LAKE ONTARIO.

Deep roll thy waves, Ontarlo, White-created, angry, wild, They dash upon thy peobled shore, befance in their sullen roar, Old Ocean's land-locked child,

Low hand the storm clouds o'er thy breast, sinck curtains of the sky. Till rent with lightning's vivid flash. The winds let losse, the waters hash, And loss the white spray high, Ontario!

Amid the strife of wind and wave, The rain comes rushing down, And adds its censeless, hissing sound To swell the tunuit all around, Aud weaker waitings drown.

Like some rebellious spirit, thou With Discontent enthroned within thy heart, or is the source Of all this lary wild remorse For sin to be atomed? Ontarlo

For 'neath thy waves, Ontario, park secrets surely rest; fny earling, toam capped billows flow there deep mysteries hid below, And yet to be confessed.

Now caim thy waves, Ontario, Sastorm winds round thee rave; i'pon thy sun-lit azure breast The wild bird, weary, stoops to rest, And dep its pinion in thy wave.

Across thy boson white sails speed, Fair messengers of trade, Alalon the breeze, the sailors' song Comes merrily, yeehoe-ho, along, To cheer the blithe milk-maid. Ontario!

A sail, a skiff, a cloud of smoke, find marks a steamer's way, A lumber raif, with hardy crew, final bracely, steers it through, I see this summer day.

Outar. Outario

To days long past, Ontario, Fac Mohawk's bark canoe, Freighted with tomahawk and knife, To take the intest frequency life, Offerossed thy waters blue,

Now peace and plenty bless thy shore, And stately homes appear. Where dusky wigwam shelters strove To hide within the forest grove, Where roamed the antiered deer, Ontario!

The moon a silvery pathway lights Across thy darkening waste; The codar-portuned breezes blow, The laughting streamlets garly flow, Fo thee, to thee, in taste. Ontario

The daunty times of breaking day Plast imperthy cold gray wave, Languageous setting sun at eve-ption own groups stock ave Upon tay this long wave.

Onlario e gerul ticke, thou'rt ever fact, conjent take, thou cossesses on a necessity of the kind of a transition to best, the coordinates of the property of the coordinates of the property of ways as sure a nucleus average.

Outpute

of a chill settle kening fast, operate the goods against the goods again of the fortile, each of the fortile, expression of the fortile.

Property -

THE RIGHTS OF MAX.

, HIGHLY INTERESTING DISCOURSE BY BISHOP KEANE.

e charattons of Hights the Foundation of the French and American Revolutions-A Proposed Amendment to the Constitution Antagonized.

Bishop Keane, of the Catholic Univer--ty, delivered, on a recent Sunday at the Academy of Music, Washington, a highly interesting lecture on "The Rights of M in.

The lecture treated of the declaration of rights which were the formation of the copalians, the Presbyterians, the Bartice French and American revolutions, tists, or the Methodists. Thus would attitudes toward Christianity. Incident-dice that he hates every system but his a by the Bishop antagonized the proposed amentment to the constitution troduced under the cloak of that amending money for the benefit of church institutions.

Did the deciaration of rights of the French constituent convention fail because it was a lie? he asked. The reason of its failure is not to be found here. The constituent convention had its origin in a condition of things which humanity could not endure and had no right to tolerate. In 1776 Americans accomplished a revolution on similar principles which we can but admire. A there were deeds of violence connected with the assembly, so there were at Lexingten and Bunker Hill, Undermore favorable circumstances Mirabeau might have been a Washington.

The introduction to the bill of rights reads like an echo to the Declaration of Independence. Read with the dispas-sionate eyes of an American or an Englishman there is nothing in it contrary to the Declaration, to the English bill of rights, passed a century before, or to the Magna Charta, nor would it be displeasing to the Prince of Peace, who has made all men brothers, regardless of distinc-tions. It is not in the bill that the rea-son for failure is found, but in the fact that Christ alone has made a civilization based on the rights of man. All civiliza-tions preceeding it were founded, not on the rights of man, but on the might of empire. Aggrandizement of the State was the main thing to which the individual and the family were subordinated. The skepticism of the seventeenth century had reached its height in the cynicism of Voltaire. Dead to the Spirit of Christ, the upper classes became an incaints on those below. What Voltaire had done for the upper classes Rousseau had accomplished with equal craft among the lower, convincing them that religion was their enemy.

