PAGES MISSING

he Catholic Record.

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

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, MAY 24, 1890.

NO. 605

Catholic Record Lordon, Sat., May 24th, 1890.

EDITORIAL NOTES.

THE Ottawa Evening Journal, a Meredithite and Devil's Thirteenite organ, wants to have the confederation compact reorganized. Ontario, it contends, got the worst of the bargain, and, as a good loyal son of that Province, the editor is looking for better terms. Here is the brilliant fashion in which he illus. trates his case :

"There are circumstances under which no contract can be observed. Two men may contract to form a travelling partmay contract to form a time. Before the nership for a certain time. Before the expiry of that time the one may attempt expiry to cut the other's throat; we presume the travellers will part without further consideration of the contract."

Upon reading this sentence we felt very sad, for we took it that what was meant was that two men, one a Oatholic, the other a Protestant, went into busi ness, and that the Catholic entertained unfriendly designs against the throat of his Protestant companion. On reading a little further, however, our dear friend's canvas was moved a little more to wind. ward :

"In the case of the provincial contract regarding the Separate schools, if the defenders of these schools can prove that they are not cutting the throat of our national peace, let them do so. So far they have not attempted to do so."

our estimable confrere. We are very of Winnipeg thus constituted were much busy at present, and have not the time ; besides, the inclination is missing. Were we so minded, however, it would not take an expenditure of much brain power to prove that the throat of our national peace is bleeding, not from a Separate school razor, but from an incision made by an instrument imported from the north of Ireland.

ONTARIO is a very rich Province, and it possesses some valuable timber limits. It also has a snug little surplus of its own in the treasury. We fear the "threat of our national peace" will continue to "bleed" until the "glorious, pious and immortal memoryites" assume the reins of power. They fancy they have a divine right to rule. It is a failing with them, and they become very noisy and violent when they are disappointed. As a sample of this we may mention that, in the editorial columns of the Ottawa Journal ap. peared last week a sentence in which the editor suggested that "some one should hit the editor of the Free Press on the nose with an axe." Fie! Fie! Jour. nal. And this, too, from a "Truth and Righteousnessite,"

To Mr. David Creighton, of the Empire, belongs the glory of having thrown to the breeze the most able-bodied falzebood of the present electoral contest. It says that "it is reported that the Roman Catholic Church has subscribed \$100,000 to help to defeat the Meredith nom-We

bigots. Exceptions there are, we will to. It is needless to say that this item admit, but they are few and far between. Of course James L will keep on in the even tenor of his way in the county of as for example its statements concerning Peel and receive his pay from Toronto's treasury.

IT IS only under Russian despotism that we can find a parallel to the proposals of Messrs. Meredith, Oraig, Creighton & Co., to forbid French children from speaking their native tongue. The Finns have just been prohibited by the Czar from using Finnish language.

IT is stated that at the Conservative Convention in Lindsay, held on the 3rd inst., Mr. H. E Clarke, of Toronto, who was Mr. Meredith's chief lieutenant at the Toronto Pavilion meeting, declared that the Conservative party "do not want any Catholic votes." Such a declaration may help to secure the warm support of

Sam Hughes of the Lindsay Warder, and those whom Sam indoctrinates, but it is more likely to disgust than to please all honorable and fair-minded Protestants in the Province, who will discover in such language the true character of the agitators who have "Equal Rights" constantly on their lips while their hearts are full of hatred and the desire to oppress their Catholic fellow-citizans.

IT is one of the outrageous provisions of the Manitoba School Act that whereever there exists a Protestant School Board, it is made the Public School We are really sorry we cannot oblige Board. The new Public School Board troubled to prepare for the large accession of Catholic children who were expected to troop into the Protestant schools on May 1st, the day when the new school law came into operationbut the children did not put in an appearance, and the preparations made went for nothing. On the contrary, within ten days from the date when the new school law came into force, thirty children were added to the Catholic school roll, and the Catholic schools are holding their ground as if there were no

new law blotting them out of existence. THE Swiss Government have a horrow for Jesuits quite equal to that enter. tained for this magnificent and zealous religious order by Mr. J. L. Hughes and the Rev. Professors Austin and Carman. Their zeal in bringing souls to Christ makes them odious to all who are enemies to the cross of Christ, whether in Canada or Switzerland, but that seal cannot be repressed by persecution. Immense indignation has been expressed by the Swiss Equal Righters because some Austrian Jesuits entered the canton of Schwys, and conducted de. votional exercises for clerical students

in the canton. The Federal Council has they wish to effect such a purpose. The demanded an explanation from the Cantonal Government of Schwyz for this mittee of Oae Hundred do not even dreadful violation of Swiss ideas of liberty, which prohibit Jesuits to enter all their proceedings in secret caucus. on Swiss soil. Fanaticism is about the True Americans will not be moved by same the world over. "Those who cross this un American method of procedure.

of news is on a par with much else which the Empire has recently given as news, interference by the Right Rev. Bishop Dowling, and Rev. Father Brohmann in the political campaign. There is no fear that Catholics will be offended at the

display of the motto "Equal Rights for all." It is those who have Equal Rights always at their tongues' ends who desire to inflict gross wrongs while prating thus hypocritically. Catholics wish for Equal Rights ; and as Protestants give their children the kind of religious edu-

cation they prefer, which seems to be an education almost without religious teaching, Catholics wish to preserve the right to give the kind of education they prefer, which is a religious education. This is the true Equal Rights platform.

Two more Hamilton Equal Rightists have withdrawn from the Association, making three prominent members who at any moment. The army and navy have had their names struck out since are altogether beyond what the country the meeting of Tuesday night, 6th inst. is able to endure, and the foreign policy Rev. S. Lyle, Rev. Dr. Fraser and Dr. and the policy of extending the terri-Macdonald. The Roy. Dr. Laidlaw also tory of Italy along the Red Sea are declines to take any active part during the present campaign. Mr. Colquboun, who Municipality of Rome is unable to meet was offered the nomination to contest its obligations and has actually become the election on behalf of the electors, has declined to accept, and the contest will be between the Reform and Conservative candidates.

were endeavoring to make political cap-ital by stirring up feeling, but there was ital by stirring up recing, but there was really no cause for any. He did not blame Mr. Meredith, and he did not think any Catholic should blame him, for trying to throw down something which existed to the detriment of them-selves and their children."—Reported in the Free Press of 16th May. the Free Press of 16th May.

About this language there can be no mistake. Mr. Hawkins understands Mr. Meredith's object, to throw down something which existed to the detriment "of Oatholics and their children ;" that is to say, to abolish Catholic schools; and he had said that when the body of the Mr. Hawkins approves of Mr. Meredith's course. It is consolatory that the Cath. olic people of Gatario will not be led

astray by charlatans in their own camp, who, like Mr. Hawkins, advise them to adopt anti-Catholic principles for Mr. but a minority of the people, Meredith's sake.

THE Boston correspondent of the Christian Union declares that the recent manifesto of the Committe of One Hundred, who profess to direct Protestant opinion, has fallen flat on the people of Boston. This Committee proposes disfranchise Irish Catholics, but they have a herculean task before them if correspondent referred to says the Com make their names known, but conduct

THE Presbyterian General Assembly

"Rev. Jas. T. Smith, D. D., of Balti-

alone as many Catholics as the item caricature sgainst any Protestant ecclesiof Ghent have good reason to be proud is being turned into an instrument of political warfare? The priests and their minicus, who want to have their fugers attributes to the English speaking Cath. astle. Yet this scandalous book is issued minions, who want to have their flugers in every pie, have contrived to make even the almshouses subservient to their sordid ends. Is it, or is it not, true that the pensioners of the almshouses have been enjoined to recite prayers for the success of the Catholic candidates at the forthcoming general elections ? I pause for a reply." reputation, and compiled from carefully prepared statistics, states that there are in the world 91,150,000 English speaking persons, and that of these 14 600 000 are Roman Catholics, and 10,000 000 are The complaining Counsellor had not long to wait for a reply. Several Catho. lic and Protestant members assured him

the figures of the Free Press are certainly that there was no truth in the statement, and that he had been the victim sadly astray. of a hoax. Mijnheer Heynderyckz's motion for a committee of enquiry into the matter was thrown out by an almost unanimous vote.

strong terms, his opinion of the conduct THE people of Italy under the present regime are so crushed with the burden of taxation that national bankruptcy and hospitals and substituted lay nurses in insurrection against their rulers is feared their stead. Many of the new nurses have turned out to be of the "Sairey Gamp" style, and though M. de Marcere is a Republican he denounces the Republican Council for its iniquitous proceeding, as a torture inflicted on the every day adding new burdens. The poor inmates of the hospitals, for the mere pleasure of torturing them. He BAYS :

bankrupt, so that the Municipal Council "It is only necessary to ask the patients themselves, and the doctors who attend them. All bear witness to have resigned, the Government refusing to come to the aid of the city in its the superiority of the Sisters, in compar-ison with lay nurses. It is not to be inemergency. The people freely contrast the present state of affairs with that ferred that we must underrate the work of the latter, but there is very great which existed under the Pope, when difference between a religious vocation and a mere trade. We cannot expect that those who work merely for their own benefit will show as much spirit of self-sacrifice as those who work for the their taxes were light and the cost of Government small. The contrast does not increase their willingness to endure sake of a heavenly reward. Do not tell me that lay nurses can bind up wounds as well as the Sisters of Mercy, and that a male attendant can minister to the MR GLADSTONE has been sharply criti cised for voting for the disestablishment of the Scotch Kirk, because he formerly a male attendant can minister to the wounds of the soul and console the dying as well as a priest. They who make such assertions either do not know what they are talking about or they tell lies knowing them to be such." sustained the established Caurches of the three kingdoms. But already, as far back as 1868, the Grand Old Man acknowledged that he saw the fallacy

of his former opinions, and it was It is expected that the new Municipal mark of true courage to change them. Council of the city will have a fair con-In reference to Scotch disestablishment tingent of good Catholic members, but the spathy shown generally by the true Catholics of the city at the elections does Scotch people made up their mind to disestablishment in Scotland he would not permit us to hope that the large majority will be anything else than be with them. This is the case now, what they have been hitherto, rampant and not only in Scotland, but in Wales infidels, but even infidels might also the established Churches include weigh M. de Marcere's well

words, and learn from them a useful MR. SPURGEON, the sensationalist lesson. The Conservative members of reacher, recently declared at a Baptist peeting that he had been called "a Pape." Tais he said was unjust, as he in a petition to the Minister of the was never a Pope nor did be wish to be Interior said : "We ask you to restore one. He has little cause for slarm on the Sisters to the Parisian hospitals. this subject, for there is no danger of his These admirable servants of the poor being appointed to so sacred an office. were driven from them without atten-

tion being paid to the complaints of the In Worcestershire, England, the patients or the protests of the physipeople's churchwarden has declared cians in attendance. The Conservative publicly that he is not a Christian. He candidates at the recent elections made has made this statement because he was objected to by the vicar, but he adds it part of their platform to restore the that the vicar was aware at the time he Sisters, but out ot eighty seats, there was appointed that such was his must be a new elections in eighty nineposition. The vicar said that it was only twenty one seats have been filed.

olic Church throughout the world. We with the approval of, and an introduction may add that Whittaker's Almanac, a written by, Bishop C. H. Fowier, of the work which is well known to be of high Protestant Episcopal Church of the United States, and the writer is a promin. ent clergyman, Rev. Dr. R. Harcourt. The publication of such a work is a disgrace to Protestantism, and especially to the depomination to which these men beof no religion in particular. Whittaker long. It is scarcely necessary to state that states further that the English speaking the book is fail of lies, and is intended to Protestants number 21,305,000, so that make the people of the United States believe that the Catholic hierarchy and priesthood are endeavoring to subvert education in the United States. Fauati-M. DE MARCERE, who was the first clem in the United States is characterized Home Secretary of France when the by the same spirit of hatred which exists Republic was instituted, has given, in against the Catholic Church in Canada, and the lies told by the enemies of the of the late Municipal Council of Paris Caurch are very much of the same kind. which turned the Sisters out of the The Catholic Church has always encouraged education, and it certainly has no desire to see the school system subverted ; bat Catholics do insist upon their right to elucate their own children religiously. Catholics, equally with Protestants, are taxpayers, and as such they have the same right which Protestants cisim, to have their convictions respected. We have yet to learn that Catholics have made any attempt to force Protestants, either in the United States or Canada,

to adopt their views on education, but we have the same right to insist that our conscientious convictions shall be respected. The effort to impose upon others what is obnoxious to them has hitherto been made altogether by Protestants in both countries. It would therefore have been much more in keep. ing with the facts of the case if these who were parties to the publication of the book in question, had issued an eye-open. ing work on "The Conspiracy of the Secte Against Catholic Education."

THE following extract from the Kansas City Sun, a Protesant paper, will be read with interest, as it has reference to Miss O'G yrman, who lately lectured in Toronto. The Kansas City people, it would appear, are not as hospitable and kindly disposed towards show people of this class as are the Canadians. While in that city a small audience went to hear Edith, a very large one received her in Toronto with open arms. There was great enthusiasm, much Belfast laughter, and the Mail's"Kit" went into ecstacies over her. She said her say, put away her money, packed her trunk, joined the the late Council joined in a protest Equal Rights party and left, and doubtless against the action of the majority, and will come around again another season, perhaps in an aggregation comprising Widdows, Chiniquy, Fulton and the rest of the unclean birds. The Kansas paper 8838 :

The Sun last Sunday gave a few points The Sun last Sunday gave a lew points in the cateer of Edith O'Gorman. It is not necessary to follow it up or extenuats. Much more could have been said, but there was sufficient to show the character of the was sufficient to show the character of the woman who essays to traduce a denomin-ation of Christian people, the most abject of whom would be high above re-tailation in kind. Her lectures were given at the Y. M. C. A. building. They should have been called "Opening of a Chestnut Barr," so old and backney are the allega-tions she makes. They are not only chest-nuts but the nuts are wormy and the

inees throu would not be surprised now to hear that the Jesuits had comething to do with the scarcity of the ice crop in the western part of Ontario.

MR. RODEN enjoys the proud distinction of being a Public School Trustee in the city of Toronto. We need scarcely ask Mr. Roden if he is an Orangeman, because that is a qualification demanded of almost everyone who holds a public position in Toronto the Good. Mr. Roden, we may claim, is a balowed brother of James L Hughes, who is contesting the election for the local house in Peel. Mr. Roden, the trustee, and Mr. Hughes, the Inspector of Schools, being brothers, will have a fond regard for each other's interests. Some of the trustees did not think that it was altogether proper that James L. Hughes should hold the position of Inspector, and receive a large salary therefor, while he supporting Mr. White. His supporters are the Meredithites. We hope the was engaged in parading the country in "Buffalo Bill" fashion in the interest of Catholics of North Estix will support the famished Meredithite place-and-power the Reform candidate to a man. hunters ; but Brother Roden mounted his Reformers have declared in favor of a gray mare, drew his sword from the truly Equal Rights policy, as distinct scabbard, flashed his eyes like an electric from Mr. Meredith's policy of petty light and shouted : "It ill becomes a body representing the Protestant sentiment of the city to repress such a man as Mr. Hughes." Mr. Roden has in this sentence made havoc with the claims of the hypecrites who howl at the heels of Mr. Meredith. What they mean is simply this: "We have a grand public

persecution, and they deserve the undivided support of all who favor good and equitable government. Let not the Catholics of North Essex fall into Mr. White's trap, which has been so cunningly balted. Such false pretences are more dangerous than open hostility, and we hope none will be deceived by them. school system. Everybody's child will THE reference to a flag which has been receive education in these schools. hoisted on Mr. Gibson's headquarters in Catholics will be permitted to pay their Hamilton, the Empire of Saturday states taxes and send their children to them, that it fell down, and that it has been but the management must remain in

the hands of those who dislike the Pope the streamer must not be conspicuously it as they may, the public schools, par-ticularly in towns and cities, are in great part managed by trustees who are bigots, inspected by bigots, and taught by

the sea, change th but not their sentiments." of the United States met last week at Saratoga, N. Y. ;

AT a meeting held in Windsor a few days ago, Mr. Sol. White declared that he intends to run for North Essex as an

more, reported for the Committee on Shurch Unity that four meetings have been held by the committee and a cor-Independent candidate. He said that been held by the committee and a cor-dial response has been made to the over-ture of the House of Bishops of the Pro-testant Episcopal Church. The com mittee believed that all Presbyterians would accept the first three propositions, viz., the supremacy of the Holy Scrip-tures as a supreme rule of faith, the Nicene Oreed as a true though not ex-haustive statement of Christian doctrine, and the two sacraments of baptism and the Lord's Supper duly administered. he is opposed to Mr. Meredith's platform as regards the Separate school question, but that he is also opposed to Mr. Mowat's course on the same question. We all know that those who call themselves Independents are the least reliable among the members of the House, and there is good reason to and the two sacraments of Daptism and the Lord's Supper duly administered. As to the fourth, the historic episcopato, the Presbyterian Church has always con-sidered that its presbyters are true bishops. The hope is expressed that the two great bodies may secure a more close ultimate unity." fear that this would be the case with Mr. White also. There is little doubt that Mr. White would be found favoring Mr. Meredith's claims to the Premiership of Ontario, were he to be elected, and that this would be the case iltimate unity." The matter seems very simple. Let is evident from the class of men who are

The

the Episcopalian ministers all call them. selves Bishops too, and they will be on a par with the Presbyterian ministers. It is an easy matter now to become " Bishop when a minister has only to consider himself so; and any man can be a minister, and ultimately a Bishop, simply by having "the gift of the gab wery gallopin," as Samivel Veller would say.

THE complaints of the fanatics in Ontario, that Catholics seek complete control over the Government of the Province, had their counterpart recently in the proceedings of the Municipal Council of Ghent, Belgium. Ghent is for the most part a Catholic city, but there are

Protestants, freethinkers, etc., in considerable number, and a fair share of the Council are of the latter shades of belief. reported that "an order has come that One of the Freemason members, Mijnheer Heynderyckz, made the following com-

a Christian, but it did not matter so

the House of Savoy.

spoke in warm and highly eulogistic so he was appointed to the office by the terms of Pope Loo's liberality, and of the people. The case is now before the interest he manifests in favor of the work. Archdescon of the diosese to decide ing classes. In Canada, the little lights whether it be necessary for a churchamong the parsons continue to abuse him warden to be a Christian. As the church as anti-Christ, and say that he is endeavorwardens have full control over the teming to gain governing power and to poralities of the Onurch, and considerable destroy the country and its institutions. ontrol over its spiritualities, the decis-IT is stated on the best of authority that on will be looked for with interest, as on it may depend the nature of the docthe statue of Bruno which has been erected trines which are to be taught in future in Rome has been greatly disfigured

already by Bruno's admirers, who have in a Worcestershire church. stolen large pieces of the metal of the An item in the Free Press of Tuesday, monument as memorials of that Apostle the 13th inst., states that at the beginof Athelem. Some admirers of Bob ning of this century the Protestants of Ingersoll have also procured pieces of the the world numbered 40,000,000, and the monument with which buttons or some "Romanists" 150,000,000, but that at the other dress decoration are to be made for the present time Protestants number 120, Colonel. It is understood, however, that 000 000, and Catholics 180,000,000, and the Colonel's portions have been obtained that at the same rate of increase Prohonestly, having been given for the purtestants will outnumber Catholics by pose by the custodians of the monument. the end of this century. It adds that

THE College Echo, published in the in. in the English speaking world there are terest of the students of St. Edward's 90 000 000 Protestants and 11,500,000 College, Austin, Texas, publishes in its "Romanists." Altogether apart from last issue a "free advertisement" of a the insult conveyed by giving to the book recently issued with illustrations by Catholic Church a name which is not Thomas Nast, under the title "Conspiracy the name of the Church, but was given Against our Public Schools-an Eye to her by outsiders as a term of reproach, Opener." Nast is the same blgot who the statistics are altogether imaginary. for many years made the abominable car-The official returns of the Catholic icatures ridiculing everything sacred in Bishops of the world in 1888 showed that there were known to be 225,000,000 of the Catholic Church, and which were Catholics, and the returns are below the wont to appear in Harper's Magazine, and with the intention to create anew the actual number. The 90,000,000 Englishspirit of Know Nothingiam in the United speaking Protestants are purely imaginary, even if the Bob-Ingersollites, the States. The advertisement is accompaniel by a disgraceful cut, which is sup formons and Jews, are to be included : posed to be the representation of a Cath. but Protestants usually repudiate these ;

ON A recent Sunday in New York, sev tions are instead. In the international the worms have hair on them, gray with antiquity. Edith has an admirable faculty of oneness of purpose-to make money, and sameness of subject and matter. There is no chameleon about Elith. She There is no chambered a bout P hit. She is the same yesterday, to-day and forever. The same plaint, the same questionable humor, the same ostentatious solemnity with the same side-betrayal of her inmost character. The Sun commends the busi-ness end of Edith. She is on the make. ness end of Edith. She is on the make. But it is exceeding strange that the Young Men's Christian Association, born and nur-tured in charity, should permit itself to be duped into letting its hall to a character like Edith O'Gorman to slander, villify and mailgn a collateral Christian society, though of a different creed.

