

The Catholic Record.

London, Saturday, June 6, 1891.

PABULUM FOR ALL TASTES.

The General Assembly of the Presbyterian Church of the United States commenced its 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 has indicted him consists of six ministers and one layman, of whom four ministers 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 substantial 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 Vanduyke to the chair of Professor of Systematic Theology. Dr. Vanduyke 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 possible the General Assembly will accept this declaration as sufficient for all purposes. The Canadian Assembly a few years ago got out of a similar difficulty in this way, requiring no retraction; and the Detroit meeting may follow this precedent. Meantime the obnoxious teachings will make headway until after a time they will predominate in and out of the pulpit. The weight of opinion being once introduced the spread of positive unbelief will be inevitably the next step in the downward course.

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; but 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. If the synod sustains 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 Presbyterian body, the event will not be regarded as vitiating the Reformed Presbyterians' 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 was well on towards six inches in length. He is a saint, if there is one in our presbytery, but there was the same spirit in that smile that was in the 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 queer idea of sanctity. His reference is specially 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 seminary 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 subject was the question of Christian unity. The occasion which gave rise to the debate was a proposal which had emanated from the Protestant Episcopal Church of the United States that committees of both Churches should meet to take into consideration the possibility of union between the two denominations, and the general subject of union among all the denominations was taken up by the speakers during the interchange of views,

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

A previous meeting of the Assembly had received a letter from the General Synod of the Episcopal 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 expressed 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 common "Scriptural views on marriage and divorce, the Sabbath, temperance, education, and other moral and social questions."

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 Presbyterians 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 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 union with the Episcopalians, and the result was indeed rather farcical, after so solemn an inauguration of the movement.

The Rev. Dr. Hayes, of Kansas city, moved, 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 Episcopalians 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 or fancied, but they insisted as *si ne qua non* of any further negotiations, that the Presbyterian ministry should be recognized as equally valid with the Episcopalians.

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 Episcopal Church and all the Churches 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 Episcopal 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 United States."

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 of the Assembly.

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 character as a Christian gentleman. Mr. Redmond's attempt to hoodwink the people of Canada has not been successful. His arguments cannot stand the test of honest criticism. He says that all we hear of home transactions are cable 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 furtherance by his advocacy of it? By no means. But facts well known to Mr. Redmond and to the whole world prove

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 possession, but were finally routed and driven pell-mell through the streets to the shelter of their homes. Mr. Parnell did not stop in Thurles that day, but went on to Clonmel. 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 laughing-stock of both, all through the wickedness 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 Parnell's case and cause. But they do 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 *morcean* that should never have appeared with approval in the columns of an Irish Catholic journal. It comes from London, and is dated May 17:

"He is still believed to be losing 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 engine of priestly influence that can be used to compass his destruction. Nevertheless 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 raldry 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 the better it will be for Christianity and civilization in Catholic Ireland.

FRENCH EVANGELIZATION.

The subject of evangelizing the French Catholics in the Province of Quebec 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 questions: 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 feticide like the Plymouth Rock fanatics of the New England States?

In fact these rev. gentlemen who take so much interest in the spiritual welfare of "our French-Canadian fellow-

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 "inevitable." 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 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 classifying 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 ridiculous when undertaken by rev. gentlemen who are all quarrelling 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 *Star* 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 Presbyteries as a whole. Then it was made manifest that a majority of the Presbyterians were professing to believe what in their hearts they *desired and rejected with horror*. Formerly every Presbyterian child had been instructed and drilled in the catechism based on the Westminster Confession, but the practice has long fallen into disuse, and ignorance as to the precise doctrines of the Confession is general and profound.

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 knowledge of the "truth as it is in Jesus" should spend so much money and time in endeavoring to enlighten

Maxinkueke.

The green below and the blue above!— The waves caressing the shores they love, And faint as the water lilies are, In inlets haunted by willow wands, Lilies powers, and trailing hands, With spray to gem them and tan to glow,— 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, Choir of locusts, and thrills 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 hummock, and Tom sprawled on The sward—like a lover's picture, drawn By the lucky dog himself, with Kate To moon over his shoulder, seeking only On a fat old purse or a lank young love— The green below and the blue above.

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

—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.

—Haverhill.

