

The Catholic Record.

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

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The Catholic Record.
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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 distinction of religion or language or birthplace, and that preference be given women and children. The building originally cost the Government \$300,000.

A bright contrast to the average Canadian Protestantism! Unfortunately for our young country, superstitions 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 character of bear of the market of 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 public 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 Livincoles with the Phoenix 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 1859 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 Phoenix 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, dare doubt or deny the existence of a bottomless pit?" The Pope, the Bishops, the

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. At times the Dr. ascends to great heights in the Wesleyan balloon. The following is one of his trapeze performances before he detached the parachute: "Because it is shocking in the extreme, when we were rightfully expecting to find a mountain of strength and a hill of brightness, sweetness, and beauty, to find a sootying, stenchful pit of villainy and corruption; where we were expecting to find giants in their majesty and maidens in their grace, we find scoundrels, tricksters, and knaves. Where one had thought 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 cage of unclean birds, a den of wild beasts ready to devour one another, a deep, bottomless abyss of fierce contention, 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, constitutional government, and Christian 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 go 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 is 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.

CATHOLICS IN THE UNITED STATES.

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 United States, viz: The Greek Catholic Church (Uniates) which acknowledges the sovereignty of the Pope, Russian 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 bulletin, "was the first Christian worship established in the territory now constituting the United States. As early as 1512 Spanish priests began 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 population in the archdiocese of Santa Fe is therefore said to be the oldest body of Catholics in the United States. The first Catholic See erected was that of Baltimore, which dates from 1700. In 1808 it was constituted an archdiocese. There are thirteen provinces, the Metropolitan Sees being these: Baltimore, Oregon, St. Louis, New Orleans, Cincinnati, New York, San Francisco, Santa Fe, Philadelphia, Milwaukee, Boston, Chicago and St. Paul, which were created in the order named. Connected with these provinces are 67 dioceses, five vicariates apostolic, and one prefecture apostolic."

In the distribution of communicants the archdiocese of New York comes first with 472,806; Boston second with 419,660; Chicago third with 328,640; Philadelphia fourth with 251,182; Brooklyn fifth with 228,785; St. Paul sixth with 203,484, and Baltimore seventh with 192,597.

There are 22 Sees which contain upward of 100,000 communicants each.

The Progress of Catholicity in Belfast.

The city of Belfast has made recently rapid strides in material progress and prosperity. There are amongst the population 70,000 Catholics, and they have been always distinguished for their adhesion to faith and fatherland.

On Friday last week the Bishop of the diocese of Down and Connor, the Most Rev. P. McAlister, assisted by local clergy, laid the foundation-stone of a new Catholic church, dedicated to St. Brigid, in the most fashionable district of the city, as the merchants of Belfast have their mansions erected in it. His Lordship is marking his episcopate by the erection of many churches already, which were much needed. The Church of St. Brigid will meet a great and growing want, and will show to all that Catholicity is advancing.

"THE BURIED ALIVE."

Interesting Account of the Termination of a Shameful Misrepresentation.

The well-known Italian newspaper *Il Diritto* published some time ago a very interesting account of the termination of a painful incident which gave rise to a mass of shameful misrepresentations a year ago. As usually happens, time and the simple truth have dissipated the calumnies so eagerly accepted and widely spread. Our readers will probably remember the excitement caused generally by the sensational narrative published in the press concerning the condition and habits of life of certain nuns who live in complete seclusion in Naples. Their popular name was *Le spoglie vive*, or "the buried alive." The original story suggested that many nuns from other convents who wish to get free from the austere and unpleasantness of their religious life were here immured forever. It was even suggested that some of the inmates were people whom interested relatives and forced into the cloister. It was said that the unfortunate and courtless in their cells, or rather dens, which they never quit until death relieved them from their barbarous life. How the story first got noised abroad was not known, or was soon forgotten. The Sindaco of Naples, the Royal Procurator and the Chief of the Police all insisted on getting admission into the interior and examining the whole house. The Commissary of Police, who was probably 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 was examined and explored; the official reports were forwarded to the Minister of the Interior at Rome, and then, as usual, the nine days' wonder became entirely forgotten.

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 misrepresentation in the present age. The ecclesiastical superior of the nuns was a Theatine Father, and through him the Prefect of Police opened communications with the Archbishop of Naples, Cardinal Santelice. 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 primitive rigor the Clausura of the nuns, and, therefore, that it would be desirable to remove the members of the existing community altogether from the quarters which they had hitherto occupied and to distribute them among ordinary houses of the community, in which they had formerly belonged. The decision of the Pope was kept a profound secret, the nuns not being made aware of it till the last moment. On the morning of April 30th last, at 6 o'clock, the Prefect of Police, the Theatine Superior and a delegate specially appointed by the Cardinal Archbishop appeared at the convent with carriages. An order was exhibited to the Superior from His Eminence directing the nuns to be distributed amongst other convents in the city, and the Minister of the Interior had ordered that this should be carried out, and the nuns submitted to the 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 by nuns.

As soon as the nuns had quitted the building, many persons visited it out of curiosity. They were much surprised, because of the absence of what they expected to see. There were no dungeons, no instruments of torture, no narrow chambers walled up or buried in darkness, no pestiferous prisons. The official report stated that the main building was of two stories, on the upper of which the nuns resided, the lower being reserved for the various offices, kitchen, refectory, etc., and the rooms for a few lay Sisters who acted as servants. The dwelling-rooms were quite commodious enough for single persons, and are pronounced to be well lighted and well ventilated. The house was really merely a branch or dependency of a larger house only a little way off, and was occupied by religious who wished to spend their lives in pious contemplation and seclusion. Hence their regulations excluded all visits, even of relatives, except where their ecclesiastical superiors made it imperative. If any emergency arose a bell was rung which communicated with the upper convent, when a messenger was promptly sent down by the Superior who, on receiving the report of the messenger, decides what should be done. The whole place was surrounded by a high wall to seclude it entirely from all communication with the world, which had been wholly abandoned. But the place contained a garden where the Sisters were quite free to walk at certain times in the day. The correspondent of the *Diritto* states

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 or so ago.

A NOBLE TRIBUTE.

The Irish Priests' Patriotism.

N. Y. Freeman's Journal.

Dublin, August 15.

This week again I can do better for the *Freeman* by sending it good words from the lips of others than I could by any remarks of my own. Messrs. John Dillon and William O'Brien have been delivering sledge-hammer blows upon the Parnellite assailants of the Irish priests. The speeches were made at Mallow County, Cork—O'Brien's native 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 patriotic record of the priesthood of Ireland. This is what Dillon said:

"Mr. Parnell has appealed to the Irish nation; and if ever there was an emphatic and unquestionable and undoubted answer to that appeal it has now been returned to it. But what is the sole excuse on which the friends and supporters of Mr. Parnell fall back? They say that the verdict which has been obtained from the people of Ireland has been obtained by priestly dictation. Gentlemen, that is the argument of Mr. Chamberlain and Lord Hartington. That is the threadbare argument on which, year after 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 verdict of a priest-ridden party. I feel it necessary, because the question has been brought forward for the purpose of injuring the cause of Ireland before the people of England, to say a few words. I have never hesitated, and I shall never hesitate, to fight an Irish priest or bishop if he supports English government in this country. But unhappy would be the day, woeful and dark the hour for Irish nationality when any man could truthfully stand up and say that the Irish Bishops and priests had gone solidly against the aspirations of the Irish people. What is the boast, what is the peculiar glory of the Catholic 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 Irish people. I have always preached the doctrine that the great fidelity to the Catholic Church in Ireland which has sent the Irish priest to the remotest parts of the Rocky Mountains, and to the wilderness of Australia, has been based on the fact that they are in intimate sympathy with the national sentiment of Ireland. I have fought in Irish politics for fifteen years, I have sat by the fireside of Irish priests, I have received assistance from them in a variety of capacities, I have received assistance where they were protecting me from the bludgeons of policemen, I have received their hospitality, not only in almost every part of Ireland, but in the wildest parts of the Rocky Mountains, the loneliest 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 Ireland or carrying the faith of his Church to the farthest regions of the earth,

HIS SOUL AND HIS HEART IS IRISH AS WELL AS CATHOLIC.