> IT appears that the same spirit which animates the pretended Equal Righters of Ontarlo is to be found among the officials of the Transvasl. Two situations were vacant in the telegraph service, and two Brussels operators, who were thoroughly competent, offered themselves for the positions. Their applications were accepted, but when it was discovered that they were Belgians, they were informed that none but Protestants could be appointed. The Bien Publique states the result as follows : "This intelligence totally destroyed the "This intelligence totally destroyed the hopes of the applicants as if they were a house of cards. They were not practical Catholics, but, like all Belgians, were thought to be attached to the Church of Rome. But the batts off ared being very good ones, they thought that a religion to which they attached no importance cught not to stand in the way of their bettering their position in life. En hommes d'electricité -that is to say, in less than no time-they betook themselves to a pastor, who, after treating them to an address, declared that

At the next Consistory three Bishops

they were Protestants."

eral distinguished Protestant clergymen much about the people's churchwarden,

o, ILL, tor \$5. uggists, R. 8-\$4

Ensi Es for great

s.or. U., l'a

, 'EO. about Neive acks of t parts ar jawa bite her

would would ise her s. She whith which the LIS. cons di-ss, and medicine

everend the past s direc-

us

lly

```
ALD
ES, LOT
ley, two
d mane.
fally re-
Ont.
```

-\$15

NORTH profes-ng Eng-donce; monials R. O. S. 603 2w

The Queen of Seasons. CARDINAL NEWMAN.

2

All is divine which the Highest has made. Through the days that He wrought till the day when He tayed: Above and below, within and around, From the centre of space to its uttern bound.

In beauty surpassing the universe smiled On the morn of its birth, like an innocent Or like the rich bloom of some delicate

And the Father rejoiced in the work of His

Or like the rich bloom of some delicate from Eva-and surely not from your is power. Yet worlds brighter still, and a brighter than those. And a brighter still, and a brighter than those. And a brighter still, and a brighter than those. And a brighter still, and a brighter than those. And a brighter still, and a brighter than those. And a brighter still, and a brighter than those. And a brighter still, and a brighter than those. And a brighter still, and a brighter than those. And a brighter still, and a brighter than those. And a brighter still, and a brighter than those. To exhaps: the resources the Maker pos-sessed. But I know of one work of His infinite hand Which special and singular very must stand the perice, so pure. and of grits such a store That even Omnipotence ne's shall do more. And its fire of July in its passionate noon. And the fire of July in its passionate noon. And the fire of July in its passionate noon. And the fire of July in its passionate noon. And the sits their joyousness, when they are gone: And we give to thee May, not because it is bast. But because it comes first, and is pledge of the rest. WNNOCKNAGGOW OR.

THE HOMES OF TIPPERARY BY CHARLES J. KICKHAM.

CHAPTER XXXVIII. ARE YOU IN LOVE, MARY ?"

"Mary," Grace seked, "do you even

hear from Arthur O'Uonnor now ?" She was sitting at the window in Mary Kearney's little room, precisely in the same attitude as when she set about solvively. At which Gace turned round, and ing the mystery of the footprints in the snow. The snow was gone now; but it was evident those mysterious footprints were still visible to her mind's eye, and she followed them across the gravelled walk, and the box-bordered flower beds, and through the laure's, and over the still in the corner, and out upon the road to the Bush, and-where then ?

Grace was puzzled. A letter she had from her brother Edmund that morning in which he spoke of his friend Arthur C'Onnor-whom he called "M. l'Abbe"_had set Grace think. ing. There was a mystery about her brother, too, in which his friend Arthur was somehow mixed up. Eimund was what Grace called a "jily good hearted fellow," and he used to tell how he and Arthur were, by some fatality, always in-voluntary rivals in their boyish days; and declared it was quite fortunate that Arthur had decided upon becoming a prisst, as otherwise there would be no knowing what might happen. He also often alluded to a certain romantic adventure at the seaside, a year or two before, in which Mary Kearney played a promin-ent part; and any allusion to which would be sure to bring a glow into Mary's pale cheek to this day. And so Grace could not help connecting either her brother or his friend with those provoking

ity."

bors."

"But why on earth," she asked herself, "But why on earth," she asked herself, "should either one or the other of them stand there under the window till be must have been half frczan to death?" For Grace held fast to her own 'solution of the mystery," and dis-missed the ides allogether that the person, whoever he was, had been in Mary's room and dropped into the garden from the window. If she could find out who wrote the note that Barney threw up to her, I might enlighten her but Mary laughingly refused to tell her anything at all about it. And so Grace went on puzzling her It. And so drace went on puzzing her brains, till the old grey cst, stealthly picking his steps close to the iviel wall under the window, startied a blackbird that had been hopping fearfully among

awthorn tree, with Billy Heffernan and his mule in the distance. I wish I could make a sketch of it." Religion cannot pass array The bar Grace walked to the looking glass with "a undred coats of arms" in her glance. "If you wished to lead a life of useful-

make a sketch of it." Mat Donovan was leaning against the Bush, talking to Bessy Morris, who carried a small basket in her hand, and looked up at him, as Grace remarked, with a very coquettish air. "Mat has been coming out in his usual which are done was turned away "If you wished to lead a life of useful-ness," returned Mary, "to promote the happiness or alleviate the suffatings of others—if you even wished to distinguish yourself as a writer or an artist, I could understand you. But the ambition merely to belong to the upper ten, as you call it, is what I can't understand at all. Where

style," said Mary, as Bessy turned away from him, and ran laughing towards the can you have got such notions? Not from Eva-and surely not from your

from him, and ran laughing towards the gats. "There is the horse for Mr. Lowe," Grace observed. "He was only waiting for Barney with the letters. We ought to see him before he gose." "Oh, it is not necessary," returned Mary. "Goh, it is not necessary," returned Mary. "And on some of the tenants," Grace added. "And by the way, I think he is afraid he is to be made a target of." "Why should he be afraid of that?" Mary asked. "Well, you know he thinks we Irish are a poculiar people, and as the rumor has gone about that he will be his uncle's agent for some future time, he fancies it would be quits in character to shoot him beforehand."

beforehand.

"Beesy Morris is below," said Ellie, who

"Ob, send her up," returned Mary, spreading out the material for the new dress on the table, and assuming an air of es. "Let us lose no more time, Grace.

Ellie hurried back before she had reached the stair head, and, with her hand on the door handle, the following short eyes, he says. Do you feel afraid of her, Mary ? I hope she is not revengeful." "You are altogether mistaken," re-

"You are altogener missel, re-turned Mary. "Why he is the picture of misery ; and 'tisss plain as a pike-staff he admires you." "So do several others." "Well, how that modest remark would

on the door handle, the following abort dialogue passed between her and Grace : "Grace, we are going to play hids and-go-seek in the stacks. Will you come?" "I'd look well." "Oble up dear!" And Eilie turned away with a scornful toes of the head. "We may as well see Mr. Lowe," Mary observed.

make some of our mutual friends stare. But, candidly now, are you in love with observed. "I thought so," returned Grace, with a "I am not," Mary answered, very positmeaning smile.

meaning mile. The young gentleman was reading a letter, which so entirely ergrossed his attention that he did not observe their entrance. On looking up, and seeing Miss Kearney, he crushed the letter into his pocket, and stammered something by way of spology for his apparent rudeness. "Oh, by no means," sold Mary. "I'm glad you will have a fine day for your ride." At which Grace turned round, and, resting her elbows on the window, fol-lowed the tracks in the snow across the flower-bede, and out to the bush, through the laurels—and over the bill and far

ride

the laurelr-and over the bill and far away; perhaps over the sea. "Come, Grace," said Mary, who began to feel afraid of her, "we have had quite enough of idle chat for one morning. I wonder what is delaying Bessy Morris? Is this she coming down the road?" "Yes," Grace answered; "and that's Billy Heffernan stopping his mule to shake hands with ber," she added, on see-ing Billy reach his hand to Bessy Morris, over his creel, in which he was standing. "Aud there is Mat Donovan strolling up to the Bush to meet her," said Mary. "Yes," he replied, glad of an opportun ity to look another way, 'it is very fine. The mountain has quite a summer look." "It is more like an autumn evening look," said Grace. "Those little white clouds remind me of the last time I was on the mountain. Edmund and Arthur O'Connor were with us that day, Mary." "I remember," she replied, quickly. "But let us not detain Mr. Lowe." up to the Bush to meet her," said Mary

"I suspect Bessy is turning the heads of all the boys since her resurn from the Mr. Lowe bowed ; and, after assuring

Mrs. Kearney that nothing could induce him to dine anywhere but with hereelf he mounted the horse that Barney held for "She is very nice," Grace observed. "And I really think the rustics know how to appreciate refinement." "I always remarked," returned Mary,

him, and rode slowly up the avenue. "He certainly is in a sad way," Grace observed. "And there must be something

observed. "And there must be something strange in those letters, too." "Maybe it is something about the ten-ants," returned Mary. "There are two of them to be ejected." "That is quite a natural explanation," said Grace. "I wonder it never occurred to me."

"I always remarked," returned Mary, "that it is the smartest and most intelli-gent girls that are most admired." "The tastlest," said Grace, "as Nelly D movan would say." "Nelly herself is tasty," returned Mary, "but she is not like Bessy Morris. Even before she went to Dublin there was some-thing refined about her. She was always hereoring hoaks from me.

to me." "I hope 'tis nothing about my lease," observed Maurice Kearney, who had just come in, looking troubled and uneasy. "That rascal Pender 'll never stop till he orrowing books from me. "Then Mat has no chance ?" "I don't know that. With all his queen ways, Mat Donovan has something superior about him. And he is such a fine, manly, "That reacal Fender 'Il never stop till he makes Sir Garrett as great a tyrant as Yellow Sam. I'm after giving that un-fortunste man, Mick Brien, some straw to thatch his cabin that was stript the night good-natured fellow; and such a hero with the people, as the best hurler and stone thrower. He has made the name before last by the storm, and he tells me they are going to pull it down on him. I wouldn't stand in Pender's shoes this min of Knocknagow famous." 'Did you remark that roguish glanc of his ?" Grace asked. "It must be very ute for the wealth of Damer. But," added Maurice Kearney, suddenly becoming cheerful, "if we could get Sir Garrett him "He only glances rougishly at rougish people," returned Mary, laughing. "Pray don't be personal. But it strikes me you innocent looking people have just as much mischlef in you as your neighwould be right. Wattletoes," he shouted, as he reached the hall, "get the ass, and wheat to Raheen, to fulsh that corner. Jim and Ned are gone with the horses."

Religion eacnot pass away. The burn-ing of a little straw may hide the stars of the sky ; but the stars are there, and will re-appear,

re-appear. Miss Louis Imogen Gainey, daughter of General Patrick Gainey, of Parkstown, County Tipperary, Ireland, known as the Irish-American poet, is at present on a visit to Dublin. She was born in Boaton. She shows her literary culture in an article in the last Harper's on the lyric poet of the period of the Charleses. The heliaf that emoke from soft coal

posts of the period of the Charleses. The belief that moke from soft coal may have beneficial sanitary effects is gaining ground. It is claimed that sul-phur in the coal when burned becomes highly disinfectant. Further that crocoste and its allied products are thrown off with the fumes of bituminous coal, and that an atmosphere charged with carbonic acid must be freer from germs of disease than an apparently purer air.

an apparently purser air. Sound thy heart to the bottom, and try it nicely, to be thoroughly satisfied of thy sincerity. Let no day pass without an account taken of thy life, and be sure to observe very diligently what ground you gain or lose, what alteration appears in your temper, behavior, affections, desires ; what resemblance or degeneracy from God : how near approaches you make. or what resemblance or degeneracy from God: how near approaches you make, or to what distance you are cast. Above all other subjects, study your ownself; for he who is thoroughly acquainted with him-self hath attained to a more valuable sort of learning than if the course and position of the stars, the virtues of plants, the nature of all sorts of animals, etc., had employed his thoughts.

employed his thoughts. After the most careful examination of the influence of Catholiciam for good and evil, I am persuaded that the worship of the Madonna has been one of its noblest and most vital graces, and has never been otherwise than preductive of true holiness of life and purity of character. There has not probably been an innocent cottage home throughout the length and breadth of Europe, during the whole period of vital Christianity, in which the imagined presence of the Madonua has not given sanctivy to the humblest duties, and

given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women ; and even the brightest and lofti. est achievement of the arts and strength of manhood has been the fulfillment of the assured prophecy of the Israellite maiden : "He that is mighty hath mag-nified me, and holy is His name."-

MARY ANDERSON'S MARRIAGE

Mary Anderson will arrive in London early in May. Her marriage with Mr. Navarrowill be solemnized at the Bromp. Navarrowill be solemnized at the Bromp-ton oratory. The rush for seats has already begun. Among the bridesmaids will be the daughters of Lord Lytton and the bride's sister.

A SHORT BUT TELLING TEMPERANCE

SERMON. It is said that a great manufacturing company in Massechusetts recently paid their workmen on Saturday evening seven hundred ten-dollar bills, each bill being marked. By the following Tuesday four hundred and ten of these marked bills were denotied in the hunk by the salaon kesne hundred and ten of these marked bills were deposited in the bank by the saloon-keep-ers of the town. Four thousand and one hundred dollars had passed from the hands of the workingmen on Saturday night and Sunday and left them nothing to show for Sunday and left them nothing to show low this great sum of money but headaches and poverty in their homes. The saloon-keepers added to their savings in the bank. Such an instance as this shows with extra-ordinary clearness the folly, the worse than shildsh weakness, of drinkers. It is a balantee to the same a saw a whole chapter on intemperance.-

NAPOLEON ON MORALITY.

Heart Review

An eminent author, commenting on the ttitude preserved by Napoleon towards

sented Adam and Eve in the Garden of Eden, and near them a group of animals, under which runs this inscription: "By sinning you have obtained eternal de-struction, eternal misery for posterity." The opposite compartment was devoted to the subject of salvation. There was The opposite compartment was devoted to the subject of salvation. There was the figure of Christ hanging on the cross between two thieves, the Marys in adora-tion balow. Benesth was this inscrip-tion: "Thus He satisfied justice, over-came death ond obtained salvation." Running below the compartments was an inch wide open work, intended to allow free passage to the sound when the clock struck. This open work was formed of emblems of the crucifizion-the cross, crown of theras, coat without seam and the dice cast for it, the hammer and nails, seourges, swords and spars. Underneath

scourges, swords and spears. Underneath

Via " The watch was opened by reversing the skall and placing it in the hollow of the hand, and then lifting the under jaw, which rose with a hinge. Inside on the lid was a representation of the Holy Family in the stable, the Infant Jesus lying in the manger with angels minister-ing to Him. Over Him hovered an angel bearing a scroll with the words, "Glory to God in the highest, on earth peace to men of good will." In the distance was a group of shepherds with their flocks." The works of this elaborate place of brains in the skull, and the roof of the mouth formed a dial plate surrounded by scroll-

in the skull, and the roof of the mouth formed a dial plate surrounded by scroll-work—the hours marked in large Roman figures. It bore a figure of Saturn devour-ing his children, under which stood the words: "Thus it happens to mine and to all."

words: "Thus it happens to mine and to all." A large and very musical silver bell within the watch struck the hours, calling to the contemplation of the solemn thoughts suggested by the subjects repre sented and their accompanying inscrip-tions, doubtless, many a time during the dreary days of Queen Mary's imprison-ment-and, who can say, with what good result? We can easily imagine its great value in the eyes of the companion of those days of anxious anticlastion of coming danger, and how precious it must have been after death so abruptly closed those days and at last "the tired head of Scotland s queen reposed upon the block."

THE MADAGASCAR LEPERS. THE MADAGASCAR LEPERS. Mgr. Bernard O'Reilly, writing to the New York Sun from Paris on the self-escrifice of men and women who devote their lives to the care of lepers, furnishes the following information about the lep-rosy hospital of Madagascar: Here is one great learners heavital. In

the service of which several missionaries have sacrificed health and life, that would not now be heard of were it not that the sad state of affairs in France compels the missionaries to call for pecuniary help to meet the needs of an ever-increasing num ber of lepers. The service of which several missionaries is down and how grateful they are ! Just wait till the prayer service is ended, and then see how they crowd around their benefactor, who is for them both father and mother ? "Are there any lepers to be bantized ?

ber of lepers. The hospital is in Madagascar, that wonderful island so near the coast of Africa, wonderful island to near the coast of Arnes, and as science proves the sole remaining fragment of a continent long sgo sub-merged by the surrounding ocean. The missionaries — all French Jesuits — ap-pealed in their distress to the great Society for the Propagation 10f the Faith, estab-lished long ago at Lyons, hence the ap for the Propagation for the Partin, each of lished long ago at Lyons, hence the ap pearance in Les Missions Catholiques of the name of a great good work, which de-serves so be made known to the American

In Madagascar, as everywhere in hea In Madagascar, as everywhere in hea-thendom, every man, woman and chlid tainted with leprosy was pitlessly driven from every human habitation, and obliged to live or perish in the wilderness I re-member during my first stay in France, from 1855 to 1859, listening to more than one meaning description of missionary de one marvelous narrative of missionary de votion, of devotion. especially, to the vic-tims of leprosy. The French Jesuita had a long and hard battle to fight in the religion as a power in the State, says: "Napoleon regarded philosophy as powerless in preserving morals and social order when separated from Revelation. The report presented by his order to the

to venture so near them. Others, seated outside their doors, offer to the genial heat of the sun their deformed and disfigured bodies. How ruinous are these miserable ial heat odies. houses ! How eloquently they appeal to Christian hearts ! Here is what all these Christian hearts ! Here is what all these human lives have come to, which might have been spont in happiness beneath the family roof tree ! Such is the only refuge left to the poor parishs by their countrymen. To them how much needed are Christian belief and Christian hope to bear their intolerable burden ! Since religion shows us in them the suffering members of Christ, how well bestowed would be the alms placed here. "Near these buts is the church, a poor

would be the aims placed here. "Near these hats is the church, a poor wooden structure, surmounted by a large cross. The cross is the emblem of their hopes, the sign of salvation. It is more needed here than anywhere else in the world. It is particularly eloquent amid this assemblage of human woes. "The bell rings to announce the hour for prayer. The lepers came forth, the sick and those busied in the field in cultivat-ing manioc flock toward the church. Sae

and those busied in the field in cultivat-ing manioc flock toward the church. See them at the foot of the altar—ages and all social ranks have here their representa-tives. There are fathers of families, whose hands are eaten and whose arms are cruelly crippled by the disease. There are young women with faces swollen and horribly ravaged by it. A thousand varieties of ugliness have dirigured their features. The skin, where it yet exists, is varieties of ugliness have dirigured their features. The skin, where it yet exists, is a network of white scales. Then the touching sight offered by that line of chil-dren, whose foreheads already bear the hideous stamp of leprosy! "The missionary has just come in. An old Christian, the senior member of that sad brotherhood, touched a harmonious

flute, and forthwith from all these throats are poured forth the strains of a hymn full are poured forth the strains of a hymn full of fervent faith and supplication. Per-haps in no one of our villages is prayer in song rendered with so much evident feel-ing and expression. It soars up towards the Father in heaven, this powerful hymn of the lepers blessing Him Whose hand seems so heavy upon them. "A'l this is a scene of such irresistible pathos that the stranger has to give vent to tears.

to tears.

