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

VOLUME XVI.

The Soul's Answer.

BY ANNA C. MINOGUE. I knelt in a grand cathedral, where shadows weird were thrown From grave majestic columns of quantly chiseled stone. The shadows the altar railing, Lent a trembling tender ray, and over the scenes, a stillness, as deep as the shadows lay.

And kneeling there in the stillness And the shadows, strange and deep, Long thoughts, and old dejections, Awoke from a fitful sleep; And the questions, whose high answers, Man from the stars would win. And the old time, eager longing, Were as spectres gliding in.

I mused on the shadowy meaning
That shrouds this life of ours,
On the bitter, fierce contending
Of the good and evil Powers,
The feeliness of all efforts,
The failure to reach our aim,
The quenchless thirst, in the heart of man,
The twite wine of Gold and Fame.

And I thought of the myriad, myriad off wasted human lives.
Whose grand aspiring spirits are fettered by iron gyves; And the lonely ones, and hidden, that all unnoticed flow. Of whose dauntless faith, and love sublime, the world shall never know.

Twas on these I pondered, gazing on the altar, dim and vast, O'er which the flickering candle A tender radiance cast, when in one of the dim recesses A prism caught the gleam, And reflected back rays, soft and rare, As color an artist's dream.

And ah! like a voice, low speaking,
It soothed my troubled heart.
As I thought, each life, though humble,
Has its own allotted part;
And through doubt and mystery baffling,
Falls the good dod's holy light,
Changing to wond rous beauty
Earth's troubled and gloomy night.

MARY'S MONTH.

History of the Devotion That Dedicate May to Her Honor,

BY WILLIAM D. KELLY.

There is in all probability no portion of the Catholic world wherein at the present time especial honors are document found a few years ago in the not rendered during the days of May to the Immaculate Virgin to whom the whole month is dedicated. It may be questioned, moreover, if among all the Long before the institution of public devotions of the various months, there be any that appeals more effectively to the Catholic heart, and wins, in con-the Catholic heart, and solvent and the Catholic heart, and who was the author of the first "Month sequence, more general observance, than that of the month of May. Even the smallest of our churches deem it a duty, sweet of fulfillment, to hold ecial services in honor of the mother of God each day in May, to adorn her altars with the first flowers of the spring time, and to tell her praises in prayer and song, while in the larger and better-equipped parishes the May devotions are more elaborate, and imposing ceremonies, which never fail to attract large congregations to the churches wherein they are held.

It is but a little over a century ago, though, that the May devotions to the Madonna, now practiced throughout the Catholic world, were first publicly instituted. Long before that date, however, these devotions were ren-dered to the Immaculate Queen privately by pious personages; and in the life of the Blessed Henry Suso, the Dominican who lived in the fourteenth century, it is recorded that he was accustomed to crown the Virgin's statue with a fresh garland of flowers at the beginning of each May, and to place a green branch at her feet each succeeding day until the termination of the In the lives of other holy personages may also be found traces of a similar devotion on their part to the Queen of May; but the first public practice of what we now call the May devotions, is claimed for the Church of the Madonnina, at Ferrara, in Italy, where, according to a work published at Rome a few years ago by the Rev Father Ferrini, those devotions were publicly instituted for the first time in May, 1784.

THE FIRST MAY DEVOTION. This Church of the Madonnina, as its name, with the endearing diminutive, indicates, is one of the humblest of the many beautiful places of worship which the ancient Italian city in which it is situated possesses. It has not the attractions for the tourist, for instance, that the churches of St. Mary of the Angels, St. Benedict, or St. Frances, in the same city, own : but it is justly proud of the fact that within its walls were first practiced publicly the pious devotions which conecrate the whole month of May to the Mother of God; and that for the ensuing eleven years those devotions were rendered to her there each May, after which period they were assumed by the Confraternity of St. Nicholas and another Church of Ferrara, where they were permanently established and, subsequently, propagated throughout the whole Catholic

Among those pious personages who contributed largely, at the outset, to the propagation of the custom of con-secrating all of May to the Blessed Virgin, particularly prominent were the Cardinal Archbishops of Ferrara—whose present prelate, by the way, is to be made a member of the Sacred College at Mattei also approved, for the purpose of rendering the devotion permanent, of a Pious Union, whose members pledged themselves to propa-

establishing it in many Italian places.

Mention should also be made of the services rendered this Marian devotion by the devoted disciples of St. Cammillus de Lellis, the founder of the relig-

ious order whose members call them-selves the Servants of the Sick; and it will thus be seen that in the estab-lishment and spread of the devotions of May no less than three orders of the Church had their part, the example of the Dominican Suso, unquestionably inspiring the Jesuit Father Muzzarelli's efforts, and influencing also the endeavors of the faithful followers of the sen in law of the famous American Merican Review, by Mr. George Parsons Lathrop. Mr. Lathrop traces his ancestry back several centuries, to the Pilgrim Fathers, and it ill becomes the self-styled "patriots," to impeach his Americanism. He is

devotions were publicly instituted in the church of the Madonnina, at Ferrari, especial honors were ren-dered to Mary in the famous Parisian Shrine that bears her name, wherein each May an altar, splendidly decorated with flowers, was erected, and allowed to stand during the entire month. About the same time the church of St. Nicholas, in Mantua, instituted the custom of lighting a votive candle on the Virgin's altar in May. In this church there stands a famous image of the Virgin, dating from the eleventh century, anent which and its veneration at the present time. a Mantuan writer says that, "during the month of May it has long been the custom of the people to venerate this the beautiful month of flowers is con-

secrated to Mary, the fair Mother of the flowers of all virtues." THE SPREAD OF THE DEVOTION.

The credit, though, of introducing the May devotions as they are now practiced is, by almost general con-sent, awarded to the humble church of the Madonnina, at Ferrara; and in substantiation of this award is cited a as early as 1784.

of Mary," it would be hard to say. A Jesuit, Rev. Father Nadasi, published such a volume at Rome in 1664; and shortly afterwards another appeared at Mosheim, in Germany. The following century saw the publication of numerous similar works, the best of them ous similar works, the best of them being the ones written by Father Lalonia, in 1748, and by Father Mazzolari, both in Italian. The latter volume, which appeared in 1775, with the title of "The Month of May Consequented to May" in of May Consecrated to Mary," is still regarded as a standard work on the subject, and from it the compilers of the "Months of Mary" now in use have drawn freely. The first Pope to enrich the May devotions with Indulhave drawn freely. The first Pope to enrich the May devotions with Indulgences, after they had become permanently established, is believed to have been His Holiness, Pius VII., who, by a rescript bearing the date of March 21, 1815, granted to all who, during May, honored the Blessed Virgin in a particular manner, by special prayers or

they might select for the obtention. years ago, at the suggestion of an Italian member of the religious order which St. Camillus de Lellis founded, the first centenary of the permanent institution at the Church of the Madonnina, at Ferrara, of public daily devotions to Mary during May was duly celebrated in that city and in various other parts of Christendom; and his beautiful Catholic piety. whose propagation throughout the Catholic world was effected in a marvellously short period of time, became there invested with new charms and attractions, which increase with the years and cause her votaries to hail with joy and delight each return of of our Blessed Lady's month.—Balti-

more Mirror. Convent Schools.

The parent entrusting his pure child to these academies has always the sat-isfaction of knowing that from the moment his daughter enters the portals of the academy until the time she leaves it, she is under the eye of her superiors. No strange company can visit her Even if the company has the permission of her parents or guardians, the visit is always in the public reception room, the time allotted brief, and there is a third party present. circumstances can she go outside the premises without a companion; no two pupils are allowed an intimate friendship. They must associate in bands of. three or four, and these bands are being constantly changed. The corres pondence goes through the hands of a specially appointed directress. Perhaps, to some, this may seem harsh and unnecessary discipline, but it is the true and genuine kind. The parent receives his child back as he would have her, the type of modest, chaste woman-hood, cultered in mind, elevated in detheir power; and the Rev. Father Muzzarelli, S. J., also, wherever he travelled in his missionary labors, advocated, by pen and speech, the practice of this piety, and succeeded in modesty—invulnerable defences.

HOSTILITY TO CATHOLICS. Its Various Forms Displayed and De-rided by Dr. Lathrop.

A stinging rebuke to the narrow minded bigots who have been, openly or silently, supporting the new Know-Nothing crusade, is administered, in the North American Review, by Mr. endeavors of the faithful followers of St. Camillus.

Over three centuries before the May devotions were publicly instituted in the solver of the Madonnina at the solver of the Madonnina at the influence of the Madonnina at the of letters. He will, it his dignation at the infamous slanders of the Orange sneaks and their allies of the A. P. A., have the sympathy and support of the honest and fairminded among his fellow-countrymen. A genuine American is always on the A genuine American is always on the side of the right and of fairplay. No better evidence of this is recorded than the course of Mr. Lathrop himself. His example will, we are sure, find many ready imitators. Mr. Lathrop

The Hon. Thomas M. Waller, ex-Governor of Connecticut, tells me that some thirty or forty years ago, when the Catholics of New London were but a handful, a violent windstorm one night blew the cross on their tiny image by visiting it daily, and by church half-way around, so that in the practicing those devotions by which morning it was seen standing oblique. morning it was seen standing oblique. At once a rumor spread through the town that this was signal for a "rising" of Catholics. No one knew what they were to "rise" for; but a panic notion prevailed that they somehow intended to overpower their non-Catholic characters, who out numbered olic fellow-citizens, who out-numbered them about a hundred to one.

This notion and the puny fear in-This notion and the puny fear indulged by the majority were unworthy of Americans, who ought to be not only patriotic, but also intelligent, reasonable and brave. Yet precisely the same weak and foolish alarm today actuates those who are loudest in claiming to be "Americans," but tremble with dread of being overcome by some ten million of their fellowby some ten million of their fellow-citizens, to whom they inferentially deny the national name. The cause of their alarm and of the virulent of their alarm and of the virtudes hostility shown by them towards Catholics is the same as in the case just cited; namely, wind. Only, now, it is the wind of their own breath that blows the cross into some strange position, whereat they fall into spasms of terror, like children who play at

frightening themselves.
TRAILING "OLD GLORY" IN THE DUST.
One of the organizations which have

lics; but being a secret society, they do not disclose what there is behind or above their constitution. It is certain that Catholics are rarely, if ever, admitted to their rolls; and that they have thrown their rolls; and that they have thrown their votes against candidates for public office, not because of unfitness, but simply because these candidates were Catholics. Lately honored the Blessed Virgin in a particular manner, by special prayers or other private or public exercises of piety, an Indulgence of three hundred days for each day of the month, and a Plenary Indulgence, under the usual Plenary Indulgence, under the usual applications, upon any day of the month conditions. Rome and throw out mysterious warnings against dangers of foreign domination. Many of their members are but recently naturalized, yet all assume to be superlatively American. They have been active in presenting national flags to Public schools, a thing excellent in itself; but they have ac-complished it with speeches at times grossly insulting and threatening to-words Catholics. Indeed they seem to trail "Old Glory" in the dust, according to the Donnybrook coat-tail manner, with an invitation to us to step on it; so that they may prove — with fist or sword, with oallot or bullet (a word they are fond of) — how much they love it. This invitation has been politely but firmly unheeded; because no Catholic American will be a party to such degradation of the national

ensign.
OATH-BOUND WORKERS IN DARKNESS. Another more pretentious affair is that secret oath-bound clan, the American Protective Association—now generally known as "the A. P. A." which though working darkly, yet through the declared newspaper organs estab lished by it (eighty in number), and its public speakers, has urged the political and commercial proscription of Catholics, and has hinted a cordial willingness to use deadly weapons against them. * * * *

From whom has the country most to fear - from Catholics who, as lay folk or religious devotees, mind their own business, abide by the laws, and make every effort to preserve the peace; or from these singular "protectors," who treat one-sixth of the nation as though they were aliens, foment mutual suspicion and bitterness, threaten religious liberty, break the laws, and stir up armed strife? A few public men, unprejudiced and patriotic non Catholics, have denounced this incendiary

LONDON, ONTARIO, SATURDAY, MAY 19, 1894. daily press; thus indicating tacit ap-proval of a religious proscription which, were it adopted against any Protestant denomination, would arouse a din of remonstrance from every lead-ing journal. Even the Rev. Washington Gladden, though loyally outspoken in condemning the A. P. A., is uneasy at "the attitude of some of the Roman Catholic leaders toward the Public schools, and their attempts, in cities where they have the power, to use the municipal machinery for their own purposes." Would he not feel justified in taking part in politics, with his own co-religionists, for good objects; just as the (Protestant) Evangelical Tem-perance organization publicly de-clares that "the Church" has a right "to engage in politics and govern-ment for moral and legislative ends?" Why should not Catholics enjoy equal freedom, as citizens, to hold opinions on morals or education, to engage in politices or government, to advance them? The Protestant religious press, further, largely abets the unpatriotic aim of the secret societies by making such wholly untrue utterances as

these:

"[Mgr. Satolli] is clothed with Papal powers in civil matters, . . . His definite mission is to manipulate our political affairs until all branches of government are under control"—The Christian at Work [Methodist].

"No foe have we so much to fear as the Church of Rome. She is the grand enemy of the Republic."—The Christian Inquirer [Baptist].

these:

A PREPOSTEROUS LEAGUE. This kind of cry has also been taken up by another association, the League for the Protection of American Institutions, which is composed chiefly of very respectable men, some of whom have great wealth and influence. The mere conception of such a league is preposterous. Why, the whole American people are a "league for the protection of American institutions!" Can it be possible that we are reduced to the necessity of handing over the protection of our Govern-ment and of our public affairs generally to a self-appointed society, how-ever respectable! This League—the L. P. A. I.—is really a more discouraging sign of the times, and more dangerous to the welfare of the Republic, than secret alliances of the ignorant and the stupidly malicious, like the A. P. A. and its congeners; because it embraces so many of the in-telligent, who have allowed themselves telligent, who have answed themselves to be deluded by false catch words. Its object, as proclaimed, is to secure an amendment to the constitution of every State, and to the Constitution of the United States, prohibiting the use of public property credit, or money raised by tax, for aiding any institution which is wholly or part under sectarian or ecclesiastical control. This is precisely what the Evangelical Alliance has, for years, attempted to achieve; and the corresponding secretary of that body now appears as the general secretary of this League. The real purpose is to prevent, per-The real purpose is to prevent, permanently, any possible appropriation toward the support of Catholic paroehial schools; as may be seen by its published documents, which refer to "a single religious denomination" which has "been assaulting the Public school system." Catholics have not assaulted that system, but they are the

TO DESTROY ALL CONVENTS ! One of the gentlest members of the L. P. A. I., a personal friend of mine, while expressing to me an earnest de-sire for a real "Christian union" of all Catholics and Protestants, told me that if he could have bis way he would destroy every convent in the country Ab uno disce omnes. The L. A. I. (consisting of Protestants) would join with us in sweetest harmony if we would abandon the re-ligious education of parochial schools and incidentally destroy our convents and forsake the faith transmitted to us

from Christ and the Apostles.

The L. P. A. I. says (Doc. No. 1): "We want no foreign schools, with doctrines, ideas, and methods at variance with our constitutional principles and controlled by those who seek, by perverting the infant mind of America, to use the American suffrage for the overthrow of American institutions [!],"

It also intimates that any sharing of school funds (for maintaining liberty of conscience) would come under the head of "acts of licentiousness or practices inconsistent with the peace and safety of the State," mentioned in the constitution of New York, or of "crime sanctioned by any partisan sect which may designate it as relig-

ion." And it demands that elementary schools be freed from "denominational control." This is nothing less than an attack on the very existence of schools in which religion is taught, whether supported by individuals or the State. The L. P. A. I. further says Doc. No. 19):

(Doc. No. 19):

"We are not looking to monarchies for instruction concerning the best training of youth to fit them for citizenship in this republic. Shall the Common schools be disintegrated and destroyed by the dispersion and use of their funds for sectarian ends? Are our citizens in favor of the union of Church and State?

These questions must be permanently settled for weal or wee."

silent, and so has the majority of the and a general shindy among citizens. tion that he had incited or aided rethey are without basis in either principle or fact, in the teachings of the Church, or the practice of her faithful children. These wilful or misguided

action depend on God and must be obedient to him, also incessantly imediate in or out of the school-house. It presses upon us the rule that we must obey the State, the constituted human Government, as representing in so far Government, as representing in so far the divine law. "Render unto Cæsar'the divine law. "Render unto Cæsar'the things that are Cæsar's, and to God the things that are God's." The Church's commands are based on that commandment of Christ, in which there is no abnormal division or conflict of loyal duties, but simply a coordination of them. Neither is the loyalty of Catholics divided. They obey God and the Church in fatth and morals, and the State in other matters.

"It is the duty of all, for conscience's sake," It is the duty of all, for conscience's sake, "It is the duty of all, for conscience's sake," It is the duty of all, for conscience's sake, "It is the duty of all, for conscience's sake," It is the duty of all, for conscience's sake, "It is the duty of all, for conscience's sake," It is the duty of all, for conscience's sake, "It is the duty of all, for conscience's sake," It is the duty of all, for conscience's sake, "It is the duty of all, for conscience's sake," It is the duty of all, for conscience's sake, "It is the duty of all, for conscience's sake," It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake," It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake," It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake," It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake," It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake," It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake, "It is the duty of all, for conscience is sake, "It i

CATHOLIC POLITICAL INDEPENDENCE. people—the precise maxim on which our American revolution was based. Four centuries before our Puritan fathers landed here he also asserted that for good government in any city like the form good government in any city. that, for good government in any city or State, it is essential that "all should have a share in the Government, for lic citizens. These people brandish the national ensign at us as though it by this means peace is preserved and cans. by all." The Church (as attested by the or agnostics, while Catholics are to Protestant historian Guizot) has encouraged and co-operated with free popular government in many towns and States, since even before the cleventh century. The Papacy neither exerts nor claims any power to dictate the political action of Catholics, here or elsewhere. If religion itself or the political rights of Catholics be threatened, the Pope may ad vise defensive action, either by ab stention from voting or by the formation of a party; but even then it is open to individual Catholics to follow that advice or not. They are very lothe to take such steps, and are driven to them only by anti-religious or tyrannical secular powers. For Catho-lies are especially jealous and proud of their individual freedom as citizens, and do not like to limit their political and do not like to limit their political this may not happen. Yes, but should independence even for the sake of protions occur, what must become of you? tecting their faith. Their enemies sometimes force them into such limits, awhile' and are now in hell."

The two bodies have several points in common. Both assume to regard Catholics as enemies of popular free education and as disloyal, or incapable of loyalty, to the United States. Now, these ideas are radically mistaken: they are without basis in either print that he had incited or alded revoalt in Sicily against that Italian Government which is so hostile to him, declared that "The man who does not love his fatherland is unworthy of the blessing of God." The Church has not, and from its nature cannot have, they are without hasis in either print. detractors who insist to the contrary blot out from memory such Catholic communities. It instills good citizen-patriots as General Sheridan and that great Chief Justice of the United great Chief Justice of the Chief Ch

NO. 813.

great Chief Justice of the United States, Roger Taney, who were eminent types of thousands of humbler citizens and soldiers who share their religion. In their general hatred of our doctrine, or their suspicion and dislike of one and another among the various race-stocks represented in the universal Church, they seem to forget that it includes a large number of people whose families have been settled in this country from the earliest colonial times, who are quite as well qualified to pronounce upon patriotism as any one else. To give an instance, my American ancestry runs back through a line of Yankee blood for 260 years, and numbers a long list of Puritans who were among the active and the state. On political questions, our Catholic citizens — as those who know them best must admit—are the most divided among themselves.

