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#### PASTORAL LETTER

Of His Grace L. P. A. Langevin, O. M. I., Archbishop of St. Boni-

March 19, 1895, Feast of St. Joseph.

Louis Philip Adelard Langevin, O. M. I., by the grace of God and the favor of the Holy See, Archbishop of St. Boniface.

To the Clergy Regular and Secular, to the Religious Communities, and to the faith-ful of our Diocese, grace and benedic-tion in the Lord. tion in the Lord.

Dearly Beloved Brethren—The Sovereign
Pontiff Lee XIII., gloriously reigning, addressed to Us the following words, in an
Apostolic Brief, dated January eighth, on
thousand eight hundred and ninety five:
"Dear Son, grace and apostolic benediction,—"

Following the advice of Our ". Following the advice of Our Venerable Brothers, the Cardinals of the Holy Roman Church, and in virtue of Our Apostolic Authority, We provide, in your person, for the Episcopal Church of St. Boniface, and name you the Bishop and Pastor of the same, confiding to you the plenitude of the government and the administration in all things, both spiritual and temporal."

We will not conceal from you, dearly beloved brethren, that these words of the Vicar of Jesus Christ, caused Us to tremble; for the Episcopal charge is a dreadful bur-den, even to angels, and We truly feel that Our shoulders are too weak to carry it

that Our shoulders are too weak to carry it worthily.

True, We have forwarded to the Supreme Pastor, the illustrious Leo XIII., the expression of Our perfect submission and of Our respectful and affectionate devotedness; still We do not forget Our unworthiness and frequently repeat those words of St. Peter to his Divine Master: "Depart from me, for I am a sinful man, O Lord." (Luke,

How sublime and holy is the dignity of Bishops in the Church of God!

Are they not the successors of the Apostles and have not these words been said to them:

"The Holy Ghost hath placed you, Bishops, to, rule the Church of God!" (Act., xx, 28.)

and have not these words been said to them:

"The Holy Ghost hath placed you, Bishops, to rule the Church of God!" (Act., xx, 28.)

Are they not these vigilant guardians of the House of God who should be ever ready to give an account to Jesus Christ or His Vicar on earth, the Pope, of the state of their flock, on hearing these words of Holy Scripture: Custos quid de not 1? (18., xxx., ii.) Watchman, what of the night?"

If, at least, We only had to govern a rising Church cast in the midst of savage tribes, We might console Oarselves with the thought that only the heroism of devotedness is required of Us; but, no, there is question of a Church centred in an immense country hopeful for the future, where modern civilization glows with numerous and most precious advantages for which we must thank God; but, on the other hand, We have to contend against those abundant sources of internal dissensions, the current of its passions, its prejudices, its hatred for race and religion. Moreover, We are called to occupy the Archiepiscopal See of St. Boniface celebrated throughout the whole world by the eminent works of its two venerable prelates.

Allow Us, dearly beloved Brethren, to draw comfort from the contemplation of those noble personages of the Episcopacy.

BISHOP PROVENCHERE.

It is to Bishop Provencher, one of the shining lights of the flourishing Cellege of Nicelet, that is due the honor of laying the foundation of the Mission as well as of the Church of St. Boniface, according to his own words. He was truly the first Apostle of the vast regions of the Canadian West. God alone knows what invincible courage was required of this humble and valiabat laborer of the Lord's vineyard to overcome his innumerable trials: one would conclude that the elements and man mysteriously conspired together against his then slighted and despised work; yet, nothing could lessen his undannted courage.

Ah! if the ancient Romans returned thanks to their generals, when after a defeat, they despaired into the theory of this country never d

sener beginnings as to elicit the admiration of all those who visit our young country.

ARCHBISHOP TACHE, O. M. I.