The constitutional assembly was composed of men boiling over with the teachings of Voltaire and Rousseau. But they were the heirs to seventeen centuries of Christianity, so that their declaration sounded like the teaching of the Gospel itself. But with them was not the spirit of that divine system. They spoke for liberty, and soon the prisons were full of helpless multitudes who differed from them; they spoke for equality, and the strite of ambitions followed; they spoke for fraternity, and soon the guillotine

was too slow to do their shaughter.

woman was placed as the priestess on the altar of Notre Dame. France seemed taire. He even recognized that without Christianity France could not stand, but while restoring the church he sought to make religion subservient to his will. The spirit of Voltaire and Rousseau has lingered in France to this day, making us wonder if that government opposed to Christianity will ever succeed.

Let us turn from poor France to another experiment conducted at almost Revolution had sought shelter from reliefs, God and Christ had the first place in their hearts. When they said the rights of man are his because given him by God they spoke their convictions; when they declared for liberty, equality

One great obstacle to the work of the Prince of Peace was the religious intolerance among the colonists. Since they had suffered intolerance they reflected its teachings. In that great contest Catholic and Protestant churchmen and dissenter stood side by side.

At the period when Napoleon was trying to put the seal of subserviency upon the Church, Washington, closing his happy eight years' rule, was pointing out religion as the pillar upon which the prosperity of the Republic must rest. Washington was right. "In vain will we hope for civilization and prosperity without morality based upon religion." This lesson is doubly taught by the failure of France in her revolution and by our

success Human need and human greed, grasping and heartless, humen need, angry and passionate, are the mainsprings of human strife. Between these two extremes is only one power that can bring out justice, only He who has said "I am the way and the This is no more theory, but a truth proved by all the facts of history. sad and joyini. Able thinkers have tried vainly to devise some sort of machinery by which human rights may be secured, human passions overruled, human interests balanced. In our government the power of the judiciary over interpretations of law dictated by interest or passi n is the sheet ancher or our hope, but what is to insure us that the judiciary with a ways resist, the storm? To a index i we are thrown back upon the conscience.

There are men who would per-male our country that she can do without reagreen. They may not mean it, but they are our country's chemics. A proposed amendment to the Constitution is before hota Houses of Coagtess. It provides that no State shall establish any State church or use any public money for any institution under enurch direction. The first part we all recognize as an amend mend to the Constitution. The justice of its principle we recognize. The last clause at first sight may seem harmless enough. The only institutions any religious body is likely to have control over are those of education or charity. So they intend to persude us that the work of education can be done without the control of religion or the ministrations to the suffering without its blessed comfort.

Ten thousand times better than the colorless sytem of ethics, which may mean anything or nothing, some would have us accept, is the Christian religion as practised by the Catholics, the Episattributing the different results to the any one judge unless so blind by prejuwhich prohibits States from appropriat- ment makes its more shameful. The trainers of the Constitution were not imbued with hostility to any form of religion, but rather by the wish that every form might do all the good it is capable of. These men would place us before the world as in opposition to religion. May the States remain free to the end of time to encourage religion in all her blessed works of charity and education.

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Undoubtedly needs a thorough cleansing this season to expel impurities, keep up the health-tone and prevent disease. You should take Hood's Saraparilla, the best blood purifier and system tonic. It is unequalled in positive medicinal merit.

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The Apostolate of the Press.