THE CHURCH AND FREE SCHOOLS.

As for free schools, the Protestant Hallam praises the Catholics of the includes a large number of people whose families have been settled in this country from the earliest toolonial times, who are quite as well qualified to pronounce upon patriotism as any one else. To give an instance, the most divided among themselves.

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As for free schools, who are quite as well and multiplied schools ever since, and and multiplied schools ever since, and and multiplied schools when he most divided among them solved among them most divided among them most divided amo years, and numbers a long list of Puritians who were among the active and efficient founders of Massachusetts and connecticut, as ministers, lawyers, governors, business men, farmers, builders. Honoring their good cities the property of t zenship and their piety (according to their light), and with a love of broadening popular liberty inborn, I think I know what it is to be an American and the state of public funds for part support of denominational schools, Catholics themknow what it is to be an American and to feel as an American. For one, then, is elves are not at all agreed. But even I unhesitatingly declare that Catholic if they were a unit on the plan, there they were a the plan, there is the plan to the plan there would be nothing he inous or treasonable transport to the plan in the plan to the plan t I unhesitatingly declare that Catholic Christian faith and teaching deepen and strengthen even a long-inherited loyalty to my country; and that they must inevitably intensify the sentiment and principle of patriotism in all who accept them.

THE CHURCH TEACHES LOYALTY.
But such assurance does not rest on any one man's word. The Church, teaching us that all life, thought, and action depend on God and must be if they were a unit on the plan, there would be nothing heinous or treasonable in it. "We are not looking to monarchies for instruction," says the L. P. A. I. Very well; then look to the Republic of Switzerland, which is some three hundred years older than ours. In Switzerland, children are educated almost wholly in the Public schools; but the State itself, in all but one canton, provides for their religious education.

morals, and the State in other matters.

"It is the duty of all, for conscience's sake, to aboy the civil law and tate authorities, to aboy the civil law of Switzerland instill them now. Is there, then, anything un patriotic or unrepublican in the suggestion that our modern Public schools in America should teach them, with due regard for the propossessions of each pupil? Or is our Republic so feeble that it could not endure a sharing of funds with denominational schools, per capita, as it England, where the system has neither produced discord nor disloyalty nor disturbed the other Public schools, but, on the contrary, has had peaceful and satisfactory results?

LEADING THE WAY TO SLAUGHTER.

At least this question ought to re-

assaulted that system, but they are the only religious body accused of doing so; hence the meaning is plain.

To DESTROY AND AND THE WAY TO SLAUGHTER.

At least this question ought to remain open for fair and temperate discussion by all Americans, free from to sacrifice our property and life to the same of the same o and that we SIN AGAINST THEM "but any sort of treason, or conspiracy against our government and country."

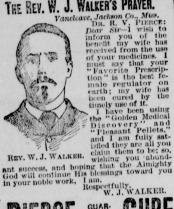
The Apaists are leading the way to the actual slaughter of Catholics, as in 1840 45. They are the Sim Tappertits The Church counsels always moderation and peaceable, loyal methods in opposing unjust laws; yet St. Thomas Aquinas, whose teachings are ratified by it, held that unjust taxation is a sufficient cause for revolution by the people—the precise maxim on which our American revolution was based

> cans. They seem to think that the stars of the flag belong to Protestants receive only the stripes. The day will come when the whole people will regret that the American flag was ever lowered to the disgrace of being used as an emblem of bigotry, shameful narrowness and anti-Christian tyranny - George Parsons Lathrop, in the North American Review.

Are You in Sin?

"For him who has had the misfortune of having committed a mortal sin, said St. Alphonsus on one occasion, "it is expedient to go to confession immediately; for, at any moment, he may die and be damned. You may say: mas.' And how do you know sudden death may not happen to you in the meantime? 'I hope in God that this may not happen.' Yes, but should the meantime? Many have said: 'After awhile, after as a matter of self-preservation. But there is no power anywhere in the when the Church binds the faithful to when the Church binds the faithful to Church that can compel the vote or receive the sacraments. It is a wise action of a single Catholic against the

THE REV. W. J. WALKER'S PRAYER.



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BOYS IF YOU ARE INTELLIGENT and energetic enough to sell goods, and honest enough to make prompt returns, rddress J. J. HAZELTON, Guelph, Ont., and self to cents for a sample of the fastest selling novelty in Canada. Big Profits.

My Queen

Victors in tourney for love and duty, Chivalrous knights in their golden prime. Knelt at the throne of the queen of Beauty, Ages agene, in the olden time, Reeding they proffered, and deemed it honor, Guerdons of valor, the tourney's prize; More than repaid just to gaze upon her. Reading their bilss in her love lit eyes.

Lances no longer we tilt for glory.

Gone is the pomp of the tourney now;
Still, like the knights of the olden story.
Lovers the queens of their hearts avow.
Decritess is mine: with her grace none other
E'or may compete, here below or above.—
E'or may compete, here below or above.—
Queen of the Maytime, O Mary Mother,
tor my guerdon, one smile of love!

-Rev. A. B. O'NEILL, C. S. C

FLORENCE O'NEILL, The Rose of St. Germains;

THE SIEGE OF LIMERICK

BY AGNES M. STEWART. Author of "Life in the Cloister," "Grace O'Halloran," etc.

CHAPTER XIV.

Shuddering at the thought of incar ceration at the Tower, to which she knew many had been consigned by the queen for lighter suspicion that might rest on herself, Florence then busied herself in the difficult task of schooling her features into calmness, and bath ing her eyes, strove to look her misfortunes in the face and bear them as bravely as possible.

DETECTION.

The hands of Queen Mary's watch pointed to the hour of 12; she had noted the progress of the last half hour very anxiously, as people do when they are expecting an interview with a person on important business. Royalty, however, is rarely kept waiting beyond the time it has appointed, thus it was that two minutes after 12, a tap at the door of her closet made her aware that the person she had expected had arrived. Von Keppel, the page, entered and spoke to the queen, then left the room and ushered in Mrs. Rather a comely woman she was, but with the awe royalty inspires in the uneducated classes, she appeared perfectly petrified when she found herself in the presence of the queen.

Mary, however, knew well how to ingratiate herself with the people, and putting on a smiling countenance, she

"I understand you have begged an audience of me, Mrs. Pratt, desiring to speak to me of one Mr. Ashton, who has hired a vessel of some friend of yours, for purposes against the Government, though you are told that it is required to carry bales of silk to France; what has led you to disbelieve what you have heard?

Here the queen paused and fixed her full dark eyes on the woman's face as if she would search the inmost re-

esses of her heart. Martha Pratt, while the queen was speaking, had time to overcome her fears, and did not blench beneath the

queen's gaze. She replied: 'In the first place, Your Majesty, our Ashton was too anxious about the vessel, for he called on me, who have the letting of it, three times; secondly, he offered me £500 to get my friend Pasely to Lt him have it at once; and thirdly, because I found from the king's page, that this Mr. Ashton used to be one of the members of the household of the late Popish queen; so when he had gone, after calling the third time, for Pasely had refused him his smack, wanting to send her to Hull, then said I, 'there's another Popish plot at work, and if Pratt, but let the queen's Majesty know

all about it. "I commend your prudence, my good woman," said the queen, "mean while, I beg you to keep perfectly silent in this matter, and if it really be as you suspect, I will not fail to more than recompense you for what you will have sacrified by your loyalty to the king and myself: now leave me, I will send for you again when I have seen

further into this business Again alone, Queen Mary walked up and down her chamber, as one whose mind is ill at ease. Nearly six months since, she had consigned two of uncles, the brothers of her late mother,

AS IN YOUTH Ayer's Hair Vigor CORDIALLY INDORSED.



HAIR -WHEN . ALL OTHER Dressings FAIL.

OF THE

"I can cordially indorse Ayer's Hair Vigor, as one of the best preparations for the hair. When I began using Ayer's Hair Vigor, all the front part of my head —about half of it—was bald. The use of only two bottles restored a natural of the hair continues as in my growth, which still continues as in my youth. I tried several other dressings, but they all failed. Ayer's Hair Vigor is the best."—Mrs. J. C. Preusser,

AYER'S HAIR VIGOR

Dr. J. C. AYER & CO., LOWELL, MASS.

to the Tower, along with a large number of the discontented nobility. to the imprisonment of her own kindred, she talked as pleasantly over this

"clapping up." as she did when she robbed her father of his crown. The queen's position was beset with difficulties, she never possessed a real friend, whilst she was surrounded by enemies in disguise. Of partisans serving her for interest she had an abundance: she had a sister, it is true, a sister who shamefully conspired with

herself to expel her father from his throne, and who had even given up her own place in succession to the Dutch Prince, but even-handed justice had brought the poisoned chalice to the lips of the Princess Anne for the way in which she was treated by her sister and brother-in-law; so that with divided interest between the queen and the princess, there was no bond of sisterly affection on which she could lean when apart, as she so often was, from

her uncouth and boorish husband. "And he absent now," she says to her self, as she wanders up and down her spacious chamber, "on his way to the Boyne at the time that another plot is on foot for the subversion of our Gov ernment. That woman Pratt shall be richly rewarded -one of the humbler classes she, but possessing a fund of shrewd penetration rarely to be met with; but now let me call a council with the bud, if possible, and prevent this glorious departure to St. Germains, for that, and no other is the spot whither these traitors are bound. A very few hours later, the agents of the queen's Government were on the the queen's Government were on the track of Ashton, Lord Preston, and others connected with the plot for which the young Jacobite, Neville Payne, had been so mercilessly tortured some months previous.

Throughout the whole of that day the enraged queen did not summon Florence to her presence. passed partly in the company of her advisers, discussing the manner in which the ringleaders of this new plot, in favor of the restoration of her un fortunate father, should be captured, and in filling the Tower and other prisons with captives who were under suspicion, upon the queen's signature

Slowly the hours passed away, but no summons came to Florence, who had expected to be in attendance on the queen that evening, but suspecting, from her conversation with Mrs. Pratt, that even now the conspirators might have made good their retreat, the queen had weightier matters to engage her attention than passing an evening

at the theatre. The 31st of December," said she to herself, as the winter afternoon drew in, shutting out from her view the spacious gardens of the palace, and the then small village of Kensington in the distance. The snow had fallen heavily throughout the day, and the wind swept in hollow gusts around that wing of the palace in which her chamber was situated, and turning, with a shiver, from the window, she con tinued: "Ashton must surely have re turned to St. Germains, or be on his way thither, and I am here-here, and know not how to escape, for to leave without permission will be to own that I have cause for fearing I am detained

in the light of a prisoner Now thinking of Sir Reginald, then of those she loved at St. Germains, and a weary feeling at her heart on account of the queen's enquiries respecting Ashton, coupled with surprise at not having been summoned to attend her, let him have the vessel, then by all she became full of apprehension of means don't take his money, Martha coming evil. She knew how tyrannical the sway of Mary had been since she had plucked the crown from her father's brow, to place it on her own that there was not a warm spot in her old, selfish heart, save for her Dutch husband; that she had trodden under oot every tender emotion, where the dearest ties were concerned, so that small mercy would be granted to herself should the queen surmise that she had in any way mixed herself up with

this new rising. One after another the hours sped slowly on. She had dismissed her maid, telling her she should dispense with her attendance; and, stirring the fire into a blaze, she threw herself on her knees, seeking to strengthen and fortify herself by prayer, and also by the remembrance of the courage and resignation of the saintly Mary Beatrice, when, sud-denly, the dead silence of the night was broken by the sound of some soft substance thrown against the window.

She started rose from her seat, and listened attentively, when the noise was again repeated, this time somewhat more loudly. Shading her lamp, she advanced with faltering steps to the window, and partially drawing iside the curtain, fancied she could discern the figure of a woman leaning against a tree in the garden beneath.

A moment passed in breathless suspense, then she became aware she was recognized, and advancing from the friendly shadow of the tree, the person beneath again raised her arm as if again about to attract attention. Cautiously and very gently, for Flor-ence had recognised, by the pale moon-beams which fell on the white waste around, the form of Mrs. Ashton, she opened the casemate, and with true, unerring aim, a small substance, soft, and round as a ball, was flung into her room, and the next moment she had hastily glided away amidst the shadow of the thicket of evergreens. Gently Florence closed the window, and drew her curtain, and afraid, for a few moments, to open the little packet, she fastened her door, should be molested, and full of a

Minard's Liniment relieves Neuralgia.

deadly fear that her courageous visitor should have been watched.

Not a sound, however, broke the dead stillness of the night, and she proceeded to unfold the little parcel, which consisted of several rolls of wool, compressed together. At last, within the centre of the last roll, her eye fell on a small piece of paper. It had one word written on it, and that was

'Danger.' Florence flung it into the fire, and crouching down by the dying embers, buried her face in her hands. Her worst apprehensions seemed about to be verified. She went to bed, but could not sleep, and when at last she sunk into slumber it was disturbed by frightful visions and distressing dreams, the reflection of her waking

When the dawn of the winter morn ing broke at last, it found her with a raging headache, feverish, and utterly unable to rise. She had thought over several plans, and had cast them all aside as impracticable. The most feasible was to make a request to visit Sir Charles, but she feared being the means of drawing him into trouble, as she should inevitably do, did she obtain permission to visit him and fail Prince of Wales, filled the thoughts of

Thus it was that the queen was told that indisposition confined Florence to

she alluded to this scandal. her room Danger, in what form would it present itself? Incarceration, such as the queen's tender mercies had innation, my good mother, that it was impossible for the king to do anything flicted on her own uncle; torture, such as Nevill Payne had undergone; or death itself, which this ungrateful daughter and her Dutch husband had unsparingly inflicted on the unfortunate Jacobites who had attempted to procure the restoration of the exiled

CHAPTER XV.

CHALLOT-THE EXILES.

In a spacious apartment with oaken wainscot and flooring, a few uncush ioned chairs of the same, a long table in the wide casements buried in deep recesses in the wall, looking out on the wide expanse of country beyond, the leafless boughs of trees covered with hoar frost, for it is mid-winter, two ladies are seated; one is still in the prime of life, the other is middle aged. The younger of these ladies is tall and elegant in form, her complexion is fair, her hair as black as the raven's wing, the arched eye brows and long silken lashes that veiled the fine dark eyes were of the same hue, the contour of the face was of a delicate oval, the expression sweet and winning.

The companion of this lady is robed in the garb of a nun. She has not her charm of personal beauty, but the frank, open countenance is pleasing, her figure is upright as when thirty. since she made the vows that bound her to religion. She is the abbess of Chællot, and the other lady is the beautiful and hapless ex-queen of England, Mary Beatrice of Modena.

A great consolation in her very sor rowful life must have been her affec cionate intercourse with the nuns of Chællot

" Is Your Majesiy well assured that your information comes from a correct source?" asked the abbess, after a pause in their conversation. The calm resignation with which the queen generaly bore her great trials had on this occasion given way to the indulgence of a burst of uncontrollable grief 'May we not hope," she continued, "that there may be some mistake in the assertion that your favorite, Florence O'Neill, is really detained at the court of Queen Mary."

"Alas, no; the news of my inform ant may be too well relied upon there can be no doubt of that," was the "Our greatest grief arises from the fact that those most devoted to our interests are, through that devotion, visited with penalties, imprisand death; but when I onment, suffered Florence to leave me to make a short visit in England, I certainly had not the faintest idea that she would ever approach the court, but the missive we have received tells us that not only is she detained there, to all appearances merely as one of the queen's ladies, but that she, in fact, feels herself a kind of prisoner; whilst immediately after Ashton had sailed from London with papers of the utmost importance for the king, the whole plot was discovered, it is suspected, through the instrumentality of the humble persons from whom he hired the vessel. These tidings, in fact, the vessel. These tidings, in fact, have reached us through my friend, Lady Bulkeley, whose husband writes her that Ashton's wife has adopted some means to make my poor Florence aware that she is surrounded by danger; nay, she must herself be aware that should Mary's suspicions be excited, there is but one step from her presence, and that may be either to the Tower or the grave.

"But," replied the abbess, "with regard to Ashton, it does appear that he had really left London. Then let me beg Your Majesty to hope the

The poor queen shook her head sad-

ly, saying:
"Alas, my good Mother, I cannot divest myself of the idea that I shall never more see my brave, good Ashton I fear that the fury of Mary may be the means of stopping him before he has made way sufficiently to escape the emissaries doubtless on his track. If so, death for himself, Lord Preston, and others concerned in this rising must pay the penalty of their loyalty. It does, indeed, seem as if the will of God were against us. That Florence, too, should have fallen ed still a few moments, in case she into the power of the queen fills my heart with fear. How little did I think when I suffered her to leave me

FAITH AND LIBERTY. she would ever incur such a risk." That young lady has committed an act of imprudence, no doubt," said the abbess. "I wonder was she aware

that Sir Reginald had become one o

the king's adherents at the time she placed herself in Mary's power?" "Certainly not. That knowledge,

if, indeed, she be acquainted with it,

will of itself increase what she must

now be suffering."
"Was not Sir Reginald one of Wil-

liam's favorites ; will not his property

"Yes undoubtedly, with all whose loyalty leads them to follow our fortunes," replied the queen; "his property will be confiscated to the crown. Many have followed us to France, and William has, in every instance, outlawed them, and confiscated.

stance, outlawed them and confiscated

their property. Yet they have pre-ferred exile rather than tears for their

allegiance to William and Mary, while

amongst those who have remained in

England many have rendered proofs

of their friendship by refuting the

slanders heaped upon my name."

The vile calumnies disseminated by

the king's worthless daughters respect

queen, and those full dark eyes,

as being always tearful, overflowed as

"There are times," she added, after a pause, "when we have very little

hope; for such is the temper of the

in favor of religion and fail to give

disgust. The time was ripe for the

invasion of William; the aspersions

cast on the birth of the prince by his

half-sisters were all means to the same

end, and those who call the king

a weak man, because that he abdicated the throne— if that were his only proof

of weakness-do forget that it wanted

some courage to go to rest as calmly as he did that night at Whitehall, with

He is far advanced in years, and it

appears he also has managed to get

introduced at court. She is also the heiress of the O'Neill's, so that one way

or another, should she give offence, no

small sum will fall into the hands of

property to bestow on their parasites

But, hark; there is the bell for Ves

prayers for the success of the king's

It is growing dark;

embers of the wood fire had burned low

in the ample stove, leaving the further

end of the apartment enveloped in

obscurity, save whenever and again

a ruddy glow broke forth, playing for

awhile on the dark oaken wainscot

and flooring, and then fading away,

leaving the obscurity deeper than be-

She walked to the casement and

The whole earth was covered

a snowy garment, the evening

looked out on the scenery beyond the

wild and stormy, the boughs of the trees around the abbey bent beneath

the weight of the snow, which was drifted from their leafless branches by

The wintry scene was gloomy in the

extreme, and the queen, whose heart

was sorely oppressed at the news she

had received from England, turned

away with a weary sigh, and almost,

in her present depression of spirits, ex

perienced a feeling akin to fear, as

he again seated herself in the large

dimly-lighted room, the further extent

of which she could not distinguish in

It was with a feeling of intense re

lief that, a few moments later, she heard the footstep of the Sister Mary

Augustine, who had come with lights.

She replenished the fire, and bearing

a lamp in her hand, conducted the

she went to the abbey chapel, for she

was a constant attendant at the de-

votional exercises of the nuns when at

TO BE CONTINUED.

A Member of the Ontario Board of Health says:

"I have prescribed Scott's Emulsion in Consumption and even when the digestive powers were weak it has been followed by good results." H. P. YEOMANS A. B., M. D.

good results." H.P. YEOMANS A. B., M. D.

