

The Catholic Record.

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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, JUNE 20, 1896.

NO. 922.

My Father's Home.

Letatus sum in his que dicta sunt mihi: Domine Domine Deus. Thou hast lifted my heart's great needling...

THE LAND OF LUTHER.

What an American Baptist Minister Tells of the Irrigation and Immorality of Germany.

Asbury Park, N. J., May 23.—At day's session of the Baptist Missionary Union the Rev. F. A. Henley delivered an address...

Although the question seems to be preposterous, said the minister, "a more than four years' residence and study of the condition of things in Germany showed me a deplorable condition of affairs."

My heart bleeds to disclose it for I love the German people. For the great masses in Germany religion and morality have no necessary connection.

THE DRINK HABIT HOLDS THE GERMAN PEOPLE IN ITS IRON GRIP.

"The Lutheran Church, in its 'homes' for tramps and its hotels for travelers, is engaged in the sale of intoxicating liquors. The drink habit holds the German people in its iron grasp...

"At Sunday school picnics, temperance meetings and social religious meetings beer and wine are freely used. A brewery in Leipzig had the following inscription in large gold letters on a marble slab over the front door: 'To the Lord is this brewery intrusted: only there is prosperity and blessing where His hand labors.'"

THE BAPTISTS PUT ON A LEVEL WITH THE ANARCHISTS.

"Our Baptist people are of the laboring classes and are very poor. Without outside help our work in Germany would almost fail. Our German brethren meet with almost insuperable difficulties...

"The main features of the law under which our brethren have to work are: Every meeting must be called by some citizen who lives in the parish or ward where the meeting is to be held. He must apply to the police for permission to hold the meeting. Application for permission to hold a meeting must be made in writing to the chief of police at least twenty-four hours before the time of meeting."

CATHOLIC DOCTRINE.

The Catholic Truth Society of London has recently published a book called 'Catholicism.' It is made up of a series of articles explanatory of Catholic doctrine.

"Half a century ago the writing of such a book as this, by such a man as its writer, would have seemed wondrous strange," says the reviewer.

"A public man, identified with political and social questions; an authority upon matters of taxation, of water supply, of various like interests and concerns; a Parliamentary candidate and a County Councillor; emphatically a representative modern man of reform, agitation, public spirit; here he is, expounding the Mass, championing Popery defending Indulgences; claiming for the Roman Catholic Church a favorable verdict upon the latest results of historical, archaeological, critical research; and that in language always forcible, sometimes beautiful in its fervor and conviction."

"We hear of men who 'don't touch,' or 'don't tread upon,' or 'leave to the doctors, or fanatics, or illiterates, could remain or enter there. That view has very completely disappeared, and Catholicism is a stronger force to day than it has been at any period since the Council of Trent; and in nothing is the fact more evident than in social questions. That term, social questions, is after all somewhat ridiculous and offensive, as often used."

"If, then, 'to one half of modern Christendom the convent is an abomination,' this feeling is no credit to that half. But we do not believe the ratio to be accurately stated; on the contrary, it is our opinion that at least one-half of non-Catholic Christians admire our Sisters almost as much as do the most Catholic laity themselves."

"SUCCESS."

Many a Catholic young man who mingles much in the society of non-Catholics has not infrequently found himself inwardly rebelling against the Church of his baptism. The longer he goes, and the more he comes to know, the worse the case gets for the Church. Were it not for his mother and father, and his name also, he would be for cutting with it at once.

NUNS IN THE MIDDLE AGES AND IN OUR AGE.

"At least six noteworthy women lend the glory of their personality to this minute record of the rise and decay of the convent in Europe. The system to which they were indebted for the opportunities of their lives must have been well adapted to the time in which it flourished; else it could not have produced them."

PATRIOTISM AND WAR.

Archbishop Ireland Explains His Recent St. Louis Speech.

Archbishop Ireland recently delivered an address before the Loyal Legion of St. Louis, which has been widely quoted. The speech turned on the question of universal arbitration and war, and by some captious critics the Archbishop was made to appear as if making a plea for war as necessary to create patriotism. The words which caused the criticism are as follows:

"I am not discussing to night the problem of arbitration. But while I do not mention it, the question presses itself on my mind: How will patriotism fare under the new order of things? What will there be to take the place of war in evoking, strengthening and consecrating patriotism? How strong and indestructible is the patriotism of the Grand Army of the Republic and the Loyal Legion?"