The first Bishop of St. Boniface was of humble birth and belonged to that honorable class of Canadian farmers whose faith and honesty are as robust as their bodily health. The first Archbishop of St. Boniface descended from that valiant and heroic race of discoveres who first trod upon the soil of the West, generously placing their energies, their wealth and their sword at the service of France and of Christian civilization till the day they would gloriously fail for the defence of the flear-de-lis flag on the battle-fields of New France. However, the Varenness de la Verandrye were not happy in their enterprises: victims of bitter hatred they saw their services despised, their intentions mis represented, and they could almost believe that their sacrifices for God and their country were fruitless. But God did not permit that the works of those knights without fear and without reproach should remain sterile. A century later one of their grand-nephews, armed only with the humble Oblate cross, walked in the farrows traced by his ancestors and in back cance or dog-train traversed the same country from the highlands of Lake Superior to the Rocky Monatans—not for the discovery of the Sea of the West, the Pacilla Ocean, but to gain souls for Jesus Christ! This posthumous glory was well due to those valiant nea who, according to the annals of that time, reaped only hardships for their devotion to their country. Is it surprising, then, that this young Ociate, a pupil of the celebrated college of St. Hyacinthe, was highly gifted both by nature and grace, since the Divine Master called him to accomplish such great things on the banks of he Rod and As imboine rivers, the Saskatchewan and the Mackenzie.

If it is one of the characteristics of genius to be, as it were, self sufficing to learn as by intaition what costs so much labor to ordinary mortals under the interaction of the contractory.

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If it is one of the characteristics of genius to be, as it were, self sufficing, to learn as by intuition what cests so much labor to ordinary mortals under the instruction of the most skilful masters, to conceive mighty plans and execute them readily in spite of almost insurmountable difficulties and even with limited resources, finally to read in the futuro the destiny of a country and foresee the misfortunes and triumphs which escape the eye of the most observant, we can affirm without hasitation that Archbishop Alexander Antoniu Tache was a man of genius. Thanks to his extended and elevated conceptions which conveyed him with ease from one ocean to the other, from the Atlantic to the Pacific—thanks to his marvellous prudence, to his astonishing forethought, and to his invincible courage, he has been the soul of the elimmense regions, now called Manitoba and the North-West. He gave new impulse to the charitable, educational and apostolic

works already 'commenced; he established churches and warmly encouraged immigration; he was a stranger to no useful public undertaking; in a word, perhaps, for half a century no other man equaled him in the religious, political and social influence he exercised in this important part of British America.

When the question arose of bringing about that great change which transformed the old colony of Assinibola or Red River into this beautiful Province of Manitoba, when deeply regretted events spread the horrors of civil war in this country, Archbishop Tache, of glorious memory, was called by Her Majesty's Government to play the part of a peace-maker worthy of the noble Bishors of the primitive ages. The weight of his word was such that even in his declining years the stability of the Government seemed to depend on it, thus drawing upon him those unjust reproaches which caused him most bitter grief. But if this great Archbishop's intelligence was so vast that like the eagle he sored into higher regions, what shall We say of his noble heart? It was truly a marvel of exquisite delicacy and generous tenderness, brimming, and by times overflowing, in his writings and intimate conversations. A missionary Bishop, he was ever animated with the most ardent zeal for the interest and honor of the Church in this country; and We can certainly say he constantly thirsted to suffer for souls. His orthodoxy was such that a simple direction from the Vicar of Jesus Christ was to him as a command. The people of St. Boniface well remember how he exacted that all should stand for the reading of a Pontifical document as for the gospel itself. How dearly he loved each and every one of the flock confided to his care! Till the end of his life, his threshold was continually crowded by visitors and needy callers, by times intrusive, yet in the delirium of fever he would indicate to them mea. S of relief. How many men he has saved from this hord relief. How many men he has sustained our missions, and still maintains them." Sincere patriot,

on the threshold of his eternity with almost youthful vigor, will ever remain as an imperishable monument of his high intelligence, his inexorable logic, the exquisite delicacy of his heart both as Bishop and patriot, and his inviolable attachment to the sacred cause of

Catholic education.

Then God, as a recompense even here below, reserved for him the sweet consolation of seeing the whole Episcopacy of Canada second with eagerness his noble efforts by signing the petition addressed to the Governor-General of Canada, that the pernicious and unjust school legislation, from which we and unjust school legislation, from which we

Ah! if the ancient Romans returned thanks to their generals, when after a defeat, they despaired not of the Republic, what thanks-giving should We not render to this intrepid prelate, whose faith in the future prosperity of this country never diminished, even when war, mundations and swarms of ravenous grasshoppers seemed to destroy it at the outset. We may without fear say that Bishop Provencher's faith was heroic; as Moses, their wealth nor the treasures of this world; well has he merited the beautiful endogy given by holy liturgy to the just, "Biessead be the stainless man who has despised gold and who has put his trust neither in the wealth nor the treasures of this world;" name him and We will praise him for mentioning here those courageous priests who formed the first circle of his indefatigable collaborers and gave an illustrious prelate, Bishop Lafleche, to the Church of Three Rivers and a Vicar-General, Father Thibeault, to that of St. Boniface.

