at the office of
the undersigned.
No tender will be received unless made on
such printed forms.
The lowest or any tender not necessarily
accepted.
Each tender must be accompanied by an
accepted Canadian bank cheque for an
amount equal to ten per cent, of the total
value of the articles therefore the twich will
be torfeited if the penty declines to enter
into a contract when can be accepted for,
if the tender be not accepted the
cheque will be rentraced.
No payment will be made to newspapers
inserting this advertisement without authority having been first obtained.
FRED. WHITE,
Comptroller, N. W. M. Police,
Ottawa, May 15th, 1891.

BENZIGER'S

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C. M. B. A.

The Controversy.

It is to be regretted that when Supreme Recorder Hickey saw the discussion in the press caused by his furnishing an erroneous financial statement, and saw the manner in which the editor of the Weekly tried to persuade its readers that this erroneous statement was "absolutely correct and a true copy of the accounts in the Supreme Recorder's office," he did not set the whole question at rest by immediately contradicting the assertions of the Weekly in this regard. He certainly must have known that the statement was wrong. If his books are kept in a systematic manner one glance at them would show him that the statement was not correct. See the position in which he has placed the proprietors of the Weekly, Supreme Deputy O'Reilly of Montreal and many others who depended on his being reliable in his statements! Surely he does not imagine that such discussions in public will do the C. M. B. A. cause any good? He seat that statement to the press, "for publication." A person holding the high position that Mr. Hickey does—a person of such experience—should not send so very important a document as a financial statement between the Supreme Conneil and the Grand Council of Canada to the press for publication without knowing whether it was right or wrong. This same statement was sent in type-written form to various parts of Canada before it appeared in the press at all. Why was this done? We have adlwys entertained a very high opinion of Supreme Recorder Hickey, but we can hardly expect that his circular and statement was sent in type-written form to various parts of canada before it appeared in the press at all. Why was this done? We have adlwys entertained a very high opinion of Supreme Recorder Hickey, but we can hardly expect that his circular and statement which we publish in right in the eyes of his C. M. B. A. brothers in Canada. After that false financial statement is influent beneficiary were canglit in "their own trap"—the error is acknowledged, and the Supreme Recorder publishes an entirely diff The Controversy.

DECEIVED.

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Total number of deaths paid, 189, The figures up to September, 1888, clearly demonstrate the small difference as between the amount received and disbursed prior to that date, it being only \$5,08.01.

The reason for the surplus in favor of Canada since that date is obvious, as the membership during the past two years has increased 50% there being over 3000 new members admitted at the age of less than thirty-four years, all of which are supposed to be first-class risks. Under such circumstances, and according to the best mortality tables of regular life insurance companies, the death rate in Canada during such period should have been much less than it has been. If the 16 deaths in the \$1000 class, which we have paid; had belonged in the other class the surplus in favor of Canada would be only \$1,763.84.

pand, had belonged in the other class the surplus in favor of Canada would be only \$1,708.\$4.

According to my records, the death rate of the Grand Council of Canada is next to New York, and, comparing the average age of the membership, and the average duration, the difference is not very great. We must not overlook the fact that the first few branches of our association were established fifteen years ago, and that the fifty years age limit was not then a law. We must also take into consideration the fact that the Grand Council of New York had over 2,500 members eleven years ago, and at that time that the Grand Council of Canada had less than 200 members. Is it reasonable for any person who has the least idea of the principles and practices of life insurance to suppose that the death rate would be as low in the Grand Council of New York as in the Grand Council of Canada and in the other Grand Councils who have admitted over 50% of their membership within the past two or three years, and whose age at date of admission was only thirty-three years? This difference in the death rate of the Grand Council of New York as compared with the other councils is the most effective argument that can be advanced in favor of the position maintained by the Supreme Council as against separate beneficiary districts and in favor of a mitted organization. It also clearly demonstrates the necessity for a reserve fund.

Who can say that the death rate in Canada

faganst separate beneficary desired as clearly favor of a minted organization. It also clearly demonstrates the necessity for a reserve fund.

Who can say that the death rate in Canada will be less than in New York, or elsewhere, when its members have attained the same average age and duration? In the future, other Grand Councils will be instituted, and they may have apparent cause to complain of the high death rate in the Grand Council of Canada, or some other council, not realizing that said councils had been organized twelve to fifteen years previously.

