

BRISTOL'S PILLS

Cure Biliousness, Sick Headache, Dyspepsia, Sluggish Liver and All Stomach Troubles.

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Are Purely Vegetable, elegantly Sugar-Coated, and do not gripe or sicken.

BRISTOL'S PILLS

Act gently but promptly and thoroughly. "The safest family medicine." All Druggists keep.

BRISTOL'S PILLS

The way of The Cross.

By M. ROSINA COLAN.

Come, all with grief overwhelmed, And ye with sin defiled, Come, find as found the Magi, The Mother and the Child. We need no angel's summons, No star to lead us by, The blood from Pilate's palace Will point us out the way.

Follow the crimson footsteps, And, midst the rabble wild, Behold the mournful meeting, Of Mary and the Child. Quickly your tears are rising, And sorrow fills each heart, But see! the brutal rabble Are tearing them apart!

Onward they rush with Jesus, Forcing the stranger's aid, Not one by Veronica, Are their feet footsteps stayed. Nor will they pause when Jesus Falls overcome with pain, With spear and scourge and curses, They force him on again.

On past the weeping women He stumbles forward still, Where in the narrow distance Uprises Calvary's hill. Hark! hear you not the hammer— The dreadful death-bell— And on the cross extended Hangs Gods Eternal Soul!

O God of love and pity! O thorn-crowned King divine! Whom sin has caused thy anguish! Ah! see! He answers "Thine!"

The L. pers. A LEGEND OF JERUSALEM. BY FRANK PENNELL.

Two brothers to Bethesda came, Both Lepers and outcast; Men gloomed in fear and stark aside, As on their way they passed. But in each other's eyes they read, Nor scorning nor disgust, They clasped each other's tainted hands, With sympathy and trust.

And as they waited by the pool The elder brother heard, On him, alone, who entered first, Would healing be conferred. "Together, then, we will return," He thought, "together; For us I hope an answer will be given, A dream that has past by."

But while, beneath the fig-tree shade, His weary brother sleeps He could not sleep, and sad at heart He bowed his head and wept; Then on his brother's brow and cheek, His leprous lips he laid, For the last time, "One shall be saved, One shall be saved," he said.

The boy woke up with happy talk Of life as it would be, When they were healed—perchance to-day— Of their foul leprosy He bubbled on, with flushing cheek, Of happiness and gladness, And all they both might seek and win; Of love, and fame, and wealth.

The elder brother heard and smiled, But spoke no single word, Until, beneath the fig-tree shade, The healing waters stirred; And then he spoke: "Go thou—go first!"

Quickly the boy obeyed; The elder brother on the brink With love and sorrow stayed. He saw his brother's eager leap, He saw the waters stirred; He saw with breaking heart, He hurried away, and as he went Men thronged with scorn and hate, More closely mothers clasped their babes, And children's laughter died.

Across his path, on his bent head, The night's dark shadow fell; A voice within his bosom said, "To love and hope farewell. Then from the pool there came a cry Of will and earnest joy, And glad hosannas from the crowd That gathered round the boy."

The leper stands among the hills, In darkness and in cold; The wolf is prowling o'er the plain, The sheep are in the fold; The children round their father's knee, Are gathered from the night, The mother to her sleeping babe Is cooling soft delight.

Alone he stands beneath the sky; He sees the coming years, The long, long, solitary days, The suffering and the tears, The gnawing of the conscience pain, No brothers hand shall soothe, The death-like alien through which stank No single word of love.

The last lone hour, the fight with death, And no one standing by, To wipe the pain sweat from his brow, No one to help him die. He kneels and lifts his doleful head To where, alone, yet bright, God's stars upon his sorrow shed, Their calm and patient light, "O Lord!" he cries, "I praise thee still, For he I loved I love; To bear my fate, to do Thy will, Shall be enough for me." — Irish Monthly.

discover the facts, a preliminary which people occasionally dispense with. Now, assuming that the case, pro and con, has been fully presented by Mr. Ewart and Mr. McCarthy before the Privy Council—and it would be unfair to suppose that any material fact has been omitted—the whole matter appears simple enough, and it is by no means difficult to reach a definite conclusion on the main points in the controversy.

