#### The Catholic Record. London, Saturday, Sept. 12, 1891.

EDITORIAL NOTES.

CINCINNATI, Aug. 25.—Joseph E. Butler and Lewis Worthington, two Protestant gentlemen of Cincinnati, have purchased the United States. Marine Hospital, at the cost of \$75,000. and presented it to the Sisters of that city, the only conditions of the conveyance being that the institution shall be open to the sick poor without dis-tinction of religion or language or birthplace, and that preference given women and children. The building originally cost the Government \$300,000.

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A bright contrast to the average Canadian Protestantism! Unfortunately for our young country, superstitious intolerance has had such a grip on many of our separated brethren that they oftentimes harass in various ways the good nuns who are engaged in the work so dear to the hearts of Messrs. Lewis and Worthington. The present mayor of London, Ont., is a brilliant sample. We know of no man who has so successfully played the intolerance and stupid bigotry.

THE Loyal Orange Brotherhood Lodge lately held a meeting in Toronto. Some extraordinary admissions were made in the committee report, one of which was: "It is indeed sad to say, but the truth must be told, the Orange order is hopelessly rotten and impotent for good under the present regime." It were difficult to imagine how the society could, under any other set of rulers, be more presentable to the publie gaze. Its principles, if they can be called such, have neither common sense nor fair play to recommend them. This is a free country and our Orange friends are at liberty to keep the machine revolving as fast as they choose, but ere long we fancy the rank and file will quietly settle down to the minding of their own business, and allow aspiring demagogues to be pushed up the ladder of fame by some other agency. The Mail seems to be in high feather with the fraternity, as the committee report was ordered to be inserted in that sheet, the other Orange organs, the Sentinel and Lindsay Warder, getting the cold shoulder.

WHEN making reference to Irishmen, particularly those who favor the establishment in that country of local self-government, the Toronto Mail is always as bitter as it is unfair. In Saturday's issue it deals with Mr. Patrick Egan, United States Minister to Chili, in the following terms:

"Mr. Patrick Egan, the celebrated Irish patriot who left Ireland about the time that inquiries were instituted regarding the connection of the Invincibles with the Phonix park butcheries, became, it may be remembered, in the course of a few years after his arrival in America, a personage of such political importance as to be honored on the return of the Republicans to power in 1889 with the appointment of United

States Minister to Chili." Here we have an insinuation that Mr. Patrick Egan was connected with the horrible crime committed in Phonix Park. It is the first time, we think, that such a hint has been thrown out, and readers of current history will very likely place small value on the Mail's lofty pretensions to the production of a newspaper dealing impartially with men and things.

REV. DR. CARMAN, Methodist, who, it will be recollected, held a high commission in the anti-Jesuit army, has once again forced himself into public view. On Saturday last one of the Toronto papers contained a full report of a sermon recently delivered by him on the boodle business at Ottawa. It is of course perfectly proper that the stealing in the Government departments should be unsparingly denounced on all hands. It was a great crime, and deserves severe punishment, and Dr. Carman would be perfectly within his right were he to condemn the offences and call for the impartial application of justice in the premises. His sermon will not, however, have any other effect than to draw upon himself a large measure of contempt and a good deal of ridicule. From beginning to end it is an ill-tempered and un-Christian shriek. The opening sentence, as follows, will give a fair sample of the whole passionate wail: "Who, after this Ottawa business, dares doubt or deny the existence of a bottomless pit?" The Pope, the Bishops, the l vancing.

Jesuits, and Sir John Thompson are introduced into the discourse as if they all had had contracts from the Public Works Department, and strong insinuations are thrown out that the Church is largely responsible for all the thieving.

The well-known Italian newspaper It Diritto published some time ago a are thrown out that the Church is At times the Dr. ascends to great heights in the Wesleyan balloon. The following is one of his trapeze perform-

treme, when we were rightfully expecting to find a mountain of strength our readers will probably remember from the lips of others than I could by a company remember of the freeman by sending it good words from the lips of others than I could by a company remember of the freeman by sending it good words from the lips of others than I could by a company remember of the freeman by sending it good words from the lips of others than I could by a company remember of the freeman by sending it good words from the lips of others than I could by a company remember of the free man by sending it good words from the lips of others than I could by a company remember of the free man by sending it good words from the lips of others than I could by a company remember of the free man by sending it good words from the lips of others than I could by a company remember of the free man by sending it good words from the lips of others than I could by a company remember of the free man by sending it good words from the lips of others than I could by a company remember of the free man by sending it good words from the lips of others than I could by a company remember of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the free man by sending it good words from the lips of the lips beauty, to find a seething, stenchful pit of vileness and corruption; where we were expecting to find giants in their majesty and maidens in their grace, we find sycophants, tricksters, and knaves. Where one had thought "The buried alive." The original place and the centre of the district here there was a height from which there would shine over the Dominion the pure ray of justice and the calm light of wisdom and peace, behold there is a beasts ready to devour one another, a deep, bottomless abyss of fierce conten tion, of flagrant wrong, of robbery, jobbery, and tangled device and fraud. Had we not better spike the doors of our Parliament buildings shut and cease our vapourings about glorious country, who has so successfully played the constitutional government, and Chrischaracter of bear of the market of tian civilization? They have no such scenes in Caffraria or Mashonaland.

All of which is respectfully submitted as proof that Dr. Carman is a very hot-tempered minister of the gospel and would be more in place pursuing some other occupation. Bad as they are, the boodlers are not beyond redemption. They may repent, and it is possible they may yet become good citizens; but the Dr. would have them was examined and explored; the officgo to the bottomless pit at once. He should recollect that the managing director of the paper in which his sermon appears some years ago formed one of a syndicate who undertook to buy up a Legislature; and this man rather by the haters of everything is now held to be in the odor of saneis now held to be in the odor of sanctity by Rev. Dr. Carman and many other evangelical divines. The Ottawa boodlers should surely be allowed, likewise, a chance for repentance.

Interesting Bulletin Issued by the Census Department.

Washington, Aug. 10.-The Census Bureau has issued a bulletin giving statistics of the Roman Catholic and all other Catholic bodies historically related to it which are represented in the Church (Uniates) which acknowledges Orthodox Church, the Greek Orthodox

which dates from 1790. In 1808 t was constituted an archdiocese. There are thirteen provinces, the Met ropolitan Sees being these: Balti- had been attracted to it. more, Oregon, St. Louis, New Orleans, Cincinnati, New York, San Francisco, Philadelphia, Milwaukee. Boston, Chicago and St. Paul, which by nuns. were created in the order named. Connected with these provinces are 67

# fast.

The city of Belfast has made recently have been always distinguished for Brigid, in Derrivolgie avenue, Belfast. churches already, which were much will show to all that Catholicity is ad"THE BURIED ALIVE."

Interesting Account of the Termination of a Shameful Misrepresen-

very interesting account of the termin ation of a painful incident which gave rise to a mass of shameful misrepre ances before he detached the parachute:

"Because it is shocking in the exhappens, time and the simple truth have dissipated the calumnies so and a hill of brightness, sweetness, and the excitement caused generally by the press concerning the condition and story suggested that many nuns from other convents who wish to get free from the austerities or unpleasantness cage of unclean birds, a den of wild mured forever. It was even suggested Ireland. that some of the inmates their barbarous life. How the story first got noised abroad was not known, Chief of the Police all insisted on getbably acquainted with the real facts, was the least urgent in his demand for admission, and the most considerate and courteous in carrying out his inspection. However, the whole place

tation in the present age. The eccles-CATHOLICS IN THE UNITED Theatine Father, and through him the STATES.

Theatine Father, and through him the gone solidly against the aspirations of the Irish people. What is the boast. tions with the Archbishop of Naples, Cardinal Sanfelice. The preliminaries of arrangement were settled, and then His Eminence went to Rome and submitted the whole matter to the decision of the Holy Father. Leo XIII. fully considered all the circumstances of the case, and decided that no advantage was to be gained by maintaining in its Inited States, viz: The Greek Catholic primitive rigor the Clausura of the Church (Uniates) which acknowledges nuns, and, therefore, that it would be the sovereignty of the Pope, Russian desirable to remove the members of the Orthodox Church, the Greek Orthodox Church, the Greek Orthodox Church, the Armenian Church, the Old Catholic Church and the Reformed or Converted Catholic Church.

"The Roman Catholic," says the which they had formerly belonged. The sonstituting the United States. As constituting the United States. As a mission tour in Florida and the Mississippi Valley. In the same century the native tribes in the territory now known as New Mexico were converted by Spanish priests from Mexico. The Catholic oppulation in the archdiocese of Catholic oppulation in the archdiocese of the catholic church in Ireland which that relies are never exhibited for the doctrine that the great fidelity to the Catholic Church in Ireland which has sent the Irish priest to the remotest point of the Rocky Mountains, and to distribute them among the Catholic Church in Ireland which has sent the Irish priest to the remotest point of the Rocky Mountains, and to decision of the Pope was kept a profit of the Rocky Mountains, and to decision of the Pope was kept a profit of the Rocky Mountains, and to the which they had formerly belonged. The decision of the Pope was kept a profit of the Rocky Mountains, and to the catholic church in Ireland which has sent the Irish priest to the remotest actor of the Rocky Mountains, and to the catholic church in Ireland which that relics are never exhibited for the doctrine that the great fidelity to which they had formerly belonged. The doctrine that the great fidelity to the Catholic Church in Ireland which has sent the Irish priest to the catholic church in Ireland which has sent the Irish priest to the catholic church in Ireland which that relics are never exhibited for the Catholic that the grea of Santa Fe is therefore said to be the oldest body of Catholics in the United States. The first Catholic See city, and the Minister of Vertical States of Catholic See city, and the Minister of Vertical States. erected was that of Baltimore, had ordered that this should be carried out, and the nuns submitted to th inevitable necessity. The whole affair was completed before any attention had been attracted to it. The building was at once handed over to workmen who were to transform it into a school for little girls to be managed

As soon as the nuns had quitted the building, many person visited it out of dioceses, five vicariates apostolic, and curiosity. They were much surprised, because of the absence of what they In the distribution of communicants expected to see. There were no dun the archdiocese of New York comes geons, no instruments of torture, no first with 472,806; Boston second with narrow chambers walled up or buried 419,660; Chicago third with 326,640; in darkness, no pestilential prisons. Philadelphia fourth with 251.162; The official report stated that the main stand as influential citizens on the side building was of two stories, on the seventh with 203,484, and Baltimore seventh with 192,597. There are 22 Sees which contain offices, kitchen, refectory, etc., and the upward of 100,000 communicants each. rooms for a few lay Sisters who acted as I have it, shows the majority of the The Progress of Catholicity in Bel- quite commodious enough for single persons, and are pronounced to be well lighted and well ventilated. The I believe that the priests are the house was really merely a branch or rapid strides in material progress and prosperity. There are amongst the population 70,000 Catholics, and they religious who wished to spend their lives in pious contemplation and seclu-On Friday last week the Bishop of all visits, even of relatives, except where senger was promptly sent down by the to trust the people of district of the city, as the merchants of port of the messenger, decides what Belfast have their mansions erected in should be done. The whole place was are prepared to manage our needed. The Church of St. Brigid will doned. But the the place contained a struggle, The correspondent of the Diritto states the world.

that an unsatisfied sense of disappointment was visible amongst some of the visitors, who had evidently expected revelations which would bear out some of the stories set in circulation a year

## A NOBLE TRIBUTE.

The Irish Priests' Patriotism.

N. Y. Freeman's Journal. Dublin, August 15. This week again I can do better for remarks of my own. Messrs. John sensational narrative published in the Dillon and William O'Brien have been delivering sledge-hammer blows upon popular name was Le sepoite vive, or Mallow County, Cork—O'Brien's native "The buried alive." The original place and the centre of the district he represents in Parliament. It would be hard to find anywhere more eloquent and touching tributes to the of their religious life were here immured forever. It was even suggested Ireland. This is what Dillon said:

"Mr. Parnell has appealed to the people whom interested relatives Irish nation; and if ever there was an had forced into the cloister. It emphatic and unquestionable and unwas said that the unfortunate doubted answer to that appeal it has women were walled up in their cells, or rather deus, which they never quitted until death relieved them from and supporters of Mr. Parnell fall back? They say that the verdict which has been obtained from the or was soon forgotten. The Sindico of Naples, the Royal Procurator and the Priestly dictation. Gentlemen, that is the argument of Mr. Chamberlain and ting admission into the interior and examining the whole house. The commissary of Police, who was pro
year, I have heard Unionist orators deny the right of the Irish people to self-government. They said that we were a priest-ridden people, afraid to stand up in the face of the civilized world, and that they will not abide by the verdiet of a priest-ridden party. I ial reports were forwarded to the Minister of the Interior at Rome, and ton has been brought forward for

then, as usual, the nine days wonder became entirely forgotten.

But such a romance has been built the purpose of injuring the cause of Ireland before the people of Eugland, to say a few words. I have But such a romance has been built up by the enemies of the Church, or rather by the haters of everything religious, that from all responsible quarters a suggestion came that it was desirable to effect some change from a state of things so liable to misrepresenman could truthfully stand up and say iastical superior of the nuns was a that the Irish Bishops and priests had what is the peculiar glory of the Cath-olic Church? It is that it has always been recognized as the National Church, and if to-day, as undoubtedly it is the fact, that throughout the whole continent of Europe no other has such a firm hold on the people of the country, if to-day the Irish priest holds a position unique among the priesthoods of Europe, I say it is because the Irish priests have not been false to the National aspirations of the existing community altogether from the quarters which they had hitherto occuounty in Ireland, but in the wildest parts of the Australian bush, and the neliest parts of the Rocky Mountains of America, and I say this - if a free choice is given to the heart of the Irish priest, whether at home in Ire

> WELL AS CATHOLIC.
> Long may it be so, and for my part, while I claim for the priesthood of Ire and no undue or unfair influence, think it would be cruel injustice to the people and the national cause of Ire land if the priesthood of Ireland were not entitled to take their legitimat of opposing them if I think priests are supporting the English Government, I do say the whole history of the country Irish Church has been on the side of the

or carrying the faith of his

Church to the farthest regions of the

champions of the rights of civil liberty I think it necessary to say these few words in answer to the charge that the present verdict of the Irish people ha been due to priestly dictation. their adhesion to faith and fatherland. sion. Hence their regulations excluded men, what is the outcome and conse quence of such an argument? If you the diocese of Down and Connor, the Most Rev. P. McAlister, assisted by imperative. If any emergency arose they are forced to admit that the people local clergy, laid the foundation-stone of a new Catholic church, dedicated to with the upper convent, when a mes-This is the most fashionable Superioress who, on receiving the re- priesthood of Ireland, and I say that we -the priests and people of Irelandit. His Lordship is marking his epis- surrounded by a high wall to seclude affairs, and I believe that we will show copate by the erection of many it entirely from all communication with the world when we do get, as we shall the world, which had been wholly aban- get, in spite of this unfortunate that the priesthood, the meet a great and growing want, and garden when the Sisters were quite Bishops and Catholic people of Ireland, will show to all that Catholicity is adfree to walk at certain times in the day. are the most tolerant body of people in

MR. O'BRIEN'S TESTIMONY.

house was always the right spot on the horizon for us. There was always "you're welcome" there for the outlaws of Ireland; and as long as we are true to the cause of Ireland in every priest's house we will have a fortress

#### RELICS AND SCAPULARS.

N. Y. Catholic Review. Catacombs could reel off more nonsense and irreverence than he; nor with a more solemn assumption of profound acquaintance with his subject, and sympathy with it. Here is the Independent in its issue of August 20 discoursing on the Holy Coat of Treve and telling us of the two parties in the Church who are marked in their favor or opposition to relics, medals, scapu lars, and other sacramentals in common use among the faithful. This journal declares that it has "a deep interest in seeing the Catholic Church purge itself of its confessed mediævalisms and superstitions, for which its best men are so often compelled to years. The objects of the association Dictionary, attempt to reduce to a minimum." This paragraph will prove to any Catholic reader how well fitted the Independent is to discourse on Catholic subjects. Who ever heard the best men of the Church apologizing for Who ever heard the Catholic religious customs and practises, and what authority placed the for securing these objects will be the pub editors of a useful but commonplace became an apostate so shortly after the appearance of his book that it is easy to believe his minimizing tendencies had a fatal influence on his writings. believe his minimizing tendencies

exhibited for the sake of working miracles, but only as we exhibit the coat jects them he may be called a nine-jects them he may be called a nine-teenth century Liberal. The Independ-tended for publication in the press thus, and we must repeat our offer to our esteemed neighbor to provide it with writers on Catholic topics that know enough to avoid serious blunknow enough to avoid serious blun-

In the matter of relics, we never heard of two parties in the Church with regard to their preservation and veneration. There is not a Catholic living, if any spark of faith be left him, that would not rejoice in the possession of an authentic relic of any great servant The exposure of such a relie for public veneration has been from time immemorial one of the most beautiful and touching ceremonies of the Church. No Catholic writer has ever apologized for it or ever will. The abuses that vulgarity and greed may give rise to do not effect the main principle. They must be treated as abuses.
All Catholics are against them and are certain the relics are less to blame than human perversity, which can traffic in human flesh as well as in manufactured relics. The absurdities sent the leaders of each faction: Con which ignorance and irreverence in troduce into the public veneration of relics are matters pertaining to individual taste. The money which the charitable pour into the famous shrines gest? Mr. Parnell probably wanted a of the world may be largely perverted from its lawful uses. The givers lose no merit by that great sin. Their devotion and charity are none the less pleasing to God that others have sought after many days of meditation answered to turn the profit from God to them-

The sacramentals are another and very different matter, and all the popular aids to devotion as well. They are not relics. The rosary is a labor-say- Irish National League has been cowarding device; the scapular and the medal ly, discourteous and, I may say, treachare merely badges of service or em- erous.'

blems of particular devotion to the Mr. O'Brien puts his sentiments on the subject in notable words as follows: blessed, such as are the badges and medals of the G. A. R. and the ribbons Where was there a Coercion Court or an eviction, or any scene of trial for Ireiand that we had not the priests Popes have granted privileges to the flocking to the sides of the people in wearers of these things—privileges their hour of trouble, braving the purely spiritual and conditioned always batons of the police and the insults of the resident magistrates. Ay, and they had figured in the prison cells of Ireland as well. I cannot forget, also, existence, in spite of the abuses which that when we wanted subscriptions for creep in through the ignorance and any national purpose the priests were the men we could rely upon, and right generouly did they always contribute; and on many a day and many a night, ogy to understand their fitness and necessity. Common sense teaches that badges and emblems are as useful in the material organization of the Church as in other organizations. They are worn by the most advanced and progressive Catholics. The scapular, the rosary, the agnus dei, the medal are and devotion, and is no indication of It would seem that the sectarian foolish conservatism. We have heard papers support a comic editor for the sole duty of writing editorials on Catholic subjects. The deeper the serious-ness of this personage the louder his they have also shown themselves willness of this personage the louder his Catholic readers laugh. No Mark Twain amid the noble antiquities of the from external Protestantism, their ex istence does not count. The Independent will continue to write illogical and absurd things about Catholics as long as it employs its present writers on Catholic subjects.

## CATHOLIC TRUTH SOCIETY.

Special to the CATHOLIC RECORD.

A conference of the Catholic Truth Society has been organized in Winnipeg, Manitoba, and will be connected with the parent society in England, where it has been in existence for some apologize, and which its best apologetic are to improve the moral, mental and writers, like the editors of the Catholic Social condition of its members; the Dictionary, attempt to reduce to a dissemination of Catholic truth; the promotion and circulation of Catholic literature, and to explain, through the press and other channels, the doctrines of the Church, more especially when her teachings are assailed or misrepresented. The principal means to be adopted lication of short, timely articles in the book among the best apologetic writers of the day. One of these editors sary) on Catholic doctrines; the prompt and systematic correction of misrepre sentations, slanders and libels against Catholicity: the promulgation of reli-able and edifying Catholic news of the The substance of the Independent's day, as church dedications, opening of contention is this: the Holy Coat of asylums and hospitals, the workings of Treves is not an authentic relic of Christ, and if it were, it should not be exhibited for the sake of working miramount of good being accomplished by the Catholic Church; occasional public lectures on topics of Catholic interest; ent, with the sweet unconsciousness of a child, mixes up relics with scapulars and medals, and gets its theology and common sense curiously diluted with error and water. It has been ever thus and water thus and water the sense curiously diluted with error and water. It has been ever thus and water the sense curiously diluted with error and water. It has been ever thus and water the sense curiously diluted with error and water. It has been ever thus and water the sense curiously diluted with error and water. It has been ever thus and water the sense curiously diluted with error and water. It has been ever thus and such articles shall not be published by the society without his sanction and approval. His Grace Archbishop Tache, of St. Boniface, heartily approves of the society, and will Hughes; Recording Secretary, A. H. Kennedy : Corresponding Secretary, F. W. Russell ; Financial Secretary, A D. McDonald : Treasurer, E. Dowdall The directors are: A McGillis, F. W. Russell, A. H. Kennedy, P. D. O'Phelar, J. D. McDonald, N. Bergeron and F. J. Cornell.

Winnipeg, 1st Sept., 1891.