To prevent such contentions, and relying on the best methods employed by the best life insurance companies, in the distribution of their risks, and acting on the words of Supreme President Mulholland that "Experience should teach us that the strength and glory of the C. M. B. A., as well as our individual welfare, lies in our standing together as one united band of Catholics, having everywhere the same mutual interests to preserve and perpetuale." the Supreme Council, at its recent convention, by a vote of 25 to 3, determined to strike out the article relating to separate beneficiary districts. The legality of this action has been questioned, and will, no doubt, be fully considered at the next convention.

The other reason advanced for separate beneficiary for Canada, to wit, the difference in exchange on drafts, is not of great importance. The fifty cents additional required from every Branch on assessment will more than pay all the expenses of such exchange, Grand Secretary Brown is in the practice of forwarding all drafts received by him direct, instead of depositing same to his account, and drawing against them. It may be stated that by adopting this method the Branch has to pay the exchange for a draft made payable on ondon, or some other bank in Canada—for stance, the branch at Wimipeg, Manitoba, any be able to procure a draft as cheap on New York as it could on Montreal.

In this country there would be no difficulty in obtaining from any bank which had the Grand Secretary's account drafts without exchange. They would be very glad to issue and collect drafts in consideration of having the account, and I have no doubt, that some bank would also be willing to pay interest. So far as the exchange on the drafts made payable to the beneficiaries in Canada is concerned, it is a very small item; but I think we can arrange to secure Canadian drafts for that purpose. This objection can be adjusted without great difficulty. Grand President MacCabe, in his recent statement, compared the statistics of the Ancient Order of United Workmen as against our association, and stated that only fourteen assessments had been issued by the Ancient Order of United Workmen, in Canada, during the year 1890. In that statement he showed that their membership had increased over twenty thousand during the past ten years. For many years after the Grand Lodge of the A. O. U. W. had been organized in New York State the number of assessments did not exceed twelve in any year, while, as he states, in 1890, with a membership of thirty thousand, they had twenty-three assessments. It only demonstrates the fact that the older the organization becomes the greater the mumber of deaths; and with the uniform rate of assessments in the A. O. U. W., and no provision of a reserve fund, the time will soon come when their assessments will be even greater than the maximum that they have established and to which Grand President McCabe alludes in the later part of his statement.

McCabe alludes in the latter part of his statement.

The scheme of levying special assessments to make all the Grand Lodges equal hracaused more trouble in the A. O. U. W. than all other causes combined. It has involved the association in litigation in several States, and in many caused a serious division in their ranks.

We desire to avoid such difficulties, and believe that our constitution as amended will enable us to continue our work, and retain our position as the safest, the most economical co-operative association doing business in this country.

There has been no discrimination against Canada in the transaction of our business, or

our position as the safest, the most economical co-operative association doing business in this country.

There has been no discrimination against Canada in the transaction of our business, or in denying the petition for as eparate beneficiary. On the contrary every reasonable concession has been made, such as granting permission to purchase supplies in Canada, and to defend all actions at law in the name of the Supreme Council without requiring suits to be brought in the United States.

The Grand Council of Pennsylvania, whose death rate for many years had been phenominally low, petitioned the Supreme Council in September 1888 for a separate beneficiary for the same reasons as advanced by the Canada Grand Council. Their petition was denied. Within a few months after the denial of such petition their death rate rapidly increased, so that in less than two years the representatives, instead of again petitioning for a separate beneficiary, voted to strike out the article relating to it. I feel quite sanguine that in case the Canadian membership fact in accordance with the advice of Grand President MacCabe, "to weigh well the important issues involved, and to postpone the decisive step until the next convention," that their representatives will vote to approve the action of the Supreme Council in striking out the separate beneficiary clause.

A reference to the assessment notices for the past ten years will show that the greater number of deaths in Canada have been confined to a comparatively few branches. Who would justify an objection on the part of those branches who were so fortunate as not to have any deaths, to protest against paying the claims in the less fortunate branches? It appears to me that the same principle ought to apply to Grand Councils.

We should continue united in our efforts to promote the welfare of the association, and not to draw the line on the death rate in any jute years hence, the names of over a hundred thousand of the best Catholic men in North America will be on our roll of membershi

May 14, 1891.

