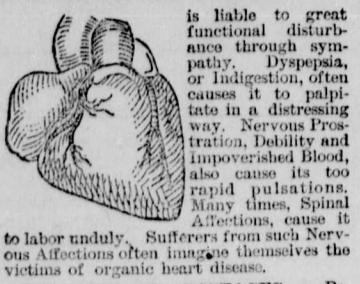


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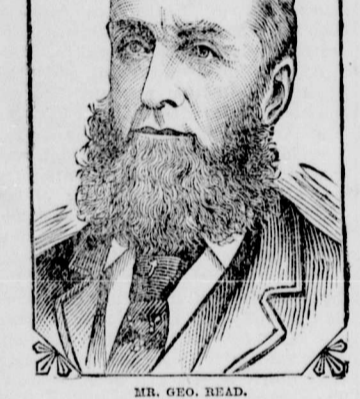
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FLORENCE O'NEILL

The Rose of St. Germain; or, THE SIEGE OF LIMERICK.

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

CHAPTER VIII.

"Yes, it is quite true that the king's troops are in so miserable a condition, that one-third of them could not be relied upon, if Tyrconnell upon his arrival were to give them a pistol each," said a fine looking young man in military uniform, in answer to the remarks of a brother officer, who had but recently joined William's forces in Ireland.

"I am surprised to hear there is such an amount of disaffection," replied our old acquaintance, Sir Reginald, "or that party feeling ran so high in favor of James, even in Ireland, but really I am getting disgusted at the paltry means that are being resorted to, to strengthen the hands of the king's government; from all quarters the same tales are rife; the most nefarious subterfuges are used to bring over wavering adherents of the Stuart race."

"Why, St. John," exclaimed his companion, in a tone of unfeigned surprise, "I should have thought you the last man on earth to be very particular as to how the party whose interests you espouse, should prosper, when we remember recent doings at Limerick."

"The hot blood rushed to the temples of St. John, and with his hand on the hilt of his sword, he replied: "Sdeath, sir! what do you mean by such a remark? What do I either know or care about what is going on in Limerick? I, who this night for the first time in my life, have seen this place, and have but within this short two hours arrived from Kinsale."

"My dear St. John," replied the young officer, placing his hand in a familiar and irritating manner on his friend's shoulder, "can you for one moment attempt to lead me to suppose that you are ignorant of all the fine things that have lately been done in your name to the unspeakable annoyance of Miss O'Neill's relations in Limerick! Own the truth," continued Seymour, the once sworn of Sir Reginald, "and say that you have forsown the beautiful Papist, whose heart is even now with the Jacobite crew at St. Germaines, who has come to save our lives and Protestant faith and liberties, and from pure disinterestedness has taken his father-in-law's crown for himself."

"Have done with your taunting gibes, Seymour, and come to the point at once; explain in what way my name has been used, and tell me who has dared say anything against my betrothal with the lady Florence."

"The spirit of mischief had evidently taken possession of the naturally mischievous Seymour, for after having, to the unspeakable disgust of St. John, given vent to the risible faculties in a hearty burst of laughter, he replied: "You have an intimate friend, named Benson, St. John, a canting old knave, forgive the expression, and—"

"Ah, Benson, what about him, he left me some two months since, to make a journey into Wales, to visit some relations; he has not been to Ireland for many years."

"Indeed," said Seymour, vainly attempting to repress another burst of laughter, "really now this is too ridiculous; do you mean to deny St. John, that you do not know that he offered himself to the military authorities of this town as a spy on General Sarsfield's movements; that you even deputed him to be the means of conveying the intelligence to the family of Miss O'Neill, that your opinions and feelings were so wedded to the cause of William of Orange that you had eventually broken the chains which had hitherto subsisted between you, and which for some time past have become weaker and weaker? To sum all up in a few words: you are said by him to have led Harding to write to Benson in your name, requesting him

to further the good cause by every means in his power, to gain admission to the maternal aunt of Florence O'Neill, resident at Limerick, and through her to become a spy on the actions of the General and his party, avowing also your regret that you had suffered the charms of her beautiful face to draw you aside from the allegiance you owe to William and Mary. Moreover, you express an eager desire to redeem past errors by offering your services as speedily as possible to our commanding officers in this place. Such, my dear fellow," added Seymour, "to corroborate all, here you are in your own person; but forgive my ill-timed merriment, for I see that an ill use has been made of your name. But really, when I remember the finale, and Benson's exit from the house of Miss O'Neill, which set all Limerick in an uproar, it is exceedingly hard to repress another burst of laughter."

"For heaven's sake, Seymour, be quiet," said St. John, "and tell me the whole truth; for some enemy has been at work, over and above the vile mischief-making Benson, whom I am determined shall not have the opportunity of meddling with my affairs in future."

Seymour then narrated in his own words those circumstances with which the reader is already acquainted, relative to the capture of Benson, or Layton, as for the sake of disguise, he had chosen to call himself, together with an account of the summary punishment inflicted on him at the hands of the mob.

"It were, of course, vain to attempt to describe the wounded pride, mortification and anger with which St. John listened to all he had to say, or his pleasure on hearing of the punishment of his villainous ex-pretector Benson. For a few moments he was silent, then he said: "Farewell, Seymour, for awhile, before an hour is over I shall be on my way to Limerick."

"To Limerick!" ejaculated his friend, "why it is the headquarters of General Sarsfield."

"Exactly so, and also the dwelling-place of the General's cousin, Miss O'Neill."

"And in your present mood, I shall not be surprised to hear of a defection, for it is not unlikely you may find your way to Sarsfield himself," said Seymour, with a significant glance at St. John's dejected countenance.

"Keep your surmises to yourself, Seymour, I have been foully wronged as you well know, and—"

"True enough," was the reply, "and as I am your sworn friend, I say nothing and keep my thoughts locked within my own breast, but I tell you, Reginald, I am morally certain that a very short time hence King William will hear that the cousin of the aged St. John, the supporter of the commonwealth, hitherto so devoted to his interests, has passed over with many others to the ranks of the exiled James."

CHAPTER IX. With an unusual degree of outward calmness and composure, which she was, however, far from feeling, Florence prepared to accompany her uncle to the palace: on arriving at which she was at once shown into a small ante-room, communicating with the boudoir of the queen.

This, the favorite sitting-room into which Mary had been ushered, was hung with pale blue silk, the draperies and curtains festooned and looped with silver, the ottomans and couches being also of the same color and material. Tables of curiously inlaid wood supported vases of precious metals; some were filled with the choicest exotics, others exhaled an almost oppressive odor from the perfumes burning within them, so that as Florence entered the apartment a sense of faintness stole over her, but she remembered the necessity there was for calmness and composure in the presence of the queen; and, leaning on the arm of Lord Clarendon, with a cheek only a shade paler, perhaps, than usual, the heiress of the O'Neills approached Mary with a firm step, and gracefully kneeling, pressed to her lips the small white hand so graciously extended, though her heart was all with Mary of Modena.

Still there was something in the presence of Mary of England which fascinated Florence in spite of herself. "She is a Stuart certainly, notwithstanding her grievous sins; she is so like our beloved king, her father," mused the girl for one short moment, during which the queen, with sweet soft words, requested her to be seated.

Yes, there were the features of the unfortunate line of the Stuarts strongly delineated on Mary's oval countenance, and as the eyes of Florence fell on her tall and still graceful form, her pleasing and regular features, and air of quiet dignity, they fell beneath the scrutiny of those dark sparkling eyes, bent so curiously and with so strict a scrutiny upon herself.

"I wish I might dare to love you," thought Florence, as her eyes met those of the queen.

cheek, "I mean is his health good, as also that of his consort?" "His majesty was well, and also my gracious mistress," said Florence; "and pleased, indeed, will they be to hear that I, already so favored by their notice, should also have been honored by your majesty's gracious reception of my poor self."

"And you do not meditate a return to St. Germain?" said Mary, fixing her eyes with a penetrating glance on the features of Florence, as though she would read her very thoughts. But no that cannot be, if rumor speaks correctly, for it is said that you are betrothed to Sir Reginald St. John, one of the most favored of our beloved lord and consort; nay, our royal favor has been sought in this matter; but of that later. We know that Sir Reginald is of himself deserving, and we see that the lady he has chosen has even more than her fair share of woman's charms; but, as we have already said, we will speak of this later, at a more fitting time, and then devise measures for your nuptials, and make arrangements, it may be, for your future well-being near our own person."

Then turning to her uncle, Lord Clarendon, Mary entered into a long and animated discussion respecting the contemplated departure of the king, leaving Florence a prey to any but pleasurable emotions. Had she dared to express the feelings of her heart she could not have done so, for Mary had purposely contrived her speech cunningly enough, leaving her no room to expostulate, assuming for granted that she was graciously furthering the most ardent desires of the girl's heart, and so closing her speech as to afford Florence no chance of escape, without being guilty of the most flagrant breach of etiquette by interrupting the queen whilst speaking, or rudely breaking in when she was addressing the Earl. In fact, Florence was marvelously like some wretched fly, when securely trammelled in the spider's web, and every effort was now exerted to throw a veil of dissimulation for the present over her own conduct, and to govern well her outward bearing, in order that no trace of the inward anxiety she endured should escape her, and be evidenced in the expression of her features.

But Mary was far too penetrating in her judgment, and too clear-headed to be at all deceived. Her speech had been artfully contrived. She knew well one of the most ardent admirers of the unfortunate Mary of Modena had knelt unwillingly at her feet, that she had broken off her proposed union with Sir Reginald solely because the latter was attached to her court, that the girl's whole heart was centred in the weal of the exiled James, and that she was anxiously looking forward to the time of her return to St. Germaines.

But the queen had resolved she should not see St. Germaines again if she could help it, that she should marry Sir Reginald, and, moreover, little by little, she would manage to extort, having first gained access to her heart by the exercise of all those blandishments of which she was mistress, a full account of all that was passing in France.

