the first signs of

THOROLD CEMENT. UFACTURED BY

F JOHN BATTLE, orold, Ont.

nt Tailoring.

LE WILL OPEN A FIRST-ent Tailoring establishment reet, next door to the Rich-and opposite the Masonic v days. He will carry a full y choicest goods. Prices to Satisfaction guaranteed.

NDERS.

AN SUPPLIES.

DERS addressed to the undernormal endorsed "Tender for Inwill be received at this office MONDAY, 19th March, 1894, of Indian Supplies, during adding 30th June, 1895, at variable and the North west er, containing full particu-ley applying to the under-Assistant Indian Commis-a, or to the Indian Office, lowest or any tender not

lowest or any tender by pied, ment is not to be inserted by vithout the authority of the and no claim for payment per not having had such admitted.

HAYTER REED, he Superintendent-General

he Superintender of Indian Affairs. ndian Affairs, nary, 1894. CATIONAL. ME'S COLLEGE,

ERLIN. ONT. ercial Courses and and Typewriting. rticulars apply to THEO. SPETZ, President.

CS COLLEGE, TORONTO, lilation with Toronto Unithe patronage of His Grace of Toronto, and directed by hers. Full classical, sciencial courses, Special courses aring for University matrictal courses, Court of the Court of

COLLEGE, SANDWICH udles embrace the Classical courses. Terms, including enses, \$150 per annum. For apply to REV. D. CUSELING. ER WANTED.

QUALIFIED TEACHER, qual knowledge of the Eng-nguages, to take charge im-K. C. S. School No. 3 (B), JAMBS BONDY, Sec. R. C. S. h, Vereker, P. O. 798-tf ING STREET.

RGUSON & SONS. ndertakors and Embalm-en night and day. House, 373; Factory, 548.

Y TO HELP POOR CATH-Save all cancelled postage kind and country and send Barral, Hammonton, New ye at once your address, and th the necessary explanation Hammouton Missions. FF, No. 185 QUEEN'S AVE. rision, impaired hearing, i troublesome throats, Eyes nated Hours 12 to 4

AN, BARRISTERS, ETC.

e Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, FEBRUARY 17, 1894.

NO. 800.

out to a higher power as naturally as the terrified babe seeks safety in the dogma one day, and contradicting it protecting arms of its mother. The innate yearning of Nature, as well as the movement of grace, spoke through known even to the little ones of the the repentant David when he wrote: faithful; whilst the latter, bewildered "Out of the depths have I called to and confused, sink into hopeless infaithful; whilst the latter, bewildered thee; O Lord, hear my voice." In the difference, or happily turn at last to depths of his nothingness, and the the One divinely constituted teacher of weakness of his dependent being, he recognized, both from his own helpless It is onl recognized, both from his own helplessness and from the world around him,
the necessity of an eternal power.
For "the invisible things of him, from
the creation of the world, are clearly
seen, being understood by the things
that are made, his eternal power also
and divinity." (Rom. i—20.) The intallest then, whether inspecting and or ineversible laws, shape our lives; tellect, then, whether inspecting and analyzing its own nature, or viewing utter extinction, or at best a mingling with a thoughtful eye the outside of our noble spirit force with the blind world, feels assured that behind the electric currents of the surrounding

first act of disobedience. the Wisp," who proclaims he has found a short road, through pleasant fields, of teaching it to His Church, agains altogether apart from the beaten track, to a solution of the great questions which intimately affect mankind.

it does from our very nature, is and dianship of God's word. In fact, she must be good in itself; and only leads to evil when not guided and directed aright. Moreover, it has God for its she is as much the light of the spirit-author, and He having implanted it in our nature intended it to be gratified; and consequently, being all-wise, and all-powerful, has provided means for replace the sun; and in the superits legitimate gratification. In fact, natural order to which man has been we find the human intellect, with its inborn power and faculties, is capable of acquiring an absolute certainty of many things. In its process of reasoning, however, it is liable to err from rious causes. Passion, prejudice, lack of logical precision, or some other circumstance, may so bias the reason and distort its judgment that an er roneous conclusion is drawn from what perhaps had been correct premises. have no healthy fancies, no lovely visions to refresh and invigorate his refer to the many contradictory intellect, so the one who lends a deaf theories which scientific investigators, ear to the voice of the Church, which from time to time, publish to an over-

credulous world. Whilst we must hold fast that the and intellectual dry rot. This is why, human intellect can acquire, by outside of the Church, all, except those natural light, a knowledge even of who unconsciously hold her truths, are God's existence, of its own immorality the veriest babes in spiritual science; and the freedom of the human will, and, satisfied with the husks, fail to the experience of past ages forces us reach the sweet kernel in questions of to admit that, owing to the weakness natural knowledge.

ARCHDIOCESE OF HALIFAX.

Spreadus, by the Grace of God and /avor of the Apostolic Sec, archibings which might be known by the light of reason and to attain to higher and more perfect truths which lie altogether outside the range of unaided reason, our loving Dearly Beloved — Notwithstanding he various changes which have been, he various changes which have been, and are continually verified in the large of united spoken on divers occasions, and many and are continually verified in the large of the prophets, last of all in these days promptly anathematized and cut off as a betraver of the truth. All along the rough of the sea-shell sounding differently to different ears; it is spoken in clear and unmistakable to different ears; it is spoken in clear and unmistak Uprnelius, by the Grace of God and /avor of the Apostolic See, Arch-bishop of Halifax:

To the Clergy, Religious Orders, and Laity of the Diocese:

HEALTH AND BENEDICTION IN THE LORD.

Dearly Beloved — Notwithstanding

To enable man to satisfy more rapidly and more surely his desire of knowledge in things which might be known by the light of reason and to attain to higher and more perfect truths which lie altogether outside the range of unaided reason, our loving (bidem.) The purity and integrity of the Gospel message were jealously guarded too; and any one daring to spoken on divers occasions and more perfect to statisfy more fully, more rapidly and more tions daunted the ministers of the Church, for they knew the Saviour panied the foregoing command—"And behold I am with you all days even to the consummation of the world" (bidem.) The purity and integrity of the Gospel message were jealously guarded too; and any one daring to Dearly Beloved — Notwithstanding spoken on divers occasions, and many the various changes which have been, and are continually verified in the Social, Civil and Religious life of the hath spoken to us by His Son whom social, Civil and Religious life of the human race, there are some features which have preserved an unbroken continuity from the dawn in Eden to our own day. They have existed at all periods of time; they have been common to all epochs of civilization; they have been characteristic of all circles and races and races and races and races. Here is a factor our intelligence. Quite the contrary. tribes, and races, and nations. Hence It casts a fuller light on what we may they cannot be the outcome of any already know, and carries our intellectual circumstance, such as climatic influence, local traditions, or social environment. Their cause must be sought for not in an outward, eye, and its teachings can no more be said changeable condition of this contradiction to the former than the sought for not in an outward, eye, and its teachings can no more be said changeable condition of this contradiction to the former than and changeable condition of things; in contradiction to the former than but in an internal and essential contradiction to the telescope is to the stituent of our Nature. The cause latter. It follows from this that an must be equal to and co-extensive accurate knowledge of and belief in with the effect; where this latter is the teachings of Revelation will en-

It is only the word of God, the truth of or inexorable laws, shape our lives : world, reess assured that benind the electric currents of the surrounding veil on which passing events are thrown out in bold relief, there exists a creating and guiding power illimitable and all-sustaining. Hence the only reasonable explanation of the universal belief of the human race.

The surrounding azure, our hopeless future. This is a zure, our hopeless future. This is a zure, our hopeless future. This is a zure, our hopeless future in the surrounding azure, our hopeless future. This is a zure, our hopeless future. T The second unchangeable feature to which we have alluded is the desire to acquire knowledge. It was this desire, not kept, as the Apostle admonishes, within the bounds of sobriety, that led within the bounds of sobriety, that led and after death shall receive the guerton the downfall in Eden: it is this same ill regulated desire which led to dividual on and sorcery in the past, and leads in our day to a revival of these same practices under the more attractive titles of Spiritualism and Theosophy. "You shall be as Gods" gardener's neglect. Far otherwise; (Gen. iii—5) was the promise that by "the word of God is living and effect the intoxicating hope of boundless al, and more penetrating than any knowledge which it delusively held out, nerved the first woman to commit (Heb. iii, 12.) On "divers occasions" It and "in various ways" God made is this same seductive whisper, known His will; but in the "fulness falling on souls untrained to self of time," when He spoke through His restraint, that causes so many to follow after each scientific "Will-o" "heir of all things," H3 gave the cuswhich He promised the "gates of hell'should never prevail, (Matt. xvi. 18. hich intimately affect mankind.

Now, this desire to know, arising as did not and could not fail in its guaris the embodiment of that word being the visible expression of God's will

> failed as it would be to say that the sun had not fulfilled its mission. And ust as one who should shut himself up from the glorious sunlight, and live forever in a darkened chamber, would is God's voice, and turns away from her light, must suffer spiritual mildew

seded. Each in its way and its n

ure is the power of God manifested for

the good of man. It is as unreasonable.

then, to maintain that the Church has

of our fallen nature, only feebly and by a few were these and kindred truths realized: Principles of moral the name of the Father and of the Son,

a betrayer of the truth. All along the pathway of the Church's history, the prudent gardener, give eloquent testimony to the zeal and anxiety of the Supreme Pontiffs for the preservation of Christ's message in its original purity. Had personal considerations or poor human expediency been their motive, they would have paltered at some juncture with their duty, and spared the sentence that condemned, and stayed the excommunication which cut off whole districts and nations. But being the successors of St. Peter and the inheritors of his power and prerogatives, they were endowed, also, with the effect; where this latter is constant and unvarying, the former can not be variable and intermittent, but must be founded in the essence of our being.

Two unchanging intellectual features of man have been a belief in a God of some sort, and a desire to acquire knowledge. The human intellect realizes its dependence not so much as a conclusion of reasoning, as a necessary apprehension of its own limitations, which presuppose and postulate the existence of a Being not hampered by these restrictions. Our helplessness, despite our many endowments, cries groping in the twilight, like the Pagan out to a higher power as naturally as philosophers of yore, proclaiming a never having been guilty of a contral tree tackings of Revelation will enable the intellect of man to attain to the independence of human knowledge; and without the former the latter is necessarily in possible of attainment. Again, to illustrate this we need only call attention to the pitiful spectacle presented by unbening siderable part of the reading world, calling itself Christian, take these deplorable fact that a not incompact of the reading world, calling itself Christian, take these of the teachings of Revelation will end and the inheritors of his power and without the former the latter is and the inheritors of his power and and the inheritors of his power and without the former the latter is and the inheritors of his pow never having been guilty of a contra-

> The earlier heresies smitten by the Church's anathema have long since ceased to be more than obscure historic names. Those condemned in the sixteenth century, although powerful for a time by reason of material strength, have ever been sterile in the missionary field, and hopelessly divided at home. The old time belief in Divine Revelation is being gradually sapped to an alarming extent. The absence and denial of a lawfully constituted authority has been followed by its logical consequence—religious an-archy. The Sacred Scriptures once archy. The Sacred Scriptures once revered as God's word, are doubted and even contradicted; science is supposed to have destroyed their claims to inspiration. True. many devout non-Catholics condemn these blasphemers, who are all thy works re only carrying the principle of private (Eccli. vii., 40.)

diction in doctrine.

interpretation to its ultimate and necessary conclusion. But the written, as well as the spoken, Word of God is in the custody of the Church, and claims her solicitude. Hence, the zealous and learned Pope who now sits in the Chair of St. Peter has lately given to the world an Encyclical Letter on the Holy Scripture, which is destined to produce deep and widespread effect. We exhort you all, dearly beloved, to pro-cure a copy of that document, and have it carefully and frequently read words of wisdom and Faith; and learn from the concise history it gives of what holy men have done for biblic science, to glory in the learning and vast knowledge which have in all ages adorned the Church. You can buy it, in English, for a few cents; by distributing copies of it you will be doing a most meritorious act in supplying an antidote to the open, or half-veiled attacks so often made against the authority and sacred nature of the Gospels, and other books of the Scriptures. The speculations and fanciful theories of men who leave God out of their calculation, or set out with the purpose of refuting Him, and who rely for their arguments or deceptive philological analogy; or still more il lusive internal evidence, backed up by sensational rhetoric and appeals to the "enlightened spirit of the age," are, when fairly weighed in the balance, found to be less reasonable, less probable, less convincing than the uninterrupted testimony, of eighteen centuries of interpretation and teaching by the authorized guardian of the

Old and New Testaments. To you, dear brethren of the clergy, who share in the ministry of the Word the letter of our Holy Father should be an ever-present manual for thoughful study. Be anxious to profit by its many practical suggestions, so that your ministrations may be more fruitful unto the salvation of souls. Es pecially during the coming season of Lent, be mindful of the Apostolic warning—"Preach the Word." Teach God's Law to the little ones of the flock with earnest and unwearied zeal, for the "Word of God is living and effectual." Without it there is no Christian life; without it your ministry will be barren, and your labors vain.

you, brethren.

This pastoral shall be read in every church of the diocese on the first Sun-day after its reception that the pastor shall officiate therein.

+ C. O'BRIEN, Archbishop of Halifax. E. F. MURPHY, Secretary. HALIFAX.

Feast of the conversion of St. Paul, '94. REMEMBER DEATH.

"Dust Thou Art, and Unto Dust Thou Shalt Return."

If we might question the individuals who throng the thoroughfares of the world and ask each one — what art thou? and whither goest thou? we should receive many and different answers. One would say: "I am a answers. One would say: "I am a judge and I go to the law-courts." Another:—"I am a merchant and I go to my office." Another:—"I am a workman and I go to the workshop." Another:—"I am a schoolboy and I go to school." But there is fuller and a fuller an I am a gone. a fuller and a truer answer which none of them would give, though all might give it, which, perhaps, none of them think of, though all should re-member it. For, the merchant and magistrate, the workman and school-boy differ less from each other than they are in the habit of thinking. In this they are all equal — that they are but dust, and although they separate to go to the law court, the office, the workshop, and the school-room, there is a meeting place to which they all

are hurrying, for they all are treading "the way to dusty death." ing "the way to dusty death."

This is the sobering truth which the
Church bids us "remember" on Ash-Wednesday every year, as she signs our brows with the ashes of mortality. But, why remember it? Is it not

enough to know this harrowing truth without keeping it in mind? Surely it is enough to know that a day is coming when we, each in turn, must quit this busy scene of life; a day on which we—though now so active—shall lie helpless and motionless, and be carried out and laid to rest for all very many devout non-Catholics deplore this; yet they remain in a form of Religion which is powerless to has said it and He knows best:—"In all thy works remember thy last end.'