The Supreme Recorder's statement that "Grand Secretary Brown is in the practice of forwarding all drafts received by him direct, instead of depositing same to his account, and drawing against them," is not correct. The Grand Secretary of Canada, keeps a current account in the Merchant's Bank of Canada, London. He deposits all C. M. B. A. money, except New York drafts, received by him from the branches in his jurisdiction, in that bank; and when the beneficiary money amounts to \$1000 or more he buys a New York draft for this amount, for which he has to pay one-quarter per cent, beneficiary money amounts to \$1000 or more he buys a New York draft for this amount, for which he has to pay one-quarter per cent, and forwards it, with any other New York drafts he may have on hand, to the Supreme Recorder. A few branches in Canada remit the Grand Secretary by New York drafts. Those drafts he does not deposit, as they will not be accepted at par; and to deposit them with one-eighth per cent, taken off their face value, and then have to pay one-quarter per cent, for a New York draft to remit the Supreme Council, would be losing money both ways. But the great majority of the branches remit by post office order, express order, cash in registered letter, cash by express, or draft or cheque on some bank in Canada where a New York draft can be obtained as cheaply as a draft on a Canadian bank. The Supreme Council has just as much right to make their remittances payable at par in Canada as the Grand Council of Canada has to make their's payable at par in the United States. The Supreme Council could, and should, arrange this matter so as to save to our own members, instead of giving to the banks, this large sum paid for exchange on drafts. Why not have the Grand Council of Ganada direct from the Grand Secretary's office?

Supreme Recorder Hickey says: "There

office?
Supreme Recorder Hickey says: "There has been no discrimination against Canada in denying the petition for a separate beneficiary."

ary."
Let us see. So long as any of the Grand Councils in the United States petitioned for, or agritated in favor of, separate beneficiary the sections in the constitution were left unnelested; but as soon as the petition and agitation were confined to Canada it was discovered by our United States friends that the separate beneficiary sections were a bad thing to have in the constitution, and they were struck out, and Canada told "We will never grant you separate beneficiary. You cannot again petition for it as it is out of the constitution."

will never grant you separate beneficiary. You cannot again petition for it as it is out of the constitution."

Brother Hickey says: The scheme of levying special assessments to make all the Grand Lodges equal has caused more trouble in the A. O. U. W. than all other causes combined. It has involved the association in litigation in several States, and, in many caused a serious division in their ranks. We agree with the Supreme Recorder in this remark. Such a scheme would not be beneficial to the C. M. B. A. A separate beneficiary such as our own C. M. B. A. constitution provided for is what Canada should be granted, otherwise the Supreme Council will drive Canada into total separation.

"We should continue united," says the Supreme Recorder, "so that at the beginning of the next century the names of over one hundred thousand of the best Catholic men in North America will be on our roll of membership, with a reserve fund exceeding the sum of \$1,000,000. This indeed sounds very nice, but would separate beneficiary for Canada dismite us or retard our growth in membership? We are satisfied the very reverse would be the case. Were Canada granted a separate beneficiary the membership here would increase much more rapidly, and the fraternal feeling towards our United States brothers would, in consequence of their granting our just requests, grow much J Butler.
L Savard
E Cummings
P McDonough
T Marentette
C O'Connor.
Rev C J O'Hagerty
Rev L Funcken.
J Daub.
J Heartzner.

We cannot understand the Supreme Recorder's reference to a "reserve fund for \$1,000,000." We thought this proposal, on the part of certain Supreme Council officers, had been "nipped in the bud." Our constitution provides for a reserve fund of \$250,000, and we consider this quite sufficient. It is wrong in principle for such an association as the C. M. B. A. to create such a reserve fund as the Supreme Recorder mentions; besides, according to our amended constitution, this large amount of reserve fund money may at any time be in the hands of a Supreme President, an officer not under bonds to the amount of \$1.

We have before alluded to this matter and given warning in time. Read section five of the reserve fund africle and then answer the question: "Are you satisfied to create a reserve fund of \$1,000,000 under such a law?"

The Supreme Recorder very adroitly selects a certain period by which, as he puts it. "To demonstrate the small difference as between the amount received and disbursed prior to that date." Recorder Hickey must think his brothers in Canada very simple. However, even giving the Supreme Council all the advantages of the plan adopted in the above financial statement it shows about \$21,000, in favor of Canada; but if we add the amount paid by Canada since 1st May to the \$822,003.84 it gives a total of \$830,392.74 paid by Canada from the date of the formation of its Grand Council to the 23rd day of May 1891 inclusive.