Long may it be so, and for my part, while I claim for the priesthood of Ireland no undue or unfair influence, I think it would be cruel injustice to the people and the national cause of Ireland if the priesthood of Ireland were not entitled to take their legitimate stand as influential citizens on the side of the people. And while I claim, and while I always will exercise the right of opposing them if I think priests are supporting the English Government, I do say the whole history of the country, as I have it, shows the majority of the Irish Church has been on the side of the aspirations of the people.

I believe that the priests are 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 has been due to priestly dictation. Gentlemen, what is the outcome and consequence of such an argument? If you press the men who use that argument they are forced to admit that the people of Ireland are unfit for Home Rule. I reiterate that, I am prepared not only to trust the people of Ireland, but the priesthood of Ireland, and I say that we—the priests and people of Ireland—are prepared to manage our own affairs, and I believe that we will show the world when we do get, as we shall get, in spite of this unfortunate struggle, that the priesthood, the Bishops and Catholic people of Ireland, are the most tolerant body of people in the world.

MR. O'BRIEN'S TESTIMONY.

Mr. O'Brien puts his sentiments on the subject in notable words as follows: "Where was there a Coercion Court or an eviction, or any scene of trial for Ireland that we had not the priests flocking to the sides of the people in their hour of trouble, braving the 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, that when we wanted subscriptions for any national purpose the priests were the men we could rely upon, and right generously did they always contribute; and on many a day and many a night, when we were in trouble, the priest's 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."

It would seem that the sectarian papers support a comic editor for the sale duty of writing editorials on Catholic subjects. The deeper the seriousness of this personage the louder his Catholic readers laugh. No Mark Twain amid the noble antiquities of the 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 Treves and telling us of the two parties in the Church who are marked in their favor or opposition to relics, medals, scapulars, 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 medievalisms and superstitions, for which its best men are so often compelled to apologize, and which its best apologetic writers, like the editors of the Catholic 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 Catholic religious customs and practices, and what authority placed the editors of a useful lay of the most prominent and best apologetic writers of the day. One of these editors 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.

The substance of the *Independent's* contention is this: the Holy Coat of Treves is not an authentic relic of Christ, and if it were, it should not be exhibited for the sake of working miracles, but only as we exhibit the coat of George Washington. This is a pretty statement in view of the fact that relics are never exhibited for the sake of working miracles; and still further when we recall that the woman in the Gospel immured to herself, "If I touch but the hem of His garment I shall be healed." The exhibition of the Holy Coat, continues the journal, is not approved by the progressive Catholic any more than the sale of scapulars and medals in New York. The attitude of the Catholic towards these things is an index whether he belongs to the present or the past; if he favors them he is a Tory, if he rejects them he may be called a nineteenth-century Liberal. The *Independent*, 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 we must repeat our offer to our esteemed neighbor to provide it with writers on Catholic topics that know enough to avoid serious blunders.

In the matter of relics, we never heard of two parties in the Church with regard to their preservation and veneration. There is no 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 of God. The exposure of such a relic 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 which ignorance and irreverence introduce into the public veneration of relics are matters pertaining to individual taste. The money which the charitable pour into the famous shrines of the world may be largely diverted 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 to turn the profit from God to themselves.

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-saving device; the scapular and the medal are merely badges of service or em-

blems of particular devotion to the blessed, such as are the badges and medals of the G. A. R. and the ribbons of the Temperance associations with respect to these organizations. The Popes have granted privileges to the wearers of these things—privileges purely spiritual and conditioned always upon the maintaining of an upright life and the performance of pious practices. Every Catholic applauds their existence, in spite of the abuses which creep in through the ignorance and greed of the few. Their popularity among high and low is proof of it. It does not require a knowledge of theology to understand their fitness and necessity. Common sense teaches that badges and emblems are as useful in his other organizations. They are worn by the most advanced and progressive Catholics. The scapular, the rosary, the *agnus dei*, the medal are the commonest articles in a Catholic's wardrobe, from the newsboy to the Pope. Their presence indicates faith and devotion, and is no indication of foolish conservatism. We have heard of some few gentlemen who are willing to throw all these things overboard to please American sentiment; but as they have also shown themselves willing to throw overboard everything else that distinguished exalted themselves from external Protestantism, their existence 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 years. The objects of the association are to improve the moral, mental and social condition of its members; the 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 for securing these objects will be the publication of short, timely articles in the secular press (to be paid for if necessary) on Catholic doctrines; the prompt and systematic correction of misrepresentations, slanders and libels against Catholicity; the promulgation of reliable and edifying Catholic news of the day, as church dedications, openings of asylums and hospitals, the workings of charitable institutions, abstracts of sermons, and anything calculated to spread the knowledge of the vast amount of good being accomplished by the Catholic Church; occasional public lectures on topics of Catholic interest; supplying jails and reformatories with good and wholesome reading matter, and the discussion of topics of mental, moral or social interest at the meetings of the society. Any man or woman who is a practical Catholic, and of the full age of eighteen years, or over, may become a member. The initiation fee is \$1, and annual fees 10 cents per month; in addition to this, the society may raise funds for its legitimate needs by any entertainment or scheme approved by the chaplain. The chaplain shall be a censor, and shall examine all articles on any of the Church's teachings intended for publication in the press, 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 appoint a chaplain in a few days. The officers are: President, A. McGillis, F. D. Colton; Second Vice-President, W. 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, F. D. O'Phelan, J. D. McDonald, N. Bergeron and F. J. Cornell. McG.

Winnipeg, 1st Sept., 1891.

The Irish National League.

Omaha, Neb., Sept. 9.—John P. Sutton, Secretary of the Irish National League of America, when asked whether the coming convention at Chicago would be for or against Parnell, said: "The convention will be perfectly independent of all Irish factions. When the convention was called the following cablegram was sent the leaders of each faction: Convention meets in Chicago October 1. Parnell replied:—'Regret that I cannot visit America in October; may possibly later; what do you suggest?' Mr. Parnell probably wanted a 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, after many days of meditation answered: 'Cablegram received; thanks.' By Parnell in power and Parnell out of power, and by the members of McCarthy's following, whether united or disunited, the treatment accorded to the Irish National League has been cowardly, discourteous and, I may say, treacherous."

and, drawing her away from the others, exclaimed: "Sister, come over here and tell me all you know of this poor woman. I must know everything. I am deeply interested in her."

"My dear Miss Sefton," answered the nun gently, a slight look of surprise 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 gentleman of this city. After serving her first term of imprisonment she resolved to lead an honest life. Through a written 'character' given her by the superintendent 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 convict. One hour after the discovery Rosa was again a homeless and hopeless 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, often theft. She led a dreary, lonely life. She had neither friends nor relatives, and, as she said to me when she told me her story, '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, earnestly pressing the nurse's hand, said: "Thank you, Sister, for all you have told me. In return let me tell you that Rosa shall die happy, for I am bringing 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 once."

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, the comfortable cot on which rested a woman's motionless form. One thin hand lay on the coarse coverlid; the face was prematurely aged, but suffering had sharpened and spiritualized the features; the closed eyelids were suggestive of peace.

Mr. Sefton, who as he noticed, or thought he noticed, a startling resemblance 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 passionate tenderness for the dying woman before her. The superintendent turned 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, 'Tonia."

Mother and daughter were alone. The noise of the opening door had disturbed the mutatto'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 pity. Antonia's warm hands clasped the thin, cold hands that were nervously 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 mutatto'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, 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 'mummy,' 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

smiles into my face with her sweet eyes and sings all the time like a little canary bird."