To put the matter as plainly and as simply as possible, the Protestants of Manitoba have apparently reached the conclusion that the less religion they have in their schools the better for themselves, and the better for those it inevitably follows that it must be better for everybody else. Even the little which Manitoba offers as religion is so diluted that they have reached the further conclusion that it is very wrong for anybody to object on any ground whatever. I will not, in this course, pretend to say they have not made an honest attempt to exclude God out of the school curriculum. I believe they have; but I am equally clear that they have attempted to coerce the minority into the acceptance of a sort of hodge-podge which is "neither fish, flesh, or fowl, nor good nor better." Just imagine a cross-country teacher trying to work out the following novel kind of religion.

"To establish the habit of right doing, instruction in moral principles should be accompanied by training in moral practices. The teacher's influence, memory gems, sentiments in the school lessons, examination of motives that prompt to action, didactic talks, teaching the ten commandments, etc., are means to be employed."

The next step is apparently to call this latest educational folly a "National School System." And coercive Acts are passed by Local Legislature compelling all and sundry to adopt the new educational code. The minority contend that they have inherent rights—rights of conscience, rights of contract, rights of compact and constitutional rights, which have been infringed upon by this godless legislation. They insist further that while minimizing religion to the vanishing point may be all right for the Protestant majority, it is not right for them, and that so far as they are personally concerned, they cannot in conscience dishonor God, nor divert themselves of the responsibility He has placed upon them for the proper training of their children. To this it is answered, your schools are bad, your teachers not qualified, and time that ought to be devoted to the study of algebra and Euclid is given over to the little catholicism, or some other absurdity of your religion. Well now, suppose that the schools of the minority are as bad as they are represented, who suffers by it? Certainly not the majority. In truth, the treatment accorded to the minority in this instance is a striking illustration of the common interpretation of civil and religious liberty, namely, a liberty to do as I do, because my view of the matter must be right, while your view is unquestionably wrong. I honor adherence to the unassailable right of a parent to have his child taught religion as a prime necessity of all education, and it is nothing short of disgraceful to find professing Protestants quite prepared to barter away religion to secure purely godless systems of education, which is working untold misery on this continent at the present moment. Speaking candidly as a clergyman of the English Church, but only speaking for myself individually, I would gladly see a national school established on the basis of our Church. Why is it that churches have taxed themselves for the maintenance of such schools as Bishop Ridley's College in this city; Trinity College School, Fort Hope; Bishop's College School, Lennoxville; and many similar institutions under the auspices of the Anglican Church? The answer is that the pupils attending those schools might have, first of all, a religious training, combined with the best possible primary education.

The plea of the Manitoba minority is a reasonable and righteous one, and the Dominion Government will strengthen itself with all right-thinking people by insisting upon their grievances being adjusted. In the meantime, if the school system of the minority is a bad system, nobody will suffer but themselves; at any rate it is better they should suffer than be forcibly compelled to abandon their conscientious convictions, particularly on a question that includes not only the interests of the here, but of the hereafter.

Yours, etc., ROBERT KER, Rector, St. Catharines. The Rectory, March 8.

Skies at the Crucifixion.

PLANETS IN THE SAME POSITION THIS SPRING AS WHEN CHRIST DIED.

If some astronomical calculations have recently made to be believed, the planets which gravitate around the sun will this month, about Easter time, be in relatively the same position in the heavens as they were in the spring of 29, A. D., which is the year when Jesus Christ is generally supposed to have been crucified and to have risen from the dead. Not since that time has this coincidence recurred. Each of the heavenly bodies has its own time for making a revolution around the sun, and these times differ widely. The earth, as everybody knows, goes around once every year. Mercury takes but a quarter of this time, while Saturn is employed for nearly thirty years in making a circuit of the path laid out for him. Consequently, in all these hundreds of years, they had never yet moved into the same positions which they occupied in the month of April, 29, A. D. Neither are they expected by astronomers to be in exactly the same positions as they were then, for the attraction of other planets and of the sun has caused variations in their respective cycles during these eighteen centuries. It is for this reason that the recurrence of similar conditions of the skies possesses no scientific interest to the astronomer. But to the millions of Christian people all over the world it is an important coincidence that they should see, during