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few do-ses taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matter and prevent ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Parmelee's Pills and find them the best medecine for Fever and Ague I have ever used."

to her own apartments, before

the fast increasing darkness.

of all my family.'

Chælot.

fore.

abbey.

Vesper bell.

Chællot.

suffer for his defection?"

An Ideal Condition of Relationship Be tween Spiritual and Civil Author.

In a thoughtful article contributed in current Ave Maria on "A Free Church in a Free State," Rev. Reuben Parsons, D. D., says:

This formula, pre-eminently elastic that it readily lends itself to purposes of deception, is generally ascribed to Count Cavour by those who are pleased with the relations now subsisting in Italy between Church and and, so far as any political formula-vague as all such must almost necessarily be-can signify anything with precision, it epitomizes the nature which, with the aid of Mazzini and Napoleon III., the Sardinian premier consummated. But the now famous formula was not invented by Cavour. Cezare Cantu tells us that he has heard "several of his colleagues boasting that they suggested it to Cavour." And it is certain that the Sardinian statesman never claimed the saying as a creation of his own scheming brain; nay, he admitted in open parliament that "in a lucid interval, an illustrious writer" had first used the phrase in convincing Europe how liberty had contributed which Madame de Maintenon described much toward

AN AWAKENING OF THE RELIGIOUS

SPIRIT.

Let us pardon Cavour for the insinuation that the lucidity of Montalambert was only intermittently manifested. It is true that the great French publicist invented the formula, although the sentiment which it served to illustrate was not quite so radical as one would be led to suppose by the Cavourian dexterously-twisted quotation of his words. In fact, Montalembert com-plained that a highly-placed delinquent had stolen the phrase from his writings; it was, he said, "derobee et mise en circulation par un grand coupable." But very soon the Cathothe Dutch guards of his traitor son-in-law and nephew about him. It is but a step for kings from the palace to an lie polemic failed to recognize the verbal scintillation which emitted in thorough good faith, with no suspicion of its possible acceptation in a sense very different from that untimely end. Had he not the fate of his own father present to him, who shall dare say," said the queen, for a which he attached to it. The Italian issimo minister completely travestied time carried away by her feelings, "who shall dare say that private the bonmot; and its new significance assassination, or imprisonment for life, in one of William's Dutch castles, did not appear remarkably clear to his own colleagues. A member of his cabinet declared: "I have heard this might not have been his fate? But dear mother, I have rambled on formula enunciated by many, and I have given not a little study to it; but without fully replying to your question. Sir Reginald's property will all be confiscated. At present Florence has as yet I have not been able to apprehend its meaning. nothing to lose, but she is the heiress of her uncle, the Sir Charles de Grey of whom you have heard me speak.

In the virginal sense of the words, THE FALSELY STYLED CAVOURIAN FORM-

is entirely Catholic in sentiment and it is also thoroughly American. But if understood in accordance with the interpretation given to them by the Italian unitarians, these words present a significance very un Catholic and un-American. The original sen-William and Mary, as well as landed timent is about as much like the travestied as the average American Repers. I will follow you," she added, as the nun rose. "I beg you, in your publican is like the average Italian Liberal. Indeed were the formula really indicative of a state of affairs in orisons, not to forget to offer up your which the Church is allowed to exercise her moral and social activity with arms at Limerick, and for the welfare out any guardianship on the part of "That is an unnecessary injunction, the State, the Catholics of Italy would willingly adopt it as their own motto your majesty," and the abbess pressed the queen's hand to her lips as she spoke. They, like all other Catholics, would gladly see the relations between Rome Nowhere are more fervent prayers offered for your prosperity and wel-fare than by our humble Community and their Bishops unimpeded by any need of a royal exequatur, and unprotected by concordants, which but too will hasten and send a Sister with frequently REQUIRE TOO MANY CONCESSIONS

ror a few moments after the nun had departed, the queen still lingered, lost in melancholy thought. The such a condition of this content of the such a condition of the such as the such a reaching acclamations hailed the newly born "freedom" of the Spouse Christ in every State which was invaded by that revolution which entered on its fateful march after the war, 1859. One of the first measures enacted bp the Piedmontese "liberators" was the abrogation of the cor cordat which each invaded State had made with the Roman Pontiff; and this outrage was perpetrated in the face of the fact that the public law of the Sardinian kingdom avowed the sacred and binding force of such agree ments. The property of the Church was immediately sequestrated, al-though the Piedmontese statuto of Charles Albert proclaims the inviolathe wind, the sullen sough of which bility of all property, of whatever nature; and although the mania to was audible between each peal of the appropriate ecclesiastical revenues was never actuated, in one solitary

instance, in the case of Protestants

IN EACH OF THE USURPED TERRITORIES,

and the Jews.

a new and iniquitous oath was required of the Bishops; and when it was indignantly rejected with an almost absolute unanimity, the prison cell or exile became the lot of the recus-Thus the Cardinal-Archbishop of Naples was twice exiled; and the same fate befell the Cardinal-Arch-bishop of Pisa. Cardinal Baluffi, Archants.

SUBJECTED TO DANGERS AND INSULTS. which might have been expected from the olden Huns rather than from the sons of that Italy of which St. Ambros once wrote that there were no unfaith ful Christians within her limits. Bishop of Fanza was condemned to three years of imprisonment and a fine of 6,000 lire; his confrere of Spoleto

bishop of Imela, was dragged before the tribunals. The Cardinal de Angelis, Archbishop of Fermo, was placed in the midst of a troop of carbineers, taken to Turin, and there incarcerated for six years. Proceedings were also instituted against the Cardinal Archbishop of Benevento, the Cardinal Bishop of Camerino, and other prelates. Nearly all the Bishops other prelates. of the usurped kingdom of the Two Sicilies were banished; and the few who remained were

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MAY 19, 1894.

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to take. J. PAYNTER, Huntsville, Ont.

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Correspondence intended for publication, as well as that having reference to business. should be directed to the proprietor, and must reach London not later than Tuesday norming.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, May 19, 1894.

CORPUS CHRISTI.

The festival of Corpus Christi will be celebrated by the Catholic Church on Thursday, the 24th inst. The designation Corpus Christi signifies "Body of Christ," and this indicates the purpose of the festival, which is to express by externial acts the intensity of our gratitude to God for the institu. tion of the most holy Sacrament of the Eucharist.

"My flesh is meat indeed, and my blood is drink indeed." (St. John. vi.,

In these words does our Blessed Lord announce the excellence of this sacrament. In the beginning of the chapter in which this declaration occurs it is related that when "the Pasch, the festival day of the Jews, was near at hand," a very great multitude came to him, their desire being to hear the life-giving words which issued from His sacred lips. They tions, but as they were distant from supplied with food, unless to leave the company of our Lord to procure it;

structions. of the same occurrence, the details what different; but from both narra-

Also when evening came they were to Jesus asking Him to send the multo eat.

There was not food on hand, except carried in a basket by a boy, but Jesus of the occasion. commanded that the men should be them among those who were seated, a special feast for the purpose of mani-

raise him up on the last day. For means within reach are able to effect. My flesh is meat indeed, and My blood is drink indeed. He that eateth by the Father, so he that eateth Me, the same also shall live by Me."

One of the features in which this days, or an octave. miracle of the loaves and fishes refilled, yet the food wherefrom they were nourished remained undiminished. So also Christ remains whole and entire in heaven, and in the thousands partake of the Holy Eucharist, in which all receive His Body and Blood, soul and divinity entire; and thousands will continue to receive Him hereafter in the same way.

The multitudes who were thus miraculously fed by Christ manifested to the best of their abilty their thankfulness to Him, and it was owing to this feeling of gratitude, more perhaps than from any thought of personal profit, that we find them desirous of making Him their king. They could think of no higher expression of Emile Zola eleventh. thanks than this towards one who had conferred upon them so great a boon

They were subject, however, to the authority of the Roman Empire, and they could not of themselves appoint a king to reign over them; but they could devote all their substance and wealth towards maintaining His cause; they could offer themselves to be His body-guard to defend Him from all enemies; they could devote their lives and possessions to maintain His royal dignity, and this is what they were ready to do for Him when they declared Him the King of His nation; and when they did this they proclaimed Him to be their Messias and Master who had been promised as the divinely sent Prophet and Saviour of the descendants of Abraham, Isaac and Jacob, when Almighty God promised to these patriarchs that one descended from them should be the Ruler of His people, through whom all

nations of the earth should be blessed. The Sacrament of the Most Blessed Eucharist is a gift by far more precious than the material food which our Blessed Lord furnished to the people of Bethsaida and Tiberias, as recorded in these chapters of the Gospel. The latter was a material food given for the nourishment of the body: the Blessed Eucharist is a spiritual food whereby every needful grace to lead our souls to the eternal haven of rest is imparted to the worthy communicant. Our gratitude to Christ for the institution of the Holy Eucharist should be greater in proportion than that of the Galileans who for a merely temporal benefit desired to make Christ their king, as spiritual and eternal life is of more importance than the life of lingered long listening to his instruct the body; and it is to give her children the opportunity to manifest their the towns and villages, there was no gratitude to God for this favor above ordinary means whereby they could be all favors, that the Church has in stituted the festival of Corpus Christi

The Blessed Eucharist was instituted and thus they would be deprived of after our Lord's Last Supper, taken the privilege of listening to His in- with His Apostles on the Thursday evening before He died upon the In the fourteenth chapter of St. cross. This date is celebrated by the Matthew's gospel an account is given Church with much devotion, under the name of Maunday - Thursday; and given by each Evangelist being some- though Holy Week is especially devoted to the commemoration of the suftives combined we learn that during ferings and death of our Lord, and is the stay of the multitude, Jesus had therefore not altogether an appropriate compassion on them and healed their time for the manifestations of joy with which it is proper we should express our thanks to God for this banquet of in need of food, and the disciples came love, the mournful ceremonies of Holy Week are so far interrupted by the titud away that they might buy them- Church on that day, that the Holy Sac selves food: but Jesus said: "they rifice of the Mass is offered up in the have no need to go. Give you them vestments of the most joyful festivals, and the altar at which the Holy Sacrifice is offered is decorated as richly as five loaves and two fishes, which were possible to suggest to us the joyousness

But the Church is not satisfied with seated on the grass, and He took the the celebration of Maunday-Thursday. loaves and the fishes and distributed. It has been deemed suitable to appoint and after all had eaten as much as they festing our gratitude to God for this required, "twelve baskets of frag- great mystery of love, without hindrance arising from the mournful The number of persons who were considerations which necessarily obthus fed amounted to five thousand trude themselves upon the Holy Week men, besides women and children; and celebration, and therefore the festival the astounding miracle thus performed of Corpus Christi has been instituted. by our Lord was a suitable prelude to This feast is celebrated throughout another miracle which He on this the Catholic world with great solemnoccasion promises also to perform: ity, and in Catholic countries the that is to say, the institution of the Corpus Christi procession, at which Blessed Eucharist, the sacrament of the most Blessed Sacrament is borne His own Body and Blood. It is of this in triumph by the highest ecclestiassacrament that Christ says: "He tical dignity, under a rich canopy, that eateth My flesh and drinketh My every effort is made to make the Blood hath everlasting life and I will occasion as brilliant and joyful as the

In this Province the solemnity of Corpus Christi is transferred to the My flesh, and drinketh My blood abid- Sunday following the feast, which is the eth in me and I in him. As the liv- Sunday within the octave; for, like ing Father hath sent me, and I live most of the very important feasts of the Church, the ecclesiastical celebration of this festival continues during eight

Of course a most appropriate way for sembles that of the Blessed Eucharist Catholics to celebrate the feast, besides is that in the former all ate and were participating in the public procession which takes place on it, is to approach worthily the sacrament of the most Blessed Eucharist, either on the day itself of the festival or at least during tabernacles of our altars, even though the octave. By this means will be obtained the blessing which Christ promises to the worthy communicant: "As the living Father hath sent Me and I live by the Father, so he that eateth Me, the same shall live by Me.

STATISTICS prepared in Paris show that books on serious subjects are more in demand than novels. Of 1,583,000 volumes circulated from the district library rooms only 817,000 were novels. Among the authors in popularity, Alexandre Dumas ranks first, and

THE notorious Abbe Laine, who seceded from the Church to ally him- Catholic Church; but it is now as to furnish them with the food they self with Father Hyacinth, has made a acknowledged that they substituted up. . . . That thy days may be the Mowat Government by occasion of grims, but were happily restrained

ceremony took place in the basilica of as those they rejected. They professed dren in the land which the Lord swore Mans, France.

CURIOUS REASONS FOR A NEW CREED.

The movement in favor of the revision of the Westminster Confession appears to be making its way into Canada, as the Rev. D. J. Macdonell proposed at the last meeting of the Toronto Presbytery that an overture be made to the General Assembly to take such action as may be deemed wise for the shortening and simplifying of the Confession, "or the substitution of a shorter and simpler creed for the said Westminster Confession so far as its use as a test of admission to office in the Church is concerned."

Many reasons are given why this action should be taken. It is in the first place asserted that the creed should be "the actual expression of the living faith of the Church."

This would assuredly be correct if the meaning were that the living faith of the Church being undoubtedly the truth, the Creed of the Church should be unalterably true in conformity with it. But such is evidently not the meaning of the proposition in the present instance. The Rev. Mr. Macdonell's proposition is virtually to the effect that the Creed of Christians should be changed to suit the popular

whims of each succeeding year. It may be said that the proposition does not look to such frequent changes as this would imply, but only to changes after the lapse of long periods such as have passed since the adoption of the Westminster Confession; but the principle of mutability is there, and if once established, a reason for new changes will arise as soon as there will be a change in human opinion; and these changes will not even need to occur in the opinions of mankind in general but only inside of the limited circle within the jurisdiction of a local Church, and even then not of the whole population, but only the major part of the small minority of the population of the territory or nation in which some particular Presbyterian Church exists.

It is easily seen that thus there must necessarily be a different faith in each locality before long, if such a principleis to prevail-a thing quite at variance with the nature of the Christian religion as established by Christ, not for the purpose of changing its belief according to the notions of those taught, but to teach them His truth as revealed by Him.

We are forced to the reflection how grossly the religious revolution of the sixteenth century has perverted the idea of religious truth in the minds of men when such views can be entertained even for a moment. Yet we have no doubt that just such views are very generally entertained among Protestants at the present day. They are the views which are now almost

universal outside the Catholic Church. Another reason advanced by the Rev. Mr. Macdonell for the proposed revision is that at present private members of the Church are not held bound to believe in the Westminster Confession, though the clergy are obliged to profess their belief in it, and, before ordination, must promise to teach it to their flocks.

This taken in connection with what has been already said, is a plain admission that the Presbyterian clergy are at present obliged to profess belief in doctrines in which they have no faith, and that they must promise to teach what they have no intention of teaching, as they do not believe it themselves.

All this is so astounding and so contrary to our conception of the obligations of a Christian clergyman, a minister of the Gospel of Truth, that it could scarcely be credited that the humiliating avowal had been made. We shall therefore quote the Rev. Mr. Macdonell's own words on this point.

The resolution or overture moved by

him says: "Whereas the Westminster Confes sion of Faith includes many statements on matters that are non-essential whereas it is much to be desired tha there should be one creed for officepearers and private members of the Church; whereas there is at present no document subordinate to the Scriptures which can be appealed to as con taining an authoritative statement of the faith of private members of the Presbyterian Church in Canada, etc.'

In view of all this, what are we to think of the thorough godly Reforma-, tion effected in Scotland by John Knox and his co laborers? These men professed to reform the doctrines of the

Notre Dame du Chene, in the diocese of to lay down principles upon which a moral clergy would be assured, whose teachings might be relied on; but over the earth." (Deut. xii. 11.) they founded a clergy bound to teach doctrines which they know to be not only human, but false, and the confession is now wrung from them that of their position to practice an hypocrisy which we may suppose they detest in their hearts. If such be the state of the case, what benefit has been derived from the so much belauded Reformation?

> Of course, it may be said that the Rev. Mr. Macdonell's views have not yet been adopted by the General Assembly. But the Canadian General Assembly has already practically acknowledged their accuracy. The Confession has already been revised in practice upon one point, marriage with a deceased wife's sister. The Confession says positively that such a marriage is forbidden by God's law. Surely it is an anomaly that the clergy should be obliged to promise to maintain this doctrine in view of the fact that the Canadian General Assembly has permitted such marriages. It is time, then, that the Confession should be revised; though it is difficult to see how even a revision now will make Presbyterianism a self-consistent system, the more especially as any decree of the Canadian Assembly will have no force with the Presbyterians of other countries.

The Rev. Mr. Macdonell's resolution gives another reason why revision should take place, viz., because "there is a growing desire in many branches of the Church of Christ for greater unity, which can hardly be hoped for, unless by a simplification of the distinctive creeds of the several Churches. To this it is added that invitations are often extended to ministers of other churches to occupy Presbyterian pulpits without any restriction being placed upon their teachings.

It would be impossible to imagine a nore complete acknowledgment than Mr. Macdonell's resolution, that, from the Presbyterian point of view, Chris tian doctrine is altogether a matter of human whim, and not of Divine Revelation. The admission is extremely humiliating in view of all the rant which has been uttered during the last three centuries concerning "Romish darkness and error."

AN "EVANGELIST'S" EDUCA TIONAL THEORY

Referring to a recent article in the CATHOLIC RECORD in which we vindicated the inherent right of Catholics to give their children a religious education, the Canadian Evangelist of Hamilton admits that the Public schools of Ontario are not "non-sectarian," and adds that "under present circumstances in Ontario Public schools it non-sectarianism) is altogether impossible." One would imagine that after such an admission, it would be acknowledged that Catholics are right in establishing schools to be conducted in accordance with their own religious convictions, instead of being obliged to accept the every changing beliefs of mixed school-boards, but the Evangelist draws a different conclusion. It maintains, or rather asserts without any valid reason, or any reason at all, that "All religious exercises should be abolished . . . the teaching of religion should have no place in the Public schools. The Church, the Sunday school, and more than all, the home, is the place for that. Here is where our Roman Catholic fellow citizens, and many Protestants too, make a great

mistake." We do not doubt that our Evangelical friend honestly states his sentiments, but we would call his attention to the fact that when he proclaims that religion ought to be excluded from the school room, the Evangel he teaches is quite a different one from that of the and by the municipalities by special New Testament, wherein we are told to "seek first the kingdom of God and his justice;" and wherein also the Apostle of Christ commands the conthe word, be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. For there shall be a time, when they will not endure sound doctrine. but be thou vigilant."

Similar to this was God's teaching under the Old Law. This religious instruction of children was not to be confined within the walls of home, or even of the temple : but : "Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and cision of the courts.

to thy fathers, that he would give them as long as the heaven hangeth

As our contemporary makes great professions to teach only Gospel doctrine in its columns, we have some curiosity to know in what part of the they are obliged by the circumstances gospel it is taught that education ought to be entirely godless; or is his Evangel a purely imaginary one? With the best good wishes to our neighbor we cannot trust to the infallibility of his teaching until it be backed up by some authority of yet more weight than he has adduced for

> SIR OLIVER MOWAT AND THE HIGH SCHOOLS.