The world of human beings, in whose midst we live, never reminds us of this truth; death is a subject most unpleasant to the health-seekers, the money-seekers, the place seekers, and the pleasure-seekers that surround us. For it mocks the wisdom of the world, it brings contempt upon its goods, its honors, its dignities, its pleasures, and upon all that it loves and prizes. And this is the reason why we are admon-ished to "remember" it; that we may not be deceived by the lying promises, the deceiving hopes, the sinful, neverin your families. Treasure up its satisfying pleasures of the world. For, there is nothing true, great, good or desirable which will not bear to be judged within the shadow of the tomb

> Nevertheless, it is wonderful how seldom and how little we think of death-that is, of our own death. The great majority of us act as if we thought death concerns everybody but ourselves. How confidently we speak when we hear of another's death. "Ah, poor fellow!" says one — "I am not surprised. He had a bad constitution, and took no care of himself." Another observes — "He neglected that cold; he did not attend to it in time." all such remarks there is self deception We try to account for death as if its coming were only accidental, a some thing that happens-like railroad col lisions-now and then, through want of care and prudence. And thus the inevitable law of death is ignored, and the warning to ourselves is unheeded. The consequences is that death generally comes unexpectedly,

and finds men unprepared. To avoid the irreparable calamity of a death unprepared for, we should keep constantly in mind the remembrance of the fact that we are but "dust." For this reason God reminded Adam of this truth when con-demning him to "return" to the dust:—"Dust thou art, and unto dust thou shalt return." (Genesis 3. 19.) The remembrance of this truth would save us from many sins and follies during life; and so would prepare us for the fulfillment of the other truth-"return" to the dust. It our humiliating to think that we are but dust; for of all the despised things we know of, there is none more despicable than dust. We trample it, we brush off, we regard it as a nuisance wherever we find it. And vet, this them is the stuff of which we are made. The captivating "beauty" who struts ity, too, which should guide any well- and of the Holy Ghost; teaching them regulated life, although cognizable to to observe all things whatsoever I have reason, were, from a similar cause, in commanded you," (Matt. xxvii, 19-20) great part either unknown or disret were faithfully carried out. Neither Their message is not the indistinc

it is to know that we are dust, far more alarming to us is the fact that we must go back to the dust. That even the most brilliant life must come such a doom before us, it is marvellous that we never cease to think of it. Yet, that we never cease to think of it. Yet, so it is. We need to be reminded of it. Though commanded to remember it, we often do our best to forget it. We dislike funerals and shun the graveyard. The breeze among the tombstones chills us. We turn with horror from an open grave; shudder at the sight of a broken coding and the state of the sight of a broken coding and the state of the sight of a broken coding and the state of the sight of a broken coding and the state of the sight of a broken coding and the state of the sight of a broken coding and the state of the sight of the sight of a broken coding and the state of the sight of the sig the digger is digging up. When the death of some dear one obliges us to go there, we hurry away, fast as possible, relieved, as we go, to think that the dismal sight is past, and that we are rolling back to life, and heat, and

cheerful company. Ah! but we shall go there another day, when we shall not return, and we alone shall stay behind when all our friends have Since it is a serious thing to die, and reason tells us that we should prepare for that awful "change," we should go, betimes, if only in thought, to the silent graveyard. It is good to visit those dwellers in the graves and listen to the sermons which their silent tongues are preaching. There we may see what we are and what we shall be. There we shall be con-vinced of how worthless is all that the world holds dear. There gold ceases to be powerful; lust is frozen there; pride is humbled there; and all ambitions, honors, rank, and dignity, are levelled in the dust. There the "smart now. If the proud and ambitious one go to the grave, and look in upon the former great ones — the sight must make him humble. If the avaricious one who lives, and thinks, and frets, and toils, for the goods of earth-will only look at, and consider, the poverty of the millionaire in his winding sheet — he will cease to worship gold. If the sensualist go there and look in upon her who, but a while ago,

ents: grand and expen ings, change of climate and beautiful scenery. Death will brook nothing but a meagre winding sheet; a narrow coffin: and a changeless tomb. - J McK. in Catholic Reviews

MR. BLAKE'S GREAT SPEECH.

Boston Pilot.

The speech of Hon. Edward Blake in Boston last week was not only a great speech, but it is, in many respects, the reatest speech on that question ever delivered before an American audi-

Without a particle of the "rhetoric with which a recent critic accuses all Irish orators of being too freely endowed, it is eloquent with the eloquence of simplicity, clearness and unanswer-able logic. He marshals facts and figures with the skill of a general marshalling his forces, but the strength of his arguments lies in their undeniable, absolute truth.

All the specious sophistries of the dvocates who declare that "Home Rule means Rome Rule," are swept aside by this man of Irish blood and Protestant faith with a few pregnant figures showing the present inequitable and iniquitous ascendancy to the Protestant minority of 78,000 in five counties containing not less than 660,-000 Catholics. In these counties there are on the grand juries, which constitute the real local authority, exactly 2 Catholics to 114 Protestants! Would Home Rule change that outrageous disparity? It certainly would, but not by substituting a corresponding disparity on the other side. It would deal justly and even generously with tacked in this fashion. The poor, the minority, and it would never tolerate such proscription by Catholics as suffering from some brain disturbhas been and is still practiced against

Mr. Blake is no enthusiastic novice in political matters. He is sixty years old, and his whole adult lite has been devoted to public or professional work.

Born and reared in Upper Canada, he Ireland. The bill will be introduced

to espouse the cause of right

In championing the Irish Home Rule movement he sacrificed professional interests, personal comfort and local amto this at last, is sad to think of. With such a doom before us, it is marvellous able. Irishmen at home should real ize, as we trust they do, that in Edat the sight of a broken coffin; and ica. It should be received as the voice shrink from the withered bones that of America in Ireland and in England. For ourselves, we care less than nothing for the welfare of England; but England will be even more indifferent to her own interests, if that be possible, should she fail to recognize the significance of such a spokesman, coming accredited as the advocate of justice both from her still loyal provinces and from the States which, fortunately for them, are no longer her loyal Colonies.

MUST RETURN TO CATHOLI-CISM.

Pope Leo Delivers an Address Sug-gested by the Sicilian Troubles.

Pope Leo delivered an address in

St. Peter's last Sunday in which he referred substantially as follows to the recent disturbances in Italy: "The present occasion gives us fresh proof of the revolution of the

Roman people, to whom we wish all blessings. In view of this, it is easy to understand our bitterness when we men" lose all their smartness; the millionaires are all poor there; the "politicians" cease to plot there; and the vain young lady has no flatterers however, that the present disasters can however, that the present disasters can be repaired and order can be restored in those districts which are now troubled. We cannot on this occasion omit to recall the past when the prescience of the Popes gave Rome, not merely for years but for centuries, glorious, tranquil prosperity. That prosperity was the outcome of neither chance nor the institutions of man. It was rational and sure of the morrow. Life was then calm and well ordered. was the ideal of the ball-room, rebuked and chastened, he will come away, saying with Job:—'Rottenness thou art my father! worms, you are my mother and my sister!" (xvii. 14.) Yes, there is wisdom to be learned in the graveyard which can be learned no woked and designed, has brought and seek as effect was represented by the religious ruin, integraveyard which can be learned no woked and designed, has brought and restricted to the restriction. where else so quickly. The bone long moral and material ruin. Not only turned to dust, cry out to the living in justice but also political expediency the words of inspiration: "What must demand the return of the nation hath pride profited us? or what hath to the religion of its fathers with With what a rough hand death corrects the follies of life! Life demands superfluities, a variety of craceful.

> Mr. Labouchere writes thus of the investigations he has made into the Golding falsehood: "I was recently at Bournemouth, and I found a discussion raging there about a Miss Golding, calling herself a 'rescued nun,' who is travelling about the country reciting her experiences in French convents. The 'rescued nun' had delivered a lecture at Bournemouth at a charge of 1s. entrance, and had there made most astounding charges against the French convents. This has led to an inconvents. This has led to an investigation, which showed that the woman had piled falsehood on falsehood. According to the nun, she had joined the Order of 'La Sainte Union,' and she had been in ten of their convents. They were prison homes, and she could not escape. Scenes of the grossest importality took place, and one of the mortality took place, and one of the penances inflicted on the inmates was to administer to them a poisonous de-coction. This took place in every convent, and many died from the effects of the drug whilst she was in the convent. She had at last escaped, but the nuns had refused to give her money which belonged to her. Naturally the Roman Catholics took up these charges. Inquiries were made of the French authorities, and it turned out that Miss Golding had resided in nine of the convents she mentioned; that in eight of them there had been no deaths during her resi dence, and in one there had been two deaths-one from consumption and the other from a cancer. I am not a Roman Catholic; but I see no reason

It is now settled that during the present session of Parliament Mr. Gladstone will introduce a bill for the is familiar with the many political early during the session.

why Roman Catholics should be at-



A. A. Haill CHU RCH WINDOWS



Hobbs Manufacturing Co., London, Can



IN MAXING A PRESENT one desires

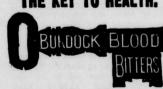
THE SUPPLY COMPANY,

${f B}$ urdock

OF THE BOWELS, KIDNEYS AND LIVER, CARAYINGOFF GRADUALLY, WITHOUT WEAREN-ING THE YOTEM, ALL IMPURITIES AND FOUL HUMORS. AT THE SAME TIME CORRECTING ACIDITY OF THE STOMACH, CURING BILLIOUSNESS, DYSPEPSIA, MEADACHES, DIZZINESS, HEARTBURN, CONSTIPATION, RHEUMATISM, DROPBY, SKIN DISEASES, JAUNDICE, SALT RHEUM, ERYSIPELAS, SCROFULA, FLUTTERING OF THE HEART, NERVOUSNESS, AND GENERAL LEBILITY. THESE AND ALL SIMILAR COMPLAINTS QUICKLY VIELD TO THE CURATIVE INFLUENCE OF BURDOCK BLOOD BITTERS.



THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying of gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Billiousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURBOCK BLOOD BITTERS.

For Sale by all Dealers.

r Sale by all Dealers. T. MILBURN & CO.. Proprietors. Toronto ONTARIO STAINED GLASS WORKS

STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS

Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS: 484 RICEMOND STREET

PLUMBING WORK in operation, can be seen at our wareroom

Opp. Masonic Temple.

SMITH BROS Sanitary Plumbers and Heating Engineers London, Ont. Telephone 538, Sole Ageuts for Peerless Water Heaters.

BOYS IF YOU ARE INTELLIGENT and energetic enough to sell goods, and honest enough to make prompt returns, address J J HAZKITON, Guelph, Ont., and send 15 cents for a sample of the fastest selling contribution of the cases.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XXXI.

HOPE NEVER DIES. What is it thou knowest, sweet voice? cried.
A hidden hope, the voice replied."
- Tennyson

A verdict of "Manslaughter" was specting Katie Mackay, to which they

specting Katie Mackay, to which they appended a recommendation to mercy. The principal witness for the prosecution was Maggie, and Maggie, as Mabel foresaw, disappeared before the commencement of the trial. Failing her evidence, it had been impossible to bring home the charge of wilful murder to Katie, who positively held to the assertion that, either by some foul means or from natural causes, her infant had died before she cast it and herself into the water. erself into the water.
Under the circumstances of mystery

connected with the case, the jury unanimously refused to bring in a graver verdict than that of manslaugh. er, and the sentence awarded to Katie was a comparatively easy one—two years' imprisonment with hard labor. So Katie went to Perth gaol, and as her story told to Mabel was altogether true, her punishment, in whatever light it appeared to others, to her emed bitterly hard. It gave her, nevertheless, that which she most of all needed—ample time for reflection, an dvantage which, since the days of her chool-life, Katie had never enjoyed.

She returned from Perth an altered being in more ways than one. The first time Mabel saw her she under-stood at a glance that Katie's sufferings must have been keen. angerous beauty was very much impaired, and though there about her pale face something irresist-ibly winning, it had not the fascination likely to attract the admiration of her former associates.

By Mabel's wish Katie came to Carl-ton Terrace. Mabel confided to no one who it was she had chosen for her second servant (Mabel kept only two), and Katie therefore entered upon her new duties with every advantage, nor was she unconscious of how much de pended upon the use she might make of this happy fresh start in life. She learned her work very quickly, and devoted herself to it with untiring diligence. Her fatal love of excitemen and amusement was entirely quenched; Katie had become a reasonable woman, and gave every promise that she would become a valuable servant.

Of the past she never spoke. Mabel erself knew comparatively little of Katie's life during the period when she lived with Willie Cameron. That it had been a life of wild, reckless adven ture, Mabel was aware, but Katie had volunteered small information beyond what she was absolutely compelled to afford at the time of her trial.

Katie, it must be here observed, had at least remained faithful to Cameron. She had fallen through love of him. He was the only one who had ever led her astray; which will explain the fact of her comparatively easily effected or her comparatively easily elected reformation. She never was what is emphatically termed a "bad girl." In her passionately affectionate heart there was a good deal of true nobility. Mabel knew how to appreciate it, and turned it to good account, so that from the day she entered Mabel's service Katie's dog-like fidelity began to direct itself towards her mistress.

And now I have done with retro-

spect. To my story once more.

It is a sultry July afternoon. Mabel

and Mary-Mary Grame no longer, be but Mrs. Macleod-are coming slowly along one of the shady lanes of Morningside. They have just emerged from St. Margaret's Convent, where Mabel has been spending a quiet hour in the chapel, whence Mary came to fetch her a few minutes ago. As they passed out through the convent gate way into the lane two butcher lads went

by. "Eh, Sandy," exclaimed the taller of the two, a yellow-haired, opened-faced boy, after Mabel's own heart, "div ye see yon twa Jesits comin' oot

frae the Pope's nunnery?"
This speech upset Mabel's gravity, and made her laugh heartily, while her companion looked much aggrieved at the suspicion of Jesuitism thus cast upon her character.

"Silly boys; but they are not more ignorant than the rest of the country people. I beg your pardon, Mary, but it is so amusing to hear you called a

"Well, dear, I'm not heeding them. It's another subject to which I am want ing to call your attention, Mabel. Is it really true that you have refused good, honest, douce John Forbes, that's so devoted to you, and willing to foregather with your own religion for-

Mabel became suddenly grave.
"How often must I tell you, Mary, I

have no love to give?"
"Hoots, Mabel! it would come soon nough enough.

"Not to me, Mary. I cannot undo
what is irrevocable! Nothing has
come between Hugh and me that could
steal our hearts from one another.

We are only waiting." "Waiting !- and what for? Wasting your lives, you mean, both of

"Not wasting, Mary — waiting," answers Mabel, with a hopeful look in

er eyes.

"Until God brings us together, either in this life or in the life to come,

Mary."
"A very unlikely hope, for which

ented-don't waste your pity on me-

think about it, dear. As I was saying at to Gordon this morning, it's just a mercy you never took it into your head to go and shut yourself up in one of mercy you never took it into yourself up in one of to go and shut yourself up in one of those frightsome nunneries. You never will do that, will you?" says Mary, with an anxious glance, as though she suspects something more than Mabel chooses to tell her.

But Mabel only laughs in reply, and Mary's fears take a more decided the time which the time w

at full length many atrocities per-petrated, to her knowledge, within Mabel listens silently—in the first

place, because she knows it is utterly useless to argue with Mary; in the second place, because, feeling disinclined to talk, she is glad of the excuse thus afforded to her for being silent. It is to be feared, however, that Mary's lecture is thrown away upon her, for Mabel's thoughts are wandering a good deal, and she takes in very little of what Mary is saying. Only, when they reach the doctor's house in Moray Places, where Mary now resides with Place, where Mary now resides with her husband and children, Mabel in-

terrupts Mary by saying.
"What is the point of all this, Mary? have no thoughts of being a nun.

"Are you quite sure of that, dear?
—can you premise me now you will
never think of such a thing?" "Indeed, Mary," replies Mabel, ghing, "I am not going to make "Indeed, Mary," replies Madei, laughing, "I am not going to make any promises whatever to you; but," she adds, more seriously, "once for all, set your mind at rest about me. People who go into convents do so with undivided hearts; mine was given long ago; I have no power, even had I the will, to withdraw it. I have never had the smallest vocation to be a nun—I do not suppose I shall ever have. Good bye, dear; it's close upon six, and I shall be late for dinner,

which will distress Rawley."
"Will you come in this evening,
Mabel? Geordie was saying this morning he had not seen you for an awful long while; but you are that busy now, there's no getting at you."

"I'll see — perhaps — if I can," answers Mabel. "I don't know what nay be waiting for me at home.'

may be waiting for me at home."
No, Mabel, you little know what is waiting. Generally speaking, our fate comes pretty suddenly upon as. It turns round sharp corners, and meets us face to face just when we are least expecting it.

On reaching Carlton Terrace, Mabel does not ring the hell, but lets herself.

does not ring the bell, but lets herself into the house with her latch key. There are some letters waiting for her. Mabel has been out all day; she went by an early train into the country, before post-time, or she would have e letters in the morning. She looks at her watch-it wants still a quarter to six-she will have just time to read them before dinner. There is one with an Australian post-mark upon t-not in Hugh's handwriting, but in Mr. Vaughan's. Mabel's heart mis gives her a little ; she knew some time ago that Mr. Vaughan's desire of going to the foreign missions had been realized, and that he was actually in the same quarter of the globe as Hugh, but she is surprised not to receive a letter from Hugh himself. Last time he wrote he said he had been ill, and he promised to write by the next

"Mr. Vaughan has written," think Mabel, "so the mail must have come in. Why did Hugh not write?—was he ill?—worse, dying perhaps."

Mabel has by this time reached her

own room; she has thrown aside her bonnet, and is just about to read her letter before the dinner bell rings, which will be in a few minutes, and Rawley must on no account be kept waiting. breaking the seal there comes a knock at her door, and before she has time to say, "Come in," Katie enters, her face swollen with crying, and an open let

Mabel feels just a little inclined to send her away until after dinner. is rather a bore to be interrupted just then; but on second thoughts she comes to another decision, so, quietly pocketing her own letter, she in -

"What is the matter, Katie?-what new misfortune now?"
"Eh, Miss Mabel," responds Katie,

bursting into a fresh flood of tears, he's deid!—he's deid!" "Who is dead, Katie?—what do you mean?" "It's Willie, Miss Mabel — it's jist

Willie, his ain sel'. I faund the letter efter ye war gaen oot i' the mornin'; read it—ye wull see——"
"Poor child!" said Mabel, sighing.

as she takes the letter from Katie's hands. "Oh, I see-it's from the chap lain of the prison.