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 neighbor; 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 wife. She is another, a calmer, and a better self. The heart of her husband doth safely trust in her, for he knows that when her criticism is most severe it is spoken in love and for his own good. Lord Beaconsfield described his wife as "the most severe of critics, but a perfect wife."

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 heroes and champions of war are constantly henpecked!—Thackeray, The Virginians.

Elocution 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 "Jaqueminot," 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 broken 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 accident 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 inserted. These are long and flat, hanging free, and are placed transversely—that 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 interior of the mouth and acting as a strainer for the food, which consists of the small swimming mollusks and medusae, or jelly fishes. This whale rarely, 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 expelled by the blow holes. Though the cavity of this whale's mouth is large enough to contain a ship's long boat, the gullet is not larger than a man's fist. 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 Francisco Chronicle.

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 mercy. 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 the unreasonable exercise of his authority he casts them off as a matter of duty. 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 pang he suffers from the unsympathetic treatment he has himself received, 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 upon earth. According to the play, 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 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

OUR BOYS AND GIRLS.

Our Men of the Future.

Boys should not consider it manly to use profane language or intoxicating drink. 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 injures their nervous system. In a word, boys, like all other people, ought not to do anything wrong.

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. His treasurer took steps to fulfill the charge without delay. Meanwhile his master fell into 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 lamenting.

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

"We should call that dress where we abide," returned the angel; "the memory of one kindly act on earth would avail you here. And have you none?"

"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 astonished 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.—Acc Maria.

Little Morning Glory.

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

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 it is 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 little hands, feel their way. A stone is there which it cannot push aside, but carefully and slowly the two little leaves grope 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 for 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 do.

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 leaf, 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 delightful 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 singing 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 joys.

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 darkness below, and send them up through

OUR BOYS AND GIRLS.

Our Men of the Future.

Boys should not consider it manly to use profane language or intoxicating drink. 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 injures their nervous system. In a word, boys, like all other people, ought not to do anything wrong.

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. His treasurer took steps to fulfill the charge without delay. Meanwhile his master fell into 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 lamenting.

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

"We should call that dress where we abide," returned the angel; "the memory of one kindly act on earth would avail you here. And have you none?"

"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 astonished 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.—Acc Maria.

Little Morning Glory.

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

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 it is 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 little hands, feel their way. A stone is there which it cannot push aside, but carefully and slowly the two little leaves grope 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 for 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 do.

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.

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Advertisement for Mothers' Milk Food, featuring the brand name 'Mothers' Milk Food' and a small illustration of a baby.

Advertisement for Cook's Friend Baking Powder, with the text 'THE BEST COUGH MEDICINE' and 'CURED EVERYWHERE'.

Advertisement for Hayward's Pectoral Balsam, with the text 'CURES COUGHS COLDS WHOARSENESS ETC.'

Advertisement for The Dominion Savings and Investment Society, located in London, Ont.

Advertisement for Concordia Vineyards, featuring Ernest Girardot & Company and their Altar Wine.

Advertisement for Wives & Daughters Improved All Featherbone Corsets, highlighting features like 'NO SIDE STEELS TO HURT'.

Advertisement for Burdock, claiming to regulate the stomach and liver, and purify the blood.

Advertisement for Blood, listing various ailments it treats such as dyspepsia, biliousness, and constipation.

Advertisement for Bells! Bells! Peals & Chimes for Churches, School Bells, and other bells.

Advertisement for Hartshorn's Self-Acting Shade Rollers, with a notice about autograph labels.

Advertisement for Undertakers, offering wholesale and retail services.

Advertisement for Builders' Hardware, including glass, paints, oils, and other building materials.

Advertisement for Pethick & McDonald, offering the latest styles in trousers, collars, and shirts.

Advertisement for Freeman's Worm Powders, claiming to be pleasant to take and effective against worms.

Advertisement for Wilson Bros., offering groceries, provisions, wines, and liquors.

Advertisement for Hayward's Yellow Oil, claiming to cure rheumatism.

Advertisement for Stained Glass Works, offering stained glass for churches and public buildings.

Advertisement for Stained Glass Works, listing their address at 64 Richmond Street, R. Lewis.

JUNE 6, 1891.

Nobody Else.