To the Editor of the Record : Hamilton, Ont., May 10, 1894. Hamiton, Ont., May 10, 1894.
Sir—Referring to your correspondent,
("Fair Play") letter commenting on mine
so kindly published in your previous issue
I beg to say I have neither time nor inclina-I beg to say I have neither time nor inclination to enter into a newspaper controversy on a matter that must sooner or later be fought out in the courts. I have merely stated facts, which your correspondent has not refuted. By the statutes of Canada of the year 182 Every Roman Catholic who, before the first day of March in every year, gave to the clerk of the municipality a notice that he clerk of the municipality a notice that he desired to be rated as a Separate school supporter, should be exempted from payment of all rates imposed for the support of Common schools, or for the purchase of land, or erection of buildings for Common school, purposes within the city, town, incorporated village, or section in which he resided for the then current year, and every subsequent values, or section in which he resided for the then current year, and every subsequent year thereafter as long as he should con-tinue a supporter of Separate schocls. The obvious and only meaning of the words "Common schools" is schools common to all without distinction. They are so designated in order to distinguish them from Separate schools—i. e. schools of a particular class.

schools—i. e. schools of a particular class Now, does not Collegiate Institutes com under the designation of Common schools Are they not common to all children who can Are they not common to all children who can pass the necessary examinations to qualifie them to enter into what your correspondent says about Grammar schools of 1853, and succeeding years being the Collegiate Institutes and High schools of the present time. Will your correspondent contend that between the date of the Separate School Act of 1863 and the year 1874, when I say Collegiate Institutes were de facto established, Roman Catholics were taxed for the support of those Grammar schools by paying Grammar school taxes in addition to the rate paid by them for Separate school taxes? I know I visited them in Toronto and I know that no such rate was levied for Grammar school taxes in those years.

such rate was levied for Grammar schools taxes in those years.

The Act of 1863 says Roman Catholics shall be exempted from payment of all rates imposed. If they can be taxed legally for Collegiate Institutes as such they can be taxed for Art schools and the thousand and one educational fads of the Mowat Government that have been foisted on the public in order to make place and power for that Government.

lovernment. Roman Catholics are a long suffering race. Roman Catholes are a long-suffering race. They growt, they sulk, and they brew what they know to be their wrongs. What they know to be their wrongs. What they know to be their wrongs is treated by them as nobody's affair. Perhaps with some of them there is no wrong in it. With others there is a doubt of success, and they say "We only make enemies — what is the good?" And so they continue to suffer in silence.

Still a day will come as sure as the heavens.

enemies — what is the good?" And so they continue to suffer in silence.

Still a day will come, as sure as the heavens are above us when some of us with more plack then his neighbors is determined to stand it no longer. Up then will go the standard of indignation, and a whole army of Catholics will join hands in mutual resistance to their being taxed for Collegiate Institutes, and they will speak their minds in the Courts of this Province, and the day of retribution will then come, and municipalities will have to retund to the Separate schools thousands and hundreds of thousands of dollars which they have illegally collected for Collegiate Institutes; and it will not be in the power of the Mowat Government, or any other Government, to pass whitewash legislation. To prevent the same, owing to the pusillanimous course, pursued by the Mowat Government in reference to Separate schools and other matters of vital importance to the Catholics of Ontario, a good many Catholics will at the ensuing election quietly it does not seek the content of the catholics of Ontario, a good many Catholics will at the ensuing election quietly it does a serious course of the catholics will at the ensuing election quietly with the content of the catholics of Ontario, a good many Catholics will at the ensuing election quietly with the content of the catholics of Ontario, a good many Catholics will at the ensuing election quietly with the catholics of the catholics of Ontario, a good many Catholics will at the ensuing election quietly with the catholics of the catholics of the catholics of Ontario, a good many Catholics will at the ensuing election quietly with the catholics of the catholics of Ontario. o the Catholics of Ontario, a good many Catholics will at the ensuing election quietly sit down and take no part therein, and by so loing teach Mowat the lesson that the Catholos of this Province will support him cally so long as he deserves that support by his actions towards them and their schools, but no longer.

MARTIN MALONE.

Notwithstanding our unwillingness to allow the columns of the CATHOLIC RECORD to be used for merely political ends, we give insertion to the above letter of Mr. Martin Malone, in order that he may have the opportunity of explaining fully his views, which were inserted in a former issue, regarding the relations of Catholics to High schools and Collegiate Institutes. Mr. Malone is correct in asserting that the regular tax levied for the support of these institutions was imposed since Confederation, so that it is a matter to be looked into whether according to the Constitution Catholics are really subject to taxation for this purpose or not. Previously to the establishment of the regular system now existing for the support of High schools, etc., these institutions were aided by Government, grants made to them. The High schools were at this time called Grammar schools.

We presume that the reason why stant teaching of God's word: "Preach | the point has not hitherto been raised is that in many localities Catholics supporting the Separate schools are willing to make use of the advantages afforded for higher education in the High schools; but it was apparently not the intention of the Confederation Act to tax Catholics when they had a sufficient and complete system of Separate school education in all branches. This question will, of course, have to be settled sooner or later, but, as Mr. Malone says, it will have, probably, to be settled by a de-

needed at a moment of necessity. formal retractation of his errors. The for them doctrines quite as fallacious multiplied, and the days of thy chil-

believe the Government has had no wrong intention towards Catholics in its dealing with the subject of High schools, and the fact that there has been hitherto no general complaint on the subject from Catholics, proves that very little if any real injustice has been inflicted upon them, unless perhaps there be somewhat of a griev. ance, under exceptional circumstances, in some of the cities. If there is any real grievance let it be properly set forth, and we presume it will receive proper attention from the Government; but in spite of Mr. Malone's inunendoes, we feel bound to say that the Mowat Government has shown a disposition to deal fairly with Catholics in regard to the Separate School system, and has greatly improved the condition of the schools since it has been in existence. On the other hand, the fact must not be overlooked that all the attacks made upon Separate schools during the past eight years have come from the opponents of the Government, and there is much appearance that it may be our duty to ward off similar attacks from the same quarter during the coming electoral campaign. We are, therefore, not to be entrapped into playing into the hands of enemies to our school system at a critical moment like the present. -Ed. CATHOLIC RECORD.

THE HIERARCHY'S PETITION.

Ottawa, May 9. (Special). — There was presented to-day simultaneously to both Houses of Parliament, as well as to His Excellency the Governor-General, for transmission to the Imperial Government, a petition signed by Cardinal Taschereau and the Roman Catholic hierarchy of Canada, praying for the disallowance of the Manitoba School Act amendment of 1894, and for the amendment of the North-West Territories Ordinance of 1892, in such a manner as to remove the grievance complained of by the Roman Catholic numority.

The petition reviews the legislation of Manitoba abolishing Separate schools, and points out the disability under which the Roman Catholics of the province labored in the matter of the education of their children. "Arrived Series and the Herman Catholics of the province labored in the matter of the education of their children are deprived of that liberty under penalty of forfeiting the legitimate share of the public money, because, in order to secure to his or her school the Government grant, the trier must declare under oath that no prayers or religious exercise, except that prescribed by the Advisory Board, has been used in the school. A school attended exclusively by Catholic children with the Catholic teacher would be deprived of the legislative grant should the pupils or teachers cross themselves or make use of the Hail Mary." The petitioners disclaim any desire to cavil at the constitution of the country, but rather rely upon the spirit of justice and conciliation which prevails among its inhabitants to remedy their grievances. This they are the more emboldened to urge in view of the devotion of the early pioner missionaries in Canada, and the assistance which these lent to Eagland in obtaining quiet possession of the colony which France had planted on the shores of the St. Lawrence. Nevertheless, the determination is expressed on the shores of the St. Lawrence. Nevertheless, the determination is expressed on the part of the petitioners and on behalf of their flocks to insist upon their rights in this matter. The petition concludes: "The undersigned, while petitioning as they do repudiate the idea of interference with political parties or with the direction of affairs purely political or temporal. Their sole object is to secure for Catholics the protection needed for the accomplishment of their religious obligations, and it is in that view, and in that view only, that they petition His Excellency the Governor General in council and the hon, members of the Senate and House of Commons, to whatever party they may belong, to help in a fair settlement of the actual difficulties."

It will be a great satisfaction to our readers to find that the Catholic Hierarchy of Canada have taken the steps here announced to obtain a remedy for the intolerable grievances inflicted on the Catholics of Manitoba and the North-West Territory. The legislation which has taken from our co-religionists of the West the legal right to all Government aid to their Separate schools is not only contrary to every principle of distributive justice, but is likewise an infraction of the agreement made between the Dominion Government and the people of the entire territory when the latter agreed to enter into the Dominion. It is the duty of her Majesty and her advisers to see that justice be done in this matter; and we have every confidence that steps will be taken to this end, in the face of the most unaccountable decision arrived at by the Judicial Committee of the Privy Council, rendering it impossible to obtain justice by ordinary methods. - Ed. Catholic Record.

THE Spanish pilgrimage to Rome was remarkable for its decorum and pious enthusiasm. The appearance of the Holy Father in St. Peter's was greeted with joyous cries of "Long live the Pope King," by nearly 45,000 pilgrims. One of the most touching incidents in connection with the pilgrimage was the visiting of the tomb of Pius IX. Nearly 5,000 received Holy Communion. All day long they might be seen kissing the tomb of the illustrious Pontiff. A ragged old veteran of the Garibaldian stripe watched the proceedings with intense interest and was, as he turned away, heard to remark: "He was a man." No disturbance occurred. The hoodlums of Rome In reference to Mr. Malone's attack on were itching for a fray with the pilovernment has had no on towards Catholics in th the subject of High the fact that there has no general complaint on from Catholics, proves if any real injustice has upon them, unless persomewhat of a griev. ceptional circumstances, cities. If there is any e let it be properly set presume it will receive ion from the Governspite of Mr. Malone's infeel bound to say that overnment has shown a deal fairly with Cathoto the Separate School as greatly improved the the schools since it has nce. On the other hand, not be overlooked that all made upon Separate g the past eight years m the opponents of the and there is much apit may be our duty to

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ment.

EDITORIAL NOTES.

the occasion of the laying of the cornerstone of the new wing of St. Michael's fair-play which prevails in the minds reach the heart and the intellect and we doubt not they will become a powerful medium in the grand work of Christian charity between man and

Many admirers of Ingersoll have been endeavoring to place him on the same level as the German philosophers. But their task is one exceedingly difficult. Who would compare the shallow and conceited utterances of the doughty colonel with the measured though cynical dieta of Fichte:

'Even to the end of time all wise and reverent men must bow themselves before this Jesus of Nazareth; and the more wise, intelligent and noble they themselves are the more humbly will they recognize the exceeding nobleness of this great and glorious manifestation of the Divine Life.

Others, too, we might quote to prove the gulf that separates them from the American infidel. They are scholars, but Ingersoll is but repeater of the worn-out calumnies that have been from time immemorial the stock-in-

Since Dr. Gasquet's work has secured the favorable notice of the Athenœum, some of our soi disant critics have, en passant of course, condescended to say that Catholics are making little progress up the path that leads to literary pre-eminence. Our writers are beginning to understand that a mass of sentences and a few bits of dogma are not sufficient to justify a claim to be a Catholic publication. Hence they are taking "infinite pains, "and they are also deriving thereby much pecuniary benefit. Perchance this is the reason why Catholic names are familiar to lovers of good literature. We speak of modern literature. It is not necessary to scan the records of the past to see how Catholicism has been the base and superstructure of all those noble monuments to the genius of man. It has borne the intellect to the Infinite and given it power to uplift men into the higher and purer regions of truth. They even who scorned her were susceptible of her influence, and their noblest passages were the fruit of her teaching. But this is known to every tyro in authority. literature.

ONE of the writers who has but lately come into prominence is Alice Meynell, wife of the distinguished Wilfrid Meynell, a writer of discrimination and power. Mrs. Meynell's latest work is entitled "The Rythm of Life." It comprises about twenty essays, but they touch on a great variety of subjects. She is indeed a writer of versatile fancy and of widerange of observation. Then again them to read carefully the followwe have Agnes Repplier, who is ing words of John Boyle O'Reilly acknowledged to be one of the best They are indicative of the pride essayists of America, and Coventry Patmore and Walter Lecky, and countless others. These writers are doing a great part of the best literary work, both in England and America.

appointed arbiter of nations is being revived. Even the Infidel press, though not openly approving the plan, does not reject it as unfeasible or useless. To bend the warring elements of European politics into an harmonious whole must be the work of one who lover of yellow sunlight, and flowers has no party, who is uninfluenced by in the grass, and sound of birds. Man bribery or ambition, and whose decision cannot be called into question. The Roman Pontiff is assuredly gifted with these qualifications. Emperor William of Germany is inclined to look favorably upon the project and in fact made overtures with regard to it to the Czar, but they were not accepted. One very gratifying feature of the articles of a hostile press anent the question is their unanimity upon the advisability and even necessity of constituting the Pope "arbiter of the nations." Rome is the centre of law and order, peace and morality.

MR. GLADSTONE is enjoying the 1e-

Hospital. It is a deliverance well cut-lived hatred, malice and all unan appeal to the spirit of justice and by a half century of the tomb. Most great men have to wait for such a nobility of thought which must is to posterity. In Mr. Gladstone's case the scales have fallen away from with equal force. In the present the eyes of his opponents al-Catholic Church, the noble words of made him the most commanding figure His Grace will have particular value, in the world." He is, however, ill at ease. Sir Andrew Clarke once said that for such a man as Gladstone in of bringing about in the community a action meant despair and death. But feeling of friendliness, of trust, and to him is the supreme consolation—the consciousness of duty nobly done. He never faltered, never proved recreant to the obligations of Christian manhood. Hero of a hundred fights, he may well be styled the Bayard of English statesmen. Mistakes he made, but he never repeated them. He trod the highway of honor. He toiled constantly, proving to an enervated generation that worry alone kills, and that work also is a wellspring of pleasure and of happi-

> THE question of Mothers and Daughters is discussed in the April number lish toleration for the oppressed Cathoof the Nineteenth Century by Mrs. Frederick Harrison. It is quite a fin de siecle idea to debate a question that had, we imagined, received its final solution. But it is novel and gives an Church authorities towards Catholics. opportunity to the pampered darlings of luxury to place themselves before the public as exponents of the new philosophy. Pope Leo XIII., perchance, anticipated the controversy when he exhorted Christian families to take as exemplar and model the Holy Family of Nazareth, over which the angels of love and obedience kept constant vigil. The daughter who strives to copy into her soul the lineaments of the greatest woman that ever lived-her spotless purity and charity, her reserve and modesty - will never find herself disquieted by thought of her dependence and by the desire to emancipate herself, whatever that may mean. Reforms are needed, says a writer : none can be more sensible of the fact than we- and the remedy can be applied by woman. But it is as a woman, as wife, as mother, that she must do the work; as woman to soften asperities and to refine what else were coarse and brutal; as wife to render home bright and cheerful, the sweetest place on earth; as mother to train and mould to exquisite beauty, grace and loveliness the character of her daughters- to implant in all her children that piety and filial love and obedience which are the surest guarantees of respect for civil law and

When we meet with some of our milk and water Catholics whose profession of faith consists in big words and little actions, whose eagle eyes are watching their ecclesiastical chiefs with the hope of detecting some infringement of canonical law, and who are always the first to propose schemes and the last to further them, especially when there is question of giving a dollar, we are tempted to request The old story about the Pope being raising, spiritual-mystical, symbolical

ward that few men of genius receive vote of Friday on Sir Edward Clarke's during their lives - appreciation and amendment to the Registration Bill, In this issue we take pleasure in regratitude. He has ceased to be a 292 to 278, the majority being only 14, producing from the Toronto Globe a politician: he is the glory and pride of is a prelude to a still smaller majority, report of a sermon delivered by His England. His enemies — and they probably 10, on the second reading of Grace, the Archbishop of Toronto, on were numerous and virulent — have the budget. It is thought that the become his friends. "In a few short Government cannot stand these reweeks," says the Daily News, "he has peated small majorities, and the Chronicle advises that a caucus of worthy careful study on the part of charitableness. His fame stands as Government supporters be called to every class in the community. It is high to-day as if it had been purified gether to decide which bills shall be thrown overboard and which proceeded with so as to lessen the chances of deof the most worthy of our Protestant of the most worthy of our Protestant vindication for the passing away of feat on unexpected issues. Should fellow-citizens - a sermon full of an entire generation. Their appeal these small majorities continue, a general election must be soon precipitated, the result of which is of course doubtful, though it may be hoped that crisis, when there prevails such a most at the very moment of his as Lord Rosebery has held his general mass of ignorance in regard to the withdrawal from the position which majority undiminished during the by Michael's Hospital.

as Lord Rosebery has held his general majority undiminished during the by elections, he may be similarly sustained at the general election which it must soon occur.

The attitude of the Russian Government towards the Vatican is as complete a riddle as it has ever been. The latest move is a friendly one, interest move is a friendly one, into acts of sympathy to the poor, and to the sick poor especially. Christ had commissioned the Church is continue those acts of charity that He had spent so much of His life indoing. As early as the fourth century hospitals had been established in Rome Contamining His Grace said: Amongst these hospitals is the fourth continue those acts of charity that He had spent so much of His life indoing. As early as the fourth century hospitals had been established in Rome Contamining His Grace said: Amongst these hospitals is the fourth of the Russian Government towards the Catholics of the Empire, but this has been so often promised that it is almost hoping against hope to expect it now.

Still more unlikely things have happened, and there are indications that the efforts of Pope Leo XIII. to establish to consider the intolerable tyranny exercised by the schismatical Church authorities towards Catholics.

The Car himself, it is still said, is not conscious of one tithe of the cruelties practiced.

The Bishops of the English Church sitting recently in Convocation at Canterbury passed resolutions to the effect that at this critical juncture, while the Church in Wales is threat.

The Bishops of the English Church sitting recently in Convocation at Canterbury passed reso

effect that at this critical juncture, while the Church in Wales is threatened with disestablishment, the churches in England will support their Welsh brethren by all the means at their command. In the House of Commons, the Church party is headed by Sir John Mowbray and Viscount Cranborne, but not all the Tories are willing to follow their lead on this question. They may, however, unite against the Welsh Disestablishment Bill now before the House, in order to embarrass Lord Rosebery's Government; and in any case there will be strong opposition to the Bill, though it is expected that it will, at least, pass effect that at this critical juncture, is expected that it will, at least, pass | through the Commons with a good

A GEEEK paper, the Neologos, announces that a beautifully painted picture of the Blessed Virgin is to be sent from Moscow as a gift to the church of Notre Dame, of Paris. The newspaper organ of the Russian Church at Moscow expresses the hope that the gift may be the precursor of a union in religion equally firm with the polit ical union which has been cemented between the two powers. The expression of such a wish appears to betoken that there are aspirations towards a union among the Russian clergy; and, as the same hope is entertained by Catholics, it is not unreasonable to infer that the movement towards reunion is gaining strength. The greatest obstacle to this is the political chain which subjects the Russian Church to the State; for it is to be feared that the Czar will be averse to giving up the headship of the Church which much the reverence increases so much the reverence with which the autocrat is regarded by

the Bostonian took in his Church.

"Your letter," he writes, "makes meanle Puritan you, with the great at all oring, human, music-breathing, colorasing, spiritual-mysteral, symbolical action of the great art loving, human, music-breathing, colorasing, spiritual-mysteral, symbolical action of the great art loving, human, music-breathing, colorasing, spiritual-mysteral, symbolical action of the great art loving, human, music-breathing, colorasing, spiritual-mysteral, symbolical action of the great art loving, human, music-breathing, colorasing, spiritual-mysteral, symbolical action of the great attached to allow his taset was not the Saviour of mankind and should be a spiritual mysteral, spiritual-mysteral, spiritual-mysteral-mys

SECTARIANISM.

Archbishop Walsh Speaks at St.