A CHURCH WITHOUT A FAITH.

The General Assembly at Saratoga has not done anything to set Presbyterian doctrine straight. There has been discussion as to controlling the teaching of the theological seminaries, but the conclusion reached by the General Assembly on Friday was, practically, that they may go on taking their own views of the bible. They may continue to differ among themselves on the subject, thus representing the difference which exists among the Presbyterian ministry.

A CHURCH WITHOUT A FAITH.

The General Assembly at Saratoga has not done anything to set Presbyterian doctrine straight. There has been discussion as to controlling the teaching of the theological seminaries, but the conclusion reached by the General Assembly on Friday was, practically, that they may go on taking their own views of the bible. They may continue to differ among themselves on the subject, thus representing the difference which exists among the Presbyterian ministry.

NO CHANCE AT ALL.

A Catholic priest and a Protestant minister being on intimate terms with one another were one day walking together when they espied a Jewish clergyman coming towards them. The minister said: 'I will have a joke at the Jew's expense.' The priest said: 'Have nothing to do with him.' When they met, the minister, addressing the Jew, said: 'We three are clergymen of different denominations. Now, which of us is right?' 'Well,' says the Jew, 'if the Messiah has not come, I'm right; if He has come, this gentleman is right (pointing to the priest), but come or come not, you have no chance at all.'"

A RETREAT.

LADIES WILL BE GIVEN AT THE Convent of the Sacred Heart, in this city, commencing Tuesday evening, June 24th, at 7 o'clock and closing Saturday, June 27th. For cards of invitation and further particulars apply to Lady Superior, Convent of the Sacred Heart, Queen's Ave. 929 S.

CONVERTS TO CATHOLICISM.

Some of the More Noted Ones in the Last Three Months.

In connection with the work of the Paulist Fathers in giving missions to non-Catholics in various parts of the country, a partial record is kept of those who have been won over to the Roman Catholic faith from other denominations, not only through the efforts of the Paulists themselves, but through other agencies throughout the world. Following is a list of converts of note during the past three months, in the United States and Europe, as published in the columns of the Missionary, the official organ of the community.

Robert James, brother of Prof. James, of Harvard University, and Henry James, the novelist. He was received from the Protestant Episcopal Church in Arlington, a suburb of Boston. Miss Alice English, daughter of the poet, Thomas Dunn English, Newark, N. J.; A. E. Du Pont Coleman, a clergyman in the Protestant Episcopal Church, and son of the Right Rev. Leighton Coleman, D. D., Bishop of Delaware; the Rev. F. W. Pedley, the rector of an Episcopal church at Norwich, Conn.; William Low, formerly the English Consul at Mentone; Mrs. Royal Phelps Carroll, of Yonkers, N. Y.; Mr. and Mrs. George D. Mackay, the former having been president of the Christian Industrial Alliance; the Rev. Frederick Sherman, chaplain in the United States navy; M. Zola, Grand Master of Masons, who followed his predecessor in office by renouncing Masonry and entering the Catholic Church. His predecessor was the Marquis de Ripon. Others referred to are the Countess Nelson, wife of a prominent member of the English Church Union; Constance Fletcher, niece of Dr. Pusey; Miss Bayliss, and two members of an Anglican sisterhood in Exeter, England.

As a result of their recent work among non-Catholics in Pennsylvania, the Paulists report that twenty converts were made in McKeesport, eleven at Derry, five at Wilmington, and forty at the Cathedral in Pittsburg.—New York World.

It is better now to provide in time, and send some good before time, than to trust to the help of others after thy death. (St. Matt. vi. 33).

Gloom

Of ill health, despondency and despair, gives way to the sunshine of hope, happiness and health, upon taking Hood's Sarsaparilla...

Sunshine

down stairs without clasping my hand over my heart and resting. In fact, it would almost take my breath away. I suffered so I did not care to live, yet I had much to live for.

Hood's Sarsaparilla

Is the One True Hood Purifier. All druggists \$1. Prepared only by C. L. Hood & Co., Lowell, Mass.

ST. JEROME'S COLLEGE BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses.

THE PINES URSULINE ACADEMY CHATHAM, ONT. The Educational Course comprises every branch suitable for young ladies.

ASSUMPTION COLLEGE, SANDWICH, ONT. Out-Door studies embrace the Classical and Commercial courses.