The papers and letters read at the recent American Convention of the Apostolate of the Press have now been published in pamphlet form, and even from a cursory perusal of them it will be found that they teem with hints and directions valuable to Catholic writers. Dr. Barry's paper, entitled "Speaking to the Century," is in itself a mine of wise suggestions, and the importance of the Catholic pressman's mission is pointed out by the writer with singularly vivid force. "If," says Dr. Barry, "I were called upon to say which is the most effective way of serving God's cause in our time I should answer without hesitation that the Age of Reading has come, and that he who would preach the Catholic Truth must write it-but write it for the multitude, and make himself understood by them. What the millions need is to be taught; and what everyone needs who undertakes to teach them is that gift of sympathy without which his doctrine will fall on deaf ears. Because modern literature must be democratic, it ought to be Christian." The report of the convention is issued by the Columbus Press, New York, and may be obtained for twenty-five cents.

Clergymen in Politics.

The extraordinary activity which the Non-conformists as such, ministers and laymen alike have shown on the democratic or "Progressist" side in the County

affairs of their country. Ministers have worked for that end in the pulpit, from going to ruin until Napoleon laid her the platform, in the streets, at the pollunder the domination of his masterful ing booths. In the language of the and powerful hand. Child of the revolution that he was, he had the spirit of Volent—"The churches of London have entered the arena in the name of their Master, and have lent a vastly higher meaning to the fray. The Christian conscience has revealed something of its social power. It is a choice between pri vate selfishness and public weffare; he tween a chivalrous care for the poor and him that hath no helper and the sordid avarice of the enormously wealthy; be tween temperance and intemperance; the same time. Most of the American between purity and impurity; between colonists who lighted the fires of our economic justice and injustice; between Revolution had sought shelter from religious persecution, and although we have rightly differ from some of their becomfronted the faithful priests of Iroland for hundreds of years, and right chivalrously did they detend the weak and lowly even at the cost of their lives. It Nonconformist ministers can be so bold when they declared for merry, equality and fraternity, they flang open their doors to the oppressed of the word, their flocks, who will say that the Irish priests are out of their proper element priests are out of their proper element. in taking sides in a great municipal conin trying to save their people from extermination at this supreme hour in the history of Ireland.—A. Y. Freeman's Journal.

COLD WEATHER TRIALS.

DEAR SHES.—This fall and winter I suffered from neuralgia in my face and had the best medical advice without avail. I at last thought of trying B. B. B., and after using one bottle have not felt may symptoms of neuralgia since. I regard that a suffue family medicine. since. I regard it as a fine family medicine.
J. T. Drost, Heasip, Man.

Irlsh Village at the Chleago Exhibition.

The American Commissioner for Great Britain in a recent address in the United States on the World's Fair at Chicago announced that " one of the most interesting features in the exposition will be an exhibit prepared and managed by a woman, well known in Great Britain-Mrs. Ernest Hart. She will reproduce an Irish village, and within the cottages of this vidage women who have been taught by her or by her agency will be at work the product of their looms. Mrs. Hart will exhibit the product of a factory which she has established in Ireland, these monasteries were the homes of litboys in turning out many products, examples of which you will see in the woman's department. Such establishments as these furnish a solution in part of the frish question." It is intended by Mrs. Hart that the village shall consist of a picture-sque street of cottages, in each of which an Irish hand industry will be carried on by actual peasant workers imported with their implements of work Lon County Donegal."

DEAFNESS ABSOLUTELY CURED.

A Gentleman who cured himself of Deafness and Norses in the Head of 14 years standing by a new method, will be pleased to send full particulars free. Address HERBERT CLIFTON, Shepherd's Place, Kennington Park, London, S E , England.

the Roman correspondent of Piccadilly to the extreme care he bestows upon his diet. Says this writer:

the Pope satisfies his simple hunger. In the meantime the Papal cook has pounds of meat and a few vegetables. These six pounds of meat serve to make the broth which the Pope takes several times throughout the day, and which

Temperance in food, regularity of work and sleep, exercise within the circumscribed limits of the Vatican grounds, and, above all, a serene conscience—these are what help to preserve the juvenility

