# Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, MAY 25, 1895.

NO. 866.

#### A PROPHETIC WARNING.

D'Arcy McGee in London Thirty Years

In September, 1866, the late Thos. D'Arcy McGee delivered an address in him? Will he endorse my paper? this city on "The Future of British Will he second my motions? Will he America." The sublime words of warning, delivered nearly thirty years ago, appear now to have been spoken leaders of that stamp obtain power: with prophetic discernment as to the kind of warfare that would be waged by those whose ambitions have been disappointed and who from resentment for departed hopes would destroy Confederation because they cannot and will not be recognized as political

The portions of Mr. McGee's address which appeals so forcibly for united action in upholding the Confederacy are the following :

I enter on this subject, Mr. Mayor,

of the Future of British America, at this time, with a great degree of confidence and satisfaction. I consider, and I think all must consider who look at the facts fairly, that the projected Union of British America—to which, I see, more than one of the mottoes upon the walls of this fine chamber bear testimony—has gone through its first stage successfully. The second stage is now fast approaching — Imperial Legislation; and the third is not far off-the putting into operation of the new system. I do not say that all is plain sailing even now; but when I look back two short years, and remember that it was only in September, 1864, the first actual overture towards union was made at the Conference of Charlottetown; when I re-ember that we have had since then the Quebec Conference, the Conference of our Ministers with the Imperial Cabinet at London, in June, 1865, the Confederate Council of Trade, repeal of the Reciprocity Treaty, the West Indian Commercial Commission, and two armed demonstrations (in a great degree stimulated by hatred to Confederation policy) against these subject remains to be examined, and I am done. Although often before de-Provinces; when I do remember that, scribed, some sketch of the physical contrary to all predictions of the croakers, Upper and Lower Canada found no insuperable difficulties in arranging in joint council, their new local constitutions-when I remember that all these are the events of two short years, I cannot but feel-I trust it is not presumptuous to say so-that the hand of God alone could have thus ordered events, could have so ordered events - could have so bitted and bridled the passions and stilled the antipathies of rival party leaders, as to render these things possible to us within so short a space of time. But the 4,000,000 of intelligent, loyal people the greatest difficulties, perhaps, which we had to overcome were the mutual want of the knowledge of the Provinces and the personal ambition of party leaders. In 1863, with the Hon. Mr. Ferrier, of the Upper House, we brought one hundred leading Canadians through the Lower Provinces-and last year we had, towards the close of their return excursion, one hundred and ten Maritime Province guests at Montreal. The writing of our public journals, and the Confederation debates, and the late excellent pamphlet of Mr. Brydges on the trade relations of the Provinces, have dissipated, so far as Canada is concerned, the ignorance which prevailed, only a few years ago, as to the resources, extent and progress of the Maritime Provinces. (Cheers.) But the obstacles arising from the personal ambition of party leaders have not been so entirely overcome, and we shall probably carry that evil with us into councils of the Confederation itself when it goes into operation. We have seen the working of this sinister spirit one after another in all the Provinces -in some later, in others earlier-in some one pretext, in others under various disguises.—In one Province it takes the disguise of local patriotism; in another, of religious zeal; in an other it throws off all disguise, and thus boldly avows its hostility either to all union or to the chief authors and promoters of this particular plan of Some pretend to desire an immediate consolidation, which is wholly impracticable; others fasten on the details; others villify the charac ter of the statesmen who have drawn the plan; but it is no injustice to them to say that the motives of the enemies of union are quite as visible, though far from being as pure, as the waters of some of our lakes, where you can discern objects at the bottom fifty It was said of Casan that he had rather be first in a vil lage than second in Rome, though Cæsar was not the man to say any-thing of the kind. (Laughter.) But to descend from the sublime Casar to the original Mrs. Partington-Sydney Mrs. Partington (laughter)who was known to be great upon a puddle, but was, according to her biographer, nothing at all as against the Atlantic ocean. (Laughter.) I do not say that a public man should not protect his personal position, and even his personal interest, in politics, so far as consistent with the public service; but it is certainly a great evil and a great danger to society

public man, and every public measure. from his own narrow, limited loop hole of self-advantage; when he asks him-self of every candidate and every colleague-Will he follow me? Can I use him? Can I make a tool of him? Will he endorse my paper? sit in his seat and wait till I rise in mine?" (Cheers.) I say it is an evil and a danger to society when party ever done in politics without self-denial and disinterestedness. The man to whom the letter 'I' is always the first letter of the alphabet, and the middle letters and the last letter, and greater than any combination of all the other letters, never can be a true patriot. (Cheers.) It is a singular testimony to the grand and generous scope and intent of the proposed Union measure, that all the confirmed egotists-all the men whose self-conceit is proverbial in their several Provincesall the merely personal politicians— are anti-Unionists to a man. They have made their politics subservient to their personal exigencies, and, with them-selves, their system and their aspirations must dissolve and pass away. (Cheers.) In the next stage of the measure—the stage of Imperial Legislation-no serious impediment is, I think, likely to rise. Among the Col onial delegates themselves there will be no difficulty; our representatives and those of the other Provinces have always been able to come to agreement in former cases of joint action—at Quebec, at Washington, and on the West Indian commercial mission. (Cheers.) It is certainly to be regretted that we could not all have .net in London to perfect the measure, before the close of last session; but when the time comes, in which all the reasons for our own course can be publicly explained on the part of Canada, I do not fear that our countrymen on the seaboard will hold us guiltless of any intentional or unnecessary delay (Hear, hear.)

Mr. Mayor, another branch of the

outlines of British America is neces sary to my present purpose. British America, then, covers a third part of the whole continent in extent, and em braces about a seventh of the habitable part of the continent. We have no neighbors to the North and none to the North-West, except the inconsiderable settlements of Russia in the North Pacific: our 2,600,000 square miles of territory, with a double frontage on two oceans; our interwoven wonderful water-courses, the marine, mineral who inhabit these Provinces, must constitute us, when united, the second of American powers. (Cheers. Now I know well there is an active propagandist school growing up in England, who teach the paradox that by diminishing the area of English re sponsibility they can increase the volume of England's power; that the true way to make their country greater is to make her less, that to increase her perpendicular she must diminish her base. (Laughter.) I will only answer to that style of argument by pointing to the state of facts as they exist in North America. A great power, a first-class power, has grown into being on this continent within a century: that great pacific power has become a first-class military power within the present decade, and I ask the anti-colonial doctrinaires. did ever a new nation inherit the tempting estate of power without using and enjoying it? (Cheers.) cially England and America are destined to be rivals, not allies-rivals on land, rivals on sea. If a commercial policy be the be all and the end-all of British statesmanship, how will they maintain that policy, how will they hold their own on the Atlantic or Pa cific without a post or a fort on either ocean which they can call their own (Cheers.) If I were an Englishman would resent, as the worst species of incivism, such arguments as those of the anti-Colonist faction: being a Canadian representative I content myself with saving that I firmly believe no other influence would have such a tendency-did it rise to Imperial propor tions-to estrange these provinces altogether from the mother country, as the evil influence of the new-light political philosophy. (Cheers.) When United British America will start on its race with 4,000,000 of a free people, in religion they will be about 55 per Protestant to 45 per cent. Catholics: in some localities the religious minority may be small, and may ap prehend local oppression, but the two great masses will be too nearly balanced to suffer any oppression to be long inflicted on the co-religionists of either. (Cheers.) Our near equality will be the best guarantee of our mutual tolerance. With one-half of the constituent power against him, it is evident that no fanatic, no bigot, no troubler of other men's consciences, no insulter of other men's creeds can ever rise to the dimensions of a statesman

in British America. (Cheers

wretch on whom that arm shall have to descend in anger for any violation of the Federal compact! (Loud cheers.) Now, gentlemen, having the material edifice fairly underway—having the foundations dug out and the capital and means at hand to built what do we want for the construction of a noble fabric where we and our posterity may enter in and inhabit? want, of course, experience of the new duties of our new sphere, before we can fall into their habitual discharge : but we want immediately, and shall want continually, to cultivate a broad, embracing, public spirit, which will bear us up as individuals, and as a people, to great achievements. (Cheers.) Localism-a very good feeling in itself-with proper limits, must taught to know its proper place sectionalism must be subordinate above all, combative and aggressive sectarianism, especially when carried into the domain of politics, must by every good man be put under. I have always said, and I now again say, that I should be sorry to see any Christian man indifferent in the practice of what he professes to believe : such a man can hardly be honest-he certainly cannot be a true man. I wish, for my part, that every man had the zeal of Paul, if he only added to it the charity of John. (Cheers.) But against polemical bit-terness and vituperation, against spiritual calumny and sacred scandal, let there be always in British America the strongly expressed reprobation of a sound and active public opinion. (Ap There are - I grieve there are - newspapers for ple, printed and encourexample, printed and encouraged amongst us, whose conductors seem to think that they do God service by picking up and reprinting every disgusting anecdote, true or false, at the expense of the clergy or the members of other Churches. (Hear, hear.) Against this habitual auticrusade, which poisons so many credu lous minds-which estranges so many good neighbors - which inflames so rancor-which freezes in its genial source so much true Christian charity: against this great evil and great danger to our internal unity as a people, I beg to ask, gentlemen, and you, too, ladies (cheers), your hearty co-operation. There is a favorite say ing handed down to us from a great character of antiquity, that "a great spirit benefiteth a great fortune," and surely the great good fortune of British America calls aloud for the cultivation of such spirit. I feel that we, too, have our manifest destiny as well as our neighbors — a subject I hope more fully to discuss with the good people of Hamilton on Saturday. Cheers.) I feel that to some extent while we have greatness thrust upon us by the concurrence of events, or more reverently speaking by the disposition of Providence, it is but a preparatory and preliminary great-ness which we shall assuredly be accountable for hereafter, should we abuse or misuse it. Conscious of that good fortune, animated by the spirit it should bring with it, let us cease to be Newfoundland. ers. Nova Scotians, Bruns wickers and Canadians; let us cherish a love of the Commonwealth, and prepare to extend to every fellow-subject of whatever section or sect or speech or

#### countrymen as well as fellow-subject NOT CONTROVERSY BUT PRES-ENTATION OF THE TRUTH.

creed, the dear name, without reserva

tion or qualification, the talismanic

title, the beloved distinction of fellow-

We last week took occasion to call attention to the importance of missions to the Whites as well as to the Red and Black men, and we quoted from Father Elliot's article in the April number of the Catholic World entitled, "Musings of a Missionary," in which that zealous and devoted missionary gives his views as to the obligation of Catholics to make special efforts for the conversation of our fellow countrymen and as to the best mode of carrying on the work. showed that our Protestant fellowcitizens are in a receptive state of mind, that they are upon the whole religiously inclined, that though ignorant of Catholics and of Catholic doctrines, especially in rural districts, and often prejudiced, yet they are ready to listen to a missionary who among them to lecture and impart to them a knowledge of the true principles of the Church. His own experience has been a remarkable one. Crowds have attended his lectures wherever he has been. Quite generally the ministers as well as laity of other denominations have attended his lectures. Protestant choirs have sung for him; all expressed themselves as well satisfied and pleased with his presentation of Catholic truth. The question as to how best to ad-

dress them is an important one. Father Elliot does not hesitate to say that it should not be by religious con troversy, but by the simple, direct and plain presentation of Catholic truth.

"Nothing in the way of contro-

duced by ill-disposed individuals. The nothing but wilful prejudice can fail mediate purpose of the Letter. While of a single section of Anglicans, but strong arm and the long arm of the of receiving some good influence from Confederate power will be extended it. We can certainly count on a over them all, and woe be to the movement in many minds towards conof receiving some good influence from version as the result of Catholic sermons and lectures well prepared and well delivered by public spirited

> The temptation, he says, is great when we consider the absurdity of many of the views of our Protestant

friends, but he says: "It will not do to attack even delusions which are associated with all the pious thoughts of a life-time. Locate holiness and truth where they belong in God's Church, and the intelligent classes will, sooner or later, perceive that what they revered as Protestantism was but Catholicity impoverished and in exile. Let us resist the temptation to attack Calvinism, for it is being put to death in the house of its friends, and its very slayers will resent your inter-

ference It is Father Elliot's opinion that "There is an active and universal movement among Protestants, themselves, against the errors peculiar to the Reformation era, such as the private ownership of God's word, justification without works, total depravity, religion without Church. "Let these agitators," he says, "have the monopoly of exterminating errors; they are numerous, active and every-way competent. The day will come when spoil and spoiler will both be brought into the Church. And then the earnest, zealous missionary bursts forth into one of his impassioned appeals: "But Oh! let us get into men's minds our positive dectrines. Let us do it at once. Let us work and pray and teach and lecture, let us print and distribute these holy truths, let us converse about them and truths

whose restful knowledge is the root and formation of all our joy. Father Elliot gives instances of those who have gained many souls even while presenting the strongest and what one considered the most ob-noxious Catholic doctrine, while, on the other hand, some zealous priests have entirely failed because they thought the only, or at least, the best way to make converts was to convince them of their errors by controversia sermons and lectures. Time and again persons have come to Father Elliot after his lectures and have ac knowledged their surprise and their pleasure at learning that the Catholic doctrine was so different from what they had been accustomed to supp so reasonable, so beautiful and edify

ng. "In the many non-Catholic mission which we have given, nearly all of them in public hall, we have learned many strange things, but the strang est of all is the ripeness of the harvest The fruit is so ripe that it is falling from the trees and is carried away by every passer by. . . . They are a religious people who are accessible to Catholic argument - would that all Bishops, all provincials of communities, all priests and nuns would write this fact on their hearts! Let it be posted up at every recruiting station of our Lord's peaceful army that the American people can be drawn to listen to His Church. Let it be announced in the seminaries, let it be placarded the novitiates and college scholasticates the world over: Behold the Great Republic! it is a Field white for the Harvest."-Catholic Review.

#### ENGLISH NEWSPAPERS.

On the Pope's Recent Encyclical "Ad

The Apostolic Letter which Leo XIII. has sent Ad Anglos has now been given to the world. For the second time in his Pontificate the Holy Father has departed from the traditions of the Roman Curia; in that he has written, not, as is customary, to the Catholic Bishops, but to the English people. The Encyclical Practara was addressed to the "Princes and Nations of the World," and now Pope Leo addresses himself on the title page simply Ad Anglos, while at the head of the Letter are the restrictive wordsregum Christi in fidei veritate quærentes-words, however, which we like to think will shut out very few indeed of our countrymen from the Pontifical blessing. The fact that this Encycli-cal which will be known to history as the Amantissima Voluntatis, was The fact that this Encyclidirected primarily not to the Catholics of England but to the great body of the nation who are outside unity of the faith, made it not un fitting that it should first public in the columns of the lead-ing journal, the paper which in every land is accepted as the most representative exponent of English opinion. The authorized translation, which was excellently done in Rome, appeared in a conspicuous position in the Times on Saturday, occupying three and a half columns. On the fol-Established Church claims to have a lowing Monday the Times devoted a leading article to the Apostolic Letter, which coming from a paper which in the past has been so distinguished for its bitter and persistent hostility to the Papacy, and which in its spirit is still Protestant and Erastian to the core, must be admitted to be remarkable. Courteous and generous in tone, there The minorities East and West have versy," he says, "can equal the direct indeed was little in the article to which really nothing to fear beyond what statement of the truth by a man we could take exception—beyond a whenever a party leader becomes in- really nothing to fear beyond what statement of the truth by a man we could take exception—beyond a come. Such a declaration might easily somehoffuential, who looks at every other always existed, local irritations pro- esteemed by his hearers for his virtues; certain misapprehension as to the im- be drawn up to represent the opinions priest.

the great secular public was thus neither in Latin nor in any other lanreached by the publication of the Enguage will there ever appear a state cyclical in the Times, it was comment of the faith held by Anglicans as mended to the notice of Anglican read a body. And it is that, and that alone ligious circles by the Guardian, which reproduced it in extenso, and at the whole Anglican Church-which same time commented upon it in an would have the least weight with article which we venture to think is Rome. Before we pass to give our extremely suggestive at once of the hopes and the fears which at the present time trouble the peace of the Estaboratory  $\frac{d}{dt}$  and  $\frac{dt}{dt}$  which at the present time trouble the peace of the Estaboratory  $\frac{dt}{dt}$  and  $\frac{dt}{dt}$  which the writer lished Church.

In one respect the secular journal than does its religious contemporary Assuredly there is no royal road to Reunion, and the only road lies along the way of conversion and submission still cherishing the illusion that corporate reunion may be brought about by a process of barter, and hoping against hope that the Vicar of Christ will consent to a compromise, and make concessions in doctrine. But let the Guardian speak for itself: "Probably the fact that the religious practices which are conspicuously mentioned in the letter — besides prayer to God — are the granting of Indulgences, the use of the Rosary, and the practice of prayer to Mary and the Saints will be taken as evidence that the Roman Church is not prepared to consider any question of doctrine or worship. Those who of doctrine or worship. Those who adopt this view, however, can hardly about the union of Christendom. have noticed that this part of the Letter is addressed exclusively to English Roman Catholies, and simply bids them direct their ordinary devotions to the Letter as a futility. We must direct their ordinary devotions to the special object of restoring unity. It would have been difficult for the Pope of this way and dismiss utterly to introduced such a recommendation to his own special children in any other way." It would be difficult to an allusion to any of the ordinary imagine anything much more disheart human means for bridging over different these words. How is any ommon understanding possible when ferences. The whole world of diplom the leading Anglican journal can acy is left far away and we are lifted seriously suppose to sooth Protestant susceptibilities, or to smooth the way for conversions or for any gain what-ever, the Catholic Church would letter is one long insistence upon the efficacy of prayer, and an almost for conversions or for any gain whatabandon the Rosary, and renounce the pathetic appeal to the whole people intercession of the Mother of God. no kindness not to speak frankly to men who can feed their hopes with such vain dreams as these. We can only suppose that it is the very strength of the writer's wish for reconciliation with Rome which has led him so utterly astray. This wish comes out curiously in another way. He notes that Pope Leo has no word of comfort for those who believe in the validity of Anglican Orders, and he bids his readers take heart from the thought that at least he has said nothing depreciatory of them. In view of the uniform attitude of the Church for three hundred years it would surely have been surprising if the Sovereign Pontiff had now gone out of his way to emphasize it. But the Guardian is satisfied that "very great pressure has been brought to bear from England " to procure a formal state ment that Anglican Orders are valid, and in particular to secure the condemnation of the Abbe Duchesne's, pamphlet. We can only say we know of no such pressure, and we are not even aware that the Abbe Duchesue's pamphlet has been brought under the notice of the Holy Office. And, indeed, we venture to think that no one has carefully considered the facts which have been so remorselessly arrayed week after week in these columns, would think it necessary to agitate for any further enforcement of the view which the discipline of the Church has sanctioned for so many generations. But the Guardian has a method of its own for promoting the great cause of Reunion, and we are glad to add that it is one which commands our entire sympathy and approval. temporary believes that Anglicanism has suffered from the fact that foreign Catholics have never understood their position, and sees in the Apostolic Letter warrant for believing that "the present occasion is a favorable one for etting the authorities at Rome under stand-not through the intervention of English Roman Catholics, but directly from ourselves and in the Latin tongue - what the English Church really claims, and on what grounds. This is a very remarkable proposal, perhaps the most remark-able overture which has ever been made from such quarter We can readily believe that fereign observers, whether in Rome or elsewhere, have some difficulty in understanding the true position of Anglicans. That difficulty, however, is by no means confined to foreign observers, and we shall welcome an authoritative state-

-an authoritative statement binding in the Guardian has been be-trayed. He is inclined to be a little In one respect the secular journal aggrieved because "there is no recognition of the issues it religious contemporary nition of anything which distinguishes the Church from the Baptists or the Salvation Army, or any other Christian people." This could hardly have the way of conversion and submission. The Times points to the insistence of the Pope's Letter upon certain doctrines most vehemently repudiated by the Anglicans as intended "to convey the Anglicans as intended to convey the Anglicans as intended by Anglicans as intended "to convey union of Christendom. He was not to English High Churchmen that on dealing with any particular ecclesiasto English High Churchmen that on points of doctrine compromise is not to be hoped for or thought of." It is a all Christians who desire a particular end to join with him in praying for it. His method is not diplomacy or nego-

tiation, but simply prayer.

It is precisely this indifference to all the ways of human diplomacy, and this frank appeal to the supernatural, which stamps the character of the Encyclical. Disappointment is expressed in many quarters because the Pope is silent upon such questions as those of Anglican Orders and clerical celibacy. Such disappointment is born of a radical misconception of the Pope's purpose, and from a notion that Leo XIII. has been contemplating a sort of ecclesiastical round-table con-Some irresponsible persons were Anglos. From end to end there is not the atmosphere of prayer. The Pope's of England to join with him in beseeching Heaven to bring this blessing of reunion and reconciliation upon the land. The dream of Father Ignatius Spencer is about to be realized on a scale for which he never hoped, and that intercession in behalf of Eug land, for which he worked and lived, now commended to all by the Vicar of Christ Himself, may well be the be-ginning of a new and happier chapter n the spiritual story of our race. ead all this nation to beg the Almighty to give them the grace to know and embrace the truth is the burden and the meaning and the purpose of this memorable message of Leo XIII. to the English people. - London Tablet.

#### Two Sides of a Picture.

The Methodist ministers of Chicago memorial declaring that Protestants in Ecuador, Peru and Bolivia are not accorded liberty of conscience by the governments of those countries, and they will request His Eminence to present the document to the Pope. are surprised that those preachers desire the Church to dictate to the State, an action which is against their principles, yet we do hope that, if it be true that Protestants in the South American lands mentioned are prived of any just right, the Holy Father will be instrumental in obtain ing for them the plenitude of what is properly theirs. At the same time our properly theirs. Methodist brethren might use their energies to correct abuses at home. For instance, there is a national organized movement to deprive Catho lics of civil and religious liberty in this republic, no Catholic may President. Catholic Indian schools are denied specific appropriations from the federal treasury, but several Protestant Indian schools re ceive special mention in the Appropriation Bill, a Baptist minister is supported by taxation to expound the Protestant version of the Bible in the public University of Cincinnati, We have not heard whereas and resolve adopted by Methodist ministers against Why worry about alleged grievances of a handful of Protestants America when the tangible injustices perpetrated in ten millions of fellowcitizens are untouched ?-Catholic Review.

In very many parishes - we were ment as to whether, for instance, the about to say in every Catholic parish -there is to be found some one who sacrificing priesthood. An explicit does not go to church nor take part in statement on that one point, if sanc- the religious life of the people, because tioned by the whole of the Anglican at some time, more or less remote, he Hierarchy, would undoubtedly go far has "had a row" with the pastor; to clear up the situation and to perhaps the present one, or may be promote mutual understanding. Will with his predecessor who may be dead the Guardian or the English Church and gone. Poor fellow! He thinks Union undertake to obtain it for us? that by staying away from Mass and We shall wait for it, and it will never denying himself the sacraments he is come. Such a declaration might easily somehow "getting square with the



TO PUT ON covery. It works wonders. By restoring the normal acorgans and functions, it builds the flesh up to a safe and healthy standard—promptly, pleasantly and nat-urally. The weak, emaciated, thin, pale and puny are made

urally. The weak, emaciated, thin, pale and puny are made strong, plump, round and rosy. Nothing so effective as a strength restorer and flesh maker is known to medical science; this puts on healthy flesh not the fat of cod liver oil and its filthy compounds. It rouses every organ of the body to activity, purifies, enriches and vitalizes the blood so that the body feels refreshed and strengthened. If you are too thin, too weak, too nervous, it may be that the food assimilation is at fault. A certain amount of bile is necessary for the reception of the fat foods in the blood. Too often the liver holds back this element which would help digestion. Dr. Pierce's Golden Medical Discovery stimulates, tones up and invigorates the liver, nourishes the blood, and the muscles, stomach and nerves get the rich blood they require.

Spent Hundreds of Dollars with no Benefit.

Spent Hundreds of Dollars with no Benefit. Spent Hundreds of Dollars with no Benefit.