CORNER STONE LAID. -- MR. HUGH RYAN'S GIFT TO ST. MICHAEL'S HOS-PITAL -- A LARGE GATHERING OF MANY CLERGYMEN PRESENT. Toronto Globe, May 14.

Toronto Globe, May 14.

The laying of the corner-stone of the new wing to St. Michael's Hospital was the cceasion of a large gathering of the friends of the hospital yesterday afternoon. The ceremony was performed by His Grace Archbishop Walsh, and among the interested spectators was Mr. Hugh Ryan, to whose munificence the construction of the new wing must be credited. Prior to the ceremony His Grace addressed a great congregation, which crowded St. Michael's Cathedral to the doors.

He took occasion to state his opinions regarding the sectarian cry that is resounding throughout the Province, and especially of the recent action of the City Council regarding the sending of city poor to St. Michael's Haspital.

Now, let us see what there is in this cry and

in the face of these facts, it is claimed that the General Hospital is non-sectarian, and St. Michael's is, forsooth, sectarian.

The Grace Hospital stands exactly in the same position in this respect as the General Hospital: its management is under the con-trol of Protestants, its medical staff are Pro-testants, its nurses are Protestants; and yellow Grace Hospital, in the opinion of the City Council, is non-sectarian and St. Michael's is

sectarian.

Take, as another instance, the hospital for Sick Children, which is in receipt of an annual grant of \$5,000 from the City Council; all connected with its financial and medical management are Protestant, all its nurses are Protestant; but yet it is non-sectarian and St. Michael's is sectarian.

A STRONG PROTEST.

A STRONG PROTEST.

In the face of these indisputable and un-In the face of these indisputable and undisputed facts the majority of the city tathers favor the aforesaid hospitals on the ground that they are not sectarian, and discriminate against St. Michael's on the pretence that it is sectarian; and they expect the intelligent citizens of Toronto to believe this mecking excuse, this transparent subterfuge. It were more honest, more manly and more in accordance with truth, had they come out squarely and openly, avowed that heir shafts were aimed at St. Michael's for the simple reason that it is a Catholic institution as regards its management. This, and this alone, is the true reason of the City Council's action; this is the original in that has blighted and blasted it in their estimation.

has blighted and blasted it in their estimation.

We protest against this action of the City Council as being distributively unjust, as being harsh, unfeeling and unmerciful to our sick poor, and offensive and hurtful to the feelings of our Catholic people.

Surely in a matter of this kind account should be taken of the wishes of the Catholic taxpryers, and some consideration should be felt for the feelings and comfort and happiness of the sick-poor, who are so deeply interested in this matter.

Right here let me thank the minority of the Council who had the manliness and the courage and the spirit of fair play to stand up for the cause of right and justice, as well as of charity and true liberality on this question. We are sure that in doing so they represent the sentiments, convictions and wishes of the fair minded, truthful and intelligent classes of our Protestant fellow.

poverty, self-denial and obscurity in order to devote themselves to the relief of the poor, to spend their lives in their service and who minister to the sick in fever-sheds and in recking hospitals, them we are sectarian. But this is the sectarianism that this is the sectarianism that Christ brought from Heaven; this is the sectarianism that has Christianized the word, that has enriched humanity with the countless blessings of Christian civilization, that has established on earth the reign of heaven-born charity with all its blessed mercies and commiserations, that has established on earth the reign of heaven-born charity towards the weak, the poor and the sorrowing, that has uplited man from his tallen and degraded state, and has made him little less than the angels, and has taught us all the sublime lessons, "To love our enemies, to do good to those who hate us, and to pray for those who persecute and calumniate us." This is the sectarianism that the world wants to-day as it did of did, for this sectarianism is none other than the religion of Josus Christ. But there is another kind of sectarianism the reverse of all this. There is a sectarianism the reverse of all this. There is a sectarianism the religious against neighbor, class against class, and embiters all social actions, a sectarianism that relives once more the old Jewish procept. "Though and has borden up Christian unity and high the how did with warring creeds and jarring sects, that persecutes men for their religious beliefs and curses the sbrines at which others kneel to heaven, a sectarianism, in a word that has blurred the pages of Christian history with tears and blood. This is the sectarianism that now overshadows parts of our fair Dominion, that menaces with destruction our free institutions and tracates to break our splendid Confederation into fragments. This is the sectarianism that now overshadows parts of our fair Dominion, that menaces with destruction our free institutions and tracates to break our splendid Confederation into fragments

to eat, naked and you clothed me, I was sick and you visited use."

HIE CEREMONY.

HIS Grace and the clergy nen of the city, including Very Rev. Father McCann and Dean Cassidy, who assisted in the ceremony; Rev. Fathers Ryan, Walsh, Brennan, Hand, Frachon, Coyle, Pracy and Cruise; the students of St. Michaels, and a bodyguard of the Knights of St. John, formed in procession and marched to the bosnital grounds. All the participants were in the vestments used during the service in the cathedral, and a great concourse of people gathered on Bond street to witness the ceremony.

aporary platform had been constructed aporary platform, the contractor, and here are stood, and, aided by the workmen, it he corner stone, upon which were inline words, "I was sick and ye visited to its place, after pouring upon it the of ne, without which the ceremonial is no ne, without which the ceremonial is not not be about the place.

THE RATING OF RATEPAYERS. City Clerk Flanagan Says he Has Made

The Whig has been asked to publish this

MR. BEHAN'S QUERY.

MR. BEHAN'S QUERY.

Kingston, May 11, 1894.

M. Flanagun, City Clerk:

Dear Sir—I beg to refer you to a statement made at a meeting of the Public school management committee, last Wednesday evening, as reported in the British Whig, viz., that "a number of citizens are placed on the Separate school list when they wanted to be Public school supporters," and again, that "an Orangeman having discovered that he was a Separate school supporter, declined to allow his taxes to be so directed, and insisted so vigorously that his taxes were credited to the city funds."

Will you be pleased to say whether any num-

roll by me. I say no. I have no power either to add or strike off. I am altogether guided by the assessor and approved by the court of revision in accordance with the statute.

iave their names pactures in the control of the control of the Archbishop of Kingston found his name on the Public school assessment rolls at one time; so also the ladies of the Congregation de Notre Dame.

J. J. Behan, Sec. S. S. Board.

ARCHDIOCESE OF OTTAWA.

The Archbishop Makes His Official Visitation to St. Patrick's Church.

Special to the CATHOLIC RECORD.

The unusual ringing of St. Patrick's church bell at 10 o'clock yesterday morning, coupled with the fact that the main entrance to the church was draped with the British, Papal and Irish flags, would suggest to the visitor that something more than usual was transpiring. On entering the temple the large lighted taper placed on the summit of the high altar would indicate that the supreme pastor of the diocese was present; and so it was; the occasion being the annual Episcopal visitation of the parish by His Grace, the Mest Rev. J. Thomas Duhamel, Arcabishop of Ottawa. Precisely at 10:30, His Grace, who wore his purple robes and biretta, accompanied by his cross-bearer and other attendants, and preceded by Rev. Fr. Whelan, wearing a red cope, and the sanctuary boys proceeded in procession from St. Patrick's presbytery by way of Nepean and Kent streets to the church, chauting appropriate psalms. Arrived in the church, prayers were offered by Father Whelan and also by His Grace, at the conclusion of which the latter bestowed his blessing upon the kneeling congregation. High Mass, coram pontine, was then celebrated, and after the chanting of the first Gospel, Rev. Father Whelan read the Papal rescript according a Plenary Indulgence to such of those present who complied with the usual conditions of confession and Communion. His Grace then ascended the pulpit, and reading the gospel of the day, (St. John, from xv., 26, to xvi., 4, proceeded to preach

AN IMPRESSIVE SERMON

upon the persecutions which it was foretold the Church should suffer. He pointed out how this prophesy had been falfilled in certain countries at the present time, and said of course it would continue to the end of time. He exhorted his hearers to a patisnt bearing under whatever persecution or trials or sufferings or injustice they might have to bear here below, convinced that justice would be done them hereafter; he in particular remined his hearers of the centuries of persecution which their forefathers had endured Special to the CATHOLIC RECORD.

was built to replace what was even more than an humble chapel, involving the incurr-ing of a heavy debt. This debt, he was happy to say to his hearers, was being rapidly diminished by the care and tact and business hebits of

in the Pontification of Leo XIII. Supremum Respublicae Christianae, lajoris et Hiberniae, feliciter regnante Journe Aberdeen, Dittonis Canadiensis Guberatore Generale, Domino. Domino, G. A. Kirk atrick, Provinciae Untarionensis Praciecto Inne Iapidem angularem hujasee novae Schichaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari Torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari torontonensis acidicaelis Nosocomii partis sumptious Hagonis tyan. Civis prae-lari torontonensis acidicaelis Nosocomii partis

ing introduced about two years are.

CHILDREN CONFIRMED.

In the afternoon at 2:30 clock His Grace administered the sacrament of confirmation to about sixty boys and forty girls. Previous to doing so, His Grace delivered an allocution on the nature of the seven sacraments of the Catholic Church, dwelling more particularly on that of confirmation which he was about to administer. His Grace being robed in stole, cope and mitre and holding his crozier in his left hand, then seated hinself at the entrance to the sanctuary when the young postulants approached him, each in turn kneeling before him and being anointed with the holy christon, with an appropriate prayer, received the customary

Called.

Come, weary one, let My tried strength uphold thee. thee, Lean thou upon the One who loves thee best, Beloved, let My tender care enfold thee, Bafe as a birdling in a sheltered nest.

Turn not away; let My love, deep and burning, Fetter thee, closely to My Sacred Heart, Didst thou but know Its fond and anxious yearning. Oh! thou wouldst never wish from It to part.

Is it too much that thou shouldst love Me only?
Wouldst thou then linger where earth's treasures are?
Severed from home, and friends, will thou be lonely?
Can'st thou not live with Me from them afar?

Oh! do not think that I will ever leave thee, Homeless or friendless; for in Me thou'lt find, Far more than thou shalt lose; Ful not deceive thee, My Heart is tender, merciful and kind.

Deep in thy soul, doth not a voice awaken, In thrilling accents, answering to Mine, Saying, "Taat, now, the world shall be for-Saying, "That, now, the world shall be saken.
That I, my Master, henceforth, shall be thine?"

Yes, plighted one, the vow that thou hast spoken, Echoes afar, beyond the starry dome! Waat if the ties of earth to day are broken? I am thy Lover now, My Heaven's thy home.

HOSTILITY TO CATHOLICS : THE UPPER CLASS OF A. P. A'S.

George Parsons Lathrop, LL. D. and the Right Rev. William Croswell Doane, Protestant Bishop of Albany, N. Y., discuss, from their respective standpoints, in the North American Review for May, the topic "Hostility to Roman Catholics.

The striking thing about this discussion is that Bishop Doane, though he represents the most intelligent and cultivated type of Protestant, and that retaining in doctrinal formulæ and ritual the most of Catholic faith and practice, proves beyond peradventure — even while most earnestly and, we believe, sincerely — disclaiming such attitude, all that Mr. Lathrop asserts of the jealousy, fear and hatred of Catholicity on the part of the average Pro-

Although, as one would naturally expect from a man of his social stand ing, Bishop Doane hastens to disclaim all personal knowledge of the A. P. still it evidently offends him to find Mr. Lathrop 'more contemptuous than conciliatory" in his reference to this organization. However wrong its methods, still the Bishop declares:

"It does not follow . . . that, therefore, there is no need to guard against the intrusion of distinctively Roman Catholic influence, as such, into our public affairs; and no danger from the overwhelming numerical weight of the gathered populations in our large cities, of American citizens, recently and often suddenly natural ized, who are to a very large extent under the almost blind control of the Roman Catholic Church.

The spirit of Apaism is concentrated words of Bishop Doane, which mean, if they mean anything, that the Catholic Church controls the political action of her children; that there is a positive antagonism between Catholicity and Americanism, and hence danger to the latter. Inconsistently enough, however, a little further on, the Bishop opines that Catholics exaggerate their numerical strength in this country !

Nothing is truer than Mr. Lathrop's assertion on the subject of Catholics in politics. "On political questions, our Catholic citizens-as those who know them best must admit-are the most independent of all, and even the most divided among themselves.

The sum total of the Church's precept on politics to the citizen or statesman in America or anywhere else is-"Put conscience into politics."

But this, apparently, is just what Bishop Doane resents, on the part of the Church. He takes up Mr. Lathrop's citation from "The Catholic Doctrine of Faith and Morals," compiled by the Very Rev. Wm. Byrne, D. D., V. G., of Boston: "We are bound to obey the laws of the State when they are not contrary to the law of God." (Italics Bishop Doane's).

But will any Protestant Christian claim that we are bound to obey the laws of the State, when they are contrary to the law of God?

The Americans of Revolutionary days did not think so; and albeit, unknowingly, they acted as Mr. Lathrop notes, on the precise teaching of St. Thomas Aquinas, that unjust taxation is a sufficient cause for revolution by the people.

While rejoicing in the Carrolls, and other Catholic heroes of the Revolutionary War, we remember how many equally patriotic and heroic leaders and followers in the same struggle were Episcopalians, and we do not reproach Episcopalianism with those adherents who went to the British Provinces rather than espouse the cause of American independence.

It should not be forgotten, however that it is, numerously, the sympathetic descendants of these who have revived Knownothingism in the United States, and out of hatred to Catholicity fling mud on the cross from the flag

they have defiled. As Mr. Lathrop puts it: "They seem to trail 'Old Glory' in the dust, according to the Donnybrook coat-tail with an invitation to us to step on it; so that they may prove-with fist or sword, with ballot or bullet (a word they are fond of) how much

they love it. Catholics smilingly disregard the invitation, remembering how far away from the scene of danger the British-American was thirty odd years ago, when the flag was really threatened and how neatly the true sentiments of many who bear the name have been expressed in these clever lines :

"We regard the Revolution as illegal, When you mention Bunker Hill to us, we

sigh:
We particularly execrate the Eagle,
And we languish on the Fourth Day of
July."

when which worries Bishop Doane, very simply and clearly from the teaching of Christ Himself. But with the Bishop, as with most Episcopalians, the question is less of the rectitude of her decision than of her right to decide

as the inerrant Teacher of men. Lathrop, in common with clearsighted and unprejudiced people every where, sees much in common between the A. P. A. and that other associa-The League for the Protection tion, of American Institutions, with much more danger to the Republic in the As he truly says: mere conception of such a league is preposterous. Why the whole American people are a league for the proof American institutions! And he asks:

"Can it be possible that we are reduced to the necessity of handing over the protection of our Government and of our public affairs generally to a self-appointed society, however respect-

But Bishop Doane, himself a member of the league above-named, objects to having it classed with the A. P. A.,

to prevent the Catholics from getting control of the Public schools.

The old, old story! The constitu tional amendment which this league is working to secure, and in the in-terest of which it accepts any ally, however vile, who can keep Protestant fear of Catholics at high tide—is aimed only at Catholics. The Public schools have been—and are still in a very great degree in many places-

and declares that it is needed-if only

distinctively Protestant schools. Were it not for Protestant unwillingness to grant equal rights to Catholics in the schools which all citizens equally help to maintain, New York State to-day would have avowed denominational schools.

Dr. H. K. Carroll admitted recently

in the Independent that,
"The first application for a share of the public funds for denominational schools was made not by Catholics but by Protestants. In 1823 a Baptist Church in this city (New York) asked for a share of public money for its day schools, and got it through the Public School Society

Essential Protestantism is, after all, anti-Catholicity; and the bulk of Pro-testants evidently believe—even in the United States, where we proudly proclaim equal freedom for all religionsthat it is better to forgo a manifest advantage to their own religious system, than grant the same advantage to

But good Catholics, though a unit on the necessity of religion in educationindeed Bishop Doane commends our at-titude which is also that of most Episcopalians-are by no means one on the desirability of denominational schools. Some Catholics favor such arrangements between local school boards and Catholic parishes as obtain, for example, in parts of New York, Ohio, Minnesota and Georgia; while probably a far larger number prefer to have Catholic schools, parochial and other, free from all alliance with the The letters of the Catholic State. Bishops published last January in the Independent, should have laid forever the ghost of Protestant apprehension on this point.

In the last analysis, who are the enemies of our national peace, if not those who keep alive religious discord, by making one class of Christians the subjects of a political discrimination, odium and proscription, to which no American worthy of the name will

submit? The spirit of American liberty does not speak in the vulgar appeals of the P. A. to rural stition: nor yet in the polished periods of Bishop Doane, wherein are masked appeals no less urgent, to the ances tral jealousies between two great

sections of our body politic.
It speaks rather—to name but a few of the latest — in such utterances as those of Archbishop Ireland before the New York Commandery of the Loyal Legion; of the Rev. Thomas J. Conaty, D. D., before the Grand Army of the Republic, in Worcester; of Charles J. Bonaparte, of Baltimore, at Harvard; of the Hon. Thomas J. Gargan in New York and Boston on the citizen duties of Catholics; of the convert son of the Puritans, George Parsons Lathrop, above quoted. So would it speak also by the Catholic brother of Bishop Doane, the Right Rev. Mgr. George H. Doane, of Newark, were he asked to express the spirit of America.—Boston

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We particularly execrate the Eagle,
And we languish on the Fourth Day of July."

The Catholic Church decides the

ST. THOMAS AND THE JEWS.

Able Refutation of a Villainous Anti-Catholic Slander.

We take pleasure in reproducing from the Church Progress of St. Louis this singularly clear and able refutation of a slander on the teachings of St. Thomas Aquinas, in regard to the Church's attitude on the parental

We recently called attention to a statement made by Mr. Leon Harrison in a public lecture, that St. Thomas Aquinas had held and taught the doctrine that "The Jews are the slaves of the Church." We sent Rabbi Harrison a copy of the Progress with our request for the text and passage whence the alleged statement may have come. Our request elicited no reply. We chanced to meet Dr. Harrison, and then took occasion to interrogate him personally about the quotation he had attributed to St. Thomas. Dr. Harrison admitted that he had not got it from St. Thomas himself, but had seen it in an article by Emma Lazarus in

the Century Magazine in 1883. We consulted the article in question, and found that Emma Lazarus, no more than Dr. Harrison himself, found it in St. Thomas. She merely says, without the slightest hint as to where it might possibly be found in the philvoluminous works, that it was "a favorite proposition" Thomas Aquinas that "the Jews are the slaves of the Church."

We have taken the trouble to look the text up, and find, as we expected, that the quotation cited by Miss Laz arus, and recklessly used by Dr. Harrison, is grossly distorted from its proper meaning. What St. Thomas said is that "the Jews are subjects of the Church." The saint is discussing the question whether the children of Jews and other infidels should be baptized without the consent of their parents. (Quaest. X. Art. xii. 2a. ae.) He holds the proposition that they should not. It had been urged as an objec tion to his position that just as the Jews are subjects of kings and princes, i. e., civil rulers, who might therefore dispose of their goods as they chose for the good of liberty (by right of emin-ent domain), so their children being the children of subjects, were as much subject to the authority of the civil rulers as their parents. But as the Jews were the subjects of the Church, in the sense in which they were sub ject to their civil rulers-for in those days the civil power was the secular arm of the Church by a universally recognized public law—so were their children. Ergo, ran the objector's conclusion as against St. Thomas' proposition, the Church has a right to baptize the children of Jews without the consent of their parents.

THE CHURCH CANNOT BAPTIZE CHII DREN OF JEWS AGAINST PARENTS' WILL.

To this the saint, after positively demonstrating his proposition in the body of his article, answers (we give the original Latin):

"Ad tertium dicendum quod Judgei sunt servi principum servitute civili, quae non excludit ordinem juris naturilis vel divini.