All Catholics will rejoice to hear that the vague rumours of a memorial to the late Cardinal-Archbishop of Westminster are at length taking a definite and tangible shape. At a private meeting of a few personal friends of the Cardinal, held early in the week at the house of Lord Ripon, a unanimous feeling was expressed that the memorial should be, in one shape or another, for the immediate benefit for the East-End poor, for whose hard lot Cardinal Manning felt so passionate a sympathy. A Manning Memorial Hall in connection with Monsignor Gilbert's Refuge in Providencerow is one of the schemes suggested. More, however, will be known in a few days, when a representative meeting will be held either at Norfolk House or at the residence of the Marquis of Ripon, to appoint a preliminary committee and to make arrangements for a public meeting at an early date. There can hardly be a doubt that the appeal for subscriptions for so noble an object will be generously responded to, not only by the whole Catholic body in England and in Ireland, but by the many Protestants and Jews admirers of the late Cardinal-Archbishop.

Have no equal as a prompt and positive cure for sick headache, billousness, constitution, pain in the side, and all other liver troubles, Cartor's Little Liver Pills. Try them.

THE NEW RELIGION.

Monasteries and Religious Foundations Which Studded the Kingdom Confiscated and Wrecked to Fill the Depleted Coffer of Henry VIII.

At the High Mass on a recent Sunday was invented, in illuminating and writ gan to reign England was studded with monasteries and religious foundations,

The Pope's Simple Mode of Living.

The extraordinary energy which the Pontiff retains even when he has entered on his eighty-third year is attributed by

laid in his daily provisions-some six necessarily requires to be as strong as possible."

of the octogenarian.

Mrs. Chas. Smith of Jimes, Ohio, writes: I have used every remedy for sick headache I could hear of for the past fifteen years, but Carter's Little Liver Pills did me more good than all the rest.

-N. Y. Freeman's Journal.

Mrs. Trump—Will you join us in a game of whist? Miss Flyrte (doubtfully)—Well—I—I don't know. Do you But, though they had done away with Christianity, even Robespierresaw there must be religion, and the religion of reason was proclaimed, and a lascivious "interference" of the Irish priests in the ment?

Council election for the mammath capigame of whist? Miss Flyrte (doubted to put the doubted to silence those who complain of the play whist as a penance or as an amuse-ment?

HOW PROTESTANTISM WAS FOUND-ED IN ENGLAND.

in the Pro-Cathedral, Kensington, England, the Rev. J. S. Vaughan delivered the second of a series of discources on 'Protestantism." Dealing on this occasion with the methods employed by the promoters of the new religion, the preacher began by speaking of the religious houses which sprang up all over the land during the centuries which followed the landing of St. Augustine, filled with men who had retired from the world in order to practice those counsels of perfection which Our Lord did not certainly lay upon all men, but which he invited those who were more generous, more zealous for God's glory, to accept, and to which he had attached such marvelous rewards and recompenses. Those who had bound themselves to the religious state by the triple cord, this threefold immolation of their riches by ac cepting voluntary poverty, by the sacrifice of their natural affections by celibacy and of their freedom by obedience, were not, as some supposed them, idle, listless dreamers, but men whose lives were passed in good works. The monasteries were the homes of intellectual as well as spiritual advancement. The monks spent their time in studying, in writing, in transcribing books before printing ing out fresh copies of the Holy Scrip-ture. The monks changed the whole appearance of the country, cutting down the great forests which encumbered the land, draining swamps, building monasweaving cloth, preparing the dyes from peat, and dyeing before your very eyes actions the results of which prevail to the present day. We were told by, amongst others, the elder Disraeli, that where are employed men, women and erature and the classics, and formed in those days the only place where learning remained. The riches and wealth of these great centers of picty and learning became famous. When Henry VIII. be-