It remained, however, for time to show whether the queen could so easily manage her new prey as she supposed; but be that as it may, the latter fell, when too late, that she had played a rather dangerous game in coming to London, or, being there, by failing to preserve the strictest incognito; and still more embarrassed was she when, at the moment of parting, Mary, with the same gracious tone and manner, addressing herself to the baronet, said:

"You will not forget, Sir Charles, that we shall use all our influence to promote this affair of the nuptials of your niece. We have felt much interested in the Lady Florence, in consequence of the reports which have reached our ears of her beauty and worth; and ascertaining from the king that Sir Reginald has but recently left the metropolis for Ireland, we have obtained his promise that he shall be at once summoned back to England."

Much as Florence wished to speak she dared not, but merely bowed her acknowledgments, whilst the baronet was profuse in his thanks for the interest the queen evinced in her welfare; and with a heart full of gloomy apprehensions for the future, Florence accompanied her uncle back to his residence.

Alone in her boudoir, the queen moodily watched their departure, accompanied by her uncle, the Earl of Clarendon, and with compressed lips and fingers, nervously clutched together, she exclaimed, aloud:

"Well met, a pretty traitor! In the girl I take some little interest, and will mould her to my will; but if she prove rebellious—well, ay, what then? Suppose she is of a stubborn nature. Yet, no; with this St. John daily, hourly beside her, she will become all I wish to see her, a willing tool in my hands. She does not like my proposal, however, for I saw the color in her cheeks come and go when I spoke of her staying here, and of my hastening her nuptials. And as to you, my beautiful uncle," continued the queen, with increased irritation, as she beheld Lord Clarendon passing through the court-yard beneath her window, "I have you fast, and will take care you are safely caged in the Tower, if in the slightest way you are found to have any share in this new conspiracy, a rumor of which has reached us, and in which your name is coupled with that of fair mistress Florence and others we had thought affected to our persons, and if"

"Aye, indeed, if they are guilty let them have such mercy as they deserve," said the voice of William of Orange, who, unobserved, had entered the boudoir and overheard the soliloquy of the queen. "I tell you, Mary," said William, "to watch Clarendon well, and do not suffer his relationship to yourself to mar the ends of justice. Trust me, he is not faithful to our interests."

"I know it," said Mary, fixing her eyes reproachfully on her husband, "but do not speak to a wife devoted and tender as myself of any thought of family connections being suffered to clash with the duty which I owe to you. Ah, my beloved one," she continued, clasping her husband's hand tenderly within her own, "cared I ever for my own kindred when you are concerned; cared I even for the father of whom I was the most indulged and favored child; have I not ever been the most dutiful and submissive wife, and when I had left home and kindred for you, did I not soon tear from my heart, whether at your bidding or not, every emotion of old home affection, not given to you, so that I might be more truly and entirely yours?"

"Well, yes, I must give you the praise you have deserved, and own you have done your duty in my regard," said William. "I have found you generally faithful in these points, and when remiss a few words of admonition have set you in the right path again, though remember, for your caution, if ever tempted to err again in this regard, that I encountered difficulty with you in days gone by."

The fine eyes of Mary filled with tears as again she gazed reproachfully on her husband.

"Ah, my best beloved," she said, "remind me not of my former shortcomings, which, God knoweth, I have long since bitterly atoned for by many a tear in the long hours of your absence from my side. I tell you once more that Clarendon shall suffer severely should we find him in the slightest way implicated in this rising. Small mercy shall he meet with, any more than if he were an alien to my blood; or, indeed, the fair Florence O'Neill either, should she be involved or mixed up with mischief, as the *pro tege* of my gracious step-mother is most likely to be."

"Ah, indeed, and pending that matter of the girl," said the king, "I have sent to Ireland to require the immediate return of St. John, and if it be true that she has dared refuse him for his known fidelity to myself, it will be matter for conjecture as to what course she will now pursue."

"Poor fool," said Mary, laughing, "did I not dislike her for the unwarrantable prejudice she presumes to entertain against us, I could almost have pitied the agitation she suffered when I spoke of our interesting ourselves to hasten her wedding, and that you had summoned St. John hither. She played her part well, but is too unsophisticated to have gained the mastery over her features. Indeed, the mistress whom she almost adores—for she regards Mary of Modena, I have been told, with feelings little short of veneration—has taught her no lesson on that point, for she herself is the creature of impulse, as your majesty well knows, and by look, or word, or hasty exclamation, is sure to discover to the world all she feels; and no small wonder that this minion, who holds her in such veneration, imitates the idol at whose shrine she bows. But I will watch her well and closely, and if I find foul play to your interests, my life, depend on it, your loving wife will not spare her power to avenge and punish, whether the transgressor be Clarendon, in whose veins my own blood flows, or the fair descendant of the O'Neills, on whose face I never looked till now."

Thus spoke the wife of William of Orange, now bidding adieu for a few hours to the man at whose word she had sworn every other tie, and trampled under foot the holiest affections of our nature. It is a historical fact that it was the constant aim of William to root out of her heart every natural emotion; and well did he succeed, for she soon imbibed the naturally cold, apathetic disposition of her husband, and centred all her ambition in deserving the epithet of a humble and obedient wife.

It is hard to look back into the records of the time at which we write and not feel indignation at the subservient devotedness of this misguided princess, who whilst she deliberately crushed every emotion of filial affection beneath her feet, carried her attachment to her husband on a maudlin sentimentality, servile in her submissiveness, and idolatrous in her love of one who, cold as was his nature, had a warmer spot in his heart for another than his wife, and who, to say the least, was but a cold and indifferent husband.

TO BE CONTINUED.

"Half a span of angry steel" will produce no more fatal results than a neglected cold or cough. For all throat and lung diseases, Ayer's Cherry Pectoral is the best remedy. It is invaluable in cases of croup, whooping cough, bronchitis, and la grippe.

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PAPAL INFALLIBILITY.

A Protestant Who Says It Only Requires the Exercise of High Reason to Believe the Doctrine.

To the Editor of the Catholic Times: I was interested in the letter of Mr. Seaman and your answer thereto, which appeared in the March 17th issue and also in that of March 21. Some fifteen years ago while studying the claims of the Catholic Church and endeavoring to obtain solutions to various difficulties which arose in my mind as the result of my Protestant education I asked myself the question: "What is to prevent a wicked Pope from deliberately betraying his trust, and in spite of his infallibility, spreading error broadcast throughout the Church?"

As I understood it, it seemed to me that his infallibility insured his positive possession of the truth, but his peccability allowed his betrayal of it. But in reality I suppose that the doctrine of infallibility includes not only the divine guidance of the Pontiff's mind, so far as relates to his own possession of the truth, but also the overruling Providence which controls the public enunciation of it.

As a remarkable instance of how God overrules the declarations of men, when it suits His purpose to do so, I would refer you correspondent to the narrative of King Balaak and Balaam the prophet as recorded in Holy Scripture. (Numbers xxii., xxiii., xxiv.) Here are shown in a most wonderful manner how, despite the weakness of the prophet, and the temptation he was under, both by reason of the bribe of honor and riches offered by the King as well as through the fear the prophet had of the King's anger, he was compelled by the Lord to speak the truth concerning the future of Israel and to bless, instead of cursing, the people of God and to prophecy their future glory and greatness.

The consideration of this narrative helped me very considerably to appreciate the security of mind, I might add the reasonable security of mind, the devout and believing Catholic possesses upon the subject of the divine guidance of the Church.

He feels at all times that over and about the human elements of the Church, whether that element arises to the sublime heights of that sanctity which is so becoming to it, or whether it falls to the depths of imperfection which is so unbecoming to it, Almighty God is present not only as enlightening, guiding, directing, but also as overruling the actions of men.

When we consider God as not merely enlightening the mind of the visible head of His Church, but as overruling His utterances, the faith of Catholics is shown to be most reasonable and based upon the highest kind of certainty.

We have the command of God to "hear the Church," with a penalty attached to disobedience of this divine injunction; and coupled with this we have the divine promises: "I will be with you all days, even to the end of the world" as a teaching body. The "gates of hell shall not prevail against it" ever rings in our ears, to remind us that Christ, the founder of the Church, is as calm and undisturbed by the storms which rage around Him as He was when quietly sleeping in the company of His disciples amid the raging tempest in the Sea of Galilee.

I will add but one more sentence and then close. It does not require the exercise of "credulity," but of the highest reason on the part of your correspondent to believe in the Catholic doctrine of infallibility of the Pope.

Yours very truly, R. S. PETTET, 1,326 N. Twelfth street, Phila.

The Danger of Irreverence.

Unbelief comes oftener from irreverent association than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, is to take the name of God in vain, as truly as the vulgar oath; and when I hear him who calls himself a Christian or a gentleman, indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect without reverence, is the head of a man joined to a beast.

There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother for no vulgar hands to touch. There is an anecdote of Bayle that he never pronounced the name of God without an audible pause; and what ever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsy our piety.

Fatal Result of Delay.

Sickness generally follows in the path of neglect. Don't be reckless; but prudently take a few doses of Scott's Emulsion immediately following exposure to cold. It will save you many painful days and sleepless nights.

Sleeplessness is due to nervous excitement. The dedicated, constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Paralee's Vegetable Pills, gelatine coated, containing no mercury and are guaranteed to give satisfaction or the money will be refunded.

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

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

London, Saturday, April 28, 1894

THE JESUITS TO RETURN TO GERMANY.

At last, after a period of persecution covering nearly a quarter of a century, the Reichstag has passed through the third reading a bill for the repeal of the last of the persecuting laws of Germany, the majority being 168 against 145. The bill was supported by Centrists, Alsations and Poles, who, though differing in political opinions, are one in regard to questions which affect the Church.

By the repeal of the Jesuit exclusion law, Germany asserts anew its adherence to old traditions; for even at a time when political intriguers who felt themselves condemned by the morality of the gospel as asserted and expounded by the Jesuits, took their revenge by endeavoring to have them expelled from Catholic countries, Frederic of Prussia and Catherine of Russia fully recognized the worth of that illustrious order and sustained them against all enemies in their dominions.

