TION.

The following letter was sent to the Globe for publication, but up to the time of our going to press it has not appeared in the columns of that journal :

To the Ed. of the Globe :

hot appeared in the columns of that journal : To the Ed. of the *Ulobe* : The public platform about the Manitoba whoo question. The cause of this sphinx like difficulty is the natural inability of the majority to comprehend the principle at issue, involving as it does a matter of con-science. This is not strange, for a Protest and cannot sink his individuality, and trans-form himself into a Candolic. The cause of this sphinx like difficulty is the natural inability of the highly is the natural inability of the majority to comprehend the principle at issue, involving as it does a matter of con-science. This is not strange for a Protest and cannot sink his individuality, and trans-form himself into a Candolic. The school arean could change places, like the knights in their struggle over the com-oscience, as they would as Chris-tians, follow the golden rule, and do unto each other as hap atriots, they would ever after observe the Drivine injunction, and never again throw the Apple of Discord into the Dominion Camp and cause a rupture, perhaps irreparable; for Canada is Pro-testant England and Scotland united and france. With the blood of two great the one flag with Catholic Ireland and france. With the blood of two great the one flag with Catholic Ireland and france. With the blood of two great the one flag with Catholic Ireland and france. With the blood of two great the one flag with Catholic Ireland and the forth forwer down all race and creed dis-ent the flat. As the mails the the embolicy, is deat to the . They would atways aim to in-suit finghish or an anti French policy, is deat to the for united France or united fract first as they must be the emboli on statesmen, with pure lave for the land in the form the foundation cement. Subty blows, of the angunge and re-tarbatise so any fellow subject, out, at the statesmen and relations and re-suenth as Leef Dufferin very happily in the velveity hand, the deepseated chords in the ord bits of any fellow subject, out, at the first france or miletor france

the individual. As that is decharacter of the individual. As that is different in the two great Christian bodies under whose re-spective banners Canadians are ranked they may be pardoned if they cannot always agree. They are similarly constituted, physically and spiritally, and yet they radically differ, mentally, because their minds have been differently colored, so to speak, in the moulding process; just as one clear crystal vessel of pure water is colored blue, and another red, by dropping a little blue powder into the one, and a little red blue, and another red, by dropping a little into the other. Each has a different drop-"the Protestant drop," or "the Catholic drop." They see, consequently, through differently colored glasses. If they could only change spectacles, and thus learn to see things from others standpoint, they would soon realize the irreconcilability of the coloring of their mental eyes, and perceive that the true policy to be followed in Canada is the mutual toieration of all principles essentially characteristic, as far as con-sistent with their mutual enjoyment. This was the example set by the Catholic angority in Manitoba, when, in 1871, they, like Catholic Quebec granted the minority complete con-trol of their own educational system. This is what Catholics call " Equal Flights," and what they, in justice, shall have. The Protestant argument in this enpar-went detate has been heard in ad its "rootic debate has been heard in ad its

what Catholics call "Equal Fights," and what they, in justice, shall have. The Protestant argument in this anpa-triotic debate has been heard in all its phases. Any graduate of all the schools, colleges and universities, from the lowest to the highest on both sides, like the writer, a graduate of three of the leading non-Cath-olic Universities of Canada, must feel that the Catholics cannot endorse reasoning so tinctured, very naturally, with Protest-ant coloring. Only practical experience can convince any person of the fact that there cannot be a real union of schools, until there shall be a real union of hearts and minds before the one altar. The beautiful red, red rose grows from a single stem. With one church and one school, canada shall be either Protestant, like England, or Catholic, like France. Today she is both, and the statesman will govern himsoit accordingly, and not become a demagogne or leader of an Adullamite party, to excite one and Protestants should not be axied to be on the kneet to each other. Each should be allowed to revolve in their own sphere. Ascendancy of the one over the other cannot be contensanced except at the risk of the disintegration of the Confederation. In the first place, let us make a distinction.

AN ABLE LETTER ON THE MANITOBA SCHOOL QUES. There is a wide cult between the two creat