where the traveler found hospitality and the poor man food and lodging during times of depression. The wealth of these houses attracted the attention of the rapacious, unprincipled king who, living in laxury and satisfying every whim and appetite, found his ordinary income far too small for his desires. He cast covetous eyes upon the possessions of the Church. He longed to possess himself of the treasures that decorated the shrines and ornamented the chapels raised to the honor of the servants of God. Just as he did not scraple in spite of the laws of God to take Anne Boleyn to wife when his own wife was alive, so now he scrupled just as little to rob the Church. It was a very easy matter for him to pick a quarrel with the monks by demanding some thing off them contrary to the laws of God, and then to punish their refusal to obey by confiscating their property. This was the way in which Henry filled "The days are gone when the Papal kitchen supported a host of retainers, for there is now but one solitary cook rapacity and greed was not willing to assisted by a humble plate-washer, while the simplicity of the Papal appe-

"tite is such that no very great skill is needed to prepare His Holiness's repasts. In the morning, after his Mass at about half-past seven, the Pope takes his first breakfast. A goat is brought into the kitchen, a goat which comes specially from Carpineto, and feeds on the luxurious grass that now feeds on the luxurious grass that now feeds on the Vatican gardens. grows so freely in the Vatican gardens. It is on eagle latte of goat's milk that if ity-four Benedictine, forty Cistercian, tifty Augustinian, and other moncianistics his simple hunger. asteries amounting to more than 200. From the year 1556 to the end of his reign the wealth he acquired in this manner amounted to between fourteen and fifteen million pounds of our present money. The preacher then went on to give several instances of the manner in which the king lavished his ill-gotten

money on favorites, servants and mis-tresses. With these few facts before them they could form some idea of the methods by which Henry sought to found his new religion. With the great-est men in his kingdom beheaded, with nearly all the priests and religious hunted down and killed, with the monasteries crumbling to pieces and the monks turned adrift, it was not difficult to un-derstand that Henry succeeded at last in introducing his new religion. When we consider who were the chief agents in this work of destruction, surely we must come to the conclusion that such a religion could not be the true one. Who could love such an unlovely thing? Who could be attracted to Protestantism when once he began to

read, and study, and turn over in his own mird what writers of repute had recorded about these early days of persecution. When we thought of Henry VIII., a murderer, an adulterer, and a rapacious robber, taking from the monasteries and churches gifts which had been made by the crowned heads of Europe, as for instance in the case of the shrine of St. Thomas of Canterbury, how could we any longer look upon the Church Protesnant without feelings of those who were dwelling in our midst were merely inheritors of this evil. They suffered the consequences of the sins of their ancestors. Many of them were honest-minded people who did not know the real state of the case, and who would not scruple to make sacrifices if the truth were brought home to them. This misfortune was that men could not see the truth because it was so imperfectly rendered by their historians. The truth would be found in the old manuscripts in

the Record Office of the British Museum.

Father Gasquet, the author of "Henry VIII. and the Suppression of the Monasteries," had given much labor and re-

search amongst these old documents, and they would find in his books references

ligion was founded in this country, and | HATELTON they would turn with longing eyes to the Church of Rome, which had been plant-ed in England a thousand years before.

Our St. Patrick's Day Number.

The Boston Pilot of last week, referring to the "special" number that we

issued on St. Patrick's Day, said: "One of the best of the special num-bers issued by The Pilot's exchanges in honor of St. Patrick's Day was that of the Montreal True Witness. It contained ten large pages of very interest-ing and appropriate matter, was hand-somely printed and illustrated, and was enclosed in a specially designed green cover. The number was creditable to the enterprise of that widely-read paper."

Honors to a Boston Poet.

Mr. James Jeffrey Roche, editor of THE PILOT, has been invited to prepare and read the poem on the occasion of the dedication of the national monument on the field of Gettysburg. The dedication will take place on June 2, in the presence of the President and Cabinet, surviving veterens of the battle, governors, members of Congress, etc. Hon. H. C. Bingham, of Philadelphia will deliver the oration. Mr. Roche has received another honor in being chosen to write the ode for the annual celebration of the Ancient and Honorable Artillery in Boston, June

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