"These harmonious strains ended, the divine word is brought home to them. divine word is brought home to them. The priest teaches these disinherited ones of earth that they are the children of the Most High God, that they are members of that family in which the Son of the Vir-gin Mary is elder brother; that their soule, purchased by His blood, are most beautiful in His sight, and preclous beyond all price. Thus does their priest instruct them, exhort them to all goodness, and lavish on them the wealth of his zeal. "How well they listen to him; and how

any confessions to be heard ? Are there any of these poor sufferers, who, happler than their companions, have come to the end of their sad pilgrimage, and are call-ing for the priest's helpful hand ! Stay with them, O missionary ! Stay many long days with these most wretched ones of your wide family, with these parlaks among whom you slone dare to live. Others of your brethren have before you brave it contagion fastlessity. If eternal life can be purchased by a cup of cold water, what, then, must be your reward?" One feels in the hand which wrote that letter the throbs of that divine emotion

One feels in the hand which wrote that letter the throbs of that divine emotion which comes from a heart near to Christ and filled with His sublime charity. I have known, sgain and again, some of these noble born and chivalrous young Jesuits to ask on bended knees, and as a patrilege burned all nearling methods. privilege beyond all possible merit, that their Superior should send them among the lepers of Madagascar, the yellow fever haunts of Guiana, the perilous missions of

India and Japan. The apostolic spirit is not dead in this dear and glorious France.

Never before in the history of the world was there a remedy for corns as safe, pain-less, and certain as Putnam's Painless Corn Extractor. It makes no sore spots and acts speedily. Try Putnam's Corn Extractor. At druggists. Sure, safe, and painless

MAY 24, 1890.

Is it El The W

The Tr And Of It n Of And W Bat The Sal It The Bat It The Bat

To

so far pro-sms lio: ve: the old At St. tal in

tru the for ter

co in ch with th th th

the flower-beds ; and the hareh cry of the blackbird startled Grace from her reverle ; and turning round she asked :

"Mary, do you over hear from Arthur

O'Connor now ?" "No," Mary answered, looking surised. "Why so ?" "No reason in particular," she replied prised.

"Bat you saw what Elmund said about him; and it occurred to me that he was looking quite pale and thin when I saw -and so old. I think he must be unhappy.

Mary bent her head over the sewing she was doing, but remained silent. "And yet," Grace continued, "you are

"Indeed I am not," returned Mary, booking up in surprise. "Why should I be unhappy ?"

"Oh, you are one of those angelic beings who are always contented with their lot. Bat I doubt very much that he is contented. I never could like him much, he is so proud and so cold."

"You told me the other day that Miss Hanly pronounced me 'as cold as ice,' and you say she is mtstaken." "She certainly is. But if you would

try to appear warm towards people you do not care about, it would be a decided improvement." "I try to be warm," she replied, "but I

cannot always succeed. Now, would you say that Hugh, for instance, is cold ?" "Not cold," returned Grace thought-

fully. "He may be reserved, or dark but he is certainly not cold. Of course know Arthur can be hot as well as cold But a genial warmth is what I like."

you glad to be going home "Ace ?" Mory asked tally. "I believe I am always glad to go home

-but I'll be sorry, too." "If Richard and Mr. Lowe were going before you, you'd find this place very dull."

Well, it would be dull; but I don't think I ever feel very dull when I am with you, though I confess I do like society very much. And, after all, Mary, there is a magic in polished society which can scarcely be found anywhere except among the uppar ten. Don't you feel it in the case of Mr. Lowe !"

CARE O Well, I like his manner, certainly ; but I have seen quite as good manners in my time, though I know very little of your

"apper ten." "Well, I ll never be satisfied till I set foot within that magic circle." And

"You are quite right." id Mary, rathe earnestly. "What are called quiet, steady people, are often as full of mischief as those who have a turn for saying satirical things, and are consequently the terror of their acquaintances."

ffective under favorable circumstanc

"That reminds me," returned Grace, "of what the 'Brehon' said in defence of a lit-

what the byof his sequaintance, of whom people were saying hard things. The 'Brehon' is dreadful when, as papa says, be takes to wielding his battle are." "And what did he say !"

"I get his speeches off sometimes." returned Grace, pressing her forefinger against her forehead. "Yes, it was something to the effect that a cultivated woman who happens to have brains and is of a lively disposition-has, in fact, 'the flash of the gem' in her-is apt to be set down

as bearies, and indicere, and designing, and all that sort of thing; while malice, duplicity, and all uncharitableness will pass for goodness and sincerity, and soforth, when they are found kneaded

soforth, when they are found kneaded into a good big lump of the commonest clay, particularly if the ceast in an ugly mould. So you see, my dear Mary, wit and beauty have their disadvantages; par-ticularly," added Grace, with another glance at the look glass, "when they hap-pen to be combined in the same unfor-tunate individual. "Well," returned Mary, laughing, "I suppose I am pretty safe ; for at worst I

suppose I am pretty safe; for at worst I csn only be charged with one of these disadvantages." "I don't know that. In the difference,

"I don't know that. In the difference, I think beauty without wit is a greater sin than wit without beauty. It is easier to forgive a woman for being clever than for being handsome. I heard a gentloman, not long since, praising some ladies he had met to a lady from their neighbourhood; and when she said. 'Margaret is a good, enauthe citle she was alwase my favorite? sensible girl, she was always my favorite, I made up my mind that Margaret was the plainest of the lot ; and such I found after-

wards was the case." "Well, as I often said, I don't know what to make of you; and I am puzzled to know how much of what you say you have heard from your literary friends, and how much is the result of your own observ ation. But what can be keeping Bessy ?

"Come and see," returned Grace. "Wouldn't they make a picture?" "They really would," said Mary smiling. "Is there not something graceful in Mat's attitude l' "And how coquettishly she looks up into his face," returned Grace. "And the old

Minard's Liniment is the Best.

"There is knavery in every lineament of that old Pender's face," Grace observed. "He is even more odious than his ugly son. I declare Mr. Kearney is quite a judge of character ; he described the pair judge of character ; he descritto the life."

"Yes, he must be a good judge of char-tter. I know a young lady he consider acter. quite a treasure.

"Better than a piper in the house." added race laughing. "Between Mr. Kearney Grace laughing. "Between Mr. Kearney and my friend Lory, I have some excus-for being a little vain-which, of course, I am not, however." "Of course not," returned Mary.

TO BE CONTINUED.

have the doubtral points in metaphysics been less numerous? I is, then, the in-terest of human governments to protect religious institutions, since it is through their inflaence that conscience interposes in the affairs of life and society finds The entering wedge of a complaint that may prove fatal is often a slight cold, which a dose or two of Ayer's Cherry Pectoral might have cured at the comitself placed under the powerful protection of the Author of nature." mencement. It would be well, therefore to keep this remedy within reach at all times.

The Ides of March.

"Last March mother caught a severe cold, terminating in a very bad cough. Everything we could hear of was tried without avail. Hagyard's Pectoral Balsam was at last recolumended and procured The first dose relieved, and one bottl entirely cured her." Muss E. A. STARNAMAN, Hespeler, Ont.

A HOST OF BODINT TROUBLES are engendered by chronic indigestion. These, however, as well as their cause, disappear when the bigbly accredited invigorant and alterative, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, is the agent employed for their removal. A regular habit of body, and a due secretion and flow of bile, invariably result from its persistent use. It cleanes the system from all irregularities, and restores the weak and broken down constitution to health and trength.

Jacob H. Bloomer, of Virgil, N. Y, writes: "Dr. Thomas Eclectric Oil cured Jacob H. Bloomer, of Virgil, N. Y., writes: "Dr. Thomas Eclectric Oil cured a badly swelled neck and sore throat on my son in forty-eight hours; one application also removed the pain from a sore toe; my wife's foot was also much inflamed—so much so that she could not walk about the house; she applied the Oil, and in twenty-fore hours was antical onead." upon this watch : "Pallid Death beats down with equal tread the huts of the poor and the palaces of kings." On the back part of the skull was a figure reprefour hours was entirely cured."

STUBBORN CHILDREN readily take Dr. Low's Worm Syrup. It pleases the child and destroys the worms,

As AN AID to internal remedies for skin diseases, Dr. Low's Sulphur Soap proves very valuable. Time and hateful Age !" The upper part of the skull was divided into two com-partments. On one of them was repre-

legislative body, April 5:h, 1802, is as fol-

conquest and domination. Banished again and again from the island they managed to return. Of course, lows: 'Laws only regulate certain actions religion embraces all ; laws have relation to the citizen alone while religion takes possession of the man.' Morality with-out religious dogmas is like justice with-out tribunals. The seges and philosophers of all sges have unceasingly manifested a laudable desire of teaching what is good and reasonable; but have they been able to agree as to what is good and reason-able? Since the admirable 'Offices' of the to the citizen alone while religion takes from the beginning they had no thought from the beginning they had no thought of chirking the labor of evangelizing the lepers, of whom large numbers wandered about in the magnificent forests, shunned by all, and more dreaded than were the

by all, and more dreated that were the wild basists and serpents. At last the missionaries founded a hos-pital asylum for these wreiched wanderers at Ambouloutars. It was soon afterward transferred to Ambahivoraka. This is able ? Since the admirable 'Offices' of the Roman Consul, have any discoveries been made on morals by the efforts of science alone? Since the dissertations of Plato, have the doubtful points in metaphysics the establishment described by one of the priests especially devoted to the lepers, Father Denjoy, in a touching letter printed

Father D-njoy, in a touching letter printed in Les Mission Catholiques: "The traveller," he says, "who descends from Tananariva (the capital) by the east-ern slopes has before him, running from north to south, irregular lines of unculti-vated hills separating long and fertile valleys. To the right and to the left in the far distance are the profiles of lofty momentations: have the mountain chain of A DYING GIFT OF MARY QUEEN OF mountains; here the mountain chain of Andrisgatra, with its thick head-dress of

wild forests ; there the Ambohi-Monam-boll chain and its sacred wood so long the dwelling-place of a famous idol.

SCOTS. On the day previous to her execution, February 7, 1586, Queen Mary, after she had supped, as we are told, read over her will, and, noting the inventory of her possessions, she wrote down the name of each of her ladles in waiting with the gift she intended to leave her as a legacy from the royal mistress she had so faith-fully and devotedly served during the weary days of her imprisonment. Some hours before her death the Queen, with her own hand, bestowed these gifts, one "At our fest are bright green rice fields. "ht our fest are bright green rice house. Then, not far off, the pretty village of Andraisoro, with its cottages built of red brick, and, beyond that, rising above the surrounding orchards, the steeple of the Oatholic church of Soaman Andrarina, a graceful Roman tower planted by an ar-tist's hands on the Imerina. "We pass over a rocky crest, to find be-

her own hand, bestowed these gifts, one of which was for a long time in perfect preservation in the family of the noble recipient. Mistress Marle Seton. It was a momento more watch of sliver in the fore us a wide plain with masses of varied color; through which a narrow road winds. Then comes a wilderness separatwinds. Then comes a winderness reparat-ing from the other opulent villages on the rim of the horizon. * * And then the road turns suddenly off, and you stand facing groups of humble dwellings. shape of a skull, intended for use in hours

of devotion. R. On the forehead of the skull was a

figure of Death, with his toy the and hand-glass, standing between a palace and a hut, with his toes equally applied to each. Around this design was the in-Let us stop ; here is the place. "You shudder as you approach them, perhaps. Oh, how wretched their ex-terior is, and how fit are they to be the abode of one of the most appalling of scription in Latin-like all the inscriptions

human miseries !

human miserles ! "This hut on your right, built with reeds and thatch, is the dwelling place of the priest when he comes to console at leisure this most hapless portion of his flock. To your left, stretching from east to west, are two long structures formed of a multitude of senarcia calls: they are the abilitations senting Time. He also had a scythe, and near him was a screent, with his tail in his mouth, emblem of sternity. Around the figure was this sentence: "O voracious of separate cells ; they are the habitations of lepers. "Some of the inmates come out and look

with apprehension at the visitors who dare | Minard's Liniment for Rheumation

A Marvellous Recovery. I was so ill with inflammatory rheuma-tism in 1882 that I was given up, and had all my certhly business put in order. One of my sons begged me to get Burdock Blood Bitters. After the third bottle I could sit up alone and get a good meal, and in six weeks I was out of bed feeling better than I ever felt. I take three bottles every spring, and two every fall. MRS. M. N. D. BENARD, Main St. Winnipeg Man.

Main St., Winnipeg Man

Main St., Winnipeg Man. Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Conplaint, and find Parmelee's Pills the best medicine for these diseases. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Fiour of Licorice to perserve their purity, and give them a pleasant, agreeable tasts.

Everyone Should Try

To secure good health. The great speci-fic for all diseases arising from disor-dered stomach, such as overflow of bile, sick headache, loss of appetite, nausea, palpitation, in ligestion, constipation and all blood diseases, is Bardock Blood Bitters, Hundreds of people owe their health to B. B. B. nature's regulator and tonic.

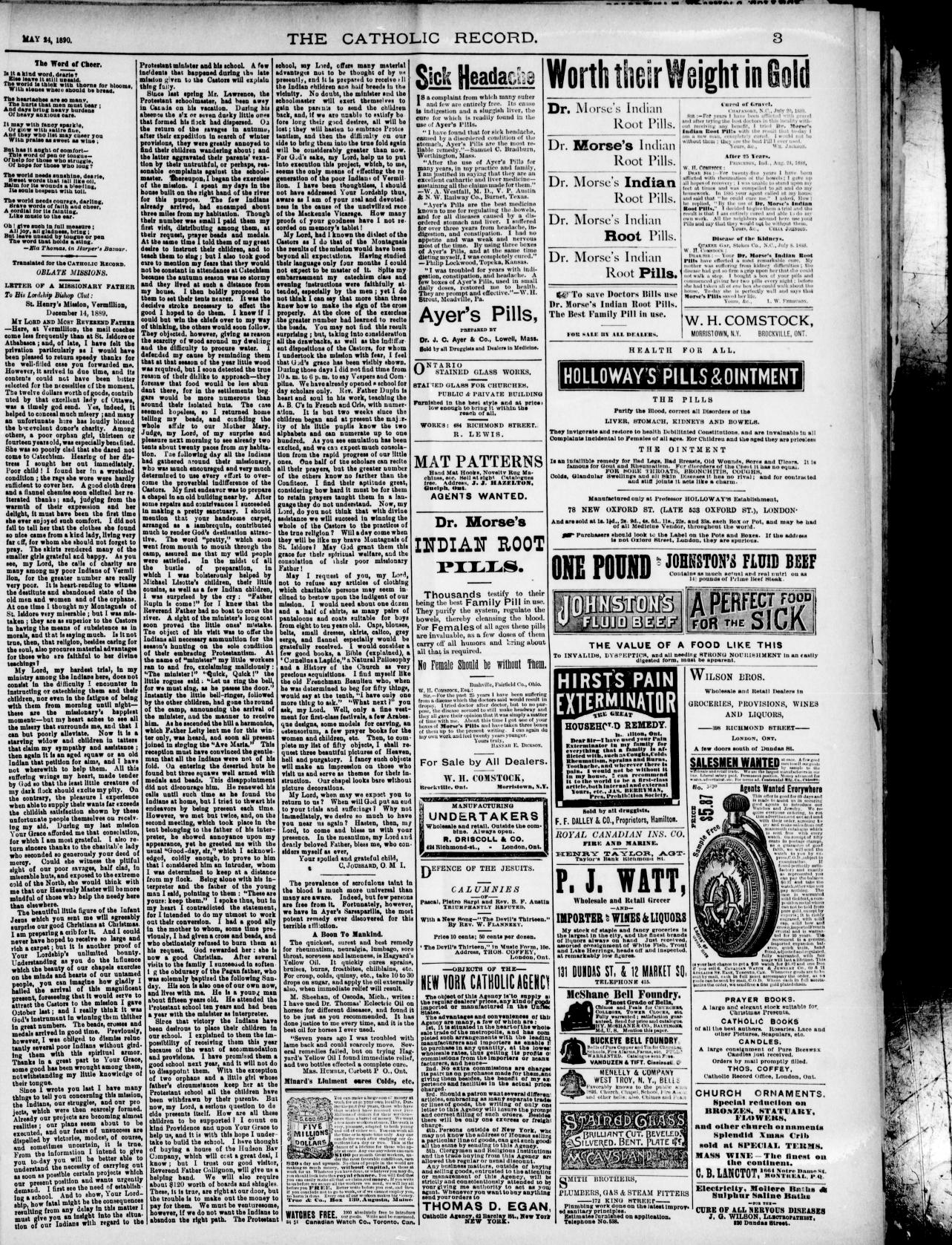
Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again. Well Adapted.

Well Adapted. The effective action on the glandular system and the blood, and the general regulating tonic and purifying action of B. B B., especially adapt it for the bilious, nervous, costive or scrofulous. From 3 to 6 bottles will cure all blood diseases, from 6 common nimula to the worst scrofulous a common pimple to the worst scrofulous sore.

THE RED COLOR of the blood is caused by the Iron it contains. Supply the iron when lacking by using Minard's Beef, Iron and Wine.

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The great-est worm destroyer of the age.

"MANY MEN, MANY MINDS," but all men and all minds agree as to the merits of Burdock Pills, small and sugar-coated.



turn sincere thanks to the chailable lady who seconded so generously your deed of mercy. Could she witness the pitiful sight of our poor savages, half clad, in miserable huts, and exposed to the extreme cold of the North, she would think with me that our Heavenly Master will be more mindful of those who help the needy here than elsewhere.

Jesus which you sent me will sgreeably surprise our good Christians at Christmas. surprise our good Christians at Christmas. I am preparing a crib for it. And I could never have hoped to receive so large and rich a carpet; but it is another proof of Your Lordship's unlimited bounty. Understanding as you do the influence which the beauty of our chapels exercise on the minds and hearts of our untamed on the minds and nears of our untamed people, you can imagine how gladly I halled the arrival of this magnificent present, foreseeing that it would serve to attract the Castors to the mission I gave Oxtober last; and I really think it was Ostober last; and I really think it was God's instrument in winning them thither in great numbers. The beads, crosses and medals arrived in good time. Previously, however, I was obliged to dismiss reluc-tantly several poor Indians without gird-ing them with this spiritual armor. Thanks in a great part to Your Grace, some good has been wrought among them, notwithstanding my little knowledge of their tongue.

things to tell you concerning this mission the Indians, our struggles, and our pro jects, which were then scarcely formed. Already our projects are becoming almost realities; our plans seem about to be executed, and our fears of unsuccess are executed, and our fears of unsuccess are dispelled by victories, modest, of course, and sometimes uncertain, it is true. From the information I intend to give you to day you will be better able to understand the necessity of carrying out as soon as possible certain projects which one present nosition and wants present as soon as possible on and wants urgently our present position and wants urgently demand. I first see the need of establish-ing a school. And to show, Your Lording a school. ship, how fatal might be the consequences resulting from any delay in this matter I

The Catholic Record. Published Weekly at 434 and 488 Richmon street, London, Ontario, Price of subscription-\$2,00 per annum.

4

BEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Moders Infide REV. WILLIAM FLANNERY,

REV. WILLIAM FURNMENT THOMAS COFFEY. Publisher and Propristor, TEOMAS COFFEY MESSES, LUXE KING, JOHN NIGH and MESSES, LUXE KING, JOHN NIGH and P. J. NEVEN are fully authorised to receive subscriptions and transactallother busicess for the CATHOLIC RECORD. Glennevis and Logist.-Mr. Donald A. McDonald. Incuist.-Mr. Donald A. McDonald. Recess of Advertising—Ten cents per line Recessorition.

the set of Adverturing the Insertion. Approved by the Archbishop of Toronto. Approved by the Archbishops of Boniface. Boniface. Approved Banditon and Peterboro, and shops of Handiton and Peterboro, and shops of Handiton and Peterboro, and organization. We gave, in our last issue, an account of the adoption of an Equal

Dominion. Orrespondence intended for publication is well as that having reference to business doubt be directed to the proprietor, and nust reach London not inter than Tuesday norming.

s must be paid in full before the be stopped. writing for a change of address variably send us the name of their pat office.