"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 thou for us!"

At first the tones are very sweet and low, then the exquisite voice rings out in more powerful melody. The mother listens as one in a trance. Never in a fashionable drawing-room, before the most cultured and appreciative audience, did Antonia sing so well. 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 last invocation, "Pray thou for us!" She feels only that she is voicing the plaintive heart-cries of the dying woman, whose eyes 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 back exhausted. Once or twice she struggles to speak, but no word leaves her lips, only a gasp ever fainter and feebler. A convulsive movement goes through her frame. In moment Antonia realizes that the end has come. But on the dead face there is a smile of infinite peace and content.

GRAND PRAISE.

A Protestant on the Recent Labor Encyclical—History in a Nut-Shell—A Magnificent Tribute to the Catholic 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 "one of the most important messages delivered to mankind since Christ said, 'A new commandment give I unto you,'" and he goes on to write as follows:

Does not the heart of that *insula sacrorum et doctorum* ("island of saints and scholars," meaning Ireland) that upheld the silver lamp of Christian civilization in the ancient days, till the nations dwelling in darkness kindled their torches at its blaze, burn within it, when, clear as a trumpet's war-note peal, Rome speaks to the human race upon the steps of their numbered millions—a fourth of the world's population—the glorious words of their "Holy Father, by Divine Providence, Pope 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 economies 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 hour the triumph song of her voice like the triumph song of heaven for brotherhood of humanity. Whilst I claim to be just as staunch a Protestant as any, I cannot lose sight of the first fifteen centuries of our era, during which Rome marshaled the forces of civilization and directed them, on the whole, well. 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 in 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 abomination to these countries of blood and slaughter; yet the Catholic priest confronted Attila, standing alone in the presence with as bold a *non passurus* as to-day he confronts a Bismarck.

THE CATHOLIC CHURCH WON MAGNA CHARTA,

of which England is so proud. It was Rome that in feudal times curbed the lawless might of kings and barons, when earthly power failed to shield innocence from irresponsible strength; innocence that was hurled, then, "the curse of Rome" was a crown and though the criminal wore a crown he was hurled into dust. Rome covered Europe with halls of learning; Rome turned savages into Christian nations; Rome gave lessons in democracy, for she admitted serfs to her

priesthood, and Norman nobles, who would not eat with Saxon gentlemen, were obliged to confess their sins to Saxon peasant priests. Rome ignored 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, more lives to sanctify, more self-sacrifice to philanthropy and more intellect to philosophy than all other churches. I am far too Protestant to agree with her doctrine of "private judgment," though, indeed, that private expression of ignorant opinion 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 as unlikely to ever belong to the visible Church of Rome will be proud to march.

"YOUR WALLS AND YOUR CEILINGS," said St. Jerome, "are glittering with silver and gold, but Christ is dying at 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, just as the Southern planters used to tolerate as a philosophic abstraction the doctrine of the emancipation of the slaves. When the labor movement began lately to display activity commercialism became abusive and quoted religious objections. "Contracts must be observed when made," "The poor 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 practice—this 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 deteriorating.

UNOFFICIAL PREACHERS OF THE GOSPEL.

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. They demand that labor shall have light and sweetness and beauty, that it may become healthy, cultivated and refined. Unofficial preachers of the Gospel, like Thoreau Rogers, point out how, notwithstanding that the inspiration of the Almighty has given the people of these islands, during the last century, productive forces—iron-jointed, steel-sheathed, fire-breathing—"equal in power to sixty millions of men," yet millions 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 one-half the entire population of the richest country in the world—England—that passes the age of sixty, 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 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 and in the arc 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, and found quickly, for the wretchedness and misery of the poor. Workmen have been given over, isolated and defenceless, to the callousness of

employers and the greediness of unscrupulous competition. It is inhuman to treat men as chattels to make money by. The workers must be paid sufficient 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 prestige 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 creates the wealth of the State and 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 bodies must not be worn out by excessive labor."

COMMERCIALISM DEMANDS THE FULFILLMENT 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 labor at the market-price." The Pope says nobly: "Nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between 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 the demands now being made by labor 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 waving 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 great question. Mill and Spencer, no 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 motives and having in view the spiritual welfare of men, the great and scholarly Pontiff finds himself blessing and enforcing doctrines which the great political economist has reached by studying the material welfare of the nation. 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 Master's work. There can be little doubt, however, that Ireland will respond to this Gospel trumpet the Pope has sounded to the world.

And when the nation's onward march to better days to be.

The Irish flag shall float among the banners of the free!

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ANOTHER NEW CREED PROPOSED.

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 Methodists 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 ago.

It is, of course, necessary that a body claiming to be the true Church of Christ should have a formula 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 Christ speaks.

We have further evidence of this in the manner in which it is proposed to effect the change of creed. It is not suggested to adopt the new creed with a view of incorporating into it all the truths which have been revealed by God, but merely to express those doctrines which are common to all branches of Methodism. On such a principle, it is evident that the creed will be constructed with a view of comprising within the fold as many varieties of belief as possible.

We are aware that this notion of including within the fold of the Church

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 their purpose, not only with those who are unable to read a description in a book, 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 in a book.

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 significance of the mystery of man's redemption, and he was enabled thus 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.

The use of such images dates from the first ages of the Church. The Apostle 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 accusation of giving divine honors to the cross, which was implied by these enemies of Christianity, was, of course, as false then as it is to-day; but it would never have been urged if the Christians of the period were not accustomed to the use of the sign of the cross, and to make pictures and images of the cross, or of Christ crucified, just as Catholics do now. A conspicuous fresco of the Crucifixion, which may be seen to this day over the principal stairway of the Palace of the Caesars in Rome, is further evidence of the fact

This fresco is said by antiquarians to have been made in the reign of Constantine the Great; but we have besides the testimony of the historian and Bishop Eusebius, the contemporary of Constantine, that this Emperor caused beautiful silver images of Christ crucified, 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 refuge, to escape heathen persecution. These are to be found in the cemeteries of Sts. Callixtus, Agnes, Priscilla, Pretextatus, etc., and many of them date certainly as far back as the reign of Diocletian, and even earlier. One of these representations on glass, which of men learned in such researches declare to be earlier than the persecutions of Decius, A. D. 250, shows the Blessed Virgin seated on a throne, and holding the Infant Jesus. Both figures are depicted with the nimbus 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 Montreal in 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 of Israel," and thus they prayed together to God that they might not be delivered into the hands of the Amorrites. (Jos. vii., 6, 7.) David also had this ark borne with great reverence and religious ceremony and sacrifices from the houses of Abinadab and Obbedon, 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. cxviii., 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 be regarded as a correct interpretation of the law, proves, therefore, that the commandment of God was not intended to forbid the making of images, unless for idolatrous purposes; and the Catholic use of such images is altogether 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 that the Jews were really forbidden to use images. But it is to be noted that Josephus accuses Solomon of having violated the law by placing images in the temple which he built. (3 Ki. vi., 23, 29; vii., 24, 36.) But God approved of Solomon's work, inasmuch as He promised to make the temple His dwelling-place, if His commands were obeyed in the building thereof. (vi., 12; and we read in 2 Par. vii., 1, 2, that God actually filled the temple with His Majesty. Josephus was, therefore, in error in his accusation against Solomon. The truth is that after the Babylonish captivity the Jewish discipline was made more strict, because it was feared that owing to the evil example which the captive nation witnessed in Babylon, they might be tempted to fall into idolatry; but this was not in consequence of the law as given by God to Moses. Hence the more ancient Jews did not consider that there was any prohibition against the use of images, which were an incentive to piety

and this view is maintained by Philo, who lived long before Josephus.