M. J. COLEMAN of 31 Sargent St., Roxbury,
Mass., writes: "After suffering from dyspepsia
and constitution with untold agony for at least 18
imonths, I am more than
pleased to say that after
using Dr. Pierce's Golden
Medical Discovery and
'Pleasant Pellets' for one
month, I was entirely
cured, and from that day
to this I do not know,
thank God, what even a
slight headache is. I paid
a doctor on Tremont St.

WEBSTER'S DICTIONARY The Catholic Record for One Year FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of thas bove books, and propose to furnish a copy to each of our subscribers.

The dictionary is a necessity in every home, school and business house. It fills wacancy, and turnishes knowledge which no one hundred other volumes of the choicest books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its content werey day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary we are able to state that we have learned direct from the publishers the fact that this it the very work complete, on which about 46 of the best years of the author's life were se well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square tuches of printed surface, and is bound it stoth.

A whole library in itself. The regular self-

dard size, containing about 300,000 square nuches of printed surface, and is bound it slotth. A whole library in itself. The regular selling price of Webster's Dictionary has here to be supported by the surface of all charge for carriage. All orders musbe accompanied with the cash. If the book is not entirely satisfactory to the purchaser it may be returned at our expense.

pense.

abridged Dictionary. I find it a most valuable work.

JOHN A. PANNE.

Chatham. Ont.

"I am highly pleased with the Dictionary," writes Mr. W. Scott, of Lancaster, Ont.

Address, THE CATHOLIC RECORD

EDUCATIONAL ST. JEROME'S COLLEGE.

RERLIN. ONT. Complete Classical, Philosophical an

And Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ, President

THE PINES URSULINE ACADEMY

CHATHAM, ONT.

The Educational Course comprises every branch suitable for young ladies. Superior advantages afforded for the culti-vation of MUSIC. PAINTING, DRAW. ENG. and the CERAMIC ARTS. STELIAL COURSE for puols preparing for proceedings of the Matrical Atton. Commercial Diplomas, Stenography and Type-writing.

For particulars address,

THE LADY SUPERIOR.

A SSUMPTION COLLEGE, SANDWICH and Cont.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, 8150 per annum. For full particulars apply to REV. D. CUSRIER. C. S. B.



PLUMBING WORK

Opp. Masonic Temple. SMITH BROS

Sanitary Plumbers and Heating Engineer London, Ont. Telephone 538. Sole Agents for Peerless Water Heaters. 180 KING STREET.

JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day.
Telephone—House, 373 Factory, 543.

#### ARMINE.

CHRISTIAN REID

CHAPTER XLL

"I have had difficult things to do in ny life," said D'Antignac to his sister the day after M. de Marigny's request, "but I hardly think I have ever had anything more difficult than the affair I have undertaken now. It would not be easy under any circumstance to tell Armine of Gaston's proposal, but to tell her in the same breath of her father's positive command to the con-trary—if the matter were not so serious

tignac calmly, "that I should tell her of her father's command at at." "That would be at least an easy means of escaping difficulty," said her brother, with a smile; "but would it

one might call it absolutely absurd!
"I do not think," said Mlle. d'An

be an honorable one?"

"And by what possible law of honor are you bound to be the executor of M. Duchesne's wishes?" she asked. "I am not bound to be the executor of his wishes at all," D'Antignac an

swered. "But since I have prevented Egerton-who is so bound-from tell ng Armine of them, I am obliged to ake the duty upon myself, or else be guilty of letting her make an imporant decision in ignorance of what might affect that decision."

'There are too many fine scruples n the matter, in my opinion," said "You acknowledge that the command was a mere ebullition of groundless hate, yet you feel bound to cell Armine of it, in order that she nay have an opportunity to sacrifice her own and Gaston de Marigny's happi ness. I confess that I do not under stand your point of view. I should suppress it, and feel that I was doing perfectly right."

"I am quite sure that you would de othing of the kind, if the responsibilty were laid upon you," said her "But you forget that it is ot wholly laid upon me. There is If I did not speak he would. Egerton.

"Then he is very foolish," said she. Leave him to me. I will make him "My dear Helene," said D'Antignac,

one who did not know you as well a do might think that you were really desirous to conceal this thing-"And so I am really desirous," she

interposed, "I should not call it concealing, however. I should simply call it ignoring.' "Unfortunately, changing the name does not change the nature of a thing :

and whatever you might call it, would be concealment-of which there an be no question.' He spoke quietly, but with so much

decision that Helene said nothing more—for a minute. But she was in earnest in the view which she advo-What possible purpose can such a disclosure serve?" she said to nerself. "Or, rather, is it not plain that it will very well serve the purpose of Duchesne, which certainly nobody should wish to serve?" And so she observed presently:

"If there is such a thing as defeating the designs of Heaven, I should say that you are about to defeat them. For Armine will never consent to marry M. de Marigny when she hears of her father's prohibition; yet such a marriage must have been intended. How else can we account for the manner in which they have been brought

'I confess that the same idea has occurred to me," said D'Antignac.
But it is not safe for us to decide with regard to the designs of heaven. not tell for what end these two have been permitted to know each other. A marriage would be very romantic, and, as far as we can judge, would insure their happiness. happiness is not the end of life." But

It is a very good thing, however, f one may possess it with the blessing 'said Helene.

With the blessing of God one cannot well miss it," her brother an-

"You always contrive to silence "But I am sure you one," said she. "But I am sure you would be glad as I if the sad morning of Armine's life could turn into such poonday as Gaston de Marigny's bride would have.

"I should be inexpressibly glad." D'Antignac replied in a tone of deep feeling. "But I am sure of this: that the clouds of the morning have done her no harm, and that her noon day is safe with God. He will give

"And meanwhile you intend to tell her of her father's command?"

"I must." To this there could be no answer and Mile. d'Antignac went away say ing to herself that, after all, perhaps Raoul was right, yet mourning over the certain defeat of De Marigny's "And it would be such an hopes. "And it would be such an ideal marriage!" she thought, as Egerton had thought before her; for except D'Antignac, no one knew Armine so well as herself or recognized so clearly all the possibilities of the girl's nature. Then, with a turn of reflection, she blamed M. de Marigny for precipitation. "He should have for precipitation. waited: he should have given her time to forget and to become attached to him !" she said to herself; and then suddenly she remembered Armine's

once or twice of the vicomte, and, with



a pang of inconsistent apprehension, thought, "What if she is already attached to him! It may readily be; and if so, how terrible that will make the struggle! O my poor Armine!

Armine, with a very peaceful face, entered D'Antignac's chamber and advanced to the side of his couch with a note in her hand.

" It is from Miss Bertram," she said. answering his look of interrogation. 'She sends me some books which she promised, and makes such solicitous inquiry for you that I thought you should see what she has written.

D'Antignac took the note and read with a smile the dozen or so lines traced in Sibyl's characteristically bold handwriting, then he handed it back. "Make my grateful acknowledg-ments," he said, "and tell her how little I am exhausted by the society of my friends. And when you have written, come back," he added, as Armine turned away.

She returned in a few minutes, and, sitting down in her accustomed seat by the couch, went on speaking of Miss

Bertram. "I am so much interested in her," she said, "that, if you will pardon me for making a suggestion to you — who always know without suggestion what is best for people — I wish you would explain to her something of those problems of life which once troubled me, and which you made so clear. She is very clever, but she seems to be drifting on a sea of opinions, without rudder or guide.

"My dear Armine," said D'Antignac, "I think that you are perhaps a better guide for her than I am. For one thing, she knows that you speak with the advantage of practical knowl dge- that you have seen face to face all that has fascinated her from afar.

'But what weight can my edge or opinion have?" cried the girl quickly. "O M. d'Antignac! how quickly. can you say such things? Do I know anything save what you taught me? And if, by that means, I hold some truths, have I your power of sending them home to the heart? Ah! no; you humble me when you talk so! But I think Miss Bertram is worthy of your attention.

"Every immortal soul is worthy of our attention," he said; "but if mental gifts constitute any peculiar claim - which I do not grant - Miss Bertram certainly possesses it. She interests me also very much. She is exceedingly brilliant, and more sympathetic than brilliant people often are. The basis of her character is very noble; and where there is so much sincerity and so much earnestness the attainment of truth is only a question of time. Do you not know that haste often defeats its own end Let us do what we can and be content to imitate the patience of God. soul will come to Him at last. Have

"I have none-when you speak so, she answered. "But it is sad to see mindagroping in darkness when one

knows where light is shining. "If it is groping toward the light we need only lead it gently and pray much," he said. "The end is certain. But now, my Armine, it is of yourself I wish to speak - of your life, your future.

She looked at him with something startled and a little apprehensive in her eyes.

"What can you have to say of my life?" she asked. "Is there any reason why we should think of it?" answered. "You are called upon to make an important decision, one which will influence your whole life-

it is of anything connected with — Marigny, that you are speaking," she let me tell you that it is useless. Everything has been settled. I am to

be troubled no more about that. He could not refrain from smiling. "I might play upon words and tell you that what I am speaking of is ertainly connected with Marigny, though not with that to which you allude," he answered; but it is a matter too important for trifling child, have you ever thought of -- mar-

Still larger and more startled grew the dark eyes. She did not answer for a moment; then she breathed, rather

han said, one word, "Never."
"Never!" repeated D'Antignac. somewhat surprised. The word would not have meant much from most girls lips; but from Armine's he knew that it meant a great deal, for she never spoke carelessly or at random. "And et," he said, "you must know that it f the state on which the vast majority

of the human race enter."
"Yes," she replied, "but it has nothing to do with me. Why should you speak to me of it, M. d'An-

tignac?' "Because one who is deeply attached to you and fully worthy of you — one who seems to have been brought by the providence of God into your lifeasks permission to offer you the devo-

tion of his heart and life He paused, but she did not speak. No soft flush of color rose to her face, nor did any light of expectant happiness come into her eyes. The last still kept their grave, startled look, and for the rest she sat as pale and still as a statue. After a moment D'Antignac extended his hand and laid it gently

on hers. "Shall I tell you the name of this

something like a gasp. "It is impossible that it can be—" The Vicomte de Marigny? Yes, mine.

She looked at him for a moment that D'Antignac felt sure she would

THE CATHOLIC RECORD.

which followed. He did not underare you never to know any peace?" stand her, but if this emotion was the As she asked herself this question expression of gratitude or happiness he felt a pang of keen pity to think of the blow which was in store for her, and which he knew would fall such crushing force. He waited, therefore, in a state of painful suspense He waited. for some sign which should tell him what she was feeling and what it would be best for him to say. For, well as he knew the girl, and accurately as he had foretold her course of action in other cases, he was absolutely at a loss to conceive what her impulse would be now.

It seemed a long time to him before she lifted her face; but in reality the clock had not marked more than the passage of a minute when she raised ner head and looked at him with a strange, bright look which absolutely startled him. For did it not mean happiness, and must he not dash that happiness with pain? "O my poor Armine!" was his inward ejaculation before she spoke. But when she spoke how soft and even and proud her voice

was! "I can hardly believe what you have told me, but since you tell me it must be true," she said. "But how can I tell you what it has made me feel? Yet I think you will understand; you will know that it is not of myself that I have thought, but of him. That he should offer his heart and his life to me-that is incomprehensible save on the ground of his own nobleness. And this nobleness—is it not something for which to be grateful to God to have known such a man, and something also of which to be proud that he has found in me-me, so poor and unworthy! - anything to attract his It is an honor which I shall never forget-never while I live, M. d'Antignac. But I do not think of that as I think of what it is, in him, to put aside all question of worldly advantage, and be willing to give his name and rank to the daughter of one who, to him and to the world, was only an obscure Socialist, with not

even a right to the name he bore ! "Then," said D'Antignac, divided between pleasure and pain, "am I to understand that you will accept him?"
"Accept him!" she repeated. 'No. Can you think that I would do

him such an injury as that?"
"An injury, Armine, when he loves

vou !' "Does he?" she said softly, as i lingering a little on the thought. must believe that he does-else he never would have asked this-but that is no reason why I should do him so great an injury as to think, even for one moment, of marrying him.

"But how would you be doing him an injury?" asked D'Antignac, anxious to learn what was in her mind.

She looked at him in surprise. "Can you ask?" she said. "Do you not see? Whatever he does must, rom his rank and position, be done in the face of the world; and what would the world say of such a marriage? I would bring scorn and disapproval upon him; it would lessen, perhaps his influence among those whom he de sires to lead; it would burden him with one who did not belong to his order and who was strange to his life O, M. d'Antignac! you must see tha such a thing is impossible, and that only one who too little considered himself would ever have thought of it."

nswered. "You are called upon to take an important decision, one which ill influence your whole life—"
She interrupted him quickly. "If is of anything connected with marriage would secure, and not at all ills -is within my reach. I may work of the opinion of the world, which is not

worth a thought." "It is for one in his position," said Armine. "His life's work is in the world; and, in order that he may do it well, men must respect as much as they admire him. He must do nothing to lessen his own power to serve great cause, nothing which can give his enemies an opportunity to accuse him of inconsistency or folly. know this, M. d'Antignac, and you know the world; you know what would be said of him if he married one whose political surroundings have been

D'Antignac did not deny this, but he replied: "There would be no need for any one to know who you were. You belong now to the house of Mar-

such as mine.'

" Even if that were possible, which it is not," she replied, "what would you think of me if I could forget my past and deny my father? And what would my father think, M. d'Antignac? Could I take such a step without asking that question? And you know what the answer would be. Can I forget that I disregard his commands whenever I speak to M. de Marigny?"

'Have I not told you," said D'Antignac, "that such commands have no binding force upon you?'

"By the letter of the law, perhaps she answered: "but feeling not." takes no account of law."

"But it should!" said he, "else it may fall into wild extravagance. Your father was, unfortunately, with an unreasoning hatred of M. de Marigny, and you only perpetuate that hatred by observing his com mands "His commands have nothing to do

with my decision in this matter," she said. "If he had never spoken of M. man?"he asked. said. "If he had never spoken of M.
"It cannot be!" she answered, with de Marigny I should still feel that I could never do him the injury of suf fering him to unite his life with

She spoke calmly, but so positively

longer, as if unable to believe, then suddenly sank on her knees and buried her face on his couch.

D'Antignac did not break the silence

D'Antignac did not break the silence he might exert such an influence D'Antignac began to believe possible; and, this being so, was it not necessary that she should hear of her father's last charge? He said to himself that it was necessary, and he was nerving himself to the effort of telling her

when she spoke again: "Yet this reason, though sufficient in itself, is not the only reason why I must decline the honor which M. de Marigny offers me. I might be tempted—oh! yes, it is possible that I might be tempted, despite my better judgment; and the memory of my father, if I had not already devoted this poor life of mine to another pur-

"To another purpose!" repeated

D'Antignac, somewhat startled.
"What do you mean?"
"Can you not tell?" she said. She
was still kneeling by him, and, as she clasped her hands with the old familiar gesture that always indicated her deepest and most earnest feeling, there was a light on her face that made her look like a saint at prayer. 'I told you once that I have in me comething of my father's spirit—that my heart is with the poor and the suffering, and that, like him, I wish to cast my lot with them and to count nothing too much to do if I may bind up a few wounds or wipe away tears, if I may even in the least degree lessen the misery and the despair that is in the world. For I am not like those who have never thought of these things, whose lives have been cradled in softness and in ignorance of the wretchedness that lies all around us. The sound of it has always been in my ears, the sight always before my eyes, and I could not, it I would, forget it. My father-mistakenly but most devotedly - spent his life in laboring to relieve this wretchedness,

and I desire to do the same. " How?" asked D'Antignac, though he felt sure what the answer would be. She looked up at the crucifix with an exquisite smile. "'If thou wouldst be perfect, go, sell all that thou hast and give to the poor, and come follow Me.' That is what I

would do, M. d'Antignac."

Their eyes met in a gaze in which soul was laid open to sou!, and words were unnecesary. Never, perhaps, was sympathy more full, understanding more complete, between two human beings than between these two at this moment. All that one glance asked the other answered, until at length

D'Antignac said :
"It may be God's will. But you must decide nothing hastily. To whom have you spoken of your de-

"To no one," she answered, "Do you think that I would speak to any one before I spoke to you?" "And how long have you thought

of this ?"

How can I say? The desire was with me long before it took positive form. Perhaps the first time that it took such form was when you said to me — have you forgotten? — that I might be intended to make reparation for my father's war against religion, to atone by prayers for blasphemies, and by good works for evil deeds. The suggestion was like a ray of light -an inspiration from heaven. what I had longed for-to aid, to labor, to atone—and thus the way was made clear to me. It has been growing clearer ever since. Yesterday some words in Notre Dame seemed spoken for his end, I may in some sort fulfil his purpose and atone for his errors And more even than that"—her eyes filled with radiance as she lifted them again to the crucifix-" while I strive to relieve the misery of humanity I shall touch, relieve, reach Him Who could have dreamed of it, if He Surely, if the world had not said it? would only think of it, we should have again the ages of faith, when the noblest and the greatest felt themselves honored to serve Christ in His poor And to do that—to spend one's life doing that—O M. d'Antignac! is it not better than the sweetest cup of happi ness which the world can offer to one' lips?"

If there was exaltation in her look as she asked the question it was not the exaltation of a visionary, but of one who had counted the cost and knew the meaning of that of which she spoke and to whose lips that cup of human happiness had been held in sparkling brightness only a little while before For a moment D'Antignac could not speak. Then he extended his hand and laid it on her head with the solemnity of a benediction.
"It is God's will," he said. "May

He bless and sustain thee, sister of my heart !'

Mutual respect implies discretion and reserve even in love itself; it means preserving as much liberty as possible to those whose lives we share. We must distrust our instinct of intervention, for the desire to make one's own will prevail is often disguised under the mask of solicitude.—Henri Frederic Amiel.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsapar-illa possesses great curative value. You should try it.

should try it.

As Parmelee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels, Mr. A. E. Cairneross, Shakespeare, writes: "I consider Parmelee's pills an excellent remedy for Billiousness and Derangement of the Liver, having used them myself for some remedy for Biliousness and Derangement the Liver, having used them myself for so

#### LE PERE PHILIPPE.

Mary Boyle O'Reilly in Catholic World for May).

" Le bon Dieu vous beni," murmured le Pere Philippe, laying his hand gently on the head of little Myrtle; and as she shyly answered "Merci, mon Pere," he continued in the soft Franco-Indian patois:

"And now, my little one, hasten to gather bright blossoms that the shrine may be dressed for the morrow."
And happily important, away sped little Myrtle to perform no easy task, for few flowers were to be found so far north in early May, and well knew le Pere Philippe that the shrine would again be decked with tall, tree like bouquets of brilliantly dyed straw flowers before which nature's sweet handiwork would tade in very shame.

Down the straggling village street slowly went le Pere Philippe, his tall, slight figure clothed in a close-fitting, black soutane. Past the scattered shanties that sheltered his little flock, past the barely cultivated tracts of land from which they drew their scanty supply of cereals, through the dark, cool wood where the foot of the tres-passer sank noiselessly on a cushion of mouldering leaves, and out again into the sunlight that flooded the bold face of the cliff. There the sad eyes were lifted from the open book, and looked over the sparkling waters of the broad river, gazing wistfully eastward to the far away beautiful land of his birth that land which had been all sunlight and gladness and love, with never a cloud to dim the brightness of the long days as he roamed the woods with his gun and dogs, struggled with his books and his tutor in the great library of his father's house, or dashed through the streets of the little town at a mad galop, causing sundry dames to peer at him as he passed and exclaim with uplifted eyes and hands, that "monsieur's eldest son was a wild youth and would come to no good end :" and always beside him, inseparable as his shadow, ally in all ventures, imitator in all pranks, was his only brother Alec, his junior by five years. Unlike as it were possible for brothers to be were the swarthy black-eyed Philippe and the gentle younger son.

"Philippe must be sent away to school; he is leading my delicate boy into positive danger," wailed the mother plaintively.

"Tush, tush, Louisa! He will but toughen the lad; make him strong and manly, not a statuette with yellow curls," replied the big, bluff father, watching his boys on the lawn as they brandished long swords stolen from the library. But alas, alas! for Philippe: even as the parents looked the fun grew fast furious, until, carried away with excitement, Philippe dealt his more timid opponent a heavy blow on

the brow. With a cry of pain the child fell beside him in an agony of remorseful was roughly pushed aside by an irate father, who caught the boy in his arms and carried him swiftly to the house. And then came days that the boy-now grown to manhood-could never for-Days when his grief-stricken mother passed him with averted face, on her way to the room where learned men held daily consultation about the

little bed. No one spoke to him—no one seemed to see him. Even the dogs in the court-yard avoided him, and from the servants nothing could be learned save that Alec was still alive. And so one day the heart-broken boy found courage to creep softly into the sick room. There were a great many ere he caught a glimpse of Alec-poor, gentle little Alec! his white face almost ghastly beneath a wreath of bandages. It was awfully quiet as one of the doctors spoke, in a grave,

low voice: "Unless something unforseen occur the boy will live, but he will lose his

sight.

"We are well-nigh certain, mon-With down-bent head the stricken father turned away only to encounter

the wretched cause of all his agony.
"Is that you, Philippe?" he thu dered, forgetful of the little invalidvou have succeeded in spoiling a prother's life! Leave my sight, miserable boy, and never let me see you again."

The passionate words sank deep into the aching heart, and Philippe interpreted the speech literally. vears after, when vainly searching for his parents in the place he had once called home, did he know of the terrorstricken search, the widespread inquiry, and the passionate grief that tollowed his flight.

All this and more was in the mind of the man who stood gazing into the sun lit river; and so deep in revery was he that he did not see coming out of the woods the tall, gaunt figure of an Indian woman whose dishevelled hair fell about her bowed shoulders and half hid her sunken cheeks, while from her parted lips came a weird, guttural sound which shaped itself into the rhythm of a rude improvisation With stealthy rapidity she advanced until she seized his arm, crying:

"Can you see him? Can you see him, coming in the flying canoe? is time he returned. There was little light when he left and now the light is

going. Oh! when will he be here?' "Hush, hush! my child," murmured the priest soothingly; "wait yet a little. I cannot see him now, but the sun has not yet set; per-

haps-"But it is so long," moaned the poor mad creature; "it is so long and the storm that came from the sea and the boy that was a babe is now a man; he must come soon!" And again she wailed with the passionate, blood-chill-

ing lament of an Indian widow.
"We must wait in patience, my child, and some day he will come back

For me!" she cried in an ecstacy of delight—"come back for me? It is true!—le pere has said it. He will come back for me;" and as swiftly as she had come she disappeared.

"Lord, give her peace," murmured le Pere Philippe; "she has been faith-

ful for twenty years."

Slowly the sun set, throwing dark shadows to meet the solitary man on his homeward way. It was wonder-fully tranquil in the usually noisy street; the mingled sounds from th households were blended and softened

ere they reached the ear.
"Here comes le Pere!" cried a girl's shrill voice, as he reached his own enclosure, and a score of black-eyed, copper-skinned children sprang up to greet him. Then began the little evening ceremony which had done more to soften and civilize these wild young natures than many years of With twenty pairs patient endeavor. of eyes fastened on his face, and twenty pairs of eager feet stayed to his slow tread, they moved about the little garden which was not his but theirs.

"Another bud on your rose-tree, Marie; ah! but that is good indeed and your corn, John, who ever saw better grow corn so early? and Nichola's potatoes without a weed among them, that is like my patient Nichola; and the blue eyes already bloomed for the feast day. But how came this destruction?" he asked sternly, looking from a trampled gar-den to the circle of children. No one spoke, but a dozen accusing eyes glanced stealthily at the culprit, who stood silent and stolid.