Holy Week of this year, the heavenly bodies almost as they were when Christ looked up to the night in which he died. This would naturally mark the fortnight preceding His crucifixion. That the last year which Christ spent upon earth was really the year 29, A. D., is a question which is not settled. It and each of the four years preceding it have been named by biblical scholars who have compared the chronology of events mentioned in the New Testament with the dates given by Josephus and the best Roman historians. Christ is supposed to have been thirty-three years old when His life upon earth was ended. This would naturally seem to make His crucifixion occur in the thirty-third year of what is called the Christian era. But the Christian era was first invented five hundred years after His death by a learned monk called Dionysius Exiguus, and it is now generally held that he made an error in his calculation of at least four years, and that the birth of Christ really occurred in the year which is now called 4, B. C.

This would make 29, A. D., the most probable date for His crucifixion. But the "Encyclopædia Britannica" and a number of German scholars favor 30, A. D., and this would make Easter-day of next year, and not this year, the date at which the solar position of the planets can be recalled.

Exchange.

READING FOR LENT. HOW WE OUGHT TO HEAR AND READ THE WORD OF GOD. (St. Francis de Sales.)

Listen with devotion to the word of God, whether you hear it in familiar conversation with your spiritual friends, or in a sermon. Make all the profit of it you possibly can, and suffer it not to fall to the ground, but receive it into your heart as a precious gem, imitating the Most Holy Virgin, who carefully preserved in her heart all the words which were spoken in praise of her Son. Remember that our Lord gathers up the words we speak to Him in our prayers, according as we gather up those He speaks to us by preaching.

Always have at hand some approved book of devotion, such as the spiritual works of St. Bonaventura, of Gerard, of Denis, the Carthusian; of Louis Blossius, of Granada, of Stella, of Arias, of Pinelle, of Dupont, "The Spiritual Conferences," "St. Augustine's Confessions," "St. Jerome's Epistles," etc., etc., and read a little of them with as much devotion every day as if you were reading a letter which those Saints had sent you from Heaven to show you the way to encourage you to come thither. Read, also, the histories and lives of the Saints, which, as in a looking-glass, you may behold the portraiture of a Christian life, and accommodate their actions to your state of life; for although several actions of the saints cannot absolutely be imitated by such as live in the midst of the world, yet they may in some degree be followed. For example, we may imitate the solitude of St. Paul, the first hermit, in our spiritual and real retirements; the extreme poverty of St. Francis, by the practice of poverty, and so of the rest.

It is true, that several other histories that give more light for the conduct of our lives than others; such as the life of the Blessed Mother, Theresa, the lives of the first Jesuits, that of St. Charles Borromeo, of St. Louis, of Bernard, the Chroniclers of St. Francis and several others.

There are others, again, which contain matter of admiration rather than of imitation, as the life of St. Mary of Egypt, St. Simon Stylites, of the two St. Catharines (of Siena and of Geneva) of St. Anecia, and the like; which nevertheless fall not in general to give us a great relish for the love of God.

OF WEDS. AND OTHER PUBLIC EXERCISES.

Besides hearing Mass on Sundays and Holidays, you ought also to be present at Vespers and the other public offices of the Church as far as your conscience will permit. For these days are dedicated to God, and to His glory and to His honor, and to His praise, and to His glory and to His honor, and to His praise, and to His glory and to His honor.

By this means you will experience a sweetness of devotion, as St. Augustine did, who testifies in his Confessions that hearing the Divine Office heart melted into tenderness and his eyes into tears of piety. And, indeed, to speak once for all, there is always more benefit and comfort to be derived from the public offices of the Church than from private devotions. God having ordained that communion of prayers should always have the preference.