¹ mind, able to keep His duly commissioned teachers right while performing His work. These he believes are to be found in the Catholic Church only, in unbroken succession from Peter down. They are subject to all human infimiture, divided in every conceivable manner, in race, in language, in politics, and in ability ; and yet, mirradile distut? they agree and act as a unit the world over in matters of faith and morals ; for the Holy Spirit, the ouintessence of truth, cannot sancting the truth only, the whole truth, and nothing but the truth. How can any human law eradicate that belief on which Catholic schools are based? What effect could the report of any commission have on minds so imbued with Catholicism ? Would it induce the minority to accept the schools of the major. The Protestant here again dissents, and says that religion has nothing to do with the Natha can attend the one school with or horize, which he fondly believes is unsectarian. The Protestant the school of his own choice, which he fondly believes is unsectarian. The Catholic replies : "In God's name, thing up your child in your own way, and let where the schools of his own choice, which he fondly believes is unsectarian. The Catholic replies : "In God's name, thing up your child in your own way, and let we have the same sacred right. You may as well try to convince me that our boys can study, even mathematics, for man is affected by his curroundings, for different health : in China, without peril to their chiratianity, as to say that they may not be influenced in the majority, or in the minority schools, by the predominating tendencies of these institutions; for man is affected by his company, and by his surroundings, for different could Statutes of Upper Canada : "The Catholic school study is surroundings, for different health : in China, without peril to their chiratianity, as to say that they may not be influenced in the majority, or in the minority schools, by the predominating tendencics of these schools of the Catholic schools is an t

in such a sireo-like manner the immaculate beauty of Protestantism, with her as a dark beauty of Protestantism, with her as a dark beauty of Child Protestantism of their reductive eloquence, is, between Scylla and Charybdis, in danger of shipwreek on the rocks of either indifferentism or infidelity. The Church, as representism or infidelity. The Church, as representism or infidelity. The Church, as representism or infidelity, the weither products as a site of the chart has the over the regulates, as it exists only in imagination. No intelligent person could belong to it. Practical knowledge of the Church and her teachings are of non-Catholics, who will be offended when a catholic tells then that they you to know what they are talking about. If she be a human organization is it not wonderful the earthy powers at one time or another, if she be a human organization is the word of the earthy powers at one time or another, if she be a human organization is the word is shown and the catholic will be offer and the shere of the herarchy as individuals have the right of all other subjects : but, when exercising the same, do not confound them in their private capacity with the church. The sooner Protestants become eulightened as to the reductarter of the Church, the better it will be for Canada. They misjudge the spiritual Church by identifying her with her human officials, while engaged in the ensure for the sore of all the institutions that ever flurished on the earth, is not there there are man and answer where were those catholics educated who occupy niches high above the reach of the waters of oblivion, and staud enshrined in the world's memory with the halo of the more law or and assert, if you truthilly can, such a eduanty in the institution of the invertex of the start sy and the intellectual truits of the primary and the inthe decise of a s

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CATHOLIC TRUTH SOCIETY.

ST. MARY'S BRANCH, BATHURST STREET,

Dear Sir-It will be of interest to some of your readers to know that a branch of this very useful society has been formed in con-nection with St. Mary's parish, Toronto. This branch starts cut with the following list of officiers.

FEBRUARY 15, 1896.

PEBRUARY 15, 1896.
Michigan, per bush, 30 to 35c; butter, facey dairy, 14c; first class dairy, 12c; creatinery, 30c; apples, new 32.50 to 33.50 per text.
9 to 14c lb.; dressed hogs, si.50 to 34.75 per text.
wool, from 5 to 14 to 18c per lb.
PORT HURON.
Port Huron, Mich., Feb. 13.-Grain-Wheat 50 to 200; No.2 red. 65 to 70c; No.2 red. 65 to 70c; exactly, 00 to 16 to 18c; per bush, 30 to 16c; per bush, 20 to 16c; per pound; 10 to 55.00; per cwt.; port, 10 to 16c; per pound; 10 to 55.00; per cwt.; per bush, 20 to 25.00; per cwt.; per pound; per pound; per pound; per pound; per pound; per bush, 20 to 10 to 16c; per bush, 20 to 25.00; per cwt.; per bush, 20 to 20 per pound; per pound; per pound; per pound; per bush, 20 to 20; per pound; per pound; per pound; per pound; per bush, 20 to 20; per bush, 20 t

Assessment System. Always Prompt.

Oakville, Ont., 20th Jan., 1896.

Permit me to express to the management of the Provincial vident my appreciation of their having

paid my claim in full many weeks be

fore due. Your cheque for \$2,000, the fore due. Four cheque for \$2,000, the insurance in your company on my late husband's life, has just come to hand. I was put to no unnecessary trouble or

expense in completing proofs of claim, and the settlement has been more than

Wishing the Institution all possible

Yours respectfully, (S) Mrs. John Kennedy,

Belmont, Ont., 30th Jan., 1896.

St. Thomas, Ont. :

Secy. The P. P. I.,

Having just received payment in full of my claim of \$1,000 under Policy No. 13,604, on the life of my late son.

who recently died of pneumonia, and

the settlement having been very prompt and satisfactory, I feel like expressing publicly my appreciation of

the business like methods employed by The P. P. I. The cost of the insurance

was so low as to bring it within reach

of every one needing such protection,

and as the proofs were only just completed, the settlement of claim could not have been more satisfactory.

St. Thomas, Ont., 1st Feby., 1896.

