

Wheat and wheat fell off... that could be made... 15 to 18.50 per cwt.

Receipts: 1,500... unanchored. Patent... 35.00 to 40.00.

Stock Markets. SHEEP—Sheep were in good... with very moderate... 25.00 to 30.00.

CATTLE—Cattle, per cwt... 20.00 to 25.00. HOGS—Hogs, per cwt... 15.00 to 20.00.

Wool—Wool, per cwt... 1.00 to 1.50. Butter—Butter, per cwt... 20.00 to 25.00.

JOHN S. McLEOD. Over the mountains... which settled in my back... first application of... complete recovery.

JOHN S. McLEOD. Give the... a chance. Give...

Scott's Emulsion. Give the... a chance. Give... of Cod-liver Oil, phosphates, and grow Fat, Chubb, Bright, Physic, and over, endorse...

Wanted. RECEIVED A SUPPLY... of the Catholic Bishops... OFFICE, Catholic Record...

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The Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, MARCH 31, 1894.

NO. 806.

A LIVELY DEBATE.

In the House of Commons on Monday, Mr. McCarthy, in moving that his Bill entitled an Act Further to Amend the Act Respecting the North-West Territories be read a first time, made a brief speech which aroused a warm rejoinder from Mr. Devlin, the member for Ottawa County. The Bill, Mr. McCarthy explained, was the same as the one he had introduced last session. It proposed to give to the North-West Territories the power to deal with the subject of education untrammelled and uncontrolled, also to repeal the remainder of the clause in the Act known as the dual language clause, which was left in the Act by the compromise which was arranged after the discussion in this House in 1891.

Mr. McCarthy—The hon. gentleman will allow me to interrupt him. I did not at all use the expression he thinks I never referred to the Province of Quebec as having hatred.

Mr. Devlin—Which one? Mr. McCarthy—In the Province of Quebec. If the hon. gentleman wants to know we have no difficulty in answering that question.

Mr. Devlin—We will tell you about the other one by and-by.

Mr. McCarthy—With regard to the subject of education, I think that the house and the country must be satisfied just now that an attempt to interfere with a Province in the North-West on the subject of education is calculated to cause a great deal of trouble.

Mr. Devlin—When the speaker put the motion of Mr. McCarthy for the first reading of the bill Mr. Tarte called out: "Division," but Mr. Devlin, rising, addressed the House in reply to the member for North Simcoe. He said: Mr. Speaker, I certainly did not expect to speak upon this question at the present time, but I wish to answer one statement which was made by the hon. gentleman who has just resumed his seat (Mr. McCarthy). He says that the Province of Quebec is responsible for hard feeling that to-day exists in this Dominion of Canada, and I answer him by saying: He is the one.

to be accustomed to these insults coming from those gentlemen whose only political stock is this one—their hatred of their Roman Catholic fellow-citizens. What does the hon. gentleman expect to gain by all this agitation? Does he imagine for one moment that we from the Province of Quebec fear him? Does he imagine for one moment that the Province of Quebec is going to submit to all his dictates? His object, no doubt, is to attain to a position which by reason of his alliance with the party with which he was so long connected he could not attain. He wanted no doubt to enter the Cabinet. I believe that he could not enter Cabinet, finding that he was trying to bring into the Cabinet, to the position of leader of the Government in this country. He would like to form a solely Protestant population in this country. He would like to form solely and to constitute solely Protestant schools in this country. He would stand up in this House and tell a Province which sends sixty-five representatives here that they shall not speak the language which they learned from their parents. From the very beginning of the time in which this animosity took root in his heart, from that moment to this, every political question of any importance to the country at large has been left aside by him simply that he might speak his hatred against the Catholics of Canada, and in particular against the French Canadians of the Province of Quebec. He has met with very little success so far. As he speaks of the Province of Quebec as one in which there is hatred, let me tell him—

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the Manitoba School Act; he no doubt means to say it is a success. I would like to ask the hon. gentleman does he mean to say that Public Schools or Protestant schools exist to-day in the Province of Manitoba? The hon. gentleman who introduced the School Act is in this House to-day, and he is able to speak for himself on the subject. The Protestants in the Province of Manitoba, who are in a majority, prohibit the Catholic schools under the pretence of establishing Public schools. Are Public schools in existence in the Province of Manitoba to-day? No, there are no Public schools in the Province of Manitoba. I said so last session. I said so the session before. The schools which exist to-day in the Province of Manitoba to which we Catholics are obliged to subscribe are purely Protestant schools.