A curt, cold note it is, announcing merely that a male prisoner, by name William Cameron, died of consumption in the Ayr prison, whither he had been sent to work out his time of penal On his death bed he had servitude. equested to see the chaplain, whom he had commissioned with a farewell mes sage to Katie. The message was to the following effect, and written as if from dictation :

Cameron asked Katie's forgivenes for the wrongs he had done her, adding that his punishment was no more than was due, and that, though his health had given way under it, he hoped that it had benefitted his soul, for i, had brought him to repentance at the last. He urged Katie to be consoled about him, and not to fret her life away for his sake, since he trusted he was going out of much misery to a better world. you are pining away your existence." He charged her to ask Steenie's pardon, "No, Mary, not pining. I am con-should she ever again ceme ac oss him, He charged her to ask Steenie's pardon,

for all the injuries he, Cameron, felt tented—don't waste your pity on me—
I can hope still."

"Well, well, it's no use saying all I think about it, dear. As I was saying to Gordon this morning, it's just a mercy you never took it into your head to go and shut yourself up in one of those frightsome nunneries. You wings.

to hae been Jeanie Kerr hersel' that fetcht it here the morn."

"Did you see her?"
"Na, na, Miss Mabel, she wadna show her face intil this hoose. I faund the letter in the bit boxie, whaur ye pit the letters, ye ken. Mistress Kerr behude to hae keept it; it'll be anither thing that'll gang to her account, says Katie, still crying, and speaking

indignantly.

Mabel's feeling heart cannot but sympathize with the poor girl's sorrow, although she knows that Cameron's death is in truth a great blessing to Katie. Katie is not likely to see it in that light, at present, but the letter, notwithstanding its sad contents, is full of comfort, and Mabel makes the best of it and her quarter of an hour to

The dinner-bell has rung twice before Mabel obeys its summons; there is no time even to glance at her letter. She accordingly leaves it until afterwards, intending, so soon as dinner shall be over, to steal a few minutes from Rawley's company, in order to enjoy it in the solitude of her own apartment. Scarcely has the dining-room door closed upon Mabel and Miss Rawley when the cook calls in a loud from below-

"Katherine, come hither — ye're "I canna come the neo—I's gotten my dinner to atten' til. Wha's askin'

for me?"
"It's a young wumman—I dinna ken hoo they ca' her.
"Och, jist let her bide," says Katie

impatiently. "I'll no alloo Miss Mabel to wait wantin' her dinner. Gin she wunna bide a wee, jist let her gang.'
A few minutes later, descending to the lower regions, Katie, to her consternation, finds Jeanie Kerr seated in

the kitchen waiting for her.
"The Lord preserve's Jeanie, whaur cam' ye frae?" ejaculated Katie, seizing Jeanie by the arm, and forcibly dragging her outside into the area. "What broucht ye here? Ye had nae business to come intil the hoose.

"Och, Katie," replies Jeanie, bitter ly, ye're a saucy, prood quean, an' ye ken fine hoo to haud up yer heid abune yer auld freends, but ye'd hae dune sairly wantin' them whyles, I'm think-

"Ye ken, Jeanie, ye micht gar mose my situation. Gin Miss Mabe lose my situation. Gin Miss Mabel kent ye war here, she wad be sair vext, ye maun gang awa' the noo.

"I's gaen', Katie; gin it warna that puir Maggie's lyin' at death's door wi fever, ye wadna be fashed wi' my com-

pany."
"What ails Maggie?" inquires Katie in a distrustful voice—"where does she bide?" "Ye'll no sen' the police gin I tell ye, wull ye noo, Katie?"

"Ow, ay, it's kinna late for that, Jeanie Kerr. Maggie'll hae her ain account to render ane o' these days. I'll no fash mysel about her nae mair. What ails her? — ye ken I dinna believe ye sae muckle."

"It's God's truth I'm tellin' ye, Katie; Maggie's doon wi' fever, and ca'in oot for ye, lassie."

"Hoot, ye telt me as my mither; ye hae often deceivit me. dinna credit ye, Jeanie Kerr. Awa'
ye gang, an' gin Maggie's sae bad, ye wad do weel to fetch ane o' the Faithers : she maun hae a heap o' fausse sweerin' to 'fess til, ye ken.

"Och, ye bad-hairted lassie! I's that vext that I broucht ye you letter frae the prison—feth, ye didna deserve

" says Jeanie indignantly.
" What garred ye keep it sae lang? -it's mair nor a year auld," answers

Katie crossly.

"It's no me that keept it. I faund it the mornin' underneath Maggie's heid. Aweel, guid nicht til ye, Katie Mackay, and I hope ye'll remember that they that doesna forgie an' forget canna hope to win mercy for theirsel's, said Jeanie, sulkily, as she turned away.

Katie let her go a few steps, and then called her back, and carefully noted down Maggie's address; after which she bade Jeanie good night with etter grace, and ran back into the nouse

Coming out of the dining room afte dinner, Mabel finds her evening's work ready cut out for her. For no consideration will she allow Katie to visit her sister alone, and yet Mabel knows that, if Jeanie's story be really true, the unfortunate Maggie must not be left to die without the temporal and spiritual assistance which she must so sorely need; so, having listened to Katie's account of her interview with Jeanie Kerr, Mabel's decision is soon Her Australian letter remains in her pocket, and, provided with a few comforts likely to be useful to a sick person, she sets out about 7:30 o'clock of that memorable July evening, accompanied by Katie to Maggie's dwelling place in the Cowgate.

The sun flashes its setting splendor on the old town, whose thousand windows glow like many fires. Arthur's Seat is bathed in golden glory, and the graceful curving line of Salisbury Craig is tinted all over with delicate Seat is bathed in golden glory, and the graceful curving line of Salisbury Craig is tinted all over with delicate rose color. Over all nature, Mabel included, the dove of peace seems to modified, or rejected to meet the views of solid lines, or rejected to meet the views of solid lines, or rejected to meet the views of solid lines, or rejected to meet the views of solid lines, and the modified, or rejected to meet the views of solid lines, and the modified, or rejected to meet the views of solid lines, and the graceful curving line of Salisbury carries in the matter.

It may be will to state, Scott's Emulsion acts as a food as well as a medicine, building up the wasted tissues and restoring perfect where the views of solid lines, and the modified, or rejected to meet the views of solid lines, and the matter.

It may be will to state, Scott's Emulsion acts as a food as well as a medicine, building up the wasted tissues and restoring perfect where the views of the vie

brood this evening with his silver

TO BE CONTINUED

ARCHBISHOP TACHE ON THE MANITOBA QUESTION.

His Grace the Most Reverend Archbishop Tache of St. Boniface, Manitoba, has just issued a timely pastoral under the title, "A Page of the History of the Schools in Mani-

The history covers a period of seventy-five years, beginning with the year 1818, when the first school was established on the banks of the Red River, and ends with the present

In 1818 the jurisdiction of the Bishop of Quebec, Mgr. Plessis, extended over the whole of what is now the Dominion of Canada, and Fathers Provencher, Demoulin and Edge were sent as missionaries to the territory with full instructions for the fulfilment of their duty, including that of stablishing schools for the instruction of the children in that remote and sparsely popu

lated region.

The Governor-General, Sir John C. Sher brooke, appreciated the efforts of these zeal-ous priests, and, Scotchman and Presbyter-ian as he was, he gave every possible ennent to them in their work.

Lord Selkirk was equally liberal in hi views of government. As His Grace says :

"The troubles which had taken place in the new colony caused him to understand the necessity of the salutary restraints imposed by religion and its teaching. He easily under stood that it costs less to favor the construction of churches and schools, and even to help the missionaries than to levy and entertain a troop of constables. Lord Selkurk was a colonizer: he wanted immigrants: he knew that a sure way to keep those he had already, and to bring others, was to facilitate the education of their children, without offending the religious scruples of their parents."

Ludge the Hudson's Bay Company, assist-

Under the Hudson's Bay Company, assist ance was also given to Catholic education but it is not to be supposed that it was extended to Catholics alone. Much more air was given to the Protestants, and especially through the Bishop of Rupert's Land, and in the form of land grants: and though Catho lics were at this time largely in the majority, no complaint of any kind appears to have been made. In May, 1851, the sum of £100 was ordered by the Council of Assiniboia to be divided between the Protestant Bishop of Rupert's Land and the Catholic Bishor of the North-West (St. Boniface), for edu cational purposes; and in the same year the Presbyterians petitioned for a grant

"Proportional to the £50 granted to the Church of England, without prejudice, how-ever, to the recognized equality in the premises between the Protestants as a whole, and the Roman Catholics." The petition was acceeded to, a grant of

£15 being voted by the council unanimously. Fifteen pounds were also voted to the Bishop of St. Bonifice, to preserve the equality, though the Bishop, of Rupert's Land and two other councillors opposed the latter grant.

These facts are important as showing the practice" existing in the colony, recognize ng the existence of denominational schools. In 1869 there was a general mistrust of the ntentions of Canada towards the North-West ettlers, and the fear that in the event of union with Confederated Canada, the Canadans would deprive them of the liberty of education they had hitherto enjoyed, formed n small part of the cause of this feeling, leading to the troubles which occurred in that year. The fear, also, that the rights of the settlers to their territory would be disregard ed was another factor in this mistrust, though Lord Granville wrote to Sir John Young or the 10th of April in that year :

"I am not sure that the old inhabitants of the country will be treated with such fore-thought and consideration as may preserve them from the danger of the approaching change, and satisfy them of the friendly inter-est which their new governors feel in their

The Dominion surveyors who were sent to survey the lands of the territory con tributed to the general mistrust by their high handed dealings with the settlers, and their operations were resisted. The difficulty culminated when the Hon. Wm. McDougall was appointed Governor, and it was then the Red River rebellion broke out

Lord Granville himself, in a despatch dated 30th November, 1869, did not hesitate to rebuke the Canadian Government for its "opera-tions in respect to lands" and for having precipately directed the future Lieutenan Governor to enter the country," and to hold the Government responsible for "having by this measure given occasion to an outburst of of violence in the territory." The Canadian Government also acknowledged that its appointees had acted "with folly and indis-

cretion." The troubles which arose out of those acts of indiscretion were finally settled when the Dominion Government showed a disposition to be just, and promised fair treatment Archbishop Tache outbreak, reached Europe on his way to the Vatican Council, and the Hon. J. A. Mc-Donald telegraphed to him to return to Canada to use his influence to bring about a satisfactory settlement, which was arrived at

n great measure through his intervention. Under the impression that the Bill of Rights sent by the people of the North-West to Ottawa had been irretrievably lost, or so mixed up with unauthentic copies, that the true one could not be reached, the anti-Catholic press have practically maintained that there was no such Bill to be taken into account in the consideration of the Manitoba

As Mgr. Tache points out, " the demands to be made at Ottawa were modified so often, and in so many ways, that it is not surprising that these numerous additions have given rise to a certain confusion." nevertheless sure that there was such a document, and that it remained in the hands of the Government. The original is not now to be found, but a true copy has just been discovered in the archives at Ottawa, in the Department of State, certified by "Daniel Carey, clerk of the Crown and Peace," and dated 1874.

The Bill of Rights was not by any means a perfect document, but it was a basis of negotiation, at all events, and its articles were all examined, and either accepted, modified, or rejected to meet the views of both

in order to bind Canada to the terms of agreement. The Manitoba Act so much resembles the Bill of Rights that it is easy to

form the agreement reached.

In regard to Separate schools, the Bill of Rights has the following clause:

"That the schools be separate, and the public monies for schools be distributed among the different religious denominations in proportion to their respective population."

The twenty-second clause of the Manitoba

The twenty-second clause of the Manitoba Act was based upon this agreement:

"In and for the Prevince, the said Legislature (of Manitoba), may exclusively make laws in relation to education, subject and according to the following provisions

"(1) Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the Province, at the union."

Clauses are then added conferring on any minority. Protestynt or Catholic the right of

minority, Protestant or Catholic, the right of appeal to the Governor-General in Council rom any act or decision of the Legislature of the Province, or of any Provincial authority, affecting the rights and privileges of either minority mentioned. Also the Canadian Parliament was authorized to make remedial aws for the due execution of these provisions, f the Legislature omitted to do so.

There can be no doubt that the intention of Parliament was to carry out the provisions of the agreement with the Manitoba delegates. and accepted by both parties. On the 17th of May, the Hon. Mr. Black, the Protestant delegate of the North-West, wrote to the Rev Father Richot, his co-delegate:

"With regard to your suggestion that I should give some written accounts of our negotiations with the Government. I may say that the best report which I could possibly give is the Bill itself."

It was after this that Father Richot in mak ing his report to the Manitoba Assembly handed over to it the Act in question. Assembly then resolved unanimously in the

name of the people,
"That the Manitoba Act should be accepted
as satisfactory, and that the country should
enter the Dominion on the terms specified in
the Manitoba and Confederation Acts."

"The delegates informed their co-negotiators that there was no law concerning the schools of Assinoboia, but that there existed a 'practice'; and they suggested that the rights or privileges given by such practice, should be protected as if conterred by law. Such is the reason why the word practice was put in the (1) sub-clause of clause 22; and it was perfectly well understood by both sides in the Parliament that such was the intention, as the Hon. Wm. McDougall, as well as members of the Government and Op-position alike, publicly declared.

The twenty-third clause of the Act, author izing the use of either French or English in Legislative debates and in the courts, and ordering that the records and journals of the Legislature should be made in both languages, was also based upon the Bill of

It is evident from all this that the Manitoba school law, depriving Separate schools of any share in the Public school funds, was a gross violation of a most sacred obligation which had the moral force of a treaty, notwithstanding the balderdash indulged in by a hostile press to the effect that the dele gates and the people of Manitoba whon they represented were rebels, and therefore not entitled to any respectful consideration. Rebels as they were, they rebelled, as the Privy Council admitted, not against the Queen, but against their transference to a new Government whose good intentions they they had some reason to suspect. At all events when promises were made they should be kept, independently of the inherent right which parents possess to educate their chil dren in accordance with their conscientious

convictions. In April, 1871, a Bill was introduced into the Legislature by Mr. Norquay to give effect to the Manitoba Act as far as it related to education. By this time the Catholic and Protestant populations were nearly equal; and it was determined to acknowledge equal rights to all. The Protestants were content to have their schools under the gen eral designation of Protestant schools, though if they had so desired, they would have been schools; but by general consent a dual system of Catholic and Protestant schools was established on a perfect equality. So satisfactory was this law to the entire community that it was passed through the Legislature in a few days, and assented to by the Lieutenant-Governor on the 3rd May.

The result of this mutual toleration on the part of Catholics and Protestants was des ribed by Rev. Dr. G. Bryce, who is now one of the most active opponents of the Catholics of Manitoba in their present demand for ustice.

In 1882 Mr. Bryce wrote a book entitled "Manitoba: its Infancy, Growth, and Present Position." In this book (p. 351) he says: ent Position." In this book (p. 351) he says:

"Lord Selkirk's scheme of perfect religious
equality and toleration is that still subsisting
in Manitoba. One of the results of this is a
friendly feeling posisiting between the different churches. Denominational rancor is one of
the greater. Indrances to progress in a new
country. It is satisfactory that there is no
country contention to disturb the prevailing
harmony. No Church is given any place of
precedence, except what its own energy and
usefulness to the community at large secures
for it."

It is needless to say that this harmony prevailed until the Greenway School Acts were passed, which not only deprived the Catholic schools of their legal status, but even robbed them of a reserve fund which the Catholics had saved by economy. We shall, however, leave for a future time the consideration of further details of this in quitous measure. We shall only add here that the advice tendered us by the Protestant press of Ontario to leave the Catholic minority of Maniteba to their fate is one which we can not adopt ; just as Protestants would certainly not leave their co-religionists to their fate if they had been treated with equal injustice by a Catholic majority. It is undoubtedly the duty of the Dominion

Government to take such steps as will restore the Catholics to their former position in the matter of education, and no stone should be left unturned until this condition of affairs be restored. The thanks of all fair-minded Canadians are due to His Grace, Archbishop Tache, for his timely presentation of the facts to the public.