Enter then willingly into the Confraternities of the place in which you reside, and especially those whose exercises are most productive of fruit and edification, as in so doing you practice a sort of obedience acceptable to God; for although these Confraternities are not commanded, they are nevertheless recommended by the Church, which, to testify her approbation of them, grants indulgences and other privileges to such as enter them. Besides, it is always very laudable to connect and co-operate with many in their good designs; for although we might perform as good office alone as in the company of a Confraternity, and perhaps take more pleasure in performing them in private, yet God is more glorified by the union and contribution we make of our good works with those of our brethren and neighbors. I say the same of all kinds of public prayers and devotions which we should countenance as much as possible with our good exertions, for the edification of our neighbor and our affection for the glory of God and the common intention.

ON SADNESS. (Quadrupani.)

The worst thing that can follow sin, says St. Francis, is sadness. It is a dangerous mistake to seek recollection in sadness; the Spirit of God is the author of recollection, sadness is the work of the bad spirit. Never forget the principle laid down by St. Ignatius whereby to discern spirits: "Any thought which troubles us cannot be from the God of peace, who

makes His habitation only in peaceful souls.

1. It is wrong to interdict oneself all amusement; the mind is fatigued and the spirit is sad and gloomy if being always shut up in itself, and becomes thereby more accessible to sadness. St. Thomas positively says that one may render himself culpable by refusing himself all innocent amusement. All excess, no matter of what nature, being contrary to order, and consequently to virtue. Amusements and recreations are to the life of the soul what seasoning is to the food of the body; those ailments which are excessive are hurtful and dangerous; those which are not seasoned become insupportable.

2. As to the quantity of amusement no measure can be fixed. The rule is that each one should take as he requires, taking into consideration the heat of his mind, the nature of his habitual occupation, and the more or less inclination to sadness which he experiences in himself. When you feel sadness approaching, hasten to dissipate it; go to visit some one, or seek a resource in the conversation of the devout. Read some amusing book, sing, walk out, no matter what you do provided you shut out from your heart this terrible enemy. As the trumpet is the signal of war, so sadness gives notice to the devil that the favorable time for attacking us is arrived.

by adjudged and declared that by the two acts passed by the Legislature of the Province of Manitoba on the 21st day of May, 1890, entitled respectively, 'An act respecting the department of Education' and 'An act respecting Public Schools,' the rights and privileges of the Roman Catholic minority of the said Province in relation to education prior to the 21st day of May, 1890, have been affected by depriving the Roman Catholic minority of the following rights and privileges, which previous to and until the 21st day of May, 1890, such minority had, viz:—

(a) The right to build, maintain, equip, manage, conduct and support Roman Catholic schools in the manner provided for by the said statutes which were repealed by the two acts of 1890 aforesaid.

(b) The right to share proportionately in any grant made out of the public funds for the purposes of education.

(c) The right of exemption of such Roman Catholic schools from all payment or contribution to the support of any other schools.

"And His Excellency the Governor General in Council was further pleased to declare and decide, and it is hereby declared, that it seems requisite that the system of education embodied in the two acts of 1890 aforesaid, shall be supplemented by a Provincial act which will restore to the Roman Catholic minority the said rights and privileges of which such minority has been so deprived as aforesaid, and which will modify the said acts of 1890 so far, and so far only, as may be necessary to give effect to the provisions restoring the rights and privileges in paragraphs a, b and c hereinbefore mentioned.

"Whereof the Lieutenant Governor of the Province of Manitoba to the time being, and the Legislature of the said Province and all persons whom it may concern are to take notice and govern themselves accordingly."

(Signed) J. J. McGEHEE, Clerk of the Privy Council.

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The Manitoba School Question.