In answer to the view taken by Josephus, we may very properly apply a remark made by one of the clerical members of the Protestant General Assembly which met recently at Detroit. Speaking of the Anglican claim that the Episcopal consecration from the Apostles, and is therefore superior to 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 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 practice; but he was not infallible, and when his testimony is not reconcilable 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 Ireland—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 dioceses of England, but the Church was practically one with that of England, and even the English Book of Common Prayer was used in the Irish Churches. The two Churches were, therefore, practically one, having the same Head and teaching the same doctrines.

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 Macaulay, 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 purposely obscure so that almost all members of the Church might find therein such dogmas as would be most pleasing to them; and this accounts for the great variety of sects which so angers Churchman. The doctrines of the so-called Evangelical party in the Church may indeed be found in the prayer-book by those who are Calvinistically inclined; but the Ritualists may also find much which favors their views; and it is for this reason mainly that the Evangelicals or Calvinists have not been able to make their views prevail either in the Anglican synods and convocations, or before the ecclesiastical courts.

The high tone taken by Churchman in denouncing the Ritualists is simply an evidence of intolerance on the part of one who, though loud in proclaiming that liberty of opinion is the birthright of all Protestants, nevertheless denounces those who, in the exercise of that liberty, venture to disagree with him.

It is not for us to defend the Ritualists 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 possesses a continuous Apostolic succession; but the Low Churchmen are not a whit more consistent than their adversaries. And not only do High and Low Churchmen find in the 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 mouth, 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 from 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 ditch.

Churchman's chief failing is evidently 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 Redeemer 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 before 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 yet 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 innumerable devout Catholics had expressed, that the relic should be placed on exhibition, said:

"Truth demands of us that we confide in the venerable and constant tradition of our diocese that we never accuse our ancestors of credulity or of fraud unless there be very grave reasons for doing so. Such reasons have never been put forward. How could I venture to think that my predecessors in the See of St. Eusebius had been wanting in the necessary care and vigilance for a cause so eminently important and holy, that is, in examining the authenticity of such a 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 fraud?"

Some of the most illustrious and holy Bishops of Treves were those who lived 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. Helena, Bishop Korum states that though he has no wish to force the relic upon any one, he is fully convinced 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, joined with the constant tradition of the Church, the fraud and dishonesty are on the part of those who, like the Review, are so ready to make

charges of dishonesty against witnesses whose reputation neither the tongue of ignorance nor of malice can stain.

There are extant copies of the Holy Scripture which certainly belong to the fourth and fifth centuries. There 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 Presbyterians 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, 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" is found 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 possibly be sacrilegious utterly to overthrow them. We may moralize, philosophize, 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 pilgrimages to Mecca, or to Jerusalem, Hebron, Beth-lehem, 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 least, cannot be so unjust and ridiculously partial."

Moses was ordered by God to remove the shoes from his feet before the burning bush. It was forbidden the Jews to enter the sanctuary, or to touch the ark of the covenant. Eusebius 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 her faith.

There are other sins besides superstition. Presbyterians were the inventors of the superstition of the wholesale witch-burning which disgraced Scotland and New England; but we have only to look to 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 superstition among such sectaries.

The Review says that the Treves exhibition is carried on for purely mercenary purposes. The assertion is without any foundation and one who

has once visited which it is to visit sacred is the statement of the thousand to Treves will with any thou, for whose sea east nearly tw He was nall, believers might righteousness. It is for no nurture their that the pilgr taken by the encouraged by and the clei Father himself.

CATHOLIC The New York The New York mon custom girly girls with blue as the things the pos just the same, and drop, ke and Mattie an Lallie, and Jennie and Lizzie, and Lottie and Fannie, and Gertie and Macie, and Nettie, and Flossie a and Minnie, a the gods giv call you by t girly girls. Girls should c and discourag All who have at home and what is somet

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has once witnessed the piety with which it is customary for Catholics to visit sacred shrines...

CATHOLIC PRESS.

The New York Sun fully conveys a well-merited rebuke of a common custom in these words: "Oh, girly girls with sunny curls, and eyes blue as the skies..."

The Catechism forbids us to consult fortune-tellers, but some silly Catholic girls go to the so-called clairvoyants...

In the current issue of the Month, Mr. C. Keegan Paul writes interestingly of his religious life, from his boyhood...

John Boyle O'Reilly illustrated in his own attitude how thoroughly a man born on foreign soil could become an American...

There is peace between the pastor and his people, and this is pleasant. There is good will, too...

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...

against this treatment were of no avail, and I was powerless to protect myself. Not satisfied with dangling me in the air...

A SECRET OF CATHOLIC STRENGTH.

A young Harvard professor, just returned from a long course of study in Europe, and about to enter on his life-work at America's most famous seat of learning...

In line with this scholarly non-Catholic estimate of the advantage of religious teachers, it is apposite to note how said teachers themselves regard their work...

Last week, at the convent of the School-Sisters of Notre Dame, Milwaukee, sixty nuns made their vows as religious teachers...

Not one of these religions, whether devoted to the parochial schools, or to the ample education at the command of the rich...

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...

The Deil cam' fiddling through the town, And danced awa' wi' the Exciseman, And lika wife cried—Auld Mahoun...

That Burns was efficient as an exciseman is manifest from the following circumstance, which Mr. Lockhart has faithfully preserved...

Dumfries honored itself by doing honor to the deceased bard who had done so much honor in his life to the Nithside Town...

When the thirteen colonies of North America were asserting their independence and France was declaring for liberty, but, innocent, as yet, of its revolutionary excess...

It is a notable circumstance that during this solemn service the posthumous son of Burns was born. He was named Maxwell, in honor of Dr. Maxwell, the fast friend of the bard...

all fiscal disfavor that clouded for a time the prospects of Mr. Burns. In a year or two later, accordingly, we find him in all the dignity of a military uniform...

Robert Burns was not habitually intemperate. But it cannot be denied that notwithstanding his oft-renewed good resolutions he sometimes, at those convivial parties which were so frequent at Dumfries...

It has been said that Burns in his latter days was neglected if not wholly abandoned by his friends. This is a libel on the people of Dumfries...

Dumfries honored itself by doing honor to the deceased bard who had done so much honor in his life to the Nithside Town. The remains were conveyed to the city hall and borne from thence with solemn pomp to St. Michael's Kirkyard...

It is a notable circumstance that during this solemn service the posthumous son of Burns was born. He was named Maxwell, in honor of Dr. Maxwell, the fast friend of the bard...

his last hours. The child died in infancy. In due course a beautiful monument was erected in the cemetery over the poet's grave...

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 enthusiastic admirer of the poet would care to possess such a relic...

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TO YOUNG MEN.

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 pleasing of public speakers. He was never more happy than on the occasion of 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 admirable address in the columns of the Freeman'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 Manhattan.

MR. DEPEW'S ADDRESS.

Young Gentlemen: a great many pleasant 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 their graduation day from one of our American colleges. It recalls that glorious four years, which in the life of every man is the most agreeable, the most 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, full of 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 you pass beyond that door will be, "How am I to succeed in life?" 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 employees 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 absolutely compelled to. The last hour 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 with their bowing, 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, occasion by the fact that its occupant is sick or absent from any cause, is willing to stay until midnight 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 you 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 you "know it all." (Renewed laughter.) It simply tells you that you have received from this institution the knowledge 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 discussing how infinitely different in opportunities, in requirements and in education generally the present generation is to the past; and one of them said with an air of confidence and in

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 minute 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 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 of Abraham Lincoln. Think of one hour devoted to literary work every day before breakfast. That would produce 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. (Laughter.) Don't you do it. (Continued laughter.) She has good reason for delay. Something the matter with 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 these 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 succeed in life he must have a liberal education. What is success? My friend Andrew Carnegie puts it better than any one. He says: Take two boys of the same age; and one who has acquired reading and writing and arithmetic enters the counting-room or store or a railroad office. The other comes 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 that young man and the other is the difference between the trained soldier and the militiaman, the trained athlete and the man of muscle who has had no training at all, between the skilled oarsman and the man who first takes the oar. 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-president, 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 salary. 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 beyond the rank of employees. 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 successful 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 millions. Is a million? Of the 63,000,000 people in the United States only an infinitesimal percentage can claim undisputed mastery of a million dollars. I have been thrown all my life among men who have been eminently successful in accumulating money and who have not had the advantage of an early education. I never met one of them who did not

regret with pain that he was not educated. I never met one of them who would not spend his whole fortune 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 literature 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 beautiful. (Prolonged applause.)

