MARKET REPORTS.

May 2.—Wheat, 69½ to 75c per bushel; 35 per bushel; peas 66 to 75c per ley, 43 to 45½ per bushel; peas 66 to 75c per ley, 43 to 45½ per bushel; peas 66 to 75c per ley, 43 to 45½ per bushel; per 60 to 87 per cwt. Searce, at 10c a lb Spring lambs.

Veal 4c a lb. wholesale. Dressed een demand, at 85,25 to 86,50 per cwt. old at 10 to 12c a lb. Spring chickens, pair. Fowlis5 to 85c a pair. Butter pound by the basket for best roll. 10c per dozen. Potatoes were firm, 1 a bag; the former price for underspair, 10c per dozen. Potatoes were firm, 1 a bag; the former price for underspair, 10c per dozen. Potatoes were firm, 1 a bag; the former price for underspair, 1 a bag; the former price for bush, 32 to 40; peas, 33 to 40; peas, 34 to 81.5; per bush, 45c; parley, feed, per bush, 45c; parley, feed, per bush, 45c; parley, feed, per bush, 50; former, 50; peas, 70 to 75c. Apples, 70 to 75c.; ducks, 50; peas, 50; per bbl. 81.5 to 7. Timothy, 81 to 815.50; hay, clover, straw sheaf, 85 to 85. Beef, hinds, beef, forces 84 to 85.50; lamb, carries, 50; may 2.—Shippers' Cattle—1; is advisable to quote prices, bur one advisable to quote prices. Bur

b. May 2. — Shippers' Cattle—It is advisable to quote prices, but good will fetch from 4½ to ble per lb. rs' Cattle.—While ended butchers' ought 4 to 4½c, and occasionally 4½c, endedium and poor stuff was off quite 25c

# Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, MAY 11, 1895.

NO. 864.

May Song.

Julian E. Johnstone, in Donahoe's Magazine. This is the time when the daffodil,
That glowed like gold in the April days,
Droops down and dies on the tufted hill
In the windy ways.

Now is the time when the lilac blooms With their fragrance ine fill the fulvid air, Aud the lovely lily the dell perfumes, And the dingles there.

This is the time when the violet blows In the dewy dales where the waters fall, And the blossoms blush of the red rock rose By the garden wall.

Now is time when the bluebird wakes With a rush of wings and a gush of song, And the phebe bird in the starry brakes Whistles all day long;

When the oriole like a thing of gold,
With roseal breast and elbony wings,
Exults in the light of his beauty bold,
And of summer sings;

And the yellow-hammer begins to drum On the wrinkled bole of the hollow tree, And the golden bees o'er the king-cups hum, In the level lea. For this is the merry month of May, The month of the maiden, mary-blooms, Of the luscious lilts and the roundelay, And the golden glooms.

REUNION OF CHRISTENDOM AN APOSTOLIC LETTER ON THE

RELIGIOUS SITUATION. Pope Leo to the English.

The following is the authorized translation of the Apostolic Letter of Pope Leo XIII. to the English people which has been awaited with much in terest for some time :



Lee XIII. to the English People who Seek the Kingdom of Christ in the Unity of the Faith, Health and

Some time since, in Apostolic Letter to princes and people, We addressed the English in common with other nations, but We have greatly desired to do this by a special letter and thus give to the illustrious English race a token of our sincere affection. wish has been kept alive by the hearty good will We have always felt toward your people, whose great deeds in olden times the history of the Church declares. We were yet more moved by not infrequent conversations with your countrymen, who testified to the kindly feeling of the English toward Us personally, and, above all, to their anxiety for peace and Eternal salvation through unity of Faith. God is Our wish that some effort of Ours might tend to assist and further the great work of obtain taining the reunion of Christendom; and Wa rander thanks to God, who has countrymen, who testified to the kindly and We render thanks to God, who has so far prolonged Our life, that we may make an endeavor in this direction. But since, as is but right, We place Our confidence of a happy issue principally and above all in the wonderful ower of God's grace, We have with full consideration determined to invite all Englishmen, who glory in the Christian name, to this same work, and We exhort them to lift up their hearts to God with Us, to fix their trust in Him, and to seek from Him the help necessary in such a matter by assiduous diligence in holy prayer.

The love and care of the Roman

Pontiffs for England has been traditional from the days of our holy predecessor Gregory the Great. Re ligion and humanity generally, and especially the English nation, owe him a deep debt of gratitude. Although prevented by the divine call to yet higher duty from himself under-taking the Apostolic labor "of converting the Anglo-Saxons, as he had proposed to do while still a monk, his mind remained intent upon this great and salutary design" (Joann, Diac. in vita ejus c. ii. 33), nor did he rest until it was accomplished. For from that monastic family which he had formed in learning and holiness of life in his own house he sent a chosen band under the leadership of Augustine to be the messengers of Grace, Wisdom and Civilization to those who were still buried in Paganism. And relying, as he did, on Divine help, his hope grew stronger under diffi-culty, until at length he saw his work crowned with success. He himself writes of this in tones of triumphant joy in reply to St. Augustine, who had sent him the news of the happy result: "Glory be to God on high and on earth peace to men of good will. Christ be the glory in whose death we live; by whose weakness we are strong, in the love of whom We seek Britain those brethren whom we knew not; by whose mercy
We have found those whom We have found those whom knowing not We sought. We can tell members.

affection, in that they had imitated "Helen of illustrious memory, and Constantine, the devout Emperor" (Ib. c. xi. 66, al. c. ix. 60, c. xi. 29, al., c. ix., 59), he strengthens them and their people with salutary admonitions Nor did he cease for the rest of his life to foster the laws of justice and charity. and develop their faith in instructions dictated by holy prudence. Thus Christianity, which the Church had conveyed to Britain, and spread and defended there against rising heresy (1), after having been blotted out by the care of Gragory, happily level to be the condition of the work. and develop their faith in instructions

worthy that this love and solicitude of domestic life and civil policy; of the TRADITIONAL LOVE AND CARE OF THE WHO Succeeded him. This is shown by engage in forwarding opportune meas-ROMAN PONTIFFS FOR ENGLAND—
their constant interposition in providures for the repression of the deputies and needs of the present in learning, both human and capable teachers in learning, both human and divine, by their helpful counsels, and the upper classes for the promotor.

OF THE ANGLIAN CHERCH WITH by their helpful counsels, and the upper classes for the promotor. OF THE ANGLICAN CHURCH WITH by their affording in abundant meas tion of purity of morals and for ure whatever was necessary for establishing and developing that rising Church. And very soon was such anslation of the Apostolic Letter of care rewarded, for in no other case, as though it were helieved that a man

But in the storms which devastated Catholicity throughout Europe in the sixteenth century England, too, received a grievous wound; for it was first unhappily wrenched from communion with the Apostolic See, and then was bereft of that holy faith in which for long centuries it had rejoiced and found liberty. It was a sad defection; and Our predecessors, while lamenting it in their earnest love, made every prudent effort to put an end to it, and to mitigate the many from the earliest times has ever inculend to it, and to mitigate the many from the earliest times has ever inculevils consequent upon it. It would cated as a special duty, are evidences detail the sedulous and increasing care can We omit to mention specially the taken by our predecessors in those circumstances. But by far the most value the general spirit of respect for the able and effective assistance they afforded lies in their having so repeatof special prayer to God that He would which, with the spread of liberty, acquainted with an Englishman, Ignatius Spencer, himself a devout son of the same St. Paul of the Cross, he laid has not merely dignified man, but before us the project he had already with infinite mercy has given him a initiated for extending a society of protector and help in the time of need, pious people to pray for the return ready at hand to all, easy and void of of the English nation to the Church.

We can hardly say how cordially We entered into this design, wholly inspired by faith and charity, and how place of safety " (Chrys. Hom. 30 in We helped forward this cause, anticipat-

Moreover, there was a wonderful draw
(1) The action of St. Celestine I. was most efficacious against the Pelagian heresy which had infected Britain, as St. Prosper of Aquitaine, a writer of that time, and afterwards secretary to St. Leo the Great, records in his chronicle: "Agricola the Pelagian, son of the Pelagian Bishop Severlanus, tainted the churches of Britain with the insinuations of his teaching. But at the instance of the Deacon Filladius, Pope Celestine sent Germanus, Bishop of Auxerre, as his vicar (vice sua), and led back the British people to the Catholic faith, having driven out the heretics." (Migne, Bibl. P. P. S. Prosp. Aquit. opp. vol. un; pag. 594.)

[2] For this purpose he specially recom.

measures which, if they do not, per-haps, directly, still do indirectly, help

We have heard with singular joy of

now, by the care of Gregory, happily legal basis the condition of the work-restored. And We Having resolved to address this letter to the English people, We recall at once these great and glorious events in the annals of the Church, which must surely be remembered by them with gratitude. Moreover, it is noteworth that this layer and selicitude of deposits life and clirit relief. care rewarded, for in no other case, perhaps, did the Faith take root so quickly, nor was so keen and intense a love manifested toward the See of Peter. That the English race was in those days wholly devoted to this centre of Christian unity divinely constituted in the Roman Bishops and that in the course of ages men of all that in the course of ages men of all ranks were bound to them by ties of loyalty are facts too abundantly and plainly testified by the pages of history to admit of doubt or question.

But in the storms which devastated Catholicity throughout Europe in the

take long, and it is not necessary, to of the spirit which animates you. Nor the general spirit of respect for the Holy Scriptures. Every one knows the afforded lies in their having so repeated power and resources of the British edly urged on the faithful the practice nation and the civilizing influence of the Society of the Passion of Christ, who, not without a certain Divine implication "at the Throne of Divine Grace;" and this all the more earnestly that the times seemed less favorable to the realization of his hopes. We, indeed, long before being raised to the Suprema Partificate ware despited in the control of the Christian should be so turned and of the Ch Supreme Pontificate, were deeply sensible also of the importance of holy prayer offered for this cause, and human affect is expensed it. For any many affect is expensely and the prayer offered for the cause, and human affect is expensely and the prayer of the control of the c heartily approved it. For as we human effort is supernaturalized and gladly recall, at the time when we were Nuncio in Belgium, becoming ac quickened by a heavenly fire, manifests itself in vigorous and serviceable

Gen). ing that the English Church would But if the prayer of the righteous obtain abundant assistance thereby, man rightly avail se much with God Although the fruits of Divine grace even in earthly concerns, how much Although the flutts obtained by prayer had previously more will it not avail one who is manifested themselves, yet as that holy destined to an eternal existence for eague spread they became notorious obtaining those spiritual blessings Very many were led to follow the Divine call, and among them not a few men of distinguished eminence, and many, too, who in doing so had to make personal and heroic sacrifices. Moreover, there was a wonderful draw addition to what He taught, instituted, and effected gave also for this pur-

effect to no one who has resolute re-course to it. "Prayer is our powerful

vol. un: pag. 594.)
[2] For this purpose he specially recommended the "Hail Mary," and obtained from the General Chapter of his Order, held in Rome in 1857, a special injunction upon its members.

words and example of the Fatherly of All Light, Who, with gentle power, impels us to the good and the right impels us to

Ask and you shall receive, that your joy may be full "(John xvi., 23-24). And He enforces this by reference to the tender love of parents for their own

good spirit to them that ask Him (Luke xi., 13). And how abundant are not the choice gifts contained in that good Spirit. The greatest of them all is that hidden power of which Christ spoke when He said: "No man can come to Me except the Father Who hath sent Me draw

children, "If you, then, being evil," He says, "know how to give good gifts to your children, how much more

will your Father from heaven give the

him " (John vi. 44). It is impossible that men grounded in this teaching should not feel drawn and even impelled to the habit of faithful prayer. With what steady perful prayer. With what steady severance will they not practice with what fervor pursue it, having before them the very example of Christ Himself, Who, having nothing to fear for Himself and needing nothing-for He was God,—yet passed the whole night in prayer (Luke iv., 12), and with a stong cry and tears, offered up prayers and supplications (Heb. v., 7). and doing this "He wished to stand pleading before His Father as if remembering at that time that He was our teacher," as Venerable B de, that ornament of your nation, wisely considers (in ev. S, Joann. xvii.). But nothing proves so clearly and forcibly both the precept and the example of Our Divine Lord in regard to prayer as His last discourse to the Apostles during those sad moments that preceded His Passion, when raising His eyes to Heaven, He again and again entreated His Holy Father praying and beseeching Him for the most in timate union of His disciples and followers in the truth, as the most convincing evidence to the world of the Divine mission on which He was about to send them.

come to Our soul than that happy unity of Faith and wills for which our Re-deemer and Divine Master prayed in earnest supplication-a unity which, if useful at all times even for temporal interests, both at home and abroad, is shown by the very divis-ions and confusions of these days to be more than ever needful. We on our persev. xxiii., 63) part, watching the signs of the times, realization. The time cannot be far distant when We must appear to render an account of Our stewardship to the Prince of pastors, and how happy, how blessed should We be if We could bring to Him some fruit-some realization of these Our wishes which He has inspired and sustained. In these days Our thoughts turn with love and hope to the English people, observing as We do the frequent and manifest works of Divine Grace in their midst how to some, it is plain, the confusion of religious dissensions which divide them is a cause of deep concern ; how others see clearly the need of some sure defense against the inroad of modern errors which only too readily humor the wishes of fallen nature and depraved reason; how the number of those relig-

And here no thought is more wel-

us and discreet men who sincerely bor much for reunion with the Cath olic Church is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in Us, and redoubling Our pray ers from Our inmost soul We call down a fuller measure of Divine Grace, which, poured out on minds so well dis posed, may issue in the ardently desired fruit, the fruit, namely, that We may all meet into the unity of Faith and of the knowledge of the Son of God (Eph. iv., 13), careful to keep the unity of the Spirit in the bond of peace, one body and one Spirit; as you are called in one hope of your calling-one Lord, one faith, one baptism. (Ib., 3-

With loving heart, then, We turn to you all in England, to whatever community or institution you may belong, desiring to recall you to this belong, desiring to recall you to this holy unity. We beseech you, as you value your eternal salvation, to offer up humble and continuous prayer to up humble and continuous prayer to God. Our Heavenly Father the Giver God. Our Heavenly Father the Giver god to greet as the apostl of their race, joiced to greet as the apostl of their race, poiced to greet as the apostl of their ra

peace? By no means if God is with us. For we must not judge of such great issues from a human standpoint only, but rather must we look to the power and mercy of God. In great and arduous enterprises, provided they are undertaken with an earnest and right intent, God stands by man's side, and it is precisely in these difficulties that the action of His Providence shines forth with greatest splendor. The time is not far distant when thirteen centuries will have been completed since the English race welcomed those Apostolic men sent, as We have said, reasting aside the pagan deities, dedicated the first fruits of its faith to Christ our Lord and God. This en-Apostolic men sent, as We have said, from this very city of Rome, and, casting aside the pagan deities, dedicated the first fruits of its faith to Christ our Lord and God. This encourages Our hope. It is, indeed, an event worthy to be remembered with public thanksgiving; would that this procession might being to all reflecting occasion might bring to all reflecting minds the memory of the faith then preached to your ancestors, the same which is now preached — Jesus Christ yesterday, to-day and the same for ever, as the Apostle says (Heb. xiii., S. who also most enportunely exports, the same also who through their word shall believe in Me, that all may be one, as Thou, Father, in Me, and I in Thee, that they ever a star of the same for the same and Thou in Me: that they may be 8), who also most opportunely exhorts you, as he does all, to remember those first preachers "who have spoken the word of God," to you whose faith fol-

versation (Ib., 7).
In such a cause We, first of all, call to Our assistance as Our allies the Catholics of England, whose faith and piety We know by experience. There can be no doubt that, weighing earnestly the value and effects of holy prayer, the virtue of which We have truly declared, they will strive by every means to succor their fellowcountrymen and brethren by invoking in their behalf the Divine clemency. To pray for one's self is a need, to pray for others is a counsel of brotherly love; and it is plain that it is not prayer dictated by necessity so much as that inspired by fraternal charity which will find most favor in the sight of God. The first Christians undoubtedly adopted this practice. Especially in all that pertains to the gift of faith the early ages set us a striking example. Thus it was the custom to to the Christian faith (S. Aug. de dono

low, considering the end of their con-

And in regard to this there is anexhorting and taking thought for the future, urged thereto by the example We have heard that in England there must pray to God, and pray yet more earnestly in this sad condition of things, since He alone can affect a remedy. May He show the measures proper to be taken; may He sustain the courage and strength of those who labor at this arduous task; may He deign to send laborers into His har-

west.
While We so earnestly press upon Our children the duty of prayer, We desire at the same time to warn them that they should not suffer themselves to be wanting in anything that pertains to the grace and the fruit of prayer, and that they should have ever before their minds the precept of the Apostle Paul to the Corinthians: Be without offense to the Jews and to the Gentiles, and to the Church of God (1, Cor. x. 32). For besides those interior dispositions of soul necessary for rightly offering prayer to God, it is also needful that they should be accompanied ing in anything that pertains to the grace needful that they should be accompanied by actions and by words befitting the Christian profession — first of all, and chiefly, the exemplary observance of uprightness and justice, of pitifulness for the poor, of penance, of peace and concord in your own houses, of respect for the law—these are what will give force and efficacy to your prayers. Mercy favors the petitions of those who in all justice study and carry out the precepts of Christ, according to His promise: "If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you" (John xi., 7). And therefore do We exhort you that, uniting your prayer with Ours, your great desire your prayer with Ours, your great desire your prayer with Ours, your great desire when the sign of the breeze on the wings of relief will be with an event gain see their shore. The should never again see their shore. The sho needful that they should be accompanied therefore do We exhort you that, unting your prayer with Oars, your great desire may now be that God will grant you to welcome your fellow-citizens and brethren in the bond of perfect charity. Moreover, it is profitable to implore the help of the Saints of God, the efficacy of whose several recognition such a cause as this. Saints of God, the efficacy of whose prayers, specially in such a cause as this, is shown in that pregnant remark of St. Augustine as to St. Stephen: "If holy Stephen had not prayed, the Church to-day result have had be prayed.

what gladness filled the hearts of all ing of hearts and minds toward Catho. prayer is at the same time the expres mercy with single and entire on St. Peter and St. George, those special was gladness filled the hearts of all target of know that the English race, by the workings of the grace of God Almighty, and by your labors, my brother, has been illuminated by the light of our holy faith, which expels the darkness of earner and has with the market of darkness and the sure faithfulness, calling upon the glor-ious name and merits of Jesus of ottaining the strength we hope of obtaining the strength Almighty, and by your labors, my brother, has been illuminated by the light of our holy faith, which expels the darkness of error, and has with free mind trodden under foot those idols to which aforetime they were subject in foolish fear." (Epist. c. xi. 23, al. c. ix. 58.) And congratulating Ethelbert, King of Kent, and Estelbert, King of Kent, and Estelbert Kent Estelbert, King of Kent, and Estelbert Kent Estelbert, King of Kent, and Estelbert Kent Estelbe the Divine Majesty they must be united with His Name and Merits.

Amen, amen, I say to you if you ask the Father anything in My name, He will give it to you. Hitherto you have not asked anything in My name.

He will give it to you. Hitherto you have not asked anything in My name.

He was must not judge of such the existing containing the established amongst you camone octationed days should be made more oppoular and recited with greater devo-camone of the Holy Rosary, which We Ourselves have so strongly recommended, should flourish, for it contains as it were a summer of the Gospel teaching and has

on this day, through the Mystery of His most Holy Resurrection, We repeat with the utmost confidence: "Holy Father, keep them in Thy name whom Thou hast given Me: that they may be one as We also are one. . . Sanctify them in truth. Thy word is truth. . . And not for them only do I pray, but for them also who the next their weed shall believe

them and Thou in Me: that they may be made perfect in one: and the world may know that Thou hast sent Me and hast loved them as Thou hast also loved Me." (John xvii., 11, 17, 20, 21, 23.)