How did this happen?" repeated le Pere; "can there be anger and strife among you? Marie, I trust you O mon Pere!" answered will tell me. the girl, "it was not Jean's fault; but because of his brother, who has quar reled with Peter's brother about about Myrtle Nichola-

That will do," interrupted le Pere sadly; and now we will have the

"Ah!" exclaimed the children in gratified chorus, throwing themselves with native grace on the grass at his

"Let me see," mused le Pere Philippe, "of what was the story last night?" Of the ass of Balaam, the prophet,

cried the children together.
"Good! and to night it will be of the faithful white-winged dove that flew back to the good Noe over the flood." And in the hush of the coming twilight the beautiful story was told. A sighing breath from the children ended the little sermon, and with one accord they rose and went quietly homeward. Not so le Pere Philippe, who had heard enough to make him anxious. "They are but children, passionate, untamed children - a curi ous mixture of wisdom and ignorance ah, me! I fear we may Christianize but not civilize them," he mused, and walking swiftly he noticed that the groups about each doorway seemed strangely excited. At his approach a constrained silence fell on the people such silence as falls on children caught

in some act of mischief. Straight to John Nichola's house and through the low, dark doorway went le Pere Philippe, into the common living room, which reeked with fumes of tobacco and cookery, the odor of tanning furs, with here and there a suggestion of sweet grass and herbs and

On an old lounge lay the lord of the manor silent and taciturn, while his over-worked, scrawny wife glanged anxiously from the recumbent form to the girl who sat staring angrily into

"I have come," said le Pere quietly. smiling as he accepted the proffered

seat. "It is well," grunted the smoker, pipe in mouth, with an expressive glance at his daughter.

"It has been a long drought; when will the rain come?" inquired the visitor after a strained silence, skillfully appealing to the pride of his weather-

wise host. "Before the moon is full." "So soon? John Atteau told me only yesterday not until the wane."
"John Atteau will never see the

wane," muttered the Indian. "Indeed! And why?"

Has mon pere not heard?" "I have heard nothing," answered le Pere Philippe; which was indeed,

true enough. "Go away!" commanded the master

to the women, who slowly slunk out of the room. "There has been death to day in the village. John Atteau killed Peter's

son because of my girl. John Atteau has run away, but there are those who will track him through the forest:" and and the Indian grimly returned to his pipe. Knowing the Indian character as he did, le Pere Philippe asked no more, but rose and left the house. Next morning he left the village.

"I must find John Atteau ere he come to harm," he resolved, forgetting in his eagerness that the haunts of men are not so easy of investigation as the paths of his beloved forest; and, patiently journeyed on. There was but one road to travel, for the runaway would undoubtedly seek refuge in the nearest city, where crimes like his were more likely to pass unknown and unpunished. Sometimes a lumberman offered a lift on the journey and was filled with wonderment at the

conversation of his fellow-traveler, or find you here; it is good to serve the a settler gave a night's shelter, feeling amply repaid by the wealth of forest lore he received; again, an Indian shared his canoe with the revered black robe, going many miles out of his way with dignified courtesy; and

so at last le Pere Philippe reached the city. Then for a moment his heart sank. Was this huge settlement, that resounded a very Babel, the little town he had left but a score of years before? Could he have come a hundred weary miles in vain? "This is the inn," announced his last conductor with abashed air, noting the consterna-

tion of his companion. " My good, innocent children," murmured le Pere Philippe, passing the crowded bar on his way to the office. "I have but little, little" — he had almost forgotten the word — "I have but little money," he said to the inn-keeper, placing his solitary gold piece on the counter; and ere that aston-ished individual could collect himself he continued, "Have you heard aught of John Atteau? I have come to find him.

"I know no such man," answered the innkeeper, pocketing the money "but you can have a bed."

And so le Pere Philippe was domiciled and the search began. Instinctively he kept to the lower portions of the town, and many a revel was sud-denly broken by the silent appearance of le Pere Philippe. This failing, he turned to the residential quarter, and day and night the search went on, for the thought of the fatherless village left small desire for rest.

One stormy night, in the midst of wind and rain, le Pere Philippe went slowly through the dismal streets, peering eagerly into the down-bent faces of the passers, and so intent that he paid no heed to a rapidly driven carriage which drew up to the curb, and as the door was flung back he reeled under the stunning blow. Out sprang a man who, as he supported the tottering figure, offered his apol ogies for the careless haste which had caused the mishap.

"Alec," exclaimed a sweet, clear voice as a lady emerged from the car - "Alec, will you not ask the gentleman-

"Alex," murmured the dazed man, as he looked at the handsome face bent anxiously above him.

"I fear, sir, you are severely hurt. Will you not come into our house for a short rest? My name is De Lansverdy

"Mon Dieu, it is impossible!" cried le Pere Philippe in a harsh, strained

voice—" Alec de Lansverdy?" By this the trio stood in the entrance hall looking fixedly at one another, and then the wife, with delicate kindness, stole softly away, leaving the brothers alone; for with instinct of a loving heart she divined the meaning of the mystery, and felt that their joy would be mingled with pain. Late into the night she sat in her darkened room listening to the soft murmur of their voices, broken sometimes by the dual tread. morning her husband came to her, his

handsome face grave and pale. "My love," he whispered, bending kiss her tenderly, "he is Philippe, "My love, ne to kiss her tenderly, "he is Phuppe, to kiss her tenderly, bave told you; but some down of whom I have told you; but so changed, so old. Will you come down

"O Alec! I am so glad for him and for you," she answered as together

they descended the staircase.
"And this is my dear brother's wife, said le Pere Philippe softly as he looked into the sweet, unturned face : " you forgive my abruptness of last night, he added with gentle courtesy; "when I am gone Alec will tell you all." "O mon Pere Philippe!—" began

the little wife; but he softly interrupted:

"Nay, say no more: Alec will tell you all. I have been more blessed than I deserve, and I must return to my good children in the settlement, for they have missed me. Alec has promised to do my task here."

"Can we not keep him, Alec?" whispered the wife.

"It is impossible, dear heart; I have argued half the night. His very soul is bound up in a parcel of savages," he answered bitterly; and then aloud: "Will you give us some coffee, Marie?"

It was a sad and silent meal, yet over all too soon. 'Good-bye, my dear sister,' murmured le Pere Philippe. 'Alec—good-bye;' only a long, strong hand-clasp, but the two men looked steadily into each other's eyes and the bitter past was forgotten. Then le Pere Philippe, with stumbling steps down - bent head, went swiftly from the room.

"O Alec!" sobbed the little wife as she watched him from the window 'his heart is broken in going back.

"Such a night to send for you, mon pere, and you just home; and for what? Not a reasonable Christian, but a crazy for twenty years, grumbled the old housekeeper as she

delivered Jean's message.
"Not a word," said le Pere sternly, and in five minutes he stood in the sick room. On a low bed, little more than a pallet of straw, lay the dying woman seemingly in a troubled sleep, moving restlessly at times as she moaned and murmured. The super-stitious Indians had fled at the approach of death, and only one woman sat by the bedside, while an old squaw cowered muttering in a corner. "Le bon Dieu vous beni," murmured le

dying."
"Merci, mon pere," she answered, and for a long time no more was said, while the old squaw ceased her muttering and the young girl rendered many womanly offices to the uncon-scious woman. Would she awake in scious woman. Would she awake in the last dread hour, or drift out and over the dark river with mind still clouded and reason gone? This was the thought uppermost in the minds of the watchers, when quietly the sleeper waked and looked about her with dim

uncertain eyes.
"Do you know me?" asked le Pere
Philippe, bending toward her, but she

did not hear. "It is very dark," she murmured trying to push an imaginary veil from her face, while Myrtle placed an oil-lamp close to the bed; but still the querulous voice continued.

"It is dark, dark, dark; oh! why is it so dark?" and a low sobbing as of

frightened child filled the room. "Hush, hush!" whispered the girl "it is not dark and we are all here-le Pere, and Mary, and I." Gradually the sobbing ceased and the dying woman lay quite still for a moment,

"What is that?" she cried, sitting up with sudden strength; "hush, what is that? Oh! I hear the whispering of the river, and the swish, swish of the paddle, and a canoe, a canoe of the bark of the birch tree flies over the waves;" and as she spoke her voice rose to a pitch of piercing sweetness. her eyes lit up and her trembling arms were extended in an esctasy of impatient delight, "and—oh, my husband! my husband! he is coming for me: it has been so long; the babe in my arms is a man, and he has come for me. A last! at last! at last!"

The glad cry ended in a faint whisper as she fell back on her pillow.
"She is dead," whispered le Pere Philippe to the terror-stricken girl

on Dieu has been very good. A death in the settlement usually furnished topics of conversation for a fortnight: not so Peona Salta's. one save the watchers knew of the last weird scene, and with the rising of another sun her tragic life was all forgotten and the settlement was in a fer-ment of excitement. Men in their eagerness forgot to relight their everlasting pipes, and discussed the news in the village street. Women were seized with an uncontrollable desire to borrow or lend, assist or ask adviceout of their own cabins; and all be cause the rumor crept about that John Atteau was returning. No authority could be discovered, and while the braves grew heated in argument to prove the tale a fable, the women pointed with knowing air to Myrtle Nichola's happy face; and so it came to pass that when the girl crept down to the river's brink at nightfall, half the village followed stealthily to see

the meeting of the lovers. "Le bon Dieu vous beni," murmured le Pere Philippe as he passed them in the moonlight by the river.

#### Summarily Turned Out.

There is an air of mystery and sup pression in the controversy between Bishop Paret, of the Protestant Episco pal diocese of Maryland, and the mem bers of the order of the Holy Cross This is an extremely High Church order, with headquarters at Westminster, and among its members Ritualism is carried almost to its highest point. They live in celibacy, and practice auricular confession, and believe in bration that closely imitates the Mass Bishop Paret has just refused a license to members of the order to exercise their ministry in his diocese.

Why he has done so is not at all clear, except it is stated that the Bishop, "while not objecting to the order as High Church, does object to it because he thinks it has unwisely pressed certain doctrines and because canon law does not provide for relation of a religious order to the Bishop. This rather inspires than satisfies curiosity, and it is surprising that the order and its friends did not insist upon something more explicit. Meanwhile the members have had to cancel all their engagements in Maryland and are practically expelled from the diocese. - Baltimore Mirror.

#### The Treating Practice.

The baneful effects of intemperance which to day are rife all through the land, steal upon its victims more insidiously, perhaps, through the prevalent practice of treating than through any other channel. To invite a man to take a drink at one's expense is the order of the day; to put him thereby under the implicit obligation of returning the same, or of making him feel uncomfortable until he has balanced in some way the kindness which he thinks he has received, is an essential consequence which to him is very dis honorable to neglect or shirk. custom and its consequences wrap so ciety in a cloud. In it men move, and through it the chief work of harm and of the disintegration of character is accomplished. In the lower state of society it saturates the very language that is spoken; it pervades the very air that is breathed, it shapes the sen timent most frequently formed at home and abroad. Multitudes of children daily grow accustomed to it, and youths are fast falling victims to its

#### A GREAT IRISH WIT.

His surroundings as an ecclesiastic. doubtless, prevented the late Rev. Father James Healy, parish priest of Little Bray, from becoming as celebrated a wit as John Philpot Curran or Richard Brinsley Sheridan. Innumerable anecdotes are told concerning him, and all illustrate the rich gifts bestowed upon him by nature as well as by education. The late Father Burke was a humorist, of the O'Connell type, pungent and racy of the soil, but even he did not equal the epigrammatic genius of Father Healy. Lord Ashburton, in a recent utterance, says of the deceased clergyman:

"I knew him for a quarter of a century; but he had many older and nearer friends, and I hope that one of them will write reminiscences of this brilliant, attractive and genuine Irishman. I have dined with him on sev eral occasions at his house at Little Bray and I can never forget the won derful and hospitable entertainments The number varied-sometimes eight, ten, twelve, or even fourteen. The most varied guests met at his table. I have sat there at the same time with Prince Edward, of Saxe-Weimar, Mgr. Persico, Archbishop Walsh, Lord Morris, Chief Barron Palles, Dr. Nedley, and others. His guests were always delighted to be there and he was delighted to have them. One servant cooked the dinner and brought it to the table, and no one could tell how it happened-the attendance did for itself some way or other. His dear and life-long friend, Dr. Nedley, was nearly always present. Once I remem-ber when some officer of the Guard was dining with the padre (as he was called) he looked around for a servant to take his coat and hat when he en tered the house, and the host came for ward, smiling, saying, "You know those footmen all gave me notice and left on the spot when they heard that you were coming." He was brilliant quick as lightning in conversation. and never hesitated for a second to

come out with a sparkling, genial mot "Sir Redvers Buller dined with him on one occasion when the other guests were Archbishop Walsh and eleven priests. Sir Redvers made a slight start when he saw he was the only lay 'Never mind,' said Father man. Healy, 'the soutane is not worse than the Soudan.' Lord Plunket, the Protestant Archbishop, lived during the summer at his residence, Old Connaught, in Little Bray, and someone asked the padre how he got on with him. well,' he said, 'we are the best of friends. He is a good parishioner but a little backward in his dues.' During one of his visits to Old Connaught, Lord Plunket, I am told, asked how he should take priests who came to join his church, and the prompt answer came, 'The best thing your Grace could do to boys of that kind would be

to give them the pledge at once. "All Dubliners know Dalkley church -the Protestant one-built on an eminence, the greater part of which, immediately joining the church is quar ried away. Some people were chatter ing over the neighborhood and it beauties one day, and the site of the church was praised. A Protestant gentleman turned, smiling, to Father James and said: 'It is a church founded on a rock.' Like lightning came the genial assent, 'Yes a blasted The owner of the great oyster establishment in Dublin was one day telling him of the musical accomplish ments of his daughter, when the padre, with hearty sympathy, said, be a regular oyster Patti.' He never talked politics but he answered all questions with genial rapidity. When being asked what would Mr. Healy be when Home Rule came, he said at once, 'An old man.' I said to him when living during the summer in his parish, 'I think I met your curate just now — rather stout.' He replied, That's he ; I send him out as a sample

and kept the thin one at home. "Once a busybody asked him whether a friend of his was a good Catholic, and he got the answer, better man, but a child could beat him at fasting.' He was once at Monte Carlo on a visit and a friend tried to get him to enter the great room for play. 'Is it not like a cathedral? 'Ah!' said he, 'there is all the difference. 'In a cathedral they pray for a man, here they prey on him.' His friends comprised all classes, rich and poor, old and young, Protestant and Catholic. He was a priest devoted to his Church and his flock; but his heart was big enough to include kind and loving feelings for all."

#### False Teaching. The Episcopalian denomination

seems to be leavened with false teaching. Recently its Bishops had to issue a pastoral to vindicate the divinity of Christ and His virgin birth from the attacks within it. Now one of its preachers in this city, the Rev. Dr. Heber Newton, denies that the risen body of Christ was "the very body of flesh and bones which was laid away there after the crucifixion." Substan tially it was that very body, but endued with the excellent qualities that shall mark the resurrected corpses of all the blessed dead. But this the doctor denies. According to him, in the new life beyond the grave, "the spiritual body is the only body" and "the physical nature of the organization of the risen Jesus" was only apparent, like the visible and tangible forms in which spirits have sometimes mani-fested themselves. Dr. Newton is a heretic. His doctrine is not Christian doctrine. His stay in an Episcopalian pulpit ought to be brief-Catholic

#### Last of May.

REV. FATHER RYAN.

To the Children of Mary of the Cathedral of Mobile;

Moone:
In the mystical dim of the temple,
In the dream-haunted dim of the day,
The Sunlight spoke soft to the Shadows,
And said: "With my gold and your gray,
Let us meet at the shrine of the Virgin,
And ere her fair feast pass away,
Let us weave there a moutle of girly. Let us weave there a mantle of glory, To deck the last evening of May."

The tapers were lit on the altar,
With garlands of lilies between;
And the steps leading up to the statue
Flashed bright with the roses 'red sheen;
The Sangleams came downfrom the heavens
Like angels, to hallow the scene,
And they seemed to kneel down with the
Shadows That crept to the shrine of the Queen.

The singers, their hearts in their voices,

Had chanted the authems of old.
And the last trembling wave of the Vespers
On the far shores of silence had rolled.
And there—at the Queen-Virgin's altar—
The sun wove the mantle of gold,
While the hands of the twilight were weav-A fringe for the flash of each fold.

And wavelessly, in the deep silence,
Three banners hung peaceful and low—
They bore the bright bine of the heavens,
They wore the pure white of the snow—
And beneath them fair children were kneel-

ing,
Whose faces, with graces aglow,
Seemed sinless, in land that is sinful,
And woeless, in life full of woe. Their heads wore the veil of the lily, Their brows wore the wreath of the rose, And their hearts, like their flutterless ban-

Were stilled in a holy repose.
Their shadowless eyes were uplifted,
Whose glad gaze would never disclose
That from eyes that are most like the heavens
The dark rain of tears soonest flows.

The banners were borne to the railing, Beneath them, a group from each band, And they bent their bright folds for the bless

That fell from the priest's lifted hand.

And he signed the three fair, silken stand ards.

With a sign never foe could withstand.

What stirred them? The breeze of the even ing? Or a breath from the far angel land?

Then came, two by two, to the altar,
The young, and the pure, and the fair,
Their faces the mirror of heaven,
Their hands felded meekly in prayer.
They came for a simple blue ribbon,
For love of Christ's Mother to wear;
And I believe, with the Children of Mary,
The Angels of Mary were there.

Ah! faith! simple faith of the children! Ah! I stall: simple states the feeth of the old!
You still shame the faith of the old!
Ah! love! simple love of the little,
You still warm the love of the cold!
And the beautiful God who is wandering
Far out in the world's dreary wold.
Finds a home in the hearts of the children
And a rest with the lambs of the fold.

Swept a voice: was it wafted from heaven? Heard you ever the sea when it sings, Where it sleeps in the shore in the night-time? Heard you ever the hymns the breeze brings.

From the hearts of a thousand bright summers?
Heard you ever the bird, when she springs
To the clouds, till she seems to be only
A song of a shadow on wings?

Came a voice; and an "Ave Maria".
Rose out of a heart rapture thrilled;
And in the embrace of its music
The souls of a thousand lay stilled.
A voice with the tones of an angel,
Never flower such a sweetness distilled;
It faded away—but the temple
With its perfume of worship was filled.

Then back to the Queen-Virgin's altar
The white veils swept on, two by two;
And the holiest halo of heaven
Flashed out from the ribbons of blue;
And they laid down the wreaths of the rose
Whose hearts were as pure as their hue.
Ah! they to the Christ are the truest,
Whose loves to the Mother are true!

And thus, in the dim of the temple,
In the dream-haunted dim of the day,
In the dream-haunted dim of the day,
The Angels and Children of Mary
Met ere their Queen's Feast passed away,
Where the sungleams knelt down with the
shadows.
And wove with their gold and their gray
A mantle of grace and of glory
For the last, lovely evening of May.

Chronic Derangements of the Stomach Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.



#### but Sleepless Tired Is a condition which gradually wears

away the strength. Let the blood be purified and enriched by Hood's Sarsaparilla and this condition will cease.

"For two or three years I was subject to poor spells. I always felt tired, could not sleep at night and the little I could eat did not do me any good. I read about Hood's Sarsaparilla and decided to try it. Before I had finished two bottles I began to feel better and in a short time I felt all right and had gained 21 pounds in weight. I am stronger and healthier than I have ever been in my life." JOHN W. COUGHLIN, Wallaceburg, Ontario.

#### Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye today. Be sure to get Hood's and only Hood's. Do not be induced to buy and other.

Hood's Pills cure all liver ills, billous-



Pimples, blotches, blackheads, d, rough, and oily skin, prevented by Cuticura Soap, th effective skin purifying and beauti-fying soap in the world. The only preventive of pimples, because the only preventive of inflammation and clogging of the pores.

Sold throughout the world. Price, 35c. Potter. Drug and Chem. Corp., Sole Propa., Boston. "All about the Skin and Hair," mailed free.



Hobbs Mfg. Co. London, Ont.

TRY THAT MOST DELICIOUS

SOLD ONLY BY

James Wilson & Co. 398 Richmond Street, London.

First Communion. 

FIRST COMMUNION PICTURES.

FOR BOYS AND GIRLS, ENGLISH OR FRENCH Heart te 12x18, with figures of the Sacred Heart... Hear!... ze 9x12, with figures of the Sacred Heart... ze 6jx1c, with figures of the Sacred Heart. 

Pearl Cases for Beads in a l sizes.

First Communion Medals in Silver and Gold in different designs with blank space for engraving.

Prayer Books in Ivorine, Celluloid, Ivory and Pearl Bindings, also Satchel and other designs in Leather Bindings.

Books for the Month of June. A Flower for each day of the Month of June.

Manual sacred Heart according to St. Alphonous, paper.

Manual sacred Heart according to St. Alphonous, cloth

New Month of the Sacred Heart.

Devotions for the First Friday.

The Voice of the Sacred Heart.

New shanual of the Sacred Heart.

Arnold's Imitation of the Sacred Heart. Premium Catalogue in Press and will be sent to any address given.

atholic Publishers, Booksellers and Stationers, Church Ornaments, Vestments, Statuary and Religious Articles,

1669 Notre Dame St. MONTREAL.

FOR CHURCHES. Best Qualities Only. Prices the Lowest. McCAUSLAND & SON

O. LABELLE, MERCHANT TAILOR 372 Richmond Street.

76 King Street West, TORONTO.

Good Business Suits from \$15 upwards. The Pictorial Lives of the Saints

The Catholic Record or One Year For \$3.00.

The Pictorial Lives of the Saints contains Redections for Every Day in the Year. Take book is compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calcular for the United States of the American Saints, recently placed on the Calcular for the United States of the Saints Canonized in 1881 by His Holmess Council of Baltimore; and also the Lives of the Saints Canonized in 1881 by His Holmess Pope Leo XIII. Edited by Jonn Gilmary Shea, LLD. With a beautiful trontispiece of the Holy Family and pearly four hundred other il ustrations. Elegantly bound in extra cloth, Greatly admired by our Holy Father, Pope Leo XIII., who sent his special siessing to the publishers; and approved by forty Archbishops and Bishops.
The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on THE CATROLIO 8. CORD, on receipt of Three Dollars, We with all cases prepay carriage.

CONCORDIA VINEYARDS SANDWICH, ONT.

ERNEST GIRADOT & CO Altar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

For prices and information address,

E. GIRADOT & CO.

E. GIRADOT & CO. Sandwich. Ont

POST & HOLMES,
ARCHITECTS.
Offices - Rooms 25 and 29, Manning Houses
King st, west, Toronto. Also in the
Gerrie Block, Whitby.
A. A. Post, R. A.

The Catholic Lecurd. \*ublished Weekly at 484 and 488 Richmond street, London, Outario.

Price of subscription-82.00 per annum. PEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels." EDITORS:

TEOMAS COFFEY. MESSES. LUNE KING, JOHN NIGH, P. J. EVEN and WM. A. NEVIN, are fully author-ted to receive subscriptions and transact all ther business for the CATHOLIC RECORD. Rates of Advertising—Ten cents per line each asertion, agate measurement.

Approved and recommended by the Arch-bishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterforo, and the clergy throughout the Dominion.

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 morning. Arrears must be paid in full before the paper

London, Saturday, May 25, 1895. AN EXAMPLE FOR YOUNG MEN.

Our young men should never forget the example given them by Sir John Thompson. True and sad that men pass and their memory lives only in hearts washed by the same blood that pulsed and throbbed in theirs. We know indeed that this old world pays but scanty attention to those who have enriched its treasure store of noble thoughts and deeds. We would fain find fault with it, but since the first man opened his eyes upon the dawn of creation it has been life's history, and will be until the last man closes his eyes upon the dying world.