I was one evening at a large reception 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 room: "Depew, what is this group?" I saw the trident; I saw the helmet; I saw the lyer. I said: "That is Neptune, Apollo, Minerva." "Oh, yes," 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 out into life and into that field which involves for you serious responsibilities. By the time you have won your place in the profession and reached the point of success in your business the world will have entered upon the twentieth 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 than in any dozen centuries. We have broken into the treasure-house of Nature and taken her choicest gifts. We have bridged streams, tunneled mountains, belted the globe 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. Remember that every great name in 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 lawyer; Lincoln, our greatest President of modern times; Sherman, Sheridan, 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 the horses that drew the canal-boat. His mother was very poor and needed his wages, but she said: "I will give that boy an 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 became 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 got there and why he was sent. (Laughter.)

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 God-speed in the battle of life. (Prolonged applause.)

Sallow and leaden-hued complexions soon give place to the loveliest pinks 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.

Minard's Liniment relieves Neuralgia.

A Catholic Mission Burned and 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 12 against two Chinese nuns, whom the mob abused for some time and finally took to the police office. The 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. This proceeding did not please the people, and the Ko Lao Hui, a secret society, pasted placards inciting the people to rise and destroy 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 very threatening attitude. They pulled down the walls and smashed in the gates, so that in a few moments the inside of the compound 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, so 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 them. Being disappointed in this, 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 without finding any.

The ransacked buildings, throwing 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 of 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 ruffians has, in a great measure, saved one mission premises for the present at least.

You 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. 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 dose I was relieved and soon was well ever. Maggie McGilvray, Falkenberg, Ont.

Mr. Henry Graham, Wincham, 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, Bloating and Headache. I recommended the Vegetable Discovery to her and she tried it, and the result was that it did her so much good, I had to leave the balance of the bottle with her."

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.

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. Sold by all Druggists. Price 51; six bottles, \$5.

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Here's a display of "bars." There's 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 them 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 trial.

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Money to loan in sums to suit on the security of real estate repayable in instalments or interest only as may be desired.

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

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CARRIAGES AND SLEIGHS. W. J. THOMPSON & SON, Opposite Rogers 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 to be had. Prices always moderate.

Such a dearling down in den, with ar beaten, guar it, while an cedars drew guardians, th broad wings mother bird filled nest, gone now, against the b had wandere which seem cramped eve for a visit.

Only grand closer as the busy son ters called i children won cuddly holes, contempt up and tiny-pan listened and heart throbb though she some dear fr

"They do thought, ex way." "Bu may seem p first, the only after the sad who only ha present with fell a-dreami her faithful bride to this so grand an orphaned ch out a settled

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So one sac the sons and to be kind, to over the it, all, I visit paid under the the first-bo chief stand, old, gran big residen homes now wife, who f overpowers ways, had and, what a maid that for "yes"

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Then he that he ba lately, m tured" e searching, w reapproach Joe left h graph wv every dire confusion while the their min hood and done for learned ov fectly the

GRANDMA'S OLD HOME.

She was taken from it to dwell amidst Wealth.

Philadelphia Times. Such a dear old house it was! Nestling down in a sweet old-fashioned garden, with an orchard full of weather-beaten, 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 well-filled nest.

The nestlings were all gone now, but tried their strength against the buffeting 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.

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

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 ever had."

After the sad, tender manner of the old, who only have a happy past and empty present without a living future, she fell a-dreaming of by-gone times, when her faithful John had brought her a bride to this dear home, which seemed so grand and beautiful then after an orphaned childhood and girlhood, without a settled home.

No! no! how could it ever seem lonely and humble to her, when it was so rich in a thousand happy, blessed associations? Had not she and John planted that very mountain ash together? Had not that been John's favorite rose bush? and could the rooms ever seem empty and cramped to her, when every nook and corner spoke to her, sometimes of the living or the dead, as eloquently as tongue could do?

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 to a shade. This dark spot on the worn floor was where Baby May had turned the ink over, while she sat 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 from her arms out into the world, and where she still nightly bent her stiff old knees to pray for them and theirs.

No, Grandma only loved the old house better as the years rolled by, but when old Phoebe, 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.

The hours 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 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 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 wept and sobbed. 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 rebelled at the rough country roads, whip and spur taught them that the errand was more important than any steed ever ridden.

As the seekers drew near the old house they found news of the lost one. She had passed only an hour before, the plodding wearily along the familiar road; so, with lightened hearts, they went on.

Leaving carriage and horse at the village, they followed the rest of the way on foot. When they got to the swinging white gate through the wet grass they saw a path lately trodden by one who had visited the long mound, with the tiny one beside it, under the oak, but they also saw that she had gone thence to the house. So weeping softly, and not ashamed of the tears, either the party of busy, worldly men and elegant laughing women tipped through the hall and passed reverently at the door, with remorseful hearts that longed to tell the gentle old mother, as they had once done over some childish disobedience, that they "were sorry, mother."

But the stillness of the old house grew oppressive while they stood uncertain, and though they listened there was no faint footfall as of one going about after the fashion of one just getting home, so with a blind terror chilling all words and gripping their awakened hearts, they pushed softly open the door of the quaint old sitting-room, and there with her white head on the open Bible and a smile of joy and peace upon her dead face knelt grandma, who had gone home to find a welcome from her John already there.—Willie Lloyd Jackson.

Converts to Catholicity.

The Pall Mall Gazette prints a long list of the names of converts to Catholicity during the past year. Prominent among them are to be noted those of Mr. George Skelington Escher, a lineal descendant of the famous Archbishop Usher, 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. Whynates, 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, it is interesting to find that the Hon. Edward Horatio Nelson has become a Catholic, making the third of the present Earl Nelson's sons who has taken that step. Viscount St. Kyres, the eldest son of the Earl of Hildesleigh, and a popular student at Oxford, whose conversion was prematurely announced a year or so ago, and denied by his father, has now openly declared his adherence 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 Oxford University on the social and religious lines laid down in the Papal encyclical. Among the ladies occur 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 fewer than three matrons of London hospitals, as well as several in the Provinces. The latest clerical recruit is the Rev. Thomas Cato, M. A., of 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 England ranges from 700 to 1000 annually.

Home Without a Mother.

The room is in disorder. The cat is on the table. The flower stands on the mantelshelf to rot. And Johnny is screaming. As loud as he is 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 Prescription is without a peer as a remedy for feeble and debilitated woman, and is the only medicine known as female diseases which is sold under a positive guarantee 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 troubles.

N. McLae, Wyebridge, writes: "I have sold large quantities of Dr. Thomas' Electric Oil; it is used for colds, sore throats, croup, &c., and in fact for any affection of the throat it works like magic. It is a sure cure for lurns, wounds, and bruises." 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—Protestantism's Failure.