CHRISTIAN UNITY. The movement among some of the Protestant denominations to effect a union between them has so far materialized that a journal is published in New York in the interests of union, and a number of clergymen of different denominations are contributors to it, including Dr. Parkhurst, Bishop J. P. Newman (Methodist), Rev. C. C. Salter, and others.

There are some curious features in the principles of the Union League, and though these have been very generally accepted by those who are desirous of union, as being the only basis on which a union can be effected, it does not appear to us possible that any denomination can really accept them, so subversive are they of the very union they are designed to bring about.

The first principle as set forth in the Church Union, is: 1. Whatever occasion may have existed in times past for the division of the Church into separate denominations, we hold that the efforts of Christians should henceforth be positive and continuous towards an actual and visible oneness.

This proposition is worthy of notice chiefly because it is a mode of shaping revealed truths to suit the changing notions of men. It would seem that there was occasion in times past for the division of the Church into separate denominations.

We are not greatly surprised that this view should be held and maintained, for it is no uncommon thing for us to read in the various denominational organs the thesis seriously maintained that it is not only reconcilable with the Christian idea of the Church that there should be divisions into sects, but that it is expedient that such should be the case.

It is certain that neither reason, Scripture, nor ecclesiastical tradition countenances such a view, and it is difficult to conceive that a religion which proclaims that the Bible alone is to be received as the guide to Christian truth could advocate such a doctrine, for certainly there is no hint given to us in the Bible that the Apostles established any more than one Church with one teaching.

One Church, against which the gates of hell shall not prevail, was built upon a rock, and one Church is pronounced to be the pillar and ground of truth. The divided Church said by the sects to be a necessity for the proper development of Christianity is necessarily the source of errors, and was never thought of by the Apostles as being the organization which they were sent to establish through the world.

But it is acknowledged now by those who are striving after Christian union that henceforth the Church ought to be actually and visibly one. If this be the case it will be difficult to give a plausible reason why, in the past, it ought not also to have been a united body.

The second principle on which a Church union is to be effected is set forth as follows: 2. "While opposed to any such concentration of power as would trench upon the inherent liberty of the individual Christian or society of dis-

The Government took no part in the debate, thus leaving their supporters free to vote on either side. This was of itself a change of attitude, as Chancellor Von Caprivi had hitherto resolutely opposed the repeal of the law.

It is said that the Bundesrath or Federal Council will reject the Bill, just as the English Lords rejected the Irish Home Rule Bill. This, however, is but speculation, and it is most probable that the Council will yield to the will of the nation as expressed by the Representative Chamber; and this is the more likely to be the case as the Council is usually in accord with the Emperor's policy, which is now inclined to liberality. However, now that the nation has pronounced so positively in favor of repealing this last vestige of Bismarck's intolerance, the opposition of the Council will certainly disappear in time, and the Jesuits will shortly reappear in Germany to renew the work which they have been so ably performing.

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There are some curious features in the principles of the Union League, and though these have been very generally accepted by those who are desirous of union, as being the only basis on which a union can be effected, it does not appear to us possible that any denomination can really accept them, so subversive are they of the very union they are designed to bring about.

The first principle as set forth in the Church Union, is: 1. Whatever occasion may have existed in times past for the division of the Church into separate denominations, we hold that the efforts of Christians should henceforth be positive and continuous towards an actual and visible oneness.

This proposition is worthy of notice chiefly because it is a mode of shaping revealed truths to suit the changing notions of men. It would seem that there was occasion in times past for the division of the Church into separate denominations.

We are not greatly surprised that this view should be held and maintained, for it is no uncommon thing for us to read in the various denominational organs the thesis seriously maintained that it is not only reconcilable with the Christian idea of the Church that there should be divisions into sects, but that it is expedient that such should be the case.

It is certain that neither reason, Scripture, nor ecclesiastical tradition countenances such a view, and it is difficult to conceive that a religion which proclaims that the Bible alone is to be received as the guide to Christian truth could advocate such a doctrine, for certainly there is no hint given to us in the Bible that the Apostles established any more than one Church with one teaching.

One Church, against which the gates of hell shall not prevail, was built upon a rock, and one Church is pronounced to be the pillar and ground of truth. The divided Church said by the sects to be a necessity for the proper development of Christianity is necessarily the source of errors, and was never thought of by the Apostles as being the organization which they were sent to establish through the world.

But it is acknowledged now by those who are striving after Christian union that henceforth the Church ought to be actually and visibly one. If this be the case it will be difficult to give a plausible reason why, in the past, it ought not also to have been a united body.

The second principle on which a Church union is to be effected is set forth as follows: 2. "While opposed to any such concentration of power as would trench upon the inherent liberty of the individual Christian or society of dis-

ciplines, we hold that the evangelical believers and congregations of each locality should aim to manifest to the world their essential unity in faith and spirit."

Is not this a direct appeal to individual pride, the pride which sets up the private judgment of man above the revelation of God?

In the Church Union for March there is an article on Denominationalism, by Rev. John P. Hale, which evidently embodies the principles on which the Union League desires to bring about the unity of Christianity, and therein we find the above principle somewhat more fully explained. The writer says: "I think I have stated fairly this underlying principle of denominationalism. It declares that men have the right to determine the conditions of the Church's membership and ministry. And therein I believe it is essentially and dangerously in the wrong. The Church is a divine institution entrusted to men's care, not for lordship or partizanship, but for stewardship. It is not their prerogative to make conditions."

It is almost needless to point out to our readers the fallaciousness of these assertions. The Church made conditions or laws when the Apostles decreed at Jerusalem "that you abstain from things sacrificed to idols, and from blood, and from things strangled;" and in making this decree they declared, "it hath seemed good to the Holy Ghost and to us." (Acts xv: 28, 29.) The disciplinary decrees of the Church are therefore binding on the faithful. Doctrines are not to be invented by the Church, as they are to be such as were revealed by Christ to be taught to all nations; but the Church has authority to pronounce upon their orthodoxy, and "he that will not hear the Church, let him be to thee as the heathen and the publican."

Protestantism, or denominationalism, as the Church Union expresses it, has subverted this authority, and in the same paper another writer describes the result: "Tell it to the Church. What Church? Every one knows that discipline is at an end in the Church of God, because the deposed clergyman, or excommunicated layman, steps across the street and is welcomed into fellowship. That is one point. Another is that division into fragmentary parts is a wasteful expenditure. I have seen the thing time and again where six or seven starveling religious bodies were each contending for the supremacy of the town, and each jealous of the other."

The remedy for this state of affairs is not to construct a man-made Church made up of all existing Churches, still adhering to their fanciful creeds, but to return to the one fold and submit to the authority of the one Church which Christ instituted.

Of the third principle of the Church Union but little need be said. It is as follows: 3. We hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only-begotten of the Father, King of Kings and Lord of Lords; in whom dwelleth the fullness of the God-head bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree, as the only name under heaven given among men whereby we must be saved.

This is a principle which would admit Catholics into the proposed Union, if we could only assert with our lips, and others do, what in practice we deny. The Holy Scriptures are indeed infallible, but they are not the only infallible rule of faith and practice. St. Paul commands the Thessalonians to stand fast, not only to the teachings learned through his writings (Scripture), but also to those learned by word, the traditions and teaching of the Church. (2 Thess. ii, 14.) It is by the teaching of the Church, and not of Holy Scripture, that Protestants themselves have learned what books constitute the New Testament, that they know that children should be baptized, and that the Lord's day or Sunday has been appointed as the Christian day of rest to be sanctified instead of the Jewish Sabbath.

One of our ministerial brethren recently declared that Catholics adore the images of saints. The first of all gospels is this, "that a lie cannot endure forever." His efforts to ridicule the "poor, deluded Catholics" were doubtless appreciated by his auditors. Ridicule, says Carlyle, is intrinsically a small faculty. It is directly opposed to thought, to knowledge so-called; its nourishment and essence is denial, which hovers only on the surface, while knowledge dwells far below. Moreover, it is by nature selfish and morally trivial; it cherishes nothing but our vanity, which may in general be left safely enough to shift for itself.

THE POPE AND THE CZAR.

The Mail of the 13th ult. makes reference to a bitter attack upon the Vatican by an Austrian-Polish organ, the occasion being the publication of the important Encyclical letter recently sent by the Holy Father to the Archbishop and Bishops of Poland. The paper in question is the Dziennik Polski of Lemberg, which says: "This encyclical has come like a thunderbolt to us Poles. The Papal remarks on the convention of 1882 are to us like a chilling gust of wind. They sound like a mockery of the sufferings of millions of oppressed Catholics in Russia."

"Mr. Pobiedonostzeff could not have written differently. It seems impossible that the head of the Catholic Church could have heard the wail of distress that came from the murdered Russian Catholics. But the Vatican diplomacy has attained its object, and in the interests of the Franco-Russian entente a brutal blow has been struck at the Catholic Poles."

We are aware that the Infidel papers of the continent, and especially of Germany and Italy, have attacked the Holy Father with great virulence in reference to Poland, though we have not seen the article of the Dziennik Polski in particular. It is enough for us to say, however, that there is no justification for the grossly abusive language attributed to that journal and for the further coarse remarks of the Mail.

The supposition that the Holy Father would sacrifice the interests of the Catholic Poles to gratify Russia is most preposterous. Pope Leo XIII., equally with his predecessors, has labored to the utmost extent possible to ameliorate their condition, and to induce the Czar to treat them as would a fatherly Prince who has the welfare of his subjects at heart, instead of oppressing them as slaves or beasts of burden. He has not fully succeeded, but it is clear to every one that the condition of the Polish Catholics would at the present time be much worse than it is were it not for the efforts made by the Pope to conciliate the Czar during the whole period of his pontificate.

The cruelty with which the Russian Poles have been treated, not merely under the present, but under every Czar who has occupied the throne since the partition of Poland, has been beyond what humanity can endure, and it is difficult for one in the position of the Holy Father, who must regard the Poles as his beloved children, to preserve any degree of cordiality with the tyrant who afflicts them.