NORTHERN Business College Owen Sound, Ontario. Is the very best place in Canada to get a thorough business education.

French Bordeaux Clarets Which will be sold at the lowest price JAMES WILSON 393 Richmond St., London. Phone 650.

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS.

Father Damen, S.J. One of the most instructive and useful pamphlets extant is the lectures of Father Damen.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Altar Wine a Specialty.

STAINED GLASS FOR CHURCHES. Best Qualities Only. Prices the Lowest. McCausland & Son 75 King Street West, Toronto.

D. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats.

MARCELLA GRACE.

By ROSA MULLHOLLAND.

CHAPTER I.

HER MOTHER WAS A LADY. In that part of Dublin known as the Liberties there lived an old man called Grace, with his daughter Marcella.

They lived in a quaint old part of the Liberties, called Weaver's Square, a spot that reminded one of a dilapidated nook of some ancient foreign town.

The house in which they lived stood at the entrance to the square, and was larger than the rest, with some heavy stone-carving about the hall-door.

Yet, in spite of all difficulties, Marcella, by virtue of some gift in her eyes and fingers, contrived to make the dingy place something a little different.

Even from the outside, Marcella's window, when she happened to stand by it, would strike a stranger who might happen to be peering about the ancient street, and might wake in him—if he happened to be imaginative and a traveller—a memory of Italy.

Grace's room which they could not describe, and which they did not see when they went home.

Marcella's face grew pale in the fire-light. She had hardly thought this day so near at hand.

"No such a thing!" cried the father, angrily. "I tell you I'm grown old, an' I look to have my rest."

"Father," said she presently, "why did you not give me a trade?"

flame. The better class of neighbors were aware of this, and would have been sorry to see her depart; for though she did stand a little aloof from them, it was only a little.

"A damp winter afternoon was just closing, the thick yellow daylight fading in the street, and dingy lights springing up in the windows.

Marcella put down her sewing, and straightened her limbs, which were stiffened with the fatigue of sitting still.

He was a tall old man, with arms that seemed loose at the joints, long ragged features, and an indolent, not ill humored expression of countenance.

"That's what Molly said, an' it was true. Molly was married only middlin' herself. She had a corner to let, an' the poor little lady was livin' wid her."

"I'm gettin' old, my girl, an' I feel myself full of aches and pains. Whisht, now, ye needn't look so scared. It's only old age that's come down on me."

"No such a thing!" cried the father, angrily. "I tell you I'm grown old, an' I look to have my rest."

"Father," said she presently, "why did you not give me a trade?"

"A trade! Puff!" The old man drew away his pipe, and made a contemptuous flourish with his hand.

"My master had an order on hands of blue tabinet for Her Excellency the Lady Liffenant. Holiday as it was, I had to stay at the finishing of it."

"I was hardly drawing my breath with admiration when my eyes lit on wan little face; an' never could they leave it the rest of the time."

"Five or six years went by, an' I had got to be a master-weaver. I had taken this ould house, the best in the street, an' made it look tidy, an' furnished it up handsome."

"Well, Molly, Misher Grace!" said she; "but it's you has got up in the world since the Patrick's night when ye came up to the castle wid the poplin."

"That's the father went to ruin that year," said Molly, "wid his horses an' his bounds, an' his dinners. Hunted himself to death, an' his poor wife wid him."

"Dropping her work and covering her face with her hands, she gave way to her grief and wept. Having faced the loneliness, the isolation of her position in the world, she perceived the misfortune that her birthright of refinement must be to her, the burden of solitude that it laid upon her."

Old Michael paused and drew his hand across his eyes. Marcella had listened to every word. The tale was not new to her, yet it never had grown wearisome.

fancy seen that pretty girl-lady, her mother, dancing in glee, among her peers, at the great Castle ball.

"So that bein' the story of your mother," said the weaver, "never spake again about learnin' a trade, I'll settle you like a lady in a house of your own, an' Michael will have a seat in the chimney corner."

"Buy yourself a ribbon, and begin to look handsome," he went on, "for I've made a fine match for you. An' I'll weave you a weddin' gown that'll stand alone."

"Not have what?" he asked, peevishly. "Maybe ye'd like a thrade to work at' bether nor a husband to aim for ye?"

"Ye're a fool," shouted the weaver, "an' ye'll go to the poor-house! It's the cursed proud blood of strangers that's workin' in ye, settin' ye against the biddin' of yer father!"