Finally, We desire all manner of blessings from God for the whole of the British people, and with all Our heart We pray that those who seek the Kingdom of Christ and salvation in the unity of faith may enter on the full realization of their desires. desires.

Gesires.

Given at St. Peter's, in Rome, on the 14th of April, 1895, in the 18th year of our Pon-TO THE BLESSED VIRGIN—PRAYER

FOR ENGLAND.

O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England thy "Dowry" and upon us all who greatly hope and trust in thee. By thee it was that Jesus our Saviour and our hope was given unto the world; and He has given thee to us that we might hope still more. thee to us that we might hope still more. Piead for us, thy children, whom thou didst receive and accept at the foot of the Cross. O Sorrowful Mother! intercede edly adopted this practice. Especially in all that pertains to the gift of faith the early ages set us a striking example. Thus it was the custom to pray to God with ardor that relations, friends, rulers and fellow-citizens might be blessed by a mind obsdient to the Supreme Shepherd, the Vicar of the Vica home. Amen.

REMINISCENCE OF BRANTFORD.

Richmondhill, May 1, 1835.

Ed. CATHOLIC RECORD, London:

Dear Sir—Locking over my files of the Canalian Freeman, I came across the following beautiful verses from the pen of the present Bishop of Hamilton, when resident priest in Paris, Ont., in 1868. If you think them worthy of reproduction, many of your readers would be pleased. They are

Presented to the Rev. Father Carayon of Brantford, on the Feast of the Solemnity of Corpus Christi, 1868, being the eve of his departure on a visit to his relatives in France, by his friend, REV. T. J. DOWLING.

REV. T. J. DOWLING.
Dear Father, we're told
When the angels of old
Left the Temple of God in the East,
That sad was the shrine
On the mountain of Zion
In the absence of Prophet and Priest.
So lovely St. Basil's
Looks lonely to-night,
Though bright were its Altars to-day—
For the hearts of your children
Are sad at the sight
Of their fond Father going away!

Here are People and Priest,

Here are Feople and Friest, Like that scene in the East When St. Paul met the faithful he loved, When bidding adlieu To his children (like you) In the light of God's Grace As they gazed on that face
That should never again see their shore
Their sorrow was heightened,

While then, Father, we pray To our God every day
That He in His mercy divine, That He in His mercy within,
May lead you back to us,
Dear son of St. Louis,
From the land of the lily and vine.
If on some foreign hill
[Like our own Columbbil]]

You may linger to read or to rest, Breathe a prayer on the breeze O'er the far Pyrene'es For the children you love in the West.

(This poem wasfread by Miss Margaret Me-quillan on the occasion of presenting an ad-dress to the Reverend Augustine Carayon, pastor of St. Basil's Church, Brantford, signed on behalf of the congregation by Joseph Quin-lan, E-q., Chairman, and Hugh McMahon, Esq., Secretary.)

Men pass away, but the truth of God abideth forever.—The Imitation.

agg. Lambs and Sheep.—Good grainings will fetch from 5½ to 5½ per lb. mig lambs are worth from 5½ to 5½ per lb. mig lambs are worth from 5½ to 5½ per lb. mig lambs are worth from 5½ to 5½ per lb.—Sheep can be quoted as mic 50 to 6 each, and good sheep suitexport are wanted, and will find a eat full values. Bucks are worth 5c 4c per lb.—Prices even for good are away off, from 54 to 50 per head.

The top price paid was 55.25 per cwt. choice hogs, weighed off cars; fat gotted for the first state of the fi

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Island. ow MINARD'S LINIMENT is the needy on earth.

JOSEPH A. SNOW. y, Me.

J. F. CUNNINGHAM.

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P. TANSEY 14 Drummond Street, shed 1882.] MONTREAL, QUE.



tenders addressed to the under-nd endorsed "Tenders for Works," eceived at this department until noon ay, May the 10th, for the following

ay, say the both, for the following s for (1) Engineer and Gardener, nith's and Carpenter's shop and Ice the Brockville Asylum; (2) Experibuilding and addition to Boiler Convocation Hall, Agricultural Colleiph; (3) Lock-ups at Webbwood greon Falls, Nipissing District; (4) at Massie, Algoma District; (5) at Dunchurch, Hagerman Town-Additions to Lock-up and Registry Bracebridge, Muskoka District; (7) Dairy School at Strathroy; (8) and Coffice at Minden, County of Hali-

and specifications can be seen and and specifications can be seen and tender procured at the above-mentaces and at this Department. An lank cheque, payable to the underfor five per cent. on the amount of der for each of the above works will red. The cheques of the unsuccesset endering will be returned when casts have been entered into for the works.

ona fide signatures and business of two parties as securities must my each tender.

Pepartment will not be bound to achowest or any tender.

WM. HARTY, Commissioner, ent of Public Works,
Cutario, April 23, 1815.

stil

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pre

the



BUDS, Society good spirits. A

nervous troubles, which continue through life, have their origin at this time. If there be pain, headache, backache, and nervous disturbances, or the general health not good, the judicious use of medicine should be employed. Dr. Pierce's Favorite Prescription is the best restorative tonic and nervine at this time. The best bodily condition results from its use. It's a remedy specially indicated for those delicate weaknesses and derangements that afflict womenkind at one period or another. You'll find that the woman who has faithfully used the "Prescription" is the picture of health, she looks well and she feels well. In catarrhal inflammation, in chronic dis-

In catarn, she tooks well and she gets well.

In catarnhal inflammation, in chronic displacements common to women, where there are symptoms of backache, dizziness or fainting, bearing down sensations, disordered stomach, moodiness, fatigue, etc., the trouble is surely dispelled and the sufferer brought back to health and good spirits.



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#### ARMINE of marrying you.

CHRISTIAN REID

CHAPTER XXXIX.

Nevertheless Egerton was right in his instinct. Armine had been the topic of conversation between M de Marigny and D'Antignae, though the former, in his slight hesitation, had felt no inclination to allude to the fact. Nothing, indeed, could have been farther from his intention; yet when he spoke of the hour spent alone with his friend it was impossible not to pause for an instant over the recollection of the discussion which had for its subject the person to whom he spoke, and the nature of which would so greatly have amazed that person. For he had greeted D'Antignac by

"I have come because I hoped to find you alone, and because I wish to tell you of a decision at which I have ar-

rived. "A decision relating to yourself? D'Antignac asked, full of interest at

"To myself — yes," the vicomte "And also relating to another in whom your interest is as great as in myself - to Mile. Du-

D'Antignac looked at him silently for an instant. Than he said in a grave tone: "You are thinking of narrying her, is it not so?"

Yes," the other answered quietly. 'I have been thinking of it for som time, but I have now passed that point. I have resolved upon it-that is, have resolved upon offering myself, unless you believe that there is no hope for me."
"My dear friend," said D'Antignac,

'I not only believe, I know, that there s no hope for you, and I wish that I ad spoken sooner to tell you so."

The calm positiveness of his tone startled the vicomte. "How can you know?" he asked.

By a very simple means." D'Anignac answered. Egerton told me ome time ago that Duchesne had ignac answered. given him an embarrassing and pain ful charge—that with his last breath bade him tell Armine that she

should on no account marry you."

The blood sprang to De Marigny's face, and he lifted his head with a gesture of unconscious haughtiness. · How could he have dreamed of such a thing?" he said quickly.

By his knowledge of her possible claim upon Marigny," D'Antignac answered, "and by his belief that such plan would suggest itself to you as a mode of compromise. It was a natural onclusion-on his part.'

"On his part, perhaps so; but on ine-can any one imagine that it ninewould be natural on mine?"

"There are many people who would eadily imagine it, answered D'Anignac; "but not any one who knew ou well, even if he did not know the position Armine has taken, which renders compromise wholly unnecessary

"There is no question of it at all, said the vicomte. "And howeve "And however anxious I might be that she should accept whatever is rightfully hers, I should certainly not think of endeavoring to bestow it upon her in this manner. There can be no doubt that in the majority of cases our French ode of marriage serves its purpose admirably; but it has never commend to me personally. I have alwaysfeltthatif I married I must know much more of, and feel much more for the woman I marry than the majority of Frenchmen think at all necessary long ago I had my dreams of what that woman should be, but as I grew older I perceived that such dreams were not likely to be realized." He paused a moment, then in a somewhat altered tone went on: "And yet I have found them realized, for I do not hink I ever dreamed of an ideal more sympathetic, more gentle, or more brave than this girl who has so

strangely come into my life."
"So strangely indeed," said D'Anignae, " so against all ordinary rules of probability, that it seems as if you had been brought together for some more than ordinary purpose. Considering this, and considering, too, how entirely she is fitted to fulfil all your freams, I am tempted to think that ossible of which you have spoken

and yet I know that it is not possible. "Why not?" asked the other. "Or account of Duchesne's prohibition? do not regard that as of any import-

"You may not; it is natural that you should not," D'Antignac answered. But I am sure that Armine will re ard it as of very great importance.

'Has she been told of it?" "Not yet. Egerton came to me in great perplexity, and I advised him to lefer telling her. It seemed unneces sary; and I knew that it would make intercourse with you more painful to

her."
"If she had been told it might ex plain her reluctance to hold such interourse," said the vicomte thoughtfully have always felt that it was no n herself that the motive of reluctance lay, but in some influence strong

ough to dictate her conduct. "The motive lay in her father's con mand. When they were at Marigny he forbade her ever speaking to you again. Her feeling is so strong on his point that even if she did not hear of his dying charge I do not think she

You ought to know her better than

I," said the vicomte. "And yet-" He paused. At that moment there came to him the recollection of Armine as he had seen her last, and the touch of the hand which in answer to his apeal had been laid in his own. membered how that appeal had influenced her, how he had been able to strike a chord to which all the deep feeling and all the sweet reasonable ness of her nature responded; and he could not doubt that he might do so again, that again he might point ou that the first duty which she owed to her father was the duty of not perpet uating hatred by allowing it to exer cise any influence over her conduct and that again the delicate hand might be laid in his -but with another mean ing. It could not be said that these houghts were written on his face, yet D'Antignac, regarding him, saw that he was not discouraged, and that there was even something of a smile in the deep, dark eyes.

"You do not agree with me," he said. "You have hope?"
"I may be mistaken," M. de Marigny answered, "but, yes, I have hope. I am never with her that I do not feel as if I understood all that she is feeling, so complete is the sympathy between us ; and therefore I believe that I can in duce her to regard this command of her father's in its true light."

And do you think that it alone would influence her to refuse to marry you ?'

Again the blood mounted to the vicomte's face. "No," he said quickly Do not understand me as meaning to imply anything so presumptuous. I only mean that if she bases a refusal on this, which you seem to consider the chief obstacle. I should hope to be able to overcome it. She may refuse on other grounds altogether. I cannot ell, and certainly I have no great reason for hope."

There was silence for a minute or

wo. D'Antignac was evidently re lecting, and when he spoke it was t say meditatively: "If you have no great reason for hope I have very little yet I believe that such a marriage would be for the happiness of you both and therefore I am anxious that no effort should be spared to make it pos sible. So it is a question with me whether it would not be well for you to learn what Armine-herself, uninfluenced-thinks of it, and how she feels toward you, before she hears of her father's prohibition.

"What would be gained by that? "This: that if she considers your proposal favorably, and above all if she entertains any regard for yourself, you will have a powerful advantage in combating her feeling about her father.

"That is true," said the vicomte " but would I not also bring upon her a worse struggle than if she knew of the prohibition from the first? I fear Think, mon ami, of the nature which we both know so well-though you far better than I-of its deep feelng, its capacity for suffering, and its oyalty of instinct! Think, then, of he result if she should conquer the influence of what she already knows to have been her father's feeling sufficiently to entertain my suit, and to yield the heart without which consent would be to me valueless, only to hear then of this command from the grave! You know what she would suffer : and I cannot be in any degree accountable for such suffering, even if I might so gain my end."

You are right," said D'Antignac "And I—in my eagerness for the happiness of you both—was wrong. But I warn you that if she hears of the prohibition before she hears of your

suit the latter will be hopeless."
"Then,"said M. de Marigny, "since we are agreed that it will not be right to wait until afterwards, there is but one alternative-that she hears of both at the same time; and you, my dear D'Antignac, are the person best fitted to inform her, if you will undertake the office for the sake of our old friend

ship I know of nothing within my power which I would not undertake for the sake of our old friendship, "D'Antignac answered; "but you are, after all, following the conventional custom of French marriages in not pleading

your own cause."
"I shall not be backward in pleading my cause when the time to plead it comes," said the vicomte; "but I have two reasons for asking you to under take this duty-first, because I do not wish to omit the least respect due to the woman I desire to marry; and, secondly, because only in this way car she hear of my suit and of her father's prohibition together; while at the same time she will learn, from one whose pinion has the utmost weight with her, how far that prohibition has, or ought to have, binding force on her

conscience or conduct. D'Antignac shook his head. "You overrate my influence," he said. "On hat point she will listen to her own eeling rather than to my voice, even though we may consider it the voice of You could ask nothing of me that I would refuse, however, so I shall undertake the duty; but I earnestly arge you not to hope for a successful result.

"I am willing to leave the result to od," said the vicomte quietly. Nothing happens by chance. So when one has prayed and has put one's ffairs in the hands of a friend whom ne can trust in the fullest sense, one hould be resigned to failure, if failure That does not sound like an ardent lover, perhaps. Yet, if not an ardent, I think that I should prove a tender one. And a man who cannot Minard's Liniment Cures Dandruff.

could be persuaded to consider the idea | trust God seems to me hardly deserving of trust himself.'

"It should be easy to trust Him for everything," said the man whom He had so heavily smitten. "And I will try not to set my heart too much on the hope of earthly happiness for two who are worthy of it.

There was little more to be said after this, and the conversation was soon ended by the entrance of other habitues, until the circle grew to that which was found by the party returning from Notre Dame. Nor did the arrivals cease then. While the vicomte was still talking to Armine at the tea-table the door opened, and a lady, with that appearance of exquisite elegance only to be seen in Frenchwomen of high rank, entered, followed by an elderly, rotund gentleman. Mlle. d'Antignac went forward quickly to meet them, and M. de Marigny, turning to Armine, "That is my sister-Mme. de St. Arnaud. I am glad of an opportunity to make you known to each other

You will allow me to do so?' "Oh! no," said Armine, shrinking involuntarily. "Pray do not think of it! Madame de St. Arnaud is a great lady; what has she to do with me, or I with her?"

"She, at least, has something to do with you," the vicomte replied, with a smile. "She has heard the story of the kinswoman who has lately been added to our house."

The quick, pained look which the girl gave almost startled him. "Can it be possible you have told her that?" she said, "Oh! I am sorry-I am very sorry !'

"Why should you be sorry?" he asked, struck by the genuine distress of her tone.

"Because it was so useless," she an swered; "because, I hoped that the matter might rest as if it had never been known to any one, or as if Mr. Egerton had regarded my wishes. But I thought that you promised!" she added in a different tone - a tone of unconscious trust and reproach which went straight to the heart of her listener.
"Whatever I promised," he said

gently, "I have certainly intended to fulfil. But I do not think that secrecy was included in the bond. And in telling my sister I had a reason, which you will know later. And, since she is anxious to know you, surely you will not refuse to know her? Believe me, she is not in the least formidable. "She may not be," said Armine

glancing across the room at the grace ful, high-bed woman talking to D'Antignac with a charming air of affectionate deference, " yet she and I can have nothing in common, so I beg you to excuse me."
"You told me once that you and I

had nothing in common," said the vicomte, "but I hope I convinced you that we have much in common. same is true of my sister. I think I may safely promise that you will find

her very sympathetic."
"I do not doubt it," said the girl, "but there may be reasons why one should not even seek sympathy from those whose lives lie far apart from our own. No " - as she saw the vicomte about to interpose - "do not speak again of what we discussed and settled the other day. Nothing can be differ ent from what it is, and nothing could be more painful to me than to be pre-

sented to the Comtesse de St Arnaud as an intruder into her ancient house. "It was in a totally different character that I wished to present you,' said M. de Marigny in a tone full of

restrained feeling.
"I am sure of that," she said quick-"Do not misunderstand me or think I am not grateful for the honor you wish to do me. But I hope you will forgive me if-in order that there nay be no question of it -I leave you

She rose as she spoke, with the evident intention of retreating through a door behind her, but paused as if reluctant to go without a word of assent from him

He smiled a little and held out his "I doubt," he said, "if you hand could do anything which I would not forgive. I will press nothing that is painful to you. My sister must wait or another opportunity to know you and I reluctantly bid you good-even

ing, if it is your pleasure to leave us. "You are always kind," she said in a tone which robbed the words of their conventional meaning and gave them a deeper significance. "It is merely a deeper significance. an accident that I am here - I have never been present before on one of the occasions when M. and Mlle. d'Antignac receive their friends-and it is not the place for me. I should have retired earlier but for this "—she indi-cated the tea equipage — "but now I am at liberty to say adieu.'

Her eyes gave emphasis to the gentle Then she lifted the por salutation. tiere behind her and disappeared.

TO BE CONTINUED.

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A CHILD OF THE BASILICA.

" For God and for Rome !" she cried enthusiastically as she pinned a tiny cross on the breast of a tall, stalwart youth who looked to the best advantage in the uniform of volunteer.

"For God, for Rome, and the Popeking!" she added in that sweet Tuscan tongue which rang over the piazza like the chimes of a silver bell. Hundreds of the Pope's soldiers, some of whom were veterans, whose faces had been bronzed by the hot Southern sun and prematurely furrowed by the toils and privations of many a forced march and the brunt and anxiety of many a battle, were gathered in the piazza of St. Peter's, Rome, awaiting orders to fall into line for the defense of the

eity.
"Pray, who is that enthusiastic little girl?" asked a Zouave of one of the Pope's guards. "How handsome she If she were in France she would make an excellent cantiniere.'

"Everybody here knows her," exclaimed the guard, looking at the girl with evident admiration. "Her name Ever since she was is Paola Rudini. a child in bib and tucker, she has lived in this locality, and is a favorite with everybody - she is so amiable and

"And who is the cavalier to whom she is speaking?"

"Well, he is a certain Giovanni Bavalloti, a young artist by profession, to whom she is betrothed. Paola is proud of him. You can see it in her face that she is-can you not? Other women parting from lovers who are going to the battle-field and whom they may never see again, blubber and whine a good deal. They sometimes whine a good deal. even become hysterical; but Paola is made of sterner stuff, I can tell you. She is a brave and intrepid little girlis Paola. And with all that, there is no more womanly heart in Rome than

hers. Ecce! "Fall into line! Present arms! shouted the commander's voice, and all the soldiers formed at once into one complete batallion, on whose serried ranks the autumn sun shone brilliant. ly down, reflecting its gold rays on their burnished helmets and gleaming scabbards.

As they marched with military pre cision in the direction of the old fortifications, raising herself to her full height in the crowd of spectators. Paola nodded farewell to her lover, who smiled a cordial acknowledgmen

Meanwhile the groups of civilians. mostly aged men, who could be of no use in the present crisis, waved their hats in the air, and cheered the depart

ing soldiers.
"May the Madonna guard your banners!" exclaimed one. "Long banners!" exclaimed one. "Long live the Pope-king!" shouted another. Down with Victor Emmanuel !" ejac ulated a third.

And the cries were taken up and died; and he afterwa repeated till the square in front of the church rang with their echoes, as the multitude swayed hither and thither around the fountain, and at the base of the big Egyptian obelisk that looked down on the scene with a mute grandeur peculiarly its own. Women wearing variegated headgears, and hold-ing Rosary beads in their hands stood under the colonnades invoking the benediction of heaven on the defenders

of their homes.

When the soldiers had disappeared on the other side of the castle of St. Angelo, the crowd had dispersed. Paola entered the cathedral and knelt for some time in prayer before the altar in one of the side chapels.