Let us hope, however, that the life of Sir John Thompson will be ever an incentive to noble impulse and a reminder that no man is truly great unless actuated by a religious spirit. He often said that he owed all his success to prayer. It was his solace in the hour of affliction, his shield in danger, and the source whence he drew that tenacity of purpose and unimpeachable integrity that made him God's noblest handiwork, an honest man. No one, not even they who knew him best, will ever pay worthy tribute to his sincere and unaffected piety. He was always true to man because he was never false to God. Often did he come home fatigued and worried after a protracted debate in the House of Commons, and forgot friends and enemies in communing with God. The hour would be late, and every fibre of his body clamoring for rest, but the beads that were found in his pocket when he died in Windsor Castle would be in his hands. His colleagues marvelled betimes at his firm and sure grasp of complicated problems. True, indeed, he was dowered with splendid abilities, but they, illuminated by the light from on high and fructified by the spirit of prayer, were rendered stronger and more productive of per-

He was unswerving in his allegiance to the Church to which he had given his heart's best love. It was no obstacle to his advancement. Loyal he was to her, resenting every insult to her as he would to the mother that bore him. Proud he was of her, and they who were privileged to be witnesses of his home life will not soon forget his utterances on her part. We heard him but once, and the memory of the pure face flushed with excitement will be ever with us, and the sympathetic voice that so often thrilled the House of Commons sounds still in our ears-a harmony never to be forgotten. He conceded to every man what he claimed for himself, the right to serve God according to conscience. He was assailed by malignant enemies, but he scorned to give them an explanation of his conduct. But the base charges pained him deeply. One would not imagine it, viewing his cold demeanor in Parliament, but it was a mark only that hid from the eyes of onlookers the warm and enthusiastic nature. The spirit of prayer made and kept him always a very child in humility. These words sound strange. but we understand them. It was a humility, lovable and winning that ennobled the man. It was the flowering of his Catholicity. Just before he made his last voyage he called upon a sacerdotal friend. He was unusually sad, as if the shadow of his impending fate had fallen athwart his path. A ramble around the grounds of the laughed and chatted with the old-time freedom and very boyishness. He breathed a benediction upon him. A who participated in it. its significance.

ing within us.

from things earthly, namely, by sim-plicity and purity. Simplicity ought plicity and purity. Simplicity ought to be in our intention; purity in our Simplicity doth tend toaffections. wards God; purity doth apprehend and If thy heart and upright, then would every creature be unto thee a living mirror, and a book of holy doctrine. If thou wert inwardly good and pure then wouldst thou be able to see and understand all things without impediment. A pure heart penetrateth heaven and hell.

This was the secret of Sir John Thompson's success. Prayer gave him simplicity and purity, and he could say with Tennyson's virgin knight,

My good blade carves the casques of men, My tough lance thrusteth sure. My strength is as the strength of ten Because my heart is pure."

A QUESTION OF VERACITY.

The discussion between Mr. Dalton McCarthy and Mr. E. Busby of Southampton, in regard to the nomination of candidates for the coming Dominion election, is in several respects very amusing reading.

Mr. Busby is the president of the P. P. A. of Ontario, having been elected to this office at the last Convention of the society, vice Rev. J. C. Madill, the retired president.

The new president found his order in not a very encouraging condition. The general elections for the Province last summer left it very much demoralized, and the demoralization was completed by the reaction whereby P. P. Aism has been rooted out of its strongholds, all its hopes having been shattered at the by-elections whether for the Local or Dominion Houses, and the municipal elections of last January. Mr. Busby, however, hopes to retrieve some of the losses by new alliances. Can he not bring Mr. McCarthy and the Orangemen into his fold to acknowledge him as their general leader? If so all may be smooth once more. and a new prospect may be opened for the almost defunct order, and its leader may be brought out of his obscurity into some kind of prominence. Hence, he represented to the public in a recent manifesto that there exists a positive alliance between him and Mr. McCarthy, and that for the next Dominion elections there are selected, or in view, two hundred and twenty-five P. P. A. candidates who will run as Mc-Carthyites.

Mr. McCarthy, however, has found out by the experience of the past, that a P. P. A. alliance, when it becomes known, at least, is apt to prove fatal to the ally, and he prefers to stand on his own platform as leader of the party of one in the House of Commons. In a letter to the Globe, he even denies that 'he conferred " with Mr. Busby and that he "had guaranteed that he would stand by every plank in their (the P. P. A.) platform, and fight to the bitter end for every measure which they wished introduced into the House o

Commons along these lines." There was no conference if Mr. Mc-Carthy is to be believed. But he admits that he had an "interview." After the election of Mr. Busby to the Grand Presidency of the P. P. A. "similar in character to many others that I had had prior to his appointment to that office;" and at that "interview ' the Manitoba school question and other issues were discussed in such a way that Mr. McCarthy "did not conceive that any change was to be made in his relations with me on account of his election as Grand President of the P. P. A." The relations were that Mr. Busby should continue to be, as he had been before, a devoted follower of Mr. McCarthy, instead of posing as the leader, in virtue of the following he was expected to bring into the Mc-

Carthyite party. It matters little to the general public which of these two gentlemen may be regarded as the Whalley of the Canadian no Popery party. That it does show that the proposed basis party is likely to have no increase on was exceedingly unsatisfactory. its present number in Parliament for a But the smaller bodies which fear

little thing, perchance, but eloquent in The present dispute is apparently the day, finds serious objection in the one of precedence, and chiefly turns fact that the vagaries which led to the and so it is the question by which the Let our young men never forget his on whether McCarthymen are to re- formation of the minor Presbyterian Unionistalliance is chiefly endangered, example. He has gone Home, but the ceive P. P. A. support, or P. P. Aists bodies will be unduly represented and so true is this that the Liberal-Unprinciple that guided him is within to obtain the endorsation of Mr. Mc- under the proposed scale of representationist newspaper organs are openly our grasp. If we should be truly wise Carthy as upholders of his policy, tion. He objects to it, not only be- threatening vengeance on the Tories

danger and peril will be escaped. squabble is of but small concern to us. inadequately represented, but also be- Mr. Chamberlain's own organ, says owing to a previous engagement, but "By two wings a man is lifted up applies particularly to the P. P. A. of an insult to truth. what the objects of the association

In conclusion he declares that, to his knowledge, not a single candidate has ents, is of the opinion that the plan of been placed in nomination by the P. union ought to be tried, but it ac- the Unionist allies will work good for P. A. as a McCarthvite since Mr. Busby wrote his circular.

CHRISTIAN UNION.

It does not appear that the plans which have been formulated for the purpose of confederating the Evangelical Churches of America into one body are likely to come into practical effect.

The only Churches which seem to have considered them worth any attention at all are those which have the Presbyterian form of Church government, and even these find difficulties apparently insuperable, to carrying them into effect; but Baptists, Methodists, Disciples, have all pronounced more or less emphatically against any proposition for unity which will ignore fundamental truths of revelation.

One of the features of the plan which has been proposed to the various Churches which, it is expected. may enter into the Confederation, is that the Federal Council which shall have the duty of managing all general matters which will concern the united body shall be composed of eight delegates, four ministers and four laymen. from each denomination.

It is pointed out that this plan will give the Presbyterian Church of the United States, which is estimated to consist of 896,000 members, only 8 representatives in the Council, while all the other bodies recognized as Presbyterians-seven in number-will have a representation of 56, half of whom will be ministers.

These seven bodies are said to have collectively only about 723,700 mem bers, falling short of the generally known Presbyterian Church by 176,-000, yet having seven times the representation of the principal Presbyterian body.

The proposition does not give satisfaction to any of the bodies concerned, and though it might be expected that the chief opposition to the plan would arise out of the body which is so inad. equately represented, the fact seems to be that it mostly comes from the minor bodies to which a representation is proposed to be given far beyond what their numbers of adherents would entitle them to.

There is one Church known as the Reformed General Presbyterian, consisting of 5,000 adherents, which would have an equal representation on the Federal Council with the Presbyterian Church of the United States with its 896,000 members. Two others, the Reformed Presbyterian, and the Associate Reformed Church of the South, are early equal in numbers, having respectively 9,580, and 9,793 members. These three smallest of the so-styled Presbyterian Churches seem to be the most bitter in their opposition to the movement. They object to being "absorbed" by the larger bodies. That is to say, we suppose, that the larger bodies will control the whole Church in matters of discipline and doctrine, and will finally succeed in forcing their views upon the smaller, notwithstanding the fact that the latter shall have, for the present, a representation on the Council far beyond what their numbers would call for, if the representation were based upon population.

Some presbyteries through the country have expressed themselves in favor of the plan of union; but the Chicago Herald and Presbyter says:

" Many of the presbyteries that approved it last fall, have reconsidered their action. Of course, the Presbyteries were asked only for advice, and now the advice has been given. This does not indicate an unfriendly d now the advice has been given. feeling toward other reform bodies, but

long time, or should it rise to a baker's absorption, and the consequent abandozen, it will still be what it has been donment of their peculiar dogmas in presbytery revived his spirits, and he in the past, the laughing stock of the the near future, are not the only ones House. And as to the question which find reason for looking suspicwhether the conversation between the iously on the proposition. In the New bade farewell, and then, with a two leaders was a "conference" or York Independent, the Rev. Mr. War-"Father, give me your blessing," merely an "interview," may also be field, of Princeton, who may be reknelt down while the priestly lips left to be settled between the parties garded as the exponent of the stalwart and "orthodox" Presbyterianism of

"I do not happen to know-and this under it, and this will come little short

is an organ of the Dutch Reformed the Tories propose. Church, numbering about 94,600 adherknowledges that the proposition will Ireland. Mr. Balfour declared a few probably have no practical result, and days ago in a speech delivered before that it is scarcely worth while to the Primrose League, that the Home spend time and strength in promoting Rule question is not dead, and on

Altogether the prospect is that the plan will fail to be adopted; but even the universal response was confirmaif it were adopted, it can hardly be believed that it will result in any good, as an essential part of it is that the Federal Council shall have no authority to legislate for the Churches so uniting, though it may "recommend legislation." Any one might do that, Unionists are not so averse to it as even though he might not be dignified with the title of a Federal Council.

THE UNIONIST ALLIANCE AND

The quarrel which has been going on for some time between the English Tories and the Liberal-Unionists does not appear to be likely to be settled amicably, notwithstanding that Lord dial, and that the alliance must be con-Salisbury and Mr. Balfour have both assured the public that it still is and must continue to be kept up in order to preserve the integrity of the Em-

The peace or alliance which was patched up between these two factions was not very cordial even at its best but it was effected by burying the hatchet for the time being, to be dug up again as soon as the time might appear opportune to either party; and though they have till now worked together in a manner apparently harmonious, the differences of political opinion between them have cropped up from time to time in unexpected and exasperating ways.

On several issues the two parties have decidedly opposite views, and from the beginning the union was not so cordial but that it was deemed necessary to make a stipulation that in those constituencies where a Liberal-Unionist held the seat at the time of the secession of the party from Mr. Gladstone's leadership in 1886, that seat should continue to be held by a member of the same party, supported by the Tories, as a return for the help given to the Tories in other constituencies through the country.

Till recently the compact was fairly well kept, but the Tories are now chafing under it, and at Leamington they insisted on putting their own candidate into the field in spite of the original agreement.

There are only a few seats in which the Liberal-Unionists can claim to constitute a majority of the combined parties; but there are many where they can turn the scale against a Liberal if they act with the Tories. The question between the two parties is how many seats the Liberal-Unionists are entitled to claim an account of such a position of affairs. The Tories, especially the younger ones, think Mr. Chamberlain's followers have now too many, and they have declared that at the next election they will do as they have done at Leamington, and set up candidates of their own.

If the amalgamation of parties were complete, of course there would be no need of dissension on this score : but it is well understood that there is no amalgamation, but merely an alliance for the sake of preventing the passage of a Home Rule measure.

The Liberal Unionists have very decided views on the question of Church disestablishment, and even the Tory alliance did not induce them to oppose the disestablishment of the Welsh Church. Mr. Chamberlain and a few others voted with the Government when the bill for this object came beford the House, while the rest of the Liberal-Unionists stayed away when the vote was to be taken, and thus the Government scored more than its usual majority on this occasion. At this the Tories are very angry, as they imagine that Welsh disestablishment is but a preparatory measure for the disestablishment of the Church through out the kingdom, and they think that the Establishment should be maintained at all hazards.

The Church question, with the Tories, is of paramount importance,

This alone will make us great, and It is somewhat curious, however, to find cause the new movement is "studiously that it would be better to let Ireland keep our manhood's sheen fair and him declaring his total ignorance of creedless." He says that Christian have Home Rule rather than that the the A. P. A. to the effect that he would brilliant, a reflection of the God dwell- the objects of the P. P. A. He says: doctrine will be completely ignored enormity of the Church Establishment have been knifed if he had accepted the policy of protection should be rein-The Christian Intelligencer, which troduced into the British Empire, as dress, and was elected to the office by

On the whole it may reasonably be

expected that the dissensions between appealing to those present to pronounce whether or not such is the case, tory of the view he expressed. The Tories are, therefore, convinced that the Liberals are still firm in their determination to grant Home Rule. and there is good reason to believe that even the majority of the Liberal they have hitherto expressed themselves to be. In fact there is at the present moment a great likelihood of a large secession of Liberal-Unionists from the Tory alliance and of their return to the Liberal ranks. The speeches of Lord Salisbury and Mr. Balfour proclaiming that the relations between the two parties are most cortinued, show how strong is the present tendency toward their separation, and the Tories in general are so bent on asserting their superior rights, that the leaders of the party seem to be unable to control the rank and file to adhere to the original compact. If this be so, an early break-up of the alliance may be expected, and the cause of Ireland will undoubtedly thereby be the gainer. It is not surprising, therefere, that Mr. Balfour and the Primrose Leaguers recognize that Home Rule is not dead - though it is somewhat of a wonder that they should admit so candidly that such is the case.

THE IMPOTENCE OF FANATI-

Governor Rich of Michigan has shown his contempt for the A. P. A. by appointing the Rev. Father O'Rorke of Monroe as State delegate to the General Conference of Corrections and Charities, which will meet shortly at New Haven, Conn. There is no doubt of Father O'Rorke's fitness for the position, but all the influence of the A. P. A. was exerted to prevent the appointment; and as this organization has openly boasted that it won Michigan for the Republicans last November, the members supposed that their views should be carried out to the exclusion of Catholics from all State positions. It is not true, however, that the Republican victory was due to the A. P. A.; and Governor Rich is aware of this.

As a rule, Michigan has been nearly always a Republican State, and the general dissatisfaction which prevailed through the country on account of the aard times, and the undeniable neglec of the Democrats to pass useful legislation, were the chief causes of the Democratic defeat over the whole country. Professor Sims has made known the fact that there are not 5,000 Apaists in Michigan, where they have pretended that they number 120,000. Sims, who was till recently a leader of Apaism, declares that there are not 120,000, nor even 100,000, members of the order in the whole United States, though they claim to be a million. He states that he himself thought they were a million till he looked into the matter, which he had every facility of doing, as he was a member of its Supreme Council.

At one time there were 20,000 members in Michigan, and 10,000 in Cook county, including Chicago, but they have dwindled rapidly, and Cook county has not 1,000 members now, while Michigan has less than 5,000. They have, therefore, no political power, either in Michigan or Illinois, wo States which were not long ago supposed to be their strongholds.

Governor Rich never accepted any A. P. A. nomination, nor was any such nomination offered him. In fact the candidate for the Governorship of Michigan, on whom the A. P. A. set their hearts, had no position at the Republican convention which selected the ticket, and Governor Rich was especially disliked by the A. P. A. because he openly denounced their intolerance while the campaign was being conducted in his interest.

The weakness of the A. P. A. was further shown in the State by the election of a judge in April, who had delivered a St. Patrick's day address, precisely to show that he would not we must go to the fount of living wis. We all know that the aims of both are cause the body which will compose dom. Pray always, and many a nearly the same, and their public eight-fifteenthsofthenew Church-will be gurating, and the Birmingham Post He had declined to deliver the address 'Catholic representation.' We do not

when he was informed by a letter from should be continued in Wales, or that the invitation, he cancelled his prior eagagement, and delivered the ada majority which placed him far ahead of his ticket.

Not only in Michigan, but throughout the United States, the A. P. A. is receiving many similar blows which prove that the people of the great Republic have no sympathy with a proscriptive organization.

The association has been deprived of its fangs both in the United States and Canada, and it is now attracting notice only because it is a monster which has lost both teeth and claws.

GOVERNMENT PATRONAGE AND CATHOLIC AP-POINTMENTS.

Our attention has been called by a Kingston correspondent to the following telegraphic item which appeared in the Globe of the 5th of February last :

"It is altogether likely that Mr. J. J. Curran will not face the electors of Montreal Centre. It is well known that a strong Liberal candidate will be brought out in this division. In order to quietly get him out of the way he will be made a Judge. At least that is the present intention. Even this move will cause the Government trouble, as it is claimed that the place belongs to a Protestant, and a certain faction of the Conservatives declare that they will oppose the Government candidate, no matter who he may be, if the Judgeship appointment is not suitable to then

It is not for the purpose of insisting that Government appointments should be made with a view to any man's religion, or that because he is a Catholic, or a Methodist, or any other such thing, he should receive a particular appointment in order to give such or such a denomination representation among Government officials, that we call attention to the facts here stated. We freely admit that fitness for the position, and not the peculiar religion to which the candidate belongs, should be his qualification for office. On the other hand, however, we protest against the course, which has been too frequently followed, of excluding candidates from appointment because of their religion, if they are Catholics. Against this course we have a right to protest, and as a remedy we have a right to see that Catholics shall have a fair share of Government appointments, whether under the Dominion or the Provincial Government. Where this share is not accorded, we know very well that the cause is that Catho. lics are studiously passed over on account of their religion.

Our correspondent has furnished us with some facts and figures which we utilize in reference to this matter.

Even before the union of Upper and Lower Canada, the rights of the Protestant minority were always respected in the Lower Province, and under union this continued to be the case, so that they had far more than their proportionate share of the highest offices in the gift of the Crown; and, when Confederation was accomplished, their rights were actually safeguarded in the Constitution. In Upper Canada, however, the Catholic minority were hardly recognized in the bestowal of patronage, and their rights as a minority were not considered at Confederation, as were those of the Protestants of Quebec. We are forcibly reminded of this by the "Facts for Irish Electors" issued in 1883 and supervised by Sir John Macdonald and Mr. Meredith, where the contrast between the treatment accorded the Protestants in Quebec and that meted out to the Catholics of Ontario is thus strikingly

"Does the Hon. Mr. Fraser forget that the Protestant minority of Quebec, with a population of 189,309, is guaranteed twelve representatives in the House of Commons by the British North America Act; while the Catholic minority of Ontario, with a population of 320,839, has no guarantee at all. We rejoice at the representation the Protestant minority of Quebec has in the affairs of the Domin We are glad to know that, apart from the twelve constituencies that are guaranteed, there are others that return Protestants as well."

"Here are the figures by the census of

Catholics. Others. Total, Pop'tn of Quebec .1,170 718 . 189,309 . 1,360,027 Ontario. 320,839 . 1,603,389 . 1,924,228

"Thus we see that the Catholics of Ontario are one-sixth the total population, and have no guarantees; while the Protestants of Quebec are only about one-seventh of the total population, and are guaranteed twelve M. P.'s precisely to show that he would not allow the A. P. A. to control him or mr. Fraser tells the Catholic people ask for an amendment to the Constitution. We do not want any remodelling of the British North America Act. All we want is that what is law in Quebec should be custom here -fair representation for the minority."

An extract from a speech by Sir John Macdonald is also given, in which he said :

"Gentlemen, the principle of civil and religious liberty must be vindicated ; the Catholic people of Ontario are entitled to the same rights and privileges as the Protestants of Que-

The Catholics certainly were "entitled" to the same rights, but such rights never accorded to them. And the only way in which their rights could have been secured was by a guarantee such as Sir John saw was provided for the Protestants of Quebec. None knew this better than Sir John, and for the theory thus propounded none had greater opportunites for practical enforcement than he. But his practice certainly fell far short of his professions, as it was with extreme reluctance and only has been a Catholic permanently emponent by the greatest pressure he could be ployed within its walls.

"In the Treasurer's Department, induced to appoint a Catholic to any position in Ontario, and when an appointment was conferred it was so grudgingly given that whatever merit there might have been in the gift was lost in the manner of its bestowal.

Our correspondent shows that in Quebec the Protestants have always had a far larger representation in the judicary than they were entitled to in proportion to their numbers, amongst them being several chief justices, including Sir Charles Stuart, Sir William C. Meredith and Sir Francis Johnston. There are now on the Bench Judges Hall, Tait (acting chief justice), Lynch, Gill, Davidson, Andrews, Brooks and Archibald, eight in number : and this number the Protestants have always had on the Bench.

When there was not a Catholic on the Bench in Ontario, and James O'Reilly was promised the Judgeship at Kingston by Sir John Macdonald, the Orangemen of that district threatened that if Mr. O'Reilly were appointed they would oppose the Hon. Alex. Campbell at the next senatorial election for the Cataraqui Division. It is almost incredible that Sir Johnafter the party services of Mr. O'Reilly and the Catholics of Ontario - should have ignominiously surrendered to this intolerant demand that O'Reilly should be sacrificed because of his religious convictions. But Sir John surrelinguish his claim to the appointfrom being embarrassed. Mr. O'Reilly was compelled to forego his claim although his support of Sir John and the Conservative party had been life-long, and he had done yeoman service in many hotly contested campaigns, not only in Kingston and its vicinity, but also through the whole Ottawa District. Such, however, was the return for political fidelity which knew neither race or creed, when advocating the return of candidates of the party to which he was allied.

Mr. O'Reilly's case is only one of the many instances in which a Catholic has helped to sow, but has been told in most unmistakable terms that he would not be allowed to reap.

Quebec being asked to forego his right to a Government appointment: or to release a minister of the Crown from his promise, because, owing to the fanaticism of the Catholics, "the Government would be embarrassed" if its plighted faith were kept. In Quebec there are forty Judges including those of the Queen's Bench, Superior Court, Circuit Courts, General Sessions, and Recorders Courts, and of this number eight are Protestants. In Ontario there are in the Superior Courts fourteen Judges: of these one is a Catholic - Judge McMahon. Of the forty-four County Court Judges and twenty-two junior County Court Judges, there is one Catholic County Court Judge, Judge Lacourse, and four Catholic junior County Court Judges, viz. : Judges Doyle, McHugh, Klein, and Edward O'Connor, and Judge Valin of

the District of Nipissing. In the history of the Province from 1840 to the present time-a period of fifty-five years - only ten Catholics have been on the bench, which number includes the six already named and Judges Fitzgerald, Macarow, Olivier and Hon. John O'Connor.

In June, 1892, Mr. Sam Hughes, M. P., made the following detestably, mendacious statement on the floor of the House of Commons when he was accused of leaving the Liberal party:

"When he saw a contract made with the Roman Catholic League of Outario, whereby public offices and judicial positions were bartered away to the practice.

Roman Catholics of the Province, he left the party. As a young Canadian he refused point blank to give his allegiance to such a party. When he allegiance to such a party. When he saw the late Archbishop Lynch running the education of the country he resent ed such principles and left the party.

That statement was made twenty years after the Catholic League was formed; the Conservative party was in power in Ottawa at its formation, and can Bro. Sam Hughes point to any judicial or other positions that were low. bartered away to the Catholics of Ontario for their support? He cannot point to one. In the "Facts for Irish Electors" sent out by Sir John and Mr. Meredith in \$1883 (twelve years after the League was formed) the Catholics were told as to their treatment by the Ontario Government:

"In the Department of Education, Toronto, there are fifty-eight em-ployees who cost the country about \$48,000 a year, and there is only Catholic in the Department, and he was appointed before Mr. Crooks too charge of his present office. In the Register General's office there never

Toronto, there are \$15,100 a year spent in salaries, two getting \$2,000 each, one \$1,800, one \$1,400, one \$1,200, two \$1,100 and so on: all of them being Protestants! down to the messen ger, the solitary Catholic employed in the Department, and he gets just \$300

A series of facts, all pointing in the same direction, and showing that at the period in question Catholics were completely overlooked in the matter of appointments to office made by Mr. Mowat's Government. We pass them over, however, as we do not wish to refer to what belongs to the past, further than to show that the treatment of which we complain is of long standing, and that statements to the contrary, like those of Mr. Hughes. were as false at that period as they are to day.

"Facts for Irish Electors" treats also of the relations of Catholics to the Mackenzie Government. It states that

"It was mainly owing to the Catholic vote that the Reformers were returned to power in 1874. It was in a large measure because of the promises the Reformers made to the Catholics, that they sat on the Treasury Benches. Mr. Mackenzie threw the Catholics a few crumbs of office, while for all he cared, they might starve for the big loaf.

We do not acknowledge the truth of this statement, but we admit that, like other Canadians, Catholics were rendered, and asked Mr. O'Reilly to divided in regard to their political opinions, and perhaps a majority of ment, and thus prevent the Government | Ontario Catholics supported the Mackenzie party on that occasion, and brought them into power.