It is but due to The P. P.I. that I

It is but due to The P. P.I. that I express my appreciation of the prompt payment of Claim for \$2,000 under Policy No. 612, on the life of the late Mrs. Norsworthy. Twelve and one half per cent. of claim having been paid before, and the balance immedi-ately after completion of proofs, I cannot but consider the settlement as being entirely satisfactory in avery

as being entirely satisfactory in every

sense of the word, and the cost of the insurance during the ten years the

Policy was in force was always very

I am, Yours truly, Nois

E. S. Miller, Esq., Secy. The P. P. I. St. Thomas, Ont. :

Yours truly, (S) Mrs. Mary Jane Stewart

Beneficiary.

Beneficiary

E. S. Miller, Esq., Secy. The P. P. I., St. Thomas, Ont.:

Dear Sir,-

prompt.

wiss, success, I am,

E. S. Miller,

Dear Sir-

Dear Sir-

moderate.

Thanking you.

Ancient of Days, Thy s To bow before Thy mer Thou Father, Son, and Have mercy, Lord, on a In place forlorn and lon Outside Thy peaceful p

These were the work of Thy promise sure forev Release them, Lord, fro

VOLUME X

Lord, have Christ, have Lord, have

Litany of the Fait REV. FREDERICK G.

Lord Jesus, by Thy sac By Thy meek suffering Preserve these souls fro

By sweat of Blood and By Cross to Calvary m Be Thou to them salvat By Thy five wounds an By pierced Heart and a By Thy dread, awful sa

When here below are 1 The Sacred Host and E Soon with Thee, Lord

By Raphael's powers By all the ordered rank Battalions of the Infinit

By Martyrs' pangs and By Saints' strong faith By Mary's name, like

These souls forlorn, Re Never denied Thee, but Grant them at last eter

On earth they failed fro Oft stumbling on the na Yet put their trust in T

Let their chill desolation Thy mercy shed and given by mercy shed and given by the second sec

Here months and years With summer gleam an Let fall Thy dew and g

Flowers fade and withe Men fail and find the g With Thee Thy garden

Vision of peace so calm After a long and darks Clothe them with everla

For these poor souls wil For gone is their proba We plead Thy Cross an

Jesus, for Thee they ke To company with sainti And, ransomed, sing th

May they with saints in Joined with angelic ord Link them with Thee i

Enter may they throug To walk in white on yo Forever, Lord, for eve

Remember all their sig One day with Thee a t Give peace, O Lord, a

As pants the hart for c As bird flies home with Homeward they turn bring.

Short History of Le

with its fast and a enchanting wand coming sport and

stern dictum forbid

social gatherings, Penance is so inte ious beliefs of a almost an integral He recognizes the penance in order will of heaven. A see the Christian

penitential garb a Lent (from the A

which means sprin which takes place The Latins call by which is mea

through which i

days were introdu the forty days' is desert before He ministry. Christ institute Lent ; n

His disciples to time He said they bridegroom, mean

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but one so thore with the spirit of inseparable from Like many oth stitutions of the teresting history. far and has passe

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Fasting Before

Ohristianity - P

in Apostolle Tim Lent, with its s

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The P. P. I. has good opening for good business men to act as agents. Terms are liberal. Write for particu-

(S) C. Norsworthy Administrator.

Ascendancy of the one over the other cannot be countemanced except at the risk of the disintegration of the Confederation. There are good and bad Protestants ; good and bad Catholics. There are Protestants who never enter a clurch, who never contrib-ate one cent toward the support of church or minister, who know no religion except their pockets, and who make Protestantsim sub-servient to their own aelfshe minister, who know no religion except their own aelfshe minister, who have rear entropy the servient to their own aelfshe minister, who know and erect except that their party, pet mud at the hierarchy, and do any other dirty job for thirty pieces of finit or for the purpose of passing as grand tellows, as broad, liberal Catholics. Such the ranks and shot down for the public good. These religious kypeorites are class-ing a great deal of trenble. In justice to bath churches we must say these are neither Protestant nor Catholic. They have as much religious disturbances to advance their own sordid interests. Eitel do dry grant end which interests. Eitel do they dave as much religious disturbances to advance their own sordid interests. Eitel do they care for any church, or for the education of any children. The misfortune is that they cannot see allows work at interests. Eitel do they care for any church, or for the education of any children. The protestant dron, and "the Catholic are protestant dron, and "the catholic drop" have so colored their epiritual sight. The protestant dron, and "the catholic are sceptable to bimself it should access without violence to bis conscience he accepts a school - law framed by a protestant majority, with the same attention. This is natural. But the min-ority cannot, and will not, for conscientions reasons, follow the lead of the anjority of an opposite creed, in matters pertaining to the adverity as a their ancestors did a few centries tana, for educations grow will be neither one nor the other, but a hybrid compromise which true religion, based upon diving trath, can never accept. Trees pro-dace fruit according to the nature of their sap. One must not expect oranges on horse-chestnut trees, nor plums on grape-vines : nor should one hope to find the same kind of fruit on the Protestant, as on the Catholic

and a

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appears to them in the march of civilization down the avenue of the conturies, and portray