A solemn silence reigned through the aisle and transept, contrasting flowers to the base of the statue of the vividly with the clamor of the excited Madonna in one of the neighboring crowd that a few moments previous made the welkin ring on the square outside with its enthusiastic plaudits.

In front of the high altar, which gleamed rich with gold and lapis lazuli, the sacred lamps lay burning around the marble ballustrade, beneath which was situated the tomb of the apostles The massive roof of stucco overhead seemed to the maiden, as she gazed upward, a vision of perfect loveliness : while the statues of the saints looking from their niches on the walls, seemed to her to be sentinels who kept watch and ward over the Holy of Holies. She glided noiselessly from the chapel up the aisle and having knelt for moment in front of the bronze figure of St. Peter, she left the basilica, and penetrated into one of the quaint narrow streets that are to be found in the vicinity of the Vatican.

Her step was as light and graceful as that of a fawn. There were no traces of tears on the lashes of those dark eyes, large, round and liquid, but they shone with the light of innocence, full of candor and hallowed with a certain mystic gleam that spoke the innate holiness of her heart. Her jet black resses were half covered with a striped red kerchief, her sun-brown features were ruddy with the hue of health, and her neat, trim figure was a model of perfection.

On one of the side walls of the narrow street into which she penetrated was a niche containing a statue of the Ma donna holding in her arms the Child The figures were, from an artistic point of view, unpretentious and ordinary. The clay was rough and uneven, and the rain, and Tramontana winds that swept down from the Alban hills in the winter and early spring-time had given it a weather peaten appearance, but it was all the more dear to Paola on that account, of his legs than any of the others of his who, out of her own little earnings as companions, and who spoke in thick, a seamstress, purchased regularly, gutteral accents. "See you that monweek after week, the oil that fed the | ument of superstition yonder? lamp which was perpetually burning at the Virgin's feet. Every morning, statue shivering into atoms to the

a fervent Ave Maria as she bowed to the statue, and the same reverence was paid it by her on her return in the evening. She lived close by in an attic on the sixth floor of a tenement.

Paola had at this time neither father nor mother. Her earliest recoll went back to a picturesque little ham let on the banks of the Arno, where the turquoise sky of Tuscany shimmered over her head and sward of the richest emerald lay at her feet. She remembered how, when a mere child, she used to pass the hours away, gazing dreamily on the wide canopy of heaven; creating in imagination so many battalions of armed knights out of the occasional fleecy clouds that used to assume very fantastic shapes on the Western horizon, particularly at sunset; seeing the glitter of angels wings in the golden sunshine, hearing the mystic voices of cherubs in the low, sweet zephyrs that played as on an Aeolian harp through the blossoming mulberry groves; listening with rapt and infinite wonder to the the vine leaves on the hillside, and the swish of the rushing river as it half dived its way along the valley, under the wild flowers that bloomed in profusion on its banks. The piping of the shepherd's reed in the dim twilight broke betimes on her ears, like the shrill cry of a heavenly choir. The roses that grew in such beauty by her old home. stead, the ivy that sheltered its walls, the balmy fragrance of the air. impressed her with a keen sense of pleasure and delight. A child of nature, she actually reveled in nature's choice est treasures.

There was, however, a rude awakening from the Juliet day dream. Some what hazily, she remembered her mother, a fragile, delicate woman, the widow of Carlo Rudini, who had died a month or so before little Paola was born. After her husband's death, Paola's mother did her best Fortune living out of the vineyard favored her the first year, b to her want of practical knowledge of vine dressing, the second year's crop was a failure. A laborer, formerly in the employ of Carlo Rudini, came along about this time, and after some weeks easily induced her to become his wife, for the poor woman was quite helpless to look after her property, and Ricardo Rienzi-such was the name of her second husbandwas a skilled hand in taking care of vines. That was, however, his only good quality. When he had become the master of what was once Rudini farmstead, he showed himself in his true colors. He was a big, brawny brute. His features were red and blotched, due to the co i us libations in which he used to indulge; and his manners were as uncouldenizen of the city sin its, purlieus of which he had snent the

early years of his life

He maltreated his d liceto wife to ened and turned his rage on his stepdaugh vao, however, being of quite perament to that of belled against him. fled from the Tuscan nevard, and walked on foot to Ror he journey took her two months to complish, and d good, plain food at the various he

route. She was twelve year A good and charitable la av. a cousin of her mother, took char and taught her a tr e-that of a seamstress-in which s a livelihood at the time this story opens All Paola's spare time since she arrived in Rome was spent in the basilica of St. Peter's, or in bringing oil and streets, she soon became so well known to the sacristan and the other officials of the church that at the former's suggestion they, by unani-mous consent, called her a "Child of

II.

the Basilica.

Those were dark days for Pius IX., and the government of the Church. The French garrison, which had been the only bulwark of the temporal power and intrigues of King Victor Emmanuel, was withdrawn from Rome. The Papal authorities had, owing to the perfidious conduct of Bonapart, to fall back on their own resources, which, of course, proved utterly inadequate to cope with the overwhelming forces commanded by the usurping Piedmontese. The conflict was brief, but sharp. Despite the daring attitude and brave, intrepid conduct of the Pope's troops, Rome was captured by Victor Emmanuel's soldiers, and thus the capitol of Christianity was handed over to the men who had no respect for religion of any kind, and who immediately commenced to put their theories into practice by exercising a fierce despotism over the Catholics of the city, and by leveling to the ground many of its proudest

Christian memorials. On the evening after the entry of Victor Emmanuel's troops into Rome, Paola, sad at heart, left St. Peter's and subsequently gathered a bouquet of roses to lay at the feet of the Madonna. She had just twined the flowers round the pedestal in the niche, and was about to offer her usual evening prayer to Our Lady, when she saw a group men staggering down the laneway in

her direction. "Contadini!" shouted one of the group who seemed to have less control of his legs than any of the others of his statue shivering into atoms to the going to her work, she would murmur ground! Vivva il re! We are all



Constant

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ere child, she way, gazing ppy of heaven; so many batout of the ocatused to asapes on the the true are the true are the true and the true are the true are t llside, and the ver as it half lley, under the d in profusion g of the shep-twilight broke the shrill cry ered its walls. the air, imild of nature.

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ted one of the nave less control the others of his spoke in thick, see you that mon-yonder?" Supthat Madonna's atoms to the who did not appear so anxious as he was to outrage a memorial to the Mother

No matter how anti-religious the still a sentiment of respect for the Virgin lurking somewhere in one of the nooks or corners of his bleak and desolate heart.

The men turned pale on hearing the abominable suggestion of their comrade. Their fear was, however, only momentary. The few score bottles of white wine which they had emptied at a neighboring tratoria some short time previously had mounted to their heads, inflaming their worst passions, and letting loose that insane and bigoted hatred of everything that reminded them of Christ and His Church.

the tempter, was still shouting in their

ears:
"Are you cowards — you others?
You who have driven Pio Nono's battallions from the walls of Rome—you who scattered the Papal Zouaves before you as the tempestuous Tramontane scatters the chaff from the meadows - are you - are you, I say, going to let all your courage ooze out through the pores of your caittiff heels at sighting a mere statue of clay? Ah, if Garibaldi could only see you now, how he would curse you for poltroons! Well, if you will not do the job, contadini my faith! I must only do it myself!'

His invective lashed them with all the stinging force of a knotted whip. Their eyes glared like those of wild animals in quest of their prey, their hands were clenched in anger, and their voices rang uproariously through the winding laneway.

"We are with you, Ricardo!"
"With you to death, Ricardo!" "Long live the king and down with

the Pope and His Church !" Staggering up to the wall from which the statue, lit by an oil lamp and bedecked with flowers, overlooked the street, they indulged in a peal of brutal laughter prior to making an assault on the memorial. The man called Ricardo, a tall,

rough, herculean monster, drew the sword from its scabbard, exclaiming in mock-heroic accent:

"With this blade shall I slay her! Word of honor, I shall!" "You shall not!" cried a shrill voice, that of a girl, whose presence

had, owing to the darkness of the evening, escaped the attention of Ricardo and his friends. In the yellow, flickering light of the oil lamp that lay at the Madonna's feet they saw the little, slender form, the resolute face, the gleaming, dark eyes of the "Child of the " She stood with folded arms before him, proud and dignified as a

daughter of the Vikings.

At the sight of the determined gir! they awoke from their semi-drunken stupor. Her audacity took their breath away.

Ricardo, however, was the first to

"Who are you, woman?" he asked. "What right have you to interfere with the king's troops in their destruc-tion of yonder statue? If you do not answer me at once this blade shall pierce your bosom.

He held the point of the sword to her breast as he spoke. Not a nerve moved in the girl's face. She looked at the big, burly soldier with the contempt of a noble woman who defies and despises any or every punishment she might suffer for the principles which she cherishes.

Lower that sword, and then I will answer you!" she exclaimed; "otherwise you must carry out your threat, if you are cowardly enough to do so.'

There was such a strange ringing significance in the accents of her voice that he removed the blade and put it back in the scabbard.

"My name," she said, "is Paola Rudini, the daughter of your deceased wife, Ricardo Rienzi — the wife whom you drove to her grave by your brutal

Ricardo fell back as if he had been dealt a blow straight from the shoulder. "As for my right to interfere in your ghastly work to-night," she continued, with flashing eyes, "I am a child of the Madonna, and sooner than see her statue profaned, I would die a thousand deaths! So, come now, and strike By doing so you will prove at least that the soldiers of the King are the cowards that Ricardo represented them

She is a brave girl, my faith! exclaimed one; "I think you had better let her alone. What say you, Ricardo? It would not look well for soldiers such as we are to kill a de-

fenseless woman."
"You are right, Leone," whispered Ricardo. "We had better let the minx alone. I used to be able to manage her mother, years ago, but the daughter is a Tarter. Let us be off, contadini; I know a wine shop hard by where we can quench our thirst! Vivva il re!

They filed back to the Square of St. shouting still for the gallant Peter's.

King Victor Emmanuel.
All that night Paola stood guarding the statue of the Madonna, telling her beads and repeating her thanks for having been able to save the holy figure in clay from the desecration of vandal hands.

When the news of the attempted profanation of the statue got bruited around next day, it excited almost general indignation, and Paola, the 'Child of the Basilica," who had bravely faced the group of drunken soldiers in defense of the Mother of God, became the heroine of the hour. She accepted the ovation tendered her with the best of grace and with a beis unequalled for all blood diseases.

soldiers of the king -are we not? - and | modesty truly edifying. Many, even we can do just as we please," he continued, looking stupidly at his friends, Emmanuel against the Pope, condemned the conduct of Ricardo and his confederates : for the Madonna was still Queen of the Roman populace, their refuge in moments of affliction, their Italian revolutionist may be there is joy and their comfort in days of pros-

perity. Once the excitement was over, Paola's thoughts reverted to her lover. She knew of course, that the brave band of men who defended the Holy Father had been defeated by the army of the Piedmontese.
"What has become of Giovanni?"

she asked herself. "I should so much like to know. Perhaps he is a prisoner in the hands of the King's brigands, or perhaps he is—"
A sudden tremor shook her frame at

the bare possibility of his death. She decided on searching for him that very nem of Christ and His Churen.

Moreover, their chief, in the shape of night.

"I must find him, whether he is

dead or alive," she murmured.

She searched hospital after hospital for Giovanni. His face was not among those of the sick or wounded; nor did his name figure on the books of these institutions. An almost overwhelming sense of fear took possession of her. She trembled with grief at the thought that her lover might be found among the slain; yet with a curious inconsist ency she smiled a moment afterward when the idea occurred to her that, dead in the service of the Church. Giovanni Cavalotti would have sealed his faith with the blood-red signet of martyrdom. In that case she would become a Little Sister of the Poor : she would devote her whole life to works of charity, and pray for the soul of Giovanni.

Still the woman's nature in her yearned for the presence of the man to whom she had pledged the troth of her young, generous heart. And she walked along the Corso—it was now the gray of dawn of the autumn morning, and the Roman peasants from the Campagna, riding on horse back to the market were already arriving in the city—she uttered a silent prayer to the Madonna, asking her to help in the search that she, poor little Paola, was making after her soldier lover.

Just as she was approaching that portion of the Corso off which the pres ent Chamber of Deputies is situated, she was suddenly confronted by one of Giovanni's brothers in arms, whom

she recognized immediately.
"What, might I ask, has lured the dainty Signorina out of doors so early in the morning?" he cried, grasping both of her hands in his, and looking inquiringly into her anxious eyes.

"Just a morning promenade and nothing more, Signor Vettucio," she replied, compelled by an innate modesty to conceal the truth. "It is not exactly the time for a young woman like myself to be about, but Paola, as you know yourself, is a little eccentric now and then. I suppose I might ask you, too, why you are such an early

"You might, indeed, Signorina Paola," he exclaimed; "one of my friends is ill, and I am going to the nearest apothecarys to get him some medicine

Her heart throbbed violently beneath her corset. "Is it Giovanni Cavalotti who is ill?" she asked in trembling ac-

cents.
"Word of honor!" he observed, "you must be a witch to have guessed the truth. Yes, it is Giovanni. He fought bravely againt the Piedmontese on the fortifications the other day, but in doing so received a severe wound

on the right arm." The brown, ruddy cheeks of Paola grew white as snow. A look of consternation overspread her features.

"Be reassured, Signorina," he ex-claimed, noticing her agitation; "the wound is not so dangerous, but the patient is still a little weak, and requires some quinine to pull him to-Her large, round eyes were raised

upwards in gratitude that her lover was neither dead nor dying. When Vettucio had provided himself with the quinine, he said:

"Will the Signorina accompany me to see Giovanni? Giovanni is the Signorina's friend. He often speaks of her. Instead of his being taken to a nospital, I had him transported to my nome, where my mother is nursing bim. The very sight of you, Signor ina, will, I am certain, insure his speedy recovery."—Catholic Review.

The Next Pope.

Speculation on his successor by the ope himself is humorous and interest ng. Leo XIII. smilingly told some ardinals the other day that Cardinal i Rende, Archbishop of Benevento would be the next wearer of the tiara. On being asked why he thought so Joachim Pecci looked round slyly at the Cardinals present and said, "Because he is the youngest. The mortality among aged members of the Sacred

College is so great."

Cardinal di Rende is one of the Pope's favorites. He speaks English perfectly, and was for some time attached to a church in the Marylebone road, London, and a professor at the Westminster Diocesan Seminary of St. Edmund's, Ware. He was afterward Nuncio in Paris. He belongs to the Odescalchi family. The mention of his name by Leo XIII. makes him topical.

The fact is, however, that although the three Cardinals—Vannutelli, Monaco La Valletta and Parocchi - are mentioned, there is of course no clue to the result of the next conclave.

THE CARDINAL'S DAY.

I wenty-four Hours With His Emience of Baltimore.

Before many weeks Cardinal Gibbons will most likely be sojourning in the Eternal City and Baltimore will be deprived of one of its most distinguished, most cherished and, at the same time, most unpretentious residents, remarks a writer in a Baltimore paper.

To both Protestant and Catholic the Cardinat's absence will be felt. Although one of the highest dignitaries of a Church which has millions of adherents throughout the world, the Cardinal, above all, is a citizen of Baltimore. While many may differ from him in religious belief, if all men were like him the millenium would have arrived.

The Cardinal and James Gibbons are not a whit different. As both he is a man free from guile, full of simplicity and noted for his generosity. There is hardly a resident of Baltimore whose opinion has weight in the least but is proud of the fact that the Cardinal claims this city as his home. It is not alone the fact that he is Cardinal. It is his own personality, combined with the high office which he holds, by which he is able to exert a strong influence for good, that makes his residence in Baltimore seem a mark of esteem conferred on the rest of the Baltimoreans.

A GENEROUS GIVER. When a visitor is shown the points of interest of the city it is rare indeed if the Cardinal's residence is not pointed out with some degree of pride. The Washington Monument, Druid Hill Park, the various institutions of learning are shown, but the archiepiscopal residence is as great an attrac-

Perhaps the visitor may say, on the spur of the moment, "That does not strike me as being such a fine home for a prince of the Church. It is hardly any better than the houses about it, and can by no means compare with some of the private residence.

But a person who makes such remark does not understand the traits and character of the man. Perhaps he could do so if he had heard a remark uttered this winter by the Cardinal to a friend with whom he walk frequently and with whom he was taking a "constitutional" at the time. It

was:
"Whenever I see the poor creatures with whom the streets are filled day and night I marvel at the beneficence of the Lord. He has put a roof over my head and given me wherewithal to eat and be clothed, and I marvel at His kindness to me. My heart bleeds for those who have not been so fortunate.

And the Cardinal's deeds prove his words. So well known is his gener-osity and his inability to leave the suffering uncared for that frequently it is taken advantage of. During his walks about the city scarce a day passes that he is not accosted for alps. The re-quest is never refused. The bene-ficiary often receives a dollar or half a dollar, or whatever amount the Car dinal has at the time.

"I have no doubt that he is many times imposed upon," said a gentle man, speaking of the fact the other lay. "He does not seem to mind that, If he thought he had neglect hough. ed one worthy case it would grieve him

A MAN OF THE PEOPLE. Cardinal Gibbons is essentially a man of the people. He is democratic in the extreme. His tastes and habits are frugal and his home-life is simplic itself.

Like most men who have weighty affairs on their shoulders, the Cardina is methodical. Like other men who have risen by their own efforts and worth to high positions, he is regular

in his habits. When the Cathedral clock strikes 6 in the early morning the Cardinal rises from his couch. As the clock strikes 7 the slim, tall figure of the Cardinal swiftly descends the steps and a back door is opened. This door leads direct from the Cardinal's resi dence into the sacristy of the Cathe dral. From there the Cardinal step into the chapel of the Blessed Virgin At a private altar he says Mass from to S or spends part of the time in ador

ation of the Blessed Sacrament. The breakfast hour of the Cardinal's household is set for 8 o'clock. His Eminence is a frugal eater in the ex treme, and at this meal he scarcely more than breaks his fast. The mem ers of his household are gathered about the board, and the first salutaions of the day are given and exchanged.

These intimates of His Eminence are Father Thomas, rector of the Cathedral; Father Whelan, his private secretary: Father Reardon, chancel-lor, and Father Russell. The morning meal is soon over, and the Cardinal and the other members of his household separate for their different duties. From 9 to 10 His Emmence writes or

dictates letters in his study, diagonally pposite from his sleeping apartments The study, like most of the other apartments in the residence, is plainly, almost barely, furnished. It is a sanctum, and as such is characteristic of the man. There are a few books, two or three easy chairs, several pictures of saintly subjects and a crucifix. There is a plain, dark desk in the centre of the room, at which the Cardi-

nat does his writing—nothing more.
Yet it is esteemed an honor, apprivilege, to be admitted into this forbidding chamber, for it is here that His Eminence receives his friends and acquaintances. Better still, those who are asked into it may know that the formalities of an audience may be dis-

it is no uncommon thing for the newspaper men to be granted audience there. If His Eminence feels so inclined he may possibly smoke a cigar during the interview. He is not an immoderate smoker, but he enjoys a fragrant perfecto as much as a brother of less renown and sanctity.

The Cardinal's sleeping room is in the south west corner of the house. It is a room with scarce enough furniture to fill the third-story hall-room of an ordinary boarding-house. There is a bed, wardrobe, bureau-no easy chairs nor lounges-only the bare necessities.

EASY OF ACCESS.
At 10 o'clock His Eminence grants audiences, and there are but few who fail of admittance to the kindly-faced old gentleman with the weak but melodious voice, who receives all visitors with a pleasant smile and a

warm handelasp.