In Reply to Oft Repeated Questions

ANGLICAN CLA LIGHT OF H

Ottawa Citizen, Mr. Joseph Pope To Editor Citizen :- M say a few words in re criticism of my lectu Claims." Theologics any rate by those w gians, are common leading to no result ing of strife and points raised by me, theological, but hist simply questions of I have said (1) the reaching at any rate

Saxon period, the acknowledged the

Holy See; (2) that the are at best, exceeding

both cases I have s

tion by numerous ences to eminent Pro I have done this guage, boldly, over in the light of day. ing for those who a training "Jesuitica hand," and "evasive have made no dispar anyone who has no hundred years. I avoided any refere er Bishops has cal divergencies of doc tract the Establishu net? Firstly, a se letters to the newspa who make all sorts of under cover of a po-substance of one of that while the writ A few days later, from an anonymous ets marked "comple Baum's lecture. I p cards were sent by se to do so, and consider only courteous in me vitation. Accordin first lecture - the g the Managing Co these circumstances tunity of saying a was rudely and offer vulgar allusions to appeared to divert do not hold the St hood responsible for of courtesy, which I them regretted mo bring a lecturer h first assuring thems sesses some acqua treatment of an op

views, and heard a of extravagant asse tion of any historic of any proposition terested. It is true to two historians Froude-who, it apportune to differ ridiculed the idea o ligence accepting e conveyed, by one pression that I had impropriety. Now Froude's name, an aulay, it was in re Whatever one may According to this s turer one of two th Mr. Mucklestone, Macaulay, is a pe gence, or Macaula only when he says count when he m in her tayor. ROME SUPREM

During the cour

which I was prese

made to disprove a

itself to my Anglica

At this lecture l

cannot believe.

and only one wa lenged. I said th Whitby, held in ecclesiastical supi England was form Dr. Baum asserted reiterated his st and declared that acy was not ackno for four hundred Now, here is an infact. If my states be unfounded, a g been accomplishe position. I affirm the question to be by an appeal to h when b lantern, is no proc going to be satisfi come of the Counci they are shown Columba, or the Co tures are, no do they do not prove pen to be said in them. To ascerts

on that ancient as aid of a magic las it stands revealed history. Now, it historian of whor edge bears out m more of less exp Green is perhaps as we possess. S he says: "The

nd Canada to the terms of The Manitoba Act so much Bill of Rights that it is easy to urpose was to put into legal ment reached.

Separate schools, the Bill of following clause: chools be separate, and the for schools be distributed rent religious denominations in eir respective population."

second clause of the Manitoba upon this agreement: the Prevince, the said Legislaba, may exclusively make laws lucation, subject and according provisions: any such law shall prenance of the previous subject any right or privilege with reininational schools which any shave by law or practice in the eunion."

testant or Catholic, the right of Governor-General in Council or of any Provincial authority, rights and privileges of either as authorized to make remedial ue execution of these provisions,

ture omitted to do so.

se no doubt that the intention of
as to carry out the provisions of
t with the Manitoba delegates. a Act was so understood and by both parties. On the 17th of on. Mr. Black, the Protestant e North-West, wrote to the Rev t, his co-delegate :

ard to your suggestion that I me written accounts of our negothe Government. I may say that twhich I could possibly give is this that Father Richot in mak-

rt to the Manitoba Assembly to it the Act in question. The en resolved unanimously in the

people, Manitoba Act should be accepted y, and that the country should inition on the terms specified in and Confederation Acts." gates informed their co-negoti-

ere was no law concerning the ssinoboia, but that there existed ; and they suggested that the vileges given by such practice, otected as if conterred by law. reason why the word practice he (1) sub-clause of clause 22;" erfectly well understood by both Parliament that such was the sthe Hon. Wm. McDougall, as bers of the Government and Op-

to, publicly declared.

y-third clause of the Act, authorate of either French or English ive debates and in the courts, g that the records and journals islature should be made in both was also based upon the Bill of

ent from all this that the Manitoba depriving Separate schools of in the Public school funds, was a tion of a most sacred obligation, the moral force of a treaty, notng the balderdash indulged in by ress to the effect that the delethe people of Manitoba whom sented were rebels, and therefore to any respectful consideration. they were, they rebelled, as the incil admitted, not against the against their transference to a nment whose good intentions they some reason to suspect. At all en promises were made they should dependently of the inherent right ents possess to educate their chil

cordance with their conscientious , 1871, a Bill was introduced into lature by Mr. Norquay to give the Manitoba Act as far as it education. By this time the Cathrotestant populations were nearly d it was determined to acknowledge hts to all. The Protestants were have their schools under the gennation of Protestant schools, though d so desired, they would have been but by general consent a dual systholic and Protestant schools was d on a perfect equality. So satis-as this law to the entire community s passed through the Legislature in s, and assented to by the Lieuten-

rnor on the 3rd May. sult of this mutual toleration on the Catholics and Protestants was des-Rev. Dr. G. Bryce, who is now one st active opponents of the Catholics toba in their present demand for

2 Mr. Bryce wrote a book entitled ba: its Infancy, Growth, and Pres-tion." In this book (p. 351) he says: tion." In this book (p. 551) he says:
Selkirk's scheme of perfect religious
and toleration is that still subsisting
oba. One of the results of this is
feeling subsisting between the differthes. Denominational rancer is one of
test hindrances to progress in a new
It is satisfactory that there is no
contention to disturb the prevailing
. No Church is given any place of
ce, except what its own energy and
as to the community at large secures

eedless to say that this harmony prentil the Greenway School Acts were which not only deprived the Catholic of their legal status, but even robbed a reserve fund which the Catholics od by economy. We shall, however, r a future time the consideration of details of this in quitous measure. ll only add here that the advice d us by the Protestant press of to leave the Catholic minority of oa to their fate is one which we canpt; just as Protestants would certainly e their co-religionists to their fate if d been treated with equal injustice tholic majority.

andoubtedly the duty of the Dominion ment to take such steps as will restore holics to their former position in the of education, and no stone should be urned until this condition of affairs turned until this condition of affairs ored. The thanks of all fair-minded ans are due to His Grace, Archbishop for his timely presentation of the facts ublic.

ply to Oft Repeated Questions

y be wall to state, Scott's Emulsion a food as well as a medicine, building switch tissues and restoring perfect after wasting fever.

Ottawa Citizen, Jan. 16, 1891. Mr. Joseph Pope To Rev. Mr. Baum. Editor Citizen :- May I beg the favor of the use of your columns in which to say a few words in reply to Dr. Baum's criticism of my lecture on "Anglican ligious Claims." Theological discussions, at any rate by those who are not theoloany rate by those who are not theologians, are commonly deprecated as leading to no results, save engendering of strife and bitterness. The points raised by me, however, are not theological, but historical. They are simply questions of fact, requiring no are according to their determination of their determination of their determination of their determination of the substitution of th

SUBJECT OF DISPUTE. I have said (1) that for long years,

reaching at any rate far back into the Saxon period, the English Church acknowledged the supremacy of the Holy See; (2) that the Anglican Orders are at best, exceedingly doubtful. In both cases I have supported my posi-tion by numerous and precise referes to eminent Protestant historians I have done this intemperate language, boldly, over my own signature, in the light of day. I, who am speaking for those who are by nature and training "Jesuitical" and "under-hand," and "evasive" and "sly." I have made no disparaging allusions to anyone who has not been dead three anyone who has not been deat three hundred years. I have purposely avoided any reference to what one of her Bishops has called the "extreme divergencies of doctrine," which distract the Establishment. How am I met? Firstly, a series of anonymous letters to the newspapers, from writers who make all sorts of wild statements. under cover of a pseudonym. "The substance of one of these letters is, that while the writer himself cannot do it, he has a big brother, who can A few days later, I received-again from an anonymous source—three tickets marked "complimentary," for Dr. Baum's lecture. I presumed that these cards were sent by some one authorized to do so, and considered that it would be only courteous in me to accept the invitation. Accordingly, I attended the first lecture — the guest, as it were, of the Managing Committee. Under these circumstances, with no opportunity of saying a word, my presence was rudely and offensively remarked upon by the lecturer, under cover of vulgar allusions to my name, which appeared to divert him exceedingly. do not hold the St. Andrew's Brother hood responsible for this gross breach of courtesy, which I am sure many of them regretted more than I did. will, I trust, be a lesson to them not to bring a lecturer here again without first assuring themselves that he possesses some acquaintance with the amenities of civilized life. That this treatment of an opponent commends itself to my Anglican friends in general, as being fair, or even decent, I cannot believe.

At this lecture I saw some pretty views, and heard an immense amount of extravagant assertions, but no men tion of any historical name in support of any proposition in which I was interested. It is true the lecturer alluded to two historians - Macaulay and Froude—who, it appears, have the mis-fortune to differ from him, and he ridiculed the idea of anybody of intelligence accepting either as an authority. Without directly saying so, he conveyed, by one of the tricks known to the professional lecturer, the impression that I had been guilty of this Mr. Mucklestone, who introducted Macaulay, is a person of no intelligence, or Macaulay is an authority only when he says something against the Catholic Church, and is of on ac count when he makes any statement

ROME SUPREME IN BUGLAND.

During the course of the lecture at made to disprove any of my statements, and only one was specifically chal-lenged. I said that at the Council of Whitby, held in the year 664, the ecclesiastical supremacy of Rome in England was formally acknowledged. Dr. Baum asserted that that was not true, and I see by the papers that he reiterated his statement last night, and declared that the Roman supremacy was not acknowledged in England for four hundred years after that date. Now, here is an important question of If my statement can be shown to be unfounded, a great deal will have been accomplished for the Anglican position. I affirm, he denies. How is the question to be settled? How, but by an appeal to history? Mere asserwhen backed up by a magic lantern, is no proof. The people whom this subject interest are surely not going to be satisfied of the correctness of the assertion respecting the out-come of the Council of Whitby, because they are shown a picture of St. Columba, or the Colliseum. These pictures are, no doubt, interesting, but they do not prove whatever may hap-pen to be said in the intervals between them. To ascertain what was done at the Council of Whitby, we must look on that ancient assemblage, not by the aid of a magic lantern, but view it as it stands revealed in the clear light of history. Now, it is a fact that every historian of whom I have any knowledge bears out my statement in terms come out, in a man fashion way, and more of less explicit. John Richard answered it. There is just this advan more of less explicit. John Richard Green is perhaps as high an authority as we possess. Speaking on this point, he says: "The issue of the Synod in fear of that mistake being repeated, in the least of the says the says of the says in the says in

ANGLICAN CLAIMS IN THE (Whitby) not only gave England a LIGHT OF HISTORY.' share in the religious unity of western Christendom, it gave her a religious unity at home." (Green's Making of England, Ed. 1881, p. 325.) And, further down on the same page: "From the channel to the Firth of Forth, the English Church was now a single religious body within the obedience of

pected, the Roman speakers, with all their great history, and the splendid system of Rome behind them, prevailed. The Council of Whitby settled the question of the allegiance of the Anglo-

Saxon Church."

Low and Pulling's Dictionary of English History is a standard work. In the edition of 1884, p. 262, it is written that "at the Synod of Whitby (664) the Northumbrian Kingdom adopted the Roman use; and from that time England obtained ecclesiastical unity as a daughter of the Church of

Rome HERE IS A CHALLENGE. I will not take up your space with more quotations. I repeat that I do not know of a single English historian of any eminence, who does not support my contention. In the face of over-whelming testimony such as this, is it not preposterous that the people of Ottawa should be asked to believe on the mere ipse dixit of any man, how-ever distinguished, much less that of an irresponsible lecturer who is here to-day and gone to-morrow, that all the historians in England are in error upon this point? It must certainly seem so to any fair-minded man, yet the "uninstructed churchmen" apthe "uninstructed churchmen" applauded to the echo — as they would have applauded any statement against Catholicity—this audacious, yet apparently successful attempt, to impose upon their credulity. I am so desirous to see a representative member of the Anglican Church assume the responsibility of this utterance that I would go almost any length to entice one of them from the shelter of his anonymity. I, therefore, make the following proposi tion. I agree to submit this question of fact to the editor of the Citizen, the editor of the Journal, a member of the should be decided by him that the judgment of history is that the Synod of Whitby did not result in the submission of England to the Roman obedience, I pledge myself to use what ever influence I possess with the Catholic Truth Society to withdraw my pamphlet from circulation, and I will retire from the field. It would not take long: the whole matter could be settled in the Parliamentary Library in half an hour. Should my position be sustained, I shall be content to accept from the Brotherhood of St. Andrew any form of amende which

their sense of propriety may dictate. Now let my Anglican friends clearly understand what I am saying. The subject of this proposed reference has nothing to do with Queen Mary, or the Inquisition, or the false decretals, or the massacre of St. Bartholomew, or

THE ANGLICAN CLAIM WEAK. "Meaty jelly," said Mr. Silas Wegg, on a memorable occasion, "is very mellering to the organ," and it is recorded of that gentleman that he did recorded of that gentleman that he did them who I am; will you please do the straightful that which organ, but speak of the work of the straightful that we will be a seen that the did them who I am; will you please do the straightful that we will be a seen that the straightful that we will be a seen that the straightful that we will be a seen that the straightful that we will be a seen that the straightful that we will be a seen that the straightful that we will be a seen that the straightful that we will be a seen that the straightful that we will be a seen that the straightful that the strai not indicate which organ, but spoke with a cheerful generality. Our censor of the Roman Church, equally with itself, and the canon law of the Cathowith a cheerful generality. Our censor of the Roman Church, equally with which I was present, no attempt was the distinguished student of the Roman Empire, whose words I have quoted, is open to this charge of generalization. Who are these intelligent members of the Roman Church? Beyond the fact that two or three of the many converts from the Anglican ministry cannot divest themselves of the feeling that they have been rightly ordained, I know of no one. This belief is, I need scarcely say, merely a private opinion which they hold as laymen, and which as I said in my lecture, they have a right to hold. There may be a few others, but if so their number must be very small. I challenge any Anglican to name one single Roman Catholic in England of any intellectual importance who believes in the validity of Anglican orders. Some anonymous scribbler has said that Cardinal Newman did; I should much like to see that statement over a responsible signature. So far from acknowledging Anglican orders, the Catholic Church in England from

> PLEA FOR FAIR FIGHT. As an Englishman speaking to Englishmen, I venture to tell the Brotherhood that they have made a mistake in their conduct of this affair. should have done one of two things: either ignored my pamphlet altogether, or deputed one of their number to have

the days of Queen Mary, has never wavered in ignoring them and ordain-

ing afresh any one who had previously

received them when he applied for

admission to her ministry.

and, of course, nobody is responsible for | says, acknowledged the supremacy of what has been said. But on the whole, English people, while apt to be pre-judiced, especially where "Popery" is concerned, are a chivalrous race, and do not approve of a policy of attack from under cover, on a man in the open; nor if I read history aright, has the employment of foreign mercenaries ever been regarded as a favorite mode of warfare by them. To the orator of the past three nights I have just this to the past three fights I have just this to say: that while he may be a fair exhibitor of pictures, he has yet to learn that loud mouthed assertion is not argument, and that "insolence is not

I fear this letter has reached an inordinate length. In thanking you for your courtesy, Mr. Editor, I take the opportunity of saying that I shall not trespass upon your kindness agaia. Yours truly,

JOSEPH POPE. Ottawa, January 12, 1894.

Ottawa Citizen, Jan. 17. Rev. Dr. Baum to Mr. Jos. Pope.