If to Bishop Provencher is due the merit of founding our beloved Caurch, to his illustrious successor, Archbishop Tache, remains the glory of fortifying and defending it, and of having developed to such an extent those slender beginnings as to clict the admiration of all those who visit our young country.

ARCHBISHOP TACHE, O. M. I.

The first Bishop of St. Boniface was of humble birth and belonged to that honorable class of Canadian farmers whose faith and honesty are as robust as their bodily health.

The first Archbishop of St. Boniface descended from that valant and heroic race of discoverers who first trod upon the soil of the West, generously placing their energies, their wealth and their sworl at the service of discoverers who first trod upon the soil of the West, generously placing their energies, their wealth and their sworl at the service of the farther was a contract the service of the contract of the farther was a contract to the service of discoverers who first trod upon the soil of the west generously placing their energies, their wealth and thei

Dearly beloved brethren, this is the father We have lost. He is no more—the wise pilot who steered so skillfully the vessel of our rising Church through the reefs and over the turbulent waves!

over the turbulent waves!

He is no more—the valiant captain who led
us to combat, and used his powerful pen as a
sword to protect the holy ark, and especially
to defend Christian youth, thereby proving
to our enemies what a dying Bishop can still
do ur enemies what a dying Bishop can still

do!
He is no more—the good shepherd who knew his flock so well and generously sacrificed his life for each and every one of them!
Never did a day of mourning dawn with keener sorrow and deeper gloem than that on which the chimes of St. Boniface tolled the death-knell of the great Archbishop whom We still weep.

death-knell of the great Archbishop whom
We still weep.
"Archbishop Tache is dead!"
"Archbishop Tache is dead!"
repeated each and every one with teardimmed eyes and souls overwhelmed with
grief. Even our separated brethrea themselves mourned with Us.
The words of Scripture describing the

selves tour separated brethren themselves atourned with Us.

The words of Scripture describing the mourning of the Jewish nation over the death of Judas Machabeus are here realized; "And all the people of Israel bewailed him with great lamentation, and they mourned tor him many days, and said; Now is the mighty man fallen that saved the people of Israel." (I Mach, ix., v. 20, 21.)

Dearly beloved brethren, if there is now a consolation for Us who are called to succeed these two extraordinary men placed as shining lights or olive branches in the House of God, it is the thought that they watch over and protect Us from above.

God, it is the thought that they watch over and protect Us from above.

Then, We must remember at this moment that the voice of the Sovereign Pontiff is the voice of God when he spoke thus to a poor religious: "Feed my lambs; feed my sheep." (Jo. xxx., 15 17.)

Besides, We delight to recall the words of Cur deeply lamented predecessor who with heartfelt effusion said: "I have wanted you these ten years:" so We are then the elect of his choice as well as the elect of Rome.

He considered that a member of a religious Congregation which has sacrificed so many of its members and sent so much to the North-west for the advancement of religion—never saying: "It is enough" when there was question of the salvation of the most abandoned souls—would find, among his

own, great strength and support for the accomplishment of good, especially as the venerable suffragans of the Oblate Metropolitan of St. Bonifiace are also sons of the same Congregation. At present. We seem to hear the Vicar of Jesus Christ and Our beloved and deeply regretted Father himself say to Us as the Apostle to the disciple Timothy: Deposition custodi. (18t Tim., v. 20.). ("Reep that which is committed to thy trust.") These words, said a great orator of this century, have traversed space and time from one Bishop to another as a testament and guarantee of the integrity of the faith; this is for Us the testament of Archishop Tache. But what is this sacred trust committed to Our care? First, it is the pure doctrine of Jesus Christ such as taught by the Holy, Roman, Catholic and Apostolic Church, we have sworn to profess and defend all our life on the day of Our episcopal consecration.

Then there is the precious treasure of Our re-

trine We have sworn to profess and defend all Our life on the day of Our episcopal consecration.

Then there is the precious treasure of Our religious liberty, especially Our school rights so unfortunately trampied under foot.