DEMORALIZED.

session of Parliament a motion censuring the Dominion Government for not having The Equal Righters of Hamilton held a meeting on the 13th inst. to consider the advisability of choosing a candidate tested the constitutionality of the Jesuit's Estates Act before the Supreme Court ; though it expresses satisfaction to run for the city at the coming election. at the thriving condition of Mr. Me-About a dozen members mustered, and Carthy's bantlings in Manitoba and the the answers of Measrs. Gibson and Stinson, the Liberal and Conservative North West, the abolition of Separate schools, and of the French language. nominees, to questions proposed to them Mr. Charlton sees that Mr. Dalton Moby the Equal Righters, were read and Carthy is using the Equal Rights Assopronounced "analagous and evasive." Neither gentleman would adopt the ciation to increase his own politica power even at the expense of his col-Equal Rights platform, and the Comeagues of "the Devil's Thirteen," and he mittee refused to endorse either candidate. Mr. Hever, an Orangeman, evivery properly resents the indignity hesped upon himself. Besides, he declares dently possessed of a strong sense of that the Association has unfairly attacked humor, then proposed that the Association adjourn to meet on the 6th of June, Mr. Mowat, while letting Sir John Mac donald go Scot free, though he says Sin and Rev. Dr. Lyle asked that his name John is the man really responsible for the be struck off the roll of membership, Jesuits' Estates Act, which was the imand left the hall. There was much dismediate cause of the organization of the sension as to whether a candidate should Equal Rights Association ; whereas Mr. be brought forward under the Equal Mowat had no participation in that Rights banner, and the nomination was "iniquitous transaction." offered to Mr. E. Martin, Q. C., who presided at the meeting, but Mr. Martin, wisely thinking that his chances were made a tool in Mr. McCarthy's hands but Mr. Charlton declines to be placed such as would leave him at home, declined the honor. The reporters were given to understand that the meeting in so humiliating a position. was private, and they were obliged to leave the hall before the question of are numerous in every quarter. It is, after all, becoming a tool in the hands of choosing a candidate was debated, but as even stone walls have ears most of the proceedings became known almost as soon as the meeting adjourned. It was finally decided to hold another meeting on Thursday for the selection of candi dates. Meanwhile an effort was made to get the Temperance people to unite with the Equal Rightists, but the former refused to be drawn into such a combination. It appears that matters in Hamilton are not progressing favorably

sin, who left the Church, and is said to to the cause of fanaticism. It is pretty clear that the Equal Righthave married his housekeeper, Mary ists are getting into cross purposes, and Vanstoppel, and taken up his residence in Montreal. A Protestant minister. many of these who have a modicum of common sense are beginning to see Rev. Clark Wedgeworth, of Newport, Vermont, is said to have married the through the designs of the leaders of the movement to manipulate the politcouple in August, 1888. ical wires to suit their own private ends,

Our own city, London, is perhaps the earned his living in Montreal by teacheatest stronghold to which the Equal ing French, but during his stay in that Rightists can lay claim in all Ontario. city it appears that he was sometime An Equal Rightist Mayor occupies the touched with remorse, and, it is asserted, civic chair, a position which Alderman though no proofs are given that this was McMillan, running on the same platform, the case, that he was advised by clergy could not attain in the eminently Proin the city to abandon his so called wife testant city of Toronto. Would not and children, and do penance for the London, then, be asuitable place for the grievous sin he had committed. Equal Rightists to show their strength At all events, on the 5th inst , the exat the coming elections, if they were priest suddenly left his residence, withhonest in their expressed conviction out informing any one whither he went. that both parties have betrayed the It is taken for granted that he has reinterests of Protestantism ? The Equal tired to a monastery, in order to do penance, and the whole anti-Catholic Rightist ex-Bishop Carman loudly appress are loud in their denunciations pealed to this New Party to "Sweep the Board" of all the old politicians, who against the authorities of the Church for their supposed share in what has are, in his estimation, all "Herods and occurred. The Mail declares that it is a Pilates." Whether Mr. Meredith is new aggression on the part of the Church Herod or a Pilate we won't pretend to upon the liberties of the people, a new decide, but at present the Equal Rightattempt of the Church authorities to bid ists seems to be in league with him. The case is quite different in Toronto defiance to the laws of the State, an at. The Conservatives there are strong, and tempt, in fact, to set the Church above at a late Conservative meeting, the Merthe Statel; and the Empire asks, what is edithites refused to admit that doughty the Church going to do for the supposed Equal Rights champion, Alderman Bell wife and the children ? Would it not be well for the gentle a life-long Conservative, unless he would sign a bond to support the Conservative men who control these papers, first, to prove that the Church had something to nominees for the city. This the Alderdo with the matter before giving vent man bluntly refused to do, and he is now one of the Equal Rights candidates for to so much indignation ? Not a particle Toronto, bidding defiance to both the of evidence has been brought forward to show that this was the case; but as Conservative and Reform candidates. to the so-called wife, how can the Church Mr. E. Douglas Armor is his colleague on be under any special obligation to prothe same ticket. vide for a woman who apostatized from It is evident that the Toronto Equal the Church so as to set her laws at defi-Rightists are in earnest, but the party ance ? It is besides a part of the story must be in a miserably demoralized conthat she states that she will never be dition if they are reduced to making an Catholic again. If there is any responsialliance with "Herod and Pilate" in this bility towards her, surely those Protestheir great stronghold, our Forest City. testants who are championing her cause In Toronto the Meredithites being strong should be the first to provide for her. in their own conceit at least, put boldly It is well known that in the Catholic over their doors the inscription : "No Church the marriage of a priest is not Equal Rightist or Romanist admitted here ;" and the Equal Rightists bravely allowed to take place, and a marriage resent the insult. Alderman Bell, at contract with a priest is null and void. Marriage is a sacrament, having been the meeting which nominated him, challenged the Conservatives to test whether raised by Christ to this dignity as a religious rite. It is, therefore, the Church Conservatives or Equal Rightists are the alone, as the administrator of all Chrismore powerful body in St. Stephen's

tian sacraments, that has the power to Ward, and even in the whole city ; but determine impediments to matrimony. the Equal Rightists of London are very This is a question of Christian morality, thankful to be allowed to fawn at Mr. and it affects the moral right of the Meredith's feet. They have not the parties to live as husband and wife. courage to bring forward a candidate The Church, however, does not pretend boldly flaunting their colors to the to interfere with the civil affects of breeze. They are glad, after all their so-called marriage, nor with the natural tions of the "machine politi. duty of the ex-priest to provide for his cians," to march at the heels of the children, and to repair to the best machine manipulator, though they con-

credit for having brought up in the last

Dr. Caven has allowed himself to be

It seems to be indubitable that the

Equal Rights party is rapidly becoming

the machine politicians, of whom it pro-

fessed to be anxious to "sweep the

CASE.

A great deal of unnecessary froth i

being expended by the anti-Catholic

press on the case of an ex-priest named

Martin, formerly of Green Bay, Wiscon-

The ex-priest Martin seems to have

disorganized. The signs of its

sider him to be a Filot or a Herod. And, by the way, Mr. John Charlton has virtually abandoned the Equal Rights The zo called Mrs. Martin is certainly not the ex-priest's wife, in the sight of God, as it was a breach of the law of God to enter upon such a marriage contract ; lights manifesto by the Executive of the and both the parties concerned were Association. Mr. Charlton, who is a aware of this when they appeared before nember of the Executive, assented to the Vermont minister to be married he issuing of this manifesto ; but, after The woman in question, therefore his name had already appeared in print, tune on herbrought the present misfor he made the discovery that it was a cunningly devised scheme of Mr. Dalton self, knowingly. But though the expriest ought not to remain as if married McCarthy to assist Mr. Meredith's canto the woman, he ought, certainly, to lidates, so he made haste to denound make proper provision for the children. the manifesto, and to proclaim his continued allegiance to Mr. Mowat. The if permitted to do so. manifesto fails to give Mr. Charlton due

We are quite satisfied that if any Cath olic priest or Bishop was consulted on the subject, this is what the ex-priest was told. Whether this was done or not is a mere matter of conjecture or peculation, and the papers which, without any evidence on the matter, at once threw the blame on the Catholic eccles. astical authorities, are certainly guilty of breaking the commandment of God : "Thou shalt not bear false witness against thy neighbor."

Rather curiously, the Mail states that the law of the Catholic Church which invalidates the so-called marriage of a priest, is inconsistent with the doctrine of the Church, that divorce is never allowable. It is true the Church teaches that marriage once validly contracted cannot be annulled ; but is the editor of the Mail so obtuse as not to see that it does not follow that where the parties were never married at all, they are to be considered as having contracted an indissoluble marriage? Where, then, is the inconsistency ? Certainly it is not in Catholic doctrine and practice, which are throughout grand and self consistent.

THE SCHOOL ISSUE.

The Conservative leader, Mr. Meredith, is certainly laboring hard for victory in the elections which are imminent, and if his cause were just he would deserve success. There is scarcely a constituency in which the contest is expected to be close where he has not either taken, or is about to take, the platform to vin-

THE EX-PRIEST MARTIN'S There is very little to be said against Mr. Mowat's general policy in governing the province, and Mr. Meredith has, consequently, very little to say why Mr. lowat should be ousted to make room for him, except in the appeal to religious bigotry, and of this he makes as strong a point as he can wherever he goes. Yet all that he can do on the Separate school question is but little. It is scarcely worth all the ammunition, in the way of talk, which he is expending in reference to the matter.

The amendments made by Mr. Mowat to the Separate School Act are the principal subjects dealt with in Mr. Mere-

now speaking, the Separate school system of Lower Canada was working satisfactorily, and the Lower Canadian members of Parliament, among whom were many Protestants, had a perfect right to insist that the rights enjoyed by Protestants of that Province should be extended to the Catholics of Upper Canada. It was a question of Equal purposes, in spite of his adverse legisla-Rights, and the Lower Canadians were tion. Adverse legislation may throw berfectly justified in insisting upon it. But the permanent establishment of so that it will require more trouble on perfectly justified in insisting upon it. the original passage of the School Act of 1863 ; and here is a point on which those who have brought up the argument to which we have referred above are astray. It was a question on the occasion of Confederation. It was found that Confederation could not be attained unless the rights of the two minorities were preserved intact. The Upper Canadian

Protestants wished to protect their Lower Canadian co-religionists. The Catholics of Lower Canada wished also to protect theirs in the Upper Province, and the minorities in both provinces loudly demanded such protection. It was then agreed by all parties that such protection should be afforded, and by an almost unanimous vote the Parliament of Canada requested the Imperial Parliament to pass the Act of Confederation, including the clauses which made Separ ate schools a permanency in both provinces. It is, therefore, not true to say that the Separate School Act was forced on Oatario sgainst the will of her representatives. It was the time for Oatari to speak, when the Confederation Act was voted on. The question was not overlooked. It was thoroughly debated, and Ontario solemnly accepted the situa

Confederation, in fact, was brought about chiefly by Ontario. It was Ontario that was dissatisfied with the Legislative Union, and the Act of Confederation was agreed upon as a satisfactory compromise, with the almost unanimous consent of the representatives of both Provinces Tae opposition to the Confederation Act. in fact, came chiefly from the Lower Province, which was thenceforward to be called Quebec.

By the Act of Confederation, interference of either Provincial Legislature with minority rights was effectually stopped, and even the Dominion Parliament cannot touch them. They are reserved for the adjudication of the Imperial Parliament, and it is perfectly understood that the Imperial Parliament, as the guardian of the rights of the minorities, will not allow of their being taken way without the consent of all the contracting parties, a consent which will not be obtained without a complete upsetting of the whole Act of Confeder

As citizens of this country, having its welfare at heart, we would regret the break up of the Dominion, the "smashing of Confederation," as the Mail calls it. But as Catholics merely, it seems to us of little consequence whether the Confederation be emashed or not. Catholics, who number four hundred and sixty two out of every thousand souls in the political changes may take place, and we came to Pittsburg last winter, and sevparate School Act are the print. pointer changes may there have been came to Fittaburg last white; and Preabyterian eches. He declares that these non Catholics also who will support our the had many profitable entertainments. just claims, so that no injury to genera Catholic interests will result. But as citizens of Canada, hoping for a grand future for the country, we would be sorry to see our Confederation destroyed and the Dominion shattered into insignificant fragments, merely because a petty clique of fanatics are willing to shatter it in order that they may be able to tyrannize over the Catholic minority of Ontario. These men shut their eyes to the fact that even were they to succeed in their object, they could only do so by abandoning their own co-religionists in Quebec to the uncontrolled Catholic majority in that Province. It is true the Quebec majority have always shown themselves to be just and fair toward the Protestant minority, and in the event of the breaking up of Confedera

can do will not prevent Catholic ratepayers from supporting the Separate schools. With the School Act of 1863 guaranteeing to Catholics the right of establishing Separate schools, those schools will continue to exist, and will continue to receive their just share of every public appropriation for school Separate schools does not depend upon their part to assure to the Catholic schools their proper share of the taxes and of the Public school funds ; but the trustees will take that trouble, and they will be duly grateful to Mr. Meredith for the legislation by which, when he shall have become Premier of Oatario, he will have imposed upon them, for no better reason than the purpose of harassing Mr. Meredith and his candidates

through the Province announce very noisily their intention to repeal Mr. Mowat's Separate school amendments. If those amendments were repealed tomorrow what would be the cons equence 1 There might be a few Catholic ratepayers whose taxes would be caught by the Public schools, because of their unintentional neglect to comply with the harassing conditions required of them ; but the number would be very small. There would scarcely in any county of Ontario be \$10 added to the Protestant school fund. And it is for the sake of absolutely stealing these \$10 from the pockets of the Catholic ratepayers that Mr. Meredith convulses the whole country by disseminating the spirit of religous persecution.

We say, and we know whereof we speak, that should Mr. Meredith succeed

in attaining the Premiership of Ontario, and should he pass the harassing laws with which he threatens us, the Catholic trustees will become more vigilant in securing the adhesion of Catholic ratepayers to the Separate schools, and the Public school supporters will have the consolation of seeing that Mr. Meredith's wonderful legislative powers shall have culminated in the ludicrous result, that the Public schools of each county will be not \$10 richer for Mr. Meredith's

legislation, and he and his fire eating fol. lowers, Messrs. H. E. Clarke, J. L. Hughes, Mayor Clendennan, et hoc genus omne, will become the laughing.stock of the people. We believe that Ontario will not stul-

tify itself by endorsing Mr. Meredith's baurdities on the fifth of June, but it is the duty of the electors to take care that these acts of folly as well as malevolence shall not be consummated. Every lover of fair play-every one, Protestant as well as Catholic, who has at heart the welfare of Ontario and the Dominion. should vote on that day against Mr. Meredith's candidates. Vote for freedom of religious education.

THE NUN OF KENMARE.

New York, May 10 .- A special to the Times from Pittsburg, Pa., says: There are many persons in Pittsburg who are anxious to discover the present where. abouts of Miss Mary Frances Cusack, the She left here rather unexpec She left here rather unexpectedly, and before going took subscriptions for her book on "Reasons for Leaving the Cath-olic Church," and collected a handsome sum. The book was to be delivered in January, but up to date has not come to hand. A number of persons who collected money for her are now in an unpleasant predicament. They know neither where she is nor when her book will be published. One gentleman, who was instrumental in bringing her here says that instead of a Christian they found her an Infidel, and that she told so many scandalous things about priests, nuns and convents that her crusade lost caste and she can never lecture in Pittsburg again.-St. Louis Globe-Democrat. MAY 24, 1890.

BOGUS INTELLIGENCE. Since the public announcement by Ir. Meredith that he does not intend to back down from his no-Popery attitude, the Empire has taken to furnishing no-Popery pabulum to its readers in most lavish quantity, and in manufacturing bogus news for its readers. The other day it announced that the Right Rev. Bishop of Hamilton had called a meeting of the priests of the diocese for the purpose of organizing for the election campaign. The following letter, taken from the Globe of the 14th inst., ezposes another of the Empire's attempts to make political capital out of bogus intelligence :

Following is the copy of a letter that Following is the copy of a letter that has been sent to the Empire: Sir-My attention has been called to an article which appears in the Empire of the 5th, and which states, among other things, that "Last Sunday the Rev. Father Brohmann, of Mildmay, who is somewhat noted as a local politician, preached in support of the Mowat Government at his objurch service. The reversed support of the Mowat Government at his church service. The reverend gentleman pointed out the many ser-vices that Mr. Mowat had rendered to the Roman Catholic Church, and called upon his people to support the Govern-ment in the coming election. Father Brohmann clearly sounded the key note of the struggle, and fairly placed before his congregation the issue now being fought out in the Province."

In reference to the above I beg to say that you have been misinformed, that there is not one word of truth in the above statements, and that, in fact, the whole story is false from beginning to GEORGE BROHMANN, Mildmay, May 10. end. I have the honor to be, sir, yours,

MEREDITHITE MUDDLE.

The Conservatives of South Waterloo appear to be in bliesful ignorance of the nature of the legislative reforms they want. The Convention which nominated Mr. Bowman as the Conservative candidate resolved that "where Separate schools exist, every ratepayer who has not signified in writing his desire to be rated as a Separate school supporter, shall be rated as a Public school supporter." They want legislation to effect this, being evidently not aware that such is the law at the present time. If they were as desirous, however, of seeing Equal Rights given to all, as they pretend, they would, surely, not be so anxious to put difficulties in the way of Catholics to prevent them, if possible, from being Separate school supporters. Another specimen of their ignorance of the issues of the day is that they declare that "English should be the general language of instruction in the public chools." English is now the general language of instruction. It is only in special or particular cases that there is any other language taught, namely, when the children do not understand English, and must therefore be taught in French or German, or be left without instruction. Are these wise-acres who can give ex.

ression to such arrant nonsense, the people who are to control the political lestinics of the Province?

The Empire, in reporting these proreedings, declares that the South Water. loo Convention endorsed Mr. Meredith's platform. Is not the Empire itself aware that the motion proposed during the last session of the Legislature by Mr. Craig. and supported by the whole opposition, provided for the teaching of French and

T

We

Anglic

reader

which

the do

cernio

To the

SIR-firmly Real

in the mission the do As the do

Churc creed that substa of the the B Churc No const theol theol ical d of C

subst theorintell of th the school subst

not eleve tiation of L it de

eve Pa the tan co:

grutu tu tri wi ao W ar of bi fr an ev

amendments must be repealed in the interest of the general public. He has not declared for the abolition of Separate schools, for, as a lawyer of reputation, he knows that it is not in his power to abolish them. He knows that the guar-

antee of permanence of the Separate schools is meant, not merely for the protection of the Catholics of Ontario but that the Protestant minority of Quebec have the same guarantee. It is, therefore, an inter-provincial question. The clauses which guarantee Separate schools to both minorities are a solemn compact entered into by the Provinces which compose the Dominion, and they were inserted because there were two minorities equally anxious to be protected from what might possibly become, in the future, hostile majorities.

It has been said, as an argument against Separate schools, that the Separate school law was passed by a majority from Lower Canada, against the expressed wish of an Upper Canadian majority. This was the case when the School Act of 1863 was passed. A very small Upper Canadian majority voted against it, and that was all that fifteen years of agitation were able to secure. But it must be remembered that there was but one Parliament at the time, for the Provinces, and the Lower Canadian majority for the Upper Canada Separate school system being larger than the Upper Canadian majority against it, it necessarily became the law of the land under a Legislative Union of the two Provinces. That Legislative Union was established originally for the purpose of iving the English population of Upper Canada a large voice in the management of Lower Canadian affairs, and they used freely what powers they had in this respect. They have no right to complain if Lower Canada used her powers some times to control legislation for Upper Canada, especially when we consider that on the occasion of which we are

tion, they would, most probably, persevere in their liberal deportment. But same line of business. the Ontario fanatics falsely pretend that

the Catholic majority in Quebec have acted tyrannically, and have refused to Protestants their rights, especially in regard to education. If the charge be true, when the people of Quebec are latter Province, what may we expect if

not pretend to seek the abolition of Sep. arate schools. Yet his avowed policy is to repress them by legislative enactments which will impede their progress, as far as it is within the power of the Ontario Legislature to do this, and this he would do in the hope that the number of Separate schools will be diminished. He does not pretend to wish the destruction of Confederation, but he will evade the carrying out of its provisions in the equitable spirit in which Confederation was agreed to by the Provinces.

To those who are anxious to find her we would say that information of her whereabouts might be obtained from Justin D. Falton, Toronto; the Witness, Montreal ; or from Edith O'Gorman. All these parties are engaged in the

A SKETCH of the great Catholic leader in the German Reichstag, Herr Windthorst, appears in the Catholic World for May, from the pen of Rev. W. D. Kelly Father Kelly's appreciation of this joined to Ontario, and are certainly con- leader is exceedingly accurate, and his trolled by the people of Ontario, even to article is well calculated to give a high a greater extent than they control the opinion of Herr Windthorst's prudence and ability. Notwithstanding Bis-

latter Province, what may we expect it and ability. Notwinstanding Dis-they be left entirely to their own will by the disruption of Confederation ? Mr. Meredith sees all this, and he does not pretend to seek the abolition of Sep. numerous party in the Reichstag, and he has succeeded in obtaining the repeal of the laws by which Catholics have been oppressed for the last sixteen years. Dr. Falk and Bismarck have years. Dr. Falk and Bismarck hav both left the political arena, their per secuting enactments have been nearly all repealed, and most friendly relations exist between Emperor William and Pope Leo XIII, all this having been f Confederation, but he will evade the arrying out of its provisions in the quitable spirit in which Confederation ras agreed to by the Provinces. We can tell Mr. Meredith that all he

other languages in sections where these languages prevail ? The Waterloo resolutions, therefore, do not express Mr. Meredith's platform.