There is hardly as much formality office of a man of business. A simple

There may be just now a trifle more nal is childlike in his simplicity. discrimination in regard to visitors than formally. There may be-possibly not. However that may be, an dignitary to pay His Eminence a visit on one occasion. The Cardinal expected the visit. It was to be paid by an Archbishop who was in town, of whose presence His Eminence had been notified. But the Archbishop appeared not, but left the city without putting in an appearance at the Cardinal's residence. Thinking it strange, he residence. Thinking it strange, he investigated the affair. What was his surprise, mingled with dismay and no little amusement, to learn that the Archbishop had been "turned down" at the door by an ignorant servant girl. He had called in good faith and at the time expected. Not being impressed with the good man's appearance and thinking, as she explained afterward, he was some countryman who had no particular business to transact, she had told him the Cardinal was not at home. The caller presented a card, which she kept, and it was by means of this that the visit was found to have been made. It is need-less to state that the duty of admitting visitors after the evidence regarding this was all in devolved upon some

one else. Ordinarily His Eminence eats dinner at 1:30. On fast days the hour is changed to 12 a. m. as this is the first meal of the day, and abstinence any longer is not deemed best for such a delicate man as Cardinal Gibbons. After the meal is over His Eminence is free until 3:30. It is his pleasure either to work or rest at this time. Always active, however, he generally employs the time reading, writing or at some sort of mental labor.

TAKES LONG WALKS. At 3:30 the duty of receiving visitors again arises, and generally at this time there are more than in the morning, and he is kept busy acknowledging their congratulations. The visits are generally prolonged until 5 o'clock This is the hour at which His Eminence takes his daily constitutional. Rair or shine, in hot weather or cold, if the time is not too stormy, the Cardinal emerges from his residence and starts out, generally up Charles street.

And those walks! The younger members of the clergy laugh and say that when they take those walks they do penance. In reality they are intellectual treats, for his Eminence is as good a talker as he is a walker. While his companion is more than glad to have him do the talking, likewise he would be glad to have him do the walking also. He thinks nothing of trudging several miles, and only the other afternoon walked to Calver-ton and return. While his fellow pedestrian was almost dead from fatigue the Cardinal seemed as fresh as at the

start. His favorite route is through the north and northwestern sections of the city. There is one man from many who can keep pace with him and not be tired out by the long swinging stride with which he glides along the streets. This is his physician, who sometimes accompanies him.

Speaking of these walks, which, by the way, are the Cardinal's only recreation, a gentleman who is an intimate of his Eminence and who has walked with him told the following :

"One day last winter the weather was so bad, walking especially being most disagreeable, I thought I would forestall His Eminence. I drove round to his residence in my buggy, and not ing the inclemency of the day, sug-gested that he take a drive with me. He consented. We drove out as far as North avenue, when he proposed that we tie the horse to a post and walk out the avenue. I think there was a smile or a ghost of one on his face as he pro-There was nothing to do but posed it. ccede to his wishes I shall remember

the walk for some time. The Cardinal generally on such occasions wears simply a long black coat losely buttoned. A high black hat usually adorns his head.

Those who have taken these long walks with him say that it was an intellectual treat. The Cardinal is a fine conversationalist and discusses warmly every subject in a manner which shows he is a deep thinker and an analyst of no small ability. His interest in affairs of the day is well known, and he not only reads the newspapers, but keeps well posted on all current topics. SELDOM USES HORSES.

Though His Eminence has at his command a fine span of horses and a pensed with. And it may be said that carriage, it is seldom they are called

into requisition. Perhaps the only times are when he leaves town or is met at the station on his return from a Then another occasion when the trip. carriages and horses are called for i

when there is a guest—who will no walk. Woe betide the unfortunate one who thinks he is something of a pedestrian and is willing to venture forth with the Cardinal. Before the walk is ended, in his eyes, His Eminence is transformed from a pale, deli cate figure into an athlete of tireless energy and unlimited endurance.

Near the end of his walk, coming down Charles street, near the Washing ton monument, his step is fresh and springy, his face is a little ruddie than an hour or so before, but he show no sign of being tired. trary, he appears to be sorry that his outing is nearly over, and he checks his steps as if loath to go indoors Franklin street is passed and the step about this reception as there is when of the gray, substantial looking man a stranger seeks admission to the sion, near Mulberry, are reached Slowly His Eminence ascends them walk up the flight of stone steps on Charles street, a ring at the bell and the expressed wish to see the Cardinal is all that is necessary.

pausing a little and most likely breathing a sigh of regret, as does a child after recess, when the school-room has to be re-entered. The Carci-

The butler at the door receives a pleasant nod of greeting as the head of the house enters. His Eminence re amusing incident grew out of the pairs to his room for a few minutes attempt on the part of a High Church The last meal of the day is eaten at 6:30, and the members of the house hold, if they have been absert during the other meals, make it a point to be present at this. Like the others, it is a frugal one, and His Eminence eats but sparingly. Devotions in the Cathedral sometimes next demand the attention and the Cardinal attends these.

After the return from the Cathedral His Eminence retires to his sanctum on the second floor-his study-in which he seems to feel most the relaxation

from his labors. If he has friends he cha's with them unreservedly. He is fond of an anecdote, and is well supplied with the sense of humor. He has a hearty laugh, though from his physique it is not a strong one. Nine o'clock strikes and His Eminence probably is a little quieter than before. When the hour strikes again - the cathedral clock strikes the half hours the same as the hours—the visitors retire; that is, if they are well acquainted with the Cardinal's habits they do. Otherwise he dismisses them with the gentle admonition that he must preserve regu lar hours.

The Cardinal's day with the public is over. He retires to his room and spends a half hour in devotion. None ven of his intimates know what fervent prayers for his people - for man kind and the world in general-ascend in that unpretentious sanctuary. But those who know Cardinal Gibbons well can understand. They know his sand tity, his meed of charity to all. The cathedral clock strikes 10, the glimmer of light in the Cardinal's chamber dis appears and the worries and troubles of the day, with which ever a Cardinal has to bear, are over.

A Magician's Trick.

A well-known magician being in Washington one morning went down to the market. One of its most pictur esque features is the row of comfortable negro mammies, with baskets of eggs and vegetables, sitting outside the building, laughing, chatting, and building, laughing, chatting, and smoking. The slight-of-hand expert, smoking. The slight of hand expert, who had a friend with him, sauntered up to one inky-black old market-woman, with a pipe in her mouth and a beautiful array of fresh eggs before her. He looked at them, and asked the Books, Beads, and all articles of Catholic devotion. price. "Twenty-three cents, honey," answered mammy, "an' dese heah is fust rate aigs — de hen nin' hardly done cluckin' ober 'em yit." "I should think so," said he, and as he picked up one and cracked it, out came a quar ter. Mammy's jaw dropped, and the pipe with it. "And this one—and this one seems pretty good," carelessly remarked the man, cracking two more out of which fifty-cent pieces tumbled He cracked half a dozen in all, and mammy's store of silver was increased very time. As he walked off, followed by a dozen pairs of beady black eyes, with nothing but the whites showing, somebody came up and asked the awe-stricken old market-woman the price of her eggs. "Dese aigs ain" fer sale," she answered, and she gath ared them up in her apron and waddled



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Edward Murrin.
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Dominion.

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London, Saturday, May 11, 1895. THE ANTI CATHOLIC AGITA-TION.

The Rev. Dr. H. K. Carroll, of New York, who is a Methodist, and one of the editors of the New York Independent, has an article in the last number of the Methodist Review, in which he endeavors to convince Protestants that they should evercome their prejudices against Catholics and the Catholic Church.

He reminds his readers that though in his and their opinion, the Catholic Church teaches error, it is still a Christian Church, holding all the fundamental doctrines of Christianity, and that it is not an enemy to mankind. He adds:

"It is surely better than no religion, or than any Pagan religion, or than Christless Unitarianism.

To this the doctor might well have added that, now-a days at least, when it is the fashion among Protestants to doubt all positive religious teaching, there are very few even among Protestants who will boldly assert that their own religion, or for that matter, that any one of the numerous Protestant sects, is itself quite free from error. They ought, therefore, to be very slow before uttering their wholesale denunciations against the Catholic Church on account of its supposed errors.

There was a time, and that not very long ago, when most Protestants were firmly convinced that their own particular sect is absolutely the true Church, but that time has passed, and we know of very few Protestants who would now maintain such a thesis. Perhaps there is no Church among the various sects which puts forward so pompously the claim to be the only one teaching absolutely the truths of Christianity, as does Presbyterianism in its declara tions of faith laid down with the Westminster Confession. Yet elsewhere in the same Confession it is declared that no Church can claim truly to be absolutely pure and free from error. Surely, then, the members of these avowedly erroneous Churches might have some charitable feeling for Catholics who are just as conscientious as themselves in holding to the faith in which they have most confidence.

But we often hear it said that Ca olics are not to be endured or tolerated, because they hold that the Catholic Church is so exclusive, claiming to be the one true Church, outside whose pale there is no salvation.

It is true that such is the Catholic doctrine : vet we assert that this does not constitute a good reason why the Catholic Church should be hated, though it is a reason on account of which we should cling to our religion with tenacity.

The most ardent of Protestants will acknowledge that Christ established a true Church on earth, and Protestants themselves belong to their various denominations in the confidence that in each case they are members of the true Church, though there may be some minor errors in the particular denomination to which they have attached themselves. Why should Catholics be hated merely because, in being Catholics, they believe they are members of a Church which does not, and cannot, teach false doctrine? There is no excuse for the entertaining of such a hatred, even if it were enjoined in Holy Scripture, upon Christians, to believe in false doctrine, or to belong to a Church which has some admixture of error.

It is scarcely necessary to say that Scripture contains no such command. Christ speaks of other sheep which He has which are not of this fold; but He declares that He shall bring them to be of one fold and one Shepherd.

Again, the Church of the living God is spoken of by the Apostle as being the pillar and ground of truth. Such language is irreconcilable with the notion that a Christian must be a member of a Church which teaches

in the Church to which they belong. Catholics have good reason for believing that the real Church of God on earth is exempt from liability to error. We have already referred to one text of Holy Writ which conveys this teach-We have further the assuring. ance that against the Church which He established, the gates of hell shall not prevail. Are we to be blamed for interpreting these passages to mean that the one Church which He established will remain on earth to the end of time, free from errors of faith, and always teaching the pure doctrines of salvation which He commissioned His Apostles to preach to all nations?

But we are told we must be blame for believing that out of the true Church there is no salvation. Here also we are supported by the teaching of Christ and His Apostles. Christ says, "He that believeth not shall be condemned," and His Apostles teach that "Without faith it is impossible to please God," and that "Even though an angel from heaven teach any other Gospel than that we have delivered to you, let him be anathema." The Catholic doctrine on this point is therefore purely and simply the teaching of Holy Scripture. Nevertheless this doctrine is to be

properly understood. It is an admitted principle of morals that no man is responsible for what he cannot help. We therefore admit that if there are some who are by outward profession Protestants, and who do not and cannot know the truth of Catholic doctrine, by using the means of grace with which God has furnished men, they are not responsible for their rejection of Catholic truth. In such case they are in invincible ignorance and error, and if otherwise, having been baptized, they are freed from the guilt of sin, they are in reality members of the Catholic Church, and in the way of salvation, though not so to outward appearance. We shall not pronounce on the question, how frequently this may happen: but we say there is certainly no more lack of charity in this belief of Catholics than there is want of charity in believing that the persons who are in a burning house will perish in the flames, unless they succeed in making their escape from the building. We may wish them well, we may desire their safety, but we have not made the law by which they are judged, and their destruction does not come from any fault or act of ours.

Dr. Carroll recommends Protestants to show their charity in the first place, by discontinuing the use of offensive names for Catholics, such names as "Romanist, Papist, the Romish, or Papistical Church."

to the Government under which they live, Dr. Carroll points out that there has not been any single act of Catho lics in the United States which would show them to be disloval. He points out that those who make the accusation base it upon the Catholic doctrine of the Pope's supremacy. But this supremacy relates only to religion and not to politics. It is true that the anti-Catholic agitators say that if a Catholic had to choose between his faith and his country's requirements, he would sooner give up his allegiance to his country than to his religion. The doctor says every sincere Protestant would do likewise, for "Religion embraces our duty to God. Is not that our highest duty? If the conflict comes, who that is worthy of the Chris tian name would abjure his faith?"

This is certainly no practical question, for there is no fear of any conflict between duty to God and to the country in which we live. But if the State should be too meddlesome, and should interfere in what does not concern it, then we know the choice we should make. We should "render to Casar the things that are Cæsar's, but to God we must render the things that are God's;" and in the conflict of commands, "It is better to obey God than men."

Dr. Carroll's remarks are very timely, and it is gratifying to observe that a prominent Methodist minister is general as to hold these broad and maintain them in public. His remarks ings of the United States.

error. To say the least, it is a dog-in- of the Roman Catholic system, and its the-manger conduct for Protestants to perversions of Biblical Christianity :" hate Catholics for believing in a but he declares that in reference Church in which they have full confi- to the fundamental doctrines of Chrisdence, merely because they have tianity, the Catholic Church is orthothemselves only a partial confidence dox, and he gives it credit for much rare devotion, saintly lives and admirable works of charity. He thinks it least, by Protestants, and that the latter should abstain from such falsehoods as some of them frequently disseminate againt it, as in the recent instance when an encyclical supposed to emanate from the Pope ordering a general massacre of Protestants was industriously circulated among credulous people, causing grave dissensions on account of religious belief. Of course this palpable forgery was believed in only by the ignorant, but even so it brought forth much mischief and discord in the community.

CAESARE CANTU.

Judging from the brevity of the obituary notice we would imagine that Caesare Cantu was a mere village politician and not the greatest historian of the century.

We are too much inclined betimes to indulge in rhapsodical nonsense anent every passing whim and fad and to dismiss curtly men who played important roles in life's great theatre, because, forsooth, the popular mind does not appreciate it.

Caesare Cantu was born December 5, 1804, at Brinio, a village of about three thousand inhabitants near Lecco. in the Province of Como. He was at first inclined to the priesthood, but, feeling that he was not called by God, he gave up the idea and entered upon the duties of a professorship of grammar in the college of Sondrio.

Earnest and enthusiastic to the verge of insensate unreasonableness he devoted every energy of his nature to the chronicling of the deeds of his country. Gradually his influence made itself felt, and the Government, seeing that he was a man who might be dangerous, imprisoned him on the specious charge of high treason. This was in 1833. Many a page has been written respecting the life of Cantu while in prison. It did him certainly no harm, for there he threw aside the trappings of boyhood and came forth a man of high resolve and daunt less courage. He was one year in prison, but the hours went lightly by for he was busily laying the founda tion of his "Universal History." work that for impartial research is easily the greatest production of the age. One marvels at the many books he found time to write. He was seldom inaccurate. He was always an historian, believing no assertions of prejudiced writers, but gleaning facts and data by his own labor and penning them in clear and forceful style.

Our century owes much to Caesare Cantu. He is a reproach to our half-Regarding the loyalty of Catholics educated myriads, but he is the pride of all those who do not believe that knowledge hangs upon every bush that our so-called professors like to plant. Labor, silent and unflagging, was his life companion, and she was indeed fruitful.

> A HISTORICAL CRITIC ON THE GOSPELS.

> The announcement made months ago that a Russian writer named Notovitch had discovered in a Thibetan monastery a Buddhist Life of Christ," in which there are many particulars of Christ's acts on earth which are not found in the four Gospels, has attracted more attention from certain men of undoubted learning than the character of the alleged discovery entitled it to.

It was said by M. Notovich that according to this manuscript Christ had passed many years in a monastery in India, under the name "Issa," and that He had there imbibed the doctaines which He afterwards preached in Galilee.

It scarcely needed that Mr. Notovitch's work should be seriously refuted. for the veracity of the Evangelists, and the reality of the Divine mission of our Blessed Lord, do not depend upon the discovery of some obscure manuscripts which may or may not have been kept among the papers of some illiterate Buddhistic monks. Nevertheless everyso far in advance of his colleagues in thing which bears upon the question of the truth and authenticity of Holy liberal views, and has the courage to Scripture attracts attention, and for this reason the claims of Mr. Notovitch's are as applicable to anti Catholic agi- document were examined into as soon tators in Canada, as to the Know-Noth- as his discovery was announced. with the result that it was found out that he The doctor is none the less a staunch had not even been in the locality where falsehood, and certainly justifies the Protestant because he holds these rea- he had pretended he made the discov-Catholic in belonging to a Church sonable views. He says that he pro- ery, so that the manuscript of Mr. Notowhich in his belief has no doctrinal tests earnestly against "The tyranny vitch is simply an impudent forgery. ancient date from the times of the

Max Muller, the well known and emi- Apostles themselves-you would accept tirely of Protestants, and the Church nent linguist and historian, though himself a Rationalist, and therefore one whom we would not expect to take up his weapons in defence of Christianity, proved at length, and beyond cavil, in an article in the Nineteenth Century of last October, that Mr. Notovitch's should be treated with courtesy at pretended discovery is a fraud. Professor Muller, however, in the course of his article, gives utterance incidentally to some of his own peculiar views on the historical basis of Christianity Thus he says: "If the history of Issa were historically true, it would make plain many difficulties. It would demonstrate once for all that Jesus is a real historic personage." It is not the first time that forgeries

professing to give the real life of Christ have been issued. The learned Wagenseil published such a work under the name Tholodoth or Toldoth Jehoschua, and a second Toldoth was published by the celebrated Lutheran minister Huldrich in 1705. Both these works were translated from Hebrew copies which were in circulation among the Jews of Germany, and they were claimed to be more authentic as histories of the geneology and life of Christ than the four Gospels. These books are even now being circulated by the New York propagandists of Infidelity, under pretence that they were written at Jerusalem by contemporar ies of Christ Himself. They are replete with fables and blasphemies, the object of which is to throw discredit upon Christianity and on our Lord.

That these books are entirely fabulous is evident from the gross ignor ance displayed by their authors regard ing the history of the period concern ing which they pretended to write.

The Jews have a great reverence for he name Jehova, and the authors of the Toldoths take advantage of the fact to concoct a ridiculous story in explanation of the miracles wrought by Christ to prove His divine mission.

These writers admit that Christ per formed surprising miracles. They admit that He cured all manner of diseases, and raised the dead to life. Leprosy, a disease which defies the skill of physicians, was also healed by Him: but they claim that all these things were the result of magic, in which He was skilled, and in the use of which He attained great proficiency by stealing the sacred name of Jehova from the Holy of Holies in the Temple. This name was, according to the Toldoth, deposited in the Temple and was guarded by two lions, which roared so terribly when any one approached the sacred spot, that the impious ones who thus attempted to violate the sanctuary were made to lose their memory and reason.

By magic, it is pretended, Christ succeeded in evading the usual fate of violators of the sacred precincts, and procured the Holy Name which was therein deposited, and so was able to perform wonders.

This one absurdity should be e to stamp these impious works as tissues of falsehood, but there are many other statements in them quite as nonsensical, and contrary to the known history of the period. The admission of Christ's miraculous powers is, however, worthy of remark, as it proves that their exercise was so public and so well known that it was impossible even for His bitterest enemies among the Jews to deny them.

When a work claiming to be histori eal is put forward as worthy of cred ence, it is necessary there should be ncontestible evidence that it is the work of those who claim to be its authors, and that it belongs to the period when it claims to have been written. These proofs of authenticity the four Gospels possess; but the Toldoths, and M. Natovitch's pseudo-Buddhistic work, are entirely deficient in this regard. It is, therefore, a curious lack of accuracy in a man of Professor Mulier's undoubted learning | there are no official statistics by means to overlook all this, and to pretend that the Gospels need such confirmation as might be afforded by the discovery of some dubious Buddhistic manuscript. even though there were evidence that it were a few centuries old.