The total amount disbursed in Canada by the Supreme Council, in favor of Canada, root the learning a balance in favor of Canada, root the Supreme Council, in Canada, and included by us in the above total, was that of the late borther John Kelly, of Branch \$1, Montreal, date of drafts for this payment, May 23, and the last remittance by the Grand Council of Canada, included, was \$1400, dated May 23. This brings the payments by the Supreme Council of Canada and the disbursements by the Supreme Council of canada and the disbursements by the Supreme Council of Canada in the leaf of the f

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J J Kane	26	1,000
Rev W J McGinley	57	2,000
E Trembley	127	2,000
J Fleming	63	1,000
J H Callaghan	16	2,000
P.J. Monaghan	21	1,000
U Lemieux	109	2,000
J Duffin	10	2,000
M Sullivan	80	2,000
A Ranger	43	1,000
R Byrne	51	2,000
Y 15 10	03	9 000

Total sum paid.....

In this statement we have given the Supreme Council credit for the payment of the \$2000 beneficiary of the late Rev. Father Feron, of Branch No 6, but we are informed that \$1000 of this is yet unpaid. This will make \$31,282.74 in favor of Canada.

Letter From Brother Letten.

There and a street of the control portal in giving calm expression to be shown the control portal in giving calm expression to be shown and the control portal in giving calm expression to be shown and the control portal in giving calm expression to be shown and a portal in giving calm expression to be shown and a portal in giving calm expression to be shown and a portal freedom and the control of the control

m desiring to postpone the decisive steps for the time being. In the meantime those who are opposed to separation expect that everything shall be made clear to them by the charity and intelligence of their separatish Brothers. They hope to be relieved of all anxiety regarding the discrepancy in the published reports of the Supreme and Grand Recorders and they wish to see the responsibility of the error attached to its proper author.

One paragraph in the Grand President's address attributes our rapid increase, in a certain degree, to the opposed a separate beneficiary. It is strange we mortals frequently interpret the expected to suit one cherished inclinations. I maintain that until the question of separation is permanently settled a great many who desipe to enter the ranks of the C. M. B. A. will refrain from doing so until it be positively known that we are to remain in union with the United States. Should the decided otherwise there will be a great deflection from our ranks. Unless other reasons are forthcoming—unless some tabulated for great arise to remain in which the uncrits of separation to a greater degree than any yet advanced—I see no reason that would honestly justify my conduct towards the heirs of my beneficiary in severing attachment to my American Brothers, in whom I have every confidence and with whom I will ever feel proud to associate in the best spirit of Catholic and fraternal affection.

Letter from Bro. Tansey.

Montreal, May 22, 1891.

DEAR SIR—The circular of our Grand President deals with the most important matter which has ever come before our branches for consideration, and, before decisive action is taken by any branch the members should study the matter carefully, and the conclusion arrived at should for all time dispose of this vexed question.

the matter carefully, and the conclusion arrived at should for all time dispose of this vexed question.

It is not my purpose to claim we should weep over what has been overpaid. We have the consolation of knowing that the \$51,300 have gone towards paying the widows and orphans of deceased members, and in this way it has been well invested. Let us for the time being put away these side issues, and look into this question in a business way, and provide for the future. We should ask ourselves: Are we insuring as many new risks as we might? Are our expenses within bounds? Are our rates for insurance higher or lower than our competitors? Are our inducements as great as other organizations offer? What reserve have we against the future? Is there any method by which we could give a cheaper rate of insurance, and suffer no loss by doing so? After a bittle time we could reach a conclusion—not by harsh words—not by arraying one country against another—not by referring to the past—but by sound reasoning, convincing those who hold opposite views that the cause we advocate is the only one possible under the circumstances.

In answering the question: Are we enrolling as many new members as we might? I would say that we are not. This is no doubt owing to the unsatisfactory feeling pervading all classes of our people, and this will certainly continue until the question is decided one way or the other.

In answer to the question are our rates any

other.

In answer to the question are our rates any higher or lower than our competitors, let the following table answer:

Cost of membership in four fraternal societies doing business in Canada—the C.B.L., C.M. B.A. and the A.O.U.W. on the assessment plan and the I.O.F. on the regular payment per month. Amount of insurance in each \$2,000;

CATHOLIC BENEVOLENT LEGION. Membership in the U. S. and Canada, 27,000 CATHOLIC MUTUAL BENEFIT ASSOCIATION.

Membership in U. S. and Canada, 31,000.