We are not greatly surprised that a Pole like Mr. Pobiedonostzeff, who is beyond the power of the Czar to do him harm, should express himself with hate whenever the name of the ruler of Russia is spoken of in his presence; and it is probable, besides, that he is one of those Poles who are glad to seize any opportunity to abuse religion, and to speak with disrespect of the Pope and the priesthood. Others of this class besides Poles live without religion, and as religion reproves their vices, they hate it and endeavor to destroy its influence.

But it must be borne in mind that the position of the Pope is a most responsible one. He has to guard equally the interests of Polish and Russian Catholics, not by sacrificing those of either one or the other, but by weighing them according to the standards of right and justice.

The Pope is guided by the law of God in his writings and his dealings with the Czar; but the latter, according to the traditions of his dynasty, imagines that his will must prevail over all other considerations. In religion, he is the head of his Church, and the law of God must bend to suit his desires. Hence the duplicity of Russian diplomacy is proverbial, and it is hard for the Pope to arrive at any practical conclusion in his dealings with the despot.

It is but a short time since a few aged Sisters, the youngest of whom is about seventy years of age, and nearly all of whom are infirm and ill, were driven from their home in Kroze or Krosche, Lithuania. These were the few survivors of those ladies who were allowed to remain in their house when convents were suppressed by the Government in 1863. In addition to this tyrannical treatment of nine aged nuns, the convent church, which was attended by the people, was violently closed, and the congregation, who had received a promise from the Czar himself that their case would be taken into consideration, and therefore expected that no such violence as was threatened would be inflicted, resisted the invasion of the church

by Cossacks, under the impression that the latter were acting under orders not issued by the Government. The poor people, numbering more than one hundred old men and women, and small children, girls and boys, were actually shot down in the church by the Cossacks or knouted unmercifully, or drowned in the river near by.

This is only a specimen of the treatment to which the Russian Poles are habitually subjected. Possibly the details of such infamous events are not made known to the Czar in person, but he is not thereby excused from responsibility for acts which are the outcome of his system of Government. It is hard, therefore, for the Pope to conduct negotiations at all with the autocrat, much less to arrive at satisfactory conclusions with him. The British public especially ought to feel the truth of this, as a petition to the Czar on behalf of the persecuted Jews, adopted by a public meeting in London, a few years ago, was returned without any notice being taken of it, more than that the Russian press remarked that England ought to redress the wrongs under which her own subjects were suffering before meddling so obtrusively with the affairs of other nations.

It is to be feared that any treaty to which the Pope and Czar might agree will bear little fruit. Yet the Pope is not to be blamed if he endeavors to conciliate the tyrant, and thus lead him to a more merciful course. This he has done in the encyclical to the Polish Bishops; but it is not true to say that he has in any way compromised the Poles or injured the cause of Poland. There is nothing in the encyclical which can be construed as having this tendency. It treats almost entirely of the importance of Christian education and Christian faith. Beyond this it recommends order in society, peace among the people, and respect for the laws and lawful authority. These are the broad principles of Christian ethics which it is the Pope's duty to inculcate; but he does not justify tyranny, nor recommend that tyranny be patiently endured.

The conciliatory policy of Pope Leo in the past much benefited the Poles both spiritually and materially; and even Protestants reaped the benefit by being less persecuted than before. In 1882 many laws detrimental to religion were repealed, and freedom was given to establish several Catholic colleges and seminaries free from Government interference to their detriment. In 1888 many vacant Sees were allowed to be filled, and in 1890 the Government was so impressed by a letter from the Pope to the newly-appointed Bishops, inculcating obedience to the laws as long as they were not at variance with the rights of the Church, that the Governor of Samogizia was severely reprimanded for arbitrarily threatening to banish the Bishop of the diocese.

From these considerations it will be seen that Mr. Pobiedonostzeff's strictures are as unjust as they are impudent.

ANOTHER BOGUS JESUIT OATH. A new bogus oath has been issued by the A. P. A. of the United States as the oath taken by the Jesuits on their admission to the order. This new forgery is altogether different from that which has hitherto been circulated by no-Popery papers as being the authentic article. The former forgery will be remembered by our readers as having been published in the Toronto Mail some years ago. It was also aimed at Protestants whom it was supposed the Jesuits were to exterminate, but it did not propose to deal with them precisely in the Dahomeyan style which is adopted in this new specimen of what a lively imagination can produce. Here is the oath as published by the Courier-Journal of Louisville, Kentucky.

"I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth, and that I will spare neither age, sex nor condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics, rip up the stomachs and wombs of their women and crush their infants heads against the walls, in order to annihilate their race. That when the same can not be done openly, I will secretly use the poisonous cup, the strangulating cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by an agent of the Pope or Superior of the Brotherhood of the Holy Father of the Society of Jesus." At the conclusion of the oath

the novice "receives the wafer from the Superior and writes his name with the point of his dagger dipped in his own blood, taken from over his heart."

In justice to the Courier-Journal we must state that it gives no credit to this foolish document, nevertheless it states that "however silly such publications may be, and however evident their falsity, there are thousands of persons who will be intensely horrified at such diabolical cruelty as that above set forth, and will direct all the intense power of hatred and prejudice against supposed plotters of these nefarious designs."

CATHOLICITY SEEN THROUGH PROTESTANT SPECTACLES.

The Christian Standard of Cincinnati had in an issue of recent date a very impartial and manly article on Catholicism. The writer, John Brandt, points out four lessons that the Catholic Church can teach those of other beliefs. Respect for the Church is the first lesson.

"Catholics love and respect the mother Church. Catholic artists devote their industry and genius to painting pictures for her. Catholic sculptors are taught that the highest inspiration and greatest models should be for the Church," etc.

The writer is correct in asserting that Catholics respect their Church. They guard and cherish their faith as the most precious legacy bequeathed them by their forefathers, and they recognize that faith is not their's but God's, and that they have no right but to protect it.

The Church is no mere institution upreared by human hands and preserved in its existence by Government wealth and patronage, but an organization framed by a God whose all-sheltering arm shall shield her, unto the consummation of all time, from the onslaughts of her enemies. Hence they who have the priceless treasure of Catholic faith are undismayed by hostile opinions. They have peace and light—peace for the soul, exposed to sorrow and the vicissitudes of time, and light to guide them safely heavenwards to the gate of eternity. True, her sculptors have sought and obtained inspiration in her tenets, and even they who have refused her their allegiance owe their immortality to her influence.

The charities of the Church excite the admiration of the writer. "Her charities are world-wide," etc. We are very happy to give this article a reference, since it but indicates the growth of impartial criticism among our separated brethren.

DEMONOLOGY OR JUGGLERY?

By a report given in the London Free Press of the 17th inst. we learn that at a session of the Ministerial Association held at Victoria Hall on the previous day a discussion was held on the subject of spiritualism which was chiefly remarkable for the indefiniteness of the principles by means of which it was expected to arrive at a conclusion.

The Rev. Mr. Smith read a disquisition on this much-debated subject, but it would appear that he threw but little light upon it, as the Rev. Mr. Murray, who spoke after him, said: "He has taken for granted things that he should have proved. I do not think that his paper is either logical or very satisfactory. His premises do not agree with his conclusions, at all." The Free Press also remarks that the paper . . . was really only a rehash of arguments generally opposed to the dogma of spiritualism. We must say, however, that even if it were only a rehash, it might have been a very effective blow to the spiritualist delusion.

Mr. Murray then related several incidents which were said to be spiritual manifestations, and which, while appearing to be authentic, are also seemingly inexplicable by any mere juggling; the inference being that they must have been the acts of supernatural, or perhaps rather infernal, beings. These were performed while the medium was bound in a cabinet, and consisted of apparitions of supposed spirits of deceased persons, some of whom were known to the audience, and others unknown. Among these were "the famous spirit Katy King," a policeman, and an Indian. The last two appeared while Mr. Murray was present, and he declares that there were in the room, certainly, only two persons, beside the medium, himself and a friend, and that no living human being came in by the doors or windows of the room that night. He also witnessed the appearance of an old acquaintance, a member of his congregation, and this apparition

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much resembled the person whom it was supposed to represent. He did not know, however, "whether it was a spirit or the devil." It is somewhat strange that after such experiences the rev. gentleman should declare, "I have seen nothing in spiritualism, as far as I have gone, that is inconsistent with Christianity." We presume, however, that he was convinced that the appearances and disappearances were deceptions, as probably they were actually.

We know by what has been related of many mediums who performed similar acts to those which Mr. Murray describes, that they are usually just such deceptions as are wont to be performed by the jugglers of India and the prestidigitators of this country. Such were the tricks of the notorious Mrs. Dis Debar who figured as a no-nonsense sensational lecturer and trickster, before and after she had succeeded in bringing Lawyer Marsh of New York under her influence to such a degree that she was able to defraud him out of nearly all his property, by his own consent.

The Hindoos are able to produce these appearances and disappearances to a most surprising extent, and no doubt the spiritualists by frequent practice become experts in these deceptions, and are able to employ many devices in concealing their accomplices, undoing knots, and the like. We have frequently seen jugglers do similar tricks when we had not the least doubt that they were merely effected by clever posturing or dexterity. If, however, the tricks mentioned by Mr. Murray were really preternatural, they would come under the condemnation:

"Neither let there be found among you any one that shall exalt his son or daughter, making them to pass through the fire; or that consulteth soothsayers, or observeth dreams and omens; neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorheth all these things; and for these abominations He will destroy them at thy coming." (Deut. xviii., 10, 12.)

We are not credulous to believe easily in the common interventions of evil spirits in these deceptions, yet we must acknowledge that there is very strong evidence to show that they sometimes occur; and many most respectable and credible witnesses, including the late Dr. Orestes A. Brownson, who was at one time himself an active spiritualist, assure us that many of the phenomena of spiritualism are really diabolical, and therefore opposed to Christian morality, as well as, in many instances, to Christian faith also.

A GREAT UNIVERSITY.