## The Irish National League.

Omaha, Neb., Sept. 9.-John P. Suton, Secretary of the Irish National League of America, when asked whether the coming convention at Chicago would be for or against Parchicago would be for or against ran-nell, said: The convention will be perfectly independent of all Irish factions. When the convention was called the following cablegram was vention meets in Chicago October 1 Parnell replied :- 'Regret that I cannot visit America in October; may further postponement of the convention, but the days for submission to the whims of Irish leaders have passed for ever," said Mr Sutton. Mr. McCarthy, 'Cablegram received : thanks.' By Parnell in power and Parnell out of power, and by the members of McCar-thy's following, whether united or disunited, the treatment accorded to the

#### A Good Confession.

The chains that have bound me are flung to the By the mercy of God the poor slave is set free : And the strong grace of heaven breathes fresh and the strong grace of heaven breathes fresh o'er the mind. Like the bright winds of summer that glad-dened the sea

There was nought in God's world half so dark As the sin and the bondage that fettered my There was nought half so base as the malice and guile of my own sordid passions, or Satan's con-trol.

For years I have borne about hell in my breast;
When I thought of my God It was nothing
but gloom;
Day brought me no pleasure, night gave me no
rest,
There was still the gril shadow of horrible
doom.

It seemed as if nothing less likely could be Than that light should break in on a dungeou so deep: To create a new world were less hard than to free e slave from his bondage, the soul from its sleep.

But the word had gone forth, and said let there be light, And it flashed through my soul like a sharp passing smart; One look to my Saviour, and all the dark night Like a dream scarce remembered, was gone from my heart.

I cried out for mercy, and fell on my knees,
And confessed, while my heart with keen sorrow was wrung;
Twas the labor of minutes, and years of disease
Fell as fast from my soul, as the words from
my tongue.

And now, blest be God and the sweet Lord who died!
No deer on the mountain no bird in the sky.
No bright wave that leaps on the dark bounding tide,
Is a creature so free or so happy as I.

All hail, then, all hail, to the dear Preciou Blood.
That hath worked these sweet wonders of mercy in me;
May each day countless numbers throng down to its flood.
And God have His glory, and sinners go free
—F. W. FABER.

'TONIA.

Mary Louise Sandrock in Catholic World. CONTINUED FROM LAST WEEK.

Somehow - possibly because little Tonia bore no resemblance to her American father—the legend originated with Sefton's new friends, and was by them transferred to newer acquaintances, that he had married a beautiful Italian girl who, dying when their child was but an infant, had left him ever afterwards mourning her memory and absorbed in its only living re minder. Sefton never openly contra dicted this story, and when, with various embellishments, it reached the ears of his adopted child, she implicitly accepted it, for she had quite lost all recollections of her infancy. To her grief, however, she discovered that she was never to learn anything more definite of her beautiful Italian mother than her nurse's romantic conjectur ings and imaginings could supply When she asked her father some ques tions on the subject he gave her a short and sharp answer, and bade her never repeat the queries. They grieved him, he said, and it was his earnest desire that her mother should never be mentioned between them again. Tonia obeyed him, but her thoughts dwelt often on the dead mother; whose face must have been like her own, "only much more beautiful;" whose voice, too, must have been like hers, "only much sweeter and lovelier." So this ideal mother, always sweet and gentle and beautiful, dwelt in the little maiden's heart. bringing with it, as does every generous ideal, the spirit of peace and con-

From the first Mr. Sefton resolved that Antonia's education should be broad and unconventional. All the in-struction she received had for its object to delevop her every latent power to its fullest capacity. Strength he wished for her characteristic. Tonia should be a strong woman; that was should be a strong woman; that was his summary of all that he wished for her in brain and heart and body. As for her soul, that he left pretty well to her own management. He professed no religion himself; she was to follow her own preference in the matter. chain of circumstances, the first being the belief that it must have been her Italian mother's faith, led her to Catholicity just as she was growing into womanhood. Her father applauded her choice. "You have chosen the strongest of all religions, my dear,

Antonia's exquisite voice received the best training her father could pro-cure for her. More than one enthusiastic master wished to train her for concert or opera, where her success they prophesied, was certain. Mr. Sefton invariably refused to entertain "If Providence has put a nightingale in her throat," said he, "it shall have every chance to fully develop its divine melody; but not for the benefit of a mere money-paying, pleasure-seeking public.

So there was no thought of a public career in the young girl's enthusiastic and painstaking devotion to her music. Perhaps the thought that was most active in spurring her on to increased exertions in every line of culture was the wish to please the good man who so freely placed unrivalled opportunities in her reach. Each year that sped on left father and daughter more closely and entirely devoted to each

III.

In the little alcove of a crowded drawing-room a tall young man, of about six or seven-and-twenty, stood chatting pleasantly with a bright young English girl. He was rather a goodlooking young fellow, though there was nothing remarkable about his appearance, unless it were the harmon ious brown of his hair, eyes, and moustache, or the quiet air of thorough breeding that seemed to envelop him. pent a good deal of his time abroad possessed as he chattered with these two spects excellent. The union was in be always in her view because it was

and had a circle of friends in most of the European capitals. He was clever and intellectual, and amiable enough to be excellent company when it pleased him to exert himself. His greatest fault was an intense dislike of the commonplace. Only people and things out of the common excited his interest and, as is the case with most mortals, it was seldom his fate to meet with He privately pronounced exist-to be "agreeable enough, but ence to be something of a bore." His name was Seymour Blaire. The young lady with whom he was conversing was Miss Travers. They had been friends for a Travers. long while and, as they had not met for several months previously, their talk had been particularly animated. The occasion was the first reception for the season of one of London's most famous society leaders. The rooms were crowded and very warm. Mr. Blaire plied Miss Travers's fan vigorously for a few moments and then anously for a few moments and ...... nounced his intention of departing.

"Oh! you are not going yet," she said. "I particularly want you to meet a very dear friend of mine who is to be here this evening, though I haven't caught sight of her yet. She has been on the Continent with her father for the past three years and only returned to London a few weeks ago. This is her first season and she's bound to be the rage before long.

"You have a delightfully flattering opinion of your friends. What are the most shining qualities of this one, and what's her name, by the way?"

You are just ready to laugh at me, I know. I've a great mind to tell you nothing about her.' "You know you are dying to talk of

her. Miss Travers closed her lips defiantly. "Come: I admit myself curious. Tell me all about her. After all, it's a great point in her favor to be your

Miss Travers smiled and relented. Well, I'll tell you her name, at any rate. Oh! there she is. Don't you see that tall, gray-haired man standing at the door of the music-room? her father. She is just beside him. 1 declare, they have induced her to sing She is going to the piano. I am so glad you are going to hear Antonia

sing."
"So her name is Antonia. classical sound that seems in keeping with the young lady herself. Idon't think I'll wait to hear her sing, though. I'll just slip away before she begins. I've heard heard so many young ladies sing, you know. They're all very much alike-not half bad, of course, for amateurs, but rather tiresome. Good-by, Miss Travers. I'm so glad I met you this evening! Tell your mother that I mean to persecute her on her Thursdays this season as much as ever.

A gloved hand was laid on his arm. "My dear Mr. Blaire, I shall never forgive you if you don't wait, and I promise you you will never forgive yourself.

"The thought of the first penalty," said he, "is more than sufficient to make me listen to a dozen young ladies singing. As for the second —," shrugged his shoulders, and cast singing. As for the second second look at the young lady, who stood turning over a pile of music at the piano. There was a distinction the piano. about her appearance that pleased him. The simplicity of her soft, trailing white gown and her low-coiled black hair suited his critical taste. She turned with a smile to the young man who was to play her accompaniment. With the smile a wave of animation two, she handed him the sheet of music she had selected and stood, tall and lithe as a young pine, waiting to sing. Seymour Blaire noted her attitude with involuntary admiration. "Her face is like a beautiful cameo," he Then his moment of enthusithought. asm subsided. As the first chords of piano sounded Miss Travers ex claimed in a rapturous whisper: s going to sing that exquisite little thing of Rubinstein's, 'Du bist wie eineBlume!'

The young man frowned slightly The song was a favorite of his, but he had a theory concerning it. In his opinion it could only be well rendered a singer who was at once a perfect artist and a pure-souled woman. He wished this beautiful girl had chosen something else.

After her first full, pure notes the low buzz of whispered voices ceased. The rooms were filled with eager listeners, who broke into enthusiastic applause when the last notes of the exquisite voice died away. On every side admiring comments, stupid or appreciative, were heard. But I think it was only a young man with abstracted prown eyes who said to himself: is as if a field of lilies had suddenly found voice!

A little ripple of laughter recalled his noughts. "Why, Mr. Blaire," said thoughts. Miss Travers, "you look as if you had become a dweller among the stars. Did Antonia's singing bore you very much?

'My dear friends, be merciful to me a Philistine!" he answered, with an attempt to shake off the gravity that had fallen upon him. "I owe you a thousand thanks for a few moments of

intense enjoyment." "That is very pretty. I think I must reward you for the nice things

you can say, when it pleases you to try. y presenting you to Miss Sefton and her father.

"I should like it of all things," answered he meekly, So in a few moments Seymour Blaire

was talking to Antonia and her father as if they were old friends whom he had fortunately encountered after a long absence. He unconsciously exerted all He was a wealthy American, of an absence. He unconsciously exerted all character was irreproachable, his suggestion of Antonia herself, and she honorable New England family, who the charm and fascination of manner he family connections and worldly pro- had hung the picture where it might

who were, he realized immediately, so clever and so unaffected, so broad in view and experience. For the first time he had met a women whose conversation afforded him at once complete intellectual satisfaction and a feeling of grateful repose. On the other hand, Mr. Sefton and hir daughter were most favorably impressed with him. When they parted the father gave him a cor-dial invitation to call on him. "My daughter is always at home of Tuesdays," said he, with a laugh, "and I am there whenever she is."

The invitation was acted upon as promptly as a due regard for appearance would permit, and the acquaintance thus established developed speedily into a comfortable intimacy. When Seymour Blaire did not meet Antonia and her father at a dinner or reception or ball—and as they were in the same circle of the social "swim" it generally happened that their engagements were identical—she spent a quiet and delightful evening with them at home. Miss Travers proved a true pro-phet. Antonia was indeed before long

"the rage." Nature and education had made her that rare but not impossible combination, a woman of beauty, of rare gifts, of sound sense. Whether her face or her wonderful voice won her most popularity, or whether the last quality above mentioned was a help or detriment, I know not. I know only that she was much in demand, that everybody was aware of the fact that she would one day be a very rich woman, and that this consideration may have had something to do with the shower of bleeding hearts that seriously afflicted her during the early part of the season. She confided to her father her opinion that mere friends were very desirable, but that would-be-lovers were extremely tiresome. That was the nicest thing about Mr. Blaire; he was so friendly, so entirely free from any nonsense. She felt the greatest friend-liness for him and wished to display it. Somehow she was never quite content with the result of her endeavors. She did not know why the mantle of reserve seemed to be always gathered around her when she was near. As for him, he loved her. He was happy when he was with her, happy when he thought of her, miserable when he meditated telling her his love. She was pure and cold as a snow maiden. How could any man have the impertinence to dream of being loved by her? He was very grateful for the gracious friendliness—though there was a bit of reserve about it-with which she always treated him. What right had he to ask any

One day he received a cablegram from his youngest brother. It read: "Mother ill—nothing serious—but wants you. Come at once. Doctors think your presence necessary Young Blaire was very fond of his

mother, so he lost no time in setting about his preparations for departure. After securing a state-room on a Cun-arder that sailed in two days, he completed all arrangements for a probably long absence. One or two intimate friends had to be seen for a moment or two. Then he would go to the Seftons and make his adieux. "After all," he reasoned, trying to drown an un-reasonable pang that would make itself felt, "it is better to have an end of it She will never be more than my friend She is too cold to ever care for me. can never even tell her that I love her.

He had argued himself into much propriety of thought and feeling when he made his farewell call. Mr. was out driving, he was told, but Miss Sefton was at home. In a few minute she joined him in the drawing-room After a few indifferent remarks, he said, in a carefully casual manner: "I have come to say good-by, Miss Sefton. visit of indefinite length.

A shade of surprise crossed her face Involuntarily she raised her eyes and gave him a glance in which he read amazement—and something more. It is one of the many responsibilities of Mother Eve & Co., this glance in which a woman unconsciously proclaims to the man her heart has chosen for its liege lord her willingness to swear vassalage and fealty unto him. are divers ways of reading and mis reading such a glance. In this case the man acted with more composure and common-sense than most when such a revelation—unhoped-for as it is delightful—comes upon them. He tried to collect his thoughts for moment with small success. He picked up a dainty bit of carving and seemed lost in its critical examination, while he said, very slowly: "I fear, Miss Sefton, my absence will be of no consequence to you.

No answer. He steadied his nerves, replaced the bit of carving on the table, and tried again. "I mean, Miss Sef-ton, I wish that it were of some consequence to you. May-may I hope that

He felt that he was unwarrantably bold, whatever her look had seemed to Antonia rose and half extended say. her hand. Now was the time to dis play her friendliness, she thought; to give him a hearty handshake and a cheerful, sincere God-speed for his journey. Somehow she did neither. She only said two faint little words You may.

They were sufficient for the hearer. They were encouraging enough to open the floodgates of his cloquence. There was a good deal said on both sides after that, and with so satisfactory a result that, half an hour later, when Mr. Sefton came in from his drive, Seymour Blaire announced himself a candidate for the honor of being

his son-in-law elect. Mr. Sefton had a cordial liking for the young man. He knew that his

every sense desirable. Therefore his to her the portrait of what her dead manner was very genial as he heartily pressed the young man's hand. "My dear fellow," said he, "if Tonia loves you I have nothing to say. I have no wish but her happiness, and if she thinks you are the man to secure it, why, I think so too."

After making a few remarks about his intended journey and assuring them that he would do his utmost, if his mother's illness were not much more serious than he fancied, not to protract his absence beyond a month. Mr. Blaire took his departure, promising to dine with them on the morrow, which was to be his last day in London.

At dinner the next day the conversa-tion turned on the last novel of a brilliant young writer whose stories were the topic of the hour. The book is the history of a lie which makes the happiness of several lives that would have been made desolate by the true facts of the case. They were all agreed upon the cleverness of the writer, and, from general comments on the book and its characters, they passed to a discussion of the main fact contained in it.

"It is wrong to teach such a lesson, said Antonia decidedly. "But whatever makes for happiness

makes for final good," remarked Seymour Blaire.

"I'm afraid, my dear Blaire, that your own individual feelings at present are sufficient excuse for any obliq-I think uity of view you may express. Tonia is right. The author teaches a harmful lesson-in its general application, that is. Of course there are always individual instances where it would be wiser that the whole truth should not be known. Truth is sometimes very ugly, my dear," said Mr. Sefton, smiling across the round table at his daughter.

"That is so, father, and yet I think in every case it is better known. facts of a man's life belong to him. No human being has a right to deceive another in what is so vital a concern to that other. 'The fool's paradise' cannot be cried out on too often. Every honest man or woman ought to prefer, a thousand times, a truth that brings unhappiness to an illusion or deceit that gives happiness.

The young man's brown eyes kindled as he looked at the girl's earnest face. When she paused he bent towards her and raised her hands to his lips.

"Antonia," said he gravely, "I promise you that in our life together I will give you always truth-and happiness, too, I hope."
She smiled her thanks. Then her

earnest mood passed away. Both tried to forget the impending farewell, and each tried to outdo the other in gayety. With an effort Mr. Sefton shook off the shade of trouble that had settled over his face and tried to join in their liveliness. He felt that his sparkle was in-effectual, and wondered if they noticed it. He might have made his mind

For the first time in her life Antonia failed to observe every change in her father's face or voice. face and voice demanded all her atten-When they adjourned to the drawing-

room after dinner, Mr. Sefton re-marked: "I am going out for a bit of a stroll while you young people make the most of your last evening. I suppose it will be a whole month, at least, before you have another evening to-gether. Well, Tonia, do you think your old father will be able to comfort you?

A kiss was the response. Mr. Sefton, looking quite content, went out. His stroll seemed to bring him very little comfort. The troubled look came back to his face as he paced slowly up and down. A hard decision lay be-fore him. Was it or was it not his onia the true facts of he Her chance remark had infancy? awakened thoughts that had not been in his mind for years. It quickened into intense life the one treasure he prized higher than even 'Tonia's happiness—his honor. His heart swelled with pride in the girl that should cherish truth and honorable dealing above all else. He decided to tell her everything. As he re-entered house there was no longer any trouble in his face or in his thoughts To-morrow he would tell her. After all, what difference could it make?

Three hours had elapsed while An tonia Sefton sat quietly by the open window of her pretty little sitting room. She had scarcely moved from her position in the soft lounging-chair yet over her face had passed the shadows of many conflicting emotions. In her soul a battle had been fought and gained. A great desire to forget and ignore the facts of her child hood that Charles Sefton's honorable nature had compelled him to make her acquainted with, a terrible temptation to leave Seymour Blaire ignorant of what must for ever change their position to each other, had raged passionately in her heart. Her keen sense of honor, her love of truth, gained the victory at last. With victory came the current of strength that a conquered temptation generally brings. The afternoon sunshine had gathered into the blaze of sunset and faded grad ually into dusk when she rose from her chair. In the fading light the hangings, cushions, and rugs of her luxurious little apartment lost their rich colors, the outlines of chairs and couches were blurred and indistinct, but over her desk, at the opposite side of her room, the last faint ray of light still showed with some clearness a be tiful little painting of some Italianfaced Madonna which Mr. Sefton had given to Antonia on her last birth-day

mother must have been.

The loss of an illusion is always a painful wrench. To Antonia, as she faced the picture, there came a moment of intense physical agony. was overpowered by that torrent of grief that can only overwhelm a cold and self-contained nature, by way of establishing a balance, once or twice in a lifetime, with the habitual selfcontrol. She flung herself passionately on the floor. Her whole frame was convulsed with sobs. In a moment every hold she had upon life had slipped from her hands. Her father, whom she loved with the most intense devotion, was not her father. dead mother, whose beautiful image she had cherished for years, was a myth—the reality a mulatto, an exconvict; Heaven knows what she had become, if she still lived! Her lover, who alone of all the men she had known was worthy to rank with her father, must be nothing to her here-She clinched and unclinched her hands fiercely; she bit her lip till the blood came, and the same question rose in her breast that sooner or later rises in every heart when the inevit able anguish comes upon it: "Why must I, who am strong and vigorous deserving of and anxious for happiness, endure this misery. question that was asked and answered one night, long ago, under the olivetrees of a garden in Judea. soul, when suffering—particularly un-merited suffering—comes upon it, is compelled to accept this answer or be left desolate.

At last Antonia roused herself and rose slowly to her feet. She still trembled from the violence of her grief. She lit the lamp that stood upon her desk, and stood for a long while gazing earnestly at the pictured Madonna which, a few hours before, had repre sented her mother. Out of her mind the vision and remembrance of her ideal mother seemed to fade as she stood there. In its place there rose the image of the loveless, lonely, hunted life of the poor mulatto. A great wave of pity surged over her She went to the mirror and heart. looded steadily at the pale, sorrowful face, the heavy, tear-laden eyes before her. The grotesque thought came to her that she had become, even in appearance, a veritable negro. She looked at her long, slim fingers, and fancied she saw a dusky tinge under the nails. A thousand invisible cords seemed drawing her to the despised mulatto woman.

Finally she drew a long sigh; a firm look came over her full, red lips and into her deep eyes. Her conclusion was reached, and, as she seated herself at her desk and drew towards her pen and paper, it seemed impossible that she could ever have dreamed of resolving otherwise—so true it is that only by taking hold of the unendurable do we learn endurance.
She wrote rapidly for a few minutes,

then threw down her pen and read the brief lines she had penned. They did not satisfy her. It seemed cruel to say to the man who had hoped to make her his wife: "Circumstances have arisen since we parted that render our marriage utterly impossible. It is equally impossible for me ever to see or hear from you again.

There was truth but too much aus tere pride in so cold a dismissal. Now, truth and humility are very near neighbors, and perhaps they were not altogether separated in the letter she finally completed with more comfort to her aching heart. In this she said:

"MY DEAR SEYMOUR: When you asked me to marry you you thought me the daughter of a man with whom any one might be proud to ally him-self. To-day I have learned many things, and my life's horizon has be come very different. I am not the daughter of Charles Sefton, but was adopted by him at the expiration of my mother's term of imprisonment in an American penitentiary, of which he was then keeper or superintendent. I was then three years old. I have absolutely no recollection of my poor mother, of whom nothing has ever since been heard. She was a mulatto, married to an Italian of good class who died when I was a year old. Her father was a French half-breed. You perceive, my friend, what an impossibility your marriage with a woman of parentage is. Family pride. such even in you who are so free from every mean prejudice, must absolutely forbid Even if you wished otherwise.

after what I have told you, I know could never be happy as your wife. God knows what it costs me to loose you! But I realize, and you, too, will realize it for me, that there is but one thing for me to do—to spend my life, if need be, searching for my unhappy mother, and if I succeed in finding her still alive, no matter where or how, to devote myself entirely to her. That much, at least, I owe to her. I have one request to make you, that you will permit me to drop out of your life and not allow my memory to sadden you. I do not ask you to forget me entirely, but I wish you to remember me as one gone for ever from your ight, whom you honored by affection, and who gave to you her ANTONIA. her whole heart.

The letter folded and addressed,
Antonia felt that the first and most painful step had been taken. It was with a sense of relief and of returning energy that she made her way to he father's study. He sat at his table, his white head buried in his hands. He to bring; but a great sadness came over his face when he saw the traces of the long afternoon of suffering upon her countenance.

He rose from his chair and went to her. He took both her cold little hands in

his and, stooping, kissed her brow.
"My Tonia!" said he.
She smiled — a wan, dreary little

smile it was—and returned his caress. "Yes, father, always your Tonia. I have just been writing to Sey-Mr. Blaire. Will you read the letter, Blaire.