Mrs. Mary A. Thayer, a teacher in the Indian school at James, 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, made 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 James pueblo numbered about five hundred. They are all Catholics by baptism and belief. They speak the Spanish language and are communicated with in that tongue when necessary by teacher and priest. They are rapidly acquiring English, which is taught in the school for forty-eight children, who are apt pupils. These children recite, at the beginning and end of their regular studies, or at such time as is appointed, the Lord's Prayer and Hail Mary. There is a Prose-lyterian school at this place, in charge of a gentleman and his wife, but it is practically abandoned and useless. Very tempting dry goods and industrious wares are sent from the North, but the Indians do not, for an exchange of faith, accept the bait. There is no term of reproach that so sensitively offends them as to be called "Protestant." The resident priest is Father Ramillen, a Frenchman. He is a very wise and zealous pastor, clearly comprehending that Indians are to be dealt with as a peculiar people. He respects their race habits and does not expect them to act altogether as white men or women. He instructs them in religion, and the fruit of his labor is abundant. These Indians are brave, kind and industrious. They have splendid horses and are wonderful riders. Fruit, vegetables, fowls and meat are plentiful, but money is scarce because a market for goods is distant. The nearest railway is twenty-seven miles off. The 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 imperative. About the only wild game is the rabbit. Fish are small. They are caught in a rapid river that descends from the mountains. The climate is delightful winter and summer. In complexion the Peos Indians resemble light mulattos, and some of the young women and girls are beautiful. Mrs. Thayer desired to bring 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 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," which takes place in the month of May. Great preparations are made for this festival, and all white people, including the priest and teacher, are scrupulously excluded. A few of the principal Indians act as "governors"—that is, as guards—and they exact the temporary banishment of the whites from their premises while the ceremonies progress. At this time no Indian, except the governors, will speak to or hold converse with the alien race. It is known that dancing and feasting are in order, but what else takes place is a profound mystery. No one has ever been able to elicit from an old or young Peos the nature or object of their dance. If the priest knows he keeps his own counsel. He probably understands that there is no breach against morality, and is content, for the present, to leave the Indians to their traditional customs. This festival lasts for three days. On other occasions dances are given, and to these everybody is welcomed and treated to a banquet. In Dakota the great treat in gastronomy is roast dog or puppy stew, but the Peos tribe do not eat such debatable dainties. These Indians take their meals upon a table for which they spread a table for white guests. They are proud of their pure, unadulterated blood, and even the very few suspected of being half-breeds deny the impeachment vehemently. They are devoted to their children, and, while they easily forgive blows, in war or altercations, from guns or swords, they resent the act of angry striking with the hand or fist. So, the teacher never corrects the children by infliction 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 baptism 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 is laboriously pounded between stones, and the meal is soft, fine, and, when turned into cakes, delicious. White 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 James, from the main line miles away, will work wonders. It will open up

the outside world to these people for the disposal of their agricultural products, animals, etc., but it may also furnish civilized temptations that do not now exist, and whose absence, perchance, is good for their souls.

We cordially commend Mrs. Thayer to our friends everywhere, and wish her much success. She is doing much for the good of the Indian and the glory of God. Ten years ago she was a Unitarian, but had the grace of conversion, and no one more sincerely appreciates the blessed privilege of being safely at home in the bosom of the Holy Catholic Church.

"Four times since the authority of the Church of Rome was established on Western Christendom has the human intellect risen up against her yoke. 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 history and nursed in true orthodox style, but all to no purpose. I was advised to try St. Jacobs Oil, which I did. I limped my ankles well rubbed and then wrapped with flannel saturated with the remedy. In the morning I could walk without pain." Many got up and walk in the 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 since I have taken your medicine, 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 today, 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 plume 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. The "Sunlight" Soap Co., Toronto, offer the following prizes: 1st, \$100; 2nd, \$50; 3rd, \$25; 4th, \$10; 5th, \$5; 6th, \$2.50; 7th, \$1.25; 8th, \$0.625; 9th, \$0.3125; 10th, \$0.15625. Also give full name, address, age, and number of wrappers. Winners names will be published in the Toronto Mail on first Saturday in each month.

The Voice of the People. In every part of Canada the voice of the people cries for relief from the scourge of Burdock Blood Bitters as the best and surest blood purifier known. Nothing drives out boils, blotches, humors, sores and impurities so quickly as B. B. B., and perfect health with bright clear skin always follows its use.

Mrs. O'Hearn, River Street, Toronto, uses Dr. Thomas' Electric Oil for her cough and Cracked and Sore Throat; 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. All skin diseases of whatever name or nature are caused by impure blood. Burdock Blood Bitters is a natural foe to impure blood, removing all foul humors from a common plume to the worst scrofulous sore.

Minard's Liniment cures Dandruff. D. H. CUNNINGHAM, importer of Diamonds, Watches and Jewellery, Manufacturing and Fine Watch Repairing, 77 Young Street, second door north of King, Toronto.

PURITY OF INGREDIENTS and accuracy of compounding, make Minard'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 sore. 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, Toronto. "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 restoring but a small quantity to render the hair easy to arrange."—Mrs. M. A. Bailey, 9 Charles Street, Haverhill, 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. Kim, Dealer in Dry Goods, 205 Bishopville, Md.

Ayer's Hair Vigor,

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



NORTHERN Business College

OWEN SOUND, ONTARIO. Is the Very Best Place in Canada to get a Thorough Business Education. TAKE A ROUND TRIP and visit other Educational Departments in Canada, for a week, the 8th of September. Examine, compare, and choose the best course of study, the best college premises and the best and most complete and most suitable furniture and appliances. We will give you a full course, P. M. E. For a full programme, giving the particulars, send address to G. A. HEDDING, Principal.

Ontario Business College

Belleville, Ont. 23rd Year. SEND FOR THE NEW CIRCULAR. IT will help you to decide about your future. Be careful to address, ROBINSON & JOHNSON, Ontario Business College, BELLEVILLE, ONT.

THE TYPE

Used in this paper is on the Point System, made of copper metal, by the Toronto Type Foundry. Durability guaranteed. Special arrangements for newspaper dresses and new outfits. Every article required in the printing business carried in stock of the best quality and at the lowest prices. For terms and all particulars address, J. T. JOHNSTON,

80 and 82 Wellington Street West, Toronto, Ont.

Farmers, Millmen and Threshers USE M'COLL'S

Lardine Machine Oil

Which as a Lubricant has never been excelled. CYLINDER OIL acknowledged to be the BEST in Canada.

MCCOLL BROS. & CO. TORONTO.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE

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

Table with 3 columns: Prize amount, Number of prizes, and Total value. Includes '3134 PRIZES WORTH \$52,740.00' and 'CAPITAL PRIZE WORTH \$15,000.00'. Ticket price is \$1.00.

11 TICKETS FOR \$10.00. ASK FOR CIRCULARS.

FOR THE CHILDREN'S LUNCH

Make SANDWICHES with 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 Debilitated 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, Sores and Ulcers. It is famous for Croup and Rheumatism. For Disorders of the Chest it has no equal. FOR SORES THROATS, BRUISES, CUTS, COLDS, Glandular Swellings, and all Skin Diseases it has no rival; and for contracted and stiff joints 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. 1d., 2s. 6d., 4s. 6d., 11s., 21s., and 35s. each Box or Pot, and may be had of all Dispensing Vendors, 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.

STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS. Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS: 481 RICHMOND STREET. R. LEWIS.

BUILDERS' HARDWARE.

GLASS, PAINTS, OILS, ETC. AT BOTTOM PRICES. ALSO FRENCH BAND SAWS. JAMES REID AND COMPANY 118 Dundas Street, London, Ont.

UNDERTAKER.

FUNERALS FURNISHED AT MODERATE PRICES. 470 Queen Street West, TORONTO. 150 KING STREET. JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone—House, 371; Factory, 548. JAMES KILGOUR, Undertaker and Importer of Fine Funeral Furnishings. Furnerals furnished at their real and proper value. 55 RICHMOND STREET. Residence—112 Elmwood Avenue, London, South.

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albion Block, Richmond Street, P. F. Hoyle, Pres. Wm. Corcoran, Recording Secretary.