Marcella lit the poor but neatly trimmed lamp, and unfolded a new piece of sewing. It was still early in the night, and she could, perhaps, earn sixpence before the great bell of St. Patrick's Cathedral should boom forth, calling the hour of midnight over the city.

"What do you mane?" said I, "for well I minded her."

"The father went to ruin that year," said Molly, "wid his horses an' his bounds, an' his dinners. Hunted himself to death, an' his poor wife wid him."

"Dropping her work and covering her face with her hands, she gave way to her grief and wept. Having faced the loneliness, the isolation of her position in the world, she perceived the misfortune that her birthright of refinement must be to her, the burden of solitude that it laid upon her."

Old Michael paused and drew his hand across his eyes. Marcella had listened to every word. The tale was not new to her, yet it never had grown wearisome.

most ladies (though of that she knew nothing), and had read and re-read the few treasured books which her mother had left behind her, and which the weaver had always preserved with a sort of superstitious reverence.

Though her fingers were naturally clever at putting feminine odds and ends together, she had received no teaching to enable her to be a dress-maker or milliner.

"So that bein' the story of your mother," said the weaver, "never spake again about learnin' a trade, I'll settle you like a lady in a house of your own, an' Michael will have a seat in the chimney corner."

"Buy yourself a ribbon, and begin to look handsome," he went on, "for I've made a fine match for you. An' I'll weave you a weddin' gown that'll stand alone."

IS IT A MIRACLE?

The Chicago papers have been filled lately with accounts of the cure of a young French Catholic girl of tuberculosis at the Church of Notre Dame de Lourdes, in that city.

The facts seem to be these: The girl's name is Laura Fortin; she is twenty-two years old; she was at a convent school in Canada when she became afflicted with spinal trouble, was sent home and for the past five years has been a hopeless invalid.

About the middle of the month Laura Fortin, always most devout and pious, began a novena to Our Lady of Lourdes, trusting that faith would accomplish what medicine had failed in.

Relief did come. It was almost instantaneous. She had no sooner reached home than the limbs that had not moved for years asserted their strength. She rose up and walked, she even ran up and down stairs in joyous greeting of the hundreds of visitors who soon came thronging upon her.

"These are the facts in the case. Whether the girl has by some unaccountable force nerved herself to the ordeal by sheer will power, whether she has been actually cured by divine agency is a question that only time can prove.

"They are as astonished as the rest of the world at the change in the girl's condition, but with all humility, with discretion and without skepticism they say, 'Wait and see.'"

Meantime it may be well to recall to the minds of the over-wrought parishioners, the words of St. Augustine on Miracles: "Who draws up the sap through the root of the vine to the bunch of grapes," he says, "and makes the wine, except God; who, while man plants and waters, Himself giveth the increase?"

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, headaches. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

WHEN LUTHER B...

In the preface to a volume of treatise on the history of the Reformation, called, a distinguished German Catholic discourses very ably upon the achievements of the Church prior to the Luther and his followers.

The historical review mentioned gives the full of the Church's condition, hordes of anarchy, and religion broke loose upon Europe.

The same phenomena in the moral and intellectual minds had been enlightened, error and the peoples had been stultified.

Slavery, except in had disappeared, married, family life organized and strengthened.

Unfortunately this progress was not peoples of Europe. It was impeded by Life itself concealed fresh struggles, other gathering before it had yet subsided.

No doubt the Christ still united by the destinies of one less influence on another nation; it bound them was punal, artificial.

Among the charities effected we may not of postal routes, in the reign of Max Germany by Napoleon going to destroy to revolutionize the employment of paid action of standing



The Catholic Record.

Published Weekly at 481 and 485 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Editor.

Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor.

Approved and recommended by the Arch-Bishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

THE BISHOPS' PASTORAL.

We deem it right to publish once more the Pastoral Letter of the Arch-bishops and Bishops of Quebec, having reference to the election which takes place next Tuesday.

There can be no more clear description than this of an ecclesiastical organization having authority to direct us in what we are to believe and what we are to do, that is in matters of faith and morality.

Elsewhere St. Paul styles the Church "the pillar and ground of truth," that is the basis on which the truth of salvation rests, as far as our knowledge thereof is concerned.

Nothing can be more plainly laid down in holy Scripture than the nature of the Church as a judicial and authoritative tribunal to point out the way of salvation to mankind, and to bind the consciences of the people to believe what she teaches and obey what she commands.