Mr. Pierre Courbet has answered Professor Muller in an article which appeared in Cosmos of March 30, and wherein he thus disposes of the Pro fessor's assertion. We take M. Cour bet's words from the Literary Digest

"What! because there has been dis covered in an obscure monastery of the Himalayas a manuscript that nobody new about up to this day, do you pre tend that this manuscript constitutes such an historic monument that i would smooth away all difficulties relative to the life of Jesus? You who re fuse all belief in the gospels, although they are confirmed by an innumerable number of quotations of which the most

as unassailable a work of which you know neither the origin nor the author, a work of which no one has ever heard till to day, outside of a little coterie of Buddhist monks? Is that serious historic criticism?

"In the present case it would be begin by proving that the Buddhist Life of Jesus really dates from the time of Jesus, and that its authors were really persons who knew Him. How shall we show this when we do not know who these people were, and when no other author has alluded, up to the present time, to a work of this kind?

"Truly, if we Christians had pretended to attribute such value to a document under these conditions, what general outcry would be raised against us! We may be sure that M Muller would not fail to seize the opportunity to exercise his sharp wit at our expense, and, indeed, he would have a right to do so.'

There is no need of any new documents to establish the authenticity of the Gospels, and of the whole New Testament. They were written at a time when Rome and Greece were in the height of intellectual culture, and when Roman political power extended over the whole world which had any claim to civilization : and they were not unknown or obscure books at this time. Treatises were written upon them, and they were so extensively quoted by a series of writers, both Christian and Pagan, during the first three or four centuries of the Christian era, that if they had been completely lost in their original form, it is confidently asserted that they could be reconstructed simply by means of col lating these quotations. Surely Professor Muller made a serious slip by suggesting that some Buddhist manuscript must be discovered to confirm them before their historic value can be admitted by so learned a man as he.

It would be unnecessary to call at tention to the Professor's gross blunder, were it not for the fact that the Infidels of the day will certainly appeal to his judgment as establishing beyond a doubt that the authenticity of the Gospels must be further confirmed before it can be accepted as a certain fact.

Numerous are the witnesses who from the earliest period give testimony, but it would be impossible to cite them within the limits of this article. We shall therefore content ourselves here with stating that S. Justin Martyr states, in his apology to the Emperor Antoniuns, that the writings of the Apostles were regularly read in the assemblies of the faithful, and that in one passage alone, Tertullian mentions by name not only the Gospels in detail, but also nine Epistles of St. Paul as being among the writings which were so used. Among the writers of the second century who thus attest the antiquity and authenticity of the Gospels may also be mentioned the Pagan philosopher Celsus, who quotes largely the Gospels and other books of the New Testament for the purpose of attacking them; but even he does not inpugn the main facts mentioned in the Gospels. He confines himself to an attempt at refuting details and doctrinal teachings. Very justly, therefore, does Mons. Courbet

remark: "It thus results that our opponents are in a veritable dilemma: either the miracles of Jesus are real, and consequently, Jesus is God, something they do not wish to admit, or to deny the miracles of Jesus, they are forced to put his character, even His existence, in doubt, and to contravene all the rules of logic and historical criticism.

THE MANITOBA SCHOOLS.

It has been asserted over and over again by Mr. D'Alton McCarthy, and reiterated by Attorney-General Sifton, of the Manitoba Government, that the Catholic Separate schools of Manitoba have been inefficient and badly managed.

At this distance from the scene it is difficult to ascertain beyond doubt the exact state of the case, especially as of which a certain conclusion can be arrived at, but we are not disposed to accept these statements without proofs and we notice by a lecture delivered by Mr. J. S. Ewart, who was Counsel for the Catholics of the Province in the appeal before the Governor-General at Ottawa, that the statements of the two gentlemen who are making themselves specially conspicuous in leading on the attack on the Catholic minority, are confidently contradicted.

Mr. Ewart's lecture was delivered in the Central Congregational Church of Winnipeg on the 29th ult., in reply to the Rev. Mr. Pedley, who had some days before delivered a lecture in defence of the course of the local Government, and against the enforcement of the remedial order sent from

was packed to overflowing, so that many were obliged to leave without obtaining entrance.

Mr. Ewart brought what he called an "object lesson" before his audience. In 1890 there were in Winnipeg five Catholic schools with five hundred and seventy-six scholars. To-day the five schools are still in operation, but the number of scholars has increased to seven hundred and four. During all this time, while supporting these schools, the Catholics paid their share toward the Public schools, in submission to the unjust school law which imposed on them a double tax.

Mr. Ewart answered the statement which has been so frequently made by Mr. Dalton McCarthy, and since by Attorney - General Sifton, that the Catholic schools are inefficient. He stated that their work is good, and as it was impossible for him to bring the pupils to the lecture, he exhibited samples of their work, and specimens of their books and time tables, which fully refuted these asseverations.

He invited his Protestant hearers to visit the schools for themselves and to see what is being done, notwithstanding that all Government aid has been with drawn from them, and they have been kept up solely through the great sacrifices which the Catholics of the city have made.

He asked, "Why do Winnipeg Catholics make this double payment?" 'Well," they say, "for conscience sake." They keep up their Separate schools for the same reason that Protestants keep up their separate churches for conscience sake.

He then made a strong appeal to Protestants to show good-will by assisting to remedy the great injustice which has been inflicted. He said :

"Will Winnipeg Protestants continue to make profit out of the Catholic conscience, and to diminish their own taxes by enforced contributions from those who can make no use of the present schools? Is that fair? Is it just? Is it reasonable? Is it honest? Protestants of Winnipeg: the best of you: are you not ashamed of the result to which intolerance has brought us, as well as of the faith-broken path by which it has come? you not ashamed to make money out of the religious convictions of your Roman Catholic fellow-citizens? you not willing to pay for your own schools, and to let Catholics keep their money, which, under the present system, they have to contribute to your I leave it to your judgment. trusting that my effort to place the matter fairly before you may prove of assistance in your reflections.

It is certainly a beggarly piece of meanness, that the majority, which claims to include the wealthiest portion of the population, should use underhand modes of levying a tax upon their less fortunate fellow-citizens, to pay for the education of their children, while the latter are made to endure the whole burden in regard to their own. It is a kind of regime very similar to that under which the Turks govern Armenia, differing therefrom only in

In further reference to the assertions of Messrs. McCarthy and Sifton, we may add that it is possible that in the rural sections the schools have not been as efficient as it is desirable they should have been. Mr. Ewart's confident remarks on the known efficiency of the Winnipeg schools, perhaps refer to that city only. But it must be remembered that among the Catholic population there are many poor Indians and half-breeds who are doing and have been doing their best to give their children an education. It is not by upsetting entirely the schools they had that their defects should be remedied, but by assisting them to raise their efficiency that a paternal Government and a generous-minded majority would endeavor to remedy existing evils, but this is exactly what the Manitoban Legislature has not done. May we hope for a peaceful and tolerant settlement of the difficulty?

METHODISTS IN OFFICE.

Lately there has been a revival-no doubt for a purpose-of the charges made by the late Dr. Douglas as to the official positions occupied by the Methodist body in Ontario, Dr. Douglas having, at the Conference in Toronto, in June, 1893-as appears by the report in the Telegram, said:-"How is it, in law, politics and official positions, the Methodism of Ontario is practically tabooed by the authorities of to day. For fifty years a Methodist never climbed to the position of a Judge in Ontario." At the Niagara Conference he made a similar declaration.

In charity to Dr. Douglas, we must suppose he was ignorant of the facts when he made these statements, but one can scarcely credit the report that the The audience consisted almost en- Rev. Dr. Potts, who should know the

1895

hat he called ore his audiin Winnipeg five hundred To day the peration, but

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formation, inquiries have been made say they were ostracized? as to some of the more important offices in Ontario filled by Methodists, and as to the first class mentioned-the Judiciary-they have neither been ostracized nor tabooed by the Government, unless the following list proves the injustice of which Dr. Douglas complained :-

Judge King, Supreme Court, Ottawa.
 Judge Burbidge, Exchequer Court, Ot

2. Judge Burbadge, Excheduer Court, Ostawa.

3. Judge Rose, High Court, Toronto.

4. Judge Mee Bougall, Co. Court, Toronto.

5. Judge Jones, Co. Court, Brantford.

6. Judge Price, Co. Court, Kingston.

7. Judge Merrill, Co. Court, Picton.

8. Judge John Deacon, Co. Ct., Pembroke.

9. Judge Bean, Co. Court, Lindsay.

10. Judge Ketchum, Co. Court, Corowall.

11. Judge Carman, Co. Court, Corowall.

12. Judge Thos. Deacon, Co. Ct., Pembroke.

Where is the interdict against Methodism, with this list of its adherents in the Judiciary of Ontario?

Judge Burbidge, of the Exchequer Court, has the position of a Chief Justice, and his salary of \$6,000 a year equals that paid to the Chief Justice of Ontario.

The emoluments of Judge McDougall's office as County Judge and Judge of the Surrogate Court, exceeds \$5,800 | ization. (nearly equal to a Chief Justiceship), in addition to what he receives as an Arbitrator. Judge Jones, according to the Order-

in-Council, has been a Judge for over 35 years, and Judge John Deacon for over 25 years. There are some others on the list for more than 15 years.

There is another class of Government officials nearly allied to the Judiciary, namely, the County Crown Attorneys and Clerks of the Peace. The list hereunder attests that the Methodists have not been overlooked in the filling of these important offices :-

filling of these important offices:—
G. V. Vannormau, Brantford.
J. L. Whiting, Kingston.
Alfred Frost, Owen Sound.
A. L. Mordan, Napanee.
James Magee, London.
Thomas Johnston, Muskoka.
W. H. Dewart, (Crown Attorney), Toronto.
T. H. Bull (Clerk of the Peace), Toronto.
John W. Kerr, Cobourg.
John Maxwell, I. Original.
J. H. Metcalf, Pembroke.
Thomas A. Gorham, Port Arthur.
While there is a total of 40 of these

While there is a total of 40 of these offices in Ontario, who shall say there has been an interdiction on Methodism, when its adherents fill so many of

Can it with truth be said that Meth odism was allowed to suffer when the Sheriffs were being appointed. Here is a list of its adherents in these offices:

s a list of its adherents in thes
John Bowles, Orangeville.
John C. Her, Sandwuch.
C. H. Moore, Owen Sound.
W. Clements, Milton.
James Flintoft, Sarnia.
J. W. Betts, Muskoka.
J. F. Paxton, Whitby.
H. Armstrong, Parry Sound.
B. Broddy, Brampton.
A. Hagar, L'Original.
Hon. Chas. Drury, Barrie.
W. H. Carpenter, Rat Portage.
Moses Springer, Waterloo.
Robert McKim, Guelph.

And until the death of Sheriff Glass, in 1893, we had for 30 years a Methodist sheriff in London.

with a knowledge of the facts, he could not have said as to these offices, that there was any "tabooing."

odist. Thomas Deacon, the Junior Judge, is a Methodist. His son-in-law, J. H. Metcalf, the County Crown Attorney, is a Methodist, and Judge Deacon's brother-in-law, S. C. Mitchell, the Police Magistrate of Pembroke, is a Methodist.

Credit for the last two appointments must be given to Thomas Murray, a Catholic, then M. P. P. for Renfrew. As will be seen, the whole of the judicial offices in the County of Renfrew are in the hands of one family, members of the Methodist Church. The Catholics of Renfrew number 18,000, while the Methodists number but 6,000, and we know of no office in the gift of either Government, held by a Cathelic in the county.

Then, going to Kingston, we note the generous treatment accorded the Methodists in appointments. Judge Price is a Methodist. Mr. Britton, who was the County Attorney and Clerk of was appointed Drainage Arbitrator by the Ontario Government, a few years ago, at a salary of \$3,000 a year, his partner, Mr. Whiting, a Methodist, succeeded him as County Attorney. Dr. Lavelle, the Warden of the Penihas lately been added to the staff of that institution.

In New Brunswick and Nova Scotia, as stated by Dr. Douglas, the Method. ist body always had a most liberal representation in the Judiciary, including amongst the number some Chief While it is quite true that we have unable to help themselves.

So as to be possessed of accurate in- Could any one, knowing these facts, a colony of rescued paupers dumped in

EDITORIAL NOTES.

IT appears that Hamilton city is not so entirely given over to P. P. A. influences as was at one time thought, and not without pretty good reason. At a meeting of the Public Library Board, held a few days ago, the in decency of the reading matter contained in the Detroit Patriotic Ameri can, the central A. P. A. paper of the United States, was brought to the attention of the Board, and it was unanimously decided to exclude the nauseous thing from the library files, as unfit for public reading. The local agent of the paper was present, and desired to speak in its behalf but was very properly refused a hearing. We congratulate the people of Hamilton that their representatives on the Library Board have so far cut the leading strings of P. P. Aism that they will no longer furnish abusive and insulting language and cartoons to the public in order to please that organ-

THE April number of The Canadian Magazine contains some very interesting and instructive articles. Professor Tadmor has a bright sketch entitled, "A Summer Evening at the Village Post." We congratulate him on his portrayal of scenes that must bring back the long ago to many of us. Hon. David Mills writes on the policy of Russia, and while we admit its aggressiveness yet must we refrain from committing ourselves to the conclusion drawn by the honorable gentle man. We are most happy to say that The Canadian Magazine maintains its high reputation. Controlled by no class or creed it sends us a written page that reflects the greatest credit on the taste and talent of its editor.

WE ARE pleased to learn that Dean Harris has another work ready for publication. It will treat of an interesting epoch of Canadian history. One need not be a prophet to say that it will meet with an enthusiastic welcome from all who love their country's past and who have aught of appreciation for graceful diction. Dean Harris has the rare faculty of investing historical esta with life and reality.

THE eminent Boston Prelate will celebrate on May 17th of this year the Golden Jubilee of his priesthood. Priest and people are making every preparation for its worthy celebration. Anyone who has watched the progress of Boston diocese may well say that its ecclesiastical chief has given many and manifest proofs of consummate prudence and keen executive ability. Humble and unassuming, of winning manner and generous If Rev. Dr. Douglas had spoken heart, he is a magnificent type of a priest and gentleman. Confronted betimes by adversaries he has never uttered a word that was not the echo of

mitre and pastoral staff. It is stated that the secession from the Free Presbyterian Kirk in Scotland, which took place about a year ago in the Highlands of that country, has become a movement of much greater importance than it was at first anticipated it would be. It has assumed the proportions of a new sect, and the adherents of the secession are earnestly propagating their new gospel. The list of grievances against the Free Church has been largely extended since the secession, which seems to have established itself as a new form of Presbyterianism, just at the time when there was supposed to be some prospect of a reunion, not only of Presbyterian denominations, but of various Protestant creeds. This, however, is not to be wondered at, for the first principle of Protestantism, and especially of the Presbyterian form of it, the Peace, is a Methodist, and when he that of private judgment, is of neces sity a principle of disintegration.

WE learn by an associated press despatch that in reference to General Booth's proposition to settle a colony of his rescued paupers in Canada, the tentiary, is a Methodist, and his son London Daily Chronicle of the 1st inst. has an editorial in which it is said that, "We must not ignore the fact that in Canada there will be strong opposition to General Booth's plans to colonize the Dominion with the victims of poverty in England." ng amongst the number some oner while it is quite true that we have unable to help themselves.

While it is quite true that we have unable to help themselves.

Sympathy with the victims of poverty, whether in England or elsewhere, it cones the world."—S. Bernard.

"He only who lives by faith overolics of this country with the responsion of the country with the res

Carling and Sir McKenzie Bowell, the general as an inducement to have

our midst. The general receives 875 as a bonus for each pauper whom he manages to send away from England. It would be better for Canadians to pay something to the general to keep his settlers out of Canada, than to offer any inducement to have them brought here, whereas we see England so glad to be

rid of them. THE Passion Play of Ober-Ammergau, in Germany, in which Joseph Meyer has been long the central figure, who represents Christ, has justly a worldwide fame on account of the earnestness with which all the participants therein religiously and with great devotion fill the parts allotted to them. It is not generally known, however, that in Mexico on every Good Friday there are more or less elaborate representations of the Passion in many villages. The players are all Indians, and their dresses are shabby, but the earnestness with which the various characters are represented is not exceeded even at Ober-Ammergau, and in some of the large towns the representation is very realistic. Crude though the representation be in many instances, it has a wonderful effect in impressing upon the minds of the untutored Aztecs the love of Christ for mankind as manifested in cultivating their piety and love for religion. The representation speaks to them with more power than any debeen peculiarly impressive in many

GEORGE JACOB SCHWEINFURTH, the pretended Messiah who has gathered about him a number of followers at Rockford. Ill. . has been indicted by the grand jury on three different charges of immorality with regard to three women who live under the name of angels at his heaven. The people of Rockford are delighted with the prospect afforded by the indictment, that they will get rid of the nuisance of Schweinfurth's presence among them.

places.

THE Mayor of Rauboix in France has given to the world one of the most ridiculous and stupid documents ever issued by a public functionary. It transport of the Viaticum to the houses of the sick by a priest clothed in sacerdotal garments, accompanied by persons bearing lanterns and ringing a little bell, has the grave inconvenience of frightening the inhabitants, who are thereby reminded of the importance of death by this religious ceremony, we decree: the transport of the Viaticum is forbidden." Truly a mixture of brazen effrontery and incurable foolishness.

Professor Marcus Dobs, of Edin-member for North Simcoe, as well as certain newspapers and other promburgh, speaking recently in support of disestablishment of the Presbyterian Church of Scotland, said that the In the County of Renfrew, John a perfect manhood. We tender him proper course would be for members of Deacon, the Senior Judge, is a Meth- our congratulations and pray that he the Established Church to come formay not for many years relinquish ward themselves with a frank confession that the time for disestablishment has come. "It would be a gain for the Church," he said "if they would do this. There might be a loss of respect on the part of those who adhere to it merely because it is the establishment, and some might leave it if such ceased to be the case; but there would be a gain in spiritual influence, and disestablishment would be followed by an early union of the three Presbyterian Churches between which the country is now divided. Great spiritual enthusiasm would certainly result from such a union, and he hoped that the day is not far off when it will be accomplished." Why should there be such longing for union among these divided branches, unless it be true that Christ intended that His government? And if the Church is essentially one, there was no justification for the first Presbyterians, who established division by rejecting the authority of the one Church, and proclaiming the supremacy of individual

#### opinion. Mary and the Poor Souls.

In her prayers for deceased friends, relatives and benefactors, the Church is mindful of Mary's sweet influence with her Son, and asks their deliverance through her intercession. She is fitly called the Mother of Mercy. Her mer ciful heart goes out to these, the favored ones of her Son, all the more lovingly and tenderly because they are

On the Manitoba School Question.