An hon. member—No. Mr. Devlin—I beg pardon, yes. The best authority on that subject is the gentleman who introduced those schools, and I will quote his own words. The hon. member for Winnipeg (Mr. Martin), speaking a short time ago, said: "He was himself not satisfied with the school Act, and had never been so. He had made a strong effort to have the Public Schools controlled by the Government really made National Schools, with religion obliterated, and he was now more convinced than ever that that was the only school which could be justified as constitutional. They said that in the matter of religion, but he contended that they could not do the one without the other. It has been urged by satisfied supporters of the Act that none could complain of the devotional element introduced, as it was of the broadest nature, but they found that the Roman Catholics had the very greatest objection to this provision of the Act, and he was dissatisfied himself, and was glad many Protestants shared his objections. It had been said that in the event of his opinions being adopted our Public schools would be Godless schools, but by many staunch supporters of the school Act it had been privately admitted to him that the religious exercises practiced in the schools at that time were without value. The Roman Catholics had honestly stated that in their belief the two forms of education should go together. The Protestants admitted, on the other hand, that it was impossible to have religious training in schools, and only asked that it be recognized, insisting, however, on imposing their views on others in that respect. Rather than that small amount of religious training should be done away with in the schools, the Protestants said they would prefer the old state of affairs. He would leave it to his audience to determine which was the more honest stand of the two."

Mr. Devlin continued:—"Documents have recently been put into the possession of every reader in this country the venerable Bishop of St. Boniface—documents which we will quote further on in the debate on this bill—showing conclusively that the schools which exist to-day in Manitoba are not Public schools, but simply and purely Protestant schools. I have quoted from the hon. gentleman who introduced this villainous school Act in the Province of Manitoba to the effect that the schools there are Protestant schools; and this is your great generosity towards the Catholics of Manitoba! You wanted Public schools, you said, on the broad grounds of the young nationality growing up in that Province. Strong Protestant element of that Province against the poor, struggling Catholic minority. You have not succeeded even in establishing the Public schools which you pretend by this bill you were going to establish. You have established Protestant schools; you maintain them, and you wish to do the same in the North-West. Mr. Speaker, last night the Hon. Controller of Customs—and I just quote this as an evidence of the spirit of the bill and the spirit of the hon. member who has introduced it—referred to our Church as the "Romish Church." He spoke next of its efforts to obtain State recognition in the North-West. He said that the Archbishop had been fooled in his attempt to secure ascendancy in the Province of Manitoba, and finally he went on to speak of the loyalty of the Orangemen, leaving the inference to be drawn that the Catholics were not loyal. The hon. gentleman uttered three insults in that speech: First, against the Church, by the offensive way in which he spoke of it as the "Romish Church." In the second place, against the Archbishop of Manitoba, by saying what was untrue, that the Archbishop tried to secure ascendancy. The Archbishop did nothing of the kind. He simply asked for the restoration of those rights which, up to 1870, the Catholics of Manitoba enjoyed. Finally, against the Catholics, when the hon. gentleman spoke of the loyalty of the Orangemen. I will say that he speaks the truth if he refers to their loyalty to persecution from the beginning to the end of the history of the order. These are some of the outcomes of the mean spirit of hostility manifested towards the Catholics of this country by the hon. member of North Simcoe (Mr. McCarthy), and by the

Controller of Customs, a gentleman paid by the Catholics." Mr. Speaker—Order. I think the hon. gentleman should not indulge in remarks of that kind. Mr. Devlin—Perhaps I should not indulge in the truth, Mr. Speaker. Mr. Speaker—I think the hon. member had better take the advice of the chair and not indulge in the language he is using. Mr. Devlin—Against the Controller? Mr. Speaker—With regard to hon. members of the House. Mr. Devlin—I was merely quoting the Controller's language from an organ of the Government. Mr. Speaker—The hon. gentleman in saying that these hon. gentlemen were actuated by a mean spirit is indulging in language which he, as an old member of this House, will, I think, admit is not in accordance with Parliamentary usage. Mr. Devlin—Very well, Mr. Speaker. When the question is up again I will refer to the lovely spirit, the generous, broad spirit actuating these gentlemen, the magnificent spirit which has for its object the destruction of a language and the deprivation of a people of its rights. The bill was allowed to be read the first time.