As free men, above all as Christians, we should maintain the inalienable right which the natural law confers on fathers of families for the education of their children. In the mame of the sacred rights protected by the most solenn treaties as well as royal promises and recognized by the highest tribunal of the British Empire, even more by Her Majesty herself in Council; for the sake of justice and equity and for the honor of the British flaz, and the noble Province of Manitoba. We will not cease to claim Our Catholic schools.

This trust committed to Our care is the conversion of thousands of pagan savages, who live in this diocess or in Our ecclesiastical province, and for whom the moment of grace seems to have dawned. We seem to hear their pleadings: "Father, teach us to pray," Send us men of prayer" Shall it be said of those lowly ones that they asked for bread and no one was found to give it to them?

This sacred trust is the fundamental and allimportant work of colonization of a country which must be peopled in order to become strong and prosperous.

Finally, this tust includes all educational and charitable institutions as well as other works implanted in this land by Our indefatigable predecessors. They have, as it were, created; to Us remains the humble mission of keeping, detending, developing or completing their works, according to the measure of Our strength.

their works, according to the measure of our strength.

But, dearly beloved brethren, who are We to undertake such a task? Of Ourselves We acknowledge We can do nothing, but We dare to say with St. Paul: "I can do all things in Him who strengtheneth me." (Philip. c. lv, v. 13.) We also believe that God sends Us to you, so We may say: "He who sends Us is with Us and He will not leave Us alone." (Jo. viii. 22.)

with Us and He will not leave Us aione. (50, vili, 22).

An Our confidence lies in the Sacred Heart of Jesus, source of all riches, of all light and of all strength, the master of all earthly nations and the physician of all soils.

We have also addressed to the angust Mother of God, Mary Immaculate, the Israelite General's prayer to Deborah: "If thou wilt come with me I will go; if thou wilt not come with me I will not go." Frequently do We have recourse to Her who is terrible as an army arrayed for battle, and joyfully did We give Her a place of honor in our humble coat of arms.

With the Mother of Jesus We will also have

universal Patron of Canada, and the good st. Ann, the grand wonderworker of the "Cote de Beaupre."

Finally, We will implore the assistance of all the saints of Canada, especially those who have been exalted in the Church for their heroic virtue; viz., the Venerable Bishop Lavai, first Bishop of Quebec, the Mother Church of nearly all the churches of the North American continent; the Venerable Mother Marie of the Incarnation, first superioress of the Ursulines of Quebec; Venerable Sister Marguerite Bourgeeds, foundress of the Sisters of the Congregation of Norte Dame of Montreal; and finally Venerable Mother d'Youville, foundress of the Gery Nuns of Montreal. To those mentioned we are most happy to add in our daily prayers those heroic Jesuit Fathers martyred by the barbarous Iroquots; the wonderful Catherine of St. Augustine of the Hotel Dieu of Quebec, the picus Mr. Olier, the most distinguished benefactor of Ville Marie, at present Montreal; and the gentle Mohawk Virgin. Catherine Tekakwitha of Sault St. Louis, for whom We desire ardently the same no..ors. We reply upon the help of our belowed and venerable suffragans from Alberta, and the banks of the Saskatchewan, Macket zie and Fraser. Being doubly brothers, We shall be stronger and more united. In the midst of our struggles, We will turn towards the centre of United Texture of the control of

and Fraser. Being doubly brothers, We shall be stronger and more united. In the midst of our struggles, We will turn towards the centre of our struggles, We will turn towards the centre of Unity—towards (flowe, the city of peace and the light of the world. Thence will come Our general orders. We will also be most happy to apply to the Venerable Bishops of the Province of quebec and of the other Provinces of the Dominion in order that help may come from those mightier than Ourselves.

Dearly beloved brethren, shail We ever forget the magnificent spectacle of so many venerable members of the Canadian and Americal members of the Varian of the Canadian and Americal Enther and guide yielded up his cur us all, as if they would say: "He is our bloke! Father and guide yielded up his cur us all, as if they would say: "He is our bloke! Gather and guide yielded up his cur us all, as if they would say: "He is our bloke!" (Gen. Xxxvii. 27.) We will not leave him slone; We will combat at his side. Illustrious Bishops and Venera' of Fathers, be for ever blessed, and may the Divine Pastor fill your hearts with joy and happiness, in return for this great act of faith in the word of the Vicar of Jesus Christ and to this admirable charity worthy of the Apostolic age!