The editor of the Evangelist answers well a very common objection to this view of the case: "But then some one is saying: 'That may be true, but it is narrow-minded and uncharitable.' See the fruits of the Spirit in all these Churches; they are instrumental in converting, instructing, sanctifying, and saving thousands of perishing souls."

There is not the slightest doubt that if Catholic Quebec were to legislate the abolition of the Protestant Separate school system of that province, there would be a loud demand for remedial legislation.

We have been told over and over again that Manitoba should be left to manage its own affairs, and as a rule this contention is correct, but it is another matter when the Manitoba majority violate the Constitution by taking away the rights which have been guaranteed to Catholics and Protestants alike.

opinion, and so the Church is presented in Holy Scripture as the supreme judge to whom Christ committed the authority to decide all such matters.

Christ certainly instituted but one Church, which is therefore a divine institution. He compares His Church to a kingdom, and declares (St. Matt. xii, 25,) that a kingdom, or a city, or a house, divided against itself shall be made desolate and shall not stand.

In the fourth chapter of his epistle to the Ephesians St. Paul describes the Church as having been instituted by Christ with a pastorate of apostles, prophets, Evangelists, pastors and doctrs "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all meet into the unity of faith and of the knowledge of the Son of God unto a perfect man unto the measure of the age of the fullness of Christ, that henceforth we be no more children, tossed to and fro and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive."

There can be no more clear description than this of an ecclesiastical organization having authority to direct us in what we are to believe and what we are to do, that is in matters of faith and morality.

Nothing can be more plainly laid down in holy Scripture than the nature of the Church as a judicial and authoritative tribunal to point out the way of salvation to mankind, and to bind the consciences of the people to believe what she teaches and obey what she commands.

The editor of the Evangelist answers well a very common objection to this view of the case: "But then some one is saying: 'That may be true, but it is narrow-minded and uncharitable.' See the fruits of the Spirit in all these Churches; they are instrumental in converting, instructing, sanctifying, and saving thousands of perishing souls."

There is not the slightest doubt that if Catholic Quebec were to legislate the abolition of the Protestant Separate school system of that province, there would be a loud demand for remedial legislation.

We have been told over and over again that Manitoba should be left to manage its own affairs, and as a rule this contention is correct, but it is another matter when the Manitoba majority violate the Constitution by taking away the rights which have been guaranteed to Catholics and Protestants alike.

with this question, is very discreditable. Whenever Catholic rights form a subject of controversy they are completely blinded by prejudice.

The Catholic body of the Dominion is not to be thus ignored. If we were but an insignificant minority, we would have the right to generous treatment at the hands of the Protestant majority, but our proportion to the whole population, which is 42 per cent., justifies us in taking a firm stand against Mr. Greenway's iniquitous school laws.

At the coming elections the Catholic voters in every constituency should support only those candidates who are pledged to re-establish Separate schools in Manitoba, no matter what course Mr. Greenway may see fit to take in the matter.

Before the next issue of the CATHOLIC RECORD will appear, the general elections will have been concluded and the fate of the Government decided.

There is only one sound principle in religious education to which you should cling, which you should relentlessly enforce against all the conveniences and experiences of official men, and that is that a parent, unless he has forfeited that right by criminal acts, has the inalienable right to determine the teaching which the child shall receive upon the holiest and most momentous of subjects.

There is not the slightest doubt that if Catholic Quebec were to legislate the abolition of the Protestant Separate school system of that province, there would be a loud demand for remedial legislation.

We have been told over and over again that Manitoba should be left to manage its own affairs, and as a rule this contention is correct, but it is another matter when the Manitoba majority violate the Constitution by taking away the rights which have been guaranteed to Catholics and Protestants alike.

Indeed, the conduct of the Protestant ministers of Ontario, when dealing

openly proclaim that they have no belief in the truth, much less in the inspiration of the bible.

Great credit was claimed for the General Assembly in past years because it asserted so positively the truth of the bible, and its inspiration as being really the word of God, but since then very few years have passed, and all is changed.

The military plan of organization to bring religious fervor to the people has become quite fashionable among the Protestant denominations since the Salvation Army has had such a success in gaining followers.

Salvationism, if we may so call the system of the Salvation Army, can never be the world's religion, however great may have been its progress since it was first started.