Ed. Citizen: About a month since when I was arrange.

of lectures from prominent centres in Canada I received a letter from a gentleman of Ottawa, asking me if I could come to this city. This led to my coming here. I had never heard of Mr. Pope and did not see his pamphlet until 3 o'clock of the afternoon I started for Ottawa. I did not come, therefore. as Mr. Pope seems to supplied the continuation of the continent, and they did not adopt the general rule now observed until the eighth century, viz., that Easter day should be therefore. as Mr. Pope seems to supplied the continuation of the co when I was arranging several courses Is tarted for Ottawa. I did not come, therefore, as Mr. Pope seems to suppose, to answer his little pamphlet. It appeared to me to be the result of an over zealous young writer's efforts in a new field, who had mistaken historians for history. I was amused over the fact of his having taken up points that the great masters of Roman controversy have been glad to avoid, on account of the difficulty experienced in turning sharp corners. The real grievance seems to have been my friendly allusion to him, as I surely intended it to be, when I remarked that I was glad too, that Ottawa was the "fountain of Catholic Truth and that the Pope himself resided here.' If this was vulgar, pray what is this I read in the Citizen this morning, viz., that they will not "bring a lecturer here again without assuring themselves that he possesses some acquaintance with the amenities of civilized life." "Preposterous that the people of Ottawa should be asked to believe in the *ipse dixit* of any man, however distinguished, much less that Royal Society, or perhaps better still, of an irresponsible lecturer who is here to day and gone to morrow." enjoys in an especial manner the enjoys in an especial manner the esteem and regard of the whole community. Let the evidence on which munity. Let the evidence on which may be a fair exhibitor of pictures, he has yet to learn that loud mouthed to he has yet to learn that loud mouthed assertion is not argument and that 'insolence is not invective.'" To this I may add that he has called me on the street a "Yankee fakir of the most vulgar sort." A WRITER OF EMINENCE.

Now I leave to those who heard me on

the three evenings, the questions, viz., If either of us is a gentleman, which has the clearest right to the title? I am called an adventurer, and irre-sponsible lecturer. Well, from my ancestors in England, the Masons, and my distinguished uncle, Benjamin Franklin, down, I am the first to have thus ended. It was not the fault of my ancestors that I am not a gentle-man. I must charge the blame to Mr. Pope. I am an irresponsible lecturer. Well when a man has edited the largest quarterly review in the world for a dozen years, and fifty nine gen-uine Catholic Bishops (no Roman taint acknowledged authority in the Amerilic Church in the Sorbonne and else-where in Europe and will be most happy to conduct you over ground that I am now convinced is new to you. I wish you, my dear brother of the Holy Roman Church, two great blessings. The first, that you may yet enjoy the blessings of a good all round common school English education, which will wonderfully expand your knowledge of English history. Surely in those youthful days that I am con strained must have been yours, instead

of improving the "shining hours" you must have played "hockey." THE COUNCIL OF WHITBY. With this touching allusion to our part I come to your historical statements. I am sorry to state that there is not a word of truth in your assertions regarding the history of the Anglican Church. You asked that the question of Whitby be left to three men, but neither of them can I regard as a friend of the church. I would as soon refer the subject to yourself to be decided in committee of the Whole. However, I make you this proposition. I will leave the questions at issue to three honorable laymen of the Roman Church and the same number of Churchmen. We will each take an hour-and I am willing to abide the

The editor has given me one column this morning and I am to have one tomorrow, as I have asked for as much space as was occupied by Mr. Pope. I away and we hear nothing of the will therefore end the part of my reply Bishop of Rome in England. He had will therefore end the part of my reply

Reme. One of the Anglo Saxon king-doms - Kent-had been converted by Italian missionaries under a monk, by the name of Augustine, sent out from Rome by Gregory the Great (He it was who said that any one He it was who said that and claiming to be universal Bishop was a fanti-Christ. What do you say, Mr. Pope, to that?). The other kingdoms had been converted by Celtic missionaries from Iona and Linderfame. Each kingdom had its own Bishop. The two most powerful Princes were the Kings of Northumbria and Kent, Owsy and Egbert; Owsy had been converted by S. Aidan and adhered to the British customs. His wife Eaufleda had been educated in Kent, and of course followed the Roman cus-There was a point of difference in the two rituals that gave the King trouble, viz., the crucifixion of our Lord took place on the 14th of the Jewish month. Nisan, and the Churches of Asia accordingly at first kept Easter on the third day after that date, regardless of the day of the week. The Council of Nice, 325, ordered that Easter day should always be a Sunday. which happens upon or next after the 21st of March. In 663 it happened that the King of Northumbria was keeping Easter when his Queen was beginning the solemnities of Holy Week. To put an end to such a state of things he called a conference at Whitby to explain to him the rival customs. Colman, S. Aidan's successor, and Bishop of Linderfame defended the old British customs. Wilfred who with Benedict Bircop, had been frequently down to Rome defending the Roman usage. Coleman claimed St. John for his authority and Wilfred St. Peter. The King was still puzzled, but the tact of Wilfred (Jesuitical!) won the recently converted pagan King—for he said Christ said, "thou art Peter," etc., "and I will give unto thee the keys of the King-dom of God." The King could not run the risk of not keeping St. Peter's cus-toms lest he be refused admittance to the kingdom of Heaven. Bishop Cole man and his clergy at once left the Kingdom of Northumbria and went back to Iona. Now, Mr. Pope, this question of Easter and that of one of the tonsur were the only ones dis-cussed. Was the King or the Bishops and clergy the Church? and if the latter did they accept the customs of Rome or repudiate them? For a most interesting account of the whole affair I refer you to Montalambert's "History of the Monks in the West,"—your own great historian, who will tell you a great deal you evidently do not know at present. Another column is allowed me still for to morrow to complete my reply, to one who has in fine Christian spirit called your visitor a foreign

Rev. H. M. Baum to Mr. Jos. Pope.

mercenary.

Ottawa, Jan. 16.

H. M. BAUM.

Ottawa Citizen, Jan. 18. Ed. Citizen - The conference of Whitby, as we see from the account given of it, was simply for the purpose of settling domestic affairs in the Cap ital of Northumbria, and we see tha to the professional lecturer, the harporessional lecturer, the harporession that I had been gullty of this impropriety. Now I never mentioned froude's name, and if I quoted Macaulay, it was in reply to Mr. Mucklestone who had invoked him against us. Whatever one may think of Macaulay, this use of him is surely justifiable. According to this statement of the lecturer is reported in the newsturer one of two things is clear: either turer one of two things is clear: either turer one of two things is clear: either turer one of two things is clear and the London Guardian has the lecturer is reported in the newsturer one of two things is clear: either turer one of two things is clear and the London Guardian has said that it is the equal if not the superior in some respects of the great English quarterlies;" then can such the Bishop of Rome did not at that time claim? It is the head of American Church literature; and the London Guardian has said that it is the equal if not the superior in some respects of the great English quarterlies;" then can such the Bishop of Rome was not considered. The Bishop of Rome did not at that time claim? It is the decision of the King and left about them) have certified over their about them) have certified over their signature that the publication stands at the head of American Church literature; and the London Guardian has said that it is the equal if not the superior in some respects of the great ture; and the London Guardian has said that it is the equal if not the superior in some respects of the great ture; and the London Guardian has said that it is the equal if not the superior in some respects of the great ture; and the London Guardian has said that it is the equal if not the Bishop of Rome did not at that the publication stands at the head of American Church literature; and the London Guardian has said that it is the equal if not the Bishop of Rome did not a and the Kings of Northumbria and Kent had to send to the Bishop of Rome for help. No Italian priest would come. But Theodore, a Greek monk, a native of St. Paul's City, Tarsus, offered his services. He was duly consecrated for the See of Canterbury. Now if the Bishop of Rome had any jurisdiction outside of Rome, this man would have been most likely to have recognized it. Did he? In a short time this same Wilfrid objected to Theodore's plans for subdividing the See of York. Wilfrid did what no man had ever done before. He appealed to the Bishop of Rome against Theodore. How was it received As a matter of course the Bishop of Rome decided in favor of Wilfrid. Theodore told Wilfrid that the Bishop of Rome had no jurisdiction in England. He repudiated the very idea, paid no attention to the Bull and the King of Northbria and his council imprisoned Wilfrid for appealing to a power outside the kingdom, and in the end he was banished from North-umbria. So that the King never intended in his household conference at Whitby to acknowledge the right of the Bishop of Rome to interfere in ecclesiastical matters in his kingdom. These are the facts, and, now Pope, where do you stand? From what I understand is the sentiment in Roman circles here they are not only anxious that you should withdraw your pamphlet from circulation but also yourself.

The great English Romanizer Dunstan was the great defender of Roman innovations like that of the celibacy of the clergy and the multiplying of monastic establishments. Remember that over two hundred years had passed

cousin in defiance of the laws of the Church. Dunstan excommunicated him. Edway appealed to the Bishop of Rome. Ah! here was the golden opportunity for the Pope. He commanded Dunstan to restore Edway; he refused flatly to do so, replying that the Bishop of Rome had no right to interfere with affairs in England.

The Church of England never acknowledged the supremacy of the Bishop of Rome.

I care nothing about what historians say. Until it can be shown that the Church of England, assembled in national council, acknowledged by formal decree the property of the Page

mal decree the supremacy of the Pope, what individuals did amount to nothing. This she has never done. I came here to lecture on Church History, as we find it in the acts of the Church of England, and not in church histories. What this or that historical writer has said (and many have no greater claims to be called historical writers than Mr. Pope) is not to the point. The fact of my coming into Canada an "uncivilized, vulgar, for-eign mercenary," and declaring that Canada is a part of the United States,

does not make it so.

What is the trouble and the cause of these frequent attacks from Rome? My glorious good friend the Arch deacon of Ottawa stated the case exactly yesterday, when he said 'Rome would give all she has to exchange places with England." They look with longing eyes on God's fair heritage stretching away from the seat of the British Empire into all parts of the world, carrying the blessings of His Word, religious and constitutional liberty, and Christian civilization. They see the Christianity of England obliterating civil boundaries and making a great race one in the struggle for God and humanity. It is that bond which links the British Isles with Jerusalem in her happier days. reaches over the Atlantic and makes me feel that notwithstanding your abuse, if I ever have the grippe again I prefer to have it in Ottawa among good, sound Catholics, of whom I find many here. I feel that I can leave you in their hands. They will give you the "chapter and verse." I rejoice to find one Catholic layman here whose ecclesiastical learning would bring honor to the Episcopate. I need not say that his name is not Pope, but Mr. Pope in due time will

hear from him. One word about Mr. Muckleston's pamphlet. If, Mr. Pope, you are honest and sincere, why did you not meet his indictment? You have evaded him on every important point. On the question of Anglican Order, I refer you back to his pamphlet which is straightforward, scholarly and to the point. Your answer is rambling nonsense. Had such a docu ment come to me editorially it would have been sent back without the usual compliments accompanying rejected MSS.

I want to conclude with this statement in justice to laymen of the Roman Church. I have no feeling of ill-will toward them. My energies are devoted to upholding the Church of England, and destroying the efforts of those who are trying to take from it a glorious heritage. When these attacks cease, and religion not politics is shown to be the one great object of the leaders of the Church of Rome, I shall be through with controversy.

HENRY MASON BAUM. Ottawa, Jan. 17, 1894.

ALWAYS ON HAND. — Mr. Thomas H. Porter, Lower Ireland, P. Q., writes: "My son, 18 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of DR. THOMAS' ECLECTRIC OIL, which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I would not be without a bottle of

used, and I would not be without a bottle of it in my house.

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever, and no inconvenience in using it. Minard's Liniment for sale every-where.

Here's a Pointer

When you ask for a 5 cent plug 10 cent plug



DERBY PLUG **Smoking Tobacco**

be sure that the retailer does not induce you to buy any other in order that he may make a larger profit.





Mr. Joseph Hemmerich An old soldier, came out of the War greatly enfeebled by Typheid Fever, and after being in various hospitals the doctors discharged him as incurable with Communica. He has

Hood's Sarsaparilla Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sar-saparilla, especially to comrades in the C. A. I.. HOOD'S PILLS cure Habitual Constipation by

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund, - - - 626,000 J. W. LITTLE, President

DEPOSITS of \$1 and upwards received at highest current rates.

DEBENTURES issued, payable in Canada or in England. Executors and trustees are authorized by law to invest in the debentures of this company.

MONEY LOANED on mortgages of real estate.

MORTGAGES purchased.

G. A. SOMERVILLE, MANAGER. London, Ont.

CANDLEMAS DAY.

Pure Beeswax Candles. Pure Beeswax Candles.

The manufacturers have, after 28 years axperience, succeeded in producing a perfostly pure moulded Beeswax Candle, which for evenness, finish and extraordinary burning qualities, defy competition. Gusranteed absented by the production of the

Moulded Beeswax Candles.

Second Quality.

Made in sizes 1, 2, 3, 4, 5, 6 and 8 to the lb. Wax Souches.

Unbleached. Twelve to the lb. Fifteen to the lb.
Stearle Acid Wax Candles. Stearle Acid Wax Candles.

Made of pure Stearic Wax only, and exceed
all others in hardness whiteness, beauty of
anish and brilliancy of light.

Four to the lb.—13 inches long.
Six to the lb.—19 inches long.

Paraffine Wax Candles. Six to the lb.-9 inches long. Large Candles, 30 inches long. Sanctuary Oll.

Incense for Churches. Extra Fine Incense. Incense, 75 cents.
Artificial Charcoal.

Great saving of time and trouble. This char-coal is lighted at the four ends. It ignites at easily as punk and never extinguishes unless completely shut off from the air. Keep des. Box containing 50 Tablets. Gas lighters, Floats, etc.

D. & J. SADLIER & CO. Catholic Publishers, Church Ornaments and Religious Articles. 1669 Notre Dame St. 123 Church St. TORONTO.

180 KING STREET. JOHN FERGUSON & SONS, The leading Undertakers and Embalm-ers. Open night and day. Telephone—House, 373; Factory, 543.

WEBSTER'S DICTIONARY

The Catholic Record for One Year FOR \$4.00.

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

The dictionary is a necessity in every nome, school and business house. It fills a vacancy, and furnishes knowledge which ne one hundred other volumes of the choleest books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and lefinition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selfs ing price of Webster's Dictionary has hereotofore been \$12.00.

N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash

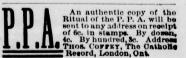
If the book is not entirely satisfactory to the purchaser it may be returned at our expense.

"I am well pleased with Webster's Du-

pense.
"I am well pleased with Webster's Dmabridged Dictionary. I find it a most valuable work. John A. Payne,
"I am highly pleased with the Dictionary," writes Mr. W. Scott, of Lancaster, One.

Address, THE CATHOLIC RECORD, Margaret L. Shepherd

A COMPLETE ACCOUNT OF HER LIFE.
Address, THOS. COFFEY, Catholic Record
office, London, Ont.



Weekly at 484 and 488 Rich street, London, Ontario.

Price of subscription-\$2.00 per annum EDITORS: P.EV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

Author of "Mistakes of modern indeas."
THOMAS COFFEY,
Publisher and Proprietor, THOMAS COFFEY,
MESSHS, LUKE KING, JOHN MIGH, and
P. J. NEVEN, are fully authorized to receive
subscriptions and transact all other business
for the CATHOLIC RECORD.
Rates of Advertising—Ten cents per line each
'maertion, agate measurement.

*maces of Advertising—Ten cents per line each approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Condon, Hamilton and Peterboro, and the clergy throughout the Dominion. Correspondence intended for publication, as rell as that having reference to business, should e directed to the proprietor, and must reach ondon not later than Tuesday morning.

Arrears must be paid in full before the paper as he stonged.

London, Saturday, Feb. 17, 1894.

THE MISSION.

On last Sunday, in St. Peter's cathedral, His Lordship the Bishop of London once more referred to the spiritual retreat which is to begin in the cathedral parish on next Sunday, conducted by Rev. Fathers Doherty and O'Brien of the Jesuit order. His Lordship expressed the hope that the blessings and benefits to be derived from this retreat would reach all the members of the congregation, and trusted that at its close not even one Catholic in London could be found who had not made his peace with God. It is to be hoped that His Lordship's anticipations will be fully realized. To the laity belongs largely the success of the mission, for it is scarcely necessary to recall the many stray sheep could be brought circumstances. We shall, therefore, into the fold by the kindly exhortation of one neighbor to another.

Catholies have reason to be proud of their faith : and by punctual attendance at all the exercises of this mission they will fully realize what a glorious privilege is theirs to be numbered amongst the flock so zealously guarded and tenderly cared for by the Spouse of Christ.

THE MAIL AND THE FAB-

The Toronto Mail takes very much to heart the financial interests of the appear that even one of the parishionhabitants of Quebec, and is very deers sided with Mr. Papineau in oppossirous of emancipating them from the incubus of the clergy who are repre- that the question at issue was whether sented as endeavoring to crush them under a heavy burden of taxation for the purpose of building unnecessary costly churches. It tells us in a recent

"In Quebec the habitants or farmers cannot afford to participate in provin-cial taxation; but the clergy never consider them too poor to build a new many years the people yielded to the building rage; but now they are showing signs of rebellion. Des pite the decisions of the Bishops on these undertakings, and in face also of the rule that the faithful must obey orders, there has been evinced a grow ing indisposition to incur the new enterprises impose."