The Catholic University of Washington is, under the able management of its brilliant and learned rector, becoming a tower of strength to the Catholicity of America. Many years, perhaps, may elapse before it attain the success which kind prophets have assigned its future. Its foundations, however, are being laid deep and firm, and we have no hesitation in declaring that it will be the light of America and the glory and pride of the Catholic Church. "We cannot," as Archbishop Reardon well said, "successfully cope with our learned enemies unless we send forth to meet them a clergy endowed with the highest education, their equals and their superiors, and a laity possessing the most profound knowledge of our holy Faith. We are not likely to be terrified in the century by the bogie of learned ignorance. Time was when a Professor with a smattering of any subject might obtain a hearing, but happily he who would now claim attention must at least give evidence that he understands thoroughly that which he speaks of. The existence of an institution such as the Catholic University will do much to repress inaccurate statements of scientists and philosophers. This in itself will be a great boon, for we are weary of hearing of some discovery, geological or otherwise, that destroys the Bible. They will be careful in the enunciation of their opinions when they know that the eye of the University is upon them, and that willing and able hands are ready to rend ruthlessly their gaudy and oft-times stolen intellectual plumage and to expose them to the gaze of a harsh and unfeeling public.

The University has met with difficulties of various kinds, but such is the fate of any institution that has a cause and a mission. It is a solemn protest against sham and half-education. Its aim is a thorough and systematized education, and they who are directing it are enthusiastic in their labors and are confident of ultimate success. Already have its masterly expositions

of vital problems obtained the attention of the thinking world. We wish it every prosperity.

CHURCH EXEMPTION FROM TAXATION.

Much has been said and written, during the last four or five years especially, against church exemption from taxation. The Baptist church authorities of Toronto, last year, took the matter so much to heart that they actually refused the exemption which the law accords, and paid to the collector the tax which would have been levied if their church building had not been exempt. They maintain that the exemption of churches is a form of State churchism; and, as they are conscientiously opposed to State churchism in every form, they desired to mark their adherence to principle by paying the tax.

This was certainly a very practical way of proving their adherence to conscientious conviction; but it is worthy of note that they did not deem it necessary to pay more than the taxes of the current year. If their conscientious convictions were to the effect that it is morally wrong to accept exemption, surely the obligation would exist to pay the tax for many past years instead of for one.

We suppose, however, that our Baptist friends considered that they were fully satisfying the requirements of strict justice by paying one year's tax, and we need not insist too strongly on their being more consistent to principle than their conscience required them to be. This is not the first example of elasticity of conscience recorded in history.

But in regard to the P. P. A. and the Grand Orange Lodge of Canada, conscience seems to operate somewhat differently. These bodies have both issued manifestoes in which they insist upon the payment of taxes by Church corporations, though they do not ask that the obligation be made retrospective.

It is evident that these bodies imagined that by thus pronouncing in favor of taxation of churches, they were dealing a severe blow against Catholics. It appears to have been a pretty general belief that Catholic churches and church properties are exempted from taxation to a greater extent than the property of the Protestant churches, and so the movement against exemption was fostered among the members of these associations by the hope of inflicting a serious loss upon Catholics; and it is understood that the bill proposed in the Ontario Legislature by Dr. Ryerson, M. P. P. for Toronto, and which is said to have been prepared chiefly by the P. P. A., was brought forward under this expectation.

But now at the critical moment when the bill of the P. P. A. is being seriously considered by the Legislature, there is a sudden awakening to the actual merits of the case, and the discovery has been made that the taxation of churches and church property will fall much more heavily upon Protestants than upon Catholics, even taking into consideration the difference of their respective percentages of the whole population; and the consequence is a remarkably unanimous outcry against Mr. Ryerson's bill by the Protestant clergy. It is now understood that though in the cities and large towns, where population is concentrated, the Catholic Church property generally exceeds the property of the Protestant denominations in value, in proportion to the respective populations, the case is changed when the whole country is taken into consideration. The Protestant sects are sonumerous that they require many more church buildings than the Catholics, and the Catholics besides are willing to go a greater distance to their churches than their Protestant neighbors.

It will be remembered by our readers that a little more than a month ago a large deputation of Protestant clergymen waited upon the Premier, Sir Oliver Mowat, to protest against Dr. Ryerson's bill. The Anglican Bishop of Toronto, Dr. Campbell, the Reformed Episcopal Bishop, besides prominent representatives of the Methodists and Presbyterians, were among the deputation. They represented that but a small proportion of the property exempted in Toronto is church property, viz., \$5,050,350 out of a total of \$23,189,524, and of this amount \$4,081,114 belongs to the various Protestant denominations, and \$969,236 to Catholics. It should be remarked, however, that a large part here included under the name of Catholic Church property is used for schools and charitable purposes, so that

the actual amount of Catholic Church exemption is not so large as would appear from these figures if left unexplained.

Since the deputation waited on Sir Oliver Mowat, there have been several meetings of Presbyteries and the Ministerial Association at which Dr. Ryerson's propositions were strongly condemned. The last named organization puts the case thus:

"Churches are not income-earning or property-creating institutions. They exist for the benefit of all classes. They hold property which they do not wield in the market, but which they set apart or dedicate to Almighty God. They contribute materially to the order, the morality, the intelligence, and the stability of the State, and, therefore, to the very purposes for which taxes are levied. Their operation tends to lighten the State burdens, and lessen the taxes. Exemption of church property is therefore justifiable."

To all this it should be added that church-goers already pay taxes on all their property, and the taxation of churches, which are by no means money-making establishments, really impose a double burden on those who devote part of their time to the worship of God. We therefore fully approve of Sir Oliver Mowat's very just remark: "Only one State has taxed churches, and I should feel a diffidence in saying that Ontario should be the only country in the world to follow California."

EDITORIAL NOTES.

OUR contemporary, the True Witness, of Montreal, has made a mistake in crossing swords with the British Canadian of Toronto. Margaret L. Shepherd's paper. It is not customary for gentlemen to treat with seriousness the babbling of "escaped" nuns, who have as little regard for truth as the colored bootblack has for soap.

THE secular papers have served their readers with a very unsavory dish of Breckenridge-Pollard scandal. We cannot see what motive prompts them then to scatter broadcast the minutiae of one of the most revolting cases that has ever come before the public. The newspaper should be a well-spring of truth and not a cesspool of impurity.

Who has charge of the "Cable" that gives us such a very interesting series of reports about the deliberations of the Vatican? They are generally false, and wonder it is that any credence should be given them.

THE Canadian Magazine for April appears in a much improved typographical dress, and contains some interesting articles. Hon. David Mills has an elaborate disquisition on the "Evolution of Self-Government in the Colonies: their Rights and Responsibilities in the Empire." The breaking up of the British Empire would, he holds, be a tremendous and permanent financial disaster to the commercial prosperity of Canada and the United States, and a calamity to the world.

EMILE ZOLA, the noted Realist, has written a book on Lourdes. The subject is one that has been touched by reverent hands, and strange is it that Zola, who has hitherto revelled in descriptions of indecency, should have been attracted by it. Perchance his conscience smote him and spurred him on to humble apology to the Christian world for his flagrant breaches of morality.

A CERTAIN section of Anglicanism persists in claiming the title of Catholic. The more sensible among them laugh through very scorn at the abortive attempts. They are content with their principles and make no pretension to a title which is denied them by history and by incontrovertible facts. Well does Cardinal Newman say:

"Methodism represents some sort of an idea: Congregationalism an idea; the established religion has in it no idea beyond its establishment. Its extension, for the most part, has been passive not active; it is carried forward into other places by State policy, and it moves because the State moves; it is an appendage or decoration of the sovereign power: it is the religion, not even of a race but of the ruling portion of a race. The Anglo-Saxon has done in this day what the Saracen did in a former. He does grudgingly, for expiende, what the other did heartily from fanaticism. This is the chief difference between the two: the Saracen in his commencement converted the heretical East with the sword; but at least in India the extension of his faith was by immigration, as the Anglo-Saxon's may be now; he goes into other nations by commerce and colonization; but when he encountered the Catholics of the West, he made as little impression

upon Spain as the Protestant Anglo-Saxon makes on Ireland." It is strangely ludicrous to hear them speak of Mother Church, whose adherents they butchered on the altar of kingly lust and tyranny. Let us have peace and common sense.

At Peacock Point, on Lake Erie, on the 18th instant, was given another illustration of the necessity why some steps should be taken by the Government to put an end to the trade carried on by Dr. Barnardo and others, the sending into Canada a class of the population of England which it is found very undesirable to retain there. All this, be it remembered, is done under the cover of philanthropy, but those engaged in the work nevertheless make a handsome profit on every pauper landed in the Dominion. In the case referred to a Charles Goldsmith, whom the press despatch states is one of Dr. Barnardo's boys, committed a terrible outrage on a married woman named Edsall, and then mortally stabbed her with a penknife in several parts of the body. He afterwards cut his throat, but it is thought he will recover. It would not be correct to say that all the children brought to Canada by these old country agencies are vicious and criminal, but as they are the offspring of the pauper and criminal classes, their addition to our population is not for good. Uncle Sam will not take them. Why should we?

ELECTIONS were held in many of the smaller cities, towns and villages of Illinois on the 17th inst., and it was found that the lines distinguishing Republicans from Democrats were almost entirely obliterated owing to the introduction of several local issues, of which the most prominent were those raised by the A. P. A. It was expected that A. P. A. candidates would be elected almost everywhere, but general surprise is expressed because that association has been buried under an avalanche of votes in almost every locality. The same state of things has existed in Ontario. In several towns where the P. P. A. was supposed to be all powerful it was swept out of existence at the elections, though there are still localities where the spirit of fanaticism has achieved a temporary victory, as the people there have not yet become aware that the days when religious persecution would flourish have passed away.