C. M. B. A.

Assessment No. 12 has been issued. It calls for the payment of 24 beneficiaries: 7 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 29 deaths in Canada. In January 6, February 4, March 3, April 4, May 4, June 7, July 3, August 8, and one-third of those deaths 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 3137 in the 8290 class, and 1745 in the 8100 class. During the year ending 30th June, 1891, there were 41 deaths in the C. M. B. A. in Canada—28 members were transferred from Canada to Grand Councils, while only 13 were members from other Grand Councils to Canada. There were 164 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:

MY DEAR BROTHERS—From the resolutions which, acting on the suggestions made by my circular of the 15th of 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 Council to grant a separate beneficiary.

The Supreme Council at interim or in recess—that is, the body which governs us during recess, the Supreme President, Supreme Executive Board, and the Executive Board—has not the power to grant a separate beneficiary. Consequently, the body to which we are to apply for that does not exist in existence at present.

At a regular meeting of Branch 121, held 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, the line of action which, I doubt much, he could be induced to take.

Until that second Tuesday in October, next, 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 do so.

At a regular meeting of Branch 28, Ottawa, held on the 2nd day of September instant, the following resolution was unanimously adopted: Whereas Almighty God in His wisdom has deemed it fitting suddenly to call to Himself our beloved Brother James Egan;

And whereas, by the death of Brother Egan this branch has sustained the loss of an energetic member, a sterling friend and true Christian, be it also

Resolved, That we hereby tender the depositions of our most sincere and heartfelt sympathy to his sorrowing widow and family in this most trying affliction, and earnestly pray that the Almighty may strengthen and console them as he alone can. And be it further

Resolved, That the charter of the branch be draped in mourning for a period of thirty days, and that a copy of this resolution be sent to the widow and family of our deceased Brother and spread upon the minutes of the branch.

THOMAS SMITH, J. C. ENRIGHT, Pres. Sec.

An Angry Brother. Brother O'Farrell, of Branch St. Montreal, has sent another contribution to the press. As the discussion in regard to separate beneficiary has been so long and so unproductive, 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.

Brother Kain, first Vice-President, has been elected President of this branch, the position having been vacant by the death of Brother Dewar. Brother E. Bowers takes the first Vice-Presidency. An assurance of the position of President Brother Kain delivered a most eloquent address to the members, making a feeling reference to the death of Brother Dewar, and also setting forth in well-chosen language the great benefits, both spiritual and temporal, to be obtained by membership in the C. M. B. A.

A resolution was passed requesting the chaplain, Rev. J. C. Enright, to celebrate High Mass for the repose of the soul of Brother Dewar, as also the souls of other deceased members.

REV. FATHER CHALANDARD, Presenting to Him on Occasion of His Transfer. Toronto Globe, Sept. 1.

Among other changes recently made by the Superior of the Redemptive Fathers was the transfer to the parish of Newport (St. Joseph, Mich.) of Rev. Father Chalandard, so well known in this city for his musical abilities and for many years past musical director at St. Michael's College.

Father Chalandard has always been extremely popular with both clergy and laity in 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:

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ment that because two or three persons who are relatives are in favor of separate jurisdiction therefore a family compact is going to bring blue ruin on the association.

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 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 of associates 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.

International Bridge, Ont., September 2.—A number of railway men, living here and working across the river, in North Buffalo, have been going out 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 holders to live in the United States, and unmarried men to take out United States citizens' papers if they wish to earn a living in the United States.

At Niagara Falls our delegates were marched back in the same way. Two Canadian members of the Supreme Council, who became acquainted with the Marshal, and unmarried men to take out United States citizens' papers if they wish to earn a living in the United States.

Resolution of Condolences. At a regular meeting of Branch 121, held 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, the line of action which, I doubt much, he could be induced to take.

Whereas He has pleased an almighty and omnipotent God to call to Himself our beloved and respected Brother P. J. DeVan, be it therefore

Resolved, That we hereby tender the depositions of our most sincere and heartfelt sympathy to his sorrowing widow and family in this most trying affliction, and earnestly pray that the Almighty may strengthen and console them as he alone can.

Resolved, That the charter of the branch be draped in mourning for a period of thirty days, and that a copy of this resolution be sent to the widow and family of our deceased Brother and spread upon the minutes of the branch.

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Ottawa, Sept. 3, 1891. At a regular meeting of Branch 28, Ottawa, held on the 2nd day of September instant, the following resolution was unanimously adopted: Whereas Almighty God in His wisdom has deemed it fitting suddenly to call to Himself our beloved Brother James Egan;

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In obedience to the will of your superior, you are about to devote yourself to a new field of labor, leaving behind you the hosts of friends whom you have endeavored to save during your long stay in Toronto. To you, brave soldier of Christ, the occasion is not a new one. Long ago you tore yourself from home and friends in obedience to that higher call which impelled you to consecrate yourself to God in the Congregation of St. Basil.

But a still further sacrifice was demanded, and for you to hear was to obey. You bade adieu to that dear land of France, your native land, to come, like others of her noble sons, to Toronto for the advancement of Catholic education and the salvation of souls. Such sacrifices are never without fruit, and we know that you have had many consolations. Knowing well your zeal and energy, relying on your prudence and good judgment, your superior has placed in charge of one of the houses of the community.

We are convinced of the wisdom of the choice, but our hearts do not readily yield to the thought that we should bid you adieu. You have been an integral part of St. Michael's College. "Though lost to sight, to memory dear" you will ever be one of those old friends with whose names are intertwined our most cherished recollections of this house.

Wherever you assist at the divine offices your musical abilities will inspire devotion. Your noble nature, your genial manners, your manifold talents will win you friends wherever you go, but none more true than those who now bid you farewell. Accept, dear Father, this slight token of our regard. Marking the flight of time, may it recall the scenes of the past, and among them happy memories of the priests of the archdiocese of Toronto. (Signed) E. P. Rooney, V. G. J. J. Mc-

Cann, V. G.; K. Campbell archdeacon, W. R. Harris, dean, Edw. Cassidy, dean, Wm. Bergin, dean, and forty one others.

OBITUARY.

Miss Minnie Walsh, Toronto. Died, Saturday evening, August 29, at her father's residence, 62 Adelaide Place, Toronto, Minnie, eldest daughter of John Walsh, a well-known and successful business man.

The Angel of death 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 Creator's glory. Her father and mother, and her dear friends, were all around her, and she was surrounded by the blessings of love and sympathy. Her father, John Walsh, was a well-known and successful business man, and her mother, Mrs. Walsh, was a devoted and loving mother. Minnie was a beautiful and accomplished young woman, and her death is a great loss to her family and to the community.

There is no death. An angel form Walks over the earth with silent tread. He bears our best loved ones away And then we call them "dead."

"He leaves our hearts all desolate, And weeps for those who have been taken; Translucent it doth bliss, they now Adorn immortal bowers."

Hamilton. Enfant de Marie. BEAUTIFUL TILLAMOOK. She is ranked by our Western Writer, a Terminus of Ontario Canada will not be her Terminus a Quo.

DEAR REV. SIR—I have just returned from a long and pleasant journey to the United States and back, and I have much to tell you of the people and the country. The people are generally kind and hospitable, and the country is beautiful and fertile. I have seen many things that I have never seen before, and I have learned much about the people and the country. I have also seen many things that I have never seen before, and I have learned much about the people and the country.

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

THE MOTHER OF GOD.

'Tis Strange How Protestantism Always Deprecates Her.

From the Catholic Youth, that bright and elevated little paper published in Brooklyn, N. Y., we take the following:

No later than last week we read the following in a paper for Protestant children: "In a quiet village, situated among the hills which constitute the southern ridges of the Lebanon Mountains, just before they sink down into the Plain of Esdras 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 parents 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 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 prefigures 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. Indeed, St. Paul, the favorite of the Protestants, says that "this Mary" was with the chosen apostles of Jesus after His ascension 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 and Jude and Simon Zelotes, and Judas Iscariot. 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. And as they know she still stands beside her Divine Son's throne, staller and taller than the ceilings 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 expecting 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 heaven.