There is evidently quite a muddle as to Mr. Meredith's meaning in the platform which he has proclaimed. This is because, not withstanding his open hostility to Catholics, he declared in his Pavilion speech: "The platform on which I stand to day is broad enough for every liberal-minded Roman Catholic to stand on." No man can understand these inconsistencies and absurdities. This declaration is to be interpreted in the light of Mr. Meredith's other statement that Catholics are "the common enemy" against whom all good Protestants should unite.

Mr. Meredith himself acknowledged in his Pavilion speech that Catholics are so bent on having Catholic schools that they "cannot do without them." He expressed regret that this is the case ; but, since it is the case, how can he expect honest Catholics to stand on his platform, which is avowedly intended to diminish the number of such schools : 50 much so that he blamed the Ontario Government for permitting them to in. crease in number apace with the progress of the country ?

Mr. Meredith's hostility to Catholic chools is further evidenced by the fact that he declares that under certain circumstances-that is to say, if they are "to exist only under the ideas pronounced by the Bishops-then I say an agitation should be inaugurated that will wipe them out of existence."

But Mr. Meredith proclaims that these circumstances do exist now. It is clear, therefore, that his intention now is to inaugurate the crusade which he threat. ens. Messrs. Clancy and J. J. Hawkins may follow his leadership in such a cause, but the Catholic people of Ontario will not.

MAY 24, 1890.

TRANSUBSTANTIATION.

We have received from a respected Anglican correspondent and constant reader of the RECORD the following letter, which contains certain objections against the doctrine of the Catholic Church concerning Transubstantiation :

To the Editor of the Catholic Record :

SIR_As an Anglican Churchman, who SR_AS an Anglean Courchman, who firmly believes in the doctrine of the Real Presence of Our Lord Jesus Christ in the Holy Eucharist, I ask your per-mission to state a few difficulties I find in the dogma of Transubstantiation.

the dogma of Transubstantiation. As a clear, authoritative statement of the dogma as held by the Roman Catholic Church, I take that laid down in the creed of Pine IV., which runs: "I profess that there is a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which conversion the Catholic Church calls Transubstantiation." Church calls Transubstantiation." Now, sir, I think the nature of this is

Now, sir, I think the nature of this is constantly mistaken even by professional theologians. In my opinion it is not a theological doctrine at all. The theolog-ical doctrine is simply that of the Presence of Christ in the Holy Eucharist. Tran-substantiation is merely a philosophical theory, intended to meet certain suble intellectual difficulties, as to the manner of that presence and depend a entirely on intellectual difficulties, as to the manner of that presence, and depends entirely on the notions entertained by the realist school of philosophers as to the nature of substance and accidents. This school did not spring up in Western Europe till the eleventh century; the word Tranubstan-tiation was not invented till the Council of Lateran in 1215, when also the theory of Lateran in 1215, when also the theory it denotes was first formulated as a dogma; and the virtual oblivion into which Realism passed has resulted in the prac-tical abandonment of Transubstantiation (though the name is still retained) by Roman theologians. For whereas they for-merly taught that only mere phantasms of bread and whos survive after consecration. Now the received teaching is no physical Now the received teaching is no physical change whatever of which the sens charge whatever of whatever of whatever and a second secon

"they remain in their very natural enhatances." expressed in other but substances," expressed in other equivalent languege. To put equivalent in guess. It put the question in a more popular way it is this: "In the Eucharist after the words of consecration the whole substance of the bread is converted into the substance of the Body of Christ and the sub stance of the Body of Uhrist and the sub-stance of the wine into the substance of His Blood, so that bread and wine no longer remain, but the Body and Blood of Christ are substituted in thair place. It is not pretended that this doctrine was ever formulated before the time of is not pretended that this doctrine was ever formulated before the time of Paschavius Badbertus, about the middle of the ninth century. No teacher before him taught dogmatically that the presence is

taught dogmatically that the presence is corporal and carnal." Now here is the crucial difficulty of the whole question. The definition did not grow out of the statements of holy Scrip-ture and it was not a summarizing of a traditional doctrine of the Church. It was suggested, as I said before, by a philo-sophical speculation of the schoolmen, which is in all probability altogether false.

which is in all profability altogether false. We can conceive of the res or substance of anything existing apart from one or more of the ordinary accidents of that substance, but we cannot conceive of it existing apart from all of them together. To say that anything is not in any sense what all our senses declare it to be, is to destroy the very bases of all knowledge and ultimately very bases of all Enowledge and ultimately of all faith too. For if the senses of touch and taste and smell may deceive us, why may not the senses of sight and hearing, and so the ground of faith, for faith cometh

by hearing. To declare, however, concerning any. thing that it is something more than our senses can take cognizance of, is to trans-for it into the very realm of faith and is in harmony with our experience and observation, as for instance the outward form of plant or trace or animal and its

not a summarizing of a traditional doctrine of the Church," but "It was eng. gested by a philosophical speculation of the schoolmen which is in all probability altogether false."

We are quite satisfied that a close ex amination of the words of Holy Scrip. ture, and of the traditional teaching of the Church, will show that Transubstantiation is taught plainly in both, and that what Anglican calls the "Anglican doc- of the Church. To us it aptrine" cannot be distilled out of either by any process.

Before proceeding to show this we will explain, for the benefit of readers who might not otherwise fally understand this matter, wherein the difference between these doctrines consists. Transubstantia. It states, indeed, that there are present tion signifies the change of one substance "Sacramental Bread and Wine," but of into another. As it is the Catholic doc-Christ's Real Presence it says : trine that, by the words of Christ, the

"The natural Body and Blocd of our Saviour Christ are in Heaven, and not here, it being against the truth of Christ's bread and wine are changed in the Holy Eucharist into Christ's body and blood natural Body to be at one time in more places than one." so that the bread and wine no longer remain, the word is appropriate to express It is quite true these words do not the Catholic meaning. It is no real diffi necessarily exclude the possibility of a culty, though Anglican seems to consider supernatural presence ; but, taken in con-It an insurmountable one, that the word nection with the inference drawn from Transubstantiation was not used by the this reasoning in the same note that no earliest Fathers, but was invented at a adoration is to be offered to any corporal comparatively modern date ; and he infers presence of the natural body, we think it that the doctrine implied thereby is wident enough that the Real Presence is equally modern. His conclusion is quite not the doctrine of the Church, and cererroneous. The words Trinity, Incarna. tainly the vast majority of the clergy and tion, are not used in Holy Suipture, nor alty are of this opinion. till a much later date, yet the doctrines Want of space obliges us to defer till thereby implied are certainly Scriptural, next issue the proof that Transubstantia. and it is quite competent for the Church tion is the doctrine which was always the to employ a convenient and brief word doctrine of the Church, and the answers for the purpose of expressing a doctrine to other difficulties proposed by our without having recourse to a lengthy circumlocution every time it may be spoken esteemed correspondent.

of. It is for this reason that such words as Trinity, Incarnation, Eacharist, Parga-PRESBYTERIAN REVISION. tory, Transubstantiation, and many others The Presbyterian Ganeral Assembly has have been adopted.

been for some days in session at Saratoga, The Lutherans invented new modes of N. Y., and, as was expected, the principal Christ's Real Presence in the Holy business which has occupied its attention Eucharist. These are commonly known has been the question of the revision of as Imparation and Consubstantiation. the Westminster Confession of Faith. Oziander taught Impanation, which signi-The religious revolution which resulted fies a personal or hypostatic union of from Luther's Reformation movement Christ's body with the bread, both subtook different forms in different countries, stances being supposed to exist together, and in England, notwithstanding that forming one Christ, just as in Ohrist the there was a large Calvinistic element human and divine natures are united into which under the leadership of Oliver one person. Other Lutherans hold Con-Cromwell for a time predominated in the substantiation, a doctrine which takes country, the Calvinistic tendency was different forms, according as Christ is effectually checked by the restoration maintained to be with, under or in the of the monarchy, and the Episcopal bread. Thus it is seen that all the form of Church government was finally Lutheran dogmas suppose the existence of and firmly established. Whether the both the bread and the body of Christ at present tendency toward the union of

the same time. The Anglican doctrine, as our esteemed correspondent states it, might be either that of Impanation or one of the Consubstantiation theories, but, with all due respect, we must say that the objection which he makes to Transubstantion, instead of being applicable to the Catholic doctrine, has full force against his theory, and all the Lutheran theories, namely, "they do not grow out of the statements of Holy Scripture. . . . nor from the traditional doctrine of the Church."

The doctrine of the Real Presence arise out of the words of our Blessed Lord, "This is My Body : this is My Blood." The presence of two substances under either form is certainly not expressed by these words, so that they do not imply

It may be asserted that the formularies General Assembly to give their opinion do not contradict clearly the High Church on the subject of Revision. Six have refused to vote. One hundred and position. We shall not at present discuss thirty-three have voted for Revision and bis question, for it is well known that these formularies are a compromise be-69 against. From the other 5 no answer has been received as yet, owing

tween many irreconcilable opinions ; but a to the fact that they are in remote or compromise doctrine certainly does not foreign regions. make the doctrine of one of the parties It is clear that a very decisive major. to the compromise the doctrine

ity are in favor of Revision, though so far the expected two thirds have not pears, however, that the note appended voted for it. It remains now for the to the Anglican Communion Service is General Assembly to pronounce on the fatal to any claim that the Church promatter. The committee appointed to fesses bellef in any Real Presence, whether give the matter their best consideration it be Impanation or Consubstantiation have recommended that the Presbyter-The note referred to apologizes for the ies he asked to answer directly to two reception of the Communion kneeling. questions, namely :

1. Do you desire a revision of the Con-2 If so, in what respects, and to what extent?

If this recommendation be adopted the inevitable will merely be delayed. There is certainly room for considerable revision, and that it is desired by the large majority has been made evident by the vote which has been already taken, but there is considerable difference of opinion as to what changes should be multitudes through the Catholic press as modifications, others desire greater. It is result in any satisfactory settlement. The immutable decree, and the abzurdity about the Pope may occupy a little longer their place in the Confession as parts of God's Revealed Truth ; but the

time is at hand when this will be changed, and then, of course, they will be true no longer, even in the estimation of rigid Presbyterians. The Southern Presbyterians are also

in session at Ashville, N. C., and at a banquet given to the delegates Dr. C. R. Hemphill urged steadfastness to old standards, and opposed the revision of the Confession of Faith. He said he hoped God would direct his brethren of the Northern Church, now in session, and keep them true to the faith once delivered to the saints. He was most enthusiastically applauded.

Evidently, the Southern Presbyterians do not want any revision.

AN ILLUSTRATION.

A beautiful example of Equal Rightism stands out prominently at present in our little city of London. Some years ago a number of penniless old people were sustained at the City Hospital, but it was considered that a better course would be to place the Catholics in the ears of the Sisters of St. Joseph and the Protestants in charge of the ladies of Reformation the Presbyterian form of the Protestant home. A sum of one dollar a week was allowed by the corporation for the maintenance of each person. When the Equal Rights agita. tion began the corporation decided that ant religion of the country, in spite of all the old people should be placed in a refuge conducted by the Protestant ladies. The Sisters, however, decided to retain

ernment the doctrines of Calvin also those who were in their charge, and of course the paltry sum allowed for their became firmly implanted in Scotch soil, support was withdrawn. It might be mentioned here that some old people were those doctrines in all their repulsiveness ; still permitted to remain in private familrepulsive, because of the cruelty which ies and receive the grant alluded to. One it depicts in the character of the old lady, about ninety years of age, a

liberty, equal rights to all and special privileges to none." God help the Province of Oatario if the evil day ever comes when its affairs will be conducted by such men ! And such are the men, indeed, who are now clamoring for the removal of Oliver Mowat.

CATHOLIC PRESS.

Church Progress

At a moeting at Southampton, England, Canon Wilberforce addressed his audience in the following out-spoken and telling in the following out-spoken and tening manner: "The two most immoral works which have been published during the century are Zola's 'La Terre' and Walter's 'Parnellism and Crime,' and the two mean-est apologies since the creation are Adam's to God and Webster's to Parnell." darkness eternal,

The press being an acknowledged power

The press being an activation to be a power either for good or for will, Catholles should employ it more than they do in defending the faith and spreading the Gospel. If the art of printing had been in use in the time of St. Paul, the great apostle would, no doubt, have had his epistles printed and published through out the world. The great writers of the Church are to be ranked among her great Church are to be ranked antibig her great preachers. The people are starving for the Bread of Life, for the word of God, and that word which give the ternal life should be distributed to the familating opinion as to what changes should be multiduce intoluc the Catholic pulpit, made. Some wish for but slight Many have been converted by reading as modifications, others desire greater. It is therefore very problematical whether the movement will, just now, verted. May God bless the Catholle pres, and mske it a mighty power in defending and propagating religion, truth, liberty and justice! So said the Rev. Patrick O'Brien at the "Catholic Central Association" basquet in Cleveland.

Western Australian Record.

The Weslevan Conference which has been sitting in Adelaide lately appears to be much concerned about the affairs of Feejee and the doings of the Roman Catholic missionaries there. At one of

Catholic missionands, the following resolution was carried on the motion of the Rev. S. F. Prior: "That in view of the strenuous endeavors of the Church of Rome to proselytize our people, the Conference strongly urges the sustaining of the full missionary staff people, the custaning of the full missionary stall in Feejes for the present," We gather from the reverend gentleman's speech that the Pope has had the sudacity to that the Pope has had the Educity to appoint an Archbishop at Facies lately, and he and his clergy are very energetic in their work among the natives. Those Catholic priests, it appears, are willing to work in their Master's vineyard without the rewards and luxuries for which Protestant missionaries look. They build houses and churches for themselves and their flocks, labor gratuitously and unpretentiously among them, and at their service they dispense with the "usual collection," without which the labors of collection," without which the labors of a Wesleyan Gospel dispenser would be stale, fist and unprofitable. Strange to say, the labors of these humble workers have endangered the Protestant ascen-darcy in the island, and the Ray, Mr. Prior has raised the cry of "The Church in danger," and this, although he claims that its adherents number 113,000 out of a total population of 120 000 a total population of 120,000.

New York Freeman's Journal.

Tae Rev. E. W. Jenkins, pastor of the The Rev. E. w. Schnis, place of the Universalist church, of Norwich, Conn., has written an open letter to the Nor-wich Board of Education demanding that the teachers in Public schools refrain from reading aloud from the Old Testament, and bases his objections on the ground: "For some months a certain teacher in one of our city schools has test reading repeatedly from the Old Testament accounts of murders (I. Sam. v.), human sacrifices (Lov. v.), torturings (Judges, iv.), fire falling from heaven (I. Kings, xviii.), human beings stoned and tortured to death (I. Kings, xxi.), threatening to cut the Chaldeans pieces (Dan. ii.), the pieces burned

denant spirit are spi, as we are total therein, to wrest it to their own destruc-tion. The Catholic Church gathered the writings which compose the Book, and she alone is the competent authority to

Catholic Columbian

guard and interpret it.

Father Smarius' "Points of Controversy," Cardinal Gibbons' "Faith of Our Fathers," Father Bruno's "Catholic Belief," and Bishop Hay's "Catholic Christian In-structed"-and we'll send anyone a copy of any one of these for forty cents and will consider the transaction confidential —they'll not end until they become Oatholics. We should not be surprised to see Dr. Helwig himself come to the Church. He may be simply endeavoring to close his eyes to the light, trying to fight off the conviction that has flashed before his soul that the Catholic is the before his soul that the Catholic is the true Church of Christ. But, if so, he must not trifle with grace too far, nor resist the inspirations of the Holy Ghost with obstinacy, or the light will be with-drawn and he will be delivered over to

Buffalo Union and Times

In 1880 a convert, now living in Florida, was asked by a pricet of this diocese who was preparing him for the sacraments how his attention was first attracted to the Catholic religion. "I was deter-mined," he answered, "to examine all religions. After finding the Protestant, the Jewish and the Buddhist systems unsatification. I concluded that there is unsatisfactory, I concluded that no true Church on earth; and I bought and read a Catholic book, not with any intention of finding the truth, but simply to keep my resolution to examine all religions." It must be an awful ordeal for some non Catholics to make ordeal for some hon-catholics to make up their minds to spend three or four hours in acquiring a correct idea of the Catholic religion. Perhaps many are afraid that by reading a book like Cardi-nal Gibbons' "Faith of Our Fathers" they might find the truth and then lack the courage to follow it. They think that it is somewhat safer to be ignorant that it is somewhat safer to be ignorant of the truth, than to know it without living up to its dictates. It is strange that in this age of enlightenment, people who are ever eager to acquire correct information on any important subject, should remain stubbornly unwilling to learn something about the Catholic Church, which is by far the greatest factor in the progress of civilization.

Pittsburg Catholie. A Catholic paper male a very true observation when it said that the reason why there was so much crime abroad in society was, because our young men and woman do not sufficiently love God ; neglect to do not suffi sently say their prayers night and morning; and get in the habit of keeping away from the Sunday services.

Does it not occur to most minds that the real Gospel of Christ was, in the estima-tion of a certain class of Eistern preachers, worn threadbare, leaving them nothing more to say about it, so great is their avidity to seize upon secular themes as topics for their dissertations on the "Sab-bath." Baltimore Mirror.

The Advance, which does not hesitate to fabricate encyclicale when in the business of calumniating the Pope, is nevertheless compelled to approve the sontiments ex-pressed by the Holy Father in a recent pressed by the Holy Father in a recent "Interview:" "These sentiments and er-pressions of benevolent plan and purpose are worthy of the exaited position of in-fluence and authority which he occupier. If the occupants of kingly thrones were imbued with like sentiments, and gifted with like insight and statesmanlike wis-dom, it would be an unspeakable blessing to the millions now crushed by the burdens of royalty and military establishment." Is it possible for the readers of the Advance It possible for the readers of the Advance to reconcile this estimate of the Pontiff with the imbecilities attributed to him in the alleged "encyclical" quoted in the last issue of that journal?

Ave Maria.

It must be said of the French that they feel deep sympathy with the people of other lands united in the same faith. The name of Ireland drew crowds on two anccessive Sundays of last month to St. Honore and Ste. Clotilde, Paris, to listen to Pere Ollivier's conferences in aid of the Church of Cahirciveen. The subject of the first conference was O'Connell, his work ; and the second, the religious and in absolutely denied human lib-According to him, the elect cannot d the reprobate must sin, accord-God's decree; and in consequences a place for her. She was very helpless (Dan. iii), etc, to her scholars as an opening exercise. By repeated com-munications I have appealed to the Superintendent and to the Board to limit the Scripture reading to the New Testament or to introduce a manual of

when its Articles and Liturgy were framed. 208 have answered the summons of the

B

take cright Alco be mind and the thoughts soul and split; the mind and the thoughts that dwell in it. That the whole Primi tive Church believed in an actual pre-tive Church believed in an actual presence of Christ in the Encharist is beyond dispute. But then was it after a heavenly and spiritual manner or was it a carnal presence that they believed in ? Was it natural or supernatural? Did they teach a carnal eating and drinking of Christ's natural Flesh and Blood ? or did they teach a spiritual man-ducation ? Did they believe the bread and wine to be literally and actually transmitted into Christ's Body and Blood, transmitted into Christ's Body and Blood, or did they think the bread and wine still to remain bread and wine, yet to be so identified by the operation of His Spirit in some inscrutable way with His Body and Blood as to be called by their name and to be the instrument of actually con-veying them to the believing soul.

These are my principal diffinities con-nected with Transubstantiation, and if I have mistated the Roman doctrine I desire to be set right and the doctrine I desire to be set right and also to have these difficulties cleared away. Thanking you, to be set right and also to have close difficulties cleared away. Thanking you, Mr. Editor, for so much space in your valuable paper, I am yours etc., Toronto, May 1, 1890. ANGLICAN.