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His quizzical glance met no responsive twinkle, so he sat down, turned up his reading-lamp, put on his eye-glasses, and gravely read the letter. As he replaced it in the envelope he said deprecatingly: "My dear, why should it make a difference? You cannot help but be always my daugh-ter."

The girl put her arm about him and bent her head till her lips touched his silvery hair. "My father, I am always your daughter. But I am also the daughter of the poor mulatto, who needs the love and care of the girl whose father has given her such a bright and happy life."

You feel it right, my child, to go to her?

"I can do nothing else."

"Very well, my dear; I shall not thwart your wishes. Eighteen years ago, when I adopted you as my own, it was of your own free choice you came to me. I have often wandered what your life would have been had you chosen otherwise. If you had chosen the negro you might have been his salvation—he was not a bad fellow at heart-but what a life you would have If you had gone with your mother you might have been an angel guiding her to good, or she might have been weak enough to drag you into the wretched ways of sin with herself. hope all is best as it has been. have made a lonely old fellow very And he ends by makhappy, Tonia.

ing you miserable."
"He ends by showing me my duty, by teaching me truth and honor as he has always taught me. Now, tell me, what is the first thing to be done to

find my mother?' "I think, if she is still living, she is probably in Warham. I will write to the superintendents of the various charitable institutions in the city and

try to obtain news of her."
"But that is so slow. Can we no go to Warham ourselves? "If you wish it, child," he answered gently, "we will close the house and go immediately. It's high time we had an American tour, anyway

She put her slim, brown hand softly on his gray head. "You are so good. dear," she whispered.

On a bright September morning a cab drove rapidly through the streets of Warham. Mr. and Miss Sefton had arrived that morning in the city, and immediately after breakfasting at the hotel had begun their quest. Institu-tion after institution was visited without result. The books of neither hospital nor alms-house showed the name of Rosa Corsini. The poormaster knew nothing of her. If she were still in the city there seemed but one other place to seek her. The same thought was in both minds as Mr. Sefton gave the order, "To the penitentiary

A few pencilled words on his card at once admitted Mr. Sefton and his daughter to the superintendent's pri-As one in a dream Antonia vate office. listened to the apologies, brief explanations, casual remarks that followed. She gathered only that a search was being made among the records for the name of the woman they were seeking. The compression of her lips alone told how intense was her emotion as she watched the superintendent rapidly

turning over page after page.
"Ah!" said he finally, fixing his broad thumb upon the last page of the ig book before him, "here we are Rosa Corsini, mulatto, ten days for vagrancy.' I rather think that's the woman who was brought here a few days ago, and who seemed to be in the last stage of consumption. Her place is in a hospital, not here. It often happens that people are brought here who were much fitter subjects for the almshouse or hospital or insane asylum. It is doubtful, however, if that woman has many days to live anywhere. Two nuns, who come here regularly to se the prisoners, and who accomplish much good by their efforts among them, were with her this morning. I think they mentioned that the Catholic chaplain had prepared her for death. Would you like to see her?" And he And he looked curiously at his visitors. " Yes,"

replied Mr. Sefton. family matter gives me a deep interest in the affairs of this unfortunate woman. My daughter and I are most anxious to give her any assistance in our power."
"Then, sir, we will go to her at

once, if you and the young lady will come this way. As they were mounting the iron

stairway they met the two nuns de-scending. The superintendent greeted them courteously, and said: "This them courteously, and said: lady and gentleman are anxious to get some information concerning mulatto woman, Rosa Corsini. I k that you ladies have a way of obtaining the confidence and affection of our prisoners that we, their official guardians, never even dream of. Therefore I think, if you will have the goodness to come to the library with us, you will be able to satisfy them far

Hildebrand, Sister Alphonse, — Miss Sefton, Mr. Sefton." The two religious bowed, smiled, murmured an assent, and the party looked up as she entered, the light in entered a square, bare-looking room his eyes that her presence never failed at the top of the first flight of stairs. It contained a couple of half-filled book

etter than I. First permit me, Sister

cases and half-a-dozen wooden chairs. As they entered the room Antonia impulsively grasped the hand of the younger of the nuns, Sister Alphonse, a cheerful, sweet-faced little woman,

and, drawing her away from the others, smiles into my face with her sweet exclaimed: "Sister, come over here eyes and sings all the time like a little and tell me all you know of this poor canary bird." I must know everything. I

am deeply interested in her." "My dear Miss Sefton," answered the nun gently, a slight look of sur-prise crossing her serene face, "I shall be very glad to tell you all that I know. I am delighted to see so benevolent an interest taken in one of the poor souls here, many of whom never would be here were there a helping hand stretched out to them in the need and privation that lead them into the wretchedness of sin. This Rosa Corsini has been a very unhappy woman. Even yet one can see in her traces of great natural refinement and some education. Although she has served several terms here for theft or vagrancy, she seems always to have preserved a certain amount of self-respect that, joined to the grace of God, kept her from greater evils. She had a child— her 'singing-bird,' she called her who was adopted by a wealthy gentle-man of this city. After serving her first term of imprisonment she resolved to lead an honest life. Through a 'character' given her by the superintedent she obtained an excellent situation as housemaid in a wealthy family, where she was treated with the greatest kindness till they discovered, from the chance remark of a caller who had once visited this institution during Rosa's term of imprisonment and who remembered her face, that their invaluable housemaid was an exconvict. One hour after the discovery Rosa was again a homeless and hope less woman. After that she lost all ambition. She worked when she had the chance, but she did not attempt to obtain another permanent, respectable situation. Once or twice charity saved her from starvation, oftener theft. She led a dreary, lonely life. She had she said to me when she told me her 'when a woman is once spotted by the police there's no chance for her. Unable to work any longer, she was found on the street the other day in an apparently dying condition and brought here as a vagrant. Oh! my dear young lady, I hope there is room in heaven for these poor vagrants, since it is only a prison-cell we can give them on earth!"

The nun's bright eyes filled with tears and her voice was tremulous. After a pause, she continued: "Poor Rosa has been prepared for death and seems glad to have done with life, though she is constantly talking of her child. The doctor says she cannot last through the day. I think she would die happy if she could only have some news of her child."

Antonia had listened eagerly to the Sister's narrative, her face pale, her eyes full of tears. When it was ended she started from her chair and, ear nestly pressing the nurse's hand, said : Thank you, Sister, for all you have In return let me tell you that Rosa shall die happy, for I am bring-ing her news of her child."

Sister Hildebrand had been giving the same details to Mr. Sefton. He, too, was strangely affected by the story. Antonia said, as he came forward, "Father, let us go to her at

They bade the two religious good-by: the superintendent again led the way, and in a few moments Antonia stood outside the grating-serving as door and window for the cell-that separated her from her mother. One glance showed her the bare floor, the one wooden stool, the tiny shelf on the wall containing a few bottles of medicine, hand lay on the coarse coverlid; the face was prematurely aged, but suffering had sharpened and spiritualized the closed eyelids were the features;

thought he noticed, a startling resem-blance even yet between mother and daughter. For an instant Antonia's thoughts reverted to the dream-mother she had so long believed in; then her whole heart was submerged in passion-ate tenderness for the dying woman The superintendent turned before her. the key and opened the grating. Mr. Sefton turned to his daughter and said in a low voice: "There isn't room for more than one visitor in that cupboard, so I'll stroll up and down the corridor,

Mother and daughter were alone. The noise of the opening door had dis-turbed the mulatto's slumber. She moved uneasily; then her eyes opened, and she murmured in a husky whisper, "Who said "Tonia?" Was I dreaming again?"

She caught sight of the beautiful, tall young lady bending over her bed. Her own dim eyes grew wistful as she looked into the eyes so full of love and Antonia's warm hands clasped pity. Antonia's warm hands clasped the thin, cold hands that were ner-vously playing with the coverlid. She forgot the discretion she had meant to exercise. She bent and kissed her mother's lips. "Mother," she whispered in a tremulous, low voice, "don't you see I am your Tonia?"

A look of glad surprise crossed the mulatto's face. "It is such a beautiful dream," she gasped.

Antonia's strong arm encircled her mother's wasted frame, her fingers smoothed the gray hair with a soft,

"Shall she sing to you now,

mother?"

There is only a faint, incredulous smile for answer. Antonia holds her mother's hand in a closer clasp, and, standing erect, begins to sing a quaint old hymn to the Virgin of Sorrows, each stanza of which ends with the refrain, "Virgin, full sorrowful, pray

fashionable drawing-room, before the pathos, the sweetness of her notes, surprise even her father, who is pacing the corridor outside. Al along the tier of cells the calico curtains are drawn back from the gratings and eager faces peer into the corridor. Antonia does not know into how many wretched hearts her tones are sinking as her wonderful voice breathes the plaintive heart-cry of the dying woman, whose eves are streaming with tears while she listens.

Suddenly she raises herself in bed and looks intently at Antonia. "Tonia," she whispers, "you are not a little girl any longer. How beautiful you have grown! Your voice is like an angel's!

"No, mother, only like your little singing-bird."

Rosa smiles faintly. Her breathing grows more difficult. Finally she gasps, "Tonia, if this isn't a dream, may I "-the voice is very humble-'may I kiss you?"

Antonia kneels at the side of the cot and raises her face as she puts her arms about her mother. The dying woman, gathering all her remaining strength together, bends her head and kisses her daughter on brow and cheek and lips. Then she sinks that the she struggles hausted. Once or twice she struggles hausted. only a gasp ever fainter and feebler. A convulsive movement goes through her frame. In a moment Antonia realizes that the end has come. But on the dead face there is a smile of infinite peace and content.

#### GRAND PRAISE.

Protestant on the Recent Labor Encyclical—History in a Nut-Shell— A Magnificent Tribute to the Cath-olic Church.

We have not read for a long time so eloquent a tribute to the Catholic Church as we find in a letter published in the Dublin National Press on the recent encyclical of the Pope, from the pen of John Ferguson, of Glasgow, Scotland, a patriot Protestant Irishman, well known for twenty years past for his devotion and services to the Irish National cause. Mr. Ferguson describes the encyclical as "on of the most important messages de livered to mankind since Christ said, A new commandment give I unto ating. " and he goes on to write as ollows :

Does not the heart of that insula sanctorum et doctorum ("island of saints and scholars," meaning Ireand) that upheld the silver lamp of Christian civilization in the ancient days, till the nations dwelling in darkness kindled their torches at its

TO THREE HUNDRED MILLIONS -a fourth of the world's population the glorious words of their "Holy Father, by Divine Providence, Pope suggestive of peace.

Mr. Sefton winced as he noticed, or

Leo XIII., on the condition of labor,"
come with authority which commands the highest respect. To Protestants like myself they come as the words of a grand old man — as echoes of the Mount of Olives, endorsing the econo-mics of our highest scientists. Ireland, while humiliated by degrading strife, can lift her face from the mad struggle to contemplate, with an elevating pride, that it is the great Church to the communion of which she has so faithfully clung that at this fin de sicele sends forth its voice like the triumph song of heaven for brotherhood of humanity. Whilst I claim to be just as staunch a Protestant as any, 1 cannot lose sight of the first fifteen centuries of our era, during which Rome marshaled the forces of civilizawell.

tion and directed them, on the whole It was no easy task to destroy the fighting and plundering instincts of the fierce nations of nomads who broke up the Roman Empire; no easy task to create habits of industry tribes as unused to such as the Red Indians of our day, and who possessed what the Red Indians do not, the might to take. No selfish pleasure to go, as the missionary did, alone into Scythia, Numidia, Gaul or Scandinavia to teach doctrines that were an abom ination to these countries of blood and slaughter; yet the Catholic priest confronted Attila, standing alone in

Bismarck.

priesthood, and Norman nobles, who employers and the greediness of unrewould not eat with Saxon gentlemen, were obliged to confess their sins to Saxon peasant priests. Rome ignored by. The workers must be paid suffice the hereditary principle. The Pope-King was elected. Rome assumed all men to have equal rights to natural opportunities — a Saxon blacksmith's son was elected in the darkest of the ages Sovereign Pontiff.

And Rome gave more martyrs to the stake, more patriots to nationhood, low, then the exquisite voice rings out in more powerful merody. The mother listens as one in a transca. to agree with her doctrine of "private judgment," though, indeed, most cultured and appreciative audi-ence, did Antonia sing so well. The which so often is called private judgment we would be better without, but, as a student of history, I am bound to observe the wondrous power of adaptation this great Church organization has to the needs of different races and ages, and to rejoice that it has to-day unfurled a flag which will float in the van of the nations, and behind which millions as Protestant as myself and last invocation, "Pray thou for us!" as unlikely to ever belong to the She feels only that she is voicing the visible Church of Rome will be proud 'YOUR WALLS AND YOUR CELLINGS.

said St. Jerome, "are glittering with silver and gold, but Christ is dying your gate." Leo XIII. declares this should not and must not longer be. Never did the Catholic Church enter upon a bigger conflict with human selfishness, and never was victory more certain. Commercialism, with all its forces of cupidity, legal and literary pride and respectability, tolerated the doctrines of Mill and Herbert Spencer, ust as the Southern planters used to olerate as a philosophic abstraction the doctrine of the emancipation of the slaves. When the labor movement be gan lately to display activity commercialism became abusive and quoted religious objections. "Contracts must be observed when made." "The poor must be always with you." "Servants must obey their masters." The Christian Churches allowed themselves too much to back up.

THE MANCHESTER POSTULATES.

These are chiefly: "It is our duty to buy all things, including labor, at the cheapest rate we can, and to sell in the dearest market." "The prosperity of the country depends upon our having an abundant supply of cheap labor to enable us to compete successfully with foreign nations." When asked if this meant that it was necessary we should have, say, five hundred hands outside the factory furnace or dockyard gate, starving for work, in order to keep down the wages within, and if, when a young fellow with no wife offered to make 15s per week to do what a man with a family had to be paid 20s for, it was a commercial duty to take on the one and discharge the other, the answer was: "Most certainly; it follows from the laws of competition.' So on went this devil-take-the-hind-most practicethis survival of all the most cunning and most greedy - till a consensus of moral and intellectual teachers declared that the very foundation of our social structure-human vitality-is deterior-

like Ruskin, have pointed out the dull and ugly lives which the dull and ugly conditions of life, produced by cupidity and competition, have created. demand that labor shall have light and sweetness and beauty, that it may be come healthy, cultivated and refined. Unofficial preachers of the Gospel, like blaze, burn within it, when, clear as Therold Rogers, point out how, nota "trumpet's war-note proud," Rome withstanding that the inspiration of the the comfortless cot on which rested a woman's motionless form. One thin side of the democracy.

Almighty has given the people of these islands, during the last century, productive forces - iron-jointed, sinewed, fire-breathing — "equal in power to sixty millions of men," yet nillions of our workers, not men only, do not share in the prosperity, but are in a worse condition as to housing, food and clothing than the lowest class was at the end of the fourteenth century. Unofficial preachers of the gospel like John Morley (an atheist, men call him, though possibly Christ would have called him one of those 'not far from the kingdom of God' point with horror to the fact that onehalf the entire population of the richest country in the world-England-that passes the age of sixty is, or has been,

degraded by being paupers. THAT MIGHTY CHURCH, adapting itself to the needs of the aged, opposes itself to the social wrong. Art, social science, politics, economics, physiology and poetry have rung out the tocsin of humanity, and religion responds to their call. That mighty responds to their call. Church, adapting itself to the needs of the age, opposes itself to the social wrong. Its organization, upon which the sun never ceases to shine, will enforce the demands of Pope Leo XIII. in every language on the arch of the earth. The sanctions of the most powerful of all the Christian Churches are now given to changes which kings, priests and merchants had opposed as immoral. A priest of the devoutest piety, most commanding of intellect. and, above all, perhaps, the Sovereign Pontiff, has declared

"SOME REMEDY MUST BE FOUND, the presence with as bold a non possumus as to-day he confronts a Bismarck.

and found quickly, for the wretchedness and misery of the poor. Workingmen have been given over, isolated and defenceless, to the callousness of

mother's wasted frame, her fingers smoothed the gray hair with a soft, caressing touch as she answered, "It is not a dream."

"Then this is heaven," murmured the feeble voice. "I have dreamed so often, so often, that I had her again—my little singing-bird whom I gave away. Sometimes she comes and pulls my dress and calls 'mammy,' just as when she was a little toddling child, and sometimes she takes my hand and we walk away off along a great, dusty road; but I never get tired, for she

strained competition. It is inhuman to treat men as chattels to make money ient to sustain life in an upright and creditable way. They must not be taxed with work beyond their age and sex. For employers to exercise pressure upon the indigent and the destitute in order to make profits out of their need is condemned by all laws. human and divine. The wage-earner the causing united suffering, an ereates the wealth of the State and we also accumulate poison and germs of discovering the causing united suffering, and we also accumulate poison and germs of discovering the causing united suffering and the causing united suffering and the causing united suffering the causing united sufficient the causing united suffering the causing united sufficient the causing united suffering the causing united sufficient the causing united suffering the causing united suffering the causing united suffering the causing united suffering the causing united sufferin should be specially protected by it, as he is indispensable. The workers have a property which must be protected by the State; they must have Sundays and holidays for spiritual and mental improvement. Their minds and badies muft not be worn out by excessions.

and holidays for spiritual and mental improvement. Their minds and bodies muft not be worn out by excessive labor."

COMMERCIALISM DEMANDS THE FULFIL-MENT OF CONTRACTS.

A railway manager with whom I expostulated during the great railway strike, upon working his men twelve to fifteen hours, always met me with "Let them give up the job if they don't like it." "But." I replied, "they are compelled by starvation to take the job." His reply was, "I buy the market-price." The Pope says nobly: "Nevertheless, there is a dictate of nature more imperious and more ancient than any bargain be-tween man and man. The wages must be enough to support the worker in reasonable and frugal comfort - if. through necessity or fear of worse evil, the worker accepts harder conditions because a contractor will give him no better, he is the victim of force and injustice:" and of course it follows there is no contract binding in morals

The Holy Father enunciates the doctrine that the State should sustain the hours of labor fixed upon by the different trades as suitable to their localities and circumstances. In short, the Pope endorses the most radical of all th demands now being made by over the whole world. Practical John Morley fears, as also does Mr. Gladstone, to give State authority to the eight-hour bill for miners, though they both think the eight-hour day long enough. Leo XIII. sees in the State the means whereby the workers can be protected from the moral and physical injury of callous competition and cupidity.

AND NOW THIS MOMENTOUS ENCYCLICAL is being read from every altar of the Latin Church. It is, at the same time, being studied by the leaders in every land. Unlike a manifesto from a great political leader, no noisy demonstration will follow its issue. Not with the way ing of banners and the music of bands but with the still, small voice of conscience, will it conquer. Rome and science are in perfect accord on this Mill and Spencer, no great question. friends of the Churches, laid down the principles that Professor Marshall, of Cambridge, carries to the point where he and Leo XIII, meet in harmony Actuated chiefly by religious motive and having in view the spiritual welfare of men, the great and scholarly Pontiff finds himself blessing and en-forcing doctrines which the great political economist has reached by studying the material welfare of the nation. INOFFICIAL PREACHERS OF THE GOSPEL The Catholic world has reason to be proud of its position. Manning in England, Gibbons in America, Leo in Rome! princes of the Church, and, better still, "soldiers of humanity." As a Protestant, I hope to see some of our great religious teachers enter into a noble competition with Rome upon the lines of this encyclical in the Mashowever, that Ireland will respond to

And when the nations onward march to better days to be.
The Irish first shall float among the banners of
the free;
Its colors then will speak of hope, like sun-shine's glittering sheen.
And all the world be better for the wearing of
the green.

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Arrears must be paid in full before the paper can be stopped. Persons writing for a change of address should invariably send us the name of their former post office.

London, Saturday, Sept. 12, 1891. ANOTHER NEW CREED PRO-POSED.

Like the Creeds or Confessions of Faith of most of the Protestant Churches, the articles of religion which appear in the Book of Discipline of the Methodist Church are devoted in great measure to attacks on Catholic doctrine, and it is now recognized by Methodists themselves that the most important truths of Christian doctrine are not to be found in them; and it is moreover discovered that, even as they stand, the doctrines which are propounded in them are not in accordance with the Methodist teachings of the present day.

Professor Tillet, of Vanderbilt University, proposes in an article which recently appeared in the Quarterly Review, to remedy this state of affairs by framing a new Confession which will embrace "those doctrines which are held in common by all sections of Methodism." The Confession which he proposes to adopt will be markedly different from that of the Presbyterians, inasmuch as the latter is distinctively Calvinistic, whereas the Meshodists generally reject that Calvinistic theory which practically makes God the author of sin. though He punishes the sinner. The new creed will also probably contain the doctrine that Christ died for all men, whereas the Presbyterian Confession, as it stands, restricts the offer of salvation to the elect.

The Professor maintains that as the doctrinal statements made in the Articles were formulated before Methodism came into existence, being selections adopted from those of the Anglican Prayer Book, they do not express fairly the theology of Methodism, and are consequently a dead letter. He proposes, therefore, that the Methodist Ecumenical Council, which is to meet in October in Washington, shall take steps to draw up a creed and a catechism which will give new statements of doctrine, which are "better suited to the wants of this age" than are the creeds which were drawn up centuries

It is, of course, necessary that a body claiming to be the true Church of Christ should have a formulary of faith in which its followers agree, as otherwise the purpose for which the Church was instituted by Christ is not carried out. That purpose is plainly indicated by St. Paul to be that "Henceforth we be no more children tossed to and fro, and carried about by every wind of doctrine. by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." (Eph. iv., 14). Elsewhere, in his first Epistle to Timothy, the same Apostle styles the "Church of the living God the pillar and ground of truth." (1 Tim. iii., 15). It is certainly irreconcilable with this description of the Church to believe that the Methodist Church, which has hitherto taught a set of doctrines as its articles of religion, should now change them so as to accord better with the opinions and sentiments of a new age. What guarantee have we that the new doctrines which it is proposed to adopt will be any more truthful and certain than those which are to be discarded? The proposal to so change them and the acknowledgment that Methodist teachings differ from the present creed are sufficient evidences that the whole system of Methodism cannot be that pillar and ground of truth of which the Apostle of Christ speaks.