At a meeting of the Science Sermon Society of New York, held in the lecture-room of Rev. Dr. Robert Collyer's church, a paper was read concerning the anti-vicere crusades inaugurated by Dr. Parkhurst, and Messrs. Gerry and Comstock. The reader of the essay lauded the efforts of these crusaders; but after the reading of the paper, Mr. Thaddeus B. Wakeman was called upon to give expression to his views on the subject. He condemned strongly the methods employed by the societies represented by the three soi-disant reformers, who employ methods as condemnable as the vices which they pretend to wish to suppress. They wish besides to force upon the people their individual hobbies. He continued:

"These societies are nothing less than the result of theoretic snobocracy, which seems to have dominated our municipality to such an extent that I fear greatly that the results will be other than those expected. "We owe no allegiance to such societies, for they usurp the rights of the people, and that section of our government whose sworn duty it is to see that the laws of the State and municipality should be enforced. In this they commit treason. They carry on these crusades under a mob law. They have special laws enacted for their individual purposes, the most drastic in nature, and under the impression that they are doing the will of God, they enforce those laws according to their various whims and caprices. "There is nothing so pleasing to a man of wealth, such as Mr. Comstock, as to be the censor of the morals of a people. Another seeks to institute certain reforms in municipal government, and a third seeks to take care of the city's children. If we wish to see a child of extraordinary ability show her talents on the stage, behold a kneeling and supplicant people at the feet of a Gerry."

He considered the argument of the writer of the essay as being three or four hundred years behind the age we live in. Mr. Wakeman's views were endorsed warmly by the applause of the meeting.

A CHARACTERISTIC specimen of the barefaced lies to which a certain class of enemies of the Catholic Church have constant recourse when dealing with matters relating to the Church, is to be found in a recent issue of the *Rock*, the Low Church organ of Anglicanism in London, England. That journal

stated that the Hon. Wm. E. Gladstone had become a member of the Catholic Church. When Mr. Gladstone's attention was called to the statement, he, of course, answered that it was an untruth; but the *Rock* was not to be thus baffled. It therefore repeated the falsehood, confirming it with the statement that it once met with a nameless apostate who was "at the time at the Vatican," and that "it was well known there that Gladstone was received but bidden to deny it so that he might again become Prime Minister of England and do the Pope's work the better." If Mr. Gladstone had allowed the statement to pass unchallenged, it would have been said that his silence was equivalent to an admission of the fact; but when it is contradicted, it is maintained that he had received orders from the Pope to deny it! The only answer liars of this class deserve it to be treated with contempt.

We have much pleasure in publishing in this issue a letter from a distinguished Protestant gentleman of Peterborough—Mr. Hampden Burnham—dealing with the question of Separate schools. It is a pleasure once in a while to note such many utterances on the part of our Protestant fellow-citizens. The wonder is that so many of them in discussing matters pertaining to the Catholic Church permit a spirit of bigotry to becloud their intelligence and dwarf the promptings of their better nature. Mr. Burnham is not one of these; and we hope the time will soon come when Protestants generally will evince towards us the same disposition as he has shown to deal out real justice in the true sense of the golden rule.

NOT AN IRRELIGIOUS AGE.

A Methodist "Bishop" is quoted by the New York *Sun* as having expressed the opinion that, so far from this being an irreligious age it is an age in which great weight is given to religion. Our Methodist brother is right. Religious pessimism is often carried too far. Many of our Catholics especially are affected with this fault, which with them is to a considerable extent the result of the old standing controversy with Protestantism—Protestants having a habit of claiming that the so-called Reformation improved the religious conditions of Christendom, a proposition denied by all Catholics, of course, with the effect, in which great weight is given to religion, however, upon some of us that we fall into a habit of mind of seeing nothing but deterioration instead of improvement. Nevertheless there has been improvement within the present generation that it would be stubbornness, or something worse, to deny.

The ribald ridicule of all religion that grew into fashion in the last century, beginning in France with Voltaire and the Encyclopedists and spreading out into many parts of the "polite world," had nearly a hundred years of extraordinary success. Many things contributed to this. First of all, from what may be called the literary side the cause of infidelity during a large portion of that period seemed to have a monopoly of the wit and sagacity, if not of the learning. In effect, at least, from the Catholic side, no adequate attempt was made to answer the four writers who had done most to saturate the popular imagination and understanding with infidelity, Voltaire, Rousseau, Gibbon, and Volney, and France was still the head and front of European intellect. Besides this, from 1789 to 1848 was an era of political revolutions, or attempted revolutions in the success of which the great mass of the common people were regarded as having a direct interest and during all that time the cause of Christianity was almost universally thought to be opposed to the various revolutionary attempts, or even as opposed to mere aspirations for constitutional reform. Thousands of men abandoned Christianity, or became indifferent to religion, because they believed that their political opinions and hopes were inconsistent with it. Still later there came the scientific difficulty. For a while it seemed to those whose knowledge was merely superficial as if what were declared to be ascertained facts of science, were counter to the scheme of revealed religion, as if the truths of the material were opposed to the truths of the spiritual, but as this could not in reality be and yet seemed so to many, these many in perplexed disgust concluded to "give it up" as an insoluble riddle and became "Agnostics."

But now-a-days, as knowledge has widened out, the harmony of all the various orders of truth is beginning to be perceived. Impartial historical research and criticism have exposed the blunders, the false reasoning, the malicious inferences, of Voltaire, Gibbon, and other eighteenth century infidel historians and essayists. Leo XIII. has authoritatively told the whole world that the Christian religion is not tied up with a monarchic form of government and with aristocratic degrees of society, and endowed with special privileges, but is holy and otherwise, but that it is compatible with any form of government that fits the circumstances of a people and is calculated to further justice and

to promote the general welfare. And Christian scholars, specialists in every branch of learning, have shown beyond all doubt that discoveries and inventions of science, instead of raising up difficulties in the way of belief in the Christian religion, have only shed more light and glory on the dogmas of the Christian faith and on the precepts of Christian morality.

It is quite true that a great deal of irreligion prevails; much of the survival of the fittest epoch that is beginning to pass away. But it is also true that we are seeing now the dawn of a new epoch when religion will again assert its hold over the minds of the majority of men who are not wholly corrupt. It is not by any means an irreligious age, this age of ours.—N. Y. Catholic Review.

THE EVICTED TENANTS' BILL.

London, April 19.—John Morley, Chief Secretary for Ireland, introduced the Evicted Tenants' Bill in the House of Commons this afternoon. Mr. Morley said it was proposed to establish a board of arbitration whose term of existence would be three years. This board would be empowered to issue orders reinstating tenants upon being petitioned to do so. These orders would be made confidentially, but if there was no opposition on the part of the landlords the orders would be made absolute. In cases where landlords opposed the issuance of such orders the board of arbitration would investigate the matter and decide finally. Meanwhile the tenant would occupy his holding until a final order was made, either by the board of arbitration or the land commissioner. Mr. Morley said the arbitration might, according to the terms of the bill, direct the payment of arrears and costs to an amount not exceeding the sum of two years' rental at the old figures. In case of reinstated tenants' house should have been destroyed, Mr. Morley said the board of arbitration would have power to advance to him a sum not exceeding £50, to be used in restoring the building. The tenant's petition would be heard before due notice should have been served on the new tenant. If the new tenant should offer any objection, that objection must be tested in absolute black in the jurisdiction of the board. If the new tenant should give his assent to the matter the arbitrator would then proceed to fix compensation. Coming to the question of funds of the disposition of the board, Mr. Morley said it was proposed to appropriate £100,000 from the temperance of the Irish church. Opposition cries of "Oh, oh" and loud Irish cheers greeted this statement. This sum, said Mr. Morley, would be used by arbitrators only for the purposes mentioned. The expenses of administration, and the salaries of arbitrators and their official staff would be paid from the consolidated fund. "This measure is not brought forward in any spirit of partisanship," said Mr. Morley, in closing. "There is no desire to give either party a triumph over the other. The Government wish to head the deep wound in the social condition of Ireland. For this purpose of healing they commend the measure to the House."

Mr. Balfour opposed the Bill. He contended that the Land Act applied provided redress for evicted tenants, and if they had not profited by its provisions, it was their own fault or due to the bad advice given to them by the agitators who controlled them. He would like to know, he said, what principle was to regulate the fixing of fair rent. Would the rent be fixed according to the condition of the farm when the tenant left it, or when he returned to it? Mr. Balfour disapproved of the plan of drawing the Board's funds from the temperance of the Irish church. This church fund, he said, was already being used for the relief of the poor. The plan of a campaign of the tenants have never been dreamed of by those who set the money apart for the whole of Ireland. Timothy Harrington (Parrelite), for the Harbor division of Dublin, said that the bill was disappointing, and would mean the end of Ireland. Its object seemed to be to bludge the people.

John Dillon (anti-Parrelite), for East Mayo, declared the bill to be of no value. The new tenants would not be glad, he said, under the terms of compensation provided by it.

SEPARATE SCHOOLS.

To the Editor of the *Empire*. Sir.—In whom has observed the Roman and progress of the agitation against Organ Catholic schools it must be evident that the aim of the agitators is their abolition. It is not necessary to be urged to see this by means of these institutions that the Catholic Church maintains and propagates the Catholic faith. If it were not that the milk of their first lesson Catholic children imbibe the spirit and doctrine of that faith, it has always been the boast of Protestants to say that the Catholic Church was in an ecclesiastical ruin. It is therefore seen that separate schools are conceded to be as necessary to Catholicism as separate churches are to any other non-conformist worship. Without separate churches Methodism would be as once was, a proscribed heresy, and it is to be concluded that, in spite of so palpable an infringement of the rights of men as a direct interest and during all that time the cause of Christianity was almost universally thought to be opposed to the various revolutionary attempts, or even as opposed to mere aspirations for constitutional reform. Thousands of men abandoned Christianity, or became indifferent to religion, because they believed that their political opinions and hopes were inconsistent with it. Still later there came the scientific difficulty. For a while it seemed to those whose knowledge was merely superficial as if what were declared to be ascertained facts of science, were counter to the scheme of revealed religion, as if the truths of the material were opposed to the truths of the spiritual, but as this could not in reality be and yet seemed so to many, these many in perplexed disgust concluded to "give it up" as an insoluble riddle and became "Agnostics."

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General Mellinet died the other day in France. He was Grand Master of the French Masons. He was reconciled to the Church before his death and expired clutching the Crucifix with both hands.—Western Watchman.

GRATITUDE TO GOD.