The writer of the above, undoubtedly states correctly the Catholic doctrine of Transubstantiation, as far as his quotation from the Creed of Pope Pius IV. is concerned; but he is much in error in supposing that Catholic theologians of today have "abandoned" or changed the doctrine of the Church on this subject. Our correspondent professes to believe

firmly in the Real Presence of our Lord Jeeus Christ in the Holy Eucharist, and he asserts that the ballef in the Real Presence constitutes the whole theological doctrine which is revealed on this subject. He objects, therefore, to any doctrinal decision as to the mode or manner in which Christ is present. If this be correct, why does he set forth what he calls the "Anglican doctrine" on this very point ? According to his own admission the mode of Christ's presence is "a theological doctrine." He maintains that the presence by Tansubstantiation "does not grow out of the statements of Holy Scripture, and it was said that they constituted that Church

Flash, He were pointed out with th words, this is the divinity, we would imply His humanity also to be there. Similarly, the words, "This is My body," do not imply the presence of bread Hence neither Impanation nor Consubstantiation is implied in these Omnipotent words of Christ which produced the Real Presence. We can understand, though we disagree with, those who say the words were merely figurative. Bat those who maintain that they imply that the bread remains with Christ's Body after consecra tion, maintain a gross absurdity. If the words prove, as Anglican acknowledges they do, that the Blessed E tcharist is Christ's Body, they prove also that Christ's

Body is the substance present there, and not bread. If these words of Christ implied the presence of bread, it must be either that the bread is changed or unchanged. If the bread be changed, we have the Catholic doctrine of change of substance. If it be unchanged, the words are false ; for in no sense can it be said that wheaten bread is the body of Christ ; and our correspondent practically admits the absurdity of his own doctrine ; for if the words could be thus understood, it is not Consubstantiation which would be implied by them, but the Z winglian or Calvinistic doctrine of the figurative presence, not the Raal Presence in which he professes to believe. Such expressions as "my body is with this," or "in this," would imply the presence of the two substances ; but "this is my body" implies the presence of but one, the body of Christ.

Here we must remark that what Anglican calls "the Anglican doctrine" is not the doctrine of his Caurch at all. It is the doctrine of the Tractarians, or High Churchmen, but who will presume to say that the High Church section constitutes the Church of England ? Still less can it be

ing to God's decree ; and in consequence of this same unchangeable decree, the elect are saved, and the reprobate condemned to everlasting punishment. God, in fact, is represented as punishing man for his own evil acts. The Westminster Confession, though

the various denominations may have the

result of changing the existing forms of

ecclesiastical rule it is difficult to fore-

tell; but from the beginning of the

Church government was favored by the

people of Scotland, and it ultimately

the efforts of the English Royalists to in-

With the Presbyterian form of gov-

and the Westminster Confession adopts

troduce Prelacy.

prevailed so far as to become the domin

speaking less clearly than Galvin on this subject, nevertheless propounds the same doctrine, though more covertly : As God hath appointed the elect unto As God hath appointed the elect units glory so hath He by the eternal and most free purpose of His will foreordained all the means thereunto. . . . Neither are any other redeemed by Christ. . . . but elect only."

And again : "The rest of mapkind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of His glorious ustice." (Chap. 3) The larger catechism states the same

doctrine in these terms : "God, by an eternal and immutable decree, . according to His sovereign power and the unsearchable council of His own will whereby He extendeth or withholdeth favor as He pleaseth), hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise and glory of His justice."

Taese are the passages of the Confession of Faith which, chiefly, the advocates of revision desire to see modified, though there are also some other statements which many of the Revisionists also wish to be left out. Amongst them is the statement of the 25th chapter that :

"The Pope of Rome. . . . is that anti-Christ, that man of sin and son of perdition, that man of sin and son of Ohurch against Christ, and all that is called God."

There are 213 Presbyteries, of which

and no one would undertake the responsibility of caring for her, more especially as the allowance was so small. Where could she go and what could she do was the problem that stared her in the face.

She was poor, pennilees, a cripple, having Untroh has been revised by all the auditive epithets in the English language. In fact, God did not intend the Bible for popular reading. It contains His Revelation to mankind, and those who read it in a defiant spirit are apt, as we are told no friends - no one to look to save Him who is the father of all. With the weight of ninety years and a heart broken with more than her share of the world's misery and loneliness, she sought a resting place, but none was to be found At last the good Sisters were appealed to, and not in vain. Jesus was their model and they could not refuse. They

Dr. Helwig is doing work for the Cath-lic Caurob. He is calling the attention of the Protestants of Springfield to its history, its claims, and its services to the model become the balance and the services to the took her in and tenderly cared for her. but her lamp of life was flickering and ere many days it went out and she was world. Prompted by him, many of them may undertake to investigate its record called home. Meantime application was world. made to the Council to allow the may undertake to investigate its foot for themselves, and if they do and are sincerely anxious to accept the truth, and will beg God to enlighten them-their conversion is certain. No man can know the Catholic Church as it grant to follow her to the Sisters, and also to be allowed the other old people from whom it was withdrawn some time since. It will be remembered that the grant would be given to any one who really is would keep her-Turk, Jew or Atheistexcept the Sisters, who could not, it seems, be recognized. The Council proceedings, as published in the daily press, tell the story :

In the report of No. 1 Committee appears this sentence :

(8) In the matter of the petition of Rev. M. J. Tiernan, your committee report

no power. Ald. O'Meara moved an amendment to the eighth clause to continue the gran's to the Mount Hope Asylum. Lost. Yess.—Aldermen O'Meara, Moule, Wallace.

Nays -Aldermen Wyatt, Heaman Taylor, Fitzgerald, Skinner, Jones, Gar-ratt, Glass, Boyd, Dreaney, Bartlett and Anderson

The "nays" are gentlemen who on public platform will at all times hold up both hands in favor of "civil and religious

Scriptural selections suitable to be read to children. I can get no ance rewarded by the hill of Emancipation. It was O'Connell's example, he declared, that inspired Lacordaire, Montalembert, reply or satisfaction, having done my hest since November 18, 1889." Exactly. and Louis Veulilot, the courageous champ Yet for taking the same position in regard to the "open Bible" the Catholic Ohurch has been reviled by all the abusive tons of every liberty.

ORGAN OPENING.

On last Sunday this interesting event took place at St. Mary's Church in this city. The instrument is a two-manual organ, with pedal base attachment, and contains seventeen sets of reeds (nine of 40 notes each, six of 21 notes each and two of 30 notes), 28 stops, with inter and left halong swall needed each and two of 30 notes), 25 stops, with right and left balance swell pedals, grand organ pedal, foot-blow pedal, a blow lever and organ bench. The case is black walnut, and the workmanship, both of the exterior and interior mechanism, is of the most careful and thor-ough description. For power, sound-ness and volume of tone ability to carry and fill space it is all that the most crit ical listener can desire.

Messra. Halle, of this city, are agents for nese organs. They are of American these organs. manufacture, possess many entirely new improvements and patented inventions, and will doubtless are long be introduced

really is—not as its enemies misre-present it—without recognizing it as the Church founded by Christ nearly nineand will doubless are long be introduced into many of our churches. The ceremony of blessing was pro-formed by Ray. M. J. Tiernan, rector of the Cathedral, who also preached a very beautiful and earnest discourse on the teen hundred years ago. It is true that Dr. Helwig is not competent to discuss the Catholic Church, because he has made no original examination of its doctrines, he takes his belief about it at second hand, he has never sought inforoccasion. The musical selections were of a high order of merit. In the evening of a ngh order of merit. In the evening a sacred recital was given, and Rev. Father Kealy, P. P., of Mount Oar-mel, delivered a sermon of a most appropriate character, the sub-ject balng "Christian Music." Seldom had we the pleasure of listening to a dismation from a Catholic priest. It is also true that he is trying to lead his hearers away from the Church, that he is draw-ing a caricature instead of a portrait of it, that he is misstating its dogmas and misrepresenting it aim: and its means. But, all the same, he is advertising it, he course at once so clear, lucid and intensely interesting from beginning to close. He illustrated the sublime effect music had on is calling the people's notice to its exist-ence, he is suggesting to them to make the human roul, and plctured in choicest language the benefits to be derived from a proper use of this heaven born the acquaintance of this tremendous organization, that has a membership of three hundred multions of Objective organization, that has a membership of three hundred millions of Christians, scattered over the face of the earth, and that comes down to us in an unbroken line of Bishops from the Apostles. Now, if the people will only take him at his word, get a few Catholic books, such as

Tee Late.

6

What silences we keep year after year With those who are most near to us and dear; We live bedde each other day by day, And speak of myriad things, but seldom The full sweet words that lie just in

the commonplace of common

Then out of sight and out of reach they go-

And sitting in the shadow they have left, Alone with ioneliness and sore bereft. We think, with vain regret, of some for

That once we might have said and they have

For weak and poor the love that we exme, beside the vast sweet uncon-Now

And slight the deeds we did, to those unthe service spent, to treasure And

And und erved the praise for word and ould have overflowed the simple That sh

This is the cruel cross of life, to be Full-visioned only when the ministry Of death has been fulfiled, and in the place Of some dear presence is but empty space. What recollected services can then Give consolation for the "might have been" ?

HON. C. F. FRASER'S SPEECH

ON THE SEPARATE SCHOOL QUESTION.

The Conservative Party and the Ro:nan Catholic Vote.

The following is a report of the speech de livered on Tuesday evening, March 25:h, 1890, in the Legisla ive Assembly, by Hon. C.F. Fraser, Commissioner of Pablic Works, during the discussion on the amendments to the Separate School Act, as proposed by

to the Separate School Act, as proposed by Mr. Meredith and his supporters : Hon. Mr. Fraser followed close upon Mr. Meredith, and was received with hearty applause as he rose. Mr. Meredith, he said, had started out all right appar-ently, but had not gone far before it was manifest that, whatever else his intention was, he was bent on making an appeal to a cartain close in this Province. was, he was bent on making an appeal to a certain class in this Province which might possibly tide him over to the Gov-ernment side of the House. Mr. Mare dith asked what could be the motives which would induce him to take that poslwhich would induce him to take that point tion. Why, even the page behind him could tail him, it was so self.evident. He (Mr. Fraser) had hoped that Mr. Meredith would confine himself to a discussion of

the bills before the House, but he had taken the House very far afield, dealing taken the House very far afield, dealing with the whole question of Separate schools, and, therefore, he (Mr. Fraser) would also have to go further afield than he had intended to. It would be neces-sary, it seemed to him, to clear up a little as he want along. He was not at present going to follow his hon. friend. He was not, for instance, at present at all events, going to discuss what he had to ray about the hierarchy of the Caurch, nor what he had especially to say about Archbishop Cleary. His candid opinion was, as be tween the hon. gentleman and Archbishop Cleary, the latter was able to take care of Cleary, the latter was able to take care of himself, and his impression was that thescor-ing which Archbishop Cleary had recently ing which Architeney like recently given him accounted for a good deal of the spirit of the attack of the hon, gentleman. (Applause.) Nor was he going to follow him through other matters with which he entertained the House respecting the hierarchy, unless at a later moment he should think it of any consequence so to do. It appeared to him from the London do. It appeared to him from the London speech of the hon. gentleman, and still more clearly from his speech to night— because in his London speech he did not go quite so far as he did to night—together with what the member for Toronto, his first licutenant, who occupied a seat beside him on the pistform on the occasion of his speech at London, had said during a pre-ceding debate—and together with the speech of the member for Muskoka and the resolutions passed at West Toronto

so that there would no longer be a Separate School Act, there was not a single Roman Oatholic Separate school that would the day thereafter be closed, and they could not be closed under the law. Now, he would point out where the cardinal point of the whole school law of this Province was to be found. It was found in a comple of astions of the Pab of this Province was to be found. If was found in a couple of sections of the Pab-lic Schools Act. They were usually known as the compulsory sections. Sec tions 209 and 210 of the Pablic Schools Act were the only sections under which, by any law of this Province hitherto passed or now in operation, any parent or guardian of a child was compelled to send the child to school at all. They could take the parent's or guardian's rates or

the child to school at all. They could take the parent's or guardian's rates or taxes, and compel them, whether poor or rich, to pay towards the support of a school, but under those two sections, which CORNER-STONE OF THE WHOLE SYSTEM,

CONNEX ENTONE OF THE WHOLE SYSTEM, and which directed whether a parent or guardian might or might not educate the child, there was nothing to compel him to send the child to any particular school. Section 209 and : "The parent or guar-dian of every child, not less than seven years nor more than thirteen years of age, is required to cause such child to attend a Public school, or any other school in which elementary instruction is given, for the period of 100 days in each Public school year, unless there be some reason-able excess for non attendance." So that the parent or guardian was not bound by any law that was in existence now to send his child to any particular school, and they could not in this Frowince enforce any law to compel the parents to do so, they could not in this Frowince enforce any law to compel the parents to do so, because intelligent Protestants would not having regard to their own proper privi-leges and liberties as parents, permit the enactment of such a law. Therefore, it was only under this clause that there was any compulsion and this clause any lice was only under the clause that there was any compulsion, and this clause applied only to children between seven and thir-teen years of age, and under it the child might be sent to any school whatsoaver where elementary instruction was given. The next clause proceeded: "A child shall not be required to attend a Public school if such child is under sufficient elementary instruction in some other manner, or if such child has been prevented attend ing school by sickness or other unavoidable

cause, or if there is no Public school which such child can attend within two mlies, measured according to the nearest road from the residence of such child, if under from the residence of such child, in ducker the age of nine, and within three miles if over that age." So, he said again, that when people talked about abolishing Sep-arate schools, when it was said that a

CRUSADE WAS TO BE LED BY THE hon. member for London looking to that end, he told them that if the day ever end, he told them that if the day ever came when that decision would be reached by this Legislature, if they ever put the people of the minority in the same position as thew found themselves in the State of New York, where, being compelled to pay towards the Public schools, they at the same time voluntarily, because of their faith, had established schools of their own he said to them a shead of time if ever -he said to them ahead of time, if even that time did come, if ever such a law was brought into operation, it would be the stealing-for he could not use any other phrase-from the Roman Catholic minor. phrase-from the Roman Catholic minor-ity money for the support of schools to which they could not conscientiously send their children. What else could it be ? Under a compact, as solemn as compact could be made, assented to by the old Province of Upper Canada, first formu-lated by conference, then ratified by the people, ratified by the Im-perial Parliament and the Parliament of Canada, the pledged faith of the whole people of this country was given that these Separate schools, and why should they be Separate schools, and why should they be jeopardised when they had done nothing to deserve the jeopardising of them i What had they done? he should like to what had they dollar he modul have to ask the hon. gentleman. There were those who said the pupils were inferior, bat where were they inferior, or how ? In what line of life was it ? The Separate schools of this Province were fifty speech of the member for Muscoka and the resolutions passed at West Toronto Junction, the Convention at which Mr. Clendenan was nominated only very re-cently-taking these things all together, it of a century. He would like to ask what class of the graduates were afraid

ority were going to be such sneaks, or make of themselves such palpable cowards as they would be if, under such provoca-tion, they would be found submitting to that which was contrary to their conscience and faith and religion 1 Now, so far as the general question was concerned, it was comstimes aixed by those who claimed to belong to the "Equal Rights" party, "Why should the Roman Catholice have any rights which was easying that Protestant rights which we have not ? He did not read the law as asying that Protestants could not establish Separate schools. He read quite the contrary. As a matter of fact there were nine PROTESTANT SEPARATE SCHOOLS

fact there were nine PROTESTANT SEPARTE SCHOOLS in this Province, and, as he read the law, they could be established in every dity, town and village to morrow, and estab-lished by far more easy methods as to can-trol, as to the giving of notice and as to all that concerned the machinery of the schools, that could not if he would, nor dare not if he could, that is concerned the machinery of the schools, the would quote from the Protestant Separate School Act on this point, because they had heard it stated that there was no such thing as power to establish Protestant Separate schools cir-tor more heads of families resident in any township, city, town solid of the said township, or the Board of families resident in any township, city, town or incorporated village, shall authorize the schools of recetants, the Municipal of the spilestion of one or more stablish protestant, the Municipal of school Trustees of any und city, town or incorporated village, shall authorize the stablishment therein of one or more stablishment therein of one or more bestablisher resident in any township, city, town or incorporated village, shall authorize the stablishment therein of one or more beard of school Trustees of any und city, town or incorporated village, shall authorize the stablishment therein of one or more beard of school Trustees of any und city, town or incorporated village, shall authorize the stablishment therein of one or more beard the severious amendments had been the stablishment therein of one or more bear findings being colored the results of the results of the results and pool the spilestion of five or more heads of families resident in any township, city, town or incorporated village, balls authorize the people, the Cuncel of such township of the spilestion of the township of the spilestion of the township of the setablishment therein of one or more bear in this chambar during the time that find the results of the results of the setable with the there was any thing the results the cuncel of such township of th families resident in any township, city, town or incorporated village, being colored people, the Council of such township or the Board of School Trustees of any such city, town or incorporated village, shall authorize the establishment therein of one authorize the establishment therein of one or more Separate schools for colored people, and in every such case such Coun cil or Board, as the case may be, shall pre-scribe the limits of the section or sections of such schools." The hon, gentleman read on to the 6.h and 7.h sections with-out interruption. These two clauses proread on to the old and fin sections with-out interruption. These two clauses pro-vide: "In any city or town the persons who made application, according to the provisions of section 2 of this Act, may have a Separate school in each ward or in who minds application 2 of this Act, may passed through the House without have a Separate school in each ward or in two or more wards united, as the said perform may judge expedient." Then the Fasser) though the found the reason for 7.h: "No Protestant Separate school shall his (Mr. Meredith's) position now in what be allowed in any school section, except when the teacher of the Public school in such section is a Roman Catholic." Mr.

Mr. Meredith-Hear, bear. Mr. Fraser said his hon. friend suid "hear, hear," bat this restriction only applied to the case of rural school sections, not to the case of citles, towns and villages, and there might have been a very good reason in the minds of those framing this law why divided, and there has never been a time the minds of those framing the law why divided, and there has never been a time the minds of those framing the law why divided, and there has never been a time the minds of those framing the law why divided, and there has never been a time might have been a very good reason in the Dominion. Even the carry were in the momentation is the carry were in the momentation is the carry were in the momentation is the carry were in the carry were into interval in the carry were into the carry were into interval interv the payment of all rates imposed for the support of the Pablic schools of such city, town, incorporated village and school section respectively, and of all rates im-posed for the purpose of obtaining the Pablic school graut." Mr. Meredith-That is a condition also.