MORE FREQUENT THOUGHT OF THE JOYS OF HEAVEN. Such is the subject of contemplation proposed by our Holy Father Leo XIII., in the twenty-third encyclical of the League of the Sacred Heart for the month of March, and it deserves a more extended notice than is usually given to these "intentions." This suggestion of our Holy Father shows that amid all his cares and anxieties arising out of the government of such an immense body as that of the Catholic Church he is not unmindful of the higher spiritual interests of the vast flock of which the Holy Ghost has made him overseer.

Of course we all hope to go to heaven at last, though judging from the conduct of the great mass of professing Christians we might well conclude that this world was to be their home forever, and that there was no other world worthy their attention, and that the goods of this life were the only goods worth living for. Now it would seem that any person who really believes in a heaven of eternal joys hereafter would love to think about them and anticipate the time when he should have the unspeakable happiness of being admitted to a participation in those joys. It would be the most natural thing in the world that he should love to read about heaven and dwell frequently upon the happiness to be enjoyed there, and that he should be very careful and diligent in fulfilling the conditions required in order to gain entrance there.

Suppose a man was advised that by the death of a relative he had been left a splendid estate in some foreign country, but which was to be his only on the fulfillment of certain conditions specified in the will. Think you that man would view the announcement with indifference, that he would go about his business as usual and take no special interest in the matter more than indulging a vague dream that somehow he would come into possession of the estate whether he fulfilled the conditions or not? We know very well that he would be all alive with interest; that he would never rest until he had made himself thoroughly familiar with the conditions exacted of him; that he would carefully study the will and be sure to be quite sure that the subject of the estate would be a constant object of his thoughts. He would read with deep interest the descriptions of the place, its beauties, its magnificence, the grand palace, the charming grounds, and he would naturally love to anticipate the time when he should come into possession and enjoy all its beauties and advantages.

Need we apply the illustration? We, Catholics at least, believe in the Christian revelation of a heaven. We have no doubt of it. And we believe in the transcendent happiness of heaven; that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the joys that are laid up for those who comply with the conditions required and who are found worthy to enter into those blessed mansions.

But the question naturally arises, Where and what is heaven, and how shall we cherish more frequent thought of its joys? In one word, heaven is the beatific vision of God. Speculations about the place is one of minor importance; the great fact which is of real concern is that the happiness of heaven consists in union with God, the Supreme Good. "Dearly beloved," says the beloved disciple, in his first epistle, "we are now the sons of God and it doth not yet appear what we shall be. We know that when He shall appear we shall be like to Him, because we shall see Him as He is." We cannot now tell exactly what our spiritual vision will be, but we know that we shall see Jesus Who is the visible manifestation of the Godhead, and

Who is the chief among ten thousand and altogether lovely. What heart can conceive the joy of meeting his Saviour whom he has tried to love in this world and to whom he is under such infinite obligations? It is this thought that animates the heart of the Christian in this world and leads him to endure all the trials and afflictions of this life with patience and cheerfulness, with a firm hope of being united with his Saviour in heaven and enjoying eternal felicity with Him. This, we take it, is the thought which our Holy Father would have us cherish at the present time. God is the Supreme, the only true happiness of the soul. He has made us from Himself and He has redeemed us from sin and eternal death by the sacrifice of His own beloved Son that we may return to Him and seek only happiness in Him. The thought of the joys of heaven implies communion with God here in anticipation of eternal communion with Him hereafter. Alas! how few of us really commune with God. How few have the spiritual taste to enjoy God, fewer still have the courage to break away from the habits of worldliness and sin which blind the mind, harden the heart, and obscure that spiritual vision which will enable us to see God and hold communion with Him.