After the Episcopacy comes the sacerdotal body. We also require your assistance, O priests of Jesus Christ and to this admirable charity worthy of the Apostolic age!

After the Episcopacy comes the sacerdotal body. We also require your assistance, O priests of Jesus Christ and the touching pages which he addressed to you, in one of his iset circulars. It hank my priests, whether parish priests or missionaries, curates, chapiain or assistant priests. In Our dicesse. Well do We remember you would be standard of esteenth of the William of the William

Jount, you with the PC is to render the dear College of St. Bontiace, which you already as skiltuly and devotedly direct, a focus of science after abundant and fertile if possible.

THE REVEREND THAPPIST PATHERS.
You are welcome in Our Dicese, worthy sons of St. Bernard, good Trappist Fathers of Our Lady of the Prairies (St. Norbert). We rejoice at the thought that you have been called to continue in this new world the blessed work of the agricultural monks of ancient Europe. History will call you: "Monks of the Far West," and We, We shall name you Our true benefactors.

THE REVEREND CANONS REGULAR OF THE IMMACULATE CONCENTION.

It affords Us great pleasure to see you in Our midst, admirable Canons Regular of the Immaculate Conception, who formed the moble design of reviving the traditions of fervor,

regularity and love of study peculiar to the parochial clergy of the primitive ages of the Church. Each parish founded by you becomes a fortress for Our faith and liberty. Blessed be you forever. THE REVEREND BROTHERS OF THE SOCIETY

Church. Each parish founded by you becomes a fortress for Our faith and liberly. Blessed be you forever!
THE REVEREND BROTHERS OF THE SOCIETY OF MARY.
Worthy Brothers of the Society of Mary, continue your noble work of educating youth in the midst of Our good Winnipeg people. The fact in that you bold in France a place of honor among the learned phaleanx of educators, and that success crowns your labors in the United States, inspires Us with confidence in you. Excelsior! Press onward!
THE REVEREND GREY NUNS OF MONTREAL. Can We sufficiently praise and thank you, O generous daughters of the Venerable Mother of Youville, Grey Nuns of Montreal? A hospital, an orphan asylum, two industrial schools, a b-arding school, several elementary schools and a novitiate to provide for so many establishments; such is your rich but heavy portion of inheritance in the Diocese. You have even gone beyond its limits, as far as the thospitable borders of the Mackenzle, and very soon perhaps you will be at the North Po e in order to relieve sufferers, instruct the ignorant, and be mothers to the poor little orphans. Allow Us to address to you these words of Holy Scripture: "The blessing of the Lord be upon you; We have blessed you in the name of the Lord." (Poshin 128, v. 8)

THE REVEREND SISTERS OF THE HOLY KAMES OF JESUS AND MARY OF MONTREAL.
Honor, be to you also, indefatigable Sisters of the Holy Names of Jesus and Mary! You firmly hold aloft in Winnipeg the standard of Catholic education, and you have acquired the esteem, respect and admiration of all. You are the glory, of our holy religion. May the painful void caused by death, among you, be soon filled again! "Increase and munitiply." (Genes, et ., v. 22.)

THE FAITHFIL COMMANIONS OF JESUS.
Is it not you, Faithful Companions of Jesus, that good Ste. Anne d'Auray, guardian of the cradle of your noble institute on Britanny's soll, sent to bring help to Our poor missions of Manitoba and the North-West, which are so much in need of your devotedness as skifful and experienced teach

Yes, the very stability of the social order is shaken by the perverse doctrines and audacious impudence of certain men who seem to estab-ish as a principle that Catholics have no rights in this country; that might is right and that number is law; that is what We call the social peril.

We doubt Our strength where there is ques-

esus Christ.

For these and other reasons We feel an imneuso need of help from on high, and so We
hall solicit the same by united and fervent
graver. we desire that the religious communities ad

pupils.

We will publicly perform the exercises of the beautiful month of Mary for the same dear schools. We shall continue to recite the five Our Father and Hail Marys after High Mass and Benediction of the Blessed Sacrament as aiready prescribed, only adding the following invocations:

Immaculate Heart of Start, St. Joseph, pray for us! Good St. Ann. pray for us! Saints of Canada, pray for us!