There is no such condition in regard to the Roman Catholic Separate schools. Mr. Fraser-No, but this is more lib. Mr. Fraser-No, but this is more lib. eral. It does not require any notice. I m pointing out that there is no more technicality put in the way of Protestant Separate school supporters. Mr. Fraser re read the clause together with the next succeeding one, which is as follows: "The exemption from the payment of school rates, as herein provided, shall not extend beyond the period during which sack bergons send children to, or subscribe as spected representation in Parliament. of the public patronage, but also as re-spected representation in Parliament. His hon, friend told him that the Roman persons send children to, or subscribe as aforesaid for the support of such Sapar-ate school; nor shall the exemption Catholics had a right to aspire. Yes, they had a right to aspire, but it was very raraly that they got there. It sounded extend to school rates or taxes imposed, or to be imposed, to pay for school houses the erection of which was undertaken of well on the platforms, it went well at a convention, had a very nice ring about it, but there was a great unwritten law that the erection of which was undertaken of entered into before the establishment of such Separate school." Tae hon, gentle-man asked the House to mark that the word "nerein," as used here, would show "blood is thicker than water." and where it was a matter of competition for a par-ticular post it would be found that in the what was meant by the preceding section. So that under this law which related to end there were not many offices for those WHO FORMED A RELIGIOUS MINORITY. Protestant Separate schools, there was no Friends of the hon. gentleman, when they went out into the back school-houses, necessity for any notice at all, except the original petition, and thereafter any perwere too prone to say the Catholics ob-tained too much; yet, even under this Liberal Government, desirous as they have been to do what was right by the Roman Oatholics, they had not be enable original petition, and thereafter any per-son might become a supporter, not being bound by any particular date, or any par-ticular rule; but, so long as he chose to make a contribution, he was exempt from the rate that fluwed to the ordinary to man Catnoics, they had not be enable to do it, simply because the underlying influences had been against them. The next movement of any consequence among the Roman Catholics took place after the election of 1871. The taking into the Government of Mr. Scott, as Commissioner of Crown Linds, was looked Public schools. In quoting the other clauses, he stated that no one respect the Act was less generous, if he might use the term, because once a man became a Roman Catholic Separate school supporter COULD NOT WITHDRAW EXCEPT upon by a large section as a certain coa-cession to what they were asking. In consequence, a still further deviation from he had given notice before a certain time in the year of his intention. So that there were on the statute book of the Province consequence, a still further deviation from the ranks of hon. gentlemen opposite took place. Later on came the platform laid down by the Orangemen of this Pro-vince. In the Grand Lodge of Western Ontarlo that met at Hamilton in 1876, a provisions more ample and more liberal for the establishment of Protestant Separ ate schools than there were for the estab-lishment of Roman Catholic Separate schools. It was no answer to his argu-ment that Protestants had not availed political platform was adopted, which is quoted in another part of this report. He asked them, in the face of that plat themselves of the law. His reference to this statute was mainly for the purpose of showing that those who said Roman form, adopted by those who formed the strength of the Conservative party then Catholics enjoyed a privilege that was not extended to others were entirely misas they did to-day, what might any intel-ligent Oatholic be expected to do except to leave that party. In 1876, therefore, by reason of that platform, there left the ranks of the Conservative party a large body of Catholics, who joined the Liberal party and had remained with it ever taken. He could not quite understand why Protestant Separate schools had not been established, unless it was that Protestante were a large majority in the Province, and that, controlling the Public schools as they did, they should be quite body of Cataloics, who joined the hieran party and had remained with it ever since. But they did not all leave, not even than. There even then probably remained more than one-half the Roman content to have them as their system But there were cases where Protestant Separate schools had been established. There were nine in the Province of Catholics following the hon, gentleman opposite. In order to see whe ather the Oatarlo, where, until two or three years ago, the teacher's right to teach could ago, the teacher's right to teach could sago, the teacher's right to teach could have been a simple certificate from his perfectly natural stages, he proposed to trustees without even the formula of an examination, But, suppose there was no of 1879 and 1883 and 1886. There were said by his followers, that if he got into

there should not be. If there was all the tendency towards union of the Protestant denominations which it was stated there was, would it not be possible where there were no Roman Ostholic pupils, and where the children of various Protestant denominations were together, that there should be more religious education, and that it could be agreed upon. One could not if he would, nor dare not if he could, close his syste to be fact that agnosticism and athelem were spreading a great deal in the world, and that these did not come from the farm, the hamlet or the town-ship, but from the great contres of the all these various amendments had been made. If there was anything that his friends boasted of more than another, it was that there was not a single item of legislation that his eye had not scanned; that he was there to put the dots over the i's and the crosses over the t's; that he never failed to unover the t's; that he never failed to un-earth and detect anything that was of doubful or improper tendency, and that any particular provision that required amending he invariably put right. Now, it must be a very great humiliation to him to be compelled to practically say that these Separate school amendments had he had referred to to-day as THE "Solid VOTE," and that, as the Roman Oatholics were

Fraser remarked that this was the only against him and in favor of the Liberal restriction contained throughout the Act Government of Oatario, he had nothing as to the general power. Mr. Meredith—Hear, bear. in the Dominion. Even the clergy were divided, and there had never been a time during which the Roman Catholic vote servative party. How did they come into Confederation ? They came in with the Separate school system guaranteed, and when, according to the then views of the Conservative leaders, the old political parties disbanded, and the political siste

in this Province constituencies in which the Roman Catholics were either in a majority or nearly so, and others in which they formed a very large proportion of the electorate, and he intended to take these constituencies to demonstrate that in the election of 1879, even after these amendments, the hon, gestleman had as nearly as might be one-half the Catholic vote. In Dundas his sup-porter was elected (Mr. Broder) The Roman Catholic vote in that constitu-ency was a large one, and they largely Riman Citholic vote in that constitu-ency was a large one, and they largely supported him then and still support him, though not in such numbers now as they did in the election of 1879. How could they be expected to do so now, when, as it would seem, the LEADER OF THE OPPOSITION THOUGHT

much more in favor of the Opposition than of the Government. In all these places the Roman Catholic vote had either secured the election for Mr. Meredith of a follower, who was in several cases a Roman Catholic himself, or had furnished a large proportion of the support which the Conservative candidate had secured. a large proportion of the support which the Conservative candidate had secured. In Essex South Mr. Wigle had been re-turned to support Mr. Moredith, and in Glengarry Mr. McMaster, one of bis warmest and most talented supporters, had been elected, both of them receiving the bulk of the Roman Catholic vote. Mr. Lees had been returned for Lanark nominally as an Independent, though he seemed upon coming into the House to forget that he had ever seen such a word as "independent," and had heen constantly voting for Mr. Meredith. He, too, had had the largest bare of the Roman Catholic vote of that constituency. In Ottawa, if

had the largest snare of the forman Catholic vote of that constituency. In Ottawa, if the RJman Catholic vote was not in a majority, it was close upon it. Under the Manhood Suffrage Act he believed it would be in a majority. This constitu-ency seut a Roman Catholic to support Mr. Moredith, in the person of Mr. Basker ville, and so with other places named; and, more than that, the Conservative candidate, defeated or victorious, had almost invariably received the larger share of the Roman Catholic vote of these constituen. cles. Altogether there were five Roman Oatholic members supporting Mr. Meredith in the Parliament that cessed in 1883 Mr. Fraser then told the story of the election of 1883, showing that the result was practically the same, the larger pro-portion of the Roman Catholic vote being still cast on the Conservative side. Corn wall returned Mr. Ross, with the aid of a mejority of the Roman Oatholic vote; Essex North, Mr. White, a Roman Cath-olic; West Kent returned Mr. Cancy, a Roman Catholic; in Lanark the "inde pendent" Mr. Lies was again returned, and all of them chiefly or largely by the aid of the Roman Cathelle vote. In Kingston Mr. Metcaife shared the Roman Catholic vote. Mr. Metcaife—They are orthodox there

yet. (Laughter.) Mr. Fraser-Yes; my hon. friend is prepared to admit that in spite of the rumors that are abroad it is not true, so far as Kingston is concerned, that the Roman Catholics have left the Conservative party-not even with Archbishop

power he would be at the mercy of those who formed the strongest part, the very backbone of his political party. Brother Wm. Bell had told them that he intended mounting the Protestant horse.

THE PROCLAMATION HAD BEEN THE PROCLAMATION HAD BEEN made. Everybody who could understand the English language understood from-what had been announced that Mr. Mere-dith was prepared to wote for such an amendment to the Constitution as would circa to the Locialature the right to deal amendment to the Constitution as would give to the Legislature the right to deal with Separate schools, and if this power were obtained by him schere could be no doubt, after what he had said there that night that he could not, if he wished to

night that he could not, if he wished to be considered an honest man. do other-wise than endesvor to abolish Separate schools. But even in 1886, in spite of all that had been said, and with so much that could be read between the lines of his manifesto that year, with the evident ten-dency of the statements made on his behalf through the country by his candi-dates, still there was no solid Roman Cath-olic vote in the Province of Oatario. Mr. Meredith had not so large a share of it as before, but, even with things as they were, before, but, even with things as they were, with the evident trend of his own mind, with the evident trend of his own mind, with his evident antagonism to the Roman Catholic minority of the Province, there were still thousands of Roman Catholic votes cast for him through Ontario. In Essex North, Mr. White was defeated by Mr. Pacaud, but Mr. White received the vote of his co-religionists. Mr. White, by the way, Mr. F. as pointed out, was the particular Koman Catholic who was taken round to the various constituencies to straighten things out. straighten things out.

MR. MEREDITH WAS ASHAMEL at this time to show any more than his boots and spurs, and he did'nt want to boots and spurs, and he did it want to risk too much on them; so, while he was doing all he could to increase the number of his Protestant supporters, Mr. White was sent around to try and keep the Roman Catholies together. Mr. Fraser then repeated the story of how, while he was going round in this way, Mr. White hap-nead to get into a church one daw while a pened to get into a church one day while a service was on, and, upon the kneeling of the congregation, Mr. White had knelt, the congregation, Mr. White had kneir, too, and the prayer happened to be for the success of Mr. White's opponents. Mr. White, no doubt, prayed as heartly as anybody, and his prayer was answered, for his opponents were successful After that let nobody doubt the efficacy of prayer, said Mr. Fraser. The hon. Commissioner recounted the several other constituencies which retained even in 1886 a good sharewhich retained even in 1886 a good share of the Roman Catholic vote. When he came to Kent, he remarked that his hon. friend, Mr. Clancy, a Roman Catholic him-self, had been still returned for that constituency. Mr. Clincy broke in with, "Yes, in spite

of you." Mr. Fraser said, "I was on my back on

sick bed at the time, so I don't see how the hon. geatleman can say in spite of me. If I had been able to do anything I might have succeeded in reducing his two or three of a majority so much that he would

not have got back here at all." Mr. Fraser proceeded to show that even at the election of '86 he could point to fifteen or twenty constituencies in the Province where the Roman Catholic vote was largest, and demonstrate that that vote had not been influenced either one way or the other by the Roman hierarchy. The Roman Catholic minority were not alayes or bondamen in the exercise of their franchise. They voted as independently as the Protestants. It was an insuit, and an offensive insult, to say they did otherwise. They did not require the ballot to protect them. No doubt in some constittuencles the ecclesiestics had exercised tuencies the ecclesistic had exercised their influence, just as many of the Pro-testant clergy had done. He did not hear very much said against the political ser-mons that were preached from Protestant pulpits on behalf of the Conservatives so frequently, but if the Roman Catholic pricets had done the like the Orange lodges woald be blue with denunciation. The Roman Catholic clergy had the same

were wro they do g by day, month, approve But there the Roma sight of. was called what sor would be Owen So Brother and his H Ciarke), (Mr. Ma would be ecutive (Loud las Mr. F. a mistak Lodge. Mr. Fr perhaps door, an But, he Catholic more tha Grand L tives as London Roman they wer counsels Roman (be a tra and wou to do if Mr. Mer doubt th some wh not reach do his be back, wh such a G always su and the enough-lucky-t what oth could be opposite entered as he i school represen im. 0 Fraser marks the mile having b man opp stones th there are minority Liberal Althou already able tim few wor the prov Mr. M Mr. Fr hear." time ago to which to say " member Governa electors in leagu archy an

support, respect could be

just. E too, bec

sanction increase

any man vince wh

sionally

know w

or else,

indirect

He cou dilemma ter.) V

referenc the law

Act gua

certain .

at the t

eration,

maintai

terms a Separat

no pow whatev

that wa

In view

gentlen

avowed

Separat withaf

he mig Roman

propose on the

power

resist t

they ha

not pro

they a cripple There Greeks bearing

it here. from to The get amend hide th

them Catholi

picion them.

Frager

British

80 ENJO

ce wi Well, ac and the have be try or no

the your Roman O found the the school they wou

expected ticularly nected wi

MAY 24, 1890.

was tolerably clear that they had beard the FIRST GUN IN THE CRUSADE which was intended to accomplish the abolition of Separate schools. So they had better see now where they were, what Separate schools really meant, what prin ciple was involved in them, how their sup orters might or might not be concerned ad what the school law provisions were The general impression seemed to be that when a man became a supporter of a Pub dis school or of a Separate school, what was meant by that was that he was compelled to send his children to a Public or Separate ate school, as the case might be. He did not read the law as meaning anything of the kind. When they talked of a Public school supporter it meant no more than this, that he was paying a certain amount to the support of a Public school to which he need not send his children at all. As a ne need not send his children at all. As a matter of fact, so far as the law of the Province of Ontario was concerned, every Separate school supporter could, though Separate school supporter could, though he were required to pay taxes to a Public school, still send his children to a Separate school. The public mind must be dis-abused of the idea that he could not do this, because the public mind was greatly mistaken on that point. There was no law to compel a man to send his child to

any particular school, and there was no such law in any land on this continent, or in any civilized land in the world. All the hon. gentleman would succeed in doing, if he did succeed IN DESTROYING THE RIGHTS AND

IN DESTROYING THE RIGHTS AND privileges now enjoyed by law in respect of Separate schools, would be to compel those of the Roman Catholic religion—just as they were being compelled across the as they were being compelled across the lines—to pay for the support of Public schools to which they could not con-scientiously send their children, and to carry on besides schools, which, to all in-tents and purposes, would be the same as the Separate schools of to-day. He told the hom, continues, with execut the the hon. gentleman, with respect to the 300,000 people of this Province forming its religious minority, who were con-cerned in this question of Separate schools from the standpoint of their religion, and to whom it was a matter of consciencewho, when they aided in supporting Separate schools were but doing that which their falth and religious battef re-quired them to do-he told him that, should they ever repeal these provisions, Did they think the Reman Catholic min-

to face the majority of their fellowmen in this Province of Ontario ? He thought that was the best test of what the system was doing. They might assert mere theo ries and say the Separate school teachers had not certificates, but the practical and beneficial fruits of the Separate school system were seen in every walk of life, and, comparing the position of the Separ ate school minority with that of twentyate school minority with that of twenty-five years ago, their position had distinctly advanced. Take the bar, take the pulpit, take the bench, take the merchant's desk, take any rank or walk of citizensil, and, bearing in mind their proportion and numbers, would not those educated in Separate schools be found TO BE THE EQUALS OF THOSE who were presumed to be better educated because they came from Public schools

because they came from Fublic schools of He did not say they were any better. It was not because they said they were any better that they maintained these schools, but because they believed that their young children growing up should be educated day by day in their religion. What were they doing in the United States? There nearly a million of the Roman Catholic children attended what are called Parochial schools, and these were supported out of the pockets of the Roman Oatholic ratepayers, who had to pay bealdes towards supporting the other common or Public schools of the country. And these paro-chial schools were increasing, and only recently there had been a more energetic

move in the direction of increasing them in face of the fact that those who sup ported them had to pay two rates. Now in face of this, when they were pledged to this system, when it was doing no harm and educating the pupils just as fairly as the Public school system, when the gradu ates were in all respects the equals of their fellows from the Public schools, what pretext could there be for the abolition of the Separate school system unless it was to steal and pilfer from the minority ? Ther could be no possible end gained, save this, and one had but to glauce at what was going on in the Ualted States to day to There, where they had no Separate school law at all, the Roman Oatholics were

the House. Thus, said Mr. Fraser, he had demonstrated that down to 1886, so far as Roman Catholics were concerned, notwith-standing all that had been said about the alliance between the Government and the alliance between the Government and the Roman Ostholic hierarchy, notwithstand-ing that it had been said that the Roman Ostholic lay vots would go to the polls in a solid mass, notwithstanding that it had been called the "sheep" vote, notwith-standing all these and various other shanders, down to that time, at least, they found a social help of the paras Other found a goodly half of the Roman Catho lics of the country supporting hoa. gentlemen opposite, and several support-ing them in the House. But in 1886

there was reason why they should not be found doing so If the leader of the Opposition had not Opposition had not MCONTED THE PROTESTANT HORSE he had at least put on the boots and fastened his spurs. Brother William Bell would not otherwise have told them what he had the other day in the site. he had the other day in the city. Tae Roman Catholic people were no idlots or fools. They knew and scanned the politics of the country and could read bepolitics of the country and could read os-tween lines and see the signs of the times. If these told anything in the election of 1886 it was this—that, looking at what had been said from the public platforms in Toronto, platforms on which Mc. Mare-dith's chief lieutenants had been some of the speakers, the time had come for their departure from his political side in larger numbers than ever before. He ven tured to say that any Protestant denomination that supported either

the Opposition or the Government, and that had been assailed as the Roman Catholic denomination had been then by the party it was giving its support to, would have desected that party, Govera-ment or Opposition, and rightly so. No ment or Opposition, and rightly so. No wonder the Conservative party had lost a considerable portion of the Roman Catholic vote. Mr. Meredith had driven them from him. He had done so because at the very last minute he thought he saw his opportunity. He thought this great Protestant Province of Outarlo could be aroused by religious prejudices. Although he had pretended no hostility to the min-

London speech, had taken a slash at Arch-bishop Cleary for using his influence, and had carefully refrained from mentioning the Protestant clergymon who had preached sermons on his behalf in London pulpits on a certain Sunday shortly preceding the last general election. Mr. Meredith said he had never even

heard of them. Mr. Fraser said they were reported in

the press at all events, and must have been delivered. No doubt priests of the been delivered. No doubt prisets of the Roman Catholic minority had exercised their right similarly. They had a right to do so. Many of them had used their influence against hon. gentlemen oppo-site. How could they have expected them to do otherwise when the conflict came to what it was in 1886, or, still more met it head come to non-them it came to what it was in 1886, or, still more, what it had come to now, when it had become a "battle of the schools," as it had been styled the other day by the hon. member for Toronto (Mr. H. E. Clarke), an hon. gentleman whom he supposed would be one of those likely to form a Government if they were returned to power ! He (Mr. Clarke) had said that Separate schools would have to be tolerated until the Legislature got the power to abolish them. There was no reason then for Roman Catholic clergy acting otherwise than they had done.

Actuated as they were from religious belief, they would be traitors to their Caurch if they did; false to their own conscientious convictions and to the Caurch of which they were priests and ministers if they did not, so far as lay in

ministers it they did not, so far as iny in their power, seek to prevent the ABOLITION OF THOSE SCHOOLS of which they thought so much, and the maintaining of which was with them a matter of faith and conscience. They were not to be blamed either for their active nettidention to matter prior to the active participation in matters relating to the schools. They would have been more readily blamed by the Roman Catholic minority if they had not displayed this activity. The Roman Catholic minority expected them to do this. They felt, many of them, that their priests had more time at their disposal, and were otherwise better

we bad teacher fied un of eith rio or privile House North MAY 24, 1890.

to do if he lent any influence to help Mr. Meredith to power. He did not doubt that some of them would do it, some whom his words of advice woul ot reach. Mr. Clancy, no doubt, would do his best to help him, but if he came back, what influence would he have in such a Government as he had suggested, alwayssupposing it was returned to power, and the hon, gentleman was lucky enough-no doubt he would consider it -to form a member of it ? And what other Government than such a one could be formed by the Conservatives opposite? Why, if the hon. gentleman entered such a Government and adopted as he must its policy on the Separate school question, whom would he represent? Nobody, he would tell him. One after another, said Mr. Fraser in conclusion of his re-marks on this point, could be seen the mile-stones he had pointed out as having hear planted by the hor conta having been planted by the hon. gentle man opposite, and looking at these mile-

few words more in respect to some of the provisions of the bills before them.