The following very clever speech was delivered by the Hon. John Costigan, in House who is familiar with the history

the House of Commons on Tuesday, 23rd April: Mr. Costigan. Mr. Speaker I need not assure the House that I have no intention of answering the hon, gentle man who has just sat down (Mr. Mc-Carthy) by any constitutional argument on this subject, to meet the arguments put forward by him. In rising at present I simply ask permission of the House, and of you, Mr. Speaker, to deal for a few moments with the subject from another point of view entirely-first, because I do not think that the line which the hon, member has followed was at all a proper line to take; and, secondly, because I do not think we have reached the stage when we are called upon to discuss the sub-ject at any great length. I may say at the outset that while many of the speakers who have taken part in this debate have alluded to the reference made to this subject in the Speech from the Throne as one calculated to create strife and enmity in this country, there is one consolation to every old member in this House-ves, and a consolation to every Canadian in this country who feels that he is represented in this Parliament — that this Parliament has time and again given proof of its ability to deal with the most delicate questions, and to deal with them in the most intelligent and satisfactory manner. We have had occasion before to discuss subjects Protestant minority in Quebec. It was which were calculated to create divisthen declared by all these gentlemen ions and dissentions in our country that would have had consequences very of Christ for mankind as manifested in His work of our redemption, and in every member of this House will agree with me, on looking back at the record of those discussions, that those of us who have taken part in them can congratulate it upon the tone scription which could be put into a and the dignity that this Par-formula of words. This year it has been peculiarly impressive in many such occasions. Therefore, Sir, I feel confident that the remarks which I offer to-day will be received by my fellow members in the spirit in which I intend to deliver them. In the first place, I deny the right or the propriety of the hon. member for North Simcoe (Mr. McCarthy) making the appeal which he has made in this House and in the country on the question of Separate schools as against Common

schools, because that question has not arisen. The whole question

with which this Parliament has been

or may be called to deal, the question with which the courts and the Privy

Council have been called to deal, is

not whether Separate schools are to be

established in Manitoba or not. They

could not deal with such a question ;

they were not clothed with the power

not arisen.

to deal with it. The whole question was? Have any rights under the constitution under which we live been runs as follows: "Considering that the taken away from any minority? And try were assembled together to lay the The what has been the answer? highest tribunal in the Empire has declared that certain rights have been taken away from a minority in one of the provinces. This is the whole subject, and not whether Separate schools are better than Common schools, or whether they should be forced on the people of Manitoba or not. But I want to take issue with the hon. gentleman on another point, and a more serious one. I want to say in the state the facts as proving the position I name of the people for whom to some have taken from the first-that the extent I have the right to speak, that | condition of things we have now is not it was a gross act of injustice to the Catholics at all, ex-Catholics of this country for the hon. cept in part, but is simply due to the inent gentlemen, all through the time that the question has been under discussion, to inflame the public mind by trying to create the impression that the Catholics of this country have been the aggressors, and have attempted to force Catholic schools upon the country, and to interfere with provincial rights. While I do not want to discuss the question, because the time has not yet ome for discussing anything beyond the remedial order that has been passed, let me say here that I fully agree with the hon, gentlemen who have preceded me in expressing the most earnest desire that the Legislature of Manitoba will afford the remedy to the evil created in that Legislature by its own act, and that the matter may not be brought into this Parlia ment at all. I will not be so unkind as to suppose for one moment that any hon. gentleman in this House would feel disappointed at such a peaceable solution of the matter. I would not do so cruel a thing to any public man in this country as to charge him with entertaining the hope that Manitoba might not settle this question, and that it might come here to be settled by the Dominion Parliament, with the view Church should be one in doctrine and of creating dissatisfaction and anxiety in the country. We all trust that the remedial order, having gone to the Manitoba Legislature, will be dealt with effectually by that body. We do not all insist, as did the hon. gentle-man who last addressed the House, that the remedial order places that Legislature in the position that they must pay the last pound of flesh. the hon, gentleman were in a position to say that the Legislature of Manitoba had refused to take action and that this Parliament was called upon to do so-if he were in a position to say that the Legislature of Manitoba had offered any fair and reasonable compromise, with the object of restoring peace and harmony, and that the minority in that province had refused

such a fair and reasonable compromise, his argument might have some weight.

be a beginning of all things, and there must be reasons for the excep-tionallegislation to which we are obliged to refer, and out of which this ques-tion grows. Every hon, member of this of confederation and the circumstance under which confederation was brough about, knows full well that it was not the Catholics of this country who insisted on this exceptional legislation. We know that as a matter of history, as a matter of record, from the discus sions which took place when the whole question of the agreement and the treaty between the different parties to the confederation was under consideration. When that was being considered by the old Canadian Parliament, the Parliament of Upper and Lower Canada, what were the real facts? The Catholics did not say were the real You must give us certain rights and privileges and make them permanent by law or else we will not go into con-federation. No; it was quite the other way. It was the Protestants, the leading men in Parliament at that time, men like the Hon. George Brown, the Hon. Mr. Holton, Sir Alexander Galt -all the prominent men at the timewho insisted, as the first condition of confederation, that the educational rights of the Protestant minority in Quebec should be protected and guaranteed. At that time the Protestant minority in the province of Quebec had certain rights, though not so extensive as those they now have. The Catholic minority in Ontario had certain rights under the Bill of 1863, but more limited than those now enjoyed by the

I have named that before confederation could take place at all, the Govern-ment must bring in a Bill dealing with the province of Quebec, and amending right there and then the school law as it then existed in that province The Protestant leaders in Parliament were not content that the rights of the Protestant minority in Quebec as they then existed should be secured by confederation. They said: That is not enough, we want perfect and full control of educational matters for our minority in Quebec, and unless you amend the law now so as to give us that full and complete control, it will not be binding under the Act of Confederation. Therefore, that was done, and let me say to the credit of the people of Quebec, and their representative men, that no voice was raised during that discussion objecting in the slightest degree to the proposal. On the contrary, they said they were willing to give that, and any further guarantee which the minority might desire at the time. Then followed the proposition that if you gave to the minority in Quebec the protection they asked for on the educational question, why not give the same guarantee to the minority in Ontario? That was a fair proposition to make at a time when the prominent men of the counfoundations of a new nation by uniting provinces with different interests, speaking different languages, and believing different religions. The fair proposition was then made to give, on the other hand, the Catholic minority in Ontario similar rights. I am not going to find fault, I am not attempting to draw a comparison in an offensive sense between the Protestants and the Catholics at that time, but I simply cept in part, but is simply due to the secure protection themselves to their minority in the province of Que-That was agreed to in the first place by the Finance Minister, Sir Alexander Galt, when he pledged himself to it in his speech at Sherbrooke. He was questioned in the House after-

wards by the Hon. Mr. Holton, who "The Minister of Finance, in a speech at Sherbrooke, had promised that the Government would introduce a Bill to amend the school laws of Lower Can-The honorable gentleman must be aware that this was a question on which there was a great deal of feeling in this section of the province amongs the English-speaking, or the Protestant class, of the population. He did not like to introduce anything of a religious character into discussions of this House, but in debating the changes which it was proposed to effect in our system of government, the effect of them upon that class to which he referred must be considered. Among that class there was no phase or feature of these threatened changes which excited so much alarm as this very ques-tion of education. Well, the Minister tion of education. Well, the Minister of Finance had said, with great solem nity, as having the authority of his colleagues for it, that this session the Government would bring down amendments to the school laws of Lower Canada, which they proposed enacting into law before a change of Government should take place, and which would become a permanent settlement of the question.

That pledge was carried out. I may quote further what the Hon. Mr. Leteller de Saint Just said, and I do this merely to show the spirit in which this proposition was met by gentlemen representing different nationalities. He said:

"I have heard it said that the Protest ants of Lower Canada ought to be satisfied with their prospects of the future, because we have always acted with liberality towards them. But that is no guarantee for them, for we would

position of every man prominently forming the Federal Administration will be hard to convince Canadians that SPEECH OF HON. JOHN COSTI- bility of this agitation. There must tutions were threatened by a majority differing in race and religion from ourselves; and in any case that is not the way to ensure the peace of the country. If we establish this principle, we should say to the Catho Upper Canada that they ought to be satisfied with the lot which we provide for them. When we make a constitution, we must, in the first place, settle the political and religious questions which divide the population for whom the constitution is devised : because it is a well-known fact, that it is religious differences which have caused the greatest troubles and the greatest diffiulties which have agitated the people in days gone by.

> There were no two opinions on that subject, that, in the best interests of the country these things should be settled at once, so that friction might be avoided in the future. Quebec representatives, having con-ceded the Protestant minority the right to so amend the then existing law as to give them full and complete control in the matter of education in the province of Quebec, Mr. Bourassa, whom I am glad to see hale and hearty in his place to-day, moved an amend ment to the effect that similar privileges should be extended to the Catholic minority in Ontario. amendment was, however, lost by a very large majority. Mr. D'Arcy Mc-Gee said that the Bill of 1863, which had been carried, conveyed to the Catholic of Ontario all that they had asked for in their petition, and he, for his part, had accepted that as a finality, and therefore would not ask to open up that question again, unless special and further privileges were granted to the Protestant minority in Quebec, in which case he thought the ninority in Ontario ought to be protected in exactly the same way. Well, the vote was taken, and only small vote was given in favor of the motion of Mr. Bourassa, showing that the minority in Quebec were excep-tionally well treated — not too well treated from a Quebec point of view and from a Catholic point of view, be cause, as I said, there was not a single dissenting voice representing that Province raised against that proposi-tion. Now, much has been said to surround this question with difficulty for the present, but only for the present, for, just as in Haldimand, when the question is understood by the intelligent people of the country, they will finally give the same answer. A great deal has been said with a view to create sympathy for the people of Manitoba, that this would be an interference with their provincial rights, that it is dictation on the part of the Federal Parliament to force Separate schools upon an unwilling Province, ignoring its provincial autonomy. I will not answer the constitution argument any further than to say that if this contention were true, you would never have this judg-ment. The judgment of the Privy Council was surely not in favor of taking away any right from the Province of Manitoba or any other Province. Then you hear the appeal made that we should leave Manitoba alone to deal with this question. That is what we hope will be done. It is left in Manitoba's own hands. The question is before that Province, and we trust the solution will come from there : that this Parliament may not be forced to take a further step and do the unpleasant duty that may be forced upon it. But why all this sympathy with the Province of Manitoba more than with the Province of Ontario, with the Province of Quebec, of New Brunswick or Nova Scotia ?-for each one of these larger provinces I have named is exmovement made by the Protestants actly in the same position as Manitoba, has the same rights and no more There is no reason why Manitoba should have any more rights than was intended to be given her under the constitution, than was actually given her under the constitution, or than was actually given to the other Provinces in the confederation. Just to show how inconsistent it is to carry too far this argument about giving unlimited jurisdiction to the Province of Manitoba in educational questions, let us take an analogous case. It might be proper to give Manitoba unlimited power in relation to education, but this is not the time to discuss it. The constitution under which we live has been framed, and our duty is to live under it and obey it - or amend it; but not to ignore it, not to defy it, not to set it at naught. But with regard to this question of unlimited jurisdiction to each Province: that has not been carried out, that is not the principle under which we live; that is not embodied in our constitution, but quite the reverse is embodied in our constitution. Not alone Manitoba has not, under that constitution, full scope in the question of education, but Quebec has not, Ontario has not, nor has New Bruns wick or Nova Scotia. But that is not the only case. If there is one question beyond every other that affects a legislative body, it is the regulating of the constituencies for its own elections. No one will say that on general grounds a Province should not have full control to construct and recon struct the boundaries of its electoral division for representation in its own provincial legislature. But there is a case where it was throught wise to depart from that rule. That was not done through conspiracy of the Catholic hierarchy, nor through undue in fluence from Rome, nor at the bidding of Catholic electors, but as an act of liberality by the Catholics of the great Province of Quebec. When this demand was made in old Canada that the rights of the Protestant minority in Quebec should be secured, you will find that it was not only on the ques tion of education ; you will find that it CONTINUED ON PAGE EIGHT.

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### PASTORAL LETTER

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

March 19, 1895, Feast of St. Joseph.

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

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

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

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

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

that Our shoulders are too weak to carry it worthily.

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

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

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

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

and have not these words been said to them:

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

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

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

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

BISHOP PROVENCHERE.

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

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

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

ARCHBISHOP TACHE, O. M. I.

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

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

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

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

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

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

Catholic education.

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

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

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

ARCHBISHOP TACHE, O. M. I.

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

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

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

over the turbulent waves!

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

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

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

selves tour separated brethren themselves atourned with Us.

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

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

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

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

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

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

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

Then there is the precious treasure of Our rescription.

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

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

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

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

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

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

their works, according to the measure of our strength.

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

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

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

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

with the Mother of Jesus We will also have

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

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

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

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

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

After the Episcopacy comes the sacerdotal body. We also require your assistance, or priests of Jesus Christ. In our dicesse. Well do We remember our venerable predecessor reading to U.s. with deep emotion, the touching pages which he addressed to you, in one of his iset circulars. It hank my priests," said he; is a circular of the sacerdotal tribe and my proper to the incoming pages which he addressed to you, in one of his iset circulars. It hank my priests, which world we have the my decreased Aposton of exteen and confidence which will cause Our ended to the proper to the sacerdotal tribe and the affectionate solicitude

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

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

THE REVEREND CANONS REGULAR OF THE IMMACULATE CONCENTION.

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

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

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

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

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

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

We doubt Our strength where there is ques-

esus Christ.

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

pupils.

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

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

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

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

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

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

refigious communities, the first standy are given at St. Boniface, the nineteenth day of March, Feast of St. Joseph, the day of Our Episcopal Consecration, under Our seal and signature and countersigned by Our Secretary, +L. P. ADELARD, O. M. I., +L. P. ADELARD, O. M. I., By order of His Grace the Archbishop of St. Boniface.

By order of His Grace the Archbishop of St. Boniface.

JOSEPH GEORGE, Pt. O. M. I., Secretary p.o tem.

### Prejudice Disappearing.

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

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

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

### THREE THINGS.

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

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

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

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

3. In all this we should proceed in

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

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

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

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FIVE-MINUTE SERMONS. Fourth Sunday after Easter.

KINDNESS.

For the anger of man worketh not the stice of God." (St James i., 20.) Brethren, these words are an echo of the Wise Man of old. "A soft an-swer turneth away wrath." Turning away wrath, and indeed every other sin, is God's work of justice or righteousness, and man's anger is not fitted to do it. Wrath does not destroy nor is it calculated to destroy any other evil, unless it be divine. The fear of the wrath of God is good, but the fear of the wrath of man is the mean vice we call human respect. I say this because there are many persons, fathers and mothers of families in

ter by inspiring them with fear-by showing anger.

We know that a kindly manner is a better means of correction than a harsh one, because it is God's way. God em-ploys fear in converting sinners, to be sure, but not so much as love; nor does His fear hold out so well as His love when there is question of persever-

ance, and, finally, as love on our part

is necessary to forgiveness, so God's

love is the supreme and essential in-

particular, who would make souls bet-

strument in saving sinners' souls.
You may object that God punishes sinners in hell, and that, certainly, is the prison of the divine wrath. True. But more men are saved from hell by the loving patience of God than by the terrors of His justice. Take an example from our Lord: throughout the whole course of His life He showed anger only towards those who them-selves lacked kindness. The Pharisees, hypocrites as they were, were lashed by our Lord, because they were hard, pittless and censorious. The rich glutton, Dives, is buried in hell because he shut his heart against the dying beggar at his door. But the harlot Magdalen is converted and saved by our Saviour's kind looks and en-couraging words. Even Judas himself would have had full pardon if he had not neglected the patient, gentle re-proach of the most loving of Masters. Our Lord's way with sinners is the best. He may have said severe things to sinners, but before He dismissed them He gave them honey to eat, to take off the

bitter taste of His reproaches.

But it is not enough to say that "the anger of man worketh not the justice of God": it worketh the malice of Satan and of hell. "Provoke not your children to wrath," says the Apostle. Angry words make men angry, and instead of producing virtue breed vice. I know of hardly anything more misserable than the fate of a boy or girl doomed to grow up in the house of a scolding mother or a bad-tempered father. Take an example from body. Children fed on unwholesome body. Children fed on unwholesome that i Take an example from the food have defective digestion; that is to say, bad food in early life hinders the good effect of good food in later life. So with the human soul; as bad food makes a weak stomach, in like manner scolding and threatening and quarrelling make a weak charactertimid and sly and hypocritical, or just

as bad-violent, abusive, profane. We sometimes hear a scolding parent say of wayward children, 'They make me curse." Take care; if they make you curse now it is your own fault, and the chances are that they will make you burn hereafter.

In conclusion, brethren, let us all, whether we exercise authority or live in intercourse with our equals, be kindly in our manner, mild and considerate in our language, patient with other's faults, trusting more to persua-sion and to affection than to authority, bearing in mind that "the anger of man worketh not the justice of God."

### Last Step of Apostacy

If Christ were to descend among us He could not give us better evidence of the difficulty of confession than we have. Confession either makes young men better or drives them out of the Church to an easier one. There is not one young man who has left the Besides the Church, declares Father Nugent, who will not tell you that confession was the cause of the trouble. It cannot be reconciled to sensual pleasure and evil lives; one or the other must be sacrificed.

God is like a father who has a crippled child to whom he says: My child, I will give you two things: you shall have all the love that can come from a father's heart and an iron shoe as strong as your poor little ankle will bear." When Christ came on earth He came to give all He could to His crippled child, man. He gave him the love of a God and the strongest iron shoe his conscience could bear.

The confessional is the secret of the Church's power over her children. Our enemies ask: "What, where, is this power? It

must be in the education of the clergy and the ignorance of the people '

But the laity is educated, and the more learned they are the better Catholics they are.

three hundred years old, and we managed without them before that.

And so they guess on ; but we-we know that it is the sacrament of penance, the remedy for the terrible sin-

hand-grasp had during during become fagged out, know what a depressed, miserable reeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restering health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

### The Butt of the School.

By Francis J. Finn, S. J.

It was a bitter evening for Louis Harold. Despite his visit to the Sacred Heart, despite his prayers, his soul was tossed about on a sea of passion. It has already been said that he appeared to be scarcely ten years of his years. As on the preceding even-ing, he found it impossible to put his mind to study; prayer, too, was beset with distractions. There seemed to be a demon in his heart whispering him in words of hatred and rage. In vain
—seemingly, at least—did he recall
the memory of Our Saviour, scoffed,
struck, and derided: the demon's voice bore in upon him the stronger. His mother, one of the kindest of

mothers, was in the next room. Might he not, he reflected, go to her with his troubles? But no; he would not make her unhappy with his unhappiness. He would fight it out; he would forgive. Again the demon voice grew strong. What an unkind thing to strike down a small boy for a mere accident! Louis began to tremble. He was in danger of falling. So intense were his feelings of revenge and hatred that he knew, should he give way to them, he would sully his soul with the sin of hatred. It was a perilous moment. But grace made him equal to the occasion. Yet, van-quished for the time, the thought presently returned. At length, when the temptation had become so strong that he was struggling almost despair ingly in its toils, there came a knock at the door. "Come iu," cried Louis, arising from his kneeling posture and hastily passing his hands through his dishevelled hair.

His sister, Nellie, a bright-faced, pretty child of seven, entered.

"Why, Louie!" she exclaimed, stopping short just beyond the threshold and opening her eyes in wonder, "what's the matter? You look just

horrid."
"Oh, I'm all right!" answered
Louis, as he endeavored, vainly
enough, to greet his sister with the customary smile of love.
"Here," cried Nellie, getting on

tiptoe and giving him a kiss. "Now, you ought to feel better. I think, Louie, you must have trouble at that old school. Boys are such horrid things-I hate 'em all, except you, of course. And most of them are freckle-faced, and the rest don't know how to comb their hair. The only 'spectable boys I know are boys what have nice sisters to take care of them."

"Well," said Louis, forgetting for the moment his troubles while listen-ing to this masterly harangue, "did you come here and break up my tudies for the sake of giving me your pinion on boys and their sisters?"

"Oh, that's a fact! I was very near forgetting all about it. There's a boy in the parlor who says he wants to see you."
"A boy wants to see me!" echoed

Louis.

"Aboy-boy; and he wants to see you, Louie. But before you go let me fix you up a little. Take off your And with this, little Miss Nellie pro-

cured, a towel, wet it, and with the most matronly air imaginable proceeded to wash the face of her big brother. She then combed his hair, and it must be confessed, acquitted herself of the task with a skill which nerself of the task with a skill which her brother, when left to his own re-sources, could admire, but not imitate. During all these pretty offices there was a constant skirmishing. Louis— provoking boy!—would start and fidget; and in consequence received several taps and grave rebukes from the wise matron of seven summers.

But the pleasant war came to ar end; and as he descended the stairs to the parlor every thought of his trouble

Besides the angels, God has other sweet and gracious means for drawing

our hearts upward. But when Louis entered the parlor the events of the day came back in a flash: for there before him stood Tom With something like a gasp Louis drew back, the muscles of his face twitching violently and his complexion growing ashen pale.

Tom came forward, held out his hand, and endeavored to smile.