There was no bargain or sale of the Catholic vote; but at all events the rights of Catholics to employment in Government offices were not recognized by the Mackenzie Government any more than they had been by that of Sir John Macdonald, which he succeeded. With a najority of nearly a hundred at back, Mr. Mackenzie seems to have thought himself strong enough to ignore Catholic claims to official appointment, and we know that his actual ignoring of them contributed in some measure to his defeat at the next election, though the most potent No one ever heard of a Protestant in factor in defeating his Government was not any defection of Catholics from supporting him, but the seduction of the "national policy," which, it was thought by many, would be the means of suddenly enriching the country.

> During the last provincial elections, Conservative stumpers told the electors that Catholics are swarming in public offices in Toronto. The P. P. A. platform was built upon this and other assertions of an equally mendacious character, and upon the strength of them the propagandists of that order formulated an oath to be taken by its members, which as an incarnation of diabolic and malignant hate, Satan himself, with all his ingenuity, could not surpass. Mr. Marter and Dr. Ryerson appeared at the General Convention of the society in Hamilton, in 1894, giving countenance to its methods and asking its assistance in helping them to political power. From the depths of the deep Mr. Marter descended to a deeper gulf still when he appeared on the same platform in London with Mr. Essery, the associate and abettor of Margaret Shepherd, the defamer of everything which the Catholic

religion holds sacred. Catholics should be extremely careful in exercising their franchise, as the most unscrupulous and inveterate of their enemies will solicit their support, and, if they succeed, make merry over

ment in the forthcoming contests from pret for myself the language of the candidates who, like these gentlemen, creeds to which I yield my unfeigned have identified themselves with the cause of fanaticism, and no such devices as those which have been resorted to in the past, such as the issu- bases its claim to the right of existence ing of fly-sheets reminding them of George Brown's abuse of their relig- liberty of interpretation. Nevertheion, should be of weight in deciding them as to the course they should fol-

The issue with us is, not what George Brown did, or what Sir John Macdonald failed to do, but it is whether Catholics are to be shut out from employment on account of their religion, and it shall be our duty to point out any injustice done in this respect to the Catholic body, whether the injustice come from the Ottawa or the Toronto Government. This duty we shall not hesitate to fulfill.

EDITORIAL NOTES.

"But who am I?
An infantin the night;
An infant crying for the light
And with no language but a cry."

VERIEST infants are we when we should be men. Playing with fads and fancies and giving ear to every uttered word of worn-out platitudes when we should be intent on the serious business of life. We waste our time. Many an hour is spent uselessly and sinfully in inspecting this or that book because some eminent critic has dubbed it "great." This may sound harsh in the ears of those who acclaim each production of the age as a very marvel of genius, though it may be and is oftimes but the harvesting of the tares and weeds of the fields of literature. Let us be true to ourselves and to our principles and become not poor imitations of polished ungodliness. We hear for example that "The Manxmann," by Hall Caine, is one of the most popular books of the century. Mr. Gladstone pronounces it a strong book, and the world runs to purchase it. Catholic fathers place it in the family library, and young ladies even in their teens become hysterical over it. Such people have our sincerest sympathy. They are in a bad way, mentally and morally. No one can read such a book and be better and purer for it. It is unclean, and should be shut up in the lazaretto of oblivion. It contains, indeed, many exquisite passages, but why should we go to a dunghill to hunt for diamonds? Catholic parents should endeavor to provide their children with pure and wholesome reading. It is their duty - nay, it is an awful and sacred responsibility.

In order to dispel any doubt that may exist in some minds with regard to the attitude of the Church towards Temperance, we may say that, according to her teaching,

"Temperance is a virtue which restrains the appetite and inclines to that which is agreeable to right reason in our human acts, moderating the love and use of pleasures."

Hence the use of liquor according to right reason is not bad in itself, and consequently is not forbidden. The Church has condemned as heretical the assertion that drink cannot be used without sin. She prescribes total abstinence for all those to whom drink is an occasion, proximate or remote, of evil, and she exhorts us to practice it for the sake of our weaker brethren.

THE woman righters are still smart under the castigation administered them by His Eminence of Baltimore The wise and prudent prelate's utterances were timely, and voiced the sen timents of the majority of the men and women of the country:

"There is only one realm where women should reign, and that is in the domestic kingdom. Woman, through ner influence in the home, rules the country."

THE Rev. Heber Newton, pastor of All Saints' Episcopal church, New York city, has in the past gained much notoriety by preaching from his pulpit doctrines contrary to the most fundamental truths of Christianity. He has thus stripped Christianity of all that distinguishes it from mere Deism or Rationalism, yet he retains the pastorate of his church without question, and is allowed to go on in his course of sapping whatever faith may be left in the minds and hearts of his marks of the gentleman congregation. From time to time some zealous believing colleague in the ministry announces his intention to errant clergyman, but hitherto these

Catholics need not expect fair treat- he says: "I claim the right to interassent." It is difficult to see how he can be convicted of heresy in the face of the known fact that the Church on this very principle of individual less no Church can afford to carry out such a principle of disintegration to its consequences, and it may be presumed that Mr. Newton's last escapade will result in his being brought to trialthough it is quite possible that he may be allowed to go scot free on the present, as on former occasions. The Anglicans appear to have no means to ensure that their clergy shall teach the faith of Christendom, even when the most important truths are concerned, and so the most contradictory doctrines are inculcated with impunity from the various pulpits. It is only when ministers go to the last extreme. as in the present instance, that any attention is paid to their vagaries, or that the public are anywise shocked by them.

THE Rev. Robert Ker, the rector of the Church of England in St. Catharines, is one of those Protestant ministers who refuse to join in an anti-Catholic crusade because Catholics insist upon giving their children a religious education. Mr. Ker not only acknowledges that Catholics have a right to Separate schools, but he also approves of the stand they take, and compliments them upon the earnestness with which they fought the battle for educational liberty in Manitoba. He

says: "In truth, the treatment accorded to the minority in this instance is a striking illustration of the common interpretation of civil and religious liberty, namely, a liberty to do as I do, because my view of the matter must be right, while your view is unquestionably wrong. I honor the minority for their faithful adherence to the unassail able right of a parent to have his child taught religion as a prime necessity of all education, and it is nothing short of disgraceful to find professing Protestants quite prepared to barter away religion to secure a purely Godless system of education which is working untold misery on this continent at the present moment. Speaking candidly as a clergyman of the English Church, but only speaking for myself individu ally, I would gladly see a parochial school established in connection with every parish and mission of our

LORD SALISBURY and Mr. Balfour hold similar views in regard to the necessity of religious education and of the inalienable right of parents to their children. They maintain, as we do, that the State is not justified in this valuable magazine. throwing obstacles in the way to pre vent this. Lord Salisbury said recently, in a speech delivered at Limehouse:

"When you adopted compulsory education in 1870-you adopted it then and developed it afterwards when you adopted compulsory education, you then came across the great problem, how were you to maintain eligious liberty when the State forced the children to be educated, unless they took abundant precaution that every child should be educated in the religion of its parents? It is not only inconsistent with religious liberty—it is a gross violation of religious liberty, if the State comes in with its compul sory powers and takes away a child from its parents and brings that child up in a religious belief which the parents do not acknowledge; and, although it may be difficult to work our way to the state of things in which that principle shall be perfectly fulfilled, no expediency, no educational necessity, will justify us in leaving that principle out of sight, or, what is important, will content the more people of England by whom that principle is greatly valued."

The English system of education is pased on these lines.

THE Owl is as racy and entertaining as ever, and we have no hesitation in saving that it is facile princeps amidst the various papers and reviews that come from our collegiate institutions. Some of the articles, pregnant with thought and remarkable for a rare beauty of diction, reflect much credit upon their writers, and testify to the superiority of the Ottawa University. We were very sorry that the last issue was marred by the crude rewho compiles the "Notes." He is a very young man, or perchance an old man with odds and ends of be pushed too far. brain. Judging, however, from the threats have all amounted to nothing, false logic and incoherent statements, Newton has been preaching unbelief he has yet to take his first than nothing. tion from the dead. He admits that orating waters of Philosophy, that the deception they have been able to his present teaching is contrary to the will temper his hot blood and tone up of its deluded victims. doctrine inculcated by his Church, but his mental system to such a degree

that he will think twice ere he again make use of insult against the Catholic newspapers of Ontario.

WE are pleased to note that Rev. Dr. Cronin, editor of the Buffalo Union and Times, has returned home from the South much improved in health. The Catholic press could not writer as Father Cronin, and we trust and enjoy. he may be given length of years to do in the future, as in the past, effective work in the cause of faith and father-

WE HAVE much pleasure in reproducing in this issue, from the Montreal True Witness, two articles bearing on the question of Irish Catholic representation; and we hope that those in whose hands has been placed the power of filling vacancies such as those referred to, will give due consideration to the statements advanced. Irish Catholics, we might truly say, look for no special favors: all they desire is simple justice. That they have not been treated fairly in the ing place. past is a fact beyond question. Politicians too often imagine that the Irish Catholic vote is a quantity that can be cajoled or bamboozled into a political wigwam just prior to each election; but as soon as the smoke of battle They are not bound to wait for mediclears away the conviction once again cal experts to speak first. takes hold of them that hewing wood and drawing water and janitorships are good enough for the average Irish Catholic. It will be just as well for all concerned to take notice that this mode of procedure has gone quite far enough, and that in future the Irish Catholic element will make itself felt at the pooling booths against any political Lourdes with all these facts behind party which appears to be unwilling to do it full justice in the matter of appointments.

THE True Witness of Montreal comes to us this week in eight-page form and printed with new type. We congratulate our contemporary on its improved appearance. Since Dr. Foran assumed control of the paper there has been a remarkable improvement in wise the unceasing pilgrims who be-every respect. It is cleverly edited lieve, in spite of all that sceptical docand well managed. If the Irish Catholics of Quebec do not give it that support to which it is so richly entitled they ought to be ashamed of them-

THE Canadian Magazine for May is as usual bright and newsy. Capt. Henry Fry writes on the part of shipbuilding in Quebec city, and advances a strong plea to make the old city a place for the manufacture of steel ships. take steps to give such an education to The other articles are up to the high standard that marks each number of

#### THE LOURDES MIRACLES.

The critical attitude towards mira eles may be based on a fair and reasonable caution; it may proceed, on the other hand, from a captious tone of mind which asks for extravagant evi-dence—it may proceed, and often does, from timidity, from undue deference Protestant and Infidel opinion This last kind is hard to overcome, and indeed cannot usually be convinced except by actual sight and demonstrathat is sufficient. Evidence tion. though brought through witnesses, will not satisfy such an inert state of mind.

The miracles of Lourdes have been

lately attacked, and some seem

clined to say that no real and indubitable miracle has ever been proved Let us grant that for the presthere. ent. It is nevertheless quite true that miracles may have taken place there all the same. Proof and fact are not correlative. Is it right and reasonable to think that miracles have taken place, though not proved? In other words, if hesitation of mind and suspense of judgment are reasonable, is it equally reasonable to expect miracles and believe in them without formal Certainly it is. We are free to think that a miracle has taken place without waiting for the verdict of science. Our faith enjoins us to believe in miracles being possible.

These prodigies of Divine Providence are scattered all along the highway of the post of the Christianity. They shine and sparkle in the Light. They are the consolation, the glory of the faithful. In-numerable miracles are believed which have never been formally proved. They are always possible-nay, probable, in the sense that it is very improbable any age will be entirely with out them. All theologians teach that the gift of miracles resides in the Please let me kiss your hand.' Church, and may at any time be manifested. It is clear, therefore, that a understand the words, but the girl's ready belief in miracles, an expectation, a love and wish for them, is rea. and the little, thin, trembling hand of sonable, right and proper. This may Granted. institute a heresy trial against the information floating through his perhaps not so easily or so dangerously as the critical and sceptical spirit. After all, superstition is more Pope tenderly; and there was a susnatural to man than scepticism. It is and for the last couple of Sundays Mr. we are inclined to believe that more man's part to believe too much in the reality of our Lord's resurrecbath in the cold but invig- nothing. It undermines and saps. It never constructs, nor will it ever raise any monument to itself save the graves

The greatness and power of God his judgment of men and things.

works. Miracles are a proof that God is personal-not bound by His own laws, able and willing, as a person must be, to dispense with an ordinary course of things, to change that course, to innovate, to grant dispensation and privileges. No doubt, miracles to be used as arguments require careful sifting, examination and proof. it is not everybody who wants to well afford to lose such a brilliant argue-the multitude prefer to use Let the scientific school dissect, verify and prove; but let them not claim that their work is anything but what it is, a part of contro-Faith believes that miracles versy. are possible. lt goes further, and thinks that they are probable. Faith has its own rights in thus believing, and it does not by any means pause and ask leave of science before proceeding on its course.

What are we to say of Lourdes? That miracles are quite possible there. That if the faithful generally believe that miracles have taken place there, in all probability they have taken It is extremely unlikely, in such a case, that science should turn out right and the faithful wrong. Now what are the facts? For five and twenty years Lourdes has been before the Catholic world as a miracle-work The fact is notorious. is extremely unlikely, therefore, that men of science should now be right if they deny that miracles have happened Faith has its own rights. faithful have a free right to believe that the Lourdes miracles are genuine. So much for the rights of faith. Further, the fact is that scientific men and the ecclesiastical authorities have watched over Lourdes from the beginning. priests refrained the faithful: quite the contrary. No medical man, there fore, has the right to begin at the beginning at this time of day. He must begin at the twenty-ninth year of him.

Let us suppose that medical men could disprove the Lourdes miracles A greater wonder than any miracle would then stare them in the face. How could they explain a peasant child creating a town like and making it famous throughout the earth? If this thing can be done without a miracle, then there are won ders greater than miracles. natural ousts the supernatural. This fact has to be explained, and also liketors can say, that Our Lady works miracles in Lourdes.

As regards the apparition, ecclesiastical authority in the person of the Bishop, has long ago pronounced in its favor after a rigorous examination and a formal document. bation has been ratified by the concourse of numberless pilgrims of all ranks. The apparition, then, is the source of some great favor. cause. This is again reasonable to suppose that Our Lady appeared at Lourdes and enjoined pilgrimages for some purpose, and that the purpose is displayed in miraculous favors.

Few doctors are really capable of judging a miracle because perhaps they have never seen one. groove is a true one, but narrow, and in many cases they are incapable of rising to appreciate moral, and historical facts. Their services are useful but their judgment has its limits; and we must not surrender the rights and privileges of

#### At a Papal Reception.

A curious episode is related as having taken place at a Papal reception, held in the spring of 1887. When the Pope approached the American group everal Catholic women prostrated themselves before him and kissed his When he had given them his blessing he passed on to several others who were not Catholics and extended his hand. Two of the women kissed his ring, but a young girl who was with them, although kneeling, plainly manifested her determination not to do as the others had done, and, ignoring the outstretched hand, contended herself with inclining her head

as the aged man stood before her There was something very like a smothered murmur of consternation throughout the hall. The Pope could not have helped noticing the girl's attitude. An amused smile passed over his face, and he said to the young woman in Italian: 'You are one of my children just like the others even When he had woman what the Pope had said knelt there for a minute or so looking at the aged man's face. rose hastily and rushing over to where he was standing, threw herself im pulsively on her knees before him and "I am ashamed, I am sorry. said:

The Pope, of course, could not meaning was clear from her manner the Pontiff was raised to bless her But again, when the girl reverently bent over and kissed it. "Everything is well when the heart is right," said the on to the next kneeling figure.

> Try to keep clear of prejudice, and be willing to alter any opinion you may hold when further light breaks upon your mind. He is clever beyond precedent, or weak beyond measure, who never sees reason to change

#### JAPANESE CATHOLICS.

A Protestant Clergyman tells how the Church Thrived in Spite of Perse-

Rev. George W. Knox, of Engle wood, N. J., writing in the New York

Independent, says:

The present Emperor of Japan came to the throne in 1867, and that year four thousand native Christians were torn from their homes and distributed as criminals throughout the empire. They had been "discovered" near Nagasaki, and were representatives of the Roman Catholics who had received the faith from their fathers and had kept it inviolate. The Emperor for six years followed the persecuting policy of the shoguns, but in 1873 religious liberty was tacitly allowed, and

the exiles went home again.

Two incidents were related to me by one of the officials present at the ban ishment-incidents illustrative of the three centuries of persecution.

Men and women were bound and passed from hand to hand across the gangplank of the boat which waited to them away, handled and counted and shipped like bales of merchandise. One woman, thrown amiss, fell into the water, and her hand waved farewell in the sign of the cross as she sank, never to rise again.

The other concerned a woman, too, a mother with her infant at her breast The officials determined to force her to recant, and failed. At last they took her infant, placed it beyond her reach and there let it wail its hungry cry two days and nights, with promises all the time of full forgiveness to the mother and the restitution of her babe if she would recant. Recant she would not, and at last her torturers gave in, their cruel ingenuity exhausted.

My friend, a fair-minded man, who knew nothing of the faith, thought a religion which inspired such strength of purpose worthy of his study, and formed a resolution then which bore fruit long years after to himself and

many others. Fit representatives, these two, of the heroic remnant who defied the worst a ruthless Eastern tyranny could do, and in patience waited, teaching their children the same faith and patience, and these theirs again, until at last, after so many generations, a new era brought peace and safety.

MIRACLE AMONG MISSIONS. The history of the Roman Catholic Church in Japan is one of the miracles of missions, a story of great success, of tragic failure and of resurrection from

the dead. Xavier landed in Japan in 1549, was welcomed, successful and laid the foundations in his brief three years. him and after him came other Portu-guese Jesuits—men of learning, breeding, devotion, adroit and fitted to win The time and circumstance victory.

Japan was in feudal anarchy, the Emperor powerless, the shogun almost as feeble, the nobles at war with one another and the shogun. Kioto was in ruins, and there were devastion and suffering everywhere. Buddhism was at the lowest, without religious influ ence, sect arrayed against sect. No central government and no religious earnestness opposed the missionaries They worked in comparative obscurity for ten years, and grew strong almos before their presence had been known. They adapted themselves with rare skill to their circumstances, were magnificent where splendor availed and poor and humble where this seemed the

Commerce was their efficient ally, the Portuguese merchants refusing barter to barons who refused the mis sionaries and favoring those who proved compliant. And these petty princes desired the lucrative foreign trade. So the missionaries gained strong protectors, and even sincere converts among the nobles, and the converts were more zealous than their teachers. Some of the nobles destroyed the temples in their dominions, drove out the priests and converted their subjects by decree.

After some years Nobunaga estab lished something like central authority again. He hated the Buddhists, and favored the Christians for a time, was thought almost persuaded to be a Christian himself, had not the conditions, prohibiting polygamy and the like, been too severe. But Nobunaga soon went to his father (1586), and Aideyoshi ruled in his stead, continuing the work of centralization his pre decessor had begun. Hideyoshi was not openly unfriendly for a time. One of his greatest generals was a Christian and several of his strongest nobles But he was resentful, changeful morose, and began the persecution of the priests when he was at last firmly in power and occasion given by missionary defiance of his law.

Six Franciscans and three Jesuits with them, who also scorned deliver ance, were taken, condemned, led as a spectacle hundreds of miles, gaining converts en route by their patience and humility, and were executed in Nagasaks, thus obtaining the crown they coveted. That was in 1593. Then the persecution stopped. The little cloud had passed; but it was the precursor of future storms. At the end of the century there were more than half a million Christians in the west and south. Nobunaga died after a while, and after wars with the adherents of his son, Ievasu took the empire to himself and gave Japan such a government, so strong and masterful, as it had not known for was peace, and no one dared oppose, descendants persecuted unto death.

The writer then gives a graphic description of the persecution of Catholics during the succeeding centuries, and the progress of the Church, in spite of e cruel opposition of its enemies. In conclusion he says:

Since 1873 the Roman Catholic missionaries have carried on their work throughout Japan chiefly by schools and hospitals, and in private, without attracting much attention. Their con-verts are from the humblest walks in ife, and the Church is composed, for the most part, of the communities near Negasaki, the descendants of the converts made 300 years ago. There are one Archbishop, four Bishops, many foreign priests and nuns and 46,682 adherents

So again the Roman Catholic Church prospers in Japan-not because its nissions are allied with trade, or because feudal barons destroy temple and drive out Buddhist priests, but because these humble folk, without priest or book or sacrament or public assem bly, endured in faith and were stronger in their ignorance and obscurity than the power and wisdom of the world.

And the Japanese are thought easily carried away by every wind of doc trine and a fickle-minded folk!

#### THE POWER OF A GOOD ACTION.

The feeling of pure happiness that springs from the consciousness of having done a good act or spoken a kind word to an afflicted fellow-creature partakes in some degree of the nature of that pure joy which is felt by the elect of God.

The bare will and desire to do good pre-supposes a good heart, which is the central seat from which all beneficent promptings are supposed to flow. Hence the wide difference between good deeds that are done from motives of true charity and those of the more public character which usually proceed from interested motives, causing the benefactors to crave after worldly applause and the esteem of men. The good actions that are performed in the spirit of real brotherly love and for the single and disinterested purpose of relieving distress seek no outward re-compense. The inward feeling of gladness that follows the performance of the meritorious action is a more precious species of satisfaction than anything that the world has in its power to bestow. A remarkable evitence of this truth recently came under the personal notice of the writer.

It was somewhat of an exceptional case, in which a combination of adverse happenings had conspired to embitter the life and darken the prospects of a man whose natural tempera nent rather inclined him to view the world on its dark side, but who was otherwise well grounded in the truth of religion and staunch in his unbounded faith in the guidance and protection of an over-ruling Providence

In spite, however, of his rational trust and confidence in the unseen powers, the temporary embarrassment of the moment had driven the despondent person almost to the point where ceases to exist and is supplanted by the dark shadows bordering upon despair. While in this unhappy frame of mind the tempted one paid visit to a house of sickness, and having entered the sick chamber he drew near to the bed where suffering humanity was laid and began to contrast that case of real affliction which stared him in the face with his own imaginary sorrows. The vivid force of reality quickly dispelled his delusions, and instead of seeing cause in his own case he beheld ampl grounds for thankfulness. And melt ing into a state of peaceful repose he poured into the ear of the prostrate person such words of hope, cheer and consolation as he was able to command.

The visible relief depicted in the countenance of the sick sufferer reacted upon his mind in a two-fold sense. It not only scattered his own gloomy fore bodings, but it proved beyond doubt that in trying to help others we benefit ourselves. If, then, we enlarge the application of this one solitary instance the thousands of a kindred nature that are daily occurring in every com munity, could we not form a fair estimate of the vast amount of good and domestic happiness that would accrue to the great human family if each Christian member thereof would only do his duty, one to another? Since the day Adam transgressed down to the present moment no truth has been more clearly demonstrated nor more painfully enforced than this - that humanity, in its fallen state, has no claim to immunity from pains and penalties, sufferings and privations, The Redeemer of mankind has made i qually clear that these are not evils in themselves, but rather the restraints and needful corrections which Providence has wisely interwoven in the life of man to teach him that his highest HUNDRED OF THOUSANDS CONVERTED destiny awaits him in the after life and that the earthly existence is merely a preparatory pilgrimage to-wards the better home.

Whether we take nations, communities or persons, all experience proves that the hand of misfortune-it may be the rod of correction-falls with more crushing force upon some than upon others. When this is the case, the voice of Christian charity is heard, calling out in trumpet tones upon the luckier and more favored portion of mankind to come to the rescue. If they, by reason of their hardness of heart, prove recreant to the call of duty, great indeed will be their responsibility. If those who have never suffered defeat in life's combat refuse the hand of succor to those who have By and by, when there fallen in the fray, they are deliberwas peace, and no one dared oppose, he persecuted the Church—he and his which is imposed by the natural law of charity. And while they are

keeping the sunshine out of the lives of the dependent poor by their wrongful with holding of the boon of timely relief, they are depriving themselves of that sweet source of human bliss which flows from the inward knowledge of having eased the mind and heart of an oppressed and struggling fellow-mortal. The philosophic and fellow-mortal. Christian workers who have tasted the utmost joys that this world can afford are unanimous in their testimonial that true happiness consists in the wellordered and punctual discharge of the moral and Christian duties which are enjoined by the Divine law. Outside of that sphere many apparently good actions are performed which yield no satisfaction, simply because they are intermixed with unworthy elements or proceed from unworthy motives.