We have further evidence of this in the manner in which it is proposed to cusation of giving divine honors to the effect the change of creed. It is not suggested to adopt the new creed with a view of incorporating into it all as false then as it is to.day; but it the truths which have been revealed would never have been urged if the by God, but merely to express those Christians of the period were not doctrines which are common to all branches of Methodism. On such a

including within the fold of the Church Rome, is further evidence of the fact. which were an incentive to piery; him.

as many divers doctrines as possible is in accord with the modern Protestant notion of Catholicity in doctrine, which is supposed to be a mark of the true Church, but it certainly does not accord with the idea of Catholicity conveyed by our Blessed Lord when in His commission to His Apostles He commanded them to teach all nations all things which He had revealed to them. The Catholicity of doctrine which is here implied consists in teaching the entire doctrine of Christ, and it was in this sense that these words were understood by the early Fathers and teachers of the Church. The quality of Catholicity was understood by them to mean that the same doctrines were taught everywhere in the Church and that they would continue to be so taught to the end of time. It implied, therefore, unity of faith as well as the spread of that faith through the whole world. This is something very different from the idea of Catholicity entertained by Professor Tillet and the Methodist press generally.

It is to be remarked that the professor thinks that the new creed will require a volume for its expression; but it seems to be the conviction of the Methodist press that it ought to be of much smaller compass, so as to include within the Church a greater variety of persons holding considerable diversity of belief. It remains to be seen what view the coming council will take of the subject.

THE USE OF PIOUS READING

AND SACRED IMAGES. Archdeacon Farrer says that Bishop Westcott, whom he calls "our greatest living theologian," told him that his devotion to the study of the life of St. John was due to his reading "The Death in the Desert" by Robert Browning. Browning was highly pleased at hearing this; and there is no doubt that the best and loftiest sentiments are often inspired by a single incident of the kind indicated. But is it not true that a picture, or a statue, brings to the mind as vividly as any description in words the event which creates such an impression? This is the use to which Catholics put pictures and images of the saints, and there is no doubt they frequently fulfil of Israel," and thus they prayed their purpose, not only with those who | together to God that they might not be are unable to read a description in a delivered into the hands of the Amorrbook, but even with the best scholars, who are often accustomed to look at things with the cold, calculating eyes of an investigator who refuses to be moved by mere sentiment. Such persons are often impressed more by a momentary glance at a touching scene illustrative of the heroic virtues of a saint, or of some incident in the life of our Lord, than they would be by reading page after page of description

Many saints have attested that from contemplating the crucifix they have learned the intensity of Christ's love for mankind, and to love Him in return. St. Thomas, the Angelic Doctor, also learned while kneeling before the same image of Christ crucified, the to forbid the making of images, unless significance of the mystery of man's redemption, and he was enabled thus olic use of such images is altogether to impart to the world his admirable explanations thereon which are found in his Theological Summa. If Bishop Westcott was led by the reading of a poem, which describes graphically the life led by St. John the Baptist, to love the character of that saint, and to study his life, the use of the crucifix as a means of leading us to a more intimate knowledge of the mysteries of the life of Christ is certainly not to be condemned after the manner which Protestants have hitherto denounced Catholics for employing it for this purpose : and what we say of the crucifix is equally applicable to images of the saints.

in a book.

The use of such images dates from the first ages of the Church. The Apostate Emperor Julian made it one of his objections against Christianity that the Christians adored the cross. erected figures of Christ on their houses, and made use of the sign of the cross; and Origen attests that Celsus, who wrote against Christianity at a still earlier period, made a similar objection, just as Protestants do against Catholics at the present day. The accross, which was implied by these enemies of Christianity, was, of course. accustomed to the use of the sign of the We are aware that this notion of stairway of the Palace of the Cæsars in prohibition against the use of images, that liberty, venture to disagree with

have been made in the reign of Con- who lived long before Josephus. stantine the Great; but we have be-Bishop Eusebius, the contemporary of a remark made by one of the clerical beautiful silver images of Christ erucified, the Blessed Virgin and other saints to be placed in the churches which he erected in Rome and elsewhere.

In the Catacombs similar pictures and images are to be seen constantly, which were made during the first three centuries when the early Christians were obliged to celebrate the divine mysteries in those secret places of These are to be found in the cemeteries of Sts. Callixtus, Agnes, Priscilla, Pretextatus, etc., and many of them of date certainly as far back as the reign of Diocletian, and even earlier. One of these representations on glass, which to be earlier than the persecutions of Virgin seated on a throne, and holding the Infant Jesus. Both figures are depicted with the numbus or aureole above and around their heads, a symbol whereby the early Christians signified their veneration for Jesus and His Mother.

We had occasion some time ago to refute some false statements made by Professor MacVicar of Montrealin reference to the use of sacred images, which he maintained to be forbidden by the commandments of God as delivered to Moses on Mount Sinai. We showed then that God had commanded such images to be made under the Old Law, and that therefore they were not forbidden, except when they were made for gods, to be adored and served. Two golden Cherubim were by God's command placed upon the ark of the Covenant, towards which the Israelites were required to show the greatest reverence and respect. (Ex. xxv., 18, 19.) Thus, when the people were guilty of taking to themselves that which was forbidden them by the law, and were punished by God for so doing, "Joshua rent his garments, and fell flat on the ground before the ark of the Lord until the evening, both he and all the ancients hites. (Jos. vii., 6, 7.) David also had this ark borne with great reverence and religious ceremony and sacrifices from the houses of Abinadab and Obededom, until it was brought to the city and "set in its place in the midst of the tabernacle." (2 Ki. vi), All this was done in obedience to the command of God. (Ps. xcviii, 5: 1 Par. xxviii, 2.) If, as many Protestants pretend, such religious reverence be superstitious and idolatrous, it must be said that God commanded superstitious and idolatrous rites to be observed, which is absurd.

The practice of the Jews, which must of the law, proves, therefore, that the free from any imputation of idolatry and superstition. The same is clear from the raising of the brazen serpent in the desert, as described in the twenty-first chapter of the book of Numbers. This brazen serpent was a symbol of Christ's crucifixion, as He declares in St. John iii, 14. Surely if it was lawful and beneficial for the Jews to reverence a symbol which represented Christ's future crucifixion. indirectly, it cannot be unlawful and superstitious for Christians to represent the same crucifixion clearly by

means of the crucifix, after the event. We may here remark that Flavius Josephus is sometimes quoted to show use images. But it is to be noted that Josephus accuses Solomon of having dwelling-place, if His commands were made more strict, because it was feared cal courts.

This fresco is said by antiquarians to and this view is maintained by Philo,

In answer to the view taken by sides the testimony of the historian and Josephus, we may very properly apply Constantine, that this Emperor caused members of the Protestant General Assembly which met recently at Detroit. possesses a continuous Apostolic suc-Speaking of the Anglican claim that the Anglican ministry is derived through | not a whit more consistent than their Episcopal consecration from the Apostles, and is therefore superior to and Low Churchmen find in the the ministry of Non-Conformists, this clergyman said he could not find any such a claim provable from Scripture, and he did not care to look for it elsewhere. We may say with at least equal truth that the accusation of refuge, to escape heathen persecution. Josephus against Solomon is not provable from Scripture, and we do not recognize the authority of Josephus when he takes it upon himself to correct Scripture. Josephus is certainly a highly respectable authority when he testifies to Jewish belief and pracmen learned in such researches declare tice; but he was not infallible, and when his testimony is not reconcilable Decius, A. D. 250, shows the Blessed with that of Holy Writ, the preference must be given to the inspired word of God.

#### A BITTER CONTROVERSY.

The war between the various factions within the Church of England is being continued in the columns of the Toronto Mail not only with fury unabated, but with a vigor of denunciation and abuse which grows fiercer every day. A recent writer in that journal, who adopts the nom de plume of "Churchman," declares in effect that the whole Church of England is apparently so strongly infected with treason to the teachings of Protestant truth that it may be soon necessary to look to the Church of Ire land-by which he means the Church of the English garrison in Ireland-as the sole preserver of true Protestant Christianity. He asserts that the Church of Ireland is as independent of England as it is of Rome. He adds that the Church of England has given birth to endless sects, of such divers complexion as Ritualism on one hand, and Salvation Armyism on the other, to that extent that an Englishman who is also a Ritualist, writing for the Church Times, lately stated that Irish churchmen are the only churchmen he has met

who are worthy of the name. Churchman's account of the total independence of the Irish Church from that of England is certainly not borne out by the facts of the case. Elizabeth, first, and afterwards James I., established the Irish Episcopal Church on the model of the Church of England, and it was, equally with the Church of England, the creature of Parliament, and the King's supremacy was made its chief doctrine, just as it was in England, and it was only in the garrison towns that it could be forced on the people of Ireland at all; and this was done by force of English bayonets. It is true that the Bishops placed in the Irish dioceses were not those who ruled the be regarded as a correct interpretation dioceses of England, but the Church was practically one with that of Engcommandment of God was not intended land, and even the English Book of Common Prayer was used in the Irish for idolatrous purposes; and the Cath- Churches. The two Churches were, therefore, practically one, having the same Head and teaching the same doc-

trines. But if Churchman's theory be true, how does it come that in Canada we have never heard of Irish churchmen attending any Church service but that of the English Church? We presume that Churchman himself has always done so: for otherwise he is meddling in matters which do not concern him.

The Book of Common Prayer, according to Lord Macauley, was composed with the express design to include Englishmen of the most different beliefs within the fold of the Church of England, and it is a well known fact that the doctrinal part of it was left pur that the Jews were really forbidden to posely obscure so that almost all members of the Church might find therein such dogmas as would be most pleasing violated the law by placing images in to them; and this accounts for the the temple which he built. (3 Ki. vi, great variety of sects which so angers 23, 29; vii, 24, 36.) But God ap- Churchman. The doctrines of the soproved of Solomon's work, inasmuch as called Evangelical party in the Church He promised to make the temple His may indeed be found in the prayerbook by those who are Calvinistically obeyed in the building thereof, (vi, 12;) inclined; but the Ritualists may also and we read in 2 Par. vii, 1, 2, that find much which favors their views God actually filled the temple with His and it is for this reason mainly that Majesty. Josephus was, therefore, in the Evangelicals or Calvinists have not error in his accusation against Solomon. been able to make their views prevail The truth is that after the Babylonish either in the Anglican synods and captivity the Jewish discipline was convocations, or before the ecclesiasti-

that owing to the evil example which the The high tone taken by Churchman captive nation witnessed in Babylon, in denouncing the Ritualists is simply cross, and to make pictures and images they might be tempted to fall into an evidence of intolerance on the part principle, it is evident that the creed will of the cross, or of Christ crucified, just idolatry; but this was not in conse- of one who, though loud in proclaiming be constructed with a view to compris- as Catholics do now. A conspictious quence of the law as given by God to that liberty of opinion is the birthright ing within the fold as many varieties of fresco of the Crucifixion, which may be Moses. Hence the more ancient Jews of all Protestants, nevertheless deseen to this day over the principal did not consider that there was any nounces those who, in the exercise of the Church, the fraud and dishonesty exhibition is carried on for purely

It is not for us to defend the Ritual- charges of dishonesty against witnesses ists from the charge of inconsistency in maintaining that the Church has authority to decide controversies of faith, and yet refusing to yield to the authority of the only Church which the fourth and fifth centuries. There cession; but the Low Churchmen are adversaries. And not only do High Articles and Liturgy such doctrines as they wish to see there, but Erastians and Latitudinarians are equally successful.

The virulence of Churchman in the airing of his views may be judged from his application of the following texts of Scripture to Bishop Hamilton, of Niagara diocese, and to other Anglican clergy who are not of his own way of thinking. Of Bishop Hamilton he says that he is "personally a very lovable man," but that "he is cordially hated (for his Ritualism) all over the diocese.

The following are the passages of Scripture which he says are "applicable to pert priests and Ritualistic Bishops," Bishop Hamilton and Rev. Mackleur being especially named:

Ye hypocrites, well did Esaias prophesy of you, saying.

This people draweth nigh unto me

with their month, and honoureth me with their lips: but their heart is far from me. But in vain they do worship me

teaching for doctrines the commandments of men. My people hath been lost sheep their shepherds have caused them to

go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. All that found them have devoured them; and their adversaries said, we

offend not because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the

Churchman's chief failing is evi dently not an overflowing charity for those who disagree with him in opinion.

#### THE TREVES PILGRIMAGE.

The Presbyterian Review is to be added to the list of religious journals which delight in misrepresenting the strong faith which has led devout Catholic pilgrims to Treves by hundreds of thousands to recall the memory of our Redemption by looking reverentially upon the sacred "coat without seam, woven from the top throughout," which is spoken of in Holy Scripture as having been worn by our Blessed Lord be fore His crucifixion.

The Review says: "The reign of superstition is not over;" and "the whole exhibition promises to be the most gigantic triumph of fraud and superstition that the present generation has vet seen."

And wherein are found the fraud and superstition? The Review may well be considered a fraud for asserting as it does, without show of reason, that 'spurious the relic undoubtedly is;' but there is certainly no fraud on the part of the saintly Bishop of Treves and his predecessors who have retained the relic in their possession for nearly sixteen hundred years, preserving it with the greatest care.

Bishop Korum, in his beautiful pastoral in which he announced his intention to accede to the wish which innum erable devout Catholics had expressed, that the relic should be placed on exhibition, said:

"Truth demands of us that we con fide in the venerable and constant tradition of our diocese that we never accuse our ancestors of credulity or o fraud unless there be very grave reasons for doing so. Such reason have never been put forward. could I venture to think that my pre lecessors in the See of St. Eucharius had been wanting in the necessary care and vigilance for a cause so emin ently important and holy, that is, in examining the authenticity of such relic, and that in spite of the solemn decrees of the Church; how could I presume that they had kept silence or connived at what they knew to be a Some of the most illustrious and holy

Bishops of Treves were those who lived her faith. when this sacred relic attracted most attention, and on consideration of these facts, and the attested identity with the relic committed to the Church by St. that it is genuine, after having last year instituted a rigid enquiry into the evidences, which lasted for several days before many competent judges. In the presence of such evidence, superstition among such sectaries. joined with the constant tradition of are on the part of those who, mercenary purposes. The assertion is

whose reputation neither the tongue of ignorance nor of malice can stain.

There are extant copies of the Holy Scripture which certainly belong to is one of the New Testament preserved with great care in the British Museum. Another, the most highly valued of all by scholars, is in the Vatican Library, and another is in the keeping of the Czar at St. Petersburg.

It will be time enough for Presby. terians to hurl accusations of fraud and superstition against those who venerate the relics of our Lord when people shall have forgotten the general jubilation of the Christian world. Protestant and Catholic alike, with which the discovery of the Sinaitic manuscript of the whole Bible was hailed when it was unexpectedly found, the discovery being made complete in 1859, by the finding of the final portions in a monastery on Mount Sinai. Dr. Tischendorf, the discoverer, was considered a public benefactor; still there are plenty of persons who will say that the Presbyterians encouraged both fraud and superstition on that occasion.

But let us hear what a respectable Protestant missionary who spent thirty years in Palestine and Syria thinks of these accusations of superstition which those who have no respect for sacred relics are so ready to make against Catholics. The Rev. W. M. Thompson's 'Land and the Book "isfound in almost every Protestant house. The author says (p. 328): "The prompting principle of hero-

worship is far too closely intertwined

with the inner sanctities of man's moral nature ever to be eradicated. There are spiritual 'high places where men will ever continue to rear altars and burn incense. It is absurd to ignore their existence-might pos be sacrilegious utterly to overthrowthem. We may moralize, philoso phize, and even theologize, as we please, and still men will go on all the same to erect monuments, and build temples and make pilgrimages to the birth-place, the home, and the tomb of prophet, poet and hero. And if kings, nobles and ministers of the gospel crowd to the place where Shakespeare was born, or died, or lies buried, and there weep and pray, and tremble and faint in seraphic ecstasy, should we wonder that the less cultivated and less sophisticated will do the same thing for the sacred prophet and holy seer of antiquity? It is absurd to tolerate, admire, and even participate in the one, and yet condemn the other. Can we surround Plymouth Rock with reverential sanctities, because our forefathers landed there some two hundred years ago and at the same time ridicule the Oriental who approaches Sinai with awe, or makes long pffgrimages Mecca, or to Jerusalem, Hebron, Bethlehem, Nazareth, Tiberias, and a score of other places where holy men lived, wrought mighty miracles, and revealed to man the mysteries of God and eternity, and where they often sealed their testimony with their blood? I. at leas cannot be so unjust and ridiculously partial.

Moses was ordered by God to remove the shoes from his feet before the burnng bush. It was forbidden the Jews to enter the sanctuary, or to touch the ark of the covenant. Eliseus sent his attendant to place his staff on a dead youth, and thus to raise him to life. Handkerchiefs which had touched the body of St. Paul drove away evil spirits and healed the sick, and when the very hem of Christ's garment was touched it had the same effect. Why should not that same garment be regarded with the same reverence now?

The man who derides such sacred relics is evidently wanting in Christian faith, and Mr. Thompson asserts that he who could visit the sacred places of Palestine without reverence "does so simply and only, and in every case because a latent unbelief has transferred the stupendous facts into the category of dreamy myths."

The same principle applies and the same reasoning holds good in regard to the seamless garment which was stained with the precious blood which flowed for man's redemption. He who ridicules those who venerate it must be at heart an unbeliever in the great truths of Christianity, and he would as readily ridicule the sick woman whom Christ commended and rewarded for

There are other sins besides superstition. Presbyterians were the inventors of the superstition of the wholesale witch-burning which Helena, Bishop Korum states that disgraced Scotland and New Engthough he has no wish to force the relic land; but we have only to look to upon any one, he is fully convinced the flippancy with which sacred things were spoken of by the learned and pious divines who constituted the recent General Assembly at Detroit to see that unbelief is just as rampant as

The Review says that the Treves like the Review, are so ready to make without any foundation and one who

has once wit which it is to visit sacred is the statem of the thousand to Treves will with any thou for whose sear cast nearly tw He was nailed believers migl righteousness. It is for no nurture their that the pilgr taken by ther

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mon custom girly girls wir blue as the things the poo just the same, and drop, ke Lallie, and Jennie and Lottie and Fannie, and Gertie and I Macie, and C Nettie, and Flossie and Minnie, the gods give call you by girly girls, Girls should of and discourag All who have what is somet Ca The Catech

fortune-teller girls go to t just for fun commandmen can't they fin might lie or If tha what they ha one case, why In the cur Mr. C. Kegan of his religion when, the sor ister, he "los

full maturit entered the o conversion w sand instance of the Cardin a powerful in which, earn found. In Viatoris," th Thomas a Ke day by day, changed it put so plainly tive : all or 1 God or the d embraced th after the gr he says: " brimming ev not know all that his w drawn me i floating on world. But I knelt by hi heard the R I felt that was in a lan things in the

poet whose was scarcely artist not eauty of th he said: among the secret of he mystery of t the heart an at his best Longfellow have been t

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which it is customary for Catholics to visit sacred shrines knows how false aspect. is the statement that "few if any of the thousands of pilgrims who throng condemned by royal decree. with any thought of the living Christ for whose seamless vesture lots were cast nearly two thousand years ago as

It is for no other purpose than to nurture their love for the living Christ that the pilgrimage has been underthem, and that it has been encouraged by the Bishop of Treves and the clergy, and by the Holy Father himself.

#### CATHOLIC PRESS.

Baltimore Mirror. The New York Sun playfully conveys a well-merited rebuke of a common custom in these words: "Oh, girly girls with sunny curls, and eves blue as the skies, and lots of lovely things the poet sings, say, won't you, just the same, take on a proper name, and drop, kerflop, Bessie and Essie, and Mattie and Hattie, and Sallie and dishonest quoter, when he avers that Lallie, and Mollie and Polly, and Jennie and Kennie, and Lizzie and Izzie, and Maggie and Aggie, and Lottie and Dottie, and Annie and Fannie, and Ettie and Hettie, and Gertie and Flirtie, and Gracie and Macie, and Cassie and Lassie, Bettie Graeculus esuriens - of whom the and Nettie, and Rettie and Pettie. and Flossie and Bossie, and Winnie and Minnie, and so, at length? the gods give us strength never to call you by these names at all! Oh, girly girls, with sunny curls, etc." Girls should cling to their full names and discourage this abuse in others All who have charge of young ladies. home and at school, should abate what is something of a nuisance.

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Catholic Columbian The Catechism forbids us to consult fortune-tellers, but some silly Catholic girls go to the so-called clairvoyants just for fun." Since they break one commandment "just for fun," why can't they find amusement in violating others on the same principle? They might lie or steal or swear "just for If that be an excuse for doing what they have been told not to do in one case, why not also in all others? Ave Maria.