A Successful Canadian. 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 Iowa. The Chicago Times of the 22d 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 Iowa." We, too, are gratified to note that so many of our Canadian young men are gaining distinction abroad.

NEW BOOKS. Bonziger 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. Wilmer, 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 appears in this issue. It is one of the best institutions of the kind in the country, and young men 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:

Resolved, That the Catholic Separate School Board of this 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. TIERNAN, FINLEY MCNEIL, P. F. BOYLE, J. D. LEIBEL, P. POWER, J. W. HILSON, J. FORRESTAL, T. CONNOR, J. S. MOORE, P. ODWYER, SAM'L R. BROWN.

MARKET REPORTS.

London, Sept. 10.—GRAIN (per cental)—Red winter, 3s. 6d. to 3s. 7d.; white, 3s. 6d. to 3s. 7d.; spring, 3s. 6d. to 3s. 7d.; rye, 1s. 10d. to 1s. 11d.; peas, 1s. 10d. to 1s. 11d.; beans, 1s. 10d. to 1s. 11d.

Produce—Eggs, fresh, dozen, 1s. 2d.; butter, 1s. 1d. to 1s. 2d.; lard, 1s. 1d. to 1s. 2d.; tallow, 1s. 1d. to 1s. 2d.; flour, 1s. 1d. to 1s. 2d.; meal, 1s. 1d. to 1s. 2d.; sugar, 1s. 1d. to 1s. 2d.; coffee, 1s. 1d. to 1s. 2d.; tea, 1s. 1d. to 1s. 2d.; spices, 1s. 1d. to 1s. 2d.

There is only a small, quiet demand for meal. Standard per bag, 2s. 0d. to 2s. 1d.; granulated, 2s. 0d. to 2s. 1d.; rolled, 2s. 0d. to 2s. 1d.

The demand for feed is good; prices ruling steady. Bran, 1s. 1d. to 1s. 2d.; middling, 1s. 1d. to 1s. 2d.; fine, 1s. 1d. to 1s. 2d.; shorts, 1s. 1d. to 1s. 2d.; pollards, 1s. 1d. to 1s. 2d.

There is a fair, jobbing demand for pork. Canadian short cut, 1s. 1d. to 1s. 2d.; mess, 1s. 1d. to 1s. 2d.; western, 1s. 1d. to 1s. 2d.; sash cut, 1s. 1d. to 1s. 2d.; bacon, 1s. 1d. to 1s. 2d.; lard, 1s. 1d. to 1s. 2d.

There is no change in the egg market. We quote per stock of 12 to 14, and candled 12 to 14.

Butter fairly active in a small way. Finest cream, 1s. 1d. to 1s. 2d.; standard, 1s. 1d. to 1s. 2d.; inferior, 1s. 1d. to 1s. 2d.

Cheese dull and nominal, with first cost too high for ordinary business. Cheddar, 1s. 1d. to 1s. 2d.; Swiss, 1s. 1d. to 1s. 2d.; Gouda, 1s. 1d. to 1s. 2d.

There is no change in the wheat market. We quote per bushel, 1s. 1d. to 1s. 2d.; standard, 1s. 1d. to 1s. 2d.; inferior, 1s. 1d. to 1s. 2d.

There is no change in the corn market. We quote per bushel, 1s. 1d. to 1s. 2d.; standard, 1s. 1d. to 1s. 2d.; inferior, 1s. 1d. to 1s. 2d.

There is no change in the oil market. We quote per barrel, 1s. 1d. to 1s. 2d.; standard, 1s. 1d. to 1s. 2d.; inferior, 1s. 1d. to 1s. 2d.

There is no change in the sugar market. We quote per cwt., 1s. 1d. to 1s. 2d.; standard, 1s. 1d. to 1s. 2d.; inferior, 1s. 1d. to 1s. 2d.

There is no change in the coffee market. We quote per cwt., 1s. 1d. to 1s. 2d.; standard, 1s. 1d. to 1s. 2d.; inferior, 1s. 1d. to 1s. 2d.

There is no change in the tea market. We quote per cwt., 1s. 1d. to 1s. 2d.; standard, 1s. 1d. to 1s. 2d.; inferior, 1s. 1d. to 1s. 2d.

There is no change in the spices market. We quote per cwt., 1s. 1d. to 1s. 2d.; standard, 1s. 1d. to 1s. 2d.; inferior, 1s. 1d. to 1s. 2d.

There is no change in the other commodities market. We quote per cwt., 1s. 1d. to 1s. 2d.; standard, 1s. 1d. to 1s. 2d.; inferior, 1s. 1d. to 1s. 2d.

There is no change in the market. We quote per cwt., 1s. 1d. to 1s. 2d.; standard, 1s. 1d. to 1s. 2d.; inferior, 1s. 1d. to 1s. 2d.

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MESSES. C. C. RICHARDS & CO.

Gents—I have used MINARD'S LINIMENT successfully in a serious case of rheumatism. In fact I consider it a remedy no home should be without.

J. F. CUNNINGHAM, Cape Island.

So SAY ALL—That MINARD'S LINIMENT is the standard liniment of the day, as it does just what it is represented to do.



Recommendation as the Best. To Messrs. C. C. Richards & Co., Ltd., 105, St. Mark's Place, London, W., Oct. 15, 1890.

I suffered from temporary rheumatism from overwork for some years, and was cured by using Messrs. Richards & Co.'s liniment. I can recommend it as the best medicine for similar troubles.

St. Francis, Wis., Oct. 15, 1890. A member of my congregation used Messrs. Richards & Co.'s liniment for a long time, and found it to be the best for rheumatism. He applied it to the affected parts, and it cured him. I can recommend it as the best medicine for similar troubles.

Our Pamphlet for sufferers of rheumatism and other ailments, and poor patients can also obtain this medicine from Messrs. Richards & Co., Ltd., 105, St. Mark's Place, London, W. This remedy has been prepared by the Honored Father King, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

ROEMER MEDICINE CO., CHICAGO, ILL. 20 West Madison, 2d. Floor. Price \$1 per Bottle, 6 Bottles for \$5. Sent by W. E. Saunders & Co., Druggists, London, Ontario.

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

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

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

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

Give thanks. That it is the best remedy for Consumption, Scrophulous Bronchitis, wasting Diseases, and all ailments of the Lungs.

Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and 75c. 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: 1. 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, there will be no extra commissions charged to its patrons on purchases made for them, and giving them besides the benefit of my expert trade facilities in the actual prices charged.

2. Should a patron want several different articles, or importers, as many separate orders or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct delivery of such orders. Besides, there will be only one express or freight charge.

3. Persons outside of New York, who may not know the address of houses, or who are at a distance, can get such goods at the same prices as those who are in New York. 4. The Agency will insure the prompt and correct delivery of such orders. Besides, there will be only one express or freight charge.

Any business matters, orders of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to. By your consent, we will act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 41 Barclay St. New York, NEW YORK.

New Fall Overcoatings. New Fall Suitings. New Fall Trouserings. New Fall Underwear. PETHICK & McDONALD, 393 Richmond Street.

SITUATION WANTED. MISS WILHELMINE MALSBURG, bearing a First-class Diploma in Music, desires a position as organist at a church, or as a teacher in a parish or convent. Miss Malsburg is able to take charge of a church choir. References: D. J. Sadtler, 1699 Notre-Dame St., Montreal; Prof. J. A. Fowler, organist of St. Patrick Church, 4 Phillips Place, Montreal. Address communications to Catholic Record Office, London, Ont. 663-57

TEACHERS WANTED. FOR THE PRESBYTERIAN SEB. SCHOOL, two assistant female teachers, holding 2nd or 3rd class certificates.