To the third (objection) we answer that the Jews are the subjects of princes by virtue of a civil subjection, which does not do away with the order of

natural or divine right. But as natural right gives the domain over the children to the parent, the civil subordination of the Jews to their rulers does not and cannot do away with their natural right. can the Church, to whom the Jews are subject in the sense in which they are still unpublished, has charged me to can the Church, to whom the Jews are subject to the civil rulers, infringe upon their natural right by baptizing their children against the will of the

Very different then is St. Thomas proposition, "Judaei sunt servi eccle-siae," the Jews are subjects of the Church, from the ignorant perversion of Miss Lazarus, that it was a favorite proposition with St. Thomas that the Jews are the slaves of the Church. We do not, of course, lay to Miss Lazarus' account an acquaintance with the text of St. Thomas, any more than we do to Mr. Harrison's frankly confessed that he did not quote from the original. She no doubt borrowed her quotation from someone else (she does not say whom who again likely enough borrowed it from some other borrower, until we arrive at the primal perverter of the text, who distorted it through ignorance or malice, and so bequeathed the lie to coming generations of reckless and heedless writers and preachers dealing in a patchy learning at second hand. Mr. Harrison, it seems to us, ought to know that quotations, like facts, need to be verified. To care lessly fling off a quotation borrowed from some other borrower, and attribute it to a great writer, especially a Catholic writer, is in ninety nine cases out of a hundred, to misquote and to pervert the truth. The instance we have been considering is in point. The fallacy is frequent in our times, crammed as they are to overflowing with a host of superficial and irresponsible scribblers, who make a show at knowledge by re-echoing encyclopedias and writers as ignorant and as careless as themselves. slanders and calumnies current about the Catholic Church generally owe their origin to such primary distortion and ignorant imitation. The first duty of a writer or speaker, if he have any sense of responsibility, when he quotes, is to authenticate his quotation, and this not merely as to the words but as to their real signification. We are glad to be able to render Dr. Harrison

cation of truth.

POPE LEO. XIII. AS A POET.

A New Poem in Italian by the Venerable Pontiff.

From the Baltimore Sun Rome, Feb. 8.—Among the many talents possessed by Leo XIII. must be reckoned that of writing verses in Latin, and occasionally in Italian, which are regarded as works of poetry. A marvellous collection of "meditations" by Joseph Roux contains this excellent appreciation of the poet: "What ancient poet was not a priest? What purest of the old was not a poet? Poetry that language divine descended upon human lips, united heaven and earth, as well as religion. The poet vied with the priest as the interpreter How admirably this fits Leo XIII.

In him the priest and poet are united. His reputation as a modern Latin poet is well assured. Few keener or more philosophical minds have graced the Papacy for centuries past. And, al-though the list of Pontiffs who were also poets is inconsiderable, it is not often that the qualities of the philosopher and the poet are united as in Leo MIII. I take it that most students of ecclesiastical history are acquainted with the beautiful eulogiums that Pope Damasus in the fourth century wrote for the tombs of the martyrs, and which he had engraved in the cata-combs on marble slabs in that beautiful lettering which was employed solely for the purpose by his scribe, Furitus Dionysius Filocalus. Damasus is perhaps the earliest as he is one of the best Pontiff poets.

Leo. XIII. presented his latest production to the monogenarian historian, Cesare Contu. The merits of this great writer are little known beyond his own writer are little known beyond his own land. It is a pity, but it is true. Mgr. Bernard O'Reilly of Lavae, is well acquainted with Contu, and has written of him with understanding and appreciation. So far as I know, he is one of the few English-speaking authors who has done this for the great authors who has done this for the great Italian historian. Even he, however will himself admit that he has not fully recounted the titles of this author to

the admiration of the world. Cesare Contu, who has just reached the ninetieth year of his age, had sent at the opening of the new year a beautiful letter to the Sovereign Pontiff. The Holy Father had his Secretary of Briefs to Princes, Mgr. Volpini, write a letter to the eminent historian, and with it a hitherto unpublished poem of The Pontiff's his own composition. The Pontiff's letter reached the hands of Cantu at the moment when he was surrounded by a gathering of his friends. All were naturally anxious to hear the words of benevolence and the verses which Leo XIII. had sent to the historian. The letter ran as follow :

"Illustrious Sir: I have the honor to make known to you that the Holy Father has warmly welcomed the letter which you lately sent him.

"I should also tell you that your letter appeared to the Sovereign Pontiff so noble and so worthy that for the honor of him who wrote it and also for the public edification, His Holiness would desire to publish it, but nevertheless he will not do so without having previously obtained your consent.

I have another message to convey to you: His Holiness, in his leisure moments, which are very brief and very infrequent, delights, as you know, in composing verses.
"The Holy Father having had some

of these printed, which he has comsend you a specimen; that one, in fact, which I enclose in my letter.

"For myself, I profit by the circumstance to offer you my most sincere wishes and the desire of seeing your days multiplied. A. VOLPINI.
"Secretary of His Holiness for Briefs to Princes.'

These are the verses in the original form. They are upon Death:

Del sol cadente e che si asconde omai Splendon, Leon, su te, gl' ultimi rai;

Nelle riarse vene inaridita Lenta, lenta si spegne omai la vita.

Vibra morte lo stral. le fredde spoglie Chiuse in funereo vel, la tomba accoglie ;

Ma fuor di sua prigion lo spirto anelo, Ratto displega il vol, ricerca il cielo.

D'aspro lungo cammin questa la meta; Deh, Signor mio, la santa voglia acqueta

E se di tanto, tua merce, son degno Lo spirto accogli nel beato zegno.

Vaticano, 27 Gennaio, 1894. A literal translation of these involved expressions would not read smoothly sense of the poem may be under stood from the following: It is upon Death, and Leo addressed the setting sun, which is already upon the point of sinking below the verge, asking that it may shed its last rays upon him. In his shrunken and exhausted veins slowly, slowly, life is becoming extinguished. Death casts his dart, the cold remains are enclosed within a funeral shroud, and the tomb enfolds them. But forth from its prison the panting spirit quickly expands in flight and seeks the sky. Of a rough, long path this is the end. Ah! my God, my holy desire appease, and if, through Thy mercy, I am worthy of so

The great historian, whose life also has outstretched the ordinary limits of human years, was made happy by this sign of the good will of the great Leo XIII. toward him. He has read the poem to every one who visited him. He has written again to the Pontiff thanking him for it, and leaving it the service of a correction in this matter, for we assume that he is no wholly to him to do what seems good to him with his former letter.

much, receive my spirit in the king-

dom of bliss.

less anxious than we are for the vindi- LITERARY VALUE OF THE EN-CYCLICALS OF POPE LEO XIII.

In a review, "The Encyclical of Pope Leo XIII.," in the May Atlantic, the writer speaks thus of the style of the Encyclicals:

As models of felicitous style, of smoothness and serenity of diction, the Encyclicals are beyond criticism. They are composed like the choicest mosaics, phrase by phrase, sentence by sentence; first, as is well known, in Italian, from notes made by the Pope in his daily readings and musings and then in Latin, the language of all others most apt for the majestic dignity of phraseology which is one of the traditions of the Vatican. The text itself is the work of the cardinal secretaries rather than of the Pontiff, but the import and general style are his exclusively, and many beauties of expression are traceable to the delicate refinement of his taste. The final revision, also, is made by him, but, with the prudence which characterizes the methods of the Church, the imprimatur is given only after every shade of meaning has been duly considered; and not always even then, until in the Pope's opinion the fitting time has come.

The Pope's Latinity has been termed "natural" by his admirers; and "natural" by his admirers; and without endeavoring to discuss whether a truly natural style is attainable in a dead language, there is no doubt that we have from his pen some very graceful lines, of which the following faithful expression of his feel ings is a good example :

" Justiciam colui : certamina longa labores Ludibria, insidias, aspera queque tuli At fidei vindex non flectar : pro grege Christi Dulce pati, ipsoque in carcere dulce mori."

The style of the Encyclicals (and I assume that they represent the style of the Pontiff) has been compared to that of Cicero and Tacitus, but they posses a special style, half ecclesiastical, half classical, which at one moment recalls the manner of St. Augustine, and at another the concentrated periods of the introductions of Sallust or the reasonings of Seneca. Sometimes the language is but that of an ordinary sermon which points out evils, and indicates the invariable panacea for them, while it often rises to considerthem, while it often rises to considerable heights of calm sublimity. It is meedless to say, however, that in compositions which are chiefly admonitory, gestible food results from the needless to say, however, that in compositions which are chiefly admonitory, and in which precision is the most essential quality, there is not a very great scope for literary display. The sentences, as a rule, are long and charged with words of meaning, but long and they flow harmoniously, and it is clear that no pains have been spared to avoid the slightest angularity or ambiguity. The ecclesiastical Latinity of the present day, indeed, has claims to rivalry with the most elaborate compositions of the pagan masters who wrote 2,000 years ago. Occasionally a confliction of antiquity and modern-ness is to be noticed in the Latin text, which no doubt is unavoidable when it is necessary to clothe modern ideas in the idiom of a former civilization.

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Weep not for me; Be blithe as wont, nor tings with gloom, The stream of love, that circles home, Light hearts and free! Joy in the ciffs Heaven's bounty lends; Nor miss my face, dear friends!

I still am near; Watching the smiles I prized on earth, Your converse mild, your blameless mirth; Now, too, I hear. of whispered sounds the tale complete, Low prayers and musings sweet.

A sea before
The throne is spread; its pure still glass,
Pictures all earth—scenes as they pass.
We, on its sbore,
Share, in the bosom of our rest,
God's knowledge, and are blest.

-CARDINAL NEWMAN. FIVE-MINUTE SERMONS.

Trinity Sunday.

THE DIVINE JUDGMENT. And Jesus coming, spoke to them, saying: "All power is given to me in heaven and in earth." (Matt. xxviii, 18.)

When these words were uttered by our Lord He had risen from the dead On this occasion He had with Him onlythe eleven Apostles, whom He had instructed to meet Him by appointment at this time and in this place — a mountain in Galilee. A few words they are, but full of meaning. The Apostles saw our Lord in the flesh again; they heard His own human lips utter this truth: that all power is His in heaven and in earth.

How did they understand Him? They understood that the Man they saw, the human being who then stood before them, was endowed with all power that God would exercise in God, you will succeed. heaven and in earth; that to rule this vast universe was His right; that to sit on the throne of heaven, to be worshipped and adored as God by every creature, to shape the destiny of this world, of its many nations, of its many families, of every single soul born and to be born in it; to open and shut the gates of hell at His own will, to judge all without exception, each separately at the moment after death, and all together in the great Judgment day of God, is His right and office as the Man, because He is Man in God and God in Man; the Man selected to be the One through whom the Divine Nature manifests Himself in all the fulness of the God-

head in human nature. But what, therefore, is the first thought that must enter our hearts? necessarily this: How will that Man receive us when we are called into His presence, one by one, as we leave this world? How will that countenance look to us at that mo-ment? How will those ears listen to our reports of our own lives? How will those lips speak to us in that

dread moment? But why do we ask ourselves these are to meet that Man in God, face to face, to give an exact account of all of travel. The courier himself, though questions? Because we know that we our deeds in the body, and that He is the One to praise or blame us, reward strength is well night gone. The citior condemn us, receive us into eternal blessedness or cast us into eternal, never ending darkness, and deliver us over to the rule of those who shall

be our masters in hell. Can we tell what the result will be Yes : and to a certainty ! If our lives have been good, or if we die in His friendship, the Man Christ Jesus will give us a blessed and glorious wel-come; but if our lives have been wicked, that Man will reject us for ever. He will not have us anywhere near Him. He will not endure our presence a single moment, nor permit us to speak in His presence, nor

good, leading good lives, are faithful to our duties as good Catholics. If we truly hope for His approval we can judge ourselves now and know we shall receive it.

How is this? If each one can say to-day, the last of the Easter-time, I have obeyed the commands of the Church and made my Easter duty, then each soul is free from mortal sin and knows the judgment of our Lord will be in his favor. Let any such soul die at any moment now and the mercy of God is surely his, for he is now in the friendship of God, his soul is restored to its heavenly state, and every oul in this state is so acceptable to our Lord that He cannot condemn it, but must welcome it to the society of those who are saved forever.

O unfaithful, negligent Catholic! whose life heretofore has been a dis-honor to God, a shame to your family, a scandal to your neighbor, and a disgrace to the Church of Jesus Christ, have you turned from your sins and made your peace with God this Eastertime? Have you washed your past life free from sin by this Easter duty?

Then, you too, know you will receive the welcome of our Lord, the Man Christ Jesus, your King and your God. Otherwise you are still His enemy, and have a right only to His eternal wrath How can you sleep a moment or be at rest a single instant longer while knowing you are condemned already, because you have not made your Easter duty?

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To Boys Commencing Business. Be on hand promptly in the morning

at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be respectful to your employers and all in authority over you, and be polite to every one. Politeness costs nothing, and it will help you wonderfully in getting along in the world. And, above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful and industrious, who remembers with grateful love his father and mother, and who does not grow away from Church and Sunday school, has qualities of mind and heart that will ensure him success to a re-markable degree, even though he is endowed with only ordinary mental capacity; for honor, truth and indus-

don't buy anything before you have the money to pay for it. Shun billiard saloons and be careful how you spend saloons and be careful how you spend your evenings. Cultivate a taste for reading, and read only good books. With a love for reading you will find in books friends ever true and full of cheer in times of gloom, and sweet companionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys, I would wish to present the aspect of convent education and its advantage, influence and power in moulding the destiny of mankind, rather than an impromptu discussion and analysis of the points brought out in the excellent paper given by Mrs. Busby. But my time is so limited that I can only give an outline of the idea which I wish to present. and industry, and a living faith in

Honor and shame from no condition rise; Act well your part; there all the honor lies

Faith's Victory.

The eastern sky has received the glad morning kiss of the sun. The soft green carpet of June sparkles with myriads of dew-gems which had slipped through the fingers of night. The whispering winds bear the perfumed breath of the morning, and the birds pour forth their songs of glee. The Queen of Summer trails her green robes over the lea, and the little brook kisses her dainty feet. The city of Troyes basks peacefully in the fresh sunlight. dark, grim wall with its massive iron portals, high over which tower the teeples of its churches and domes of its palaces. The first glimmer of that palaces. The first glimmer of that summer sun has roused the inhabitants each to his task of care or pleasure, and the hum of business is heard throughout the city. But its peace is soon to be rudely disturbed, for

" See! What messenger of speed Spurs hitherward his panting steed?"

The warder comes hastily down from his watch-tower, throws open the heavy gate and the rider enters. His steed is gesticulating wildly, shows that his strength is well nigh gone. The citi-zens leave their occupations and crowd around him, demanding in eager, excited tones what tidings of fear he bears them. He answers: "Before the sun shall have set the army of the Huns sun shall have set the army of the Hutts under their ferocious leader, Attila, shall be at your gates." A piteous cry rises from the terrfied women and chil-dren, the men stand in mute despair; too well they know that mercy is not to be expected from the barbarous horde. Soon the whole city is echoing with cries of terror and despair; the citizens are flying hither and thither in anguish and dire distress. But a hush, a sudden calm, falls on them as their holy Bishop, Lupus, with firm step and a Him to come to your assistance? Is He not as strong to save us, His children, as when He led His chosen people through the parted waters of the Red Sea? Let us turn to Him now in faith unwavering." So speaking he bends his steps to the cathedral, the people following, and their united prayers rise in strong pleading to the throne of God. The Bishop nows dons the insig-nia of his office, and with his flock chanting litanies, repairs to the city gate. Soon, with bright, glistening gate. Soon, with dight, garden spears, and scimitars shining like a bed of purest silver, Attila's army, "a beautiful and terrible sight," approches the Christian city; and none the bed thought straight are who now behold them but straight are smote with fear. The leader thunders at the gate and haughtily demands that it be instantly opened. "Who are you," asks the Bishop, "that thus

menace our peaceful homes?" Attila answers mockingly: "I am the Scourge of God, sent to waste and destroy. The prelate bows low and laying aside mitre and staff, he makes this beautiful reply: "God forbid that we should close our gates against anyone whom our Master chooses to send, even though he comes with scourge in hand," and with his own hand he draws the bolt, and the heavy gate swings wide. The fiery Huns rush in, but, wonderful to relate, Attila on his snorting warhorse rides on, he strikes no blow, he gives no command, he and his relentless troops pass out hurriedly through the opposite gate, and away they speed. The Bishop turns calmly to his amazed people, "My children, let us give thanks to the Lord God Omnipotent," He alone understands the he says. cause of their preservation. As the Huns rushed in they were struck with blindness, no not blindness but oblivion to all else but the upper air full of cohorts of shining Angels with flaming

swords in their hands, threatening

fidence, then-victory

CONVENT SCHOOL EDUCATION.

convent school education - Mrs. Mur-

Mrs. President-Ladies-Your Pres-

does it consist? 3rd, what is its object?

Education is the acquisition of knowledge, mental and moral train-

numerable rules and historical data.

and, 4th, what is its influence?

wish to present.

Chicago. The West End Woman's Club is compose of ladies residing on the West Side, Chicago. The vast majority of its members are non-Catholics. Reits members are non-Catholics. Re-cently they had before them, for consideration and discussion, the subject of education, considered from all points participated in the discussions on edu-cation. At the invitation of the Club —the members desiring to learn about

ry are more than genius. Don't be foppish in your dress and same. And in closing, boys, I would say again, that with truth, honesty

dividual, and, second, the improvement of mankind by the advantage gained from the instruction and example of the individual. To be more specific, let us apply these principles to the early education of women. How is woman most improved by edu-cation? By the school that instills into her mind the strictest sense of morality and propriety. By the school that teaches her that the example of her life and action is immortal in the impress that it

makes on her posterity.

By morality I do not mean the super ficial, placarded variety, but the stern, steadfast, self-supporting kind. the variety that requires the watchful eye of the chaperon, or the fear of ocial condemnation to sustain it; but the kind that finds in virtue, virtue's own reward, and that a most remunerative compensation to the individual ever again to mention His holy name, but will cast us into that region of creation where holy names are not permitted to be uttered.

Do we truly hope that this sad fate will not be ours? Then we are truly many lost all faith that you do not ask will not be ours? Then we are truly many lost all faith that you do not ask you lost diva before the footlights? Is it as a voter at the polls, where her influence can be counteracted by the viles tramp? No! Her greatest power and influence is as the ideal mother. As such she molds the character and ambitions of the child and has more in fluence on its after life than all educational means combined. though she is unconscious of this power she places the indelible impress, shapes the mold in which the future life of the child is cast. "No coward mother bears a valiant son." If she i self-sacrificing, industrious, frugal, patient, persevering, ambitious, these will be the dominant characteristics of her offspring, as certain as the in-

herited peculiarities of her face. Circumstances may cause the adult to deviate from this rule, but on the whole it is true. The mother is there fore the architect of the destiny of the individual, of society, of the nation and of mankind in general. Is it not better to be the architect than the machine? There is no grander or more noble position.

I would rather have been Napoleon's mother than Napoleon, yes, rather have been that Corsican, peasant, mother, and worn wooden shoes than that imperial personage of force and plunder to which he degenerated after he had satiated all the laudable ambition to which she had taught him to aspire? Observe the expression of pleasure and satisfaction on a mother's face when she sees her child perform some feat of excellence. You will see on it a reflection of the keenest delight which it is possible for an individual to portray, and which no achievement of her own could produce.