In the current issue of the Month, Mr. C. Kegan Paul writes interestingly of his religious life, from his boyhood, when, the son of an Episcopalian minister, he "loathed churchgoing," to his full maturity, when last year he entered the one true fold. Mr. Paul's conversion was only one of the thousand instances in which the influence of the Cardinal Newman showed itself a powerful incentive to seek that truth which, earnestly sought, is always found. In this paper, "Confessio Viatoris," the writer says: "Like Thomas a Kempis, so Newman, studied day by day, sank into my soul, and changed it. Since Pascal, none has put so plainly as he the dread alterna ive: all or nothing, faith or unfaith. God or the denial of God." Mr. Paul embraced the true faith on the day after the great Cardinal's death; and he says: "The one bitter drop in a brimming cup of joy was that he could not know all that he had done for me; that his was the hand which had drawn me in when I sought the ark floating on the stormy sea of the world. But a few days afrayward as parish. He has no worldly ambitious afterward, as I knelt by his coffin at Edgbaston, and heard the Requiem Mass said for him, I felt that indeed he knew; that he

While James Russell Lowell, the poet whose death occurred recently was scarcely friendly in his attitude toward Catholicity, he was too true an artist not to admire the exterior beauty of the Church. Of that beauty he said: "She is the only poet among the Churches. . . . The secret of her power is typified in the mystery of the Real Presence. She is the only Church that has been loyal to the heart and soul of man." Lowell is his best when he reminds one of Longfellow, though the latter may have been the lesser poet:

"A beggar through the world am I, From place to place I wander by. Fill up my pilgrim's scrip for me, For Christ's sweet sak and charity."

Boston Republic. The New York Sun occasionally gives a rap to the fanatics who profess to see danger to American institutions in his district, and his plea for the in the growth of the Catholic church in this country. In discussing the attitude missionaries in the Shantung district. of some clergymen in New York toward liquor legislation, our contemporary truthfully says: "We have never had a Roman Catholic President, not be elected to the office, because of the prejudices of Protestants. Yet the most faithful and ardent of the for the presidency have been Catholics. They have never carried their religious conventions and political compaigns. If it has ever been displayed at all in a local contest, it has been provoked by Protestant enmity and suspicion. Catholics seem to be less disposed than Protestants to favor or oppose candi-

The hustling young Kaiser of Germany has gone into retirement for the purpose of raising a full beard. No person is allowed to see him except his favorite Chancellor von Caprivi. His duifful subjects can only speculate hair, part of which was pulled out by upon his already according to the tree I hung by my duifful subjects can only speculate hair, part of which was pulled out by upon his already according to the content of the protests I made upon his altered appearance and the the roots. All the protests I made Catholic side of the school question.

has once witnessed the piety with progress of that hirsuteness which is to against this treatment were of no avail, impart to his features a more manly and I was powerless to protect myself. Spect. Meanwhile all photographs Not satisfied with dangling me in the representing his imperial majesty with air, they took my clothes off and a moustache and bare chin have been whipped and beat me at intervals from When he to Treves will go away from that town next appears he will astonish his subjects by the fierceness of his mien and the warlike cut of his whiskers. photographs will be taken and a boom struck me on the head, neck and for the artists will be started. Every-He was nailed to the cross that Histrue body will want a picture of the bearded believers might put on the robe of His believers might put on the robe of His righteousness."

monarch. What if the crop should dried on my body; still another tickled prove a failure! Suppose the growth would turn out to be puny and sickly! my mind wandered. At one time I lost while while which will be at the crop should dried on my body; still another tickled and struck the soles of my feet until my mind wandered. At one time I lost Let us hope for the peace of Europe that the royal cheek and chin will furnish fertile soil for the whisker har- town in crowds to witness my punish-

Boston Pilot. The North American Review for September opens with the promised answer to Goldwin Smith's attack on the Jews in the proceding number of the periodical. The writer is "Isaac Besht Bendavid," for whom the editor vouches as a scholar of unusual learning and an ardent advocate of Hebrew rights. His reply is such as might be expected from an able Hebrew gentleman proud of his race. Incidentally he shows that Prof. Smith is either a poor classical scholar or, what is more probable, a the parasitic qualities of the Jews provoked the scorn of "the Roman satirist." Says Mr. Bendavid: "I cannot refrain from inviting my readers to remember that it was not a Jew at all, but a 'needy Greek'— 'Roman satirist' alleged that his greed would make him even under Indeed, as he truly says take to fly." it was the spiritual character "Judaeus Apella" which provoked the Roman satirist's contempt, not his When it falsely alleged greediness. comes to the latter quality, Mr. Bendavid dexterously points out that the great Napoleon indicted "the race of which Mr. Goldwin Smith is so dis tinguished an ornament as a nation of shopkeepers." The Hebrew champion is too courteous to suspect Mr. Smith of quoting designedly from doubtful sources, but he shows by good authority how untrustworthy these quotations He does not know, apparently, Goldwin Smith's word is not that generally considered confirmation stronger that Holy Writ. The Orange professor has met his master in discussion again, even as he did a few years ago when he drew on his head the scathing rebuke of Chauncey Depew.

Catholic Citizen. John Boyle O'Reilly illustrated in his wn attitude how thoroughly a man born on foreign soil could become an American, and a much better American than many a descendant of colonial settlers. His poetry tells that story Several years ago, at a patriotic gathering at Detroit, he read a poem to which Gen. Grant was an attentive listener. He grasped O'Reilly by the hand after the reading and said:
"That is the grandest poem I have

O, this thy work, R-public! this thy health, To prove man's birthright to a commonw aith; To teach the peoples to be strong and wise, Till armies, nations, nobles, royalties, Are hid at rest with all their fears and baies; Till Europe's thirteen Monarchies and States, Without a barrier and without a throne, Of one grand Federation like our own!

There is peace between the pastor to work for beyond the good of the Church His interests are wholly identified with those of his congregawas in a land where there was no need to tell him anything, for he sees all reciprocal feeling on part of the conthings in the heart of God." ing is to be expressed in a desire to co-operate with the priest when he asks such co-operation, a ready sympathy with his plans and purposes, and a personal friendliness and loyalty and confidence manifested in many little ways that the proper will and disposition will not be slow to find.

#### A BISHOP'S TRIAL. Sufferings of Right Rev. John Anzer

of Shantung, China. Right Rev. John Anzer, bishop of the Shantung district in Northern China, sailed on the City of Peking the other day for the Orient, says the San Francisco Chronicle. He is returning to China after an important mission to Germany, where Emperor William heard his statement of affairs A Chronicle reporter interviewed the bishop on the steamer's deck a few minutes before it sailed. "While travelling from village to village in and even now a Roman Catholic might the Shantung district, I preached one afternoon in a place of fully one thousand people. While conducting the services I was roughly seized by four supporters of Protestant candidates big Chinese and borne to a place outsideside the gates of the town. crowd followed my captors. When a Partisanship into the great political spot was reached that suited them they put me down. The leader of the party informed me that the people in his town wanted me to promise that I would go away and preach no more. The man said that Shantung was the birthplace of Confucius, and was the holy dates on grounds of religious faith land of China, and that no missionaries were wanted. I refused to go away, so they hung me to the limb of a tree by my cue—in China we missionaries follow the style and dress of the coun-

and I was powerless to protect myself. 3 to 9 p. m. The pain was excruciattortures. New whip, lashed me; another occasionally shoulders with a flat club, until my face bled, and the blood ran down and my mind wandered. At one time I lost consciousness for a little while. At 8:30 the people came out from the ment, and my tormentors renewed their fiendish work with great vigor. Some one cried out to burn me, and a pile of fagots was arranged for my benefit; but before it was lit sympathy from some source was found for me, and the wood was not set on fire. So weak and helpless had I become that when the bell rang at 9 o'clock for the people to go inside the town I was left for dead. A forest was near, and I heard some on say in Chinese: 'Let us leave him here for the wild beasts to devour. Another wanted to cut off one of my legs and take it away with him. After was left alone I became unconscious. But I had a friend who had hidden himself away and after the people had left me he came to my assistance. As I could move neither hand nor foot he carried me to a place of safety, where the mandarin found me and had me taken to his house and treated by his own doctor. Had I died, the mandarin would have been beheaded, which is according to the law of China when a missionary is put to death without cause in a mandarin's district.'

#### A SECRET OF CATHOLIC STRENGTH.

Boston Pilot. A young Harvard professor, just returned from a long course of study n Europe, and about to enter on his life-work at America's most famous seat of learning, said to us once, when the late warfare against the Catholic schools in Boston was at its fiercest: "I wonder if you Catholics universally appreciate the tremendous strength you have in this contention, through your teaching Brotherhoods and Sister hoods. I have a sort of sympathy with them," he continued; "for, like them, I am devoting my life exclusively to teaching. I have preferred this pro-fession above all others open to me and have spent many years in preparation What is true of me, is also true for it. of your religious teachers. But they, in addition, bind themselves by vow to their order and their work; thus re moving the distractions of the family and society, and the temptation even to think of another work or method of There is nothing for them in common sense or honor but to make hemselves as strong as possible in their profession.

In line with this scholarly non-Catholic's estimate of the advantage of religious teachers, it is apposite to note how said teachers themselves regard their work. A teaching nun of the Presentation Convent at Fitchburg, Mass., setting forth to a friend the spiritual aspect of their work in the school-room, said: "At our annual spiritual retreat we were reminded that a religious teacher who neglects proper preparation for her classes, and her her work, breaks faith with the parents who have confided their children to her such he hesitated not to proclaim his ports, at that time quartered in Dumbers, Ontario.

Commiss ports, at that time quartered in Dumbers, Ontario. Teronto, September 4th, 1891. cation which is their due; sins against the State which has a right to look to her for good citizens; breaks faith with the Church and her order who have, in a manner, put their honor in her keeping, and finally sins against her own soul. The Presentation Order, before whom so high a standard of duty is set, is devoted solely to the education of the children of the people; and is not permitted to take what are familiarly

called "pay" schools. Last week, at the Convent of the School-Sisters of Notre Dame, Milwaukee, sixty nuns made their vows as religious teachers. A few months previous, seventy-five young ladies entered the same convent as candidates for the ame work. Recently, in another con vent of the same Sisterhood, in Baltimore, thirty-three made their vows twenty-five were so pledged at the Mallinkrodt Convent of the Sisters of Christian Charity; bands of from five to twenty, at the various centres of the Sisterhood of St. Joseph, teaching Sisters of Charity, Franciscans, Dominicans and other wide-spread teaching communities, and smaller groups at the Convents of Visitation, Ursuline Nuns, Nuns of the Sacred Heart, Presentation Nuns, and other communities and profession occur frequently during t is easily within the truth to state and women have within the past few weeks bound themselves for life to the sense can co-exist. These satisfactory Dr. Maxwell, the fast friend of the office of religious teachers. large annual accessions have been the rule for years.

Not one of these religious, whether devoted to the parochial schools, or to the ampler education at the command of the rich, but would give expression similar to that above quoted from the Presentation Nuns as to the spirit in which they are taught to regard their work as teachers.

This, and the faith and self-sacrifice of the Catholic parents, who bear the double tax for the schools rather than risk their children's souls, is the secret of the strength and steadfastness on the THE SCOTCH POET.

Some Reminiscences of Robert Burns,

Written by Request, by Vicar-General Dawson The poet Robert Burns was much talked of during the time-1835 to 1840 -the writer was resident at Dumfries This town with its neighborhood was the scene of the cares and labors of his latest years. There it was that for some time after leaving the Scottish capital he cultivated a farm on the estate of the late Mr. Miller of Dalswinton. It was not, however, his vocation to be a farmer, and accord ingly his farm was unsuccessful. Interest was made for him and he became an exciseman. an occupation, however good as affording a moderate livelihood, was wholly incompatible with the character of the bard, its only result that will be long remembered, was the song

The Deil came fiddling through the town And danced awa' wi' the Exciseman,
And ilka wife cried—Auld Mahoun,
I wish you luck o' the prize man;
The Dell's awa', the Dell's awa',
The Dell's awa' wi' the Exciseman;
He's danced awa', he's danced awa',
He's danced awa' wi' the Exciseman

We'll mak our maut, we'll brew our drink, We'll dance, and sing and rejoice man; And mony braw thanks to the meikle blac And mony braw thanks to the meikle deil, Thit danced awa' wi' the Exciseman!

There's threesome reels, there's foursome reels There's hornpipes and strathpeys man. But the ac best dance o'er came to the land, Was the Deil's awa' wi' the Exciseman, He's danced awa', he's danced awa', he's desceman.

That Burns was efficient as

exciseman is manifest from the follow ing circumstance, which Mr. Lockhart has faithfully preserved. On the 27th of February, 1792, a suspicious looking brig was discovered in the Solway Frith, engaged, as soon became appar ent, in a contraband traffic, carried on extensively on the coasts of Galloway and Ayrshire. When th ship got into shallow water she showed a stout front, and Burns, who was on guard on the spot, stood waiting till a body of dragoons should proceed to active measures against the armed When the dragoons smugglers. arrived, Burns, without delay, eage in action as he was in word, put him elf at their head, waded sword in hand, to the brig, and was the first to board her. The crew found that they had a man of nerve and purpose to deal with, and, though superior in numbers to the assailing force, were obliged to yield. The vessel was condemned and sold next day at Dumfries Burns now stood higher than ever in the estimation of the public as well as of the chiefs of the excise. On occasion of the seizure of the smuggler ship Mr. Lewars, a personal friend and fellow-exciseman of Burns, had been did more perhaps than an soothe his departing hours. despatched in order to hasten the rrival of the dragoons. Appearing to delay too long, the poet in his impatience uttered some words of displeasare in regard to his friend. On this a soldier of the guards said, jeeringly, as he could not add spurs to the legs of his friend, the best thing he could do was to pillory him with a song. Hence the memorable lines.

"The Deil cam' fiddling through the town. When the thirteen colonies of America were asserting their independence and France was declaring took place. The mournful ceremony took place. The mournful ceremony cannot be better described than in the When the thirteen colonies of North its revolutionary excess, there was great political excitement throughout the united kingdom. It was not to be expected that a man of Burns' enthusiastic nature should, in using his freedom of speech, keep within the bounds general advancement in excellence in her work, breaks faith with the parents were many good men of the time. As the regiment of cavalry of the cingueliberty, however, dangerous to himself occasion. The principal inhabitants as there were spies in every tavern and of the town and neighborhood deterplace of public resort. He carried his mined to walk in the funeral boldness to excess when at one of those procession, and a vast concours dinner parties at which he was always of persons assembled, some of them a welcome guest, he scrupled not when from a considerable distance, to witcalled on for a toast to propose Washington as more worthy than Pitt of a On the evening of the 25th of July the patriotic bumper. Such indiscretion remains of Burns were removed from was well calculated to interfere with his interest as an official under the Government of the time. The excise authorities, however, although he was selected to perform the military duty in represented as encouraging sedition the churchyard, stationed thems and revolutionary principles, did no more than reprimand him and warn him for the future. This led to a declaration of his real political principles. Writing to his friend, Mr. Erskine, of Mar, 13th April, 1793, he soldier. The numerous body of attendance of the procession with their arms reversed. The main body of the coffin, on which were placed the hat and sword of their friend and fellow-soldier. The numerous body of attendance of the procession with their arms reversed. The main body of the soldier. The numerous body of attendance of the procession with their arms reversed. The main body of the soldier. The numerous body of attendance the soldier was a stationed themselves in the caurenayard, stationed themselves in the caurenayard, stationed themselves in the front of the procession with their arms reversed. The main body of the soldier was a supported the supported said that "there existed a system of corruption between the executive powers | while the fencible regiments of Infantry and the representative party of the and Cavalry lined the streets from the legislative which boded no good to our town hall to the southern churchyard glorious constitution and which every (St. Michael's), a distance of more than patriotic Briton must wish to see half a mile. The whole proce-amended. But of this constitution moved forward to that sublime he was a sincere friend and looked untried visionary theory. These were his sentiments: but as a public servant in which the ceremonies of reception considered it his duty to forbear taking solemn, and accorded with the general any part, either personally or as an sentiments of sympathy and the year. The accessions to the teaching Brotherhoods were also large, and partial par showed the true man and the devoted during this solemn service that at least three hundred young men patroit and at the same time gave posthumous son of Burns was born. decided proof that genius and common He was named Maxwell, in honor of

all fiscal disfavor that clouded for a his last hours. The child died in time the prospects of Mr. Burns. In a infancy. year or two later, accordingly, we find him in all the dignity of a military uniform, enrolled in the ranks of the loyal Dumfries volunteers, and denouncing at their patriotic banque foreign invasion, home factions and No admirer of Mr. Pit dissension. No admirer of Mr. Pit could have discoursed in more eloquen terms. The noble sentiments of the bard assumed a still more lofty form and have come down to us in less perishable language :-

"Does haughty Gau' invasion threat? Then set the loons beware, sir;
There's wooden walls upon our cas,
And volunteers on shore, Sir;
The Frith shall run to Coriscon,
And Criffel sink in Solway
E'er we permit a foreign foe
On British ground to rally.

O, let us not like snarling tykes, In wrongling be divided. Till slap comes in an uncolloon, And wi'a rung decide it. Be Britain still to Britain true, Among ourselves united; For never but by B titsh hands Maun British wrangs be righted.

In the days of Burns there were only threats of invasion — the murmurings of the rising storm. The patriotic bard was not destined to witness the long and arduous struggle which finally secured to Britain her independence

and her constitution.
Robert Burns was not habitually in temperate. But it cannot be denied that notwithstanding his oft-renewed good resolutions he sometimes, at those convivial parties which were so frequent at Dumfries, and at which he was always an honored guest, passed beyond the bounds of prudence. one of those occasions-it was in January, 1796 - he sat down to rest on his way home and fell asleep. The chill night air proved fatal. Rheumatic fever set in and could not be removed. He was taken to the seaside. But this agreeable change was not attended by any beneficial result. The patient lingered till the month of July. the 21st he sank into unconsciousness The end was near at hand, and his children were called to see their living father for the last time, Then a short struggle and life was gone.

It has been said that Burns in his latter days was neglected if not wholly abandoned by his friends. This is libel on the people of Dumfries. was a sharer in their pleasures till struck down by illness; and then it was who should minister most effectu ally to his comfort. Among these may be mentioned Mrs. Dunlop, Mrs. Riddel, the Armours, and Jessie Lewars, who nursed him in his last days with unceasing care. Among other friends special praise is due to Dr. Maxwell of the ancient family of Kirkconnell who did more perhaps than any It is well remembered at Dumfries that on occasion of one of the kind doctor's lates visits, Burns presented him with a pair of pistols expressing regret that it was not a richer gift in memory of the doc

tor's friendship.

Dumfries honored itself by doing honor to the deceased bard who had done so much honor in his life to the conveyed to the city hall and borne from thence with solemn pomp to St language of Dr. Currie: "The gendemen volunteers of Dumfries determined to bury their illustrious associate with military honors, and every pre paration was made to render this last ants ranged themselves in the rear, The whole procession he was a sincere friend and looked affecting strain of music, the "Dead upon it as insanity to sacrifice it to an March in Saul," and three volleys fired over his grave marked the return of Burns to his parent earth. The specin however humble a capacity he had tacle was to a high degree grand and

It is a notable circumstance that These explanations besides did away with bard, who cared so tenderly for him in

In due course a beautiful monument vas erected in the cemetery over the poet's grave. There was another memorial—the house of the departed. There was also living memorials at the

time the writer dwelt in the city-the poet's son, Mr. Robert Burns, and his ged widow. The former had enjoyed liberal education and was highly accomplished. Although not so much a poet as his father, he could write elegant and classic verse. He was passionately fond of music and was often seen in the church where the writer officiated. He attended there, he said, for the sake of the music, not wishing to appear to affect being religious. He was in easy

circumstances, holding an important office in the customs. Mrs. Burns, the poet's widow, occupied the house of her late husband. She was often visited there by tourists from all parts of the United Kingdom. The desire for relics of the Scottish bard continued to be gratified for some time, but at length the aged widow was the only relic left and she didn't think that the most enthusiatic admirer

If such a genius as Robert Burns had een spared to this world a few years longer what would he not have achieved? During the sad days even of his last illness he ceased not to compose. A song that he wrote at that time, "Oh, Wert Thou in the Cauld Blast," was set to music by the celebrated German composer Mendelsshon. AEN. McD. DAWSON.

of the poet would care to possess such a



HUMORS OF THE BLOOD, SKIN, AND IN Scalp, whether itshing, burning, bleeding, scaly, crusted, plunply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily permanently, economically, and infallibly cared by the Cutticina, the great Skin Cure, Cutterna Soap, an exquisite Skin Purifier and Beautifier, and Cutticina Resolvent, the new Blood Purifier and greatest of Humor Remedles, when the best physicians and all other remedles fail. This is strong language, but true, Cutticina, Resolventy, infallible blood purifiers. Sold everywhere. Price, Cutticina, 750.; Soap, 35c; Resolventy, 31.59, Prepared by Potter Drug and Chemical Corporation, Boeton. Send for "How to Cure Skin Diseases."

23° Pinneles, blackheads, chapped and oily "a 3 kin prevented by Cutticina Soar. "a 5 kin prevented by Cutticina Soar. "a 5 kin prevented by Cutticina Soa."

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Sealed tenders addressed to the undersigned, endersed, Tenders for Works, will be received until noon on Wednesday, the 19th instant, for the following works: F-ru house and k dge at the Minnie Asylum; cottage, fencing and water lank at Hamilton Asylum; sewage works at Belleville Institute; hail, laboratory and green-houses at Agricultural College, Guelph, and Registry Office at Kar Fortage.

Plans and specifications can be seen at the Hamilton Asylum, Belleville Institute, Agricultural College, the sheriff's office at Kar Fortage and at this Department, where forms of tender can also be procured. The tenders for dead works at ke several the following tenders for the dead of the condens of the condens

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Chauncey M. Depew's Sound Advice to the Future Generation.