"Don't run off, Louie; you don't know how mean I feel. I'm real sorry —awful sorry—sure. Come on, old fellow, and shake hands. Louis' lips quivered with something

like a smile; the hard lines of his face relaxed: his eves softened into tenderness. The almost instananeous change was at once beautiful and touching. He held out his hand, which Tom

grasped cordially.
. You're a real good fellow, Louie, blurted forth Tom, now smiling freely and unconsciously throwing aside the awkwardness which had distinguished They hazard a second guess: "It's his apology; "and if you and I aren't going to be the best of friends and classmates it won't be my fault. rough sort of a fellow; but if you want a friend you can count on me every time. What do you say, Louie? time.

Shall you and I be triends?' The smile and the beautiful expres disease, that gives the Church the power it has over the minds and hearts of her faithful children.

The smile and the beautiful expression which had come over Louis' face in the first moments of their hearty hand-grasp had during these friendly words been succeeded by a twitching

weeping child. He said nothing, but

awaited in silent sympathy.
"Excuse me," pleaded Louis, when
the first violence of his emotion had passed, "but I couldn't help it, I really couldn't. I didn't expect such kind

ness from any living boy."
"Oh, pshaw! I haven't been any
too kind. But from this out you'll see

I'll behave the right way."
"You're the first boy that ever gave
me a kind word since I've started going an intensely sensitive disposition, some l've suffered. I never cried much up his years. As on the weards I felt as though another life had be-

gun. Tom Norton must have had some peculiar magnetic power over Louis; for in the conversation that ensued the vanish into thin air, leaving him a bright-eyed, quick, and happy Ameri-

con boy.

Tom Norton spent the evening with his new friend. They "did" their themes together, ran over the next morning's recitations, and, after further talk, separated for the night, two of the merriest, two of the happiest boys in Cincinnati.

Many years may come and go over their heads, many days now memor-able to them may be crushed into oblivion by the strong hand of time ; but this day, when each conquered himself in the fight for love and justice, shall stand out in their lives and memories with the peace and beauty and un-changeableness of a star.

Brighter days were now in store for Louis; but the horizon was not entirely clear as yet. Tom Norton, after all, was but one of a large school, and his influence, though strong, had its limits. What influence he had, however,

the very morning of the change he nodded so cheerily when Louis was asked the lesson that our little friend took heart and went through his recitation in a manner that astonished the class and caused Mr. Frank to radiate

happiness. Nor did Tom's efforts stop here. In the course of the day he put Louis upon terms of friendship with Ed. Ronald, Frank Trainer, Charlie Walker, and others of Mr. Frank's best and most genial pupils of the preceding year. For all this, there remained a leaven

alone. He had not fairly turned the corner, when behold the old trio in the old way were again at his heels.

A moment later Tom Norton came hurrying out of the college gate. As he turned the corner and took in the situation, he broke into a dash. The three persecutors were linked arm in arm, happily ignorant that there was a new member bringing up the rear of their procession. They became vividly aware of this fact, though, when Tom put a sturdy hand on each of the outer heads and brought them bumping with some energy against the third head.

There was an immediate unlocking of arms, a triple howl of pain; and then three dazed lads stood holding their hands to their heads with a picturesque unanimity of gesture.
"What did you do that for?" s

tered Fred Harman, who, having been the middleman of the three, had a hand applied to two sides of his head, as though it were winter and he were suffering for lack of ear-muffs.

Tom gave the Hibernian answer, "What were you fellows dogging ouie Harold for?"

"Oh, just for fun !" "You don't say! Well, that's what I knocked your heads together for just for fun "Is wasn't very funny, I can tell

you," said Fred Rollins.
"Well, I can tell you," retorted Tom, with flashing eyes, "it'll be a heap funnier next time. I'll hold your heads together and rub down your ears to the natural size, you miserable little cowards! You'd better clear off now;

and don't you try bullying Louie Harold again. From that day forth persecution was at an end. Louis contrived to grow brighter and happier, till, by degrees, his excessive timidity completely disappeared, and he rose to be one of the

aders of his class. But he never forgot the sufferings of those first weeks; nor did Tom Norton. The very fact that a fellow student was friendless, unnoticed, or timid sufficed to induce these two friends to take him And so there gradually came up. upon the class a term of lasting peace and sweet charity. THE END.

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### AMERICA'S FUTURE.

Cardinal Gibbons Tells Why He Thinks It Is Bright.

The New York World recently addressed to a number of prominent American citizens the following ques-

tions:
1. Will our present republican form of government last one hundred

years longer?
2. If not, why not?

What is its greatest peril?
Is there any danger that aliens may so buy up the landandforeign syndicates so buy up the business enterprises as to obtain control of our country and eventually change the form of government?
Answers were received from Cardi

nal Gibbons, ex-Senator George F Edmunds of Vermont, Bishop Potter of New York, Senator John Sherman of Ohio, ex-Senator Wm. M. Evarts of New York, ex-Senator lngalls of Kansas, T. V. Powderly, ex-Senator Wade Hampton of South Carolina and John Wanamaker, ex-Postmaster General.

Cardinal Gibbons wrote as follows "The first question to which you desire an answer from me is: 'Do you think that our present republican form of government will last one hundred years longer?' To which I reply that I not only fervently pray and tr but also firmly believe that it will.

"In view of my answer to your first

question, your second one, 'li not, why not?' Requires no answer. "Next you ask, 'What is its great-est perii?' I answer that its greatest peril lies in the departure from those Christian principles upon which ou very laws and institutions are based As long as those Christian principl are maintained our institutions under God, survive and flourish. laws which are only expressions of external law, will command our respect With Mr. Frank's permission he sat beside Louis in the class room; and on our social fabric rests—especially in our social fabric rests—especially in respect to the marriage tie and to the freedom of popular suffrage-tends to the loosening of the foundation-stones of our republic.
"One of the most admirable features

of our present system of government is the happy balance of federal power with State autonomy; and, as long as this golden mean is observed we shall possess strength and liberty and in

destructibility as a great nation.
"Tolyour fourth query I reply that in my judgment we need have no fear of foreign capitalists and foreign syn of the ancient unkinduess. After school Tom and Louis generally walked home together. But one afternoon Louis, unable to find Tom, started off leads and our business enterprise will naturally be brought into close acquaintance with our present form a acquaintance with our present form government, and there is little don that our institutions and our la will gain favor with them closer acquaintance and finally their complete respect and support. Moreover, the influx foreign capital which has been served in this country for a few past can not in the nature of continue. The venders will selves soon be in competition w eign investors, so as to obtain turn profitable investments. flux of foreign capital is, accord my view, a positive benefit than a peril to large areas of our undeveloped continent. I am, your faithfully in Christ, J. CARD, GIBBONS

### Anglican Orders.

The Diocese of Fond du Lac, edited by the Bishop of Fond du Lac (Angli-can), thinks that there is a disagreement between the Pope and the Congregation of the Inquisition on the subject of Anglican orders. Perhaps there is, but the settlement of it is easy, and not far to seek. The Pope works:—

Sealed tenders addressed to the undersigned and endorsed "Tenders for Works," will be received at this department until noon on Friday, May the 10th, for the following works: will render a decision, and the decision will be final. Will the Bishop of Fond du Lac allow us, for the sake of argument, to refer to a disagreement between the Anglican Bishop of London and the Anglican curate of St. Mark's Marylebone Road? The Bishop withdrew the curate's license for teaching the "Hail Mary," and the curate appealed to the Archbishop of Canterbury. From this high function ary the curate might still appeal to the Privy Council, and decision of the point accordingly would rest with a woman

—Queen Victoria. She rules over the Church of England. St. Paul would not approve of this. The Bishop of Fond du Lac will permit us to remark du Lac will permit us to remark er that the obedience tendered to ecclesiastical rulings of Queen ria is not the same as that comaided by Leo XIII., and lovingly by his spiritual children the world In fact, there is a big difference and — in the founders, in the contracts have been entered into for the several works. The bona fide signatures and business addresses of two narties as securities must accompany each tender. The Department will not be bound to accept the lowest or any tender. Department of Public Works, Ontario, April 23, 1895. further that the obedience tendered to the ecclesiastical rulings of Queen Victoria is not the same as that com-manded by Leo XIII., and lovingly paid by his spiritual children the world over. all round - in the founders, in the churches, in the rulers, and in the discipline. - Ave Maria.



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

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Registry Office at Minden, County of Han-burton.

Plans and specifications can be seen and forms of tender procured at the above-men-tioned places and at this Department. An accepted bank cheque, payable to the under-signed, for five per cent. on the amount of each tender for each of the above works will be required. The cheques of the unsuccess-ful parties tendering will be returned when the contracts have been entered into for the saveral works.

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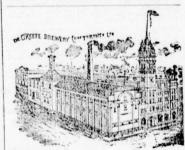
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BEAUDIN, CARDINAL & LORANGER, Attenues for the society "L'Allance.

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

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point, if he has not already done so

the hopes of his friends in this coun

small and narrow-minded way,

House is to approach it solemnly, hon-

duty of every Canadian, in the first

place, to know what the constitution

is, what we are bound to do under that constitution; it is the duty of every

Canadian in this House, on behalf of

the people of this country, to establish

Boston Pilot.

much with regard to the

### C. M. B. A.

An "At Home."

The second "At Home" of Branches 132 and 160 was given in their rooms, Barrington street, Halifax, N. S., on April 24. There were about one hundred and forty guests, including Bros. P. J. O'Keefe, of St. John, N. B.; P. O'Rourke, of Moncton; Mullauey, of Quebec, and a brother from Sydney, C. B. Excellent music was furnished by Kilday's string band. Miss Egan, daughter of Col. Egan, played a piano solo, and Brother Buckley of Branch 160, sang a song. The floor director for the occasion was Bro. J. D. O'Donnell (of Branch 160), assisted by Bros. W. J. Power and W. Phelan (of Branch 132). A bountiful supper was served at 10 p. m., Bros. Clancey, Fultz, Connolly and Power being the committee in charge. Bro. J. Carr received the guests. The affair passed off very pleasantly and was successful in its results. These progressive Branches (132 and 169) are now making arrangements to hold a picnic on the 21st June, the natal day of Halifax, which, judging by the energy displayed by the gentlemen in charge will be even more successful than their recent "At Home." An "At Home."

### Resolutions of Condolence.

Petrolea, May I, 1895.

At a regular meeting of Branch 27, held in their hall, in Kerr Block, April 16, 1895, the following resolution was unanimously adopted:

adopted:
Whereas Almighty God has seen fit to remove from this life Mr. James Gleeson, brother of our worthy and esteemed Brother, Wm. Gleeson, be it.
Resolved that, while bowing in submission to the will of Almighty God, we deeply sympatize with brother Wm. Gleeson, his family and relatives in their sad bereavement.

Resolved that a copy of this resolution be resented to Brother Wm. Gleeson, and publied in *The Canadian* (the official organ), so in the CAPIOLIC RECORD and local

G A BAYARD, Rec. Sec. Perth, Ont., May 1, 1895. lar meeting of St. John's

At the regular meeting of St. John's Branch, No. 89, the following resolutions were moved by Brother John O'Loughlin, seconded by Brother John Doyle, and unani seconded by Brother of the mously adopted:
Whereas it has pleased Almighty God to take unto Himselt the beloved wife of our esteemed and worthy Brother, Michael

McCarthy, be it
Resolved that the sincere sympathy of this
Resolved that the sincere sympathy of this

Resolved that the sinceres ympany of this branch be extended to Brother McCarthy and family. And, further,
Resolved that a copy of these resolutions be handed to Brother McCarthy, spread on the minutes of this meeting and published in the CATHOLIC RECORD and The Canadian.

J. H. KEHOE, Rec. Sec.

### A. O. H.

RESOLUTION OF CONDOLENCE. At the last regular meeting of Division No. 2, A. O. H., the following resolution of condolence was unanimously adopted:

Whereas it has pleased Almighty God in His infinite wisdom to remove from our midst our esteemed Brother, Thos. J. McCarthy.

Carthy:
Resolved that while bowing to the all-wise il of Providence, we desire to extend to e sister of our deceased Brother our heart it sympathy in her sad affliction, and fer-mtly pray that God will strengthen her to

vently pray that God will strengthen her to bear the great loss she has sustained. Be it further

Resolved that our charter be draped in mourning for a period of three months, and this resolution be spread on the minutes of the meeting and a copy be sent to the sister of the deceased and to the CATHOLIC RECORD and the city papers for publication M. S. DONOVAN, Sec. Stratford, April 26, 1895

At the last regular meeting of Division No 2, A. O. H., Stratford, the following resolu-tion of condolence was unanimously adopted Whereas, we have learned with regret o Resolved, that we convey to Brother

an expression of our earnest regret at his loss beyond recall of his best earthly friend, and while praying for the eternal welfare of the deceased we extend to our bereaved brother our sincere sympathy in his affliction. And

be it further
Resolvel, that copies of this resolution be sent to Brother O'Neill, inscribed
on the minutes of the meeting and inserted
in the city press and CATHOLIC RECORD,
London.
M. S. DONOVAN, Sec.
Div. No. 2, A. O. H., Stratford,
Stratford, April 20, 1895.

### C. O. F.

Tonto, May 4, 1895.

Editor Catholic Record — The regular meeting of Sacred Heart Court, No. 291, took place in their hall. Temperance street, Thursday last, John J. Neander, C. R., occupied the chair. The Deputy Chier Ranger, Ph. De Gruchy, installed the new officers for 1895. This ecremony being completed the Deputy C. R. exhorted the newly installed officers to be punctual in attending the meetings and do their duties without fear or favor, as the prosperity of the court depended largely upon the good ruling of the officers, into whose hands is committed the properties of this branch of the order. Eloquent addresses were delivered by Bros. L. V. Bachard and L. V. Dusseau on this occasion. One gentleman had his name enrolled on the list of members and six applications were received. Initiation will take place at the next meeting, which will be held May 16, when all members of the court are requested to be present. Andrew Keer, Sec.

### E. B. A.

### RESOLUTION OF CONDOLENCE. At a regular meeting of St. Peter's Branch

At a regular meeting of St. Peter's Branch, 23, the following resolutions of condolence were unanimously adopted:
Whereas it has pleased Almighty God, in His infinite wisdom, to call to Himself Mr. Jeremiah Gleeson, of Glenaguile, Toomevara, Ireland, father of our esteemed Brother, Patrick F. Gleeson, be it
Resolved that, while bowing in humble submission to the Divine will this branch extends to Brother Gleeson and family its heartfelt sympathy and condolence in his great loss. And
Resolved that a copy of the foregoing be

extends to Brother Green heartfelt sympathy and condolence in his great loss. And Resolved that a copy of the foregoing be recorded on our minute book and published in the official organ.

DR. C. P. JENTO, Pres.,

London, May 7, 1895.

### OBITUARY.

MRS. CATHERINE WATERS, MELANCTHON. It is with sincere regret we announce the death of Mrs. Catherine Waters, who died at the residence of her son, David Waters, Melancthon. The end of her God-fearing life, after a long illness came on Sunday April 21, and, fortfield with all the consolations of Holy Mother Church, she passed peacefully to the presence of her Creator. Mrs. Waters, and her husband, the late Owen Waters, were among the early Catholic settlers offel anethon, and since that time they earned the esteen of all who had the pleasure of their acquaintance. The funeral [which was largely attended by sorrowing friends and neighbors] took place by the priends and neighbors, the particle of the property of the particle of the property of the particle of the priends and such the priest, Rev. P. J. Cassin, after which the remains were interred beside those of her husband. She leaves a family of low sons and one daughter to mount the loss of a kind and affectionate nother. May her soul rest in peace. Amen!

We find, upon examination, that in the mixed good and evil of human nature, the good so far abounds that we are not in the MRS. CATHERINE WATERS. MELANCTHON

mixed good and evil of human nature, the good so far abounds that we are not in the habit of noticing it, while the evil strikes us precisely on account of its being the exception.—Emile Souvestre.

#### DIOCESE OF LONDON.

ADDRESS AND PRESENTATION. ADDRESS AND PRESENTATION.

The young gentlemen of the parish of Biddulph presented their lately appointed parish priest, Rev. N. Gahan, on Saturday, April 27, with a handsome carriage. They also availed themselves of this opportunity of presenting the Rov. Father with a neatly-worded address expressive of their sentiments of loyalty and filial devotion: it was signed by Messrs. William J. Dewan, Denis Twohey, Patrick O'Shea, James Meagher, Richard Benn, William Caine and William Collison.

BLESSING OF BELLS. Detroit Tribune, April 29. The Church of Our Lady of Lake St. Clair, Walkerville, was the scene yesterday of one of the most solenn and impressive ceremonies of the Catholic Church. The occasion was the blessing of the new bells to be placed over Notre Dame school, the parochial school in connection with the church. The bells were blessed by His Lordship the Bishop of London, assisted by a number of priests. Over one thousand people were in the church to witness the ceremony. Many were unable to gain admittance. The new bells were placed before the altar in the center aisle.

the church to witness the eeremony. Many were unable to gain almittance. The new bells were placed before the altar in the center aisle.

After the singing of the "Magnificat" a sermon in French was preached by Rev. Father Beaudoin, the parish priest. His text was "Instruct thy son and he will comfort thee and he will become the delight of thy soul." The divisions of the sermon were: (1) The excellence of a religious education; (2) its merits; (3) its necessity.

His Lordship the Bishop of London gave an explanation of the ceremony, telling why it is performed. He said in part:

"In blessing a bell, or an altar, or a church, or anything, we set it apart for God's honor and man's use. We believe God gives the object blessed a virtue, and shields it from both physical and spiritual foes. The formula of prayer varies. In this ceremony, we will sing seven psalms, two of penance, regret and sorrow for sins committed, a psalm confessing our sins and praying for pardon, a psalm giving thanks for all the blessings received from God. Psalms five and six will be prayers for heaven's blessing on these bells and the granting of God's aid, grace and virtue. In psalm seven we acknowledge our unworthiness, but ask for the blessing He has promised the penitent heart. Our object is to honor and worship God, to glorify Him and invoke His aid on us, His chosen children. The ringing of these bells will inspire us with a feeling of faith and confidence, remind us of prayer, call the children to the class, to the religious instruction and to the duties of the school, and will foll out when one of your number dies. They will hang in the air, as it were, between earth and heaven, and, with God's blessing upon them, will protect our people from danger, will ring out messages of good will and will remind us of the good God hath wrought for His people. They have a special virtue to avert from the church damages from the raging elements and put to flight our spiritual enemies that may be about."

In speaking of parochial schools the Bisho

In speaking of parochial schools the Bishop said: "Purely secular education does not deserve the name of education. It is a pleasure to learn what God has taught. God should not be excluded from the school any more than from the family circle. God's recognized presence and worship will aid the children in their power to understand. When the hears the bells ring He will be pleased and will impart His blessing. A true follower of God is always a good cutzen. The sound of the bells will increase a Christian's faith when temptations cluster round and is a call to God that we trust His promises."

The psalms were sung. The Bishop and priests passed around the bells. They were sprinkled with holy water and incense was barned about them. To the tongue of each was attached a ribbon. The Bishop pulled the ribbons and the parishioners heard the sound of their new bells for the first time. All the priests present rang the bells. Then all the children of Notre Dame school passed by and rang both bells as they passed by Among the school children were about fit; title girls in confirmation attire. These had yesterday morning received their first Communion. All the people in the church were then invited to pass by and aid in the blessing by ringing each bell once. This part of the ceremony kept the bells tolling for nearly an hour.

nour.

Ob one bell is this inscription: "Notre Dame School, A. D. 1895; Lee XIII., Papa Dionysius, Episcopus; Lucianus, pastor." On the other is this: "Eole St. Louis. A. D. 1895; Educate illes in pietate et justia—St

Jerome.