Philanthropy is a form of going good; still it is not of that reliable or practical character which first searches out cases of real distress near home. Philanthropists usually aim pretty high and hanker after notoriety through the performance of lofty deeds that attract the attention of the world and places the name of the performers high up on the roll of fame. This is the legitimate outcome of world ambition, which is, no doubt, useful and meritorious in so far as princely donations and endowments can contribute to the material well-being of a nation or a community.

The Catholic Church is, however,

the best exponent and dispenser of good actions. Her entire mission consists in doing good. Next, after the execution of her divine commission to save and win souls for heaven, comes her paternal care for the temporal wel fare of God's poor, who are the most numerous in every land. Through the sacred ministrations of her self-sacrific ing Bishops and devoted priesthood, the spiritual needs of the abject poor are as zealously guarded as those of the highest in the land. Through her charitable institutions the pangs of emporal misfortune are mitigated as far as disposable human means can 20 Through the active operation and com mendable zeal of her Societies of St Vincent de Paul and her angelic Sister hoods, the abodes of wretchedness and poverty are constantly visited and the suffering inmates are soothed and con soled by the inspiring words of heav enly hope that lift up the heart and soul to the contemplation of the never ending life beyond the grave. These veritable messengers of heaven joy fully penetrate into regions of pesti and death that would horrify and retard the operations of the public philanthropist.

The incentives that prompt th actions of the two classes of benefactors are as wide apart as the poles. With the one the recompense sought for is the immediate applause of the world. In the other case, earthly recompense or human praise is not expected, but heavenly reward is hoped for .- Philadelphia Catholic Times.

#### A PROTESTANT MINISTER'S EX-PERIENCE.

He Joined the A. P. A., but Soon Left it for the Catholic Church.

Rev. W. G. Moren, who recently left the Lutheran for the Catholic Church, tells of an interesting experi ence, according to the Springfield (Mass.) Republican: He said he was educated for the ministry in Sweden and became a Methodist, though believing in many Catholic doctrines. When he came to this country he found cause it proclaimed a very high ideal and did not live up to it. back to the old fold again and studied for the ministry at Little Rock Seminary, in Illinois.

"My first charge," he said, "was in Texas, but the crops failed and they could pay me nothing, so I had to come East. In this city I got along very well, until a year ago, when my health broke down and they told me t take a rest and not trouble myself about the work, as they would look out for it; so I went away, and then those who did not like me broke out. were all divided into factions, and because I would not pronounce the bless ing after the service they made charges of not keeping the congregation in order. The president of the conference sent for me, but I was sick and could not attend and asked him to see me some other time, but could not arrange it. Just before this I joined the A. P. A., because I wanted to see both sides, as I had long made up my mind that I must take my stand against the Roman Catholic Church or go with her. When I returned to this country from my visit abroad I determined to see if any Protestant Church could satisfy me, and went to eee Bishop Lawrence of the Episcopal Church and asked him if I could be-come a clergyman of that Church. He told me I could if I an examination, but would be put on probation for a time and would have to secure a recommendation from any former parishioneers. Afterward I went to Rev. B. S. Conaty of Worcester for books to read on the Roman Catholic Church, and by reading them I was convinced and was received into the Church." asked if he intended to enter the priesthood he said: "If God wills it I will, but I can only wait until light has been given me."

To have perfect health you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla.

Minard's Liniment for sale every-

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

#### ROME AND ANGLICANISM.

Timely Contribution on a Subject of Great Moment. — Jesse Albert Locke, Formerly an Anglican Clergyman of New York, But Now a Catholic, Points Out Errors in a Letter From a Dally Paper's Correspudent in Rome.

The New York Sun has a clever correspondent in Rome. On Sunday, last, April 28, one of his letters was spects admirable, but as regards some matters absolutely incorrect and misleading. He shows a very keen appreciation of the character of Leo XIII. In the following sentence he gives very succinctly the key to the marvelously successful character of the present Pontificate and the wonderful impression which Leo has made upon our own times: "Throughout his career, Leo XIII. has shown that his mind, so gentle and so subtle, has always been able to distinguish tween what is eternal and what is mutable in the Church." With no compromise of his authority or his just rights as the Vicar of Christ, he nade perfectly distinct what is accidental and temporary. He made it perfectly clear that the Church is committed to the approval of no one form of civil government when he expressed his desire that Catholics in give a hearty allegiance to the Re-public. He has shown in his concessions to the Eastern Churches which have returned to unity with the Holy See, that even the use of the Latin Liturgy is one of the mutable things which may sometimes be sacrificed for a great good.

The Sun correspondent's estimate of Lord Haiifax must be endorsed by every one, Catholic or Anglican, who knows anything about him. He is indeed a most earnestly religious man, "of rare elevation of mind and character." No one who has read his address on "Reunion" can doubt the sincerity of his desire to see England and Rome once more ecclesiastically one. Indeed, few realize how intense the longing for reunion with Rome has grown in England. The Order of the Holy Redeemer, a society in the Church of England, has for its avowed object the bringing of England back to obedience to Rome. It uses a hymn to St. Thomas of Canterbury (A'Becket from which the following lines ar quoted:

Glorious Martyr, hear us praying,
Far from Peter's See we roam;
See thy flock St. Thomas, straying;
Gather them and lead them home;

By thy last grand prayer of anguish Ere thy spirit passed home, Lead our England, lead thy England Back to St. Peter's See at Rome!"

But this writer quite misunderstand and misrepresents Cardinal Vaughan have had the privilege of meeting his Eminence and of conversing with him on this very matter, and I have read carefully what he has written about it. He, too, like Leo XIII., is able to distinguish between the eternal and the mutable in the Church. He certainly has no spirit of narrow conservatism The following quotation from his address on "The Reunion of Christendom" at Preston last September will show this. "The Catholic Church," he says, "cannot accept reunion or communion, were it even to unite the whole human race, on the condition of change or modification or compromise in her own Divine constitution. The charter of her constitution was drawn up by her Divine Founder. It is therefore, altogether outside her power or authority to alter it. But th Church is free for the sake of some greater good to admit changes and modifications in her discipline and in her legislation which concern times and circumstances. She has power over her own commandments and over questions of discipline, such as clerica cel bacy, communion under both kinds over her liturgy and the language in which the liturgy is clothed. Nor would she hesitate again to make concessions as she did in times past, for the sake of some great good, could they be shown to surpass in value adhesion to the points of discipline to be re-laxed." Nothing could be more in cordance with the spirit and policy of Leo than this.

The Cardinal, however, being in ore intimate touch with English life than any one at Rome can be, sees how improbable is any "corporate reunion or return of the Anglican Church as a body to unity with Rome. In the first place, many Anglicans who are making approaches to Rome are anxious to have their orders recognized, not that they may come back to obedience to the Holy See, but that they may be more content to stay where they are Secondly, genuine as the desire for re turn to Rome is on the part of many the Church of England while estab lished by law could never take such a step. She is bound hand and foot by the State. If disestablishment should come, the majority would rule in a vol untary society and the majority would not consent to return to the Roman obedience. So the only practical or possible method is for Anglicans, whether in larger or smaller number at any one time, to take the step in dividually.

"Innominato" thinks that no ques tion of dogma separates the Anglican Church from Rome. But the Arch-bishop of Canterbury probably voices the sentiment of the majority when he says (as he did recently apropos of Lord Halifax's address) " Any corporate union with Rome, so long as she retains her distinctive and erroneous doctrines, and advances her present unprimitive and unscriptural claims, absolutely visionary and impos sible.

The rumors reported in "Innomi-

nato's" letter of the practical endorse-ment of the validity of Anglican orders by the Pope and of his agreement to allow Anglican clergymen who become converts to be ordained sub conditions are certainly incorrect. For the Lon don Tablet of April 13 (a paper which belongs to Cardinal Vaughan and which does not make official statements recklessly) says: "We are able to state that the many paragraphs which has appeared in the daily papers repre-senting the Holy See as about to make some important announcement as to the validity of Anglican orders, are absolutely unfounded. The question has not even been under examination

exhaustive papers on the subject considered historically. The Abbe Bondinhon has published a brochure on

such a large residuum of doubt that the Catholic Church could never allow the administration of the sacraments to be clouded by such an amount of un certainty.

But with so many who honestly desire the truth and who long for the healing of Christendom's divisions engaged upon the matter, great good must surely result from a thorough and earnest discussion of the questions at JESSE ALBERT LOCKE.

at Rome. The learned Abbe Duchesne

has not committed himself to any un-

qualified affirmation that Anglican

orders are valid. His contention has

been that if certain historical facts

could be established their validity would be a necessary consequence.

The Tablet is publishing a series of

Anglican orders which gives an ad-

verse judgment. The Catholic Church

could certainly never make a greater

concession than to allow ordination sub

conditione. She could never accept

even the Abbe Duchesne admits, the

most favorable view possible leaves

Anglican orders absolutely, for,

#### Unvarnished Facts.

Rome always speaks with delibera ion. The Papacy is the least change able power in the world, changing not at all in dogma and rarely ever in temporal policy. Hence those Catholic 'Knights of Pythias" in Indiana who imagine that they can induce the Vatican to annual the decree prohibiting Catholic membership in the order must be unfamiliar with the method of procedure there. In truth, the Knights of Pythias were condemned year by the Catholic Church, under the supreme authority of the Pope, as were two other secret societies, for reasons satisfactory to the Sec of Peter, which is the world. condemnation will not be withdrawn under pressure upon the Vatican, or on account of any fuss raised by Indiana or other members of the condemned order. Catholicity is definite and constant in law and morals, as in

It appears that the disobedient nominal Catholic members of the con demned society in Indiana seek for defense in the allegation that the priests "do not heartily enforce the decree." We do not believe it. The priests of the Catholic Church and all the prelates of it are bound to enforce the decree, bound to inflict the prescribed penalty upon every man calling himself a Catholic and receiving the sacraments of the Church which obeys

it. The priest who fails of his duty in this matter will surely be brough under discipline. We doubt whether any priest in the United States will re quire to be disciplined on this account. When Rome speaks, all faithful Catholics obey. He who disobeys is

THE BEST is what the People buy the most of That's Why Hood's Sarsaparilla has the largest sale Or All Medicines.

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm lestrover of the age.

Minard's Liniment relieves Neural



## Coughing.

For all the ailments of Throat and Lungs there is no cure so quick and permanent as Scott's Emulsion of Cod-liver Oil. It is palatable, easy on the most delicate stomach and effective

# Emulsion

stimulates the appetite, aids the digestion of other foods, cures Coughs and Colds, Sore Throat, Bronchitis, and gives vital strength besides. It has no equal as nourishment for Babies and Children who do not thrive, and overcomes Any Condition of Wasting.

Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

AGENTS WANTED.

#### THE MEANS OF GRACE.

A Complete Exposition of the Seven Sacraments; of the Sacramentals of the Church; and of Prayer, with a Comprehensive Explanation of the "Lord's Prayer" and the "Hail Mary." Illustrated by numerous Prapables, Examples, and interesting Anecdotes, From the German by REV. RICHARD BERNAN, LL. D. With a beautiful chromofrontispiece. 180 full-page and other illustrations. 8vo, cloth, \$2.50; gilt edges, \$3.00.

Approved by His Excellency Most Rev. Francis Satolli : His Eminence Cardinal Gib-ions : Most Rev. F. Janssens, D. D.; Most Approved by His Excellency Most Rey. Francis Satolii; His Eminence Cardinal Gibbons Most Rev. F. Janssens, D. D.; Most Rev. P. W., Riordan, F. Janssens, D. D.; Most Rev. P. W., Riordan, D. M., Bradlev, D. D.; R. Rev. L. Costrove, D. D.; Rt. Rev. D.; Gesbriand, D. D.; Rt. Rev. D.; Rt. Rev. L.; Gesbriand, D. D.; Rt. Rev. L. Lee Haid, D. D.; Rt. Rev. L. E. Rev. Thomas Heslin, D. D.; Rt. Rev. L. F. Gorgann, D. D.; Rt. Rev. John Janssen, D. Ett. Rev. E. Janse MeGoirick, D. D.; Rt. Rev. D. Rt. Rev. Janses MeGoirick, D. D.; Rt. Rev. Cantillus P. Janses MeGoirick, D. D.; Rt. Rev. Cantillus P. Janses MeGoirick, D. D.; Rt. Rev. G. Millus P. D.; Rt. Rev. G. Montgomery, D. D.; Rt. Rev. F. Rev. G. Messon, D. D.; Rt. Rev. G. Montgomery, D. D.; Rt. Rev. F. Rev. G. Montgomery, D. D.; Rt. Rev. F. Rev. G. Montgomery, D. D.; Rt. Rev. H. J. Richter, D. D.; Rt. Rev. L. Scanland, D. D.; Rt. Rev. John N. Stephen V. Ryan, D. D.; Rt. Rev. L. Scanland, D. D.; Rt. Rev. P. Verdsguer, D. D.; Rt. Rev. John Vertin, D. D.; Rt. Rev. L. Scanland, D. D.; Rt. Rev. P. Verdsguer, D. D.; Rt. Rev. John Vertin, D. D.

#### Explanation of the Gospels and of Catholic Worship.

4mo, cloth, 32 full page illnstrations, 50 cents.

"It should have a very extensive sale; lucid explanation, clear style, solid matter, beautiful illustrations. Everybody will learn from this little book."—ARCHBISHOP JANSENNS.
"A very practical, useful, and instructive book. I recommend it with a full appreciation of its many merits."—BISHOP MAES.

Sold by all Catholic Booksellers and Agents. BENZIGER BROTHERS, New York, Chicago, Cincinnati,

-OBJECTS OF THE-New York Catholic Agency

The object of this Agency is to supply, at the resular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the whole-saletrade of the metropolis, and has complete such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—
2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

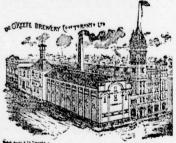
3rd. Should a patron want several different articles, embraching as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your quiving me authority to act as your agent. Winever you want to buy anything send your orders to ne authority to act as your agent. We never you want to buy anything send your orders to

THOMAS D. EGAN Oatholic Agency, 42 Barclay St. New York.



The O'Keefe Brewery CO. of Teronto, Ltd. SPECIALTIES:

High-class English and Bavarian Hopped Ales. XXX Porter and Stout. Pilsener Lager of world-wide reputation.

E. OKEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Trea FOR TWENTY-FIVE YEARS

# **BAKING** POWDER THE COOK'S BEST FRIEND

#### I Loved You Once.

BY GEORGE PARSONS LATHROP.

And did you think my heart
Could keep its love unchanging?
Fresh as the birds that start
In Spring, nor know estranging;
Listen! The buds depart;
I boved you once, but now—
I love you more than ever.

'Tis not the early love;
With day and night it alters,
And onward still must move,
Like earth that never falters
For storm or star above.
I loved you once, but now—
I love you more than ever.

With gifts in those glad days,
How eagerly I sought you!
Youth, shining hope and praise;
These were the gifts I brought you,
In this world little stays:
I loved you once, but now—
I love you more than ever.

A child with glorious eyes
Here in our arms half sleeping—
So passion wakeful lies;
Then grew to manhood, keeping
Its wistful young surprise;
I loved you once, but now—
I love you more than ever.

When's age's pinching air Strips summer's rich possession, And leaves the branches bare, My secret in confession. Still thus with you I'll share, I loved you once, but now-I love you more than ever.

#### FIVE-MINUTE SERMONS.

Sunday Within the Octave of the

THE CONSTANT STRUGGLE. "Be prudent, therefore, and watch in prayers." (St. Peter iv.. 7.)

What a happiness many Christians have at the Easter-time through confession and Communion, and how desirable it is that this happiness should continue! I will tell you how to be always thus happy. Wage a constant warfare against your evil passions; for sin is the only thing that can deprive you of the joy which you now have. But you will say, "It is hard to be always striving." I answer, that the victorious in any contest do not notice the labor which their triumph costs. Defeat is what make warfare painful. For your consola tion, remember that you have only to be resolute and arm yourself with God's grace, which is given most abund antly, and defeat is impossible. God has provided help for you in all possible difficultles. He will not abandon you unless you throw down your arms You have already gained much in ob taining God's friendship. Your hardest fight was when you were doing penance to get this friendship. What a pity it would be to throw away what

has cost you so much labor!
"Be prudent, therefore," and do not let yourselves be ensuared again by evil. Consider the great happiness which you now have, and compare it with your great misery when you were in danger of being lost for ever. perience is a great teacher, and it is folly not to profit by it. See how it has been with you. When you consented to sin you were cheated by a pleasure that you found to be unreal, you had to suffer an hour of pain for every moment of gratification, and your soul was agitated, depressed and sorrowful. Besides, in this unhappy state you

deserved only everlasting pains.

Now that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your prudence by "watching in prayers." Since the Paschal Communion have you watched yourself? or have the old habits of neglect once more begun to appear Have those morning and evening prayers been omitted? Watch. These are the beginnings which prepare the way for a fall into sin. Your prayers are your chief defence. God's assistance is continually necessary for all, and it is granted through prayer.

assistance of God continues while the habit of prayer lasts, but no longer. Pray, and all will be well with you. If you do not pray, nothing Watch for your fail ings in the duty of prayer, and continually repair and correct them. No temptation can move one who is faithful to prayer. Such a one's salvation is infallibly certain. If you do not pray, you are without excuse, because all, even the greatest sinners, can pray. It is a maxim or the spiritual life that one who is faithful in prayer is faithful in all things. Prayer cures all the disorders of the soul, diminishes one's daily faults, takes away the temporal punishment due to sin, increases one's merits, and finally conducts to paradise.

#### The Pope.

Among the few rare men whom history records as standing above all others, the only one perhaps possessing a personal charm is Leo XIII. His stateliness is always easy and natural there is no attempt at mere show, nothing effected or theatrical, no semblance of having attained by effort the pinnacle of supreme power, but rather of having reached it by easy steps. Hence springs the attraction which he inspires in his contemporaries, which will be felt more and more by those who study the order and harmony of his acts. - "Innominato" in New York Sun.

The public are too intelligent to purchase a worthless article a second time, on the contrary they want the best! Physicians are virtually unanimous in saying Scott's Emulsion is the best form of Cod Liver Oil.

sion is the best form of Cod Liver Oil.

Still Another Triumph—Mr Thomas S.
Bullen, Sunderland, writes: "For fourteen
years I was afflicted with Piles; and frequent
ly I was unable to walk or sit, but four years
ago I was cured by using Dr. Thomas'
ECLECTRIC OIL. I have also been subject
to Quinsy for over forty years but Eclectric
Oil cured it, and it was a permanent cure in
both cases, as neither the Piles nor Quinsy
have troubled me since."

'Minard's Limment Cures Dandruff.

Minard's Liniment Cures Dandruff.

the

#### OUR BOYS AND GIRLS.

The Secret of Success.

BY PHILIP BURROUGHS STRONG. Choose thou, O youth, thy path in life; Let not events decide; Be not in life's momentous strife, Like weeds upon a tide.

Determined what thy aim shall be, Toil with that aim in view: If circumstances hinder thee, Make circumstances new.

Be not the iron that is bent. And beaten as it glows:
But be, through full and fixed intent,
The arm that gives the blows.

Remember this: We can attain What fully we intend: We for ourselves ordain Life's destiny and end.

They win in life who will to win;
They fail who faint and fear:
To him with dauntless heart within
No obstacles appear.

There is no mount too high to scale, No stream too wide to span.

For him who wills he will not fail,
Who will and therefore can.

So choose, O youth, thy path in life, With firm resolve decide; Bring all thy powers into the strife; Success shall thee betide!

#### Peter's First and Last Voyage BY MARY E. MANNIX.

Peter Lincoln wanted to be a sailor His father and mother, without actu ally fordidding him to think of it. did all they could to discourage him in what they knew to be a foolish idea. Mr. Lincoln's grandfather had been a sea-captain; they lived in a small town on the bay, and the house was full of curious shells and old fashioned stuff

brought from foreign shores. But Peter had lived to be fifteen without feeling any great longing to be a sailor, when suddenly the taste seemed to develop and nothing could divert his boyish mind 'from its pur-The truth was that a library had lately been established in the place, and Peter's head was filled with the romantic stuff about a sailor's life, which he had gathered from the various sea-stories which had fallen into his hands. Unfortunately "Two Years Before the Mast" had not been included in the catalogue; it would have counteracted many a wild and foolish impression made by the improbable stories he had devoured.

One Autumn evening he sat beside the fire with his father and mother, his little sister Fanny on his knee. Peter loved Fanny dearly, and petted her a great deal. She was only four years old, and he thought nothing of carry ing her on his back half a mile to the beach where he would fill her little basket with shells, and her brother told her of all the beautiful things he in tended to buy her when he should be

captain of a large vessel. This evening Mr. Lincoln had been busy with some papers, but his work being finished he drew his chair close

to the fire. "What curious shapes the coals

seem to take," he said, after a short His wife put down her knitting as

she answered:
"They do. I have often observed it, more particularly in my younger days when I had more time to watch

them than I have now. "They all look like ships to me,"

said Peter, abruptly. "Put that nonsense out of your head at once and finally," said his father, more sharply than was his custom to "I am tired of hearing only speak. ships, schooners and men-of-war, for breakfast, dinner and supper. voyage would be enough to cure you

f your delusions, foolish boy!"
A lump rose in Peter's throat, but

"O, let me take that one voyage, then," he said. "The Sally-Ann will sail on Monday for South America; they want a cabinboy. I have seen the advertisement posted on the docks. Do let me go, father. O mother, please coax him, won't you?"

"I, Peter?" said his mother, with trembling lips, "it would break my heart to see it."

"Go to bed, sir," said his father sternly, "and never let me hear the word ship from your lips again, till I give you leave to say it, which will only be after I am satisfied that you

are cured of your insensate folly. Peter arose in silence, tears in his eyes and rank rebellion in his boyish "Good-night," he said, sullenly, and left the room without look ing around, though Fanny besought him not to forget her good night kiss.

We will follow him to his chamber. For a long time he sat on the side o the bed, his face buried in his hands. After a couple of hours spent thus, he got up, and going softly from closet to drawer and from drawer to closet, he collected a few articles of clothing which he tied up in a large bandanna handkerchief that had lain around in the bureau ever since he could remem In all the books he had read ber. sea faring men invariably carried their baggage in this way, and he meant to be true to their time honored traditions. Then, taking a long-dis carded sailor cap from a peg in the closet, he set it well back on his head,

looking in the glass to see the effect. After removing his shoes, he was about to steal down stairs when he remembered that they creaked badly, and his father and mother might not

"Discretion is the better part of valor," said the misguided boy, in a tragic tone, also learned from his visits to the library. "I will bide my time:" from which preparations it will easily be inferred that he meant to run away He sat down on the bed again and waited till he heard the town-clock Hood's Pills are easy to take, easy in striking midnight, then he quickly action and sure in effect. 25c,

left the house and was soon on board the Sally-Ann, duly indentured as cabin-boy on the ship's log. The captain, a rough, unscrupulous man, kept him out of sight for a couple of days and made a show of kindness to the lad till the ship was well under way, then began a life of hardship and priva-tion for Peter, the like of which he had never imagined in his romantic visions

of a sailor's free and happy life.

The next five years seemed like a terrible dream. Heat and cold, work and blows, starvation and misery were all jumbled up together in one fearful whole, for Peter had had the misfor-tune to fall in with a monster whose name was another word for cruelty and injustice to those under his com-

But all things earthly pass away, and at the expiration of the voyage, Peter found himself in sight of his home weary and repentant, only fearing that he might not be welcomed like that other prodigal, of whose story he had often been reminded by his own. It was night when they had arrived, and he was soon in sight of his father's house, clothed in a shabby suit, the red bandanna with the few things it contained, forming the bulk of his worldly goods; for, with the exception of a few curious stones in his pocket, the treas-ures promised to little Fanny, had proven nothing but empty air.