Average Cost Average Cost per month. per year. 81 50 1 95 19 80 1 80 21 60 1 95 23 40 2 19 25 28 2 48 29 70 25 36... 30 35... 35 40... 40 45... 45 50... INDEPENDENT ORDER OF FORESTERS. Canadian Membership, 26,500. ANCIENT ORDER OF UNITED WORKMEN. Canadian Membership, 23,500.

Average
ss.

per month. per Cost

of the inability of the member to perform manual labor.

C. M. B. A. pays \$2000 on death of a member.

A. O. U. W. pays \$2000 on death of a member.

I. O. F. pays \$2000 on death of a member.

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rate should be about the same; if anything, the death rate of the A. O. U. W., being the oldest should be the greater. Therefore we have nothing to fear as to our ability to hold one own, and to provide an insurance much cheaper than at present. If we do not adopt some such plan we will not be able to increase, nor yet retain, our present membership. For example, in one office in this city there are at present some nine men working, two are members of the C. M. B. A., two of the I. O. F., and three of the A. O. U. W. One C. M. B. A. and three of the A. O. U. W. One C. M. B. A. and three of the A. O. U. W. One C. M. B. A. and three of the A. O. U. W. One C. M. B. A. but they are offered inducements such as return payment at the seventieth birthday, and, in cases of disability, one-half their insurance. They also have funeral benefits. They are satisfied. The A. O. U. W. men are about the same age as the C. M. B. A. neur, and they pay for the same insurance just \$11,00. The difference in one case is \$15,70, and in the other \$12,28. How long will these C. M. B. A. men, and they pay for the same insurance just \$11,00. The difference in one case is \$15,70, and in the other \$12,28. How long will these C. M. B. A. men continue to hold risks with us if this state of affairs continue? What is true in this state of affairs continue? What is true in this coffice is true in every office and shop of the C. P. R. and G. T. R. in Canada.

This letter would not have been written if the letter of the Grand President, able as it undoubtedly is, would meet the difficulty; but it does not. The scheme, as outlined, did it carry, would not have. The very society from which it has been drawn is disastisfied withits workings and is now acking to destroy it. Then why should we adopt it? We are told that this fund can be taken from us. If so, is it not better to allow our kind friends to use \$15,000 or It hard carnings of years instead of service in the service of the interest we would we have the name to too significant benches in Queb

Letter from Grand Chancettor

DEAR SIR AND BROTHER—Although I am strongly opposed to discussing the difficulty in connection with our association through the press, still I consider that the press, still I consider that the press. The provider and the press. The provider and the press. The provider and the present dispute has been before our members so long, and has caused such an unseed effecting, that the time has arrived when come decisive step should be taken. My one service in the council, and the present dispute having originated during my term as President provider of granting separate provider and the present dispute having originated during my term as President and foresight when they include the present dispute having originated during my term as President and foresight when they include the present dispute having originated during my onto be inopiouse.

The framewer and foresight when they include the present and foresight when they include the present of the present during the present of the present and foresight when they acquired a certain membership, knowing from the history and experience of similar associations to the C. M. B. A. that a difficulty such as we are now experiencing would arise if that privilege was not cranted. This provision being revoked illerally at the late Supreme Council Convention, not having been discussed by our members or depth at the late Supreme Council Convention, and therefore the supreme council to sanction a change of such import to the great majority of our Canadian members, without allowing the amendment tog back to the branches for consideration. Our council presented its first petition for a separate juris diction at the Detroit convention of the Supreme Council in 18st and at every successive convention since, which proves that our what they considered essential for their welfare I two was the presented its first petition for a separate juris diction at the Detroit convention of the Supreme Council in 18st and at every successive convention since, which proves that our daman devery success

ation.

Members who were in the association in it.

branch of our society in the Province of Quebec if it was not that, at such time as our membership permitted according to the then existing constitution, we were to be allowed a separate beneficiary in the province of the ten existing constitution, we were to be allowed a separate beneficiary in the control of the contr

C. C. RICHARDS & Co.

SIRS,-I was formerly a resident of Port La Tour and have always used MINARD'S LINIMENT in my household, and know it to

be the best remedy for emergencies of

ordinary character. JOSEPH A. SNOW.

Norwaye, M.

COMMERTIAL HOTEL, 54 and 56 Jarvis Street, Toronto. This hotel has been related and farnished throughout. Home comforts Terms \$1.00 per day. M. Don-RELLY Prop.