N. Y. Freeman's Journal.

Hon. Chauncey M. Depew, President of the New York Central Railroad, is not only one of the most successful, but, as we all know, most eloquent and pleas-He was never ing of public speakers. happy than on the occasion of more happy than on the of Manhat-his address to the graduates of Manhattan Catholic College at the Metropolitan Opera House, and, we regret that in the pressure of commencement reports upon our space that we were able only to give a brief synopsis of this admir able address in the columns of the Free man's Journal at the time. For the same reason other papers probably failed to give it, and so the public, with the exception of the audience that listened to it, was deprived of what deserved to be printed in letters of gold -a speech, than which a better was never delivered before young men. Even at this day we feel it a matter of duty to publish the remarks of Mr. Depew, and to congratulate Brother Anthony and the Christian Brothers on having selected so wise and able a counsellor to advise the students who go forth into the world from old Man-

MR. DEPEW'S ADDRESS.

Young Gentlemen: a great many leasant things happened to me in my life, and I try to take everything that comes, as a pleasure; but the most gratifying of all is that I meet, as I frequently do, young men on graduation day from one of our Amer-It recalls that gloriou ican colleges. four years, which in the life of every man is the most agreeable, the mos pleasurable that he has during his existence. At the same time it brings to mind that most inspiring possession in the life of a young man when he stands upon the threshold of the world, life, vigor, vision and hope. But yesterday and we were boys under the instruction and guidance of this learned faculty. To-morrow you are men, your only reliance on God, your conscience and the equipment which has been given to you by Manhattan college. Your principal inquiry when college. you pass beyond that door will be, "How am I to succeed in life?" You You will meet a philosopher who will say to you, "I wish you luck," with the idea that fortune ensures a grand career. There is no luck in progress in life. It may be true, and doubtless is, as Shakespeare says, "That there's a tide in the affairs of men which taken at the flood leads on to fortune," but my young friends that is simply the recognition of your opportunity. There is no luck other than opportunity, and beyond that, success in life is due not so much to the endowment of genius as to the determination to get on. (Applause).

Demosthenes gave the rule of eloquence to be action, action, action; and every successful man in this world will tell you that the rule of success is first, work ; second work ; third work.

(Prolonged applause).

It has been my lot to have unusual opportunity of studying young men, who have fallen under my observation, and in my employment. A man who has the supervision of twenty-five thousand employes could not fail to derive herefrom a vast experience. In the lawyers office there may be a dozen students, in the counting-room there may be a hundred clerks, and all, save one or two, will reach the office or their place of work no sooner than they're of the day is passed almost entirely in watching the clock to see when the hands will reach the hour that permits of their departure. The moment that comes they're off, either boating, row-ing, driving or flirting with their best girl. (Laughter). That's all right in its proper place. (Renewed laughter.) But there are one or two men, who are in the office or the counting-room as soon as they could get in, who if there is a vacant desk, occasioned by the fact that its occupant is sick or absent from any cause, is willing to stay until mid night to do his work, and who never complains, no matter what he may be told to do by saying, "That's not what I am employed for." The young man who acts in that way is speedily invited by the senior to be a junior, by the head of the firm to become a partner; or if he is in a great corporation he marches step by step through one grade or another, until he reaches the highest position of honor, or profit or credit (Applause.)

You will find, young gentlemen, in your after life, no matter how eminent ou may become in the Church, how distinguished at the bar, how successful in medicine, how triumphant in business that there will be no period when in your judgment you know as much as you do to-day. (Laughter). One of the lessons of life will be to unlearn the fact that your diploma does not give you the right to believe that "know it all." (Renewed laughter.) It simply tells you that you have received from this institution the knowl edge by which you may know where to look for truth and to judge of truth from error when you find it. My father did not have the advantage of a university education, but he was a hard-headed old Hudson River Dutchman (laughter) with a keen sense of humor. In the evening of his days it was his custom to sit in the afternoon upon the stoop of his house and read the newspaper. One day some college graduates who had been exercising upon the Hudson flung themselves upon the green sward of his lawn and were lars. I have been thrown all my discussing how infinitely different in life among men who have been opportunities, in acquirements and in education generally the present genmoney and who have not had the aderation is to the past; and one of them vantage of an early education. I said with an air of confidence and in never met one of them who did not gia.

tones of triumph, "Why, I am only twenty-one years old; my father is seventy, and I know more now than he has learned during all his long life. Old gentleman, maybe you dispute that?" he added, turning to my father. "No," said my father, "but I was just thinking what a fool your father must have been." (Great laughter.)

A great means of success in life is to learn the value of time. Precious stones and all the material wealth of the world is as nothing compared with time. We are given by God a span of life, and it is our duty to utilize every moment to the utmost advantage. Time! I see time wasted in a way which makes me grieve every day. You can secure a liberal education by a proper exercise of time, of some moments that are wasted. When you, each of you, who will enter into your chosen pursuit, I entreat you to give your whole mind to it, and to try and become as perfect in it as possible. But remember always that you are to be something more than a lawyer, something more than a doctor, something more than a clergyman, something more than a business man. Remember more than a business man. that an educated man in the community where he lives is a leader. But how can I get the time? you say.

Henry J. Raymond, when editing the New York *Times*, was an active member of Congress and was occupied day and night, it seemed to me, in an infinite number of pursuits; and yet at the same time he was writing a life Abraham Lincoln. Think of one hour devoted to literary work every day That would produce before breakfast. one thousand words each day, which in a month would be equivalent to a volume! Those of you who enter into the literary profession or business will probably get married. Here's your opportunity. (Laughter.) I advise you to do it just as soon as you can support a wife; but you will discover this peculiarity of the female mind, that she is never ready. (Renewed laughter. When you are about to set out to church on Sunday or to the concert or the theatre, she has got to run upstairs for something. (Laughter.) The probabilities are that if you do not look at it properly you will get irritated and spoil your peace and her happiness. (Laugh Don't you do it. (Continued ter.) She has good reason for laughter.) delay. Something the matter with the baby. Maybe she has forgotten some baby directions about that dinner or break fast which if it don't turn out all right it would then be your turn to be heard. (Renewed laughter.) But in that interval take up a book and read, and in the course of ten years you will find that you have read through your entire

library. (Laughter.) What's your ideal of success? Andrew Carnegie, Henry Clews, all those men who have been successful in business are thundering at the public ear through the press with the declaration that if a man or boy wants to suc ceed in life he must have a liberal education. What is success? Andrew Carnegie puts it better than any one. He say: Take two boys of the same age; and one who has ac quired reading and writing and arithmetic enters the counting-room or store or a railroad office. The other come out of college after eight years, and in two years will have caught up. But that young man who has been eight years going through college, eight years of severe discipline, eight years securing the experience of how to direct his faculties and how to keep them at work—the difference between place of work no sooner than they're that young man and the other is the absolutely compelled to. The last hour difference between the trained soldier and the man of muscle who has had no training at all, between the skilled oarsman and the man who first takes the In ten years' time the man from the college who entered eight years after the other man will have acquired his business, will have become the head of his bureau, the general freight agent of the railroad, the ticket agent, the general superintendent, vice-presi dent, probably the president; while the chances are 100 to one that his friend will still be a clerk in the ticket office, appealing to him on account of old associations for an increase of sal ary. There are, I think, about 2,000-000 young men enter into life every year in every department. Of that number 2,000 come from the colleges What is the average of success among the 2,000,000 and 2,000? It is the rule of business that only 5 per cent. of the former succeed, the other 95 per cent. fail in business or fail in getting be-yond the rank of employes. What is the rule among the college graduates? My class which had its anniversary celebration this year, and, owing to certain contingencies, I was not there (laughter); I was detained here by a car stove (more laughter) — graduated 100 members, and of these 97 have been successes in life. Two of them are judges of the Supreme Court of the United States. But then mine was an exceptional class (laughter), exceptional when compared to those who have not had the advantage. It is safe to say as a general rule that 90 per cent, of the college graduates do secure independence in their business or in their profession. Is it success to gain money? Then, how much? Is twenty millions success? There are 63,000, 000 people in the United States and

not more than 200 who have that much

money. Is ten millions success? There may be 1,000 who have ten mil-

lions. Is a million? Of the 63,000, 000 people in the United States only

an infinitesimal percentage can claim

undisputed mastery of a million dol

Is ten millions success

regret with pain that he was not edu- A Catholic Mission Burned and cated. I never met one of them who would not spend his whole fortune cated. rather than that his sons should be obliged to endure the mortification which he himself had to endure. But, they say, "You should not study the classics." So says my friend Charles Francis Adams, and so says another gentleman who is not so intimately my friend-the young Emperor of Germany -because, they say, the classics you cannot use in business. But business is not all life. Our language is founded largely upon the Latin, and our litera ture of the Church is Latin; and the man who does not know that ancient and glorious tongue, and the Greek with it, reads the paper and reads the volume and does not understand or appreciate one-half of what he reads. He thinks he does. But to the man who is educated in the classics every word has a new meaning, and he sees at once how a classic quotation sheds an electric light across the whole subject, making it brighter and more peautiful. (Prolonged applause).

I was one evening at a large recep tion where were present many distinguished men. One of them is known from one end of this country to the other for his high rank in business and his high rank in politics. We were inspecting a group of statuary, and he shouted out from the other end of the "Depew, what is this group?" room: I saw the trident: I saw the helmet I saw the lyer. I said: "That is Neptune, Apollo, Minerva." "Oh, ves," he said, "I see; the three graces. (Laughter.) Well, that man's family had him in the ice-box for a week Renewed laughter.)

Well, gentlemen, you are going ou into life and into that field which involves for you serious responsibilities By the time you have won in the procession and reached the poin of success in your business the world will have entered upon the twentieth You are to be the pioneers century. You are to be the pioneers and leaders of the twentieth century. We of the nineteenth century have given you a century hard to equal and difficult to beat. In this century more has been done to contribute to the happiness of mankind and the health of the world then in any dozen centuries. We have broken into the treasure-house of Nature and taken her choicest We have bridged streams, tunneled mountains, belted the glob with lightning, made all the forces and powers of the air obedient to our will. Now you in entering this twentieth century may not increase this record much more, but you can increase it by educated effort, by leading the world to a higher stand and to a better knowledge of the truth. Every educated man who goes forth from college goes forth as an evangel of the truth, not only in religion but in morals. The great battle of to-day or the twentieth century will be communism and anarchy. Remember that if you fix your standard so admirably upon the principle so admirably initiated by the present Pope (applause), so admirably enforced by my friend the eloquent Archbishop (renewed applause), that you will be doing work for God, for

your country and for your fellow-men. Applause.)
Young gentlemen, you will be told when you get out in the world that you are unfortunate if you have not the advantageous circumstances of family or of fortune on your side. Don't mind those who say that. Re member that every great name American history since the Revolutionary War has sprung from poverty Remember that all of them created their own careers—yes, their own fortunes. Webster, our greatest Be a lawyer; Lincoln, our greatest Presi dent of modern times; Sherman, Sheri dan, Grant, our greatest soldiers,-all came from poor surroundings, without fortune and without opportunities. General Garfield, whose tragic death thrilled the world, is a typical illustration of the advantage of a liberal education. He was on the tow-path of a canal, a boy leading ...
drew the canal-boat. His mother was
very poor and needed his wages, but
she said: "I will give that boy an
she said: "Noble education at any sacrifice." Noble woman, glorious mother! That boy, what did he become? He managed to get into college. He taught school and worked himself through. As a soldier he entered the ranks and be came Major-General. From an humble teacher he became president of the college. As a politician, he entered Congress and became President of the United States. (Applause.) Suppose his mother had kept him on the tow-path of the canal and not given him a liberal education, he would probably have been captain of that canal-boat, have owned a fleet of vessels on Lake Erie, accumulated four or five million dollars, and when he passed sixty years of age he would have gone to Congress and wondered how on earth he go there and why he was sent. (Laugh-

ter. Young gentlemen, I represent here to-day the Regents of the State of New York. It is a body under which is gathered all our educational institutions. Representing them and speaking for them, I bid you hail and Godspeed in the battle of life. (Prolonged applause .)

Sallow and leaden-hued complexions sanow and reader-index compensions soon give place to the loveliest pink-and-white, when the use of Ayer's Sarsaparilla is persisted in, and cosmetics entirely abandoned. Nothing can counterfeit the rosy glow of perfect health, which blesses those who use this medicine.

Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

Sacked by a Chinese Mob.

The Methodist Missionary Society of New York, on August 21, received a letter from Wuhu, China, under date of May 19, describing the anti-Catholic riots there. They began about May riots there. They began about May 12 against two Chinese nuns, whom the mob abused for some time and finally took to the police office. officer in charge became frightened at so large a crowd, and sent the nuns to the Hsien Yamen, from whence they were returned to the mission. proceeding did not please the people, and the Ko Lao Huni, a secret society, pasted placards inciting the people to rise and restroy the mission buildings. Two days later things assumed a still more dangerous aspect by the rising of some thousands of people who proceeded to the mission premises in a threatening attitude. pulled down the walls and smashed in the gates, so that in a few moments the inside of the compund was filled with an infuriated mob of ruffians of the lowest order, led by men in respectable dress, who went about with a small flag directing the operations of the rioters

Once inside the grounds, which the priests had vacated, all the rest was easily accomplished. The cry was that the priesthood had murdered children and taken out their eyes and hearts, se that the mob began to seek for graves and secret places. Finding some graves of the priests who had died there some months ago, they exhumed the bodies and broke open the coffins expecting to find money buried with Being disappointed in this, them. they scattered the bodies and grave clothes about the grounds. They then searched the vaults with the idea of finding the bodies of some Chinese children, said to be missing, but with

out finding any. The ransacked the buildings, throw ing everything through the windows and smashing everything they did not want, such as pictures, glass and china ware, and tearing the books to pieces; while tables, chairs and benches were broken up and piled about at different points. On these piles of debris a liberal quantity of kerosene oil was poured and a light applied, with the result that everything was soon in a blaze.

The soldiers had, however, arrived by this time, and as I heard a volley of musketry, I felt that things would soon be quieter. But in this I was much mistaken, as the disturbance continued to rage furiously all night.

The next morning the members the Customs' staff, headed by their Commander, made a bold stand, and kept the mob from looting the Custom House, though the homes and private effects of most of these brave fellows had all been destroyed, some of them having nothing but what they stood up in, and their wives and children were in the same condition. For two days and nights they were under arms, and had constantly to sally forth and drive the mob away from the premises and put out the fires already kindled to burn down the remaining part of the foreign residences. There is no doubt that the brave stand of about twenty armed men against thousands of rui fians has, in a great measure, saved one mission premises for the present at least.

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To Take No Risk
In buying Hood's Sarsaparilla, for it is
everywhere recognized as the standard
building-up medicine and blood purifier.
It has won its way to the front by its own
intrinsic merit, and has the largest sale of
any preparation of its kind. Any honest
druggist will confirm this statement. If
you decide to take Hood's Sarsaparilla, do
not be induced to buy anything else instead. Be sure to get Hood's.

Don't You Forget It. "I will never forget that Dr. Fowler's Extract of Wild Strawberry saved my life. Five years ago I had a terrible attack of summer complaint and was given up by the doctor and my parents. A friend advised Fowler's Strawberry and at the second does I was relieved and soon was well as ever."—Maggie McGillivray, Falkenburg, Ont.

Maggie McGillivray, Falkenburg, Ont.
Mr. Henry Graham, Wingham, writes: "I
was in North Dakota last May, and I took a
bottle of Northrop & Lyman's Vegetable
Discovery with me, as I did not feel safe
without it. While there a lady friend was
suffering with Indigestion, Billiousness and
Headache. I recommended the Vegetable
Discovery to her and she tried it, and the
result was that it did her so much good that
I had to leave the balance of the bottle with
her."

Coughing

Is Nature's effort to expel foreign substances from the bronchial passages. Frequently, this causes inflammation and the need of an anodyne. No other expectorant or anodyne is equal to Ayer's Cherry Pectoral. It assists Nature in ejecting the mucus, allays irritation, induces repose, and is the most popular of all cough cures.

most popular of all cough cures.

"Of the many preparations before the public for the cure of colds, coughs, bronchitis, and kindred diseases, there is none, within the range of my experience, so reliable as Ayer's Cherry Pectoral. For years I was subject to colds, followed by terrible coughs. About four years ago, when so afflicted, I was advised to try Ayer's Cherry Pectoral and to lay all other remedies aside I did so, and within a week was well of my cold and cough. Since then I have always kept this preparation in the house, and feel comparatively secure."

—Mrs. L. L. Brown, Denmark, Miss.
"A few years ago I took a severe cold

-Mrs. L. L. Brown, Denmark, Miss.
 "A few years ago I took a severe cold which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried Ayer's Cherry Pectoral, which relieved my lungs, induced sleep, and afforded the rest necessary for the recovery of my strength. By the continual use of the Pectoral, a permanent cure was effected."—Horace Fairbrother, Rockingham, Vt.

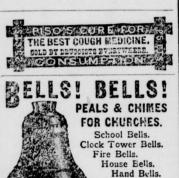
Ayer's Cherry Pectoral,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Bold by all Druggists. Price \$1; six bottles, \$5.

AMONG THE BARS.



Here's a display of "bars." There more show than music. Not unlike most soaps in this respect-more bars than soap. They may be called bars, but its gross flattery to call than soap, because they are principally vile compounds which rot the clothes and injure the hands. In "Sunlight" Soap you get an article so absolutely pure that it cannot possibly injure the finest goods or most delicate skin. Give it a



ORN TAYLOR & Co. are founders of the most ed Rings of Bells which have been cast, inclu-g those for St. Paul's Cathedral, London, eal of 12 (largest in the world), also the famous JOHN TAYLOR & CO., oughborough, Leicestershire, England.

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INTERCOLONIAL RAILWAY

OF CANADA. The Direct Route between the West and all Lawrence and Baie des Chaleur, Province of Quebec; also for New Brunswick, Nova and Magdalene Islands, Newfoundland and St. Pierre.

St. Pierre.

Express trains leave Montreal and Hallfax daily (Sunday excepted) and run through without change between these points in 27 hours and 30 minutes.

The through express train cars of the Intercolonial Railway are brilliantly lighted by electricity and heated by steam from the locomotive, thus greatly increasing the comfort and safety of travellers.

New and elegant buffet sleeping and day cars are run on all through express trains.

The Popular Summer Sea Bathing & Fishing Reserts of Canada along the Intercolonial or are reache

are along the Intercolonial or are reached by that route.

The attention of shippers is directed to the superior facilities officied by this route for the transport of flour and general merchandise intended for the Eastern Provinces, including Cape Breton and Newfoundland; also for shipments of grain and produce intended for the European market.

Tickets may be obtained and all information about the route; also ireight and passenger rates on application to

N. WEATHERSTON.

rates on appreciation to N. WEATHERSTON, Western Freight and Pass. Agent, 93 Rossin House Block, York Street, Toronto

D. POTTINGER, Chief Supt.



WILSON BROTHERS

Have just received a direct importation of the Choicest and purest Mass Wine,

OLD AT REDUCED PRICES. They hold a certificate, attesting its purity, from Rev. Emmanuel () lea, Vicar-General of the Archdiocese of Taragona. The rev. let gar are respectfully invited to send for sample.

"THENEW METHOD" for good health cures all chronic diseases. Rev. A. Albro, D. D., Utica, N. Y., writes: "One of the greatest boons to mankind in modern days," Infinitely better than the Hall System. Half the price. Send for testimonials. HEALTH SUPPLIES CO., 710 RPOADWAY, N. Y.

THE HURON AND ERIE Loan & Savings Company

Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund, - - - 581,000

J. W. LITTLE, • Pr sident JOHN BEATTIE, • Vice-President

DEPOSITS of \$1 and upwards received at highest currant rates. DEBENTURES issued, payable in Can-ada or in England. Executors and trus-tees are authorized by law to invest in the debentures of this company.

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Favorably known to the public Since
1826. Church, Chapel, School, Fire a large
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THE DOMINION Savings and Investment Society,

Capital, - - \$1,000,000. Assets over - - 2,500,000.

LONDON, ONTARIO.

Deposits received in sums of \$1.00 and up-wards and interest paid or compounded half Money to loan in sums to suit on the secur-ity of real estate repayable in instalments or interest only as may be desired. H. E. NELLES, Manager.



#### KINGSTON WOMAN'S MEDICAL COLLEGE

FIRST OF ITS CLASS IN CANADA AND LARGEST LIST OF GRADUATES—new College building—well located—very best teaching staff—three Lady Professors—full Hospital advantages—affiliated with Queen's University—reduced fees to medical missionary students—valuable scholarship prizes. Hox. Dr. SULLIVAN, Dean of Faculty; R. V. ROGERS, Q.C., President Trustee Board. Calendars tor ression 1880-81 on application Calendars for session 1890-91 on application of DR. ISABEL McConville, Kingston

# BURDO

Regulates the Stomach, Liver and Bowels, unlocks the Secretions. Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sore.



DYSPEPSIA, BILIOUSNESS CONSTIPATION, HEADACHE SALT RHEUM, SCROFULA. SALT RHEUM. SCROFULA. HEART BURN. SOUR STOMACH DIZZINESS DECES RHEUMATISM. SKIN DISEASES

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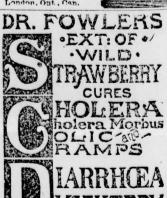
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Write for Illustrated Satalogue and prices.