We are then treated to a disquisition on the several instances where there have been conflicts between the pastors and people in regard to the erection of new churches. But curiously enough, by going back for several years, the Mail is able to produce only three inwhich, after all, do not amount to very many amid a population of 1,291,709 Catholics, even if they were as serious as they are represented by that journal

It is not to be expected that in so extensive a territory as Quebec, and amid so large a population, there should never be a difference of opinion in regard to the advisability of building new churches, or as to the style of building which might be suitable. Such disputes are frequent in Ontario among the Protestant population and frequently give rise to schisms, temporary or permanent, as the case may be; and as human nature is pretty much the same everywhere, we cannot be very much surprised that there should be differences of opinion on such matters between the Catholic people of Quebec. It is, on the contrary, remarkable that the cases of this kind are so few that their apparent importance arises merely out of the parade made of them in the columns of the Mail from day to day.

One of these instances occurred in the county of Maskinonge, where a few of the parishioners opposed the decree of the Bishop to build a church for a newly-erected parish. These individwals erected a small building for themselves, and obtained for a while the vices of a Baptist preacher.

The Catifolic Elecard. the obstinancy of a few mutinous mem bers as a revolt of "the congregation. and "the transference of the congregation to the Baptist communion."

It is thus only by misrepresentation of facts that the Mail can make it appear that the people of Quebec are in rebellion against the ecclesiastical authorities.

As the county of Maskinonge has hitherto contained a population of 17,779 Catholics, and only 50 Protestants of all denominations, any event which on a sudden adds 22 per cent. to the Protestant population of the county is deemed to be one of immense importance, though it is a remarkable fact that the dissentients did not join themselves with any of the Protestant sects already existing in the county-but oh! We notice by the census figures that there was one Baptist in the county previously! The Baptists may therefore boast that there has been suddenly an increase in their numbers of 110 per cent. though the Catholics will scarcely feel the loss of a few members who for the most part were never very fervent in their devotedness to their religion. A second instance in which the Mail

lays great stress in that which recently

occurred in the parish of Montebello, in Ottawa county. This case is so fresh in the minds of our readers that merely mention briefly that the wealthy seigneur, Mr. L. J. Papineau, who has not been a practical Catholic in the past, but has freely declared himself to be an adherent of the Freethinking school, suddenly finds that he is not permitted to dictate to his Bishop, his parish priest and the Catholics of the parish, how the Church temporalities are to be managed. Mr. Papineau's only claim to rule the Church is that he is his father's son ; yet even the father was no more a practical Catholic than has been the son. It does not ing the erection of a new church, so Mr. Papineau's will was to override that of the whole congregation, together with the ecclesiastical authorities. Because he could not rule, he has joined with the five Presbyterians who were in Montebello before. This is the case on which the Mail rests its terrible indictment against the Church in Lower Canada, that she is engaged in the work of imposing insupportable burdens on the people in the way of taxes. We presume that the people of Montebello know what they are capable of as well as the Mail: and if they could not build the new church they would not undertake it, as they seem to be willing to do. Mr. Papineau may find it as difficult to rule his five new brothers in religion as he found it to carry out his will in the teeth of the Catholic people of his parish.

The third instance adduced in this connection occured at Pike River. Here there was a real disagreement the majority of the people; but unfortunately for the Mail's case it is acknowledged that the difficulty is probably on the point of being amicably settled by "a compromise." We do not deny that differences of opinion on such matters may exist, but the present position shows that there exists a commendable reasonableness on both sides to arrange such matters without pushing them to extremes, so that the Mail's comments and conclusions are not justified by the real facts.

We have said that the Mail could only find three instances of dissension on this subject by going back for a period of several years. It is true two other cases are referred to, one of which occurs at Nicolet, and the other at Beaumont, in the county of Bellechasse; but as it is admitted that the people are not objecting to the proposed improvements in either of these cases, it cannot be truly said there is dissension in the matter at all, so that to avoid returning railing for railing. the Mail, in its grief that there is nothing of the kind, makes the lugubrious remark that, "it would be asbesaid that the people in this (Beaumont) instance deserve to win."

gathers out of all the parishes of liberality of the French Canadians, notministrations of one of the priests, but Quebec to prove that the Catholic withstanding the attacks made upon as the Bishop would not permit the people there "are showing signs of them on the ground of nationality and unnecessary division of the congrega- rebellion" against the ecclesiastical religion. It .. but very seldom that tion in this manner, the use of this authorities. We imagine that all the Protestant constituencies show similar The Mail represents this instance of not deserve to be refuted seriously, imagine that there will be any sympa reconciled with the prince. Thus, on Fraser "at once took the ground that so it would be only fair, inasmuch as

A PREPOSTEROUS SUGGES-

A French-Canadian correspondent writing from Kansas, says Mr. Papin-eau ought to be elected to Parliament as recognition of his bold vindication of religious liberty, as a solace for his emies of liberty, and that the Protestant French-Canadians may at last have representation in Parliament. Our correspondent does not seem to remember that the Protestant Frenchremember that the Protestant French Canadians have enjoyed no mean share of representation in Parliament if Mr. as he has always desired to be. Mr. Auger, long member of Parliament for Shefford, is also a very devout Protestant. It would be entirely unfair to hold the French-Canadian people guilty of the diatribes which have been lictated to the French press. - Montreal Witness, 7th Feb.

We notice with pleasure the kindly spirit in which the above words were penned by our esteemed contemporary, and we fully admit that some of the French papers in the sister Province from time to time indulge in ebullitions of bad temper, which ill befit serious and influential journals. We are pleased to see that the Witness does not, like some of of our Ontario journals, represent these unbecoming manifestations as indications of chronic ill-will on the part of the French-Canadian people against the Protestants of their Province.

The facts mentioned by our contemporary prove that such ill-will on the part of French - Canadians does not exist. At the same time we deem it our duty to point out that there is a palliation if not complete justification for the occasional outbreaks of anger on the part of the French press in the persistence with which a considerable section of the English press endeavor to excite the worst passions of the Protestant majority in the Dominion against, not only the French-Canadians, but also against the whole Catholic population. The English papers which do this habitually are not con fined either to Ontario, but are sufficiently numerous in Quebec itself to do much mischief; and it is a natural result that there should be some anger shown by the abused ones when unreasonable threats and misrepresentations are uttered against them.

It must be remembered too that the threats and misrepresentations which are uttered so freely against the French-Canadians especially, are not transitory or unimportant. They are the indications of a fixed policy on the part of a considerable permanent party in both Provinces which glories in the shame of being a party of persecution. It is all the more provoking that there is a constant danger that this party, unceasingly aggressive as it is, may become dominant in the most powerful Province of our union.

There is not, and there never has been, in Quebec, a party whose aim it was to ostracise and disfranchise the Protestants or any sect of Protestants. In Ontario, however, there has nearly always been such a party against Catholics, since it became an Englishnow freely accord to the Montreal Witness the praise due it for discountenancing the most recent anti-Catholic movement of the P. P. A., we cannot forget entirely that it has encouraged the similar movements of days past, even so recently as that of the Equal Righters and the McCarthyites. Other journals have not been even so not to be wondered at that the French press sometimes forget themselves and use weapons somewhat similar to those of their assailants. Yet the accusation of the Witness is too general when it charges the French press as a whole with illiberality, as it does in the abovequoted paragraph.

For our own part, while we have firmly maintained Catholic principles and rights, and have refused to be cowed by the threats of adversaries, such as those of Mr. D'Alton McCarthy elsewhere, we have always endeavored

The Witness points out that French constituencies have habitually shown their liberality by electing Protestants, suming a partizan position were it to English or French, to Parliament or to difference of religion.

in Quebec on account of this, for, we of General Von Shellendorff, the Minmust say it, Catholics are not so ister of War, on the state of the army, easily moved to manifestations of a few days ago, when the general bigotry.

tion of the Kansas correspondent of the Witness that Mr. Papineau "ought to be elected to Parliament," because of his renunciation of what little Catholic faith was in him. This is rather too much to expect from a Catholic people, and the Witness with a good deal of common sense virtually admits that such is the case.

It is pretty well settled in Canada that a man's religion should not be a bar to his political advancement, if he be otherwise qualified for preferment. The P. P. Aists are the only ones who openly ostracise any one on account of his religious belief; but it is going a little too far to maintain that a man ought to be sent to Parliament because he belongs to some sect in particular. Still more preposterous is it to suppose that a Catholic constituency ought to elect such a one simply because he has renounced his religion, even if his motives were the purest imaginable, which we have good reason to believe was not the case with Mr. Papineau. The county of Ottawa, where Mr.

Papineau resides, contains 51,460 Catholics out of a total population of 63,560. We are not told that Mr. Papineau has any peculiar fitness to be the representative of the county or any part of it, and we presume if he had it he might have been its representative before now. The Kansas correspondent must surely be poking fun at the readers of the Witness when suggesting that as soon as he becomes a Presbyterian he becomes endowed with all the qualities which should fit him for such a posi tion. There are, indeed, five Quebec counties in which the Protestants are in a majority, small or large; but the Protestants of Quebec, having practical experience of the generosity and iberality of their French-Canadian neighbors, are not of the fanatical class out of which P. P. Aists are made. and they are not likely to make a hero out of a man who has no other claim upon them than that he has pecome a Protestant because he has the personal pique that he could not force his will upon the Catholic congregation to which he had hitherto belonged.

It will be remembered that the treatment which Dr. Carman, of Montreal, and members of the P. P. A. generally propose for the Premier of the Domin ion is very different from that proposed by the Kansas correspondent for Mr. Papineau, though the fitness of the former for the position he occupies is not denied by any one. Everything seems to depend upon the color of the spectacles through which these matters are looked at.

THE GERMAN EMPEROR AND PRINCE BISMARCK.

still a theme of much talk in Germany. There is no doubt that even during the period of estrangement Bismarck continued to be the most popular man in the Empire, the gratitude of the people towards him being manifested whenever an opportunity was afforded to display it. This feeling prevented any close criticism of his arbitrary conduct during his occupancy of the reasonable as the Witness; and it is Chancellorship. The greatest enthusiasm was displayed on the occasion of the Prince's visit to Berlin to see the meaning. Emperor, on invitation of the latter. and it is believed that the Emperor wil return the visit very soon. Bismarck expects this return visit, and his residence at Friedrichsruhe is being now prepared for the great occasion.

it is well known that Bismarck is grievously disappointed because his visit to Berlin took place in a style so different from what he expected when uttered at Stayner, St. Thomas and four years ago he left Berlin exclaiming "the Emperor shall see me again." It is true, the Emperor has seen him again, and received him cordially, but he thought that the reception would have been of a very different character from what it really was. the Local Legislature without regard He imagined, like Owen Glendower, he could "call spirits from the vasty Such are the proofs which the Mail This is sufficient evidence of the deep," and that they would at once come at the call to do his will, to make or unmake dynasties. His disappointment is proportionately great as he finds that this is not the case.

building as a church was forbidden, rebellion that is going on can be consideration, and we presume that he still remains a private citizen, glad the discussion of Mr. Crooks' School mentioned column. whereupon eleven of the dissatisfied settled without the Mail's arbitration while the wave of bigotry raised under to bask in the sunshine of the Bill, and moved that every Roman It is very true that this law passed, ones publicly proclaimed their adhesion or interference. The desire of the the present fanatical crusade con- Emperor's friendship. Outwardly, at Catholic should be deemed ipso facto and that to a cursory reader it appears to the Baptists, and procured the ser- clergy to impose heavy burdens upon tinues, this will occur more seldom least, the Emperor appears to a Separate school supporter." the people is but a myth which does still. We do not for an instant be highly delighted at being The Mail denies that the Hon. C. Separate schools; but even if it did

thetic wave of opposition to Protestants, the occasion of his receiving the report thanked him on behalf of the army for having brought about the reconciliation, he asked, in a tone which indicated real pleasure,

"What? is the army also pleased?" It is still notorious that there is not any cordial feeling between Bismarck and the members of Chancellor Von Caprivi's ministry, and none of them visited him in Berlin except Von Caprivi himself, who was obliged to do so Mr. Crooks, however, opposed Dr. to keep up appearances, inasmuch as Bismarck was the Emperor's guest. Count Eulenberg, the President of the Prussian Ministry, was also one of his the Public schools." Surely this lanvisitors, but beyond these he received guage does not imply a very great no Government officials at all.

It is not expected even by Bismarck himself that the festivities which were held in his honor will result in his resumption of the Chancellorship, or of any position in the Government : hence age and health will not permit him to undertake any such onerous duties. His opposition to the liberal and moderate views of the Emperor is the real cause which makes him now a governmental impossibility, and even the people understand this fully while they regard him with gratitude because of his successful efforts to bring about the unity of the Empire after having taken so active a part in bringing the Franco-German conflict to a termination so satisfactory to Germany, or at least to Prussia.

THE COERCION BUGBEAR.

The Mail has been for several years occupying itself with efforts to prove that the Catholic Separate School Law of Ontario is coercive, obliging Catholies to become Separate school supporters; but of late article after article has appeared in its columns to prove this point, and that Sir Oliver Mowat is to be censured for having made the law in this way.

In fact we would have no objection, nor would Catholics in general have any objection, to offer if such were really the case. Hence we have not considered it necessary to pay any attention to the Mail's sayings on this matter, conscious as we are of the folly of that contention. Every one who has read the law even in the most cur. sory manner is quite aware that it is who have had practical experience of aware that it is rather coercive in the direction opposite to that indicated. That journal must either rely very much on the obtuseness of its readers. or be very obtuse itself to maintain a few days ago:

"With reference to the Separate School Law the complaint (of the Mail) The reconciliation of Prince Bismarck and the Emperor William is such or not, and that at bottom it is coercive.

we are quite in the dark as to its

Protestant ratepayers to support the never consent for the sake of a few Public schools, even when they prefer fanatics to destroy the fabric which to send their children to the Separate makes of Canada a real and prosperschools, and we know of a number of ous nationality. We can, therefore, instances where Protestants send their afford to smile at the frantic ravings of In spite of all the outward jubilation children to Separate schools, while the Mail and its correspondents, and paying their taxes to the Public of the conspirators who had not the supporting. Moreover, in every in- identity at the recent convention held stance of this kind which we have in Hamilton.

that Catholics are "at bottom" coerced placing him in the Separate school into supporting Separate schools, the column" and "if the assessor knows Mail admits that they are not coerced personally any ratepayer to be a at all! It tells us that "Dr. O'Sulli- Roman Catholic, this also shall be suf-Instead of returning as a dictator, van, it seems, rose in the House during ficient for placing him in such last

such an amendment would be uncon stitutional." It adds that Mr. Fraser's words were, "he hoped care would be taken in dealing with this bill, as he did not want the question of constitutionality raised at any future time."

There appears to be no substantial difference between the two statements. the important point being that the motion was not passed, and so there is no such "coercion" as the Mail has conjured up as a bogey for the delecta tion or terror of P. P. A. readers. Sullivan's motion on the ground that "the amendment would elevate the Separate school system into a rival of desire to give Separate schools extraordinary privileges.

We may add here that a careful reading of the Confederation Act seems to us to give the meaning which Mr Fraser intimated that Catholics could he is careful to make it known that his not be coerced into becoming Separate school supporters, even if an Act were passed to this effect by the Legislature. But as there is no such Act, the question is not a practical one.