We take this opportunity to declare that all jests endowed with jurisdiction in this Dio priests endowed with Jurisdiction in this Dio-cese may continue to exercise it, and as to all questions pertaining to the administration of the sacraments or to exclessastical discipline, they will abide by the Decree of the first Council of St. Boniface, approved by the Holy See. The collect we mandat will be: Ad pos-tudend am charitatem.

In conclusion, dearly beloved brethren, We carnestly supplicate the Divine Goodness to shower down upon you most abundant blessings so that you may be always, according to the words of Holy Writ. "a people agreeable to God and a pursuer of good works." (Tit., ii, 11.)

11.)
You shall then taste "peace and Joy in the
Holy Ghost" (Roin. xiv., 17), in return for
your fidelity.
May the God who elevates souls and en-

ver.
The present pastoral will be read in all the hurches and chaples of Our Diocese where unblic office is held, and in all chapters of the eligious communities, the first Sunday after is recentled.

## Prejudice Disappearing.

(From the Independent.) We are gratified to observe constant

evidences of a change in the tone of many Protestants toward the Roman Catholic Church. There was a time when no Protestants seemed to be able to look upon it with the least degree of toleration or allowance. He waged war against it as though it were an evil of prejudice has obscured clear vision side. We hope that the time is a hand when this prejudice shall be dissipated so that Catholics may come to understand their Protestant fellow-Christians and appreciate them for what they are, and that a similar view may be taken of Roman Catholic Christians by Protestants. Zion's Herald publishes a very interesting series of short articles by Methodist ministers on the question, "What should be the Attitude of Methodism toward the Roman Catholic Church?" We observe but one in the half-dozen contributions that breathes the spirit of uncompromising hostility.

Street Car Accident.—Mr. Thomas Sabin, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced bathing the foot with Dr. Thomas' ECLECTRIC OIL, when the discoloration and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

#### THREE THINGS.

To establish within us the kingdom of God, we must do three things:

1. Banish from our heart all other dominion but that of God, and render ourselves interiorly free from the affections which subject us to creatures We generally wish to unite the kingdom of grace and that of sin. seek opportunities of making the laws of one, accord with the dictates of the other, and self-love suggests to this end a thousand inventions. From this it results that the common state of men is full of troubles and greatly diversified. No one, says Jesus Christ, can serve two masters. God desires to reign alone in the heart: He will suffer no rival. Thus, in order to make Himself the only peaceful pos-sessor, He drives away all the tyrants who dispute His sovereignty, that is to say, the objects which by a disorderly affection rule them to His prejudice The means of recognizing them is to observe to what our thoughts are usually directed, and what is the outome of the four passions which gen erally actuate us; joy, sadness, desire, and fear. When we have made the discovery, we should apply ourselves energetically to uproot this vice and destroy it by the contrary inclinations.

2. After having overcome the dominion of creatures, we should submit to the guidance of God by an ab-

solute dependence, which requires that we abandon ourselves Him without reserve and without solicitude for the future : that we place our affairs and interests in the hands of God, allowing our-selves, and letting ourselves be directed as little children; that we offer ourselves cheerfully to do the will of God as regards the future, accepting all things from His hand without complaint and without permitting our-

selves to desire anything else.
3. In all this we should proceed in an interior manner and lead not only a good life, but a truly interior one, regulating all the movements of our heart by the inspiration of God, a conduct which comprises three acts. first is to consult in all things the interior oracle and divine spirit, for fear that the human spirit may predomin

The second, to fulfil with fidelity whatever it commands; otherwise is will withdraw and conceal itself. The third to do everything for God, through homage to His sovereign being and in union with His Spirit. If we do no accustom ourselves to act in this way. we shall be influenced by base and im mortified principles, even in the holies actions and we shall at all times seek ourselves: we shall seek and find our selves everywhere.

Let us belong entirely to God. May His kingdom reign in our hearts! As for me, I belong to God, let who wish follow the world. Alas! my God, do I not belong to Thee? Art Thou not my God? Nevertheless, men do not love Thee, and they say in their rebellion: "We do not wish Him to reign over us !" And I, O Lord, I say aloud, I repeat incessantly: "Thy kingdom come !"-Lallemant.

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box.

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