Meredith-"Hear, hear." Mr. Mercdin—"Hear, hear." Mr. Fraser—My hon. friend says "hear, hear." He did not say "hear, hear" some time ago when something was being said to which it would have become him well to say "hear, hear." (Laughter) The member for London had denounced the Government, in his London appeal to the electors of the Province, as having been Government, in his London appeal to the that it was a fact. Therefore there was electors of the Province, as having been in league with the Koman Catholic hier-archy and of having, as the price of their support, made certain concessions in ing, securable through the services of some respect of Separate schools. Nothing could be more untrue pathing be more untrue, nothing more un just. He dencunced the Government. too, because, so he alleged, legislation, sanctioned by the House, had tended to increase Separate schools, and he said any man would be a traitor to the Pro increase Separate schools, and he said any man would be a traitor to the Pro vince who would permit such legislation. Weil, according to his own showing, he and the party to which he belonged must have been either traitors to their coun-try or not quite so capable as they occa sionally claim to be. Either they did not sionally claim to be. Either they did not know what was going through the House, ground that the seacher did not carry the or else, knowing it, they were directly or indirectly, instrumental in passing it. (Cheers.) So much for this part of the He could take whichever horn of the dilemma he liked. (Cheers and laugh impose the ballot upon Separate school dilemma he liked. (Cheers and laugh-ter.) What he (Mr. Fraser) had to say in reference to the proposed changes in the laws relating to Separate schools was this :- That the British North America Act guaranteed to the Roman Catholics certain rights and privileges they enjoyed at the time that we came into Confed eration. One of the rights and privileges 80 ENJOYED THEN WAS THE BIGHT TO maintain Separate schools under the terms and conditions provided in the Separate Schools Act. This House had no power, as he read the law-no power atever to enact some of the legislation that was now proposed by the opposition. In view of what had been said by the gentlemen opposite—in view of their avowed and evident intention to abolish Separate schoole—he proposed to advise, with a full sense of the responsibility that he might be under to the House, the Roman Catholic minority to resist these proposed amendments—to resist them power to legislate in this direction—to resist them on the further ground that they have reason to believe that they are not proposed in the interest of Separate they have reason to believe that they are not proposed in the interest of Separate schools—to resist them because, in short they are ultra vires, and intended to cripple the Separate schools. (Cheers.) There was an old saying anent the Greeks, that they were to be feared most bearing gifts. It was well to remember it here. None of these amendments came from the friends of Separate schools. The gentlemen who are now proposing to amend the Separate School Act do not de that they would prefer to abolish them altogether. Therefore Roman Catholics had reason to regard with suspicon all proposals emanating from them. "We had the privilege," Mr. Fraser continued, "at the time that the Fraser continued, "at the time that the British North America Act was passed; we had the privilege of selecting as teachers for Separate schools those quali-fied under the then laws or regulations of tither Upper or Lower Canada—Onta-no or Quebec, and 1 say that there WAS GCOD REASON FOR THIS Pivilege hears given us 1 say that this privilege being given us. I say that this House has no right under the British North America Act to change or alter

there will be in almost any system ; but although you may occasionally find ground for complaint, you will prove nothing against the system taking it as a whole. Take them as a whole, the pupils, brought up at these schools can challenge comparison with those attend-ing the Public schools, and results prove that which there are addressed to the there. that what I have asserted is true. There. fore I say there are two reasons why things should be allowed to remain as they are : First, the system is working well and satisfactorily, and second, we have no satisfactority, and second, we have no power to make the chauge. The hon, gentleman then pointed out that the Soparate schools, having regard to the fact that the Public schools were supported not merely out of the rates and taxes of the merely out of the rates and taxes of the ordinary Public school supporter, but had also the support received from the school tax paid by corporations, were not treated fairly, and that, therefore, in their Separate school system it was made prac-tically COMPULSORY FOR ROMAN CATHOLICS to get their teachare at an empel syname

to get their teachers at as small expense as possible. He had been told the other day, and his authority was first-class, that and opposite, and looking at these mile-stones the House would see why to day there are so many of the Roman Catholic minority of the Province supporting this Liberal Government. Although he had, said Mr. Fraser, already detained the House a consider-able time, he could not refrain from a few words more in respect to some of Roman Catholics, the whole of the school tax levied on the corporate property went to the Public schools; but what he wanted to point out was that although there was a power in the statute book that permitted corporate bodies to pay their school rates to either Public or Separate schools ac cording to the proportion in which their stocks or shares were held by Roman Catholics or otherwise wait it was only a Catholics or otherwise, yet it was only a permissive power, and had not been exercised to any extent within the Pro-vince. He might be mistaken in making a general assertion, but he was informed that it was a fact. Therefore there was of the religious orders. There was no one who could over-estimate the advan-tage it was to young children that relig-lous Orders of the Church devoted them. selves to this work of teaching without asking but the smallest remuneration in impose the ballot upon Separate school supporters for various reasons. One reason, as had been well pointed out by the Minister of Education, was that the compulsory adoption of the ballot would be a violation of the Constitution. It was only necessary to look at the system of election in operation at the time of Confederation to see in this what every reasonable nervon would be prenared to reasonable person would be prepared to admit, an infringement of their rights, an attempt to do away WITH THE PRIVILEGES THAT THE Roman Catholics then enjoyed. The point however would be made still more clear by supposing that the then system of voting had been by ballot, and that for any reason, no matter what, it were now proposed to abolish the ballot and to compel the election of trustees by open voting. Would it be contended that to so e mact would not deprive Separate school supporters of a right and privilege attempt to do away supporters of a right and privilege-namely, the right and privilege of electing their trustees by ballot. What difference ing. But there were other reasons wby he objected, why the Roman Catholic minority of this Province objected, to the introduction of the ballot. "You cannot," introduction of the ballot. "You cannot," the hon. gentleman proceeded, "disassoci-ate it from the discussion outside ; you cannot disassociate it from my hon. friend's London speech ; you cannot disassociate it from what was contained in the platform of the hon. gentleman opposite ; you can-not disassociate it from the fact that its alleged necessity is offensive to the bier-archy of the Roman Catholic Church ; that it is offensive to the clergy of that Church ; that it is offensive to the laity of Church ; that it is offensive to the laity of that Church in that it insinuates that only under the ballot could their rights and privileges be maintained. (Cheers) Gentlemen opposite, in order to make more studiously offensive what was alnore studiously offensive what was al-ready offensive enough, make the insinua tion that the laity are afraid to exercise their undoubted rights on account of the improper influence of the clergy. I say there is no self-respecting Roman Catholic

rights should be treated as a common enemy. It would be the same were a enemy. It would be the same were a proposal made, on the principle that there ought to be only one University in Ontario, to abolish the Victoria Uni-versity or the Queen's University at Kingston. Does any one suppose that the religious denominations to which be-longed these Universities would not stand up as a unit to defend their rights; and would they be recarded as a comand would they be regarded as a com mon enemy? If they proposed to inter-fere with the smallest right of the Presbyterian University of Queen's did they suppose they would not find the Presby. terians united against the political party at the next general election that at tempted to infringe that right? (Hear. hear.) He wanted to know why it was that a different line of action was to be expected from the Roman Catholic minority than would under similar circum stances be expected from a Protestant

denomination. Their educational in stitutions were as dear to Roman Catholics as were those of any other denomin ation to the members of their body. When danger assailed them was it not to be expected then that they would to be expected then that they would unite even more closely than they had done? So far as the Opposition was concerned, they were as good as pledged to abolish the Separate school system to abolish the Separate school system— they were practically pledged to the hilt to do so. It had become, in truth, a cardinal point in their platform when adopted and sanctioned by the Grand Lodges. This was the platform, adopted by the Grand Lodge of Ontario West, at Hamilton, at a meet-ing held on the 15th and 16th February, 1876, and it was now virtually the platform of the hon, centleman and

February, 1876, and it was now virtually the platform of the hon, gentleman and his colleagues: Resolved, That, in the opinion of the Right Worshipful Grand Lodge, the time has arrived when the Orangemen of Canada, without reference to politics or political parties, must unite in one grand political phalanx in order to stop the en. croachments of the Romish Hierarchy upon the body politic of the country, and that the following platform be adopted : Unswerving and untiring allegiance to the Mother Country and British Connection

(2) No grants of money from the public purse for sectarian purposes.
(3) No Separate schools, but free

THE CATHOLIC RECORD.

And Y 2 4, 100. **THE CATHOLIC HECOHD. INE CATHO**

Mr. Meredith-1 have no knowledge; I Mr. Meredith-1 have no knowledge; I connot say. Mr. Fraser-1 say that this was so the Province over. This was the state of affairs when this amondment to the law was passed in 1879. If they had the same regard, he contended, to the interests of the Koman Catholic body that they had for interests of the Wesleyan, the Presbyterian, the Baptist body or the Church of England, the Opposi-tiou would no attempt such legislation as was now proposed, for they knew it would be resisted and opposed by the masses to be af-lected by it. Mr. Fraser then, at considerable length, noted from the reports of the Globe and the Mail of the debate in Committee when the Act of 187 was before the House. The report and an oyed an amendment to

The report read: "Mr. O'dailivan moyed an amendment to the bill providing that every Boman Catho-lic should be deemed ipso fasto a Separate school supporter, and that notice in writing should be required to be given by a Roman Catholic ratepayer before school taxes levied upon his property should be applied in aid of Pablic schools." The report of his (Mr. Fraser's) speech

"He desired that nothing should appear in the Act which might be claimed uncon-stitutional. The fundamental principle of the Sparate school was that it was permis-sive."

sive." It was clear that Dr. O'Sullivan, who was one of the active supporters of the member for London, thought that notice would be still requisite, and that be (Mr. Fraser) con-tended that the necessity for giving notice could not be interfered with. The report of the debate proceeded :

"Mr. White was somewhat surprised that the debate proceeded : "Mr. White was somewhat surprised that the Commissioner of Public Works should discourage the motion of the hon, member for Esst Peterborough. He was not sure that it required an amendment to the As-sessment Aci, and if necessary he suggested that the consideration of the present bill should be postponed. In any case he sub-mitted that there was nothing asked for but what was fair and reasonable, and he be-lieved the House was prepared to grant it. These schools were recognized by the Act, and, therefore, he (Mr. White) did not see where the constitutional question suggested by the Commissioner of Public Works came

mitted. Undoubtedly there was religions leaching given in the Separate schools; that was the reason for their existence. IF ROMAN CATHOLICS DID NOT intend to give their children religions edu-cation they would not ask for this system. It was, so far as religion was concerned, so far as the great hereafter was concerned, that they asked for this Separate school system. As regards the connection between Church and state there was just as much of it in mere principle in the case of the one class of schools as in the other; and he might be permitted to say again that he was surprised that the Protestat bodies did not mits and have a great deal more relig-ion taught in their Public schools than there was now, in localities where Roman Catho-lics had now their Separate schools, and where, therefore, nobody's convictions could be in any way endangered. He was surprise for having detained to be scient that in the Public schools were attended by excitavely protestant children. He was surprised that there was not more religion taught in the Public schools were attended by excitavely protestant children. He was surprised that there was not more religion taught in the Public schools were attended by excitavely protestant children. He was surprised that there was not more religion taught in the Public schools more schem there was to day. He asted the pardon of the House for having detained it so long. He had en-deavored to put the case on behalf of his yeapressing the hope that the time may never come in the Province of Otaris owne the Legislature would be called upon to deal with the question of the aboiltion of the Separate schools. His hon, friend had asked for public confidence in three or four general elections and he had failed every time, and (Mr. Fraser) would venture to pre-dict that he would flad the same thing true on this occasion. He hoped the great Pro-testant majority of this country would not be led by hypocrisy and cant, nor allow the ship of state to pass in to the hands of any man who was willing to

FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City. New York Catholic Review.

FIFTH SUNDAY AFTER EASTER,

FIFTH SUNDAY AFTER EASTER. "Hitherto you have not asked anything in my name. Ask and you shall receive." -Gospel of the Day. Our Lord does not mean by these words that His disciples had never prayed, be-come to Jesus unless the Father should come to Jesus unless the Father should draw him, and God always makes His graces dependent on prayer. Hence they must have prayed for the graces already received. When St. Paul was announced to be a convert to the true faith, it was to be a convert to the true faith, it was said as ovidence of his conversion, "beadd as ordence of his conversion, "b.-hold he prayeth." A man who does not pray cannot receive nor recia the grace of God, because prayer is of obligation and necessary to the friendship of God. What, then, does our Lord mean when He says to His disciples, "hitherto you have not asked anything in My name?" He would have them andensed the He would have them understand that their prayers hitherto had only been weak beginnings. This is evident from the fact that even the Apostles never realized the megatude of their vocations until they were enlightened by the Holy Ghost on Pentecost. The mysteries of redemption, the value of suffering and the glories of martyrdom were all hidden from their eyes, lest they should become faint-hearted and falter in the course which they had to

be just as earnest as we are in seeking worldly advantage, and then God will not disappoint us, slthough men may do so. God has few petitioners at His court, slthough He has all the riches of the uni-verse at His disposal, but those who are most urgent and frequent in asking for His favors are His best friends.

Indigestion

IS not only a distressing complaint, of itself, but, by causing the blood to become depraved and the system en-feebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is presend by the following testimony is proved by the following testimony from Mr5. Joseph Lake, of Brockway

when complicated with Liver Complaint, is proved by the following testimony from Mrz. Joseph Lake, of Brockway Centre, Mich.:— "Liver complaint and indigestion made my life a burden and came near ending my existence. For more than four years I suffered untold agony, was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving re-lief. Nothing that I took seemed to do any permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsapa-rilla I could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength im-proved each day, and after a few months of faithful attention to your directions. I found myself a well woman, able to attend to all household duties. The medicine has given me a duties. The medicine has given me a new lease of life."

Ayer's Sarsaparilla, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; els bottlee, \$5. Worth \$5 a bottle.

Educational.

CT. JOSEPH'S ACADEMY.

ST. JOSEPH'S ACADEMY. Under the direction of the Sisters of the Holy Names of Jeeus and Mary, Amberat-burg, Ontario. This educational establish-ment highly recommends itself to the favor of parents anxions to give to their daughters a solid and useful education. The scholestic year, comprising ten months, opens in July. Terms, haif yearly in advance, Board and Tultion, per snuum, 570 (0: Music and use of Plano, \$100: Drawing and Painting, \$1500: Bed and Bedding, \$1000; Washing, \$1200. For further information, apply to the Sister Superior.

A SSUMPTION COLLEGE, SAND

A with, ONT. The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For nill particulars apply to the REV. DENIS O'CONNOR, President.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting.

> For Further particulars apply to REV. L. FUNCKEN, C. R., D D.,

President. ST. MICHAEL'S COLLEGE,

TORONTO, ONT. In affiliation with Toronto University.) onder the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, scientific and Commercial Courses, Special courses for students preparing for Univer-sity matriculation and non-professional certificates. Terms, when paid in advance: Board and tution \$150.00 per year. Half boarders \$75.00. Day uppils \$28.00. For further particulars apply to Rzv. J. R. TEEFY, President.

A CADEMY OF THE SACRED

7

MATT DA

Minard's Liniment cures Diphtheria Lame Back Cured.

secular education for all. (4) Taxation for all; taxation of all property held by religious bodies upon its fair assessment value.

(5) The opening of all public institu tions in the land, religious or otherwise, to public inspection by Government officials.

(6) That it shall be the duty of the County Master in every Orange county, in the event of a general election or other election taking place, either for the Local or Dominion Parliaments, to submit the platform to the candidate or candidates to ascertain if they will sup port it or not, and then to call a county meeting before the day of polling, and if neither of the candidates will support

the said platform, then it shall be the luty of the County Lodge to bring out a candidate.

The hon. gentlemean and his colleagues The hon. gentiemean and his colleagues were under the power of the Grand Lodges, and he (Mr. Fraser) did not think the day had yet arrived when this Pro-vince was willing to be thus controlled and ruled and legislated for. The Roman Catholics resented these proposed meas-proposed measures of the Quonation as an interference Catholics resented these proposed meas-ures of the Opposition as an interference with their rights, as an insult to themselves; they objected, too, because they did not require them, because it was proposed to thrust upon them legislation that they did not ask for, and they opposed some of it because it was ultra vires. The Roman Oatholics minority didn't propose to stand quitely by and see cut away chip by chip the whole of the Separate school system. If the hon gentlemen opposite could have If the hon gentlemen opposite could have their way, if they could effect their pur-pose, the guarantees given under the British North America Act would only be A SHAM, A DELUSION AND A SNARE, He had a few words to say with refer

ence to the necessity for giving notice by a Roman Catholic before he could become a Separate school supporter. It was an oft repeated allegation that the amendment of 1879 was introduced to do away with the necessity for giving notice. There never was any such intention. Those responsible for the amendment

where the constitutional question suggested by the Commissioner of Public Works came in." "Mr. Sinclair said the idea of allowing any person to support the Separate schools if he wished, simply meant that persons who cared nothing for the principle would support that school when the taxes would be lightest." "Mr. Crooks (who was the Minister of Education at the time) said this would ele-vate the Separate school supporters school arival of the Public schools. The British North America Act provided that existing privi-leges of Separate school supporters school be continued, but this amendment would make the Separate school supporters school orthued, "whether Protestant or Catho-principie of Separate school supporter as not prepared to go so far as to guarantee any support to tasem. His (Dr. Nullivan's) con-tention was that not only should every Roman Catholib school supporter unless he gave notice. He, Mr. Crooks, was only in favor of an alteration of the law so far as the change was required by public neces-sity. All he. Mr. Crooks, assumed to do was to provide that the assessor should do his duy."

sity. All he. Mr. Crooks, assumed to do was to provide that the assessor should do his duy." Mr. Fraser said it was necessary in 1879 to provide some machinery for distinguishing between Roman Catholic school supporters and Public school supporters; and the ma-chinery which was provided in the Bill introduced by Mr. Grooks as Minister of Education was the simplest and most fair. He denied that there had ever been a single uterance of his made which could be con-strued into a contention that the Separate schools should be compulsory; and the hen. gentieman must have misunderstood the position be, Mr. Fraser, had taken when he said what he did in his speech at London. If the House were willing, and there was no objection by anybody to the provision, that every Roman Catholic should be compelled to be a Separate school supporter, he, Mr. Fraser, would oppose it on the ground teat the Legislature was assuming a prerogative that might eventually lead to the aboutton of the Separate school supporters, the right to make such a declaration would involve the power to declaration would involve the power to do the one thing would, of logical necessity, include the other. There was one other bill ne would involve the power to do the one thing would, of logical necessity, include the other. The power to do the one thing would, of logical necessity, include the other. The sparate school supporters were not very muce concerned about that bill. It was NEVER ASKED EOR BY PRIEST or bishop. Some of the laity had thought it would be a super other parts.

away with the necessary for giving notion. There needs any such intention. Those responsible for the amendment proclaimed almost from the housetops that it would be a good thing, hower, to intent thought that the provise stories any such as yielding a fight notice that they were such. Before the last general election the Attorney-Gene eral in his letter to the Rev. Mr. Milligan showed as clearly as he possibly could that the law still required notice on that the law still required notice on the part of anybody intending to become

and latter in the course which they had to run. Our Lord, by the words of to day's Gospel, begins to lead them on, pointing out to them the means by which they are to be strengthened for their work. That means, brethren, is prayer. Whenever God has a work for a man to do, He first inclines him and teaches him to pray and when he becomes a man of prayer and acquires the habit of constant communion with God, then he is fit to do anything for God. We have all of us got a great work to

the course which they h

lter in

We have all of us got a great work to do—:he work of our eternal salvation. "For straight is the gate and narrow is the way that leadeth to eternal life and few there be who find it." It is a mistake to there be who find it," It is a mistake to suppose that we are going to be saved by the mere desire of not being lost, other-wise every one would be saved because no one wishes to be lost. But we have got to work for the reward of eternal happi-ness if we would attain it; and the first requisite for the accomplishment of that

work is prayer. There is one thing that makes the work easy, even to the weakest of mortals, and that work is prayer. Have you done nothing as yet? is temptation too strong for you to overcome it? Then you have not as yet learned to pray. Become a man of prayer and all will be changed with you. Good works will be-come a pleasure ; difficulties will be con-quered, and your life, instead of being wasted by sin, will be employed for God and your own welfare in time and in

eternity. Now the grace to pray is the easiest of Resource Gud wishes Now the grace to pray is the easiest of all graces to obtain. Because God wishes all men to be saved, says St. Alphoneus, He gives all men the ability to pray. Sinners can pray. One is not required to be in a state of grace in order to pray. And if a sinner, no matter how deep his could may be press sincerily and conguilt may be, prays sincerely and con-tinuously, he is just as certain to obtain the grace of repentance as the rays of the warm spring sun are sure to drive away

frost. We have no excuse, then, for a life of mendy in prayer. sin, because we have a remedy in prayer. "Ask and you shall receive," says our

A HEART, LONDON, ONT. Conducted by the Ladies of the Sacred Heart. Locality unrivailed for healthiness, offering peculiar advantages to pupils even of deileate constitutions. All braching water pure and food wholesome. Extensive grounds afford every facility for the enjoy-ment of lavigorating exercise. System of education thorough and practical. Educa-tional advantages unsurpassed. French is taught, free of oharge, not only in cleas, but practically by conversation. The Library contains choice and standard works. Liter-ary reunions are held monthly. Vocal and instrumental music form a prominent fea-ture. Musical solvees take place weekly, elevating taste, testing improvement and insuring sell-possession. Strict attention is paid to promote physical and inteliectual development, habits of neatness and econ-omy, with refinement of manner. Terms can be obtained on application to the Lady Superior.

CONVENT OF OUR LADY OF LAKE HURON, SARNIA, ONT. This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular at-tention is paid to vocal and instrumental music. Board and tuition per annum, \$100. For further particulars apply to the Mother Superior, Box 303.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

ST. MARY'S ACADEMY, WINDSOK, ONTARIO. This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education great facilities for acquiring the French language, with thoroughness in the rudimental iss well as the higher English branches. Terms (payable per sension in advance): Board and tuition in French and English, per am-num, Siou; Germa free of charge; Music and use of plano, \$40; Drawing and Paint-ing, \$15; Bed and Bedding, \$10; Washing, \$20; private rooms, \$20. For further par-ticulars address the Mother Superior.

Professional.

A DRIAN I. MACDONELL, BARRISTER, Bolleitor, Conveyancer, etc., Cornwall, Ont. P. O. Box 553. Collections and sgeacy matters receive prompt and personal siten-

LOVE & DIGNAN, BARRISTERS, ETC., 148 Talbot Street, London. Private innds to loan. FRANCIS LOVE. R. H. DIGNAN.

JOHN O'MEARA, BARRISTER, SOLIOI-TOR and Notary. P. O. Box 455, Peter borough. Collections promptly attended to

D. WOODRUFF, No. 185 QUEEN'S AVENUE. Defective vision, impaired hearing, Nasal catarrh and troublesome throats, Eyes tested, glasses adjusted. Hours-12 to 4.