The matter was not allowed to rest, as it effected the very existence of the Union Theological Seminary, and recently the New York Presbytery passed a resolution to the effect that "in thus attempting to control the Presbytery in this matter, it seems to us that the General Assembly exceeds its constitutional powers and infringes upon the inherent rights of the Presbytery which are specifically reserved to it by our constitution as to the reception and licensure of candidates for the Gospel ministry."

This resolution was sent to the General Assembly, and it was necessary that some action should be taken upon it if the eternal of Christian faith was to be defended at all from the attacks of infidelity.

Indeed, the conduct of the Protestant ministers of Ontario, when dealing

religion is not to be brought about by the adoption of such measures as our Episcopalians are taking.

The Protestant denominations from the Episcopalians down seem to have abandoned the preaching of the gospel entirely, and fantastic sermons on fantastic subjects are now the order of the day in all their pulpits.

EDITORIAL NOTES.

The daily press informs us that the resolution finally adopted by the Methodist conference in Manitoba reaffirmed its former expression of opinion in regard to the schools.

That this conference desires to record its unqualified endorsement of the act of the Manitoba Legislature in establishing a National school system that recognizes no creed, denomination or nationality, thereby promoting the unification and cementing of all classes, and at the same time creating a sure and certain safeguard for the education and liberties of her citizens.

That this conference is desirous of having only one set of schools in Manitoba, said schools to be taught by Protestant teachers, and as much Protestantism as possible, in a quiet way, inculcated into the minds of the pupils.

That this conference is desirous of having only one set of schools in Manitoba, said schools to be taught by Protestant teachers, and as much Protestantism as possible, in a quiet way, inculcated into the minds of the pupils.

That this conference is desirous of having only one set of schools in Manitoba, said schools to be taught by Protestant teachers, and as much Protestantism as possible, in a quiet way, inculcated into the minds of the pupils.

another woman. He pended from the mi account, and has given charge, as the laws of Church do not permit of divorced persons ex adultery, but already have informed Mr. Fu will be no difficulty another pulpit in son ation whose laws ar those of the Episco New York Sun rema that evidently neithe Fuller nor the member generally believe that any commission from late their inclinations marriage and divorce respect only for the la and this remark of the able as well to other Episcopalians.

Quite a storm wa Church of England Syn Toronto by the proposa Sheraton to send the of the synod to the P eral Assembly which i in that city. The re by the principal bade work of the assembly the hope that "its d be guided by the H fuller manifestation Christ and to the uph Langtry, amid loud a applause, protested a any such resolution, sonally he entertain for the Presbyteria objected to the view various sections of In his belief there Church, from which had succeeded, and he tiously send them g them God-speed i Though Principal s tion was received vi section of the synod that the synod was Dr. Langtry's opini cial deemed it advi his resolution; so th ings were not sent.

There is in this well worth noting. too much sentiment little sound judgm generally exercised too indiscriminate. enters the head of aud lo! they seem that, while charity some, it is just as others. This, which it may be called a h of course, quickly tr at every opportunity, the shiftless and the of every kind to be than a curse, howe as a blessing the World.

We are pleased t temporary, the Wes the right side of the It says: "We have everyt country that the wan kind can call for. Bu our hands. Why? gold dollars for the modern financiers of swine. We have too too much dear money, a trading level by pul is throne and lifting daughlil. We want our precious metals. The plain man and lar of Wall street gamble Judging by the gone out in Kentuc South and Westm have taken matt hands, and left pr to their own devic man's Journal.

A reader of the a Protestant paper tell him what is s ii, 17: "A house house falletch, an tion: "In the second p family. The teachi session will ruin any enterprise. This d when applied to the the heart of each in Church. The man Christian—that is, the second choice, as the he cannot be an effe Church must be of an effective Church. the Churches of the do not understand of their Lord. Th got a number of riel into the church to p the true disciples of be able to look after work. But it is not virtually a house d it cannot be what e and might be."

And the Ch mind or it ca Church." It is s who writes this s olic. What is E house divided a Catholic Church i in every partic ing of Christ.—C From Montogr ported the great

Governor Morton, of New York, has answered unequivocally the enquiries of the Marquette Club of St. Louis as regards the position he will take toward the principles of the A. P. A. if he be nominated as a candidate for the presidency.

The Reverend Mr. Fuller, of Morden, Mass., a minister of the Episcopal Church of the United States, recently procured a divorce from his wife, on the ground of desertion, and married