But the Mail has discovered another mare's nest in the matter : "De O'Sullivan said that as he had received the assurances of the Minister of Education that justice would be done to Separate schools, he would consent to withdraw the amendment, which was done accordingly." It continues : "Now the Globe does not favor us with this last speech of Dr. O'Sullivan, which is the keynote to the situation.' Here we find also the keynote to the

Mail's objections. That journal is not

satisfied that "justice should be done

to Senarate schools." Its whole efforts

are directed towards doing them injus-

tice. Entrap the Separate school supporters by means of legal quibbles, so that the Public schools may gobble up their taxes, and starve out the Separate schools by robbing them of money which belongs to them by every rule of justice and equity. This is the policy which the Mail has been advocating for years, but without success. The people of Ontario have twice condemned this policy at the polls, but the recent rise of the P. P. A. has given the Mail renewed hope that if persevered in it may be successful at the next election. There is an obstacle in the way, however, which will effectunot in the least degree coercive in the ally prevent it from being carried out sense asserted by the Mail, and they the clause of the Confederation Act which removes from the Local Legisthe working of the law are perfectly lature the power of taking from the Catholic minority the rights they possessed before Confederation. The Mail's followers are well aware of this, and the Rev. Mr. Madill, the new President of the P. P. A., declared in such a proposition. Thus we find the an interview with a Globe reporter, statement in an article published only just after his election, that it will be the aim of the P. P. A. to change the constitution so that this organization may be able to wipe out Catholic schools is that in its operation it treats all entirely. That is to say, the whole "At bottom," forsooth! This is to succeed in their purpose, the Protessurely a slight departure from the tant Separate schools of Quebec would original contention that the law is be swept away by the same tornado actually and strongly coercive. But at | which would destroy the Catholic school the top it appears there is no coercion. system of Ontario. Indeed the Con-Perhaps the Mail will inform us which federation itself would be destroyed ; is the top and which the bottom of the but it is not to be supposed for a law, then we may keep at the top and moment that the fanaticism of thirty or avoid the coercion on which the Mail thirty five thousand Ontariomen, only a is constantly harping, but at present | certain fraction of whom are voters, will be allowed to control the whole Dominion with its population of nearly five million

There is coercion, however, on the souls. The British Parliament would schools which they are coerced into courage to acknowledge their own

known, the Catholic trustees have The Mail tells us, further, that under generously allowed these children to Sir Oliver Mowat's regime "it was attend their schools without charge, ordered that the assessors should rank and no such fuss was ever made about all Roman Catholics as Separate school the matter, as the Public School Board supporters without even a by your made in Toronto a few weeks ago leave," as the law of 1879 directs about a few Catholic children who "that the assessor shall accept the chanced to attend the Toronto night statement of, or on behalf of, any ratepayer that he is a Roman Catholic as But a few lines below the statement sufficient prima facie evidence for

to give a valuable privilege to

Catholics, almost desire to support where they exist. hardship, therefore Catholics are prim Separate schools. But the Mail is

FEBRUAR

the judges have d parently generou a nothing. It to place any Separate school before given notic desires his name That the Mail is the case is clear fr matter was fully in its columns, a tilated. We can present renewal tions as anything article, and we sh

It states that "th

the above extract

be apparent whe first, that the dem ceased, and, second school press, which control, accepts it Surely a conv Catholics are fa cause they are wish of the Mail that we should always grumbling we might expect wise legislation t are legislated for contented, but wh object of the law. ing yoke to satisfy

We must add, Mail's argument premises are false law because we citizens : but we : advantages are schools which wo Protestant majori thoroughly in ea justice by giving opportunity we improve our schoo

THE CO.

Some of our e wonder why the B columns to the P. Aism. It see that is destined speedily, and with part. We have n deemed it a duty against the men foment hatred and We, in a frank and the tenets of its them up for the all who love truth not for the allevis sorrows of human cation of a rel understand, and method that villa of lawing-abidin obliged to have weapon they fear And our task.

some, has been We have enlighte real aims of this we have revealed awakened the ir detest unreasonin Some of its adl that it is an

merely for politic have it secret? hardly tenable v its main object is of their political ment of their re even of their pro But enough.

our separated br scorn upon the of the P. P. A touch with method but little credi times. True to they respect the brother citizens they may lay law

Hence many ha nounce this org liberty, a barrie menace to our pr of Myron Reed, r gregationalist ch ado, speaking agitators out the profit by Canadia

"Take this A: is there anybody its twaddle about Why some of the in Denver are

ndment would be uncon It adds that Mr. Fraser's "he hoped care would dealing with this bill, as ant the question of conraised at any future

ears to be no substantial tween the two statements. at point being that the ot passed, and so there is percion" as the Mail has as a bogey for the delecta or of P. P. A. readers. however, opposed Dr. otion on the ground that ment would elevate the ool system into a rival of chools." Surely this lan. not imply a very great ve Separate schools extra-

vileges. add here that a careful e Confederation Act seems e the meaning which Mr ated that Catholics could ed into becoming Separate rters, even if an Act were s effect by the Legislature. e is no such Act, the ques-

practical one. ail has discovered another in the matter: "Dr. aid that as he had received es of the Minister of Edujustice would be done to nools, he would consent to e amendment, which was dingly." It continues: lobe does not favor us with peech of Dr. OSullivan, keynote to the situation. ind also the keynote to the tions. That journal is not t "justice should be done schools." Its whole efforts towards doing them injusp the Separate school supneans of legal quibbles, so blic schools may gobble up and starve out the Separby robbing them of money

gs to them by every rule of equity. This is the policy fail has been advocating for without success. The Ontario have twice cons policy at the polls, but the of the P. P. A. has given enewed hope that if persemay be successful at the on. There is an obstacle in owever, which will effectut it from being carried out of the Confederation Act ves from the Local Legispower of taking from the nority the rights they posore Confederation. The wers are well aware of this, ev. Mr. Madill, the new of the P. P. A., declared in ew with a Globe reporter, is election, that it will be the P. P. A. to change the n so that this organization e to wipe out Catholic schools That is to say, the whole ion Act is to be upset in atify the P. P. A. It may or granted that if they were in their purpose, the Protesate schools of Quebec would way by the same tornado ld destroy the Catholic school Ontario. Indeed the Conitself would be destroyed :

not to be supposed for a at the fanaticism of thirty or thousand Ontariomen, only a ction of whom are voters, will to control the whole Dominion pulation of nearly five million he British Parliament would sent for the sake of a few o destroy the fabric which Canada a real and prospernality. We can, therefore, mile at the frantic ravings of and its correspondents, and nspirators who had not the to acknowledge their own t the recent convention held on. il tells us, further, that under

Mowat's regime "it was nat the assessors should rank Catholics as Separate school s without even a by your s the law of 1879 directs e assessor shall accept the of, or on behalf of, any ratet he is a Roman Catholic as prima facie evidence for him in the Separate school and "if the assessor knows y any ratepayer to be a atholic, this also shall be sufr placing him in such last d column.

ry true that this law passed, to a cursory reader it appears a valuable privilege to schools; but even if it did ld be only fair, inasmuch as Catholics, almost without exception, desire to support the Separate schools where they exist. There could be no hardship, therefore, in assuming that Catholics are prima facie supporters of Separate schools.

But the Mail is perfectly aware that the judges have decided that this apparently generous provision is but a nothing. It is not allowed to place any Catholic on the Separate school list unless he has before given notice in writing that he desires his name to be so placed. That the Mail is aware that such is the case is clear from the fact that the matter was fully discussed years ago in its columns, and thoroughly ventilated. We cannot characterize the present renewal of the Mail's assertions as anything less than a dis-

One more extract from the Mail's article, and we shall close the matter. It states that "the full meaning" of the above extract from the law "must be apparent when it is mentioned, first, that the demands for it have now ceased, and, secondly, that the Separate school press, which is under clerical control, accepts it as satisfactory."

Surely a convincing argument! Catholics are favored too much because they are satisfied! It is the wish of the Mail's party, therefore, that we should be dissatisfied and always grumbling! It is just what we might expect. It is the aim of wise legislation to satisfy those who are legislated for, and to make them contented, but when Catholics are the object of the law, there must be a galling yoke to satisfy the hate of the fan-

We must add, however, that the Mail's argument fails here because its premises are false. We submit to the law because we are law-abiding citizens; but we still feel that certain advantages are given to the Public schools which would not be given if the law were perfectly just and if the Protestant majority in Ontario were thoroughly in earnest to do us full justice by giving us the complete opportunity we are entitled to to improve our schools.

THE CONSPIRACY.

Some of our esteemed subscribers wonder why the RECORD gives over its columns to the denunciation of P. P. Aism. It seems an organization that is destined to die violently and speedily, and without any effort on our part. We have no doubt of it, but we deemed it a duty to join the crusade against the men who would fain sow dissensions between creed and creed, foment hatred and encourage injustice. We, in a frank and fair spirit, examined the tenets of its believers and held them up for the scorn and ridicule of all who love truth. Banded together, not for the alleviation of the woes and sorrows of humanity, but for the vilification of a religion they will not understand, and pledged by every method that villainy can devise to the of lawing-abiding citizens, we felt obliged to have recourse to the only weapon they fear-an expose.

And our task, repellent and loathsome, has been productive of good. We have enlightened many as to the real aims of this un Christian society; we have revealed its tactics and have awakened the indignation of all who detest unreasoning bigotry and rever ence charity.

Some of its adherents have declared that it is an organization formed merely for political reform. But why have it secret? Such a theory is hardly tenable when it is known that its main object is to deprive Catholics of their political rights, of the enjoyment of their religious opinions, and even of their property.

But enough. There are many of our separated brethren who look with scorn upon the misguided followers of the P. P. A. They are not in facts not figments. And if all our touch with methods that would reflect but little credit even in barbaric scarcely rival the condition of Italy at times. True to their own principles, they respect those who are true to theirs, and they grant willingly to brother citizens the rights to which Pope was the largest landed proprietor

they may lay lawful claim. Hence many have not hesitated to denounce this organization as a foe to Church, and history records the liberty, a barrier to progress and a of Myron Reed, pastor of the First Congregationalist church in Denver, Colorprofit by Canadians. He says:

is there anybody that really believes its twaddle about the Catholic Church?

Why some of the best citizens I know in Denver are Catholics. Let the A.

That was a queer move of the Poor Committee of the Town Council to engage Mrs. Shepherd to lecture for the benefit of the town poor fund; but the result was still more queer. The net proceeds of the enterprise.

There can be no doubt of this. He is every Christ by statues a not of even that the whole affair is a cunning Ave Maria. "Take this A. P. A. agitation now;

Nobler sentiments were never expressed. Where did they come from?
Most people say from Jefferson.
They're half right. He suggested them Maryland-the only Catholic member of the original thirteen. While our distinguished Puritan ancestors were burning the Quakers and the Baptists right and left the Romanist of Maryland was granting not religious toleration, but religious freedom to all over whom he had authority."

FANATICISM OVER - REACHED.

An interesting political battle is about to take place in Derry, Westmoreland county, Pennsylvania. It is the first time that the A. P. A. of Pennsylvannia has attempted an open fight, and the result is looked forward to by all parties with great interest.

Hitherto the Apaists have been satisfied with endeavoring to induce the Republicans to fall in with their views, and to elect the candidates selected by their united forces, but a few nights ago, while the Republicans of the town indicated were holding a preliminary meeting for the nomination of borough officers, a delegation of the A. P. A. entered the room of meeting and gave notice that the officers must this time and hereafter be elected as supporters of the A. P. A. policy, and they proceeded to nominate a distinctive A. P. A. ticket.

The Republicans were taken quite by surprise. They remonstrated, however, and the meeting becoming too noisy for the transaction of serious business, they finally gave up their hall to the Apaists, who out-numbered them considerably.

The matter was not allowed to end here, but the Republicans proceeded at once to the Democratic headquarters, where a meeting was being held for a similar purpose in the interest of the Democratic party. They explained what had occurred, and after some interchange of views it was agreed that a union ticket should be under the name of formed "the citizen's ticket" to run against the A. P. A. nominees. It is stated that this union ticket is receiving the support of all the citizens who are not members of the A. P. A., and the expectation is that the secret organization will be thoroughly routed at the

This independent course of the two great political parties deserves the success which it will in all probability secure, and it may serve as an example which might be initiated by honorable and honest citizens in Ontario, who are at present terrorized by a gang of uninfluential, ignorant, and really feeble bigots whose only object is to create dissension and ill-will.

We have already mentioned in our columns how a similar situation occurred in Windsor, Ontario, at the last municipal elections, with the result that the Apaists were completely overwhelmed, though Windsor is the very e town where the first lodge organization was instituted in Canada. We hope that hopest citizens will profit by the lesson which has been given in these towns and will unite to prevent the mischief which may be wrought in the country by this secret infamous association. It is not impossible that a somewhat similar course may be followed with success in the larger fields of Provincial and Dominion politics. At all event, the matter is worthy of serious consideration.

SICILY NOW AND THEN.

A recent issue of the Catholic Times of Philadelphia contained a very interesting paper on the Papacy and Sicily, by Dr. Heinriches. So much has been said of the miserable condition of any territory ever under the control of the Pope, that it is consoling to read an article such as this, penned in a dispassionate spirit and describing opponents say were true, it could the present time, with its empty treasury and discontented people.

In the days of Gregory the Great the in Italy. Four hundred large farms in Sicily alone were the property of the methods adopted in their administrafrom every species of unjust taxation, and the chief aim of the Roman

ing to prove that the Roman Church the ballot for school elections they is but "a corporation without a soul." | would escape the spiritual terrors said His gaze is directed Romeward, and to be imposed upon the people when for the constitution. But where did he cannot see the corporations which, they vote contrary to the wishes of their he get them? From the old colony of by unjust monopoly, the sweat priests. Granting, for the sake of hoarding upmoney in quantities that are a menace to the prosperity of for a candidate who is opposed to the a country. Business principles guide their march, and charity and unselfishness are words not found in their vocabulary, or at best they are without any distinct meaning. Men are not creatures with human souls, but spokes in business wheels - instruments to make money. Different, however, was the view taken by Gregory the Great. To protect the peasant from unjust exploitation, Gregory issued to the managers of the Church estates in Sicily written instructions and ordered that they be brought to the knowledge of

> Many other documents might be given to show how free from injustice and misgovernment was the Papacy in the administration of her estates.

> I have directed to the country people,"

says the Pope in a letter to the admin-

istrator Peter, "be read on every

estate so that the people may know

that they have a refuge against op-

pression in an appeal to our authority.

See to it that you follow my orders ex-

actly. I have performed my duty by

instructing you how to fulfill the de-

mands of justice."

EDITORIAL NOTES.

THERE has been a strong suspicion all along that the Conservative party of Ontario and the P. P. A. are one and the same. When we say the Conservative party we do not mean the whole body, for we are aware that there are some Conservatives to be found here and there who have nothing in common with these conspirators and who will not give them any encouragement. We believe, however, that the vast majority of the party are not only in sympathy with the move ment but are enrolled in its membership and actively engaged in its

ONE very striking instance in proof of this is to be found in the fact that Major Jas. Hiscott, of Niagara Tp., who is seeking nomination as member for the local Legislature, has taken the pledge of the P. P. A., and will therefore be their candidate. We are also informed in the same despatch, which appeared in the public press, that the major likewise received the endorsation of the Conservative party at a convention held on the day following the date of his signature of the pledge.

TRULY the great Conservative party of Ontario has become a scandal and a reproach to the men who in former years gave it prominence and stability! The importation of old hotbed of Apaism in Ontario, it being given to their growth by the pot-house with bigotry, but another, by name has transformed the Province into a eething cauldron of bitterness and bigotry. Its ranks have been battered ers, who will stop at nothing that their ends may be attained. So low indeed has the reputation of the party become that it is doubtful if even Mr. Meredith will consent to retain its leadership. We fancy it would be to him a most distasteful task to marshal and endeavor to keep in orderly ranks such a conglomeration of absurdities, such a combination of contradictions, such a gathering of unscrupulous and ignorant adventurers whose only object is pelf and who have no more qualifications for governing a country than a horde of Zulus.

WE HAVE no fears, however, that the Little Premier will be sacrificed at the next election, because it is becoming plainer every day that the real object for the establishment of the P. P. A. is to create a breach in the ranks of his supporters by making senseless appeals to bigotry and prejudice. Truly the cat is out of the bag. The Ontario Tories and the P. P. A. will fraternize in the same wig wam when the election tocsin is sounded.

Pope Gregory denouncing those who to say to us, practically: "Catholics, be referred to, should be labeled "poison. presumed to transgress the laws of jus- independent; fight for the ballot; you

P. A.'s pick up their constitutions and see a grave and learned professor giv- take it and be free." The silly asserlook at the glorious bill of rights. ing vent to a medley of words purport- tion is made that were Catholics to use by unjust monopoly, the sweats priests. Granting, for the sake of ing system, and the ruin of argument, that spiritual disabilities wealthier competitors, are are imposed, could not they be applied towards those who would cast a ballot priests as well as those who would antagonize them openly?