As he strode up the garden path, he pulled a twig from the sassafras bush and bit off the pungent end. He had often done this before, and smiled to himself that the habit had so soon returned. His heart beat wildly, he drew a long breath—how delightful it was to be at home once more! would never go away again; he would be a lawyer like his father. The dear mother would see how helpful and obedient he had become, and sweet little Fanny, she must be a great girl now. The window-blind was up, he peeped in; his father sat by the fire alone. His back was to the door, and Peter could not see his face, but he thought he looked much older than

when he had seen him last. He knocked at the door but heard no response. His heart beat more rapidly than ever as he opened it, ashamed and afraid as he was to enter his father's house.

Mr. Lincoln turned around, still holding the paper in his hand. Peter stood in the shadow; his father did not know him for he enquired, "Who is

"It is I, father. Peter, come back to you and mother. Will you forgive me, father dear?" As he spoke he came nearer and stood by his father's Mr. Lincoln looked up into his son's

face, and the boy saw that he was careworn and troubled. Had he done this, was it his work?

he thought, and a great sob rose in his throat. "Yes, it is Peter," said his father,

gravely regarding him. "It is Peter come home again to his father, but his mother is not here.'

"Where-where is she, father?" asked the boy. "She is in Heaven, I hope," was the reply, coldly given, as his eyes met those of his son. "In Heaven, where hearts never break as her's did—

where there are no ungrateful sons, where, no doubt, she is still praying for you."
'O, father, father, do not look at me like that," said the boy, falling on his

knees, and burying his face on his father's shoulder. "And—and little father's shoulder. "And—and little Fanny," he said, through blinding tears. "Where is she?"

"She went to Heaven soon after her mother—nearly a year ago," was the reply; but now he had his hand upon he saw a shade of hope in his father's the boy's head, and was softly stroking his curly hair.

"But I saw her hat and cape hanging on the chair when I came in," he

"She hung it there herself the day before she was taken ill in bed, and told me to leave it there so that Peter might remember her when he came Peter could endure no more. Throw

ing himself prone upon the floor, he burst into loud weeping—
"Peter, Peter what ails you, my
boy? Why are you crying in your

It was his mother's voice! He sprang up in bed! He could see her

side "Why, you are not undressed," he said. "For once I forgot to come she said. in before I went to bed, and here you are lying on the bed outside the clothes

in the moonlight, standing at the bed

with that old sailor-cap beside you. Well, well, undress quickly now and get into bed."
"Mother!" said the boy, clasping her tightly in his arms and kissing her again and again. "I have had a horrid dream. I do not want to go to

sea. I shall never want to go a Tell father so, and sleep in peace. I shall never want to go again. Before she left him he had told her all, how in waiting for midnight he had fallen asleep, and had dreamed the dream in which he made his first and

last voyage as a sailor. He could not sleep again until he had untied the red bandanna and replaced the articles he had intended to take with him; for now, and ever after the thought of going to sea be-came as repugnant to him as it had once been delightful.

#### Nervous People

And those who are all tired out and have that tired feeling or sick headache can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength, and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

#### THE RUNAWAY BOY.

Glad he Came Back When he Found out that he was not Missed.

This is how James Whitcombe Riley introduced Col. Richard Malcolm John ston to an audience:

"There was once a boy—an ag-grieved unappreciated boy—who grew to dislike his own home very much and found his parents not at all up to the standard of his requirements as a son and disciplinarian. He brooded over the matter, and one morning before breakfast climbed over the back fence and ran away. He thought of the surprise and remorse of his parents when they discovered that he had indeed gone, and he pictured with rain-bow colors the place he would make for himself in the world. He would show his parents that he would not brook their ill-treatment, and that he could get along better without them. Some way this feeling of exhilaration died out as the long, hot hours wore on. There came a time when other boys went home to dinner. He raided a neighboring orchard. The afternoon seemed endless. A knotted, rigid sort of an aching spot came into his throat that seemed to hurt him worse when he didn't notice it than when he did. was a very curious, self-assertive, opinionated sort of a pain.

"It was nearly dark when the struggle was given up and the boy slowly walked along the dusty road toward home. When he reached the wood-pile he gathered up a load of wood and carried it in with him. The hired girl was washing the supper dishes, but she did not seem to have noticed that he had been away. He sauntered carelessly into the pantry, but the cup board was locked. He went out in the back-yard and washed his feet at the rain barrel. Everything seemed pleasanter than it ever had before. The fireflies flitting among the grape vines, the reflection of the stars in th rain-barrel, were soothing to the tired boy. Then he walked straight into the old sitting-room. His father didn't look up from his paper; his mother was so busy sewing she didn't notice

his entrance.
"He sat meekly down on the edge of a chair. Why didn't somebody say something? He was ready to be scolded or punished, anything rather than this terrible silence? If the clock would only strike it would be a relief He heard the boys shouting far down the street, but had no desire to join them-no, never again in the world. He just wanted to stay in of nights. right there at home, always. He coughed and moved to attract attention, but no one heard him nor looked He couldn't remember any prior up. He couldn't remember any prior silence that at all approached it in point of such profoundity of depth and density of hush. He felt that he him self must break it. Assuming an air of careless naturalness and old-time

ease, he airly remarked:
"'I see you've got the same old

"That boy," said Mr. Riley, "was Richard Malcolm Johnston, in whose heart still abides a love for the simple homes and firesides of the humblest of his tellows.

#### OPPOSE RITUALISM.

St. Louis Episcopalians Are at Logger heads Over High Church Practices

Low Churchmen Classed as Thugs.

A war has broken out between the 'High' and 'Low' Church Episcopalians in St. Louis. It grows out of the formation of the Protestant Episco pal association in that city, whose object is to combat the ritualistic prac tices and aping of Catholics which has been in such vogue among Episcopalians recently. The Confraternity of the Blessed Sacrament and the Guild of All Saints are particularly objection able to the new organization, as it is claimed these societies are active in the propaganda of peculiarly Roman

Catholic tendencies. The clergy who are opposed to the societies say its members intend to strike at ritualism through the contribution box and the diocesan treas So acute is the tension that the ev. Dr. Robert A. Holland, rector of St. George's parish, has taken up the fight for the Confraternity of the Biessed Sacrament and the Guild of All Souls and gave out for publication this earching criticism of the new antiritual Low Church association :

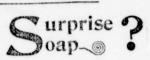
"To lie in wait and strike from the dark is base enough among assassins, but to consecrate it with the religion of Christ and to make it a method of propagandanism in the Church of God, beats the baseness of thugs whose craven cruelty shares those of their own tribe if it does use stealth and guile in striking down its outside foes.

"What might excuse these conspirators against their own Church is heir ignorance of that Church's doc trine and polity. I doubt if one of them knows what ritualism means; I doubt if one of them has read a history of his Church; I doubt if one of them could give any reason why he is a churchman at all. I am quite sure that none of them knows that nearly every practice he opposes has already been adjudicated by the highest court of the Church and decided to be legal. If candles on the altar are ritualistic, then St. Paul's cathedral in London is ritualistic and Bishop Potter's private chapel in New York is ritualistic, and these ought to be evicted at once from the Church of which these blockheads would be landlords. Poor things, poor things! They will soon wriggle their brief spasm. But what is it in the church of St. Louis that makes it possible that only here, of all cities in America, such maggots should be bred?'

Minard's Liniment Cures Burns, etc.

## Why

Don't You Use



T does away with hard work, -dont boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper).

It gives the whitest, sweetest, cleanest clothes after the wash.

It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,-the dirt drops out. Harmless to hands and finest fabrics.

SURPRISE LONGEST GOES FARTHEST. The cheapest Soap to Use. 181 THE ST. CROIX SOAP MF G. CO., ST. STEPHEN. N. S.



#### VERY LIBERAL OFFERS.

An Opportunity to Possess a beautiful Family Bible at a Small Outlay.

## THE HOLY BIBLE

Containing the entire Canonical Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin vulgate. Diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament, first published by the English College at Douay, A. D. 1609. The New Testament, by the English College at Rheims, A. D., 1582. Revised and corrected according with amountains by the Rev. Dr.

ing to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

This Bible will prove not only useful in every Catholic household, but an ornament as well. The size is 12½x10½x4 inches, weighs 12½ pounds, and is beautifully bound. For SEVEN DOLLARS (cash to accompany order) we will send the Bible by express to any part of the Dominion, charges for carriage prepaid; and besides will give credit for one year's subscription of This Catholic Record. The Bible and The Record for a year for Seven Dollars. Subscribers who live where there is no express office can have book forwarded to the one nearest their residence. Please note that if, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

#### THE HOLY BIBLE.

A SMALLER EDITION

Translated from the Latin vulgate. Neatly bound in cloth. Size  $10x7x^2$ , and weighs 3 pounds 6 ounces. This book will be sent to any address on same conditions as the larger edition, for Four Dollars, and a year's credit given on subscription to The Catholic Record.

It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered

Address THOMAS COFFEY, Catholic Record Office, London, Ont.

HEALTH FOR ALL

# HOLLOWAYS PILLS & OINTMENT

PHE PHLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.
They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

THE OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COULTHS,
Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, Manufactured only at Professor HOLLOWAY'S Establishment,
78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON.
And are sold at 1s, 1jd., 2s, 9d., 4s, 6d., 1ls., 22s. and 33s. each Box or Pot, of all Medicine Vendors, throughout the world.

\*\*Purchasers should look to the tabel on the Pots and Boxes, is not Oxford Street, London, they are spurious.

#### The Pope and the Sunday's Rest. []

The Holy Father has sent to M. Keller, President of the Association for the Sunday's Rest in France, the following just published in the Roman etter.

Beloved Son, Health and Apostolic Benediction:

Very grateful to Us have been your etters, especially that which gives Us nformation dear to Us concerning the Association for the observance of the Sunday's repose. It is true that France abounds in pious works use fully founded by the generous activity of her sons, but it pleases Us to point out that over which you preside among those which are especially guished for the nobility and holiness of

their aims. This your Association tends directly cause to be rendered to God, as is just, a due homage by the cessation of work, as He Himself rigorously ordered even from the beginning of the Old Law. Hence We commend your work, and all the more readily do We look upon it with love, since contempt for the holiday of the Lord, is, day by day, the cause of new and great evils, both

for men and nations. As to you, Beloved Son, and to your companions, who are so well inspired, We think it just to give you Our ex hortation. We wish that what so far you have been doing spentaneously We wish that what so far and upon your own initiative, you will continue to do in the future in com-

pliance with Our invitation. May God look with complacency up on your organization and the manifold works done by you for His cause, and may you find a pledge of Divine favors in the Apostolic Blessing which We impart to you, Beloved Son, and to all those who, with you, devote themselves to so salutary an enterprise.

Given at St. Peter's, etc. Leo XIII. Pope.

# Father Damen, S.J.

One of the most instructive and useful pamphlets extant is the lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely; "The Private Interpretation of the Bible." "The Catholic Church, the only true Church of God," "Confession, "and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey. CATHOLIC RECORD Office, London.

#### A GRAND OFFER.

(BY MAIL POST PAID.)

If you have catarrh and desire to be cured If you have catarrh and desire to be cured you a Germicide Inhaler and medicine for that disease by mail, post paid, without asking a cent of pay in advance. After giving it a fair trial at your home and you find it a genuine remedy you can send us s3 to pay for same. If the remedy you can send us s3 to pay for same. If the remedy for any reason should not prove satisfactory you can return the Inhaler and need not pay one cent. Could anything be more fair? You have everything to gain and nothing to lose. Just think of being cured of Chronic Catarrh for \$3, and that on such liberal conditions. Remedy mailed on above terms by addressing MEDICAL INHALATION Co., 450 Youge St., Toronto, Out.

### NOTICE IS HEREBY GIVEN

That, the "Alliance Nationale," a body politic and corporate, incorporated by virtue of the Provincial Statute of Quebec, 56 Victoria, chapter 80, will ask the Parliament of the Dominion of Canada, at its next session, for a charter incorporating the same as a benevolent society, with power to give assistance to its sick members during their sickness, and also to pay to their legal heirs, after death, a certain amount in money, and also for other purposes pertaining to the same.

BEAUDIN, CARDINAL & LORANGER, Attorneys for the society "L'Alliance Nationale," Montreal, 19th Dec., 1894. 858-9

858-9 DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 4.

L OVE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds

#### C. M. B. A. Resolution of Condolence.

Ingersoll, Ont., May 14, 1 895.
t the last regular meeting of Branch
19, Ingersoll, the following resolution

No. 19, Ingersoll, the following resolution was passed:
That whereas our Brother, W. M. Dwyer, of Loudon, a member of this Branch, has, by the hand of death, sustained the great loss of his father, therefore be it
Resolved that we, the members of Branch No. 19, do hereby signify our deepest feelings of sorrow, and extend to Brother W. M. Dwyer our sincerest and heartfelt sympathy in his sad bereavement. Be it further Resolved that a copy of this resolution be sent to Brother W. M. Dwyer, and the CATHOLIC RECORD for publication.
A. Frizell, President; Jas. Enright, J. S. Smith, C. B. Ryan, Commitiee.

Montreal, May 16, 1895. Montreal, May 16, 1895.

The regular meeting of Branch No. 232,
Montreal, was held in Federation Hall, on
last Tuesday evening. The President, Mr.
P. Kelly, sent in his resignation as President of the Branch, he, owing to pressure of
business, being unable to attend to the
duties. Mr. J. J. Ryan was elected President, to replace Mr. Kelly, and Bros. Dr.
de Lormier and Geo. A. Carpenter, 1st and
2nd Vice Pres., respectively.

The following resolutions were then unanimously adouted:

Moved by Brother de Lormier, seconded

mously adopted:
Moved by Brother de Lormier, seconded by Brother Carpenter,
Whereas, it has pleased Almighty God to call to his well-earned reward, at the grand old age of eighty-four years, Mr. John Kelly, beloved father of our esteemed President, Brother P. Kelly, and also Brother Martin Kelly,
Resolved, that we, the brother officers and members of Branch No. 232—which Branch was organized chiefly through the energy and instrumentality of Bro. P. Kelly—do hereby most earnestly offer our sincere sympathy to Brothers Patrick and Martin Kelly in the sad bereavement that has so suddenly come upon them, and trust that their fond affection for an honored parent, and their characteristic obedience to the divine will of Providence, will enable them to bear with Christian resignation their sad affliction.
Moved by Brother McCaffrey and seconded by Brother Brunet,
That copies of these resolutions be forwarded to the family of deceased, to the daily press of Montreal, to the True Witness, The Canadian and the CATHOLIO RECORD.
A similar resolution was also adopted in sympathy with Brother L. R. Raymond, whose father also died last week.

At the regular meeting of Branch 104, Water-

At the regular meeting of Branch 104, Waterloo, held May 14, it was moved by John
Bierschbach, seconded by August Heymann,
and unanimously adopted:

That whereas it has pleased Almighty God,
in His infinite wisdom, to call to his eternal reward Mr. Nihiel, beloved father of our
esteemed Brother. Thomas Nihiel, Financial
Secretary of this Branch 104 hereby extend its
deep and sincere sympathy to Brother Thomas
Nihiel and his afflicted relatives in this their
hour of sad bereavement. And be it further
Resolved that Branch 104 hereby extend its
deep and sincere sympathy to Brother Thomas
Nihiel and his afflicted relatives in this their
hour of sad bereavement. And be it further
Resolved that this resolution be entered on
the minutes of the branch and that a copy be
sent to Brother Thomas Nihiel, and to the
CATHOLIC RECORD and Canadian for publication. John Bierschbach, Rec. Sec.

At the last regular meeting of Branch 85, C. M. B. A., Toronto, the following resolution of M. B. A., Toronto, the following resolution of condolence was passed: Whereas it has pleased the Almighty to call to nereternal reward, Mrs. Keity, wife of Mark Keity, District Deputy and Chancelior of this branch.

Keity, District Deputy and Chancellor of this branch.
Resolved that we hereby give expression to our sincere sympathy with Bro. Keilty h his sad bereavement, and we reel that no words of ours can add to the high esteem in which his anniable partner was held by all who knew her; who was in her life all that a good Catholic wife and mother ought to be, and who in her long sickness, and happy death, displayed that Christian fortitude and resignation, which is sure to receive the reward promised by God to those who serve Him faithfully in this life. May her soul rest in peace!

Recolved that this resolution be entered in our minutes, and published in the Catholic Register, the CATHOLIC REGORD and the Canadian; and a copy sent to Bro. Keilty.

D. F. McCLOSKEY, Rec. Sec.

Thompson and Owen Hickey (Presidents of Branches 9 and 1). The toasts brought replies from J. C. Walsh of the Catholic Register; D. A. Carey, Grand President E. B. A.; Provincial President Hugh McCaffrey; W. H. Cahill of the Knights of St. John; Drs. McMahon and McKeown, J. W. Kennedy and Bro. R. Smith—after which the banquet was brought to a close by the singing of "God Save Ireland." Dancing was kept up to a late hour, and everybody went home well pleased with his evening's enjoyment. The convention ended on Wednesday noon, and it was decided on holding the next Convention in Hamilton, the 3rd Monday in July. PATRICK SHEA.

Grand Sec.

Box 395, Toronto.

[To whom all correspondence should be addressed.]

#### DIOCESE OF LONDON.

ddress and Presentation to the Rev

On Sunday last, May 19, just before Mass was celebrated several members of the congregation gathered around the railing and presented their good and pious priest. Father Mc Menamin, with a richly-embossed address, a beautiful set of white vestments and a very valuable stole. The address (which follows) was read by W. E. Kelly, barrister, of the town, and suitably replied to by the good Father, who thanked them very cordially for the good words which the address contained, and the worthy presents given him. He earnestly hoped to remain long in Simcoe among the people has learned to love, and wear with pleasure and pride the gitts of his good and devoted people. The address he would always treasure as the expression of the mutual esteem and harmony of the people whose souls are dearer to him than all this world's wealth. He also prayed that they would continue faithful in their duies towards God, and that he was only too glad to help them in the fulfilment thereof—to walk with them in the battle of life, console them in the shadow of the cross of Christ and lead them to Heaven.

GEO. L. GOODROW.

The following is the address: On Sunday last, May 19, just before Mass

battle of life, console them in the shadow of the cross of Christ and lead them to Heaven. GEO. L. GOODKOW.

The following is the address:

To the Rev. D. P. McMenamin. Parish Priest. St. Mary's Church, Simcoe, Ont.:

Rev. and Dear Father — Your parishioners take this opportunity of publicly expressing their appreciation of your services as their beloved priest of this parish of Simcoe. Your fidelity and example we are proud of, and beg to certify to the marked increase in faith and plety in this parish since your appointment. Trials and troubles, no doubt, cross your path more frequently than we are accustomed to; but your untring enerry and devotion and fidelity to your parishioners and to your duties have never ceased, and you have given us much consolation in your sound advice and cherrfulness in assisting us to battle with the world, the diesh and the devil.

As a small token of our esteem, love and friendship for you in our hearts, we hope you will accept from us the vestments which we now hand you, and may you ever find us faithful, good and worthy Catholics, and may we be rewarded (in union with yourself, dear Father.) with eiernal rest in heaven hereafter; and may the prayers of the members of the League of the Sacred Heart of Jesus, which you have established in our midst, reward you with greater perseverance and energy in your duties, especially at time of the trials and undertakings and disappointments that may arise in your path of life.

There is no cood comes from too much praise, but we are quite aware that it is no flattery to say upon this occasion aiso, that your eloquent, plain, practical and earnest sermons speak for themselves in the work you have accomplished in the parish during the short time you have been with us, and we hope and trust and tray (although you might accomplish more in a larger parish), that your may be allowed to live and die with us, feeling safe under your spiritual guidance.

and die with us, feeling safe under your spiritual guidance.

Asking your blessing, dear Father, we subscribe this address on behalf of the parishloners of Simcoe as follows:

John O'Heron, G. L. Goodrow, Herhert Wood, A. H. Mabee, W. E. Kelly, Jas. Smith, D. O'Mahoney, M. J. O'Donnell, J. C. O'Neil, Mrs. Goodrow, Mrs. Kelly, Mrs. Wood, Mrs. Mabee, Mrs. Chanda, Miss Kavanagh and Mrs. O'Neil,

#### DIOCESE OF PETERBOROUGH. Right Rev. R. A. O'Connor, D.D.

Resolved that this resolution be entered in our minutes, and published in the Catholic Register, the Catholic Record and the Candidan; and a copy sent to Bro. Kellty.

E. B. A.

RESOLUTION OF CONDOLENCE.

At a regular meeting of St. Peter's Branch, No. 21, E. B. A., the following resolution was unanimously adopted:
That whereas it has pleased Almighty God in His infinite judgment to take to Himself the father of our esteemed Brother, Wm. McCauliffe, Resolved that we, the members of Branch No. 12, whilst bowing to the divine will of our beavenly Father, do tender to Brother McCauliffe and family of deceased our heartfelt sympathy in this their time of grief for the loss of a kind and affectionate father and fervent Christian.

Moved by Brother Deviin, seconded, by Brother Ward,
That a copy of this resolution be handed to Brother Wm. McCauliffe, and published in the official organs and local papers and the same engrossed on the minutes of our leaven of the first resolution be fanded to Brother Wm. McCauliffe, and published in the official organs and local papers and the same engrossed on the minutes of our time of the first resolution be handed to Brother Wm. McCauliffe, and published in the official organs and local papers and the same engrossed on the minutes of our time of the carried to Canada, and settled at Toronto. His early education tity. In 1852 he entered St. Michael's college as one of its first students, and took a full course in literature, mathematics, and Holy Scripture. When the was officially, with marked distinction. He was afterwards sent to the Grand Seminary, Montreal, for the study of the carried to Canada, and settled at Toronto. His early education tity. In 1852 he entered St. Michael's college as one of its first students, and took a full course in literature, mathematics, and solution in the Separate schools of that city. In 1852 he entered St. Michael's college as one of its first students, and took a full course in literature, mathematics, and settled at Toronto. His early education.

#### THE TRUE SITUATION.

Montreal True Witness, May 15.

Speaking of the succession of the late Judge Barry, a contemporary says:

"Whether an Irish Catholic will receive this particular appointment or not is open to question. There is some talk of a deal by which a French-Canadian will receive the Circuit Court judgeship in order to allow Solicitor General Curran to be elevated to the Superior Bench at a later stage. In such an event, Mr. Joseph, or whoever is Mr. Ouimet's nominee, will probably get the Circuit Court judgeship. It may reasonably be presumed that Mr. Curran is anxious ultimately to retire to the Bench, but that fact does not alter the merits of the question. As a matter of fact, there are now two judicial appointments to be filled by the Government—one belonging to an Irish Catholic and one to an English Protestant. Each element has a right to expect fair play in the matter. It must, of course, be admitted that the principle of making judicial appointments upon the basis of nationality is all wrong. It is subversive of a national spirit and promotive of a narrow sectional feeling. But, in a mixed community such as this, it appears to be unavoidable, and so long as it remains, each element, we repeat, has a right to expect fair play. The late Judge Barry's position belongs to an Irish Catholic, and an Irish Catholic and no other, should be appointed to fill it. If Mr. Curran does not care to take the position himself, let the Government appoint Mr. Purcell, Mr. Kavanagh, or Mr. Coyle, any one of whom are eminently qualified to fill it with acceptance. As to the other vacancy—that created by the death of the late Sir Francis Jahnson—it rightfully belongs to an Irish Protestant, and there should be no encroachment upon the full share of the judicial representation of the Protestant element."

In the first place we are in a position to state, most egunhatically that there is not Montreal True Witness, May 15.

belongs to an English Protestant, and there should be no encroachment upon the full share of the judicial representation of the Protestant element."