"At the Government House at Ottawa, Thursday, the 21st day of March, 1895. Present, His Excellency the Governor-General in Council. Whereas, on the 26th day of November, 1892, a petition by way of appeal under the provision of section 22 of chapter 3 of the acts of the Parliament of Canada, passed in the 53rd year of Her Majesty's reign, and which is entitled 'An act to amend and continue the act 22-33 Victoria, chap. 3 and to establish and provide for the government of the Province of Manitoba,' commonly called the 'Manitoba Act,' and continued by the British North America Act, 1871, was presented to His Excellency the Governor-General of Canada in Council by and on behalf of the Roman Catholic minority of Her Majesty's subjects in the Province of Manitoba, which petition, among other things, alleged that the said members of the said minority of the Province of Manitoba, passed after the union, and by an act passed by the said Legislature in the forty-fourth year of Her Majesty's reign, chapter 4, which may be cited as 'the Manitoba school act,' and by the acts amending the same, the Roman Catholic minority of Her Majesty's subjects in Manitoba acquired the rights and privileges in relation to education thereby conferred upon them, including the right to build, maintain, equip, manage, conduct and support Roman Catholic schools in the manner provided by the said statutes, the right to a proportionate share of any grant made out of the public funds for the purpose of education, and the right of exemption of such members of the Roman Catholic Church as contribute to such Roman Catholic schools from all payments or contributions to the support of any other schools. That subsequently, in the fifty-third year of Her Majesty's reign, two statutes, entitled 'An act respecting Public Schools,' and 'An act respecting the Department of Education,' and the effect of the two last-named statutes was to repeal the previous acts of the Province of Manitoba in relation to education, and to deprive the Roman Catholic minority of the rights and privileges which had acquired under the previous statutes; and by the said petition the said Roman Catholic minority prayed among other things that it might be declared that the said last mentioned acts did effect the rights and privileges of the said Roman Catholic minority in relation to education. That it might be declared that to His Excellency the Governor-General in Council it seems requisite that the provisions of the statutes in force in the Province of Manitoba prior to the passage of the said act should be re-enacted in so far, at least, as may be necessary to secure to the Roman Catholics in the Province the right to build, maintain, equip, manage, conduct and support their schools in the manner provided for by the said statutes, to secure to them by their proportionate share of any grant made out of the public funds for the purposes of education, and to relieve such members of the Roman Catholic Church as contribute to such Roman Catholic schools, from all payment or contribution to the support of any other school, or that the said acts of 1890 should be so modified or amended as to effect such purposes; and that such further or other declaration or order might be made as to His Excellency the Governor-General in Council should, under the circumstances, seem proper, and that such directions might be given, provisions made and all things done in the premises for the purpose of affording relief to the said Roman Catholic minority in the said Province as to be heard on the 21st day of March, 1895, in the presence of counsel for the petitioners (the said Roman Catholic minority of Her Majesty's subjects in the Province of Manitoba), upon the statutes therein referred to, and upon hearing what was alleged by counsel on both sides. His Excellency the Governor-General in Council was pleased to order and adjudge, and it is hereby ordered and adjudge, that the said appeal be and is hereby allowed in so far as the same is hereby allowed by the Roman Catholic minority under legislation of the Province of Manitoba, passed subsequent to the union of the said Province to the Dominion of Canada, and His Excellency the Governor-General in Council was pleased to adjudge and declare, and it is hereby

adjudged and declared that by the two acts passed by the Legislature of the Province of Manitoba on the 21st day of May, 1890, entitled respectively, 'An act respecting the department of Education' and 'An act respecting Public Schools,' the rights and privileges of the Roman Catholic minority of the said Province in relation to education prior to the 21st day of May, 1890, have been affected by depriving the Roman Catholic minority of the following rights and privileges, which previous to and until the 21st day of May, 1890, such minority had, viz:—

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150 QUINTALS Choice Table Codfish, 100 Quintals Hake, 50 Quintals Pollock, 150 Boxes Boneless Codfish (extra quality), Fresh Codfish and Haddock, Herring in barrels, halves and quarters, Newfoundland Salmon (smoked and dried). Extra No. 1 Mackerel in all size packages, Shad, Finnan Haddies, Canned Salmon and Lobsters, Sardines, Digby Chickens, Yarmouth Blouters, etc.

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March 27, 1895—2m

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