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AND ALL SUMMER COMPLAINTS

AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

CARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON,

Opposite Revere House, London, Have always in stock a large assortment of every style of Carriage and Sleigh. This is one of the largest establishments of the kind in the Dominion. None but first-class work tu ned out. Prices always moderate.

Such a dea ling down in den, with an beaten, gnar while ar cedars drew guardians, tl broad wings mother bird filled nest. gone now, against the b had wandere which seem for a visit.

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hood and done for learned o feetly the

#### GRANDMA'S OLD HOME.

Such a dear old house it was! Nestling down in a sweet old-fashioned gar-den, with an orchard full of weatherbeaten, gnarled old apple trees behind it. while an outer circle of ancient cedars drew up about it like faithful guardians, the low white house with its broad wings, made you think of a mother bird brooding over her wellfilled nest. The nestlings were all gone now, had tried their strength against the buffetings of the world, and had wandered far from the old house, which seemed shabbier and more cramped every time they came back for a visit.

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Only grandma clung to it closer and closer as the years went by, and when the busy sons and fashionable daugh-ters called it lonely, and the grandchildren wondered over its queer little contempt upon the stiff old furniture and tiny-paned windows, the old lady listened and said nothing, but her heart throbbed with indignant pain as though she heard the maligning of cuddy holes, and remarked with open

"They don't of course, know," she thought, excusing them in her gentle way. "But though to other eyes it may seem poor and old-fashioned, to me it never can be so, for it was the first, the only home I eyer had." And me it never can be so, for it was the first, the only home I ever had." And after the sad, tender manner of the old, who only have a happy past and empty without a luring future, she luring future, she large and horse at the large and large and large and horse at the large and horse at the large and large and horse at the large and large and horse at the large and ho

so rich in a thousand happy, blessed associations? Had not she and John ever seem empty and cramped to her, when every nook and corner spoke to her, sometimes of the living or the

Here was where she used to sit and watch the fire on winter evenings, rocking the cradle with her foot, while she toasted the bread John liked browned writing to the soldier husband and father far away, where the Potomac rolled its bloody waters. And here beside the centre table, on which lay the well-thumbed family Bible, she had knelt and prayed for twenty years with John, prayed with her little ones in tearful grief when he was gone, prayed for them when they slipped

old knees to pray for them and theirs.
No. Grandma only loved the old

fro ever the old house, taking leave of it all, and last of the farewells was the visit paid to the two green mounds under the oak, where John slept and the first-born little son. Then with a day a popular student at Oxford, whose end, grandma drove away to the fine big residence—they don't call them big residence and the third of the pressure with the alien race. It is known that dancing and feasting are in order, but what else takes place is a hatrang feet in order, but what else takes place is a hatrang feet in order, but what else takes place is a latent feet of in order, but what else takes place is a latent feet of in order, but what else takes place is a latent feet of in order, but what else takes place is a latent feet of in order, but what else takes place is a latent feet of in order, but what else takes place is a latent feet of in homes now-where Henry and Henry's wife, who for all her kindness rather overpowered grandma with her fine ways, had given her a stately room and, what was most dreadful, a maid! A maid that called her "Madame" and for "yes" said "oui!"

Yes, they meant to be kind to her. but the gray stone pile and the maid gave the old lady the feeling that she was in an asylum and had a keeper, and in spite of all her grandeur, gran ma's wrinkled cheeks lost their soft pink, like that of a half-withered rose, and she grew all at once very feeble and worn, though every one was so busy that it passed unnoticed. She was pin-ing for the old home, though she felt it would be ungrateful to say so, and somehow to pray in the magnificent church, where she sat in a velvet cushioned pew, did not seem to give her help, for God was not close to her, she thought, as He used to be when she knelt at home. If she could only go back and tell her Friend all about it just once, kneeling where John seemed to come and join her! This feeling grew and grew, though as there was no one to tell it to, she shut it up in her own heart. One morning the French maid came running down to the family with great excitement in her dark face, and in broken English informed them that "Madame had slept not in her couch, nor could Celeste find her anywhere, though she search, Mon Dieu! she search everywhere!"

Then Henry recollected all at once that he had rather neglected his mother lately. Mrs. Henry forget her "cultured" calmness and joined in the search, weeping bitterly. Jane came running in as the news spread with reproaches for herself and all the others. Joe left his desk for once and set tele graph wires and police to work in every direction, and for the entire day confusion and grief reigned supreme, while the sons and daughters found their minds wandering back to child-hood and "mother," as they had not done for years, and I think they learned over again, and far more perfeetly the lesson of filial love.

The hours passed and no news came She was taken from it to Dwell Amidst
Wealth.

Philadelphia Times.

The nours passed and no news came of the missing, and fears grew graver and stronger, till at last Henry, walking the floor in gnawing anxiety, exclaimed suddenly, as the idea struck

him:

"She's gone home!" and running

But not for long, for their anxiety But not for long, for their anxiety was too great to permit delay. So, too impatient to wait for trains not due for hours, they set off across the country in carriages and on sleek satin-skinned mounts, but when they would have

As the seekers drew near the old

by one who had visited the long mound, by one who had visited the long mound, with the tiny one beside it, under the bride to this dear home, which seemed oak, but they also saw that she had act altogether as white men or women. He instructs them in religion, and the grape thence to the house. So weeping fell a-dreaming of by-gone times, when her faithful John had brought her a by one who had visited the long mound, peculiar people. He respects their lonely and humble to her, when it was and elegant haughty women tip-toed through the hall and paused reverently mother.

But the stillness of the old house grew oppressive while they stood undead, as eloquently as tongue could do?

certain, and though they listened there was no faint footfall as of one going about after the fashion of one just get-ting home, so with a blind terror chilling all words and gripping their awakto a shade. This dark spot on the worn floor was where Baby May had turned the ink over, while she sat upon her dad face kept granding upon her dead face knelt grandma, who had gone home to find a welcome

Converts to Catholicity. list of the names of converts to Catholicity during the past year. Prominfrom her arms out into the world, and licity during the past year. Promin-where she still nightly bent her stiff of Mr. George Skeffington Ussher, No. Grandma only loved the old house better as the years rolled by, but when old Phobe, who had been half servant, half companion to the old lady, died, it was decided in family council that she must really make up her mind to live with one or the other of them, as it was out of all question her remaining in that gloomy old house all alone.

Since I lineal descendant of the famous Aich bishop Ussher, Protestant Primate of Ireland; Mr. G. P. Lathrop, the well-known author, and his wife, who is a daughter of Nathaniel Hawthorne; Major-General and Mrs. Whinyates, and Mr. Basil Lechmere, son of Sir Henry Lechmere, Bart. At a time when all England is, as it were, venerating anew the memory of Nelson, at their premises while the ceremonies prolineal descendant of the famous Archit was out of all question her remaining in that gloomy old house all alone.

So one sad, sad day, overpowered by the sons and daughters, who meant to be kind, grandma went softly to and fro over the old house, taking leave of it all, and last of the farewells was the wisit paid to the two green mounds under the oak, where John slept and the first-born little son. Then with a feeling that the world had come to an end, errandma drove away to the fine of the pression of the Earl of Iddesleigh, and a popular student at Oxford, whose end, errandma drove away to the fine of the pression of the Earl of Iddesleigh, and a popular student at Oxford, whose end, errandma drove away to the fine of the pression of the Earl of Iddesleigh. The pression of the Earl of Iddesleigh, and a popular student at Oxford, whose end, errandma drove away to the fine of the pression of the Earl of Iddesleigh. The pression of the Earl of Iddesleigh, and a popular student at Oxford, whose to enversion was prematurely announced a year or so ago, and denied by his adhesion to the old faith by taking an active part in the formation of Newman House in South London, which is to be worked by Catholic members of to be worked by Catholic members of the London on the social and the social and to these everyreligious lines laid down in the Papal dances are given, and to these every-encyclical. Among the ladies occur body is welcomed and treated to a the names of Miss Stewart of Ascog Hall, Bute: Mrs. Thornton, superintendent of Mysore College; Miss Charlotte O'Brien, the daughter of the late W. Smith O'Brien, M. P.; and of no take their meals upon the ground in the state of Louisian Stew, but the Peos tribe do not eat such debatable dainties. These Indians take their meals upon the ground in the state of Louisian Stewart and treated to a banquet. In Dakota the great treat in gastronomy is roast dog or puppy such debatable dainties. These Indians take their meals upon the ground in the state of the state fewer than three matrons of London hospitals, as well as several in the Oriel College, Oxford, making the twelfth minister of the Established Church who has "gone over" within a comparatively brief period. The usual statistics of conditional baptisms and confirmations just presented show that the number of conversions in each of the fifteen Catholic dioceses of Eng-

Home Without a Mother

land ranges from 700 to 1000 annually.

The room's in disorder.
The cat's on the table,
The flower-stand upset and the mischief to pay;
And Johnny is screaming
As load as he's able.
For nothing goes right when mamma's away.
What a scene of discomfort and confusion home would be if mamma did not return. If your wife is slowly breaking down, from a combination of domestic cares and female disorders, make it your first business to restore her health. Dr. Pierce's Favorite Pre scription is without a peer as a remedy for feeble and debilitated woman, and is the only medicine for the class of maladies known as female diseases which is sold under a positive guarante from the manufacturers that it will give satisfaction, or the money will be refunded. It is a positive cure for the most complicated cases of womb

roubles.

N. McRae, Wyebridge, writes: "I have sold large quantities of Dr. Thomas' Eclectric Oil; it is used for colds, sore throat, croup, &c., and in fact for any affection of the throat it works like magic. It is a sure cure for burns, wounds, and bruises."

Minard's Liniment for sale everywhere.

Minard's Liniment for sale everywhere.

AN INDIAN SCHOOL

Experience of a Catholic Lady Teacher-Customs and Habits of the Peos tribe - The Secret Dance-Pro-

"She's gone home!" and running to a drawer in his desk, where keys of every size and form lay bunched and singly, he turned them hastily over.

"Yes, the key is gone, and she has wandered back home. I'm sure of it, though why we did not think of it before I cannot think. Oh mother! mother! you never wanted to leave it—the dear, dear old house where we were born, and which sheltered us all so faithfully. And we dragged you from it, selfish dolts!"

Strong, cold man of business as he was, he burst into tears, and the others were horn, and sobbed.

But not for long, for their anxiety

Mrs. Mary A. Thayer, a teacher in the Indian school at Jemes, New Mexico, is taking her vacation in the East, and tarried for a few days in Baltimore. She brought with her some curiosities, useful and ornamental, hade by Peos and Navajo tribes, some of which were purchased by our citizens. In conversation with a reporter of the Mirror she said that the Peos Indians at the Jemes pueblo numbered about five hundred. They are all Catholics by baptism and belief. They speak the Spanish language and are communicated with in thattongue when necessary by teacher and priest. They practically unattended and useless Very tempting dry goods and other wares are sent from the North, but the Indians do not, for an exchange of faith, accept the bait. There is no term of re-proach that so sensitively offends them

grand and beautiful then after an phaned childhood and girlhood, with ta settled home.

No! no! how could it ever seem softly, and not ashamed of the tears either, the party of busy, worldly men Indians are brave, kind and industrious. They have splendid horses and are wonderful riders. Fruit, vegeassociations? Had not she and John planted that very mountain ash together? Had not that been John's favorite rose bush? and could the rooms at the door, with remorserul nearts that the door, with remorserul nearts that the door, with remorserul nearts that the but money is scarce because a market for goods is distant. The nearest rail-disobedience, that they "were sorry, way is twenty-seven miles off. The at the door, with remorseful hearts that tables, fowls and meat are plentiful, Indian houses are built of adobe, of two stories, the upper story reached by a ladder. Each house is something of a fortress, because, in former years, the fierce Apaches made hostile incursions. and this method of defense became im perative. About the only wild game is the rabbit. Fish are small. They ened hearts, they pushed softly open are caught in a rapid river that de the door of the quaint old sitting-room, scends from the mountains. The climate is delightful winter and sum-mer. In complexion the Peos Indians resemble light mulattos, and some of

from her John already there.—Willa Lloyd Jackson. with her one of these handsome girls, but could not do so. At the Presbyterian Sunday school the attendance was very slim. On one occasion an The Pall Mall Gazette prints a long old Indian and two girls were present out of curiosity. Though Catholic teaching has made this tribe peaceable thrifty and reasonably civilized, there is one hereditary custom they will not abandon. That is the "Secret Dance,

stands that there is no breach against variably, but always spread a table for white guests. They are proud of their Provinces. The latest clerical recruit pure, unamalgamated blood, and even is the Rev. Thomas Cato, M. A., of the very few suspected of being halfbreeds deny the impeachment vehe-mently. They are devoted to their children, and, while they easily for-give blows, in war or altercations,

> act of angry striking with the hand or fist. So, the teacher never corrects the children by inflic-tion of any bodily hurt. Indeed, there is little cause for punishment. Catholic instruction has been most beneficial to them, and they appreciate it in the most touching ways. Nearly the whole tribe may be seen at church on Sunday, and though Communions are not as numerous as they might be, the Indians always call for the priest when death threatens them. They never neglect the prompt bap-tism of their infants. Their fashion of wearing the hair is universally the same—banged in front and falling over the ears. An Indian will never show his ears if he can help it. They
> make pottery and beads. Their grain make pottery and beads.

from guns or swords, they resent the

turned into cakes, delicious. While it would seem that labor-saving machines, such as portable grinding mills, would be acceptable, it is probable that the old, slow ways might be preferred. A railway supposed to be projected in the direction of Jemes,

is laboriously pounded between stones,

and the meal is soft, fine, and, when

the outside world to these people for the disposal of their agricultural pro-ducts, animals, etc., but it may also furnish civilized temptations that do not now exist, and whose absence, per-

chance, is good for their souls.

We cordially commend Mrs. Thayer

Twice that Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her. When we reflect on the tremendous assaults she has survived we find it difficult to conceive in what way she is to perish."-Lord Macaulay.

A Congregational minister of New York has abandoned the pulpit and begun practice as a divorce lawyer.

In the Morning.

"Four years ago," writes Col. David Wylie, Brockville, Ont., May, 1888, "I had a severe attack of rheumatism, and could not stand on my feet. The pain was excruciating. I was blistered and purged in true orthodox style, but all to no purpose. I was advised to try St. Jacobs Oil, which I did. I had my ankles well rubbed and then wrapped with flannel saturated with the remedy. In the morning I could walk without pain." Many get up and walk in the same way.

A lady in Syracuse writes: "For about

same way.

A lady in Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance, or stand on my feet for more than a few minutes at a time, without feeling exhausted; but now, I am thankfit to say, I can walk two miles without feeling the least inconvenience. For female complaints it has no equal,"

Solomon's Wisdom.

The wisdom of Solomon, were he alive to-day, would lead him to choose Burdock Blood Bitters as a remedy for all diseases of the stomach, liver, bowels and blood. It cures dyspepsia, biliousness, headache, constipation and all forms of bad blood from a common pimple to the worst scrofulous sore.

Several Seasons. "For several seasons. I have used Dr. Fowler's Extract of Wild Strawberry and find that it makes a perfect cure even of the severest attacks of summer complaint and diarrhoea. It is as precious as gold."—Mrs. F. C. Winger, Fonthill, Ont.

Monthly Prizes for Boys and Girls. Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co. Toronto, offer the following prizes every month till further notice, to boys and girls under 15, residing in the Province of Outarlo, who send the greatest number of "Sunlight" wrappers: ist, 800; 2nd, 86; 3nd, 85; 4th, 81; 5áth to 1th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 29th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mait on first Saturday in each month.

The Voice of the People.

The Voice of the People, The Voice of the People.

In every part of Canada the voice of the people rules, and the voice of the people endorses Burdock Blood Bitters as the best and surest blood purifier known. Nothing drives out boils, blotches, humors, sores and impurity so quickly as B. B. B., and perfect health with bright clear skin always follows its use.

Mrs. O'Heave, River Street, Toronto uses.

onows its use.

Mrs. O'Hearn, River Street, Toronto, uses
Dr. Thomas' Eclectric Oil for her cows for
Crackled and Sore Teats; she thinks there
is nothing like it. She also used it when
her horses had the Epizootic with the very
best results.

A Common Origin.

D. H. CUNNINGHAM, importor of Dia-monds, Watches and Jewellery. Manufactur-ing and Fine Watch Reparing, 77 Young Street, second door North of King, Toronto. PURITY OF INGREDIENTS and accuracy of compounding, make Milburn's Aromatic Quinine Wine the criterion of excellence. IT CAN DO NO HARM to try Freeman's Worm Powders if your child is ailing feverish or fretful.

ALL AGES AND CONDITIONS of people may use National Pills without injury and

with great benefit. A SINGLE SCRATCH may cause a festering lore. Victoria Carbolic Salve rapidly heals cuts, wounds, bruises, burns and all sores. Minard's Liniment cures Dandruff.

# Save Your Hair

BY a timely use of Ayer's Hair Vigor.
This preparation has no equal as a dressing. It keeps the scalp clean, cool, and healthy, and preserves the color, fullness, and beauty of the hair.
"I was rapidly becoming bald and gray; but after using two or three bottles of Ayer's Hair Vigor my hair grew thick and glossy and the original color was restored."—Melvin Aldrich, Canaan Centre, N. H.
"Some time ago I lost all my hair in

"Sometime ago I lost all my hair in consequence of measles. After due waiting, no new growth appeared. I then used Ayer's Hair Vigor and my hair grew

Thick and Strong.

It has apparently come to stay. The Vigor is evidently a great aid to nature."

J. B. Williams, Floresville, Texas. "J. B. Williams, Floresville, Texas.

"I have used Ayer's Hair Vigor for the past four or five years and find it a most satisfactory dressing for the hair. It is all I could desire, being harmless, causing the hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."—Mrs. M. A. Bailey, 9 Charles street, Haverbill, Mass.

"I have been using Ayer's Hair Vigor for several years, and believe that it has caused my hair to retain its natural color."—Mrs. H. J. King, Dealer in Dry Goods, &c., Bishopville, Md.

# Ayer's Hair Vigor,

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.



NORTHERN/ M

Take a Round Trip and visit all other Butmercial Departments in Canada, then west the Round
mercial Departments in Canada, then west the Rothers
and Commercial Departments in Canada, then west the Rothers
fall to a Calegory examine ever-thing theroughly if we
fall to a Calegory of the Canada and the C

Ontario Business College
Belleville, out.

28rd YEAR.
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Which as a Lubricant has never been excelled.

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# THE DROVINCE OF OUE BECLOTTERY AUTHORISED AND LEGISLATURE

Next Bi-Monthly Drawings in 1891: July 15th, August 5th and 19th, September 2nd.

3134 PRIZES WORTH - \$52,740.00

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JOHNSTON'S FLUID BEEF

Spread on thin slices of

Bread and Butter.

Delicious, Economical, Nutritious.

HEALTH FOR ALL.

# HOLLOWAY'S PILLS&OINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health behilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless. THE OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Scree and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest thas no equal. FOR FORE THROATS, RHONCHITIS, COUGHS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff foints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON.

And are sold at 1s. 14d., 2s. 9d., 4s. 6d., 11s., 22s. and 23s. each Box or Pot, and may be had of all Medicine Vendor, throughout the world. Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious. ONTARIO STAINED GLASS WORKS.

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ndertaker and Importer of Fine Fun-ral Furnishings. Furerals furnished at their real and proper value. 355 RICHMOND STREET.

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PUBLIC AND PRIVATE BUILDINGS Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS: 484 RICHMOND STREET.

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Branch No. 4, London

## C. M. B. A.

Assessment No. 12 has been issued. It calls for the payment of 24 beneficiaries; in New York State; 4 in Michigan; 4 in Pennsylvania; 1 in Ohio, and 8 in Canada.

From 1st. January 1891 to Sept. 1 there were 39 deaths in Canada. In January 6, Feburary 4, March 3, April 4, May 4, June 7, July 3, August 8, and one-third of those leaths were from consumption.

On July, 1. 1891, there were 6783 C. M. B. A. members in good standing in Canada, and 119 under suspension. There were 5137 in the \$2900 class and 1765 in the \$1000 class. During the year ending 30th June, 1891, there were 47 deaths in the C. M. B. A. in Canada — 28 members were transferred from Canada to other Grand Councils, while only 1 was transferred from other Grand Councils to Canada. There were 1604 initiations, 144 expulsions, and 21 resigned membership in the association.

#### Letter from Grand President MacCabe

To the Members of the Catholic Mutual Benefit Association of Canada:

To the Members of the Catholic Mutual Benefit Association of Canada:

"My Dear Brothers—From the resolutions which, acting on the suggestions made by my circular of 5th May, 1891, your branches have passed respecting the question of separate beneficiary. I notice that some misunderstanding exists respecting the power of the Executive Board of the Supreme Comcil to grant a separate beneficiary.

The Supreme Council ad interim or in recess—that is, the body which governs us during "recess," the Supreme President, Supreme Recorder, and Supreme Board of Trustees—has not the power to grant a separate beneficiary. Consequently, the body to which we are to apply for that does not come into existence until the second Tuesday in October of next year (1892) at Montreal; unless, indeed, the Supreme President calls a special meeting of the full Council as at present constituted—a line of action which, I doubt much, he could be induced to take.

Until that second Tuesday in October, next year, the only course open to the C. M. B. A. in Canada is total separation. If the branches in Canada were unanimous as to branches and unanimous as to members in favor of total separation, now, it would be my duty and that of the Canadian Executive to bow to such unanimous desire, and take steps for immediate reorganization. But when I know that a large majority of branches and members are opposed to total separation except as a last alternative; and that a respectable and, possibly, steadily growing minority are opposed to even separate beneficiary, I cannot, in justice to all interests, in justice to minorities as well as majorities, recede from the position I laid down in that circular for myself and others—that the final decision will be come to at the meeting of the Canadian Grand Council in Hamilton in August or September of next year.