"If there is one thing," says Father Faber, "the complete absence of which cannot be explained in the practical religion of most men, it is thanksgiving. It would be difficult to exaggerate the negligence that many show in regard to this duty. They certainly recite few prayers, but they make fewer acts of thanksgiving. It would be thought that the duty of gratitude to God ought to be a favorite devotion with every Christian, and yet none seem to be so much forgotten. The Scripture proclaims highly the obligation of it, and the Church recalls it to us unceasingly in her liturgy, especially in the celebration of the Holy Mystery."

Let us look into the depths of our hearts, and without doubt, we will feel more or less the justice of the reproach. When a friend, or even a servant, obliges us we thank them, but we forget so often the fact that in "God we move and have our being," and that it is His Almighty arm which sustains us, and so we never whisper an ejaculation of thanksgiving to Him for His loving mercy. Then, again, we need some favor; we pray earnestly that it may be granted to us, but where is the thanksgiving? Why is not the heart raised to God now when a moment before He was invoked with such fervor?

Do not let us any longer imitate the conduct of the lepers mentioned in the Gospel. There were ten present as Jesus passed by, and all uttered the same cry, begging Him fervently to cure them. The Divine Master graciously acceded to their entreaties, and once the miracle was performed, nine amongst them, filled with an egotistical joy, went to show them selves to the priests, but one alone (and this was a Samaritan) seeing that he had been cured, returned, glorifying God, prostrated himself at the feet of Jesus, and gave Him thanks.

The Sacred Heart of Jesus was afflicted and we may almost say surprised at such ingratitude. "Have not ten been cured?" asked our Divine Lord. "Where are then the nine others?" Is there no one found to return God thanks except this poor stranger? Oh, how many times have not we given this sad surprise to our Lord!

Let us, therefore, give this consolation to the divine Master that He so justly expects from us; never omit giving Him thanks when we have received some fresh proof of His watchful kindness. Perhaps it may be that at times we feel a kind of holy indignation at the sight of the many insults offered to our Heavenly Father, but do we not ourselves deprive Him of a glory which is easy to give Him, when we neglect thanksgiving? "You whom I love," said our Lord of Saint Gertrude, "present to Me two images which I most like to see in the depths of your soul: compassion for My sorrows and the remembrance of My benefits."

A pious writer remarks with truth that—"A sure means of awakening, increasing and arguing the love of God within us is the thought of His benefits. We are surrounded by them, they are continual and innumerable, and yet we scarcely ever reflect on them or show Him our gratitude. We pray, often asking for favors, but we hardly ever pray to thank and glorify Him. Would it be too much to devote a short time every day to meditations on God's goodness in our regard and thanksgiving for the same? Why do we not occasionally lift our hearts in gratitude to God, whispering a secret ejaculation of love and praise: 'My Jesus, I thank Thee.'"

We ought to make a particular habit of thanking God every time that He grants us a favor, and it is not necessary that we wait until we can visit the Blessed Sacrament or kneel down in prayer or meditation, but at the very moment we recollect God's love in giving us this additional mark of His ever watchful care an inspiration of thanksgiving should rise at once from our heart.

The celebrated Turenne never failed to thank God after each of his victories, and return all the glory to Him. The letters of this great soldier are full of religious gratitude. "I have thanked God with all my heart," he wrote from the camp of Arras in 1654, "for the success of the work I had so much at heart." We should not be satisfied in thanking God for the good things that come to us, but we ought to thank Him, as the saints have done, when sorrow lays its hand upon us. The saints have done this, knowing that trouble is sent to sanctify us.

It is told of Madame de Goudy, Marquise de Magnelsis, that one morning when she awoke she found herself blind, and that this affliction instead of saddening her, filled her heart with gratitude to God, and she invited her household to praise Him for His mercy to her in closing her eyes to earthly things. "In order," as she herself put it, "that I may be the better able to enjoy Heaven; this is a great favor I have received from the mercy of God, and I shall thank Him for it all my life."

Then, too, we ought to show our gratitude to our Guardian Angel, the saints and our Heavenly Mother, and we should take pleasure in thanking God, for so many who, immersed in worldly cares, forget this duty, and we might make it a pious practice to assist at Mass sometimes in a spirit of thanksgiving.

It is scarcely necessary to add that humility must always accompany our sentiments of gratitude, and surely

this is most fitting, for when we come to bless and praise God for His mercy, we have to confess and acknowledge our own nothingness. Let us beg of the saints to make up for our insufficiency, saying in the words of the "Imitation": "Receive my wishes, O Lord, my God, and my desires of giving Thee infinite praise and immense blessings which, according to the multitude of Thy unspeakable goodness are most justly due to Thee. These I render, and desire to render Thee every day and every moment; and I invite and entreat all the heavenly spirits, and all the faithful with my prayers and affections, to join with me in giving Thee praise and thanks. Let all peoples, tribes, and tongues praise Thee with the highest jubilation and ardent devotion."—N. Y. Catholic Review.

THE EVIL AND THE REMEDY.

A correspondent writes: "The recent outburst of anarchism, the apparent indifference to life in this world or the next, points out the fierce fires of passion and deadly hatred which are at work in every State the wide world over. If these forces be united what will be the end?" In reply to his own question he says: "If governments were what St. Paul said they should be, that is, 'ordinances of God,' anarchy would have no existence. The State alone is not competent to meet the exigencies of the case. Unless the influence of the Church of God reaches the minds and consciences of men there is no cure for the disease."

We agree with the above not only as to the statement of facts, but also as to the remedy. Men in the Christian civilized world are in a restless, feverish, effervescent state, in a transition state, with a spirit rebellious to authority and law; the result in part of the abuse of authority by those holding it, and of bad laws made in the interests of class rather than for the common good.

But this does not entirely account for the unsettled social conditions that are attracting so much attention at the present time. Leo XIII., in his encyclical on the condition of labor, has treated of this subject and pointed out the remedy. He says: "Public institutions and laws have repudiated the ancient religion. Hence by degrees it has come to pass that workmen have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious usury, which although more than once condemned by the Church, is nevertheless under a different form, but with the same guilt practiced by avaricious and grasping men. And to this must be added the custom of working by contract and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself."

After thus probing the cause of the general discontent the Pope goes on to point out the remedy. He says: "If Christian precepts prevail the two classes (capitalists and laborers, the rich and the poor) will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all are the children of the common Father, that is, of God; that all have the same last end, which is God Himself, who alone can make either men or angels absolutely and perfectly happy; that all and each are redeemed by Jesus Christ and raised to the dignity of children of God, and are thus united in brotherly ties, both with each other and with Jesus Christ, the first born among many brethren."

"If society is to be cured now, in no other way can it be cured but by a return to the Christian life and Christian institutions. When a society is perishing the true advice to give to those who would restore it is to recall it to the principles from which it sprung; for the purpose and perfection of an association is to aim at and to attain that for which it was formed; and its operation should be put in motion and inspired by the end and object which originally gave it its being. So that to fall away from its primal constitution is disease; to go back is recovery. And this may be asserted with the utmost truth of both the State itself in general and of that body of its citizens—by far the greater number—who sustain life by labor."

Modern society and governments have fallen away from the Christian ideals and principles. A return to them will bring recovery. Society has but the alternatives of following the example of the prodigal son or that of Judas; it must return to the Christian life and Christian institutions or commit suicide.—Philadelphia Catholic Times.

HOOD'S GUARANTEES A CURE. What it has done for others it will do for you. Be sure to get Hood's Sarsaparilla. There are cases of consumption so far advanced that Bickel's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.

How to Get a "Sunlight" Picture. Send 2 "Sunlight" soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to LEVER BROS., Ltd., 30 Scott Street, Toronto, and you will receive by post a pretty picture, free from advertisement, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost a postage to send in the wrappers, if you leave the ends open. Write your address carefully.

High Healing Powders are possessed by Victoria Carbolic Salve. The best remedy for Cuts, Burns, Sores and Wounds.

PIERCING THE DARKNESS.

A Catholic Missionary Among Non-Catholics in the Backwoods.

Rev. Walter Elliot, the Paulist missionary, contributes to the current *Catholic World* an interesting paper, detailing some of his experiences in his novel mission to the non-Catholics of Upper Michigan. He writes:

Opening on Sunday afternoon, a favorable hour for Protestant church-goers, we had a good representation of the leading men and women of the town, deacons and class-leaders, prominent temperance advocates, business men, lawyers and doctors. By Tuesday night the hall was packed in every corner, Catholics giving up the best places and the largest space to their Protestant brethren, who kept on coming every night to the number of at least three hundred. Soon the whole town was talking about the lectures, knots of people in the streets, at the post-office, and in stores, exchanging views and expressing surprise at Catholic doctrine. For this week Westville had Catholicity as its one absorbing topic. How great a gain is this! How splendid an opportunity lies to hand in all our smaller towns to open up the discussion of the true religion in a spirit of fair inquiry!

The questions handed in and the answers given were, it was thought, especially entertaining and there was a large number of them. An incident taught me a lesson about ridiculing eccentric orthography. The following came in the last night. I hope the printer will reproduce it literally:

"What is true Liberty? the Constitution of the United States grants to every man the right to worship God according to his conscience, in other words allowing him or them to do as they please so long as him or them keep within the bounds of the Law does not your teaching and Doctrine abrogate those rights history and facts are stubborn things if your Church has always held to and taught those liberal views about the Spanish Inquisition, also were there at one time in your history two Popes, and does not the Greek Church claim priority, holding the Roman Church to be the offshoot?"

Summary of Answer. True liberty is American Liberty. Catholic teaching upholds American liberty. I repudiate the Spanish Inquisition. We are not Spaniards, and we do not live in the sixteenth or seventeenth centuries. Pope Sixtus IV. wrote to Spain most energetically reproving the Spanish Inquisition. There have been not only two, but even three claimants to the Papacy at the same time, but there never was more than one real Pope. The Greek Church does not claim priority over the Roman, but denies her right of universal supremacy.