Besides Bishop O'Connor, and Father Beaudain, the pastor, there were within the chancel rail Father Schapman, superior Detroit College; Father Boex, of Detroit College; Dean Wagner, of Windsor; Father Hodgkinson of Woodslee; Father Gauthier, of Hotel Dieu, Windsor; Father Villeneuve, of Tecumseh; Father Cushing, L'Assumption College, Sandwich; and Father Ryan, of Amherstburg.

### RELIGIOUS RECEPTION.

RELIGIOUS RECEPTION.

Windsor Record, April 30.

At 7:30 this morning a solemn ceremony took place at Hotel Dieu. His Lordship the Bishop of London celebrated the Mass of the Holy Ghost. He was assisted by Dean Wagner, Father Cushing, President of Assumption College; Father McGee, Maidstone; Father Beaudoin, Walkerville; and Father Gauthier, chaplain of the hospital. During the Confideor and Kyric of the Mass, the cloistered choir chanted the psalm "Laetatus sum." After the Gradual the hymn "Veni Creator" was entoned by the Bishop and responded to by the nuns in choir. The Bishop then offered the usual prayers for such a ceremony, and proceeded to the cloister, which was thrown open; the novice, in white veil, and bearing a flower trimmed was taper, approaching the open grill. The Bishop addressed her, saying, how it was related in scripture of the young man who wished to lead a perfect lite and how our Lord told him to "sell all, give to the poor and follow Me." The beauties of a religious life, he said, were to strive for the perfect line, in poverty to serve Christ in this sick and poor; in chastity to live a life like unto the angels in obedience, the most Dvine of sacrifices and effacement of self for the good of others. The Bishop closed his remarks with a series of interrogations as follows, which were responded to in the usual manner:

"My child, have you, without any human Windsor Record, April 30, usual manner:
"My child, have you, without any human

whench are you, whench any numan consideration, continued in your resolution persevering in your desire to make profession in this house, observing through life the rules of the constitution of the Congregation of St. Joseph?"

sion in this house, observing through life the rules of the constitution of the Congregation of St. Joseph?"

"Such is my desire, with the grace of God."

"My child, the resolution is great the desire is generous. With faithful perseverance you are promised the eternal crown as a reward. Reflect well, my child!"

After a brief pause the Bishop continued, "Do you promise to offer yourself, forever, in poverty, chastiy and obedience, in the service of the sick and the poor?"

"I am resolved to persevere in the resolution I have made, and I ask the grace of God to help my endeavor."

"Willy on give your life until death in the service of Jesus Christ and of the poor and do you take Him as your Sponse?"

"I will, with all my heart, and most humbly ask His blessing."

The Bishop responded, "Deo gratias, and then returned to the altar. The novice prostrated herself on the floor, the funeral pall was spread over her, Dean Wagner intoned the Litany of the Saints and the cloistered choir responded. Al the conclusion of the Litany the pall was removed and the novice took her former place. The choir chanted a psalm, the Bishop gave Benediction, and proceeded to bless the black well and wreath of white flowers and then continued the Mass. At the Communion the Bishop approached the cloister, cibor-

ium in hand, and bearing the Sacrec Host. In presence of the Blesset Sacrament the vows were pronounced

ium in hand, and bearing the Sacred Host. In presence of the Blessed Sacrament the vows were pronounced. Then the newly professed received Holy Communion followed by the reception of the black veil and wreath of flowers. The Mother Superior removed the white veil and arranged the black one, and then conducted Sister McCarthy to her place in choir.

The formula of the vow was: "God eternal, and most powerful, my Creator, Sovereign, Lord, I, Sister Mary McCarthy, come before You with all confidence in Your mercy and goodness, possessed of the desire to serve You voluntarily and deliberately. In the presence of the Heavenly choir and of this community, I offer my life to my Divine Spouse, vowing poverty, chastify and obedience in the service of the poor, in union with the rules of St. Augustine, according to the constitution of this Congregation. I here supplicate God, through the merits of His Divine Son and of our Holy and Immaculate Mother and St. Joseph and St. Augustine, to give me grace to consecrate myself to You in all my work and to continue faithful up to the end. Amen!"

The choir sang "Sucipe me Domini," followed by "Veni Sponsor Christi." The Bishop concluded the Mass, then changed the chausable, maniple and stole for the cane.

The newly professed embraced the Sisters

The ne sly professed embraced the Sisters of the community, and the Bishop, clergy, and choir joined in a grand "Te Deum." The choir concluded with the hymn "Ecce Quam Bonum," and Sister McCarthy received the congratulation of a large number of relatives and friends who witnessed the solemn ceremony.

### SPEECH OF HON. JOHN COS. TIGAN, M. P.

this broad principle, that no matter whether a man is a Catholic, or a Pres-CONTINUED FROM PAGE FIVE. was on the question of representation. And Sir John Rose said then, though byterian, or a Protestant-Some hon, members, hear, hear, he was quite sure that the minority Sir Richard Cartwright. Explain. would be perfectly safe in the hands o Mr. Costigan. I take that as a cona majority, judging from past experi irmation of what I said in starting out ence, still there was an uneasines because it shows that, having spoken nearly half an hour upon this question, among the people, because it would b within the power of the provincial Legislature, after confederation, to I have said nothing so offensive as to prevent the House from enjoying a change these constituencies, so that no very hearty laugh at a little Irish one single English Protestant repre slip of mine. I say that in dealing sentative would be elected for that Province. The knowledge of that with this question we should approach it in a broad spirit, in order to estabcaused uneasiness throughout the ish the confidence of every citizen in Province, and it was thought a guarthis country that the constitution is antee should be given. Every mem strong enough to protect him in all the ber from the Province of Quebe rights he enjoys under the constitution, and that this Parliament, and the reacceded to that view, and said: we will agree to any arrangement that presentative men in this country of will make our fellow-subjects perboth political sides, can have no two fectly safe in regard to these matters opinions upon that subject. The con so that there may be no feeling of unstitution must be observed, all rights easiness whatever. Before this was under that constitution must be pre carried there was nothing in the served, so that every citizen in the country may feel that in our constituarrangements to guarantee to the English the continuance of the rights they tion he has a safeguard that no dema had, other than, as Sir John Rose said, gogueism can destroy. the veto power. But Mr. Holton pointed out that that was a weak, unreliable guarantee. If the provincial FATHER PHELAN IS WRONG. Legislature passed an Act so disarrang ing the constituencies as to deprive th Protestant minority of their repre-sentation, that Act might not be dis-For years, counting unto genera tions, there has flourished on this con allowed. Mr. Holton asked Sir George tinent a class of newspapers nominally E. Cartier, who was then Attorney-Protestant but discredited and des General East, if he himself would pised by all decent Protestants. The advise disallowance in that case. sole mission of those papers has been to His answer was: Certainly; pour a steady stream of abuse and would disallow any Act under which an injustice was done to calumny on Catholics. It is not neces sary to mention their names. The the Protestant minority. Still that was not thought a sufficiently definite abound in every State and live by pan dering to unclean and morbid appe guarantee, because the power of disaltites. They are the printed reflex of owance might not be exercised, it the vile things which are spoken by night be found not convenient to exer deprayed lecturers "to men only. eise it. A more perfect guarantee was hings which are never elsewhere iven by the arrangement of the elecuttered outside of a bawdy house. toral divisions under section 80 of the All that Catholics revere; all that

to force Catholic schools upon a Protest

ant majority so large as that of Mani-

legislation is a portion of our con-

them like other subjects; I say that

Protestants have their rights specially

guaranteed under the constitution in

certain sections of the country : I say

Protestants are more responsible than

the Catholics; I say that if the excep-

tion had not been made in Quebec i

no guarantees of a similar kind in the

this country are ever ready to do not-

I say that this exceptional

Confederation Act, by which twelve of elean-minded non-Catholics respect these constituencies were set apart, the purity of Catholic religious women and up to this day those twelve con the sunctity of the confessional : the stituencies are there with their orighonor of the home-all these have nal boundaries, not one of which been and are constantly being defamed in print and from pulpit and platform, oundaries can be altered while seven of the representatives object to it in the until one wonders in horror, what Legislature. Now, in the face of all that affecting the older provinces, how must be the effect on the souls of the innocent young people whose eyes and can my hon. friend from North Simcoe ears are polluted with such foulness, spoken and printed in the sacred guise Mr. McCarthy) appeal in Haldimand, or in any part of the country, or in of religion ! and let me say Catholics have borne with t that his appeal in this House is very less tirades, as Christians. They can-not meet the enemy with similar nuch more moderate and on a higher evel than his appeal in Haldimandweapons: for their religion forbide for exceptional privileges, rights and them even to think the vileness over powers to be given to the province of which their calumniators gloat. The Manitoba? I trust these remarks will have no excuse for slandering thei be understood in the spirit in which fellowmen and women. When a Pro-testant, lay or clercal, leaves his own they are given. In the first place my Church to become a Catholic, he finds object is to protest against any attemp made in this House or out of it, to cre no encouragement, even should he seek it, for defiling his late nest. ate disturbance in the country, by cry ing out that an attempt is being made have no "escaped" ministers; and should an Anglican nun become a

stitution; I say that if the Catholics enjoy rights, they enjoy testant sisters. Most surely she would not find a corporal's guard of Catholics to listen to anything so unwomanly Because we are justly proud of the dignified way in which Catholics, lay that for this exceptional legislation and clerical, have ever refrained from meeting bigotry with its own weapons we are grieved to see that a Catholic editor, Father Phelan of the St. Louis the first instance, you would have had Watchman has chosen to attack the Protestant Christian Endeavor Society other provinces. Therefore, I ask you and Epworth League, with accusations o deal fairly, as I know the people of of wholesale immorality of which it is not

Catholic, she would never dream of

looking for notoriety and dollars by

bearing false witness against her Pro

sonal evidence. He says, alluding to the meetings of those societies:
"The corrupting tendency of such heterogeneous gatherings of young people cannot be over-estimated, and for downright viciousness and depravity they have never been equalled since the horrid Saturnalia of Greece and Rome. The history of these gen eral conventions will never be told, but

conceivable that he can have any per

strife and whose only activity is in sowing that seed for a bad purpose—among them some men who, in the opinion of many, were fitted for better things. Many things, Sir, make us all feel proud of the great deeds accomplished by our late chieftain, Sir John A. Macdonald. They stand as monuments to his memory, and his countrymen are proud of them. But there were some things he could not accomplish. He undertook to make a useful statesman of the hon. member for North Simcoe (Mr. McCarthy). He used his influence, he used his

prestige, he did everything he better left to the sociologist than to the could to promote the interest and controversialist; and among them is the welfare of his young friend that of national chastity. Catholic Ireat that time, but it all proved land is gloriously chaste. So, and an utter failure. That hon, gentle-man has disappointed the hopes of that more so, according to the careful investigations of the Irish Catholic statistician, Mulhall, is schismatical Greece. So is not Catholic Austria; and so are not Protestant Scotland, try in seeing him become a useful pub-lic man. Now, Sir, having said so Protestant Sweden and various other spirit in figures say, the main point is this: which we should approach this quesmorality or immorality of our neighbors? We have sins enough of our tion, finding that it is not a question that we can afford to deal with in a own to look after and correct. have, as Father Phelan himself truly duty of every hon. gentleman in this said, in another article which his critics are now quoting against him, too many estly, and candidly, as patriotic Cana Irish Catholic rascals in politics; too dians : the duty of every hon. gentle man in this House is to remember that many "boodlers" in office, using their race and creed to get there, only to it must have an important bearing upon the future of this country, that disgrace both when their selfish end is it is one fraught with danger and If anybody, Catholic or Protestant, harm, but the harm will be minimized in public or private life, is a knave according to the character of the de bate, and the manner in which the and a scoundrel, it is not because, but in spite of, the fact that he is a Catho question may be dealt with if it should lic or a Protestant. Neither Catholicity nor Protestantism, nor any other Therefore, I say it is the

> inculcated by all religions, is potent to achieve what law alone could never We are proud of the part taken by Catholics, American, French and Irish, to make this great nation free; but we should be fools and ingrates to attempt to deny the debt that we all owe to non-Catholics like Washington, Jefferson, Franklin, and the other tathers of the republic who wisely laid the foundations here of religious freedom and political equality. We complain, with good reason, for we are sensible of the grandeur of the Commonwealth planned by the fathers, when insensate prejudice still assails Catholicity in various ways, but can we point to the Catholic rulers of Italy and say that the Church has been treated better

creed that we know of, teaches that

vice is better than virtue. We know

that society is held together and saved

from anarchy by the morality which.

Father Phelan has cause to be indignant at the villainous calumnies daily poured out against Catholics by an unscrupulous crowd of conspirators who are the worst enemies of Americanism and Protestantism; but that does not excuse him for assailing a body of Christians engaged in a mission of self-improvement and good work for their fellows. He is not the keeper of their consciences; and, we believe that, on reflection he will see that he has passed hasty and unjust judgment on them and their work, and will make honorable manly amends for his Nobody has ever accused him ! error. of lacking courage, and the highest courage is shown in confessing a wrong.

### Mother of Mercy.

Twas for the sake of sinners
That thou wast formed so pure;
If we had ne'er been wounded,
Thou ne'er hast come to cure:
Tis by our human weakness
Thy royal power doth live;
Thou art the Queen of Mercy,
To pity and forgive.

Tis thy perpetual pleading,
Thy mother cry above
Which thrills in sweetest music,
To God's own Heart of love;
It stays His arm uplifted,
Till from His royal throne,
He seems to bless the mercy
Which justifies His own.

Go, think upon her sorrows. Then wonder, if you will, That God hath made her glories A greater marvel still;
That he who pays in Heaven
One thought of Him on earth,
Hath blessed a Mother's fondness, And crowned a Mother's worth

### -Ave Maria,

The Story of a Well-Known Grenville County
Man — Rheumatism Held the Fort for
Twenty Years, Resisting all Treatment
and Efforts to Dislodge it—The Patient
Thoroughly Discouraged, but Acting on
the Advice of Friends, Made one More
Effort Which was Crowned with Success.

From the Brockville Times.

There are very few of the older residents of this section to whom the name of Whitmarsh is not familiar. E. II. Whitmarsh, of Merrickville, was for thirty years a member of the council of the United Counties of Leeds and Grenville, and on four occasions filled the office of warden of the counties. His son, Mr. George H. Whitmarsh, to whom this article refers, is also well-known throughout the counties, and is the Merrickville correspondent of the Times. It is well known to Mr. Whitmarsh's friends that he has been a sufferer for many years from rheumatism, from the thraidon of which he has now fortunately been released. Mr. Whitmarsh tells how this was brought about as follows:

"For over twenty years previous to the winter of 1894 I was almost a continual sufferer from muscular rheumatism, some times wholly incapacitated from doing any kind of work. After trying remedies of all kinds and descriptions without any benefit, I at last came to the conclusion that a cure

kinds and descriptions without any benefit, I at last came to the conclusion that a cure was impossible. In the fall of 1893 I was suffering untold pain and misery, and could not rest day or night. Several of my friends strongly urged me to try Dr. Williams Pink Pills, and reluctantly. I confess, for I had lost faith in all medicine, I began to de so. To my surprise and great satisfaction I soon began to experience relief, and this feeling grew to one of positive assurance that the malady that has made life miserable for so many years was leaving me as

that the malady that has made life miserable for so many years was leaving me as I continued the treatment. By the time i had used nine boxes of Pink Pills not a twinge of the rheumatism re-mained, but, to make assurance doubly sure, I continued the treatment until I had used twelve boxes of the pills. This was in Jan., 1834; since when I have not had the slightest trace of any rheumatic pain. I am satisfied

### MARKET REPORTS.

MARLET REPURTS.

London, May 9.—Wheat, 75 to 81c per bushel; oats, 84 to 36 per bushel; peas 66 to 75c per bush, barley, 43 to 500c per bushel : rye, 50 2.5 to 55c per bushel. Veal was directly the carcass. Beef was firm, at 26 to 6.5 bp cowt. Yearling lambs, 10c a 16. Spiring lambs, 84 to 4.56 aptece and 81.00 to 81.25 per quarter. Dressed hogs 35.69 to 85 50 per cwt. Turkeys, 11c a 16. Fowls 50 to 75c a pair. Spring chickens, 75c a pair. Best roll butter sold at 16 to 16c a pound by the basket. Eggs 9 to 11c per dozen. Potatoes, for cullnary purposes, 80c a bag by the load; 70 to 75c a bag singly. Small seed sold at 50c a bac. Hay 87.50 to 88 per ton. A few milch cows sold at 830 to 845 apiece.

apiece.
Toronto, May 9.— Wheat, white, per bush, soc; wheat, red, per bush, fac; wheat, goose, per bush, 78c; oats, per bush, 40½ to 41c; pens, common, 64c; fresh, eggs, 10½ to 11c; barley, per bush, 48c. Turkey, per lb. 11 to 13c.; resse, per lb. 7 to 9c. Turkey, per pair, 60 to 75c.; ducks, per pair, 60 to 8c. Cutckens, per pair, 60 to 75c.; ducks, per pair, 60 to 8c. Cutckens, per bag, 75c. ducks, per bag, 75c. per bag, 75c. seese, per ha, 75c. per bag, 75c

Latest Live Stock Markets.

Tage.

Latest Live Stock Markets.

Toronto, May 9.—In butchers' cattle there was a slightly weaker feeling, chiefly the result of heavy offerings. The best figure touched was \$1.30 per cwt., paid for a bunch of fancy steers and heifers. Prices were essier to the extent of about \$2 per head. In export the extent of about \$2 per head. In export cattle—The transaction was a bunch of 18 cattle—The transaction was sold to day for from \$1.00 to the transaction was sold to day for from \$1.00 to the transaction was slightly weaker for a whing but really choice grain-fed yearlings. They sold at from 5c to 19 cp. per 19. In alves offerings were fairly heavy, and the demand is quite. Choice veals touched \$5.00 cpc head one or twice, with common selling down of \$1.50 to 2 pcr head.

East Bunch of these there was a poor market; the outlood is unfavorable for all but good, that hook is unfavorable for all but good, they have the common selling down to \$1.50 to 2 pcr head.

Sold experts and forthese there was a poor market; the outlook is unfavorable for all but good, they have a poor market; and the general demand was not strong; prices and the general demand was not strong; or reason to the control of the contr

Si 50.

Sheep and Lambs.—Receipts were liberal again to-day, all of fifty cars; the market was a triffe easy for sheep, but about steady for lambs; top wethers brought #4.50 to \$4.60; fair to good mixed sheep, \$4.15 to \$4.75; common fair, \$2.50 to \$4.52; culls, \$2 to \$2.75; fancy heavy lambs, \$5.25 to \$5.40; fair to good, \$4.55 to \$5.25; spring lambs, \$3.50 to \$4.50.

I KNOW MINARD'S LINIMENT will cure diphtheria.

JOHN D. BOUTILLIER.

I KNOW MINARD'S LINIMENT will ure croup. Cane Island.

I KNOW MINARD'S LINIMENT is the less remedy on earth.

JOSEPH A. SNOW. Norway, Me.

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A MALE TEACHER AS PRINCIPAL OF A the Roman Catholic Separate school of Chatham, Ontarlo — to commence duties on or about September 1, 1895. Applicants must hold a 1st or 2nd class certificate and state shall expected. Applications are to be in not later than Wednesday, July 87d next. Communications to be addressed to the undersigned Secretary of the R. C. S. S. B. of Chatham, Ont., P. O., Box 177—D. J. O'KEEPPE.

WANTED A QUALIFIED TEACHER for Catholic Separate school No. 22. Township of Gloucester. Duties to begin May 13. Apply, stating salary, to MICHAEL KELLY. Secretary, Orleans, P. O. Ont. 882-3

APPLICATIONS FOR POSITION OF male teacher, second class, first depart-A male teacher, second class, first department R. C. S. school, Almonte, for balance present school term, at least, received till Saturday, 11th inst., (inclusive). Duties commence immediately theraafter. State salery, experience, etc. WM. BOWES, Sec. 84-1,

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