This thought is peculiarly appropriate to the present holy season of Lent when we are called upon to make special efforts to withdraw ourselves from the cares and distractions of business and pleasure, and consider our latter end. Oh, the power of the fascinations of this wicked world! Oh, the hardness of the hearts of men, even of those who profess to be followers of Christ! Well and truly does Thomas Kempis exclaim: "Jesus has now many lovers of His heavenly kingdom, but few lovers of His cross. He hath many that are desirous of consolation, but few of tribulation. He hath many companions of His table but few of His abstinence. All desire to rejoice with Him but few are willing to endure anything for His sake. Many love Jesus as long as they meet with no adversity. Many praise Him and bless Him as long as they receive some consolation from Him. But if Jesus hide Himself and leave them for a little time they either murmur or fall into excessive dejection."

The fact is, we are cowards in the service of God. Our Lord tells us, "The kingdom of heaven suffereth violence and the violent bear it away." And the Apostle declares: "Our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places." And he exhorts us, therefore, to put on the whole armor of God and fight manfully the fight of faith. Looking on Jesus the Author and finisher of faith, who having joy set before Him endured the cross, despising the shame and now sitteth on the right hand of the throne of God. Let us be more diligent to lay up treasure in heaven for: "Where your treasure is there will your hearts be also."—Catholic Review.

Stability of Catholicism. From the New York Independent. Catholicism stands like a rock: one of the most wonderful of human institutions in the community, its adaptability to human nature, its power over minds of men. Those outside its influence can estimate the peace and joy which its communion brings, only by seeing its effect on those within. Possibly Protestantism of the highest sort has a hard fight before it. There must be something wrong when so many of the noblest minds have, within the last fifty years, left its ranks and put their reason under the yoke of Catholicism.

If Protestantism is permanently to withstand the attracting influence of its great rival, it must perhaps become more definitely based upon principle, not upon the maintenance of the prestige of any one or other of its churches, or adherence to any particular creed; it must prove itself a religion of the heart and daily life, not alone of the schoolmen and the Sabbath.

The Power of Conscience. The proverb: "A guilty conscience needs no accuser," has been discounted in one Maine village by the effects of a general accusation published in the local paper. A tradesman had missed articles from his stock from time to time, and at length the clerk saw a woman take things she did not pay for. This furnished the desired opportunity. An advertisement in the paper over the merchant's signature said he had positive proof that "some of the best ladies" of the town had taken articles from his store, and if matters were not fixed up there would be a rumpus.

This was only last week, and so far four women have been in to "settle up," with possibly more to follow. One woman came from an adjoining town to admit that she took up an article one day with the thought of stealing it, but repented and put it back again. In these cases the guilty conscience alone was not enough to do the business; the accuser was needed as well.

A NEW YORK CONVERT.

Mrs. William Arnold Follows Her Former Heir's Footsteps.

The friends and relatives of Mrs. William Arnold, as well as the members of the Protestant Episcopal Church of the Redeemer, at Park Avenue and Eighty-second Street, will learn with surprise that she has joined the Roman Catholic Church. More than a month ago Mrs. Arnold told Father W. Everett Johnson that she intended to leave her Church and become a Catholic, but the news was kept within a small circle, including several members of the Catholic clergy in this city. Mrs. Arnold refused to discuss the matter last evening. Mrs. Arnold, who was Miss Annie Stuart Cameron, is the widow of the late William Arnold, who died about three years ago, and whose father was the late Richard Arnold, of the firm of Arnold, Constable & Co. She received a considerable fortune from her husband's estate, and is said to possess \$2,000,000. She is about thirty years of age and lives at 1020 Fifth Avenue, on the corner of Eighty-third Street. For the summer she has a fine country house at Babylon. She has no children.—New York Sun.

THE POLITICAL OUTLOOK IN GREAT BRITAIN.