What school comes the nearest to exerting the same influence as the mother over the young woman? I think you will agree with me: it is the convent "And a terror wilder than it brought
Urged on the affrighted horde;
Her prelate's faith saved Troyes from scath,
And the firece barbarian's sword."

O God, Thy ways are as wondrous as

more fully under their control at all times than any other school. They are more in touch with every thought and action. They are her constant companions. They have access to her

MR. O. LABELLE HAS OPENED A FIRST-ONE AND Class Merchant Tailoring establishment on Richmond Street, next door to the Richmond House, and opposite the Massonic Temple. He will carry a full range of the papir.

manifold ! Faith, prayer, and con- boudoir which is the best photograph of her character. Here they can re cognize the defects and supply the de ficiencies. This communion does not exist between the university young

Paper Read by Mrs. Dr. J. B. Murphy lady and her instructors, as she is Before the West End Woman's Club, under the eye of her instructors but a few hours each day, and that on dress parade. The trend of instruction in university education is to make the young lady self-assertive, independent, moral

- of a public rather than a private character - a model of the drawing room, rather than of the home, to be an actor on the stage of life herself, rather of view—Public school and private, religious and secular. Mrs. Murphy,
the wife of Chicago's great physician
and surgeon, Dr. J. B. Murphy, President of the Medical Department of
Cook County Hospital, was present and
continued in the discussions on educontinued in the discussions of the nest stage of the desage, that the
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The trend of instruction in the convents is to modesty, retirement, mora
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The trend of instruction in the convents is to modesty, retirement, mora
ity, household and the finer arts, religions. than the molder of others to play that pert, an instructor of the adult rather

vents is to modesty, retirement, morality, household and the finer arts, religion (not sectarianism), and positive-ness of character. It is to make the young lady an ornament to home, selfsacrificing, patient and exemplary in her every-day life — a molder of the child rather than entertainer of the adult. In other words to make her the ideal mother.—New World. phy prepared the following paper, which was read at a recent meeting: ident requested me to present the aspect of convent education and its advan-

Keeping The Mind At Rest.

It is never well to deceive a sick per son : apart from the moral aspect to the case the deception must be discovered sooner or later, and then all confidence is destroyed. If there is bad news to be told it should be done gently and quietly. All but persons of the weakest fibre will summon fortitude enough to That our relative positions may be better understood, I desire to follow the example and advice of the great Emerson, who said: "In all discus-sions and contentions, a distinct definmeet it without serious harm. The mind should be kept tranquil and at ease by avoiding petty disputes and shutting out household worries. The ition of the subject under discussion convalescent is not in a state to be of use should be presented in writing." That there may be no misconception or erroneous interpretation of the arguin domestic emergencies and should no be troubled with them. ments advanced, I will therefore ask, 1st, what is education? 2nd, of what

Visitors are a fruitful source of ex itement and many an invalid is literally nearly "talked to death." A visit from a pleasant, sensible friend who will stay for a short time and talk cheerfully in an entertaining way, is

and manners; yes, it is more than the acquisition of abstract facts; it is more than the mental retention.

One visitor a day is enough of the mind, feeling a refreshment indeed, after the monotony of weeks in a sick-room. acquisition of abstract facts; it is One visitor a day is enough at first, more than the mental retention of in-It tion to lamentations on the changed is the training and, discipline of the mind, in the art of acquirement, as of similar cases of ilness in their own or well as the cultivation of the power of their friends' families, should not be

differentiating between the desirable and the useless or corrupt; and, what is of greater importance still, it is instruction in the practical application of the away at the first sign of weariness. If she says pleasantly that the doctor doe knowledge acquired, for knowledge, while it is potent, unemployed, it is inwhile it is potent, unemployed, it is ineffectual and practically valueless.

The object of education is, first, a

any one is silly enough to be offended etterment of the condition of the in- the friendship is scarcely worth retrain-

ing. "Ten people out of a dozen ar invalids," says a recent medical authority. At least eight out of these ten, it is safe to allow, are suffering from some form of blood-disease which a persistent use of Ayer's Sarsaparilla would be sure to cure. Then don't be an invalid.

an invalid.

Derby Plug Smoking Tobacco Is Noted For Quality, 5, 10 And 20 cent Plug.

There are so many cough medicines in the market that it is sometimes difficult to teil which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

No Derby Plug Smoking Tobacco Is Gennine Unless It Bears The Derby Cap Shaped Tag.

Γag.
Skin Diseases are more or less directly occasioned by bad blood. B, B, B, cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrotulous Sore. Have You Tried Derby Plug Smoking bacco, 5, 10 And 20 cent Plugs.

Tobacco, 5, 10 And 20 cent Fings.

Burdock Blood Bitters cure Dyspepsia.

Burdock Blood Bitters cure Constipation.

Burdock Blood Bitters cure Biliousness.

Burdock Blood Bitters cure Headache.

Burdock Blood Bitters cure Headache.

Burdock Blood Bitters unlock all the clogged secretions of the Bowels, thus curing Headaches and similar complaints.

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Hoast is the old Scotch name for a cough. The English name for the best cure for coughs is Dr. Wood's Norway Pine Syrup. WEAKNESS, DEBILITY, PALENESS, AN AEMIA, etc., are cured by Milburn's Beef. Iron and Wine.

Does Your Wife Do Her Own Washing?

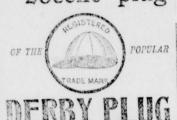
If you regard her health and strength, and want to keep your home free from hot steam and smell, and save fuel, washing powders, and the clothes,

Cet her Sunlight SOAP

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Here's a Pointer

10 cent plug Mahony's Irish Serge Suit-20cent plug



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Summary of Annual Report for 1893

ew Life Applications received \$ 9.539,155.83 972,698.75 during 1835

Uncrease over 1892

Cash income for year ending 31st
December, 1893

Increase over 1892

Assets at 31st December, 1893

Increase over 1892

Reserve for Security of Policy-Holders

Lincrease over 1892

Surplus over all Liabilities, except capital

Surplus over all Liabilities and
Capital ≠tock

Life Assurances in force Janu-351.095.6

Capital stock life Assurances in force Janu-ary 1st, 1891 Increase over previous year T. B. MACAULAY, Sec. & Actuary. ROBERTSON MACAULAY, President. A. S. MACGREGOR.

A. ROLFE, Special Agent.

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C. M. B. A.

Assessment No. 7 was issued from the Grand Secretary's office on the 5th inst. It calls for the payment of five beneficiaries, \$2,600 each, and one, \$1,000

Supreme Council Assessments Nos. 5 and 6 were issued from the Supreme Secretary's office, Brooklyn, N. Y., on the 5th inst. They call for the payment of thirty-two beneficiaries — 13 in New York; 9 in Michigan; 7 in Pennsylvania; 2 in Ohio, and one in Kansas.

The Beginning.

Many of our brother members who have advanced in years remember very well the time when nothing in the shape of a Catholic mutual association was in existence. In matters of this description the world, it may have been said, was lagging behind. The old line assurance corporations possessed a monopoly of the business. The well-to-do merchants and professional men sought this avenue of providing against the wet day so far as their families were concerned. Their incomes were ample, the commercial world smiled on them, and pounds, shillings and pence or dollars and cents poured into their

reffers, making them feel happy as far as this world's goods are concerned. But as business men they knew by experience and by a careful survey of the world's doings that its ways are precarious. A millionaire of to day may by some peculiar turn of the world's wheel of fortune be the penniless man of to-morrow. All the while the mechanic and the laborer had nothing to look forward to in the shape of providing for his wife and little ones in case the hand of death struck him down and took him away from them. No wonder, then, the advent of the poor man's associations was hailed with delight by that class. In the new order of things no rich corporations were looking for dividends; no stately structures were to be erected, and no princely salaries were to be paid to officials. Insurance was now to be had at the actual cost. We need not be surprised, then, at the wonderful growth and prosperity of the C. M. B. A. and sister associations working with the blessings of the Church to encourage and sustain them and the active co-operation of the hierarchy and clergy. It is to be regretted, however, that there are many men amongst us having fami-lies or others dependent upon them who postrow to take care of itself. We cannot conceive how a married man whose wife and children are looking to him for support, or a son who has an aged mother or father depending on his labor for sustenance, will neglect to pro-vide for an eventuality which every day's experience proves to us to be only too real. It is surely not want of love for those who are dear to him. We must, therefore, class it as criminal negligence, for such it really is. If he takes thought and considers what would become of his loved ones were he suddenly called away; were he to con-sider that they might then be thinly clad and suffer for the necessaries of life; were he to consider that his children might be forced to seek admittance into an orphan asylum, or scattered about the world beg ging care and kindness from strangers and take a course of action that would rende his death-bed not a scene of agony because of neglected duty. We hope, then, to see the

proved by the Church.

day when every Catholic man will have his name enrolled on the books of the C. M. B.

A., or on those of similar associations ap-

South Douro, Ont., April 23, 1894. kyle, President C. M. B. A., Mer-

South Douro, Ont., April 23, 1894.
Mr. E. J. Kyle, President C. M. B. A., Merrickyille, Ont.
M. B. A. of Merrickville for the many favors shown me during the sickness and death of my brother, Rev. M. C. O Brien, and also the prompt attention given to the payment of his 3500 benefit and for all of which I desire to return my heartfelt thanks.

I remain sincerely.

remain sincerely.
(Signed) M188 M. O'BRIEN.

New Branches. At Fort William Branch No. 227 was organ-

At Fort William Branch No. 227 was organized on the 9th April. The officers are as follows:

Spiritual Adv., Rev. L. Arpin. S. J.
Chancellor (pro tem), Baniel O'Connor
President, J. D King or Roy
First Vice-Fres., James Murphy
Second Vice Pres., James Wirphy
Second Vice Pres., James O'Hagan
Rec. Sec., Chas. A Coveney
Treasurer, Geo. Garrett
Ast. Rec. Sec. Joseph Jackson
Fin. Sec., Daniel McKenzle
Marshal, Ozlos Sabourin
Guard, Joseph Geudron
Board of Trustees, for one year. William
Greoves, Joseph Weiden and Daniel McKenzle;
for two years, Joseph Jackson and Aleide
Richard.
Representative to Grand Council, J. B. Roy

Representative to Grand Council, J B Roy Alternate. Daniel McKenzie
Alternate. Daniel McKenzie
The branch meets first and third Mondays in
each month.

Branch 228, Port Arthur, was organized or

Branch 228, Port Arthur, was organized on 10th April.

The officers are as follows:
Spir. Adv., Rev. R. Chartier, S. J.
Chan, pro tem. J. M. McGovern
Pres., W. J. Bawif
First Vice-Pres., Geo. O. P. Clovet
Second Vice-Pres., Wm. McBrody
Rec. Sec., John P. Redden
Treas., L. U. Bonin
Asst Sec., A. McGillis
Fin. Sec., Geo. F. Hourrigan
Mar., A. D. LeMay
Guard, A. Clovet
Board of trustees, for one year, W. F. Fortune
Jos. Redden and W. C. Dalton; for two
years, James Whelan and J. E. St. Louis
Rep. to Grand Council, W. F. Fortune
Alternate, Wm. McBrody
Branch meets 2nd and 4th Tuesday of every
month.

Entertainment at Merrickville.

Branch 112, Merrickville, held an entertain Branch 112, Merrickville, held an entertainment on the evening of the 9th inst., and it was far superior as a musical treat to any given by the society in the past and of which they are justly proud. The hall had been very prettily arranged, the stage being as a grand drawing room and literally covered with flowers. Promptly at 8 o'clock the president, E. J. Kyle, addressed a few words of welcome and introduced to the audience of Merrickville the world-renowned and very entrancing queen of song Mme. Rosa d'Erna, and her gifted husband, Prof. G. R. Vontom, in their very interesting programme, "The Music of the Nations."

and her gifted hasband, Prof. G. R. Vontom, in their very interesting programme, "The Music of the Nations."

Never in our memory did an audience give such signs of appreciation of every number on the programme.

Your correspondent has heard some of the very best singers in Canada, but for range or compass of voice and strength and clearness he has never heard the equal of Mme. D'Erna. Her singing of the Irish and Scotch airs in particular was beyond description. Prof. Vontom has a rare tenor voice and shows it well in his different parts, especially the soft portions, which were indeed very artistically rendered. We believe the President has received congratulations on every hand from Catholic and Pretestant alike, and they are very thankful to the C. M. B. A. for having secured the services of two such gifted artists.

J. K. C.

Resolutions of Condolence

Resolutions of Condolence.

At the regular meeting of Branch No. 18, Incersoll, held on Monday, May 7, 1841, the following resolution of condolence was unanimously passed:

Resolved that whereas Almighty God in His infinite wisdom has been pleased to remove from our midst our late and worthy Chancellor. D. H. Henderson, who departed this life on April 27, therefore be it

Resolved, that while we bow in submission to the Divine will it is only a just tribute to the memory of our deceased brother, who was men of our charter members, we, the members of this branch are desirous, to show our respect to his widow and family in their sad bereavement. and therefore be it

Explored the same of the same

apers. And, furthermore, that our charter be draped or thirty days in memory of our deceased

for thirty days in memory of our deceased brother. J. S. Smith, J. P. O'Neill, C. B. Ryan, Com-mittee; A. Frezell, President.

QUEBEC PROTESTANTS.

How the Separate School System in the Province of Quebec is Worked.

the Province of Quebec is Worked.

The following correspondence between Hon. Geo. W. Ross and Mr. Geo. W. Parmalee, Secretary of the English Department of Public Instruction of Quebec, will be of considerable interest:

Education Dept., April 17, 1894.

**Lot Dear Mr. Parmalee — You would be not be not

out any interference by the Catholic section?

[c] Does the Protestant section of the Council control the Protestant Normal school and determine its course of instruction?

[d] Has the Protestant section a head or Secretary of the Catholic section?

[e] What part of its deliberations, if any, are subject to the approval by the whole Council of Public Instruction?

[f] Are its regulations subject to the approval of the Lieutenant-Governor in Council?

[g] Does a similar rule apply to the regulations of the Catholic section?

If you have any official documents setting forth the respective functions of the Protestant and Catholic schools and the imitations of their respective powers I would be glad to receive them. I have the honor to be, yours truly, [Signed] G. W. ROSS.

Department of Public Instruction, Quebec, 21st April, 1894. To the Hon. Geo. W. Ross, LL. D., Toronto

To the Hon. Geo. W. Ross, L.L. D., Toronto, Ont.:

My Dear Sir—In reply to your letter of the 17th inst, I send you a copy of the school law, with references on the fly-leaf to various articles that will largely give you the information you desire.

As it may better suit your convenience to have the information arranged in the order of your questions I will summarize:

[1] At Confederation, ch. 15 of the C. S. L. C. was the only school law in force in this Province, and, properly speaking, gave no privileges either to the religious majority or to the minority, but since 1807 well-defined privileges have been conferred upon the minority, as need for them became manifest. It should be observed that in school law "religious majority" is applied to school municipalities and not to the Province as a whole, and that in consequence the Protestants may have a board of five school commissioners and the Catholics be the dissentient minority with three trustees as frequently happens in the eastern townships.

The additional powers conferred upon such trustees since 1807 are chiefly as follows:

[1] The School Commissioners in all rural municipalities collect the school taxes on incorporated companies and pay to the trustees a share proportionate to the number of pupils attending the schools under their respective control. In cities the tax is divided in the same way, but generally collected by the civic authorities.

control. In cities the tax is divided in the same way, but generally collected by the civic authorities.

[2] As any person belonging to the religious minority in a municipality has the right to dissent or not, he has also the right to cease to be a dissentient.

[3] All non-resident proprietors in a municipality may divide their taxes between the two School Boards.

[4] The dissentients of one municipality may unite with an adjoining municipality for the surpose of supporting a school jointly when they cannot support one alone.

[5] If there be no dissentient school in a municipality any resident head of a family professing the religious faith of the minority and having children of school age may send his children to a school in a neighboring municipality and pay his taxes thereto, provided that the school is not more than three miles from his residence.

[6] Any alteration in the limits of a municipality or the erection of a new municipality or the erection of the appointment of a Council of Public Instruction, to be composed of fourteen Catholic and seven Protestant members.

These members could meet in two sections for the consideration of matters in connection with the conduct of the schools of their own faith, but could take formal action only in a meeting of the whole Council.

In 1867 this Act was amended. The Catholic Bishops of the Province became exollicio members of the Council. The Lieutenant Governor in Council appointed Catholic laymen equal in number to the Bishops, and many Protestants, the whole to form the Council.

tion. The Lieutenant Governor in Council approves the distribution. Approval has never been refused nor have alterations ever been suggested.

[c] The Protestant committee controls the McGill Normal school, and, through the Normal school committee, determines course of instruction.

[d] There is a Protestant secretary of the Department of Public Instruction having the privileges, power and salary of a deputy head. He is appointed by the Lieutenant-Governor in Council upon the recommendation of the Protestant committee, and represent the Protestants.

There is also a Catholic Secretary having the same rank, etc. Both are subordinate to the Superintendent of Public Instruction.

[e] The deliberations of the Protestant committee are not subject in any way to the approval of the Council of Public Instruction.

The exceptions of both expansions.

approval of the Council of Public Instruction.

[f-g] The regulations of both committees
are subject to the approval of the LieutenantGovernor in Council.

I may add that the only diplomas valid in
Protestant schools are those issued by our
Normal school and by the Protestant Central Board of Examiners.

In addition to our share of the superior
education legislative grant we have about
\$6,000 yearly arising from the marriage
license fees, on marriages celebrated by
Protestant ministers, and about \$4,000 interest upon various funds, which we distribute
through the Protestant committee.

I regret that an unusual pressure of work
before leaving Quebec for a few days has
hurried me in the preparation of this reply.
I will, however, wouch for the facts, and upon
my return will give fuller and clearer answers to any questions that you may find insufficiently answered,
Yours very truly,
GEO. W. PARMALEE.

A May Carol.

BY ELEANOR C. DONNELLY.

Sweet May 1 'ds thro' thy tender, golden light, That falls from azure skies; (half veiled in

That fails from azure sales, white, mist.)
On fresh young daisy-buds, on lilies white, On violets by timid zephyrs kiss'd—
'Tis thro' thy shining portal that we pass From spring's aurora into summer's noon. And glide across thy crisp and dewy grass Into the rose-fields of the fervid June.

Ah! even so, sweet Mary, Queen of May,

Nursed in the soft light of thy sunny smile.

Humility's fair blossoms deek our way,
and flow'rs of Purity our paths beguile;
Switt thro'the portal of thy stainless breast.
Thy children into God's great Summer dart,
For thro'thy daisied meadows, Mother blest!
We reach the rose-fields of Christ's Sacred

Heart!

A PROTESTANT'S OPINION OF QUE-

To the Editor of the Walkerton Telescope:

Dear Sir—I thought you would like to hear something about what I saw in Quebec. You have many readers who have never been among the French people, and will never get there. My long stay with them gave me such a good opinion of them that I want to tell the Ontario people about them. Their ways are different from ours. In some respects they are behind the times a hundred years, while in other regards they are so far in advance that they are able to give us Ontario people a good lesson.

Nearly all of them belong to the Catholic Church. Quebec, and surrounding country for about twenty miles, with its fine churches and other grand sights, is quite sufficient to make a stranger think that he is walking on holy ground. Some twenty-two miles down the St. Lawrence, the old place and its very old church, have the appearance of more miracles than any place I have ever seen. It made me think how those French fishermen could really remove mountains.