Having given these answers, the above being only a brief summary of them, I perpetrated a miserable joke on the spelling. What was my chagrin the next morning when the poor questioner called on me and owned up to the questions, blunders and all. "I never had more than three months' schooling," he said, "and so I can't spell good. But I have attended all your lectures, and have been wonderfully impressed. My parents were Lutherans, and were pious church members, but I refused to join the Church because they wanted me to give up my reason." And many other good things this man said—a fine, middle-aged, downright American German, whose shop is a sort of rendezvous for men of all religions to talk upon God, the soul, and the claims of the different denominations. I made my injured friend a full and shamefaced apology, loaded him with books and pamphlets, including *Catholic Belief* and *Newman on the Pope*, and poured into his soul as warm and as earnest an advocacy of the Catholic religion as I was capable of. But the reader will kindly register my vow that I will never again make fun of bad spelling in a question.

A considerable number of Protestants drove in to the lectures from the country, one family bumping over heavy roads an eight-mile winter journey, and they were known by Catholics as bigots. These same bigots are often like heavily-timbered land: it is hard to labor to hew down the trees, but the soil is the best for the truth when prejudice is overcome.

One cause of our success here is that nearly all the Catholic people are natives, identity of thought and sentiment in matters of local and neighborhood concern, and general community of interest, being easily made missionary opportunities of the highest order. Seldom have I met a better Catholic people, a more successful pastor, and consequently a more inviting field for lecturing to non-Catholics.

THE QUERRY BOX.

The usual questions came in about the Church meddling with politics, about "nunneries," about the observance of Sunday from Seventh-day Adventists—a sect which is a new and irritating result of private interpretation—about celibacy of the clergy, and the iniquity of the State licensing saloons. One question was, What is the object of your lectures? Answer: To spread Catholicity is the ultimate object, for, I am a Catholic missionary. I hold Catholicity to be the true religion of Christ, and I am able and anxious to prove it; my immediate object, however, is to dispel prejudice, and bring about a kindly feeling between ourselves and our separated brethren.

Question. How do you know the Pope has never sinned? Answer. Not sinfulness of the Pope but his in-

fallibility is the Catholic doctrine. I then stated the conditions of the exercise of infallibility, and gave a summary of Scripture and other proofs.

Question. If nunneries are respectable places, why not open them to the public? Answer. If your home is a respectable place, why do you not open it to the public? Then followed remarks on the spirit and daily routine of a female community, as well as a sketch of the independence and freedom of life enjoyed, and of the good work performed.

Question. Why do not Catholics use the same Bible that Protestants use? Answer. Why do not Protestants use the same Bible that Catholics use? We had the Bible first, have preserved it from destruction, can prove our version to be the best, are the majority of Christians, etc.

Question. Why do not Catholics confess their sins to God, and not to the priest? Answer. Why don't you pay your taxes to the governor, and not to the collector? Then followed a statement of our Saviour's institution of confession, and of its advantages, and how it works practically.

Question. Why are the children of Catholic parents forbidden to attend chapel exercises in our union school? Answer. Because going to chapel is not going to school.

Question. Do Catholics believe that all Protestants are lost? Answer. That depends on how our Protestant friends behave themselves. If they are good living people, and are not members of the Catholic Church because, by no fault of their own, they are ignorant or its divine institution, then they may be saved. I then expounded the duty of inquiry into the claims of Catholicity and made some remarks on invincible ignorance.

Question. If God and the devil are rivals for the soul, and if God is supreme, why don't He destroy the devil? Answer. God has no rivals. Why not ask, why God does not destroy wicked men and women who tempt others to sin. God permits evil beings, whether men or devils, to tempt us that we may become more perfect. Who is so virtuous as one who has conquered temptation? Meaning the devil can do no man moral harm without man's free consent; and, furthermore, much evil is blamed on Satan that belongs to the sinner alone.

Question. Are not reason and faith antagonistic? Can a person maintain the rights of reason and believe the mysteries of the Catholic faith? Answer. Reason and faith are in perfect harmony in the Catholic religion. Without the active use of reason faith is stupid and tends to superstition. Reason goes before faith, and with the aid of revelation and God's grace leads to faith. Reason without faith, on the other hand, is too often wavering in its knowledge of even elementary, moral, and religious truth, and is tormented with questions about human destiny which it cannot answer without the aid of revelation. Catholic truth is nowise contrary to reason, though much of it is above reason's full comprehension. That men are children of God, that atonement for sin is in the life and death of the Son of God, that our interior life may be made of the Spirit of God—these and other such truths are as necessary for reason to know as they are above its full comprehension.

AN OPPOSITION MEETING.

One shouldn't look for consistency too eagerly in the Protestant ministry; but it was a little startling to see the Methodist minister and his wife in our audience one evening, after he had openly warned his people against the meetings. But when the best and biggest part of his members came to hear us, he doubtless thought it well to attend himself and look after them. Towards the end of the course the following appeared in one of the village papers:

"Next Sunday evening Rev. (the Methodist minister) will speak on 'Shall Romanism and Protestantism be Loving Sisters?' He desires that the people shall continue to reason together, and will review some remarkable late utterances, discuss some enigmas, and interrogate the future. This will be done in the spirit of candor and fairness. It is expected that great numbers of non-Protestants will attend this service, in return for the splendid hearing given them by the Protestants during the past week. In the spirit of liberality, the lesson will be read from the Catholic New Testament."

But on my last night I announced a lecture for the same Sunday night in the Catholic church by an eloquent priest who happened to be staying in the town, the pastor and myself opening our course that day at his station, Pickering, sixteen miles away. Our church at Westville was simply packed with Protestants on the occasion. The poor minister was distressed at the area of empty pews in his church, only a sprinkling of people being present. "Look at this!" he exclaimed, pointing to the vacant rows, "see how your Romanist friends reciprocate your attendance at their priest's lectures." Upon which he assailed the Church with a venom so deadly as to defeat his own purpose, disgusting many of his hearers.

HOOD'S CURES when all other preparations fail. It possesses curative power peculiar to itself. Be sure to get Hood's Sarsaparilla. Cannot Be Beat. — Mr. D. Steinbach, Zurich, writes: — "I have used Dr. THOMAS' ELECTRIC OIL in my family for a number of years, and I can safely say that it cannot be beat for the cure of croup, fresh cuts and sprains. My little boy has had attacks of croup several times, and one dose of Dr. THOMAS' ELECTRIC OIL was sufficient for a perfect cure. I take great pleasure in recommending it as a family medicine, and I would not be without a bottle in my house."

Howard's Liniment; cures Garget in Cows.

M. DE PRESSENSE ON PROTESTANTISM.

The public conferences lately conducted by M. de Pressense at Lausanne, in Switzerland, continue to call forth the comments of the religious press of Europe. The son of the famous Protestant historian called attention to the growing weakness of Protestantism and indicated the Catholic Church as the only logical issue of the doubts and difficulties which face many orthodox Protestants. We subjoin a paragraph from one of these discourses: "Criticism and modern science have shaken the historical foundations of Christian faith; one sees everywhere contradictions between faith and reason, and will no longer listen to the claims of the former. Only morality is henceforth needed, but on what basis to establish it is the question. Protestantism rested once on two principles—the divine inspiration of the Bible and justification by faith in the Saviour Jesus. Every word of the sacred books was once the word of God, and indeed the Saviour was thought to be indeed the Eternal Son of God made man. What has Protestantism done with those two principles? Who admits to day the divine inspiration of the Scriptures? Who (among Protestants) would to-day refuse to sign with both hands the declaration of Edmond Scherer at Geneva, in which he denied the inspiration of the Scriptures, a declaration that caused such lively protest not many years ago?"

"Is Christ yet believed in and preached as really God, increase and consubstantial with the Father? He is to-day no more than a purely human being, and His divinity, if the expression be yet retained, only a certain sanctity or moral perfection. In a word, the Protestant soul has no longer for guide and authority any other resource than its individual conscience, hence a steady minimizing of its old beliefs, which is likely to go on until they utterly disappear. As to these religious souls who feel the absolute need of doctrines, will they be satisfied to live on memories and to belong to a church of the past? Or will they not be forced, if they would share in a living teaching, to join the Roman Church, whose unchanging creed offers the solution sought for in view of the crises of the present and the upheavals of the future? What the consciences of Manning and Newman felt to be right, who will a priori declare wrong? When we see men of so much knowledge and piety take refuge in the bosom of the Roman Church, who will dare to utter a syllable of reproach?" Philadelphia Catholic Times.

What's There? The minister in a Scotch village expected an Anglican Bishop to pass the night with him at the manse. He dressed a boy up in "buttons" and intrusted him in a legion of new duties. (One was to go to the bedroom of the "great man" with his shaving water. "Ay, but," said the haffin callant, "What'll I say when I've knocked it, and he says, 'What's there?'" "Oh," replied the minister, "just say, 'The boy, my lord.'"

In the morning when the boy called the portenate roared: "Who's that?" The youth, taken by surprise, and getting nervous, stammered: "The Lord, my boy."

Purify the blood, tone the nerves, and give strength to the weakened organs and body by taking Hood's Sarsaparilla now. Having suffered over two years with constipation, and the doctors not having helped me, I concluded to try Burdock Blood Bitters, and before I used one bottle I was cured. I can also recommend it for sick headache. ERIC L. D. HAINES, Dakotaville, Ont.

Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, sore throat and diseases of the throat and lungs. Price 25 and 50c.

OUT OF THE FRYING PAN Has come not a little knowledge as to cookery—what to do, as well as what not to do. Thus we have learned to use COTTOLENE, the most pure and perfect and popular cooking material for all frying and shortening purposes. PROGRESSIVE COOKING is the natural outcome of the age, and it teaches us not to use lard, but rather the new shortening, COTTOLENE, which is far cleaner, and more digestible than any lard can be.

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APRIL

FIVE-MINUTE PERSEVERANCE

Yet if he shall you, although he is his friend, he will as he needeth. (S)

Many people pray for us again they have requests for even for spinning seems to tions. Others but they are almost make u of no use for think, perhaps sinners for God they do not know or they are e that prayer is that God's will if any one does by it, it is on have come wi

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