In the first place we are in a position to state, most emphatically, that there is not, and never has been, any deal, as our contemporary puts it, between the Hon. Mr. Ouimet, Minister of Public Works, and the Solicitor General, with reference to the Judgeship in question. Mr. Curran recommended Mr. Purcell, as his friends well know, upon such representations as cannot fail to secure his appointment. As regards the Selicitor-General's right to promotion, if he desires it there can be no question. Any one acquainted with the rules of professional etiquette knows that upon the decease of the late Sir Francis Johnson, Mr. Curran, as Solicitor-General, was entitled to the vacant Chief Judgeship. It is not a question of Catholic or Protestant, neither is it a question of race, it is a matter of course. We entirely agree with our contemporary that "the principle of making judicial appointments upon the basis of nationality is all wrong," but it has no application in the present case. The friends of Solicitor-General Curran, at the date of the death of the late Sir Francis Johnson, despite their strong desire that he should remain in public life, would have been pleased to see him elevated to the Chief Justiceship. It is a matter of public notoriety, however, that with characteristic disinterestedness, at the request of his leader, the late Sir John Thompson, he consented to forezo his claims. The late Premier caused the following telegram to be sent to the Montreal Star, one of the newspapers in which Mr. Curran's probable retirement from public life had been mentioned:

"Sir John Thompson stated to our corres-

retirement from public life had been mentioned:

"Sir John Thompson stated to our correspondent that although Mr. Curran's abilities and attainments qualify him for the highest judicial position, he cannot at present allow him to cut short his brilliant political career. At the premier's special request, Mr. Curran is to remain in public life and to contest Montreal Centre at the next general election."

It was well understood between the late Sir John Thompson and the friends of the Solicitor-General, at the time that announcement was made, that Mr. Curran was to run again not merely as Solicitor General, but as a member of the Cabinet as well. The ostra cism that has existed against Irish Catfolics in the Province of Quebec since Confederacism that has existed against Irish Catholics in the Province of Quebec since Confederation, when D'Arcy McGee, with all his brilliant talents and statesmanship, was on race and geographical lines squeezed out of the Cabinet, was at length to be wiped out, and the only disability existing in our fair Downing or and

the only disability existing in our fair Dominion removed.

If the leader of the present Government can see his way to carrying out the plans of his predecessor, then, by all means, do we hope that Mr. Curran may remain for years in public life. If, however, despite his long years of service and the great influence he wields in more than one section of the country, the portals of the Privy Council are to be closed forever against him because he is an Irish Catholic, from the Province of Quebec, then beyond doubt will he be justified in claiming his retirement, and his claims to judicial preferment cannot be gainsaid when a position worthy of his acceptance becomes Vacant.

#### JUDGE BARRY'S SUCCESSOR.

Montreal True Witness, May 15.

In another article we quote from a contemporary some contentions regarding the rights of the Protestant minority in this Province as to judicial appointments. Fair play in all such matters is essential to the harmonious workings of an institution and to that concord amongst the people which nothing but evenhanded justice can beget. With an earnest desire to see justice done to all, we caused to be procured the following table showing the relative positions of French-Canadians. Protestants and English speaking Catholics on the Judicial Bench in this Province:

QUEEN'S BENCH.

French

English-Speaking Montreal True Witness, May 15.

Protestant. English-Speaking Cat. olics. Sir A. J. La Wurte Coste, C. J. Hall-2 Baby Blanchet Bosse-4 La Wurtele None

SUPERIOR COURT.

QUEBEC CITY.
Sir L. E. N. Andrews-1 None.
Cassault, C. J.

MONTREAL CITY Tait. Act. C. J. Doherty-1 Gill Pagnuello-5

COUNTRY. Tellier Belanger Charland None. DeBilly

CIRCUIT COURT. Champagne-1

Judge Barry. SUPREME COURT OF CANADA. Taschereau Sir H. S. Strong None Fournier-2 Gwynne Sedgewick King → RECORDER.

De Montigny-1 POLICE MAGISTRATES.

VICE ADMIRALTY COURT, QUEBEC.

Irvine—1

It will thus be seen that the French-Canadians, who are very largely in the majority, have, in all, thirty-two positions, including two Supreme Court Judges, two Chief Justices, and three minor positions each equal to a Circuit Court Judgeship.

cuit Court Judgeship.

The Protestant population of Quebee is not very much larger than that of the Irish Catho lies. Let us, for argument sake, grant them two to one, which is far beyond the actual majority, yet we find that the latter have now line first-class Judgeships, and prior to the

death of the late Chief Justice Johnson they had ten, while the Irish Catholics have now Justice Doherty — ONE!!! The late Judge Barry of the Circuit Court, was the only other, and it is proposed by some that his place should be filled by a Mr. Joseph, while a newspaper claims that on no account can an Irish Catholic lay sacrilerious hands upon the vacancy now existing in the Superior Court, because, forsooth, it was recently held by a Protestant. A defective memory is very convenient at times, and we therefore take the liberty of reminding our contemporary that the late Judge Drummond. of the Court of Queen's Bench, was an Irish Catholic; his place was filled by Judge Ramsay, a Protestant, and has been held by Protestants ever since. That, we presume, our contemporary will hold was all right, on the principle that it makes all the difference in the world whose ox is gored. Judge Alleyn, an Irish Catholic, held a position upon the Superior Court Bench, and the Iste Judge Mousseau succeeded him, and a French-Canadian Judge has ever since held the place. That, we suppose is also all right. Mr. J. P. Sexton was Recorder of the city of Montreal for many years. He, too, was an Irish Catholic, but no Irish Catholic fills his place. That, too, we suppose, will be considered all right. Who succeeded Judge Monk, of Montreal? If we wished we might go outside the Judicial line and continue in the same strain. We feel satisfied that neither amongst French Canadians nor Protestants would be supposed the Circuit Court and that neither amongst French Canadians nor Protestants. It is can be a protected to the done is to appoint Mr. John D. Purcell Judge of the Circuit Court, and that we expect to see done without delay. death of the late Chief Justice Johnson they had ten, while the Irish Catholics have now

#### OPITUARY.

MISS ELLEN HOLLAND, HASTINGS. MISS ELLEN HOLLAND, HASTINGS.
Died in Hastings, on May 10, Ellen, only child of James and Alice Holland, aged twenty years, nine months and fourteen days. This young lady was a devout and practical Catholic, and a Promoter of the League of the Sacred Heart for the last five years. Miss Holland was beloved by all her friends and acquaintances, and the readers of the CATHOLIC RECORD, particularly those who are members of the League, are asked to begt the Sacred Heart to have mercy; on her soul MRS. M. O'MEARA, BELLEVILLE. MRS. M. O'MEARA. BELLEVILLE

MRS. M. O'MEARA, BELLEVILLE.

Mrs. O'Meara, beloved wife of Michael
O'Meara, keg, of the D. and D. Institute,
Belleville, died suddenly at her home. on
Thursday, May 16. The corpse was removed to
London on last Saturday, and the funeral
took place from the G. T. R. station
here, to St. Peter's cathedral, where High
Mass of requiem was celebrated for the
repose of the departed soul thence to
St. Peter's cemetery, followed by a large number of mourning relatives and friends. The
family has the sympathy of many old acquaintances in this city, in the loss of a kind and loving wife and mother.

MRS. ANNIE KIELTY, TORONTO.

On April 30 last there died at her residence, on Jarvis street, Mrs. Annie Kielty, beloved wife of M. Kielty, District Deputy of the C. M. B. A. and storekeeper at the Asylum for the Insane. Deceased was the second daughter of the late John J. Hughes, of Niagara Falls, a relative of the great Archbishop Hughes of New York. The illness which culminated in death was of more than two years' duration. Mrs. Kielty had spent some months at St. Augustine, Florida, during the winter. Warned by a severe hemorrhage of the lungs, she returned to her home. Mrs. Kielty was a member of the Confraternity of the Holy Family, the Altar society and the Sacred Heart League, and was a zealous worker in all affairs of the cathedral parish. During her illness she was constantly attended by the Sisters of St. Joseph. The funeral was from St. Michael's cathedral, where Requiem High Mass was celebrated by Father Ryan, assisted by Fathers Hand and Minehan. Fathers McCann and Brennan were also present. Cann and Brennan were also pre

#### SOME FACTS ON INSURANCE.

EXPERIENCE OF MR. ALFRED ORR, WITH

To the Editor of the Mirror:

Dear Sir:—As a large number of people in Onemee and surrounding townships are insured in the Provincial Provident Institution of St. Thomas, a history of how that company has dealt with me will be of interest to your readers. In 1892 I insured in this company for \$5,000, Mr. Isaiah Thornton acting as agent for the company; I was then thirty-one years of age, and my rate of assessment was 88c. per thousand of insurance, with a limit of ten assessments a year. In addition to this I had to pay in dues to pay running expenses of the company \$2.00 a system of each thousand of insurance. The outside cost of insurance for \$5,000 was thus \$51 a year; while, in reality, in 1894, I had to pay only \$40.80, as there were only seven assessments in that year. So far in 1895, there has been but two assessments. The policy issued by this company provides that in case the holder becomes disabled, and thus prevented from earning his living, the Company pay one-half of the face of the policy. In 1894 I lost my eyesight, thus becoming disabled according to the rules of the Company. As soon as I established to the satisface of the company of the face of the policy is a superior of the Company. In 1894 I lost my eyesight, thus becoming disabled according to the rules of the Company As soon as I established to the satisfaction of the Company that I was permanently disabled by blindness, a check for \$2,500 was torwarded to me, which was cashed at par in Peterborough. I was put to no expense beyond that of medical examination, which cost only \$2.00; had no agent's fees, law expenses, exchange discounts, or anything else to pay, but simply sent in my claim with proofs, and the cash was paid me. Nothing could be fairer or more liberal than the treatment I received from the Company, which has my most hearty thanks for the timely relief it brought to me. I may add that, although the Provincial Provident Institution aims to make the cost as low as possible to the policy-holder, yet by careful management it has accumulated a surplus of over \$109,000.

From my own experience I can vouch that this company fulfils its agreements with its policy-holders to the letter, and, so far as I am capable of judging—and I have carefully examined the working of this company, and compared it with others—it is perfectly sound and safe financially.

ALFRED ORR.

Omemee, Ont., May 6, 1895.

#### HEALTH AND HAPPINESS

How it was Found by a Lanark County Lady Who Had Suffered for Years Fron Weakness and Pains in the Back—Sci atica Complicated the Trouble and Addee to Her Misery—Her Health Marvelously

From Brockville Recorder.

From Brockville Recorder.

On a prosperous farm in the township of Montague, Lanark county, lives Mr. and Mrs. Joseph Wood, esteemed by all who know them. Mrs. Wood was born in the village of Merrickville, and spent her whole life there until her marriage, and her many triends are congratulating her on her recovery to health and strength after years of pain and suffering. When the correspondent of the Recorder called at the Wood homestead, Mrs. Wood, although now not looking the least like an invalid, said that since girl-hood, andfuntil recently, she was troubled with a weak back which gave her great pain at times. As she grew older the weakness and pain increased and for nearly twenty years she was never free from it. About a year ago her misery was increased by an attack of sciatica, and this with her back trouble forced her to take to bed, where she remained a helpless invalid for over four months. Different doctors attended her and she tried numerous remedies said to be a cure for her trouble, but despite all she continued to grow worse. She was advised to try Dr. Williams Pink Pills, but she had dosed herself with so many medicines that her faith in the healing virtues of anything was about gone, and she had fully made up her mind that her trouble was incurable. At last a friend urged her so

strongly that she consented to give the Pink Pills atrnal. Before the first box was all used she felt a slight improvement, which determined her to continue this treatment. From that out she steadily improved, and was soon able to be up and about the house. A further use of the Pink Pills drove away every vestige of the pains which had so long afflicted her, and she found herself again enjoying the blessing of perfect health. Eight months have passed since she ceased using the Pink Pills, and in that time she has been entirely free from pain or weakness, and says

the Pink Pills, and in that time she has been entirely free from pain or weakness, and says she is confident no other medicine could have performed the wonder Dr. Williams' Pink Pills have done for her. She says.' I feel happy not only because I am now free from pain or ache, but because if my old trouble should return at any time I know to what remedy to look for a release.'

Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Dizziness, palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. They are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box or six boxes for \$2.20, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville Ont.

#### MARKET REPORTS.

London, May 23.—Wheat, 87 to 99c per bushel oats, 35 to 36.7-10 per bushel; peas 66 to 66c per bushel; arley, 43 to 50c per bushel; peas 60 to 66c per bushel; arley, 43 to 50c per bushel; pess 69 to 66c per bushel; bearley, 43 to 50c per bushel; pess 60 to 66c per bushel; bearley, 43 to 50c per bushel; veal was dull at 4c a lb. by the carcass. Searling lambs were easier, at 8 to 85c a lb. by the carcass. Spring lambs sold at 83.50 to 54 apiece. A few dressed hogs fetched \$6 to \$6.50 per cwt. Wool offered firm, at 29c a lb. Spring chickens 75 to 85c a pair. Butter 17c a pound for best roll by the basket. Crocks and large rolls at 14 to 16c a lb. Eggs 8 to 11e per dozen. There was a glut of potatoes, which could be bought all the way from 40c for small seed up to 60 and 70c a bag for cooking purposes. Hay 88 to 38.50 per ton. A few millch cows were offered at 830 to 845 apiece. Young pigs were plentiful at 83 to 85 a pair.

Toronto, May 28.—Wheat, white, per bushel. S7c.; wheat, goose, per bush, 83 to 86c.; dats, per bush, 45c.; wheat, goose, per bush, 85 to 86c.; dats, per bush, 45c.; turkeys, per lb. 9 to 10c.; geese, per lb. 7 to 9c.; thickens, per pair, 50 to 66c.; ducks, per pair, 50c. to 31; butter, in lb, rolls, 15 to 16c.; onlons, per bag, 60 to 78c.; potatoes, per bag, 50c.; apples, per barrel, \$1.75 to 85; hay timothy, 810 10; spring lamb, carcass each, \$10 to \$5; veal, 26 to 88.50; mutton, carcass, \$6.50 to 87.50; dressed hogs, \$6.75 to 86.25.

## Latest Live Stock Markets.

Latest Live Stock Markets.

Toronto, May 23.—Prices for shipping cattle averaged from 4½ to 5½e per pound, though a special sale to two occurred at as low as 4½e and as high as 5½e.

In butcher's cattle the trade was good. Some sales were as follows: A load, averaging 1,025 lbs., sold at 4½e per pound; 28 cattle, averaging 290 lbs., sold at 4½e per pound; 8 cattle, averaging 2020 lbs., sold at 4½e;21, averaging 975 lbs., sold at 44e;21, averaging 975 lbs., sold at 44e;21 averaging 975 lbs., sold at 44

1.055 lbs., sold at 4½c,21, averaging 975 lbs., sold at 4½c per lb.

Stockers were selling at from 3½ to 4½c per pound; for some extra choice 34.40 per cwt. was paid. Good stockers are wanted.

A good number of fine bulls for export sold at from 4 of 4c per pound.

Lambs and Sheep — Yearlings sold at from 4 to 5e per pound, though for anything very superior 5½c per pound will be paid; a bunch of 34, averaging 120 lbs., sold at 5c per pound. Spring lambs were slow at from 32 to \$3.50 each; a bunch of 7 sold for 418. Sheep are worth about 4c per pound; bucks, 3½c per pound.

Ordinary calves sold at from \$3.50 to \$4.50 Ordinary calves sold at from \$3.50 to \$4.50 Ordinary calves and the series wanted. A

each to-day. A few of the best are wanted. A bunch of 20, averaging 30 lbs. dressed, sold at \$4.50 cah. Hogs-Prices again weakened; the very top figure to day was \$15.00 cars, and \$45.00

figure to day was \$4.75. off cars, and \$4.65 was paid; light and fat would not go above \$4.59. and stores about the same. The prospects are for lower prices yet.

East Burfalo, N. Y. May 23. — Cattle — Receipts, 239 cars, all consigned through; market only steady.

ceipts, 239 cars, all consigned through; market only steady.

Hogs—Yorkers, 84.30 to 84.95; good mediums, 84.70 to 84.75; common to good heavy ends, 84.70 to 84.55; pigs, 84.50 to 84.55; pigs, 84.50 to 84.50; starg, 43 to 83.75.

Sheep and lambs—Clipped sheep, choice to export wethers, 84.50 to 84.99; fair to good mixed, 23.50 to 84.25; common to fair, 83.25 to 83.80; culls, 82.25 to 45.80; good to choice, 85.50 to 25.80; fair good, 84.00 to 85.50; spring lambs, common to choice, 83.75 to 87.50.

Chicago will in all probability soon have a statue erected to her first illustrious citi-zen, Pere Marquette. The measure pro-viding for such a statue has been favorably reported to the Legislature by the appropria-tion committee and the prevalent opinion is that it will soon be enacted into a law.



From the Use of Cigarettes.

Wilmington, N. C., March 7, 1892.

I hereby certify that my son became epiteptic om the use of cigarettes, etc., and would have alling its as often as 4 times a day. After using Thereby certify that in, and would have from the use of cigarettes, etc., and would have falling fits as often as 4 times a day. After using all medicines given by doctors in this city without any benefit I commenced the use of Pastor Koenig's Nerve Tonio and after only a few doses the fits left nim and he improved a commenced the missing the saith. tow doses the fits left him and he improved otherwise in health.

There are many here who can testify to my son's condition and I am willing to prove to all who wish to know what Pastor Koenig's Nerve Tonic has done for my son, and I cannot say much in praise of it.

Edward Margin.

Edward Murrin.

Dayton, O., September 8, '91.

I have tried Pastor Koenig's Nerve Tonic on great number of sufferers, and found that is each instance it afforded relief.

REV. C. S. KEMPER, Chaplain, Ohio National Military Home.

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-dress. Poor patients also get the med-icine free.
This remedy has been prepared by the Rev. Father keenig, of Fort Wayne, Ind., since is 6, and is now under his direction by the

KOENIG MED. CO., Chicago, III.

49 S. Franklin Street,
Sold by Druggists at \$1 per Bottle. Gfor \$5
Large Size, \$1.75. 6 Bottles for \$9.
In London by W. E. Saunders & Co.

#### TEACHER WANTED.

A MALE TEACHER AS PRINCIPAL OF A the Roman Catholic Separate school of Chatham, Ontarto—to commence duties on or about September 1, 1895. Applicants must hold a 1st or 2nd class certificate and state salary expected. Applications are to be in not later than Wednesday, July 3rd next. Communications to be addressed to the undersigned Secretary of the R. C. S. S. of Chatham, Ont. P. O., Box 177—D. J. O'KEEFFE.

TEACHERS WANTED, FOR SENIOR
I and junior rooms. Maie, with second cla-se
certificate, for senior room; would prefer one
who can speak French. Lady, for junior
classes; must be able to teach French and
English. Duties to begin after midsummer
ho idays. Apply at once to C. A. OULLETTE,
Sec. Separate School, Tilbury, Ont.

863-3. 863-8

#### HALF PRICE.

As the "Mistakes of Modern Infidels," the work of Rev. G. R. Northgraves on evidences of Christianity, comprising the only complete answer to Ccl. Robert Ingersoil, is to be republished immediately, the author will sell the present edition, till exhausted, at 70 cents, cloth: 40 cents, paper: post paid. Highly recommended by the Bishops and clergy and the Press, Catholic and Protestant. Address:

REV. GEORGE R. NORTHGRAVES, Windsor, Ontario, Canada.

I KNOW MINARD'S LINIMENT will cure diphtheria. JOHN D.; BOUTILLIER. French Village. I KNOW MINARD'S LINIMENT will

J. F. CUNNINGHAM. Cape Island. I KNOW MINARD'S LINIMENT is the est remedy on earth. JOSEPH A. SNOW. Norway, Me.

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.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall. Albion Block Richmond Street. John Roddy. President; 3. Barry, 1st Vice-President; F. F. Boyle, Recording Secretary.

## BADGES AND PINS

CHARMS AND LOCKETS In every design and at all Prices.

Purchase our EMBOSSED REVERSIBLE BADGE which can be used for Funerals, Parades, Fairs, Concerts, etc., or in fact for any purpose whatever required by an Association. Send for Circular of our

### Patent Secret Ballot Box.

EMBLEMS, MANUALS, GAVELS, HALL FURNITURE, SEALS, SCHOOL TRUS-TEES' SUPPLIES, RUBBER STAMPS, WAX SEALS, LETTER HEADS, MINUTE SOOKS, PASS BOOKS, ETC.

Over 180 Branches of the C. M. B. A.; also many Branches of the E. B. A., I. C. B. U., A. O. H., St. Joseph's Society, Temper-ance Societies, and Ladies' Sodalities in Canada, have been supplied by us with

### EMBOSSED REVERSIBLE BADGES.

In all cases we agree to exchange badges with members, removing from one di trict to another. We carry the largest stock in Canada of

Catholic Association Supplies C. M. B. A. PINS AT ALL PRICES, CHANCELLORS SILLYER PLATED BADGES FOR PRESENTATION PURPOSES.

Societies requiring Banners or Regalia of any kind should write us for designs and prices. We guarantee all our work, and orders entrusted to us receive prompt at-tention.

#### T. P. TANSEY

14 Drummond Street,

Established 1882.] MONTREAL, QUE. HISTORY OF THE IRISH CATHOLICS

ST. PATRICK'S CHURCH TO THE DEATH OF REV. P. M'MAHON.

By James M. O'Leary.

This interesting history to Quebecers has been printed in book form, and as only a limi-ited number has been struck off, persons anyi-ous to secure copies should procure them at once.

For sale at the stores of Quebec News Co.

and Messrs. Hollwell, Walsh, Wright and
Moore, Quebec. Price 15 cents.



The undersigned will receive tenders to be addressed to them at their office in the Parliament Buildings. Toronto, and marked "Tenders for Coal," up to noon on MONDAY, 27TH MAY, 1895, for the delivery of coal in the sheds of the institutions named below on or before the 15th day of July next, except as regards the coal for the London and Hamilton Asylums and Central Prison, as noted:

Hard Coal-1,100 tons large egg size, 125 tons stove size, 75 tons nut size. Soft Coal-450 tons lump; 100 tons hard screenings, 100 tons soft screenings.

Asylum for Insane, London, Asylum for Insance, London.

Hard Coal = 2.500 tons large egg size, 300 tons ggg size, 150 tons stove size, 75 tons chestnut size. Soft Coal = 25 tons for grates. Of the 5,500 tons 800 tons may not be required till January, 1896.

Asylum for Insane, Kingston. Hard Coal-1.(60 tons large erg size, 225 tons small erg size, 30 tons chestnut size, 25 tons stove size, 400 tons hard screenings, 400 tons soft screenings; 10 tons soft lump.

Asylum for Insane, Hamilton.

Hard Coal = 2,730 tons small egg size, 174 tons stove size, 94 tons chestnut size. Soft Coal = 50 tons lump; for pump house, 100 tons small egg size. Of the above quantity 1454 tons may not be required until January, 1886.

Asylum for Insane, Mimico. Hard Coal -1.800 tons large egg size. 160 tons stove size. Soft Coal - 15 tons soft lump; 50 cords No. 1 green wood. Asylum for Idlots, Orillia. Hard Coal—2.200 tons large egg size, 25 tons tove size. Soft Coal—50 tons.

Asylum for Insane, Brockville.

Hard Coal—1,400 tons egg size, 90 tons stove size, 10 tons chestnut size. Central Prison, Toronto. Central Prison, foronto.

Hard Coal—50 tons nut size, 50 tons egg size.

Soft Coal—Select lump 2,000 tons. The soft coal to be delivered in lots of 160 tons monthly.

Institution for Deaf and Dumb, Belle-

ville. Hard Coal-725 tons large egg size, 75 tons mall egg size, 15 tons stove size, 31 tons No. 4 size. Soft Coal-For grates, 4 tons.

Institution for Bilad, Brantford.

Hard Coal—425 tons egg size, 125 tons stove size, 25 tons chestnut size. Mercer Reformatory.

Hard Coal—500 tons small egg size, 100 tons stove size.

Tenderers are to name the mine or mines from which they purpose to supply the coal, and to designate the quality of the same, and if required will have be produce satisfactory evidence that the coal delivered is true to name.

Delivery is to be effected satisfactory to the authorities of the respective Institutions.

Tenders will be received for the whole quantity above specified or for the quantities required in each Institution.

An accepted cheque for \$500, payable to the order of the Hon. the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona jides, and two sufficient sureities will be required for the due fulfilment of each contract.

Specifications and forms and conditions of the respective Institutions.

The lowest or any tender not necessarily accepted.

The CHAMMERLAIN,
JAMES NOXON.

Inspector of Prisons and Public Charities,
Parliament Buildings.

Toronto, Ont., 13th May, 1895.

865-2. Hard Coal-500 tons small egg size, 100 tons