St. Anne de Beaupre, is a small village under the mountains, and I noticed that the people had removed quite a lot of the mountains in digging for lime, to whitewash their little board houses. This village is one of the first places in which the French settled, some 250 years ago. Some time ago it was nearly destroyed by fire, but it is now built up again very nicely. Nearly all the large buildings are hotels. The church is one of the largest buildings I have ever seen. It must have cost at least half a million dollars. How it was ever built by these poor fishermen I do not know. They can only grow potatoes and onions, and these with fish keep their body and soul together. As to the church, the broad and heavy doors are left open all the year round, and a stream of people are continually going in and out, some being sightseers and some worshippers. How it made me wish that I had a lot of cripples in Walkerton here, for on entering the church I noticed two large piles of caues and crutches that had been throw a way by cripples who had been cured. Some of these crutches have bee

nad been worn so long that the leather covering them had been worn nearly through by long and constant use. In other parts of the church are spectacles and other articles that had belonged to suffering pilgrims from distant lands, who had been cured and who had gone away rejoicing. The attendants in this large church were very kind to us and very willing to let us see all through it. It must have made all my Ontario friends who were with me feel how it resembled Palestine and other holy places. In that church you can see the image of your dear Saviour, the crown of thorns on His head, His feet and hands pierced through, and the blood running down.

Mr. Editor, I will tell you more some other time about Quebec and its buildings. I must say those French people are a much more brotherly people than we are up here, so much so that a stranger would take them to be all Quakers. After living nine days with them, and seeing how very kind they are to all people, not making any difference with those that belong to other churches, it seemed to me that all they want is to live at peace with all men. I now think more than ever I did that we in Ontario have no use for either Annexation, the P. P. A. 's, or any other society that wants to work against their fellow-man. How very nice it would be if we all took each other by the hand and tried to live at peace, instead of quarrelling among ourselves about religion. I am a Protestant, but I believe there are lots of good Catholics, and if I ever get to Heaven I know I'll see many of them there. After what I saw in Quebec I am down on religious intolerance. Yours truly,

R. B. CLEMENT.

olic laymen equal in number to the Bishops, and many Protestants, the whole to form the Conneil.

The two committees of this reconstructed Conneil received the power of separate and independent action in regard to the schools of their respective religious faith. Each committee appoints its own chairman and Secretary, conducts its business as an independent body, and is not controlled by the general Conneil. The Council may meet to discuss questions aflecting both committees equally, but, as a matter of fact, has done so but twice since 1867.

THE PROTESTANT COMMITTEE.

[a] The Protestant committee has full control over the licensing of teachers, the selection of text-books, the qualification and appointment of inspectors, the nature and extent of the religious instruction imparted, courses of study, and in general over all matters pertaining to the administration of Protestant schools. Then inspectors are appointed by the Lieutenant Governor in Council only upon the recommendation of the Protestant c mmittee.

The recommendation of the Protestant c mmittee.

The superior education grant is distribined amongst the municipalities in proportion to population as shown by the last descensial census. When there are two boards in memunicipality it is divided between these according to school attendance.

The superior education grant and the poor municipality grant are divided between the committees according to the population of the Province. Each committee them distributes its share without interference from the other, or from the Council of Public Instruc

The World's Columbian Catholic Congress "is a good book of absorbing interest and most useful information that every Catholic parent of ordinary means should provide for his own instruction, and that of his children. It consists of three volumes bound in one large volume of over seven hundred pages, embracing the official proceedings of all the Chicago Catholic Congresses of 1893, and on Catholic education, including the addresses on Catholic education, and to which is added an epitome of Catholic Church progress in America. It is neatly-bound in full gift with clear, large sized type and beautifully illustrated, that makes it a welcome guest to every hibrary. It is published by the well known firm of J. S. Hyland & Co., Chicago, and bears the imprimatur of His Grace, the Most Rev. Archbishop Feehan, and the preface is written by Rev. P. J. Muldoon, Chancelior of the archbiocese of Chicago. The Chicago Congress needs no introduction to any Catholic, and Chancelior Muldoon most littingly says in his preface: The present volume has a worthy aim of giving a wider audience to the Catholic Congress held during the pass summer, and affording sound instruction on that most important surject. Catholic advantant, through the speeches of Education day. The guides upon mountains have spoken wisely and well, but, save through the instrumentality pis such a volume, how narrow the audience.

The epitome of the Catholic Church progress in America will be found not only most interesting but most useful for reference. It was to proclaim the cross that self-sacrificing missionaries sought the wilds of the West, and laid down their lives in order to make the way of salvation clear to the heathen. The Catholic Church in America, in the fifteenth, sixteenth and seventeenth centures, and indeed in Mass

A FARMER'S SON TORTURED.

Confined to the House for Months and unable to Walk—A Sensational Story From the Neighborhood of Cooksville—The Father Tells How His Son Obtained Release— What a Prominent Toronto Druggist Says.

What a Prominent Toronto Druggist Says.

From the Toronto News.

Four miles from the village of Cocksville, which is fitteen miles west of Toronto on the Credit Valley division of the C. P. R., on what is known as the "Centre Road" is the farm of Thomas O'Neil. In the village and for miles around he is known as a man always ready to do a kindness to anyone who stands in need of it. Because of this trait in his character, whatever effects himself or his household is a matter of concern to the neighbors generally. So it happened that when his eldest son, William O'Neil, was stricken down last spring, and for months did not go out of the door, those living in the vicinity were all aware of the fact and frequent enquiries were made regarding the young man. When after suffering severely for some months, young O'Neil reappeared sound and well his case was the talk of the township. Nor was it confined to the immediate vizinity of Cooksville, as an outer ripple of the tale reached the News, but in such an indefinite shape that it was thought advisable tosend a reporter to get the particulars of the case, which proved to be well worth publishing in the public interest. On reaching Cooksville the reporter found no difficulty in locating the O'Neil farm, and after a drive of four or five miles the place was reached. Mr. O'Neil was found at the barn attending to his cattle, and on being made aware of the reporter's mission told the story in a straightforward manner. He said:

"Yes it is true my boy has had a remarkable experience. I was afraid he wasn't going to get better at all, for the doctor did him no good. At the time he was taken ill he was working for a farmer a couple of miles from here, and for a time last spring he did a lot of work on the road, and while he was working at this there was a spell of cold wet weather, when it rained for nearly a week. He kept working right through the wet and he came home with his shoulders and wrists so his hads and then to his legs, finally settling in his knees and ankles and f From the Toronto News.

Atter he had been doctoring for nearly two months without getting a bit better, I concluded to try something else, so the next time I went to Toronto I got three boxes of Dr Williams' Pink Pills at Hugh Miller's drug store. We followed the directions with the Pink Pills, but the first box did not seem to do him any good, but he had scarcely begun the second'box when he began to improve greatly, and by the time the third box was gone he was as well and sound as ever, and has not had a pain since. He is now working on a farm about six miles from Cooksville, and is as sound and hearty as any young man can be?

On his return to Toronto, the reporter called at the store of Messrs. Hugh Miller & Co., 167 King street east, to hear what that veteran druggist had to say about Dr. Williams' Punk Pills. He remembered Mr. O'Neil getting the Pink Pills, and on a second visit Mr. O'Neil had told him that Pink Pills had cured his son. Mr. Miller, in answer to a question as to how this preparation sold, said that of all the remedies known as proprietary medicines Pink Pills was the most popular. He said he sold more of these than he did of any other remedy he ever handlen. This is valuable testimony, coming from a man like Hugh Miller, who is probably the oldest and most widely known druggist in Toronto. The Dr. Williams' Medicine Co. are to be congratulated on having produced a remedy which will give such results, and which can be vouched for by the best dealers in the province.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system, and in all cases arising from mental worry, overwork, or excess

We were pleased last week to have a visit from Mr. Mathew J. Redmond, a former Londoner, but now a resident of Missouri. He was a scompanied by his wire and family. All his old friends—who are many—extended to him a hearty welcome and were delighted to see him once more in his native city.

How is a man a whit the better for being reputed greater by man?—St. Thomas A. Kempis.

May Devotions.

With the best of reasons are these With the best of reasons are these May devotions popularly practiced here in this country. The benign name of the Virgin to whom they are paid was that of the vessel which bore the discoverer of this continent to its shores. Her glorious titles were bestowed by many of the explorers upon many of the lands and waters they were the first Europeans to behold. were the first Europeans to behold. One of our sovereign States is called in her honor, and her Immaculate Conception is the patronal feast of the United States.

fore, if the beautiful devotions of the fore, if the beautiful devotions of the incoming month were not widely popular and generally practiced by the Catholics of this country, wherein there are so many reminders of the Blessed Maid to whom May is dedicated. Those who fail during that month to pay some special honor daily to God's Mother hardly merit to be called practical Catholics. — Catholic Columbian.

No man is born into the world whose work Is not born with him; there is always work, And tools to work withal, for those who will; And blessed are the horny hands of toil.

—J. R. LOWELL.

He is Re-Instated.

As generally anticipated Mr. D. Cameron F. Bliss has been re-instated as captain of the Ottawa Field Battery. Information to this effect was conveyed to that gentleman yesterday afternoon from the official commanding the district Lieutenant Colonel the Hon. M. Aylmer, assistant adjutant general. For sixteen years Captain Bliss has been in service in the Battery, commencing as a gunner and working up step py step to the captaincy which he obtained in 1889, on the retirement of Captain Evans. He is acknowledged as an officer of high merit, holding as he does three Royal school certificates in cavalry, infantry and artillery. During the North-West rebellion he served with F. Company, Midland Battallion.—Ottawa Citizen, May 10.

MARKET REPORTS.

MARKET REPORTS.

London, May 17.—Grain per cental, red winter 93 to 95c; rye, 90c to 8100; barley, 90c. to 81.00; oats. \$1.05 to \$1.00; peans, bush. 90c to 81.00; bouckwheat, cental, \$1.00. Produce—Eggs, fresh, doz., 11c; basket, 1c; do. store tots. 9c; butter, best roll, 16; do. creamery, wholesale, 19 to 20c, do. store packed firkin, 17 to 18c.; hay ton, 87 to 8%; cheese per 1b. wholesale, 11 to 114c. Vegetables—Potatoes, per bag, 60 to 80c.; turnips, per bag, 35 to 40c.; parsnips, per bag \$1.10 to \$1 20; onions, per bushel, 80 to 90c.; curnips, per bag, 35 to 40c.; parsnips, per bag \$1.10 to \$1 20; onions, per bushel, 80 to 90c.; currots, per bag, 35 to 40c. parsnips, bet of 90c; carrots, per bag, 35 to 40c. \$1.00 to 90c; carrots, per bag, 35 to 40c. \$0.00 Wheat—White, 58 to 60c; spring. No. 2, 59 to 50 fixed winter, 58 to 60c; goose, 56 to 565c; No. 1 Man. hard, 72c; No. 2, 71c, peas, No. 2, 56 to 56; barley, No. 1, 40 to 41c; feed. 39 to 40c; cats, No. 2, 35 to 34c.

Montreal, May 17.—Grain—No. 1 hard Manitoba, wheat, 77 to 78c; No. 2, 75 to 76c; corn, duty paid, 59 to 60c.; No. 2 oats in store, 30t 40c; peas in store, 70 to 71c.; rye, 52 to 53c.; barley, feed. 44 to 45c; do. malting, 52 to 54c; buckwheat, 45 to 48c. Flour—Patent winter, \$3.50 to 83.70; straight rollers, 89; extra, \$2.75 to 82.80; superfine, 82.50 to 82.30; strong bakers. Manitoba, 83.40 to 83.50; straight rollers, 89; extra, \$2.75 to \$3.20; to 83.70; mouillie, \$22. Hog products—Short cut, mess pork, \$17.50 to 818; hams, city cured, per 1b. 10 to 11cc, lard, compound, per 1b. 74 to 10 sec. lard, pure, 94 to 105; baecon, per 1b. 10 to 12cc; western dairy, 17 to 18. Cheese, —We quote at 105 to 11c. Eggs, 105 to 11c.

May 17.—Butchers' Cattle.—One mixed lot, buils and steers, sold at \$2.55, low price of the day. Good to choice loads sold at \$1 to \$2.5c; extra choice at \$9c, and fancy picked lots and loads of mixed butchers' and shippers sold up

extra choice at 3gt, and tarty present los and to adds of mixed butchers' and shippers sold up to 3gt.

Export Cattle.—The range was from 3 to 3lc. for bulls; 3g to 4c. for steers, and 4lc. might have been paid in an exceptional case.

Stockers and Short Keeps.—Some of the transactions were as follows:

16 head averaging 1,150 lbs. 83,55 a cwt.; 14 head averaging 1,150 lbs. 83,55 a cwt.; 7 head averaging 1,50 lbs. 83,55 a cwt.; 7 head averaging 1,50 lbs. 83,55 a cwt.; 7 head averaging 1,50 lbs. 84,50 a cwt.; 7 head averaging 1,50 lbs. 84,50 a cwt.; 7 head averaging 1,50 lbs. 85,50 a cwt.; 7 head averaging 1,50 lbs. 85,50 stores brought 84,50 to 84,75; sows and rough heavys, 84,15 to 84,39, and stags, from \$2,50 to 85.

Sheep and Lambs.—Yearlings sold from 4 to 4gc a lb.; best heavy sheep, at 85 to 85,50; fair butchers' sheep, for 3t to 84,50 and spring lambs, at 83 to 83,50. A bunch of it yearlings, averaging 100 lbs. sold at \$4,50 cach, and a bunch of 4g, averaging 17 lbs. sold yesterday at 84,50.

Caives.—Prices ranged from \$1 for bobs up to 88 for extra veals. A mixed bunch of 40 head, averaging 140 los. sold at 48.45½ each; another mixed bunch of 26, averaging 130 lbs. sold at 48, and 37, averaging 130 lbs. at the same figure. Milch Cows and Springers. Prices ranged all the way from \$25 for common to \$50 for fancy heavy milkers and springers.

EAST BUFFALO.

East Poffelo N. V. May 17 —Cettle—Three

EAST BUFFALO.

East Buffalo, N. Y., May 17.—Cattle—Three cars; steady, unchanged; through run of stock heavy principally export stock.

Sheep and Lambs.—Light, good lambs were 10 to 15c higher, other grades draggy; good to set clipped wethers. \$4.10 to \$4.50; common to good mixed, \$2.50 to \$4; good to fancy lambs. clipped, \$4.40 to \$5; very choice stock selling at \$4.75 to \$1.91.

Hogs.—Vorkers, \$5.25 to \$5.40; pigs, \$5 to \$5.15; mixed packers, \$5.35 to \$5.40; heavy choice, \$5.40 to \$5.45; stags and roughs, \$3.25 to \$4.75.

Over and over again.
No matter which way I turn,
I always ind in the book of life
Some lesson that I must learn;
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will,
Over and over again.

Beauty and Purity

Go hand in hand.
They are the foundation of health and happiness;
Health, because of pure blood;

ness;
health, because of pure
blood;
Happiness, because of
clear skin.
Thousands of useful lives
have been embittered
by distressing humors.
CUTICURA RESOLVENT
Is the greatest of skin purifiers
As well as blood purifiers.
Because of its peculiar action on the pores
It is successful in preventing
And curing all forms of
Skin, Scalp, and Blood humors,
When the best physicians fail.
Entirely vegetable, safe, and palatable,
It especially appeals to mothers and children,
Because it acts so gently yet effectively
Upon the skin and blood, as well as the
Liver, kidneys, and bowels.
Its use during the winter and spring
Insures a clear skin and pure blood,
As well as sound boodily health.
Sold everywhere. Price: RESOLVENT, \$1.50;

Sold everywhere. Price: RESOLVENT,SLEO; OINTEMENT, 75c.; SOAP, 35c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "How to Cure Skin and Blood Humors," free.

THE RITUAL OF THE P. P. A

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas COFFEY, CATHOLIC RECORD Office, Londor, Ontario.

I KNOW MINARD'S LINIMENT will cure liphtheria. French Village, JOHN D. BOUTILLIER. I KNOW MINARD'S LINIMENT will cure

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I KNOW MINARD'S LINIMENT is the best remedy on earth.
Norway, Me. JOSEPH A. SNOW.

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show Depleted Blood, poor nourishment, everything bad. They are signs of

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Emulsion

the Cream of Cod-liver Oil, with hypophosphites, enriches the blood, purifies tho skin, cures Ancemia, builds up the system. Physicians, the world over, endorse it.

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Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. Collins, Box 356, Guelph, Ont.

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TEACHER WANTED.

WANTED A TEACHER, KNOWING French and English, For Catholic Separ-ate School, Garden River. Apply to Rev. G. ARTUS, Garden River. Ont.

GRAND DOUBLE

DISSOLVING STEREOPTICON LIME-LIGHT ENTERTAINMENT.

Over 150 Beautiful Views of the world-re-nowned Passion Play of Oberhammer-gan, and it desired the World's Fair Views may be added, making a grand entertainment.

I have another Beautiful Exhibition, entitled "Wonderland," of a highly moral character.

It is a Rich Treat for both Old and Young, Comprising 300 Beautiful Views, including those of the World's Fair.

Correspondence invited from the reverend clergy and C. M. B. A. Branches. Address-ADOLPH KERN, Dis. Dep. C.M.B.A.

AGENTS WANTED

The World's Columbian Catholic Con

Containing three volumes in one large volume, beautifully bound in full gilt, embracing the official proceedings of the Chicago Catholic Congress, of 1893, giving in full the various speecies, addresses, essays and resolutions of the Concress, and on Catholic Education. To which is added an epitome of Catholic Church progress in America. Published by S. Hylatd & Co., of Chicago, and bearing the Imprimatur of His Grace the Most Reverend Archbishop Feehan and prelaced by Reverend P. J. Muldoon, Chancellor of the Archdiceses of Chicago. This book is admittedly the best and fastest seller now on the market. The very best terms given to agents. Address at once, for terms and circulars, T. J. KELLY & Co., 77 Victoria St., Toronto, Ont.

o., 77 Victoria St., Toronto, Ont ANNUAL MEETING.

PURSUANT to the Act of Incorporation. Notice is hereby given that the 24th Annual Meeting of the

Ontario Mutual Life Assurance Company will be held in the

TOWN HALL, WATERLOO, ONT...
on THURSDAY, May 24th, 1894, at One
of the Clock, p. m.

WM HENDRY WM. HENDRY,



Royal Military College of Canada.

INFORMATION FOR CANDIDATES.

THE ANNUAL EXAMINATIONS FOR Cadetships in the Royal Military College will take place at the Headquarters of the several Military Districts in which candidates reside, in June each year.

In addition to the facilities the College affords for an education in Military Subjects, the course of instruction is such as to afford a thoroughly practical, scientific and sound training in all departments which are essential to a high and general modern education.

The Civil Engineering Course is complete and thorough in all branches. Architecture forms a separate subject.

The course of Physics and Chemistry is such as to lead towards Electrical Engineering, Meteorolical Service and other departments of applied science.

The Obligatory Course of Supressing includes

Meteorolical Service and other departments of applied science.

The Obligatory Course of Surveying includes what is laid down as necessary for the profession of Dominion Land Surveyor. The Voluntary Course comprises the higher subjects required for the degree of Dominion Topographical Survey. Hydrographic Surveying is also taught.

taught.
Length of course four years.
Four Commissions in the Imperial Regular
Army are awarded annually.
Board and Instruction \$200 for each term,
consisting of ten months' residence.
For further information apply to the Adjutant-General of Militia, Ottawa, before the 15th
of May.

Department of Militia and Defence, 1891. Margaret L. Shepherd A COMPLETE ACCOUNT OF HER LIFE, Single copies, 25c.; fifty or over, 15 cts. Address, THOS, COFFEY, Catholic Record

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