Two little hands so careful and brisk, Putting the iron things away, While mother is resting while in her chair, For she has been busy all day.

MARY'S PROPHECY FULFILLED BY HERETICS.

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 discourse in their church—St. Anne's, Underwood street.

When the first Christians, forced to flee from the blind fury of the heathens, made the Catacombs resound with their beautiful words which they ever loved to repeat.

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, like Judith of old, to protect His people.

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maid—as or 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 fulfill, and I am anxious and eager to fulfill it, in return for this all nations shall call me blessed."

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 fulfill the mission which God had assigned him.

A Temple having been built in the first ages of the Church in the Canary Isles, 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.

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 fulfillment. Not only was it fulfilled in God's Church, where Mary was honored, but heretics and unbelievers had been forced to fulfill it.

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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 for many a year the Adorable Sacrifice in that church.

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BEAUTIFUL TILLAMOOK.

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

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A STRANGE STORY OF A DREAM.

The Remembrance of a Figure and a Scar Seen While Asleep Saved Her Life.

A certain lady of letters, well known to 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 in literary pursuits, agreed that each morning they would meet and relate their dreams of the night before.

There was a flutter of excitement, of course, but the refusal was final. On the morning after, Miss Gale appeared 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 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 with their horses backed up in front of the door, and the undertaker's assistant, who was sitting up in the seat 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, I awoke."

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

Bound to Tell It. And this is the way it began in the interest of all the sufferers: 2255 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 painful to the touch, and I was unable to walk. I had used St. Jacobs Oil for the first application, and a permanent cure was effected. I would not again be without it if it cost \$5 a bottle. J. E. SILL. Such a remedy is beyond price.

Uticura Soap

For Aching Pains, Itchy Skin, Headaches, and Rheumatism. Uticura Soap produces the whitest, clearest skin, and softest hands and prevents inflammation and itching of the face, the cause of pimples, blackheads, and most complexional disorders, while it admits of no comparison with other skin soaps, and is in delicate the most noted of toilet and nursery soaps. Sale greater than the combined sales of all other soaps. Price, 25c.

ST. JOSEPH'S ACADEMY.—UNDER the direction of the Sisters of the Holy Name of Jesus and Mary, Amherstburg, Ont. This educational establishment highly recommends itself to the favor of parents anxious to give to their daughters a solid and useful education. The scholastic year, comprising ten months, opens at the beginning of September and closes in July. Terms (half yearly in advance): Board and tuition, per annum, \$75; music and use of piano, \$25; drawing and painting, \$15; bed and bedding, \$10; washing, \$12. For further information apply to the Sister Superior.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses. And Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ, President.

ST. MICHAEL'S COLLEGE, TORONTO, Ont.—In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full classical, scientific and commercial courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year; half boarders, \$75; day pupils, \$25. For further particulars apply to REV. J. R. TEEFY, President.

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BOOKS FOR THE MONTH OF JUNE. A Flower for Each Day of the Month of June. Cloth flexible, 15c. Imitation of the Sacred Heart. By Fr. Arnold. 15c. Year of the Sacred Heart: A Thought for Each Day. 50c. The First Friday of the Month, Consecrated to the Sacred Heart. 50c. New Manual of the Sacred Heart. Cloth, 60c. Calc. 1.50. Scholars' Manual of the Sacred Heart. 50c. The Sacred Heart in the Sacred Scriptures. By Rev. H. Saintray. 2.25. The Incarnate Word, and the Devotion to the Sacred Heart. 90c. The Adorable Heart of Jesus. 90c. The Voice of the Sacred Heart. 50c. The Sacred Heart of Jesus, according to St. Alphonsus. Paper, 40c.

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TENDERS. SEALED TENDERS marked "For Mounted Police Provisions and Light Supplies," and addressed to the Honorable the Minister of Railways and Canals, Ottawa, will be received 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 Police Posts in the North West, or at the office of the undersigned.

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 tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the services contracted for. If the tender is not accepted the cheque will be returned. 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 13th, 1891.

BENZIGERS CATHOLIC HOME ALMANAC FOR 1890. Can now be had by sending Twenty-five cts to THOS. COFFEY, Catholic Record Office, London, Ontario. Also to be had from our travelling agents.