The resolutions now passed, or about to be reased.

Grand Council in Hamilton in August or September of next year.

The resolutions now passed, or about to be passed, I look upon as advance instructions to the branch representatives who will be present at that convention.

And I would earnestly request that these resolutions give a simple expression to the opinion of the branches on the question at issue, without reference to the actions or motives of Councils or their officers—references which may give offence, and may tend to disturb that fraternal feeling, to confirm and perfect which is one of the great aims of our noble Association. Let brotherly love and forbearance guide us in all these discussions.

Yours fraternally,

JOHN A. MACCABE,

Grand President.

An Angry Brother.

#### An Angry Brother.

An Angry Brother.

Brother O'Farrell, of Branch 84, Montreal, has sent another contribution to the press. As the discussion in regard to separate beneficiary has been for some time dropped, and a determination arrived at to allow the matter to be fully ventilated at the Grand Council meeting next year, we incline to the belief that Brother O'Farrell is a little over-anxious to appear in print. His last production was as uncalled for as his first one, and neither one or the other will add any dignity to the discussion. He asks: "Why is it that among all our Catholic papers the CATHOLIC RECORD and C. M. B. A. Journal are the only ones which advocate separation from the Supreme Council?" We might answer this by asking another question: "Why is it that no Catholic paper in the Dominion is opposed to the principle of separate beneficiary?" And yet another: "Why is it that nearly allow Bishops and priests who have been spoken to on the matter are most decidedly in favor of separate beneficiary and some in favor of total separation?" Will Brother O'Farrell accuse them of mercenary motives, or will he give the RECORD publisher credit for winning them over to his views? Will he call them a family compact?

The assessment notices now being issued each month show that Canada is having a large death rate, and it is possible that we may draw from our American brothers a good deal more money than we have sent them. If this condition of affairs survives for any length of time we have not the least doubt that the separate beneficiary clause will very quickly find its way into the constitution again; the American Grand Councils will apply for and obtain separate beneficiary, and Canada will be side-tracked. It is a conviction that such a course would be adopted by the Americans, knowing their methods very well by experience, that forces us to the opinion that Canada should be allowed to manage her own financial affairs. We have been paying tribute to the Americans for many years. They would not, we feel assured, continue for any length of time to send us more money than we pay them. Nor should Canadians themselves tolerate such a condition of things. We should have pride enough amongst us to pay our own way, and not pass around the hat for greenbacks when Canadian funds are not in our treasury.

The Americans are a great people, and for many things they are to be admired; but we are at a loss to know why Brother O'Farrell and his family compact have reserved all their love and admiration for the American eagle and have no confidence whatever in their fellow-Canadians. For nearly a year our Montreal brother and a small coterie or compact in Branch 84 have been hammering away in the most energetic fashion at 95 per cent, of the Canadian membership, writing what an Ottawa brother called hysterical letters; and it would indeed appear as if a few members of this very small branch desired to dictate a course of procedure to the whole Canadian membership. Their eyes will be opened, however, before long, for McKinley is always abroad and he will step on their susceptibilities some fine morning. The following extract from the daily press will illustrate our meaning and give some idea of the manner in which Canadians have always been treated at Supreme Council meetings:

International Bridge, Ont, September 2.—

Supreme Council meetings:

International Bridge, Ont., September 2.—
A number of railway men, living here and working across the river, in North Buffalo, have been going to and returning from work without interruption for some time. This evening they went as usual, but the United States Marshal marched them back to the international boundary line. The Marshal claims there is a clause which requires house holders to live in the United States, and unmarried men to take out United States citizons' papers if they wish to earn a living in the United States.

At Niagara Ealls our delegates

the United States.

At Niagara Falls our delegates were marched back in the same way. Two Canadian members of the Supreme Council, who became naturalized by opposing the aims of the Grand Council of Canada, were duly honored and admitted to fellowship.

#### Resolution of Condolence.

Biddulph, August 31, 1891 At a regular meeting of Branch 121, iddulph, leid in their hall on the 28th inst. the follow-ng resolutions of condolence were unaninously

past musical difference of the state of the state of the archdiocese of Toronto, and he has been the recipient of many presentations and addresses during the past week. Appended is the address presented to him by the priests of the archdiocese. It was accompanied by a very handsome gold watch, suitably engraved:

To the Rev. P. Chalandard, C. S. B., from the priests of the archdiocese of Toronto:

#### OBITUARY.

Miss Minnie Walsh, Toronte.

Died, on Saturday even ng, August 29, at her father's re-idence, 63 Beilevue Place, Toronto, Minnie, eldest daughter of Joan Walsh, in her twenty-fifth year.

The Angel of weath had been hovering for many days around the happy home of Minnie Walsh, awaiting the Divine summons to carry her pure and loving soul to its Maker. Never did one so surrounded with the blessings of love and home-affection sigh more for the eternal joys of Heav-to than did this deveded child of Mary. As the end drew near she eraved our Biessed Lord to visit her once mole in her earthly home, which had always been as a haven of rest to her after her woary hours of toil, and in which she had been looked upon by each dear member of her family as it ministering angel. He did so, and very soon afterwards took her to Himself. Oh, it was hard for father and mother to part with such a precious child; but God willea it, and they bowed their heads to His holy will, as only Catholic parents can do. His holy will, as only Catholic parents can do. The consoling thought to them now, is that the bond of s. mpathy and love has not been broken. But strengthened, by death, and that daily and hourly, if they will a prayer may be breathed to Heaven for her sweet repose. And then, soo, how can those who have gone before ever forget the friends who mourn them, whether they are in Heaven or yet suffering expiation. Since the real happiness of the blessed is activity in the service of God are they not deeply interested in His work of helping souls to insure their salvation?

There is not a single joy or sorrow in the heart that they do not know, and since God so willingly listens to our prayers, how could He resist the more pious ones of those, who have already gained the crown for those who stil bear their burden of sorrow here below.

"There is no death. An angel form Walks o'er the earth with silent tread, Miss Minnie Walsh, Toronto.

"There is no death. An angel form Walks o'er the earth with silent tread, He beas sour best loved ones away And then we cail them 'dead.'

"He leaves our hearts all desolate, He plucks our fair st, sweetest flowers; Transplant-dicto bliss, they now Adorn immortal bowers."

Hamilton. , Enfant de Marie.

#### BEAUTIFUL TILLAMOOK.

She is Ranked by our Western Writer

and prediction to the specied President, Brother P. J. Devant, the specied President, Brother State and the specied President, and the specied President of the specied president president of the specied president of the president president of the specied president of the specied president of the specied president of the specied president president of the specied p

sown but seed made has not been made a dumping-ground for Anarchists and Socialists.

Throughout, your article is spiced with a good deal of humor. It is anusing how y u wa'k all around the drift about another railroad running through to you. Beautiful Tiliamook! You have graphically described her, makimz her a terminus ad quem—with an exit by telephone. Canada though will not be her terminus a quo. You call for a geographical consideration. Quite apropos, one might suggest in return. delicately, the perusal of Blair's, or any other in the vernacular. How much you have compilmented, intellectually, the readers of our journal. In this be not deceived. Would you have us always remain hewers of wood and drawers of water?

Wishing you in all friendliness much fruit from your efforts, I intend to co-operate for the

many years. They would not, we feel assured, continue for ray length of time to send the continuous of the product of the control of things. We should have pride enough amongst us to pay our own way, and not pass around the hat for greenbacks when Chemother and the priests of the archdiocese of Toronto, the way of the priests of the archdiocese of Toronto, the priest

thanks and our gratitude, coupled with the prayer that the choicest blessings of God may be with you in all your undertakings.

P.WALSH,
O. LABELLE,
W. CORCORAN,

#### THE MOTHER OF GOD.

Strange How Protestantism Always Depreciates Her. "Tis

From the Catholic Youth, that bright and elevated little paper published in Brooklyn, N. Y., we take the follow-No later than last week we read the following in a paper for Protestant children: "In a quiet village, situ-ated among the hills which constitute the southern ridges of the Lebanon Mountains, just before they sink down into the Plain of Esdraelon in the land of Palestine, nearly two thousand years

ago, lived a woman by the name of Mary. We know very little about this Mary. We do not know who her par-ents were; what their business, occupation or station in life. We know that Mary was of the tribe of Judah, and of the lineage of David. And we know that Mary was a good, pious woman, and that she was honored above any

other human being."
We don't expect that Protestants will honor the Mother of God in any way, but we do expect that they will not lie about her. The bible they swear by about her. The bible they swear by and about which they profess to know

so much, has a great deal to say about this Mary." It gives her life as far as it was necessary to be given. It relates her birth, and it traces out her royal origin. It prefigured her long before she was born. It speaks her life before the birth of Christ, her marriage with St. Joseph, the announcement of the angel that she was to bring forth the Son of God, and the visitation she made to her cousin, St. Elizabeth, concerning the same. The presentation in the temple of the

Child Jesus by "this Mary" is recorded in the bible; and her purification after the birth of Jesus and her subsequent life in Nazareth with her Divine son are as carefully remembered. Furthermore, the bible states that "this Mary" stood by Jesus at the cross of redemption, and that after His death and resurrection she was still honored by Him as His Mother. In-deed, St. Paul, the favorite of the Pro-testants, says that "this Mary" was with the chosen apostles of Jesus after His aseension into heaven and the Holy Ghost had descended upon them, and he calls her "the Mother of Jesus."

"They went up into an upper room, where there remained Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes, and Jude and James. All these were persevering with one mind in prayer with the woman, and Mary the Mother of Jesus and His brethren."

Contrast the cold honor paid by Protestants to "this Mary," and the honor Catholics pay her as the Mother of God! On the fifteenth of August each year, for instance, the Catholics honor her Assumption into heaven. They make it a mid-summer feast, and around it they throw all their love and devotion

to Our Lady.

They do this in the harvest time, when the fields are rich and flowing over with fruits; for they know that Mary was full of grace and that when the harvest time came to her the angel reapers bore her to her Divine Son, the best fruit the earth ever produced. And as they know she still stands beside her Divine Son's throne, statlier and taller than the cedars of Lebanon and more beautiful and more fragrant than the rose of Jericho, they praise and honor her from their fullest hearts, knowing her power with her Divine Son on earth and in heaven, and exting when the harvest time comes for them that by Mary's aid they will pass the judgments of God successfully and enter forever into the joys of

## A Successful Canadian.

heaven.

The residents of St. Mary's, Ont., will be pleased to hear of the honors conferred upon a native of that locality, Mr. A. P. McGuirk, in the state of lown. The Chicago Times of the 23rd Sept. says that "among the Irish-American citizens in Iowa having gained distinction in the Democratic party the Hon. A. P. McGuirk, of Davenport, is a fine example. He represents on the Democratic State Central Committee the famous Second District of lown." We, too, are gratified to note that so many of our Canadian young men are gaining distinction abroad.

## NEW BOOKS.

Benziger Bros., New York, have issued a new and very valuable work entitled "Handbook of the Christian Religion, for the use of advanced students and the educated laity," by Rev. W. Wilmers, S. J., from the German. Edited by Rev. Jas. Conway, S. J. Price \$1.50.

PETERBOROUGH BUSINESS COLLEGE. We direct attention to the advertisement of Peterborough Business College which appear in this issue. It is one of the best natitutions of the kind in the country, and young nen who think of making a thorough course in a business education would do well to write the Principal for circular.

SEPARATE SCHOOL WORK. - From Peterborough we have the very gratifying intelligence that 8 out of 12 girls from the convent school and 12 out of 15 boys, from the master's room, were successful in passing the entrance examination for the High School.

An exchange telegram from Paris says: "Father Dorgere, a Catholic missionary who has just arrived from Dahomey, says the funeral ceremonies for the late King will last twelve months, during which 4,000 slaves will be sacrificed on his tomb.

It is expected that the Pope will before long summon to Rome a certain number of American prelates in order to deliberate and consult with them on the various questions touching religion in the United States.

#### THE LATE JOHN P. O'BYRNE.

At a meeting of the Catholic Separate School Board, of this city, held Sept. 7, 1891, the following was adopted unanimously: Whereas it has pleased Almighty God to remove from our midst by the hand of Death John P. O'Byrne, a member of this Board for the past twenty-five years, and Treasurer for several years,

John P. O'Byrne, a member of this Board for the past twenty-five years, and Treasurer for several years.

Resolved, 'That the Catholic Separate School Board of the city of London, Ont., while bowing to the Divine will, deeply deplore the loss of a true Christian, an honorable and highly-respected citizen, and a valuable, capable and energetic member of this Board.

Resolved, That the sincere sympathy of the members of the Board be tendered the widow of our deceased member; and we fervently hope that her grief may receive consolation from our Divine Lord and His Blessed Mother, the Comforter of the Afflicted.

Resolved, That these resolutions be spread on the minutes of this meeting, published in the CATHOLIC RECORD, and an engrossed copy sent to Mrs. O'Byrne.

REV. M. J. TERNAN, FINLEY MCNEIL, P. F. BOYLE, A. WILSON, J. FORRISTAL, T. CONNOIL, J. S. MOORE, P. O'DWYER, SAML, R. BROWN.

#### MARKET REPORTS.

London, Sept. 19.—Grain (per cental)—Red inter, 1.69 to 1.65; white, 1.69 to 1.65; spring, 39 to 1.35; rye, 1.69; barley, malt, 1.65 to 1.15; ats, 1.65 to 1.17; peas, 1.69 to 1.10; beans, bush.,

oats, 1.03 to 1.17; peas, 1.00 to 1.10; beans, bush., 1.00 to 1.50.

PRODUCE. — Eggs, fresh, dozen, 13; eggs, basket, 11 to 12; butter, best roll, 20 to 22; butter, large roll, 17 to 19; butter, crocks, 17 to 19; butter, crocks, 17 to 19; butter, creamery, wholesale, 23; dry wood, 4.50 to 5.50; green wood, 4.50 to 5.00; soft wood, 2.50 to 3.50; honey, 10., 9 to 10; tallow, rough, 9; tallow, cake, 48 to 59; lard, 10 to 11; straw, load, 2.75 to 4.00; clover seed, bush, 4.50 to 5.00; alsake, bush, 8.0 to 9.00; Timothy, bush, 1.25 to 1.60; hay, ton, 11.00 to 13,00; flax seed, bush, 1.40 to 1.50.

VEGETABLES. — Potatoes, per bag, 35 to 40 onlons, per bush, 1.00; turnips, per bag, 40 onlons, per bush, 1.00; turnips, per bag, 40 tomatoes, per bush, 1.00; turnips, per bag, 40 tomatoes, per bush, 1.00; caultidowers, ber doz, 40 to 1.00.

39; cauliflowers, ber doz., 40 to 1, 40.
Montreal, Sept. 19.—Gra1h—Quiet; No. 2 hard Manitoba, 4,65 to 1,47; No. 3, do, 46; No. 3, northern, 1,64.
Pers, 87 to 88c per 66 lbs, in store; 89 to 9% advost. Oats, 37 to 88c per 34 lbs. Corn, 80 to 82c, daty pail.
Feed barley, 55c; good malting 40, nominal.
Flour rengins steady.
Patent spring, 5,35 to 5,75; piten, winter, 5,25 to 5,55; straight roller, 485 to 5,49; extra, 4,91 to 4,79; superfine, 4,2; to 4,39; city, strong bakers', 5,56; s.rong bakers', 5,56.

4.39; city, strong bakers, 5.50; s.rong bakers, 5.25.
There is only a small, quiet demand for meal, Standard, per bag, 2.89; 0.2.99; granulated, 2.89 to 2.99; rolled, 2.89 to 2.99.
The demand for feed is good; prices rule steady. Bran, 15.00 to 16.00; blorts, 2.9.09; middlings, 22.00 to 25.00; moullie, 25.50 to 39.00.
There is a fair joibbing demand for portional standard short cut, per bbl., 17.90 to 17.25; mess pork, western, per bbl., 15.25 to 15.75; short cut western, per bbl., 17.00 to 17.25; hose, cit cured, per la, 190 to 11.26; hose, cit cured, per la, 190 to 12.00; to 190 to

Big.
Butter fairly active in a small way. Finest creamery, 20 to 29 c; unest townships 15 to 17c; finest wastern, 143 to 15c.
Cheese dull and nominal, with first cost too high for export business.

high for export business.

Toronto, Sept. 10.—WHEAT—Red Winter, No. 2, 95 to 1980; hard Man., No. 2, 1.19; No. 3, 98 to 1.09; spring, No. 2, 94 to 95 ; northern, No. 2, 1.09; barley, feeding, see to 550; peas, No. 2, 37 to 90 to 18, No. 2, 380 to 380; com, 79; flour, extra, 4.29 to 4.30; straight roller, 4.50 to 4.30; LONDON CHEESE MARKET.

Saturday, Sept. 5, 189).—There was one of the I rigest markets of the s-ason to-day, with 3; factories represented. But out of 7,59; hoses observed only 1,24; boles were sold:—559 boxes at 9; entis per pound; 316 boxes at 9 13-16c, and 375 boxes at 9; Most of the salesmen were looking for 10c and 9; per 1b. With regard to the fature of heese it is difficult to predict, but the full times for an advance are hopeful.

The Utica Herald says: "Cheese ought to go to 2 cents this fall to keep pace with butter, but it may be confidently predicted that it will not do so. Butter depends entirely on a homemarket, which always pays well for a good thing. Cheese, on the contrary, depends almost wholy on a foreign demand, and freigners are going to buy it as cheap as they can.

# WESTERN LONDON, ONT. FAIR New Fall Trouserings.

Sep. 17th to 26th, 1891

## CANADA'S FAVORITE

Live Stock, Agricultural, Industrial and Art Exhibition.

Arrangements are complete for the largest and most exhaustive exhibit ever seen in Ontario. Entries are rapilly coming in. The first in secure the best spaces.

The Art Exhibit will be magnificent and comprises pictures valued at £1,000 sterling. Special Butter Making, Cross-cut Sawing and Fire Engine Contests.

The Attractions are without doubt simply tumenses.

minense.
ENTRIES close in speed class Sept. 10th,
n all other classes Sept. 12th.
For Prize Lists and information address,

CAPT. A. W. PORTE, THOS. A. BROWNE,
President Secretary

MESSRS. C. C. RICHARDS & Co.

Gents - I have used MINARD'S LINI MENT successfully in a serious case o croup in my family. In fact I consider it a remedy no home should be without.

#### Cape Island.

So SAY ALL - That MINARD'S LINI-MENT is the standard liniment of the day, as it does just what it is represented to d



Recommended us the Best. 7 Lis Mans, Phymocra, Co., La, me, 1 I suffered from temporary steeplesances from overwork for two years, for which I used Partor Kornigs Rever Conte, and can recommend same as the best medicine for similar troubles. LE MARS, PLYMOUTH, Co., IA., May, 1889.

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

This remedy has been prepared by the Reverend Pastor Komig, of Fort Wayne, Ind. for the post ten years, and is now prepared under his direction by the

MOEMIC MEDICINE CO.,

50 Wet Maison, or. Cintra St., CHICAGO, ILL.

SOLD BY DRUCCISTS.

Price \$1 per Hottle. 6 Rottles for \$5.

Agent, W. E. Saunders & Co., Druggist, London, Ontario.

"How are you?"
"Nicely, Thank You."
"Thank Who?" "Why the inventor of Which cured me of CONSUMPTION."

Give thanks for its discovery. That it does not make you sick when you take it. Give thanks. That it is three times as efficacious as the old-fashioned

cod liver oil.

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

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

Besure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00.
SCOTT & BOWNE. Belleville.

-OBJECTS OF THE-

New York Catholic Agency The object of this Agency is to supply, at the regular dealers prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades thing. Cheese, on the contrary, depends almost wholy on a foreign demand, and f.reigners are going to buy it as cheap as they can.

BUPPLO LIVE STOCK.

East Buffalo, N. Y., Sept. 10.—CATTLE—The fresh receipt were eight cars of salestock, and about 10 loads held over from previous arrivals. The market was dull and slow, very little being done. Two three loads of the Texas cattle were soit, but three loads of the Texas cattle were soit, but there loads of the Texas cattle were soit, but the pened fairly steady early in the day with only a total cars of sale stock, but they kept conding in all day, until the receipts numbered 30 cars of sale stock, but they kept conding in all day, until the receipts numbered 30 cars of sale stock, but they kept conding in all day, and the continued receipts, have weakened so. so. and late sales were all off 10 to 15 cents lower than the close of yesterday's market; good to prime steep were quotable at 4.154.04.30, an extra bunch tringing 500; best of 5.55. The market closed with a lower tone and several loads unsold.

House, Trade was very slow to day, with 25 cars in the market, including 12 cars he down of from 5.00 to 5.50, with a few at 5.55, and about the same values rated for complete some state of the metropolis, and has completed such arrangements with the leading manufactured in the heart of the whole-sate and about 10 loads held and solve from the metropolis, and has completed such arrangements with the leading manufactured in the heart of the whole-sate and about 10 loads that and solve, very list, and solve, very list term. The arrangements with the leading manufactured in the heart of the whole-sate and about 10 loads the herafular land solve of the metropolis, and has completed such arrangements with the leading manufactured in the heart of the whole-sate and becaute of the metropolis, and has completed such arrangements with the leading manufactured in the heart of the metropolis, and has completed such arrangements with the leading manufactured in the heart of the

New Fall Overcoatings. New Fall Suitings.

PETHICK & McDONALD. 393 Richmond Street.

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