This branch starts cut with the following list of officers: Patron, His Grace the Archbishop of Toronto; Honorary President, Very Rev. J. J. Mc-Capo, V. G; Vresident, Dr. A. J. McDonagh; Vice President, John Doyle; Secretary, W. E. Blake, P. O. Box 576; Treasurer, B. J. Cronin. Agent of the society, C. G. Creamer, 105 Bathurst street. The membership fees have been fixed as follows; samual fee, 50 cents; honorary mem-bership, \$1.00 per annum; life membership, \$10. It might be well for the information of your readers to state the aims and objects of the society, which are.

It might be well for the information of your readers to state the aims and objects of the society, which are:

To disseminate among Catholics small and cheap devotional works;
To assist the uneducated poor to a better knowledge of their religion;
To spread among Protestants information about Catholic truth;
To promote the circulation of good cheap and popular Catholic books.
The will be quite unnecessary to enlarge upon the great good and the apparent great need of this society. All these will suggest themselves to the interested reader. A general meeting was held on Sunday, Feb. 9.
In the chapel, immediately after Vespers. Any further information, literature, etc., may be had upon application to the Secretary. Full the sum of the secretary.

MARKET REPORTS.

London, Feb. 13. – Wheat, SI to Size, per buchel. Oats, 21 to 24 250 per bush. Feas, 45 to 3tc, per bush. Barley, 31 15 to 33 350 per bushel. Buckwheat, 33 25 0 24 350 per bush. Rye, 33 15 to 44 450 per bush. Corn, 33 25 to 33 1-56 per bush. Eeef was easy at 83,50 to 55,00 per cwt. Lamb sc a pound by the carcass. Mutton 5 to 6e a pound. Dressed hogs, 41,50 to 55 per cwt. Lamb sc a pound. Geese for cents a pound. Butter was easy at life a pound for best roll by the basket Fresh eggs to 18 cents a dozen. A large supply of pota-toes were offered at 25 cents a bag. Apples, 23,25 to 23,25 per barrel. Hay, 12 to 214 a ton. Toronto, Feb. 13.– Wheat white sc.

22.25 to \$2.75 per barrel. Hay, 12 to \$14 a tou. Toronto, Feb. 13.— OWNTO. Status, Status, Status, Feb. 13. Status, Status, Status, Feb. 13. Status, Feb. 14. Status, Feb. 14

Cathogia and were so recognized at the conduct of the present majority in keeping and and Armenia, before him, can wisely be, or were intended to be, the true and representatives of the mining in educa-

lars



A Cheap Life Saver.

TOSTER'S MEADOW, N. Y., July, 1893. I was afflicted with nervousness for twelve and had severe pains in the back and head every day, even my eyesight was so affected that I could neither read nor sew, but two bottles of Pastor Koenig's Nerve Tonic relieved me of all these troubles. It is not write 'd, but \$10 a bot-tle, and a cheap life saver. I am convinced that those to whom I recommend it will thank me for it. MISS C. HOPPENHAUER. FOSTER'S MEADOW, N. Y., July, 1893.

May God Bless It.

STREATOR, ILL., JULY, 1893. I suffered eighteen years from epilepsy, and was cured of it by Pastor Koenig's Nerve Tonic. I took twelve bottles of it. May God bless the medicine so that others will be cured by it as I was. STREATOR, ILL., July, 1893.

The remedy has been propared by the Rev. Father Rooming the remediation of the remediation of the remediation of the Rooming, of Fort Wayne, ind., since 1876, and is now under his direction by the

KOENIC MED. CO., Chicago, III.

49 S. Franklin Street. Sold by Druggists at S1 per Bottle. 6 for 55

Large Size, \$1.75. 6 Bottles for \$9. In London by W. E Saunders & Co.

THE CAPITAL CITY LEADS.

BOOK-KEEPING, OFFICE TRAINING, and general commercial subjects by success-ful instructors. A night school for those em-ployed during the day honest work, com-plete courses, practical methods. Prospectus on application. Call and set us or write for particulars. Capital City Business College. 78 Rideau Street, Ottawa.

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Branch No. 4, London, Branca No. 4, London, Meets on the and and ith Thursday of every Jonth. at 8 o'clock, at their hall. Albion Block. Richmond Street. John Roddy. President; G. Barry, 1st Vice. President; P. F. Boyle, Recording Secretary.

A ta Berger ser del. 161