London, March 25.—The draft of the Registration Bill, which is about to be introduced in the House of Commons, confirms the impression which has lately obtained that it is the intention of the Government to bring about a dissolution of Parliament next autumn. The bill is a much briefer measure than was expected. It provides simply for a half-yearly registration, with a three months' residence qualification, and that all elections shall take place on the same day, instead of spreading over several weeks, as has hitherto been the custom. These two provisions are all that are contained in the bill. The one-man-one-vote principle, upon which the Opposition relied as a pretext for demanding the redistribution of the electoral areas, will form a separate measure, in the introduction of which the Government will not be in any great hurry. The decision to introduce a measure as a distinct bill has taken the Opposition by surprise. The Liberals, in effect, aim at the destruction of the system of plural voting, which will be accomplished by the establishment of a system of simultaneous elections. The Unionists, of course, will not take kindly to this advice, which completely takes the wind out of their sails; but the opposition to registration cannot help themselves. A bill drafted in the simple form indicated will meet no obstacles in passing by the House of Commons, and it is difficult to see how it can be rejected by the House of Lords. As a matter of fact, the Lords are inconsistent as they have themselves voted to abide by the results of its operation. No other leading measure will be introduced until the Registration Bill is out of the way.

The programme of the Government is designed to put the House of Lords still further on record as opposing needless legislation, and it is difficult to see how it can fail of its purpose. Before the Ministry resigns and appeals to the country the electors will be given several new illustrations of the hostility of the Lords to popular legislation. The Evicted Tenants Bill will contain clauses which will ensure its rejection by the Lords; and the one-man-one-vote principle, which as a separate measure, will be introduced after the passage of the Registration Bill, will also be of a character calculated to secure for the condemnation of the House of Lords. Then, the Welsh Church Disestablishment Bill, and the proposal to relegate Scottish measures to a Scottish Grand Committee, will follow; and these, if carried out, will tend to weaken the enmity of the upper House. The almost certain rejection of these measures will have the effect of rendering the determination of the people to reject the legislative power of the House of Lords.

A decisive exposition of the attitude of the majority of the House of Commons towards the House of Lords has been arranged, and this will be put forth very much in the form of a challenge, through the resolution which is soon to be introduced by Mr. James Henry Daziel, a Scotch Liberal, representing the Kirkcaldy District. Mr. Daziel, who is a pronounced Home Ruler, and holds advanced views on all political and social questions, well understood Scotch support. The resolution will be framed under the approval of the Government, so that, though Mr. Daziel may be its father, it will have the sponsorship of the Ministry. The exact terms of the motion have not yet been decided upon, but it will define with precision the intentions of the Government towards the House of Lords, and pretty clearly outline the future status of that body as the opponents of the Government think it should be. The measure will be seriously discussed by the Cabinet before it is placed on the notice paper of the House, preliminary to its formal introduction. It is expected that the debate on the resolution will be finished so that a division can be taken on April 17. In anticipation of this struggle over the resolution all the Parliamentary whips are mustering their forces. A full attendance is assured, and the event will undoubtedly be the most momentous of the session.

Mr. Gladstone's constituents do not accept the ex-Premier's letter to Mr. Gowan, the chairman of the Midlothian Liberals, as a farewell address, but merely as a definition of the political situation as affected by his retirement from the active leadership. Every body is now satisfied that there is to be not only no departure from the Gladstonian programme, but that Mr. Gladstone is still the leader of the Liberal party, though Lord Rosebery is nominally at its head. The operation which will necessarily be performed on Mr. Gladstone's eyes will likely be delayed for three months, and until that time the ex-Premier will rest, though it is possible that he may make his appearance in the House in the meantime, should an important occasion require it. The understanding is that if the operation is successful—and Mr. Gladstone is assured that it will be—he will immediately return to public life and lead the election campaign as a candidate for re-election from Midlothian; and after months of perfect rest, what is more likely? Barring the trouble with his eyes and slightly imperfect hearing, he is physically well and strong. His return to active political work would ensure him an ovation every time he made his appearance on the stump in the populous centres, and that, together with his eloquence, would make such an effective appeal to popular sentiment as would carry the Liberals back to power with a greatly increased majority. This is one of the possibilities that the Unionists dread; and one of the probabilities that the Liberals are looking forward to with feelings of confidence.

AL OF THE P. P. A.