> school supporters have used the ballot does not give Catholics any proof of its worth. At the last election in a Western Ontario city a noted spiritualist was elected school trustee; and, worse still, has been chosen as chairman of the Board of Education. Regular seances are held at his house; an admission fee of \$1.00 is charged; spirit rappings, we are the public. "Let the writings which told, are heard; ghosts and goblins are made to appear and stalk across the platform, and all sorts of preposterous transactions are indulged in. And the proprietor of this establishment, insurance agent and general jobber in ghosts, is chairman of the Board of Education. It may come to pass that some of the little ones attending the Public schools will during recreation time improvise a play-house and indulge in table-rapping to see if they cannot bring forth the spirit of Bluebeard and other historical characters to be found in our juvenile literature. The teacher may, it is true, admonish them, but will it not seem strange to the children to be told that such things are wrong when the teacher's superior in authority holds a contrary opin-

> > JOAN OF ARC has been pronounced worthy of veneration by the Congregaof Sacred Rites. This act seems to strengthen Leo. XIII.'s claim to be called the "Friend of the People."

D. Balfour, M. P. P., has spoken in no uncertain manner regarding the P. P. A. The speech recently delivered by him at the Liberal convention in Amherstburg places him just where we expected to find him - amongst the liberal and broad-minded men of the Province. Speaking of the P. P. A.. he said :

he said:

When he had the opportunity of listening to its platform exponents in East Lambton in November last, with their uncharitable, untrue and intolerant declamations, he made up his mind that surely no Liberal, whose political education had been one of toleration and religious freedom, could continue to uphold such an organization; that in fact Protestantism was being attacked at its very foundation. He had been told that it would have been better for his political chances had he kept quiet about this organization and sought for the support of its members, but if Liberals should feel called upon to oppose him because he had been thus advocating one of the fundamental doctrines of Liberalism, he would rather fall politically, than take the opposite course.

WE HAD thought that Mr. McCully, M. D., of Toronto, was the only doctor country feuds and the nourishment in Canada who had become demented has turned up in Me B. He is county master of the Orange order in that district. At a recent celebration he delivered a speech which and shattered by unscrupulous boodl. shows that he is a very illiterate person, and has not read, and seemingly does not want to read, current literature, save that distributed from the Orange lodges, for we find him advancing all the stale calumnies against the Catholic Church which have been a thousand and one times refuted. We fancy the doctor may be classed among those medicos whose professional equipment is of the poverty-stricken order, and who, therefore, take to politics in search of glory. We will quote Mr. Steeve's peroration :

"As Orangemen we are sworn to be loyal, to uphold British principles and honor the chastity of women. We are taught to fear God, honor the Queen and maintain the law; and above all we are exhorted to study the scriptures and avoid all unseemly conduct."

As Orangemen they are sworn to be loyal and to uphold British principles, but, unless Orangemen get all the offices, they will kick the Queen's crown into the Boyne. They are loyal for revenue only. They are taught to maintain the law, but when engaged in their annual or semiannual celebrations they have precious little respect for it. They are exhorted THE Mail seems to have taken a to study the Scriptures, but if they do particular fancy to Mr. Moffett, of they have profited very little thereby, menace to our prosperity. The words tion. The employes were shielded Ottawa, because that gentleman is at for we find them only too frevariance with his ecclesiastical super- quently guilty of all manner of iors on school matters, and is anxious uncharitableness and injustice toward ado, speaking of the anti-Catholic Pontiffs was to alleviate the hardness of to have the ballot introduced into their Catholic neighbors. The doctor's agitators out there, may be read with their lot. Again and again do we hear school elections. This leads the Mail prescription, delivered at the meeting

as reported, amounted to the beggarly sum of \$3.50! Not even for "sweet charity's sake," could the people she had been humbugging in her former so-called lectures, be persuaded to listen again to her abominable nonsense. And therein they showed their wisdom.—Sarnia Observer, Feb. 9.

It was a poor committee truly. Poor in intellect, poor in liberality, poor in Christian conduct, poor in all that constitutes manly men: but Sarnia need not weep very bitterly, for such men as con stitute its poor committee may be found in other places in Western Ontario as well. The Forest City is WE may remind the Mail that full of them. Its mayor gave London's the way in which the Public city hall to Mrs. Shepherd to lecture in-and the mayor's name is Essery. Besides this, he presented her with a bible, "not for its intrinsic value, but as a mark of esteem.

> THE Pope has granted an extraordinary jubilee to France which will extend from Easter to Christmas this year. The occasion of the jubilee is the occurrence of the fifteen hundredth anniversary of the baptism of Clovis, King of the Franks, which may be considered as the festival of the conversion of France to Christianity, a remarkable event in the history of the Church in France. When it is considered that only a couple of years ago Methodism celebrated the first centenary of its existence, the contrast between the claims of the Catholic Church and those of the sects to be the primitive Christian religion becomes very striking. The baptism of Clovis does not represent the beginning of the Catholie Church, but only an incident of

THE memoirs of the late Theodere de Bernhardt have some very interesting notes anent contemporary history, They report that Marshal Von Motlke once said: "The fact of the matter is, we ought

all to return to the Catholic Church whose great superiority consists in the fact that it has a head, a supreme, un disputed authority, who has the mission to decide for the whole world, and to stifle in its germ every doubt and every movement of rebellion. It is in WE are glad to notice that Mr. W. the Catholic Church alone that one finds the certainty that dogma alone can give. She acts more powerfully on the imagination than the Protestant Church. The priest enjoys in his parish that authority which his posi tion as representative of God should make necessary; in a word, he reigns over his parish in a manner impossible to the Protestant pastor.

The opinion of the eminent strat egist is valuable, coming as it does from one who weighed well his mode of saying and acting.

THE Truth of London gave lately a complete expose of Miss Golding, the ex-nun. This, of course, is not relished by those who regarded this un scrupulous young lady as a victim rescued from the slavery of Rome But Labouchere has never been regarded with favor by the classes of England, and this present manifestation of dislike will not distrub his equanimity. He is a journalist sans pure if not sans reproche. grumbler, a censurer, a giver of population with the other on a basis of A journalist, said Nopoleon, is a advice, a regent of sovereigns, a tutor of nations, and that four hostile newspapers are more to be feared than a thousand bayonets. In other days, Labouchere would, for such frank and fearless utterances, have eaten out his heart in a dungeon.

ing one of the freaks in the preaching line who have recently become so common. This one is an uneducated laborer named Edward Brekhus, a native of Bergen, Norway, twenty-six years of age. He has been in Tacoma three years, and a few months ago he fell down in an epileptic fit, from which the physicians declared he could not recover, but when he was supposed to be dying he arose from his bed quite well. A few days later he took a similar fit in the Norwegian Lutheran church, and it is said he suddenly began to preach with eloquence and great power at the rate of two hundred words a minute. The Lutheran ministers of the town assert that he is under supernatural influence, as when not in a trance he speaks ungrammatically and uses the most common and simple language. The ignorant Swedes and Norwegians are beginning to worship him and he is likely to become the leader of a new sect. One of the Lutheran clergymen of the city, the Rev. Mr. Tollefson, is reported as having said to the correspondent of the New York World:

"This man is filled with the Holy Ghost, and with the spirit of the prophets of old. God is in him, and God is using him as a mouthpiece. There can be no doubt of this. He is

deception, of a kind similar to the many other deceptions of which the Lutherans of the West have of late been credulous victims.

ON THE 5th inst., by special request, the Rev. George R. Northgraves, editor of the CATHOLIC RECORD, who is also a member of the World's Volapuk Club, and of the North American Volapuk Club, lectured in Detroit on Volapuk, the recently invented international language. The audience was small but very appreciative. The lecture was highly interesting, and the attention of the audience was kept closely to the subject to the end. The lecturer exhibited a chart which contained all the grammatical inflections of the new language, showing its wonderful simplicity, while it is at the same time very rich in expression. Its cases, moods, and tenses, and other inflections, though simple, and not admitting any exceptions, nevertheless express tersely all the niceties of thought which we can imagine language to be capable of expressing. The reasons were given why no one of the modern national languages is suited to become an international or universal language, the main reason being that their structure is too difficult to allow of their being easily acquired. After the lecture some of those present who were specially interested in the study of languages asked some questions for the further elucidation of the subject. The questions were answered by the lecturer with great urbanity, and entirely to the satisfaction of the ladies and gentlemen who proposed them. Volapuk is the invention of Father Schleyer of Constance, and is now used by about two millions of persons who have studied it for the purposes of international intercommunication.

Some newspapers are endeavoring to make capital of the French intrigues in Sicily - Pope Leo XIII. has encouraged them; and again we hear the charge, as baseless as it is untrue, that allegiance to the Church interferes with allegiance to the State. Happily, however, the Pontiff who rules so wisely has, in plain and unmistakeable words, given a direct denial to the accusation. "I was born in Italy," says the venerable Pontiff, "and I love my fatherland. The man who does not love his fatherland is unworthy of God's blessing."

And so says every Catholic, irrespective of rank, for he knows that the Church has ever strenuously exhorted her children to be firm and unswerving in their lovalty to the State.

An organization has, under the fostering care of Cardinal Vaughan. sprung into being in London, having an aim that cannot but be admired and cal ulated to awaken the hope that ere long it may meet with perfect success. Its object is (1) To bridge over the chasm separating the East from the West and to unite one part of the Catholic (2) To save a great multitude of Catholics from becoming lost to their religion and to Christianity. (3) To safeguard society in the future by strengthening the hold of the Church upon the rising generation. The society that undertakes awork of such magnitude is TACOMA, Washington, boasts of hav- happy in having such a guide as the learned Cardinal of Westminster

> CATHOLICITY is not stagnating in Mexico. Attempts have been made to "convert" the country to the tenets of Protestantism, but we judge from recent events that they proved fruitless. The old devotion for the Blessed Virgin still animates the minds and hearts of Mexicans, for no less than 800,000 attended the ceremonies of the national feast, at the shrine of our Lady of Guadalupe.

The Crucifix.

A well-known priest of Paris, the Abbe Lenfant, has hit upon a novel and effective way of preaching to the masses. Seeing that his excellent conferences on "Socialism" worked rather slowly, he procured a quantity of small crucifixes, which he distrib-uted in the streets. The crosses were uted in the streets. presented with the simple admonition, 'Here is the image of One who suffered even more than you' ; and they were gratefully received by large crowds of poor persons of both sexes, who seemed to find instant comfort in the gift.

It is no wonder that the Abbe Lenfant should find the crucifix to be the best of all sermons. It is the essence of all holy speech, the key to all revealed truth, and the best compendium of theology. It is a pity that the place which the crucifix should occupy in every Christian home has been usurped No doubt it will soon be discovered by statues and prints, which are often not of even a religious character. STORY OF MANY A FAILURE. Neglect of Little Bills ,Which if Dis

The most dreadful sight at present is

during this terrible stringency is to violate every Christian precept. Thoughtlessness far more than heart-lessness is the cause of incalculable mischief. Well-to-do men and women

How to Get a "Sunlight" Picture.

Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to LEVER BROS. Ltd., 48 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, 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 to postage to send in the wrappers, if you leave the ends open. Write your address carefully.

The Pine forests yield up their healing virtues for the cure of coughs, colds, asthma, bronchitis and sore throat in the pleasant preparation known as Dr. Wood's Norway Pine Syrup. 25 and 50 c. at druggists.

A NEWARK "BUZFUZ."

A preacher by the name of A. Nolan Martin lectured some days ago in Newark on the "Roman Church" and the mission of Mgr. Satolli. His whole The most dreadful sight at present is a bill, especially when its amount exceeds a depleted bank deposit.

That such bills are not paid at once by men and women whose hatred of debt is only exceeded by hatred of dishonesty is because their debtors, either from necessity or choice, not do meet their obligations; thus the failure of Jones forces Smith to ask for extension from Robinson, and so on until the whole nation is embarrassed almost beword endurance.

It is mission of Mgr. Satolli. His whole screed consisted of a string of old, discarded, musty charges that have been made time and time again and refuted as often. He brings the old slanders up with an air of originality and seems utterly unconscious that he is merely rethreshing old straw. Fe is a safraid of Rome's designs as a victim of delirium tremens is of the rats and snakes which he thinks he sees.

He charges the Church with being the charges the Church with being the charge of the mission of Mgr. Satolli. His whole screed consisted of a string of old, discarded, musty charges that have been made time and time again and refuted as often. He brings the old slanders up with an air of originality and seems utterly unconscious that he is marely rethreshing old straw. Fe is the charge of the charge

whole nation is embarrassed almost beyond endurance.

Impossible as it may be for many to draw checks for large amounts, it is the exception when persons in tolerable circumstances cannot pay the small bills of daily life; to ignore them during this terrible stringency is to violate every Christian precept.

Thoughtlessness far more than heart-thoughtlessness far more than heart-thoughtl

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. Because it is the best blood purifier. HOOD'S CURES.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colls and all affections of the throat and lungs.

Minard's Liniment c res Dandruff.

Minard's Liniment e res Dandruff.

THE LONDON MUTUAL.

Annual General Meeting of the Popu-lar Company.—Important Reports Adopted.—The Retiring Directors Re-elected—A General Discussion of In-

elected—A General Discussion of Insurance Matters.

The annual meeting of the London Mutual Fire Insurance Company of Canada was beld vesterday afternoon in the Company's offices, Richmond street.

Fresent—Messrs. E. R. Cameron. city; T. C. Allardice. city; Elisha Ironside, Ilderton; D. MacKenzie. Hyde Park; Hugh McKay, Uxbridge; C. A. Bertrand, Corunns; B. D. Livingston, Tilsonburg; John Burnett, Courtland; D. S. Butterfield, Norwich; Angue Campbell, Applin; Jas. Cameron, Strathroy; John Geary, London; Chas. C. Hodgins, Lucan; Robert McEwan, Delaware; Daniel Black, citv; Sheriff Brown, St. Thomas; Richard Gibson, Delaware; John A. Leitch, Brantford; Archibald McBrayne, East London; Jos. Mar-hal, M. P. London; Wm. Stanley, Lucan; MacM. Black, Springfield; Geo. B. Wilson, Virgil; Edward Douglas, Ilderion; John Sinclair, Branchton, and others.

Mr. T. E. Robson, President, occupied the

ANNUAL REPORT.

"They was been format by the state of the state of the process of the state of the

discovered. A till will be a fired.

Retiring directors.—Three Directors now retire by rotation. They are Richard Gibson.

Robert McEwen and Charles C. Hodgins. They are sligible for re-election.

All which is respectfully submitted.

Mr. Laughlin Leach read

THE FIRE INSPECTOR'S REPORT. To the President, Directors and Members of the London Mutual Fire Insurance Com-

Gentlemen - Your inspector begs to report

se from sloves, furnaces and pipes. 8,051 31
10 from carciass use of matches 3,292 25
6 from steamps. 2,179 00
9 from strainps. 2,179 00
9 The remainder were from a variety of causes. 1
also found that our losses on outbuildings and contents amounted 0,893,611 67
Dwellings and contents amounted 0,893,611 67
Dwellings and contents 5,127 41
Cheese factories and contents 5,127 41
Cheese factories and contents 5,1395,88
School-houses and contents 5,1395,88
Chorches and entents. 38,171
Hill and self contents 285,07
The total lonses passed show an increase over last year one 3,392,77, the loss from lightning alone being over one-quarter of the total amount. The lasses from unknown causes show an increase, and a great many of these were no doubt in blainterest of the assured, and the causes well known to them. The amount classed unto formerly, the commercial depression accounting no doubt for some of them. The amount defective chimneys, furnaces and stovepipes are so large as to point to criminal carclessness on the part of the assured and the builders of such fire-traps. The losses from lamps and current of 1890. I find that the liability of a lantern to fall dow or upset very materially increased when the owner or tenant is heavily encumbered or pressed for money. Another cause of several losses is the careless most of them coming ut on the worsy side of their balance sheets, but we have one grain of consolation: for the last two months our losses have been small.

All of which is respectfully submitted.

ve been small.
All of which is respectfully submitted.

THE PINANCIAL STATEMENT

s read by Mr. mracinismi as resident	
Receipts-1893.	
h in Treasurer's hands	\$ 598 55
ance in Molsons Bank	2,085 80
ceived from agents	47,537 93
essments	75,871 05
is payable	60,000 00
erest	2,928 21
msfer fees	278 60
ra premium	58 72
am thresher licenses	13 72
essments in sdvance	357 09
nts	279 00
s receivable	289 79
nsurance	499 74
al estate	850 00
assessment	
ce furniture	4 00
ncelled policles	170 16
	\$191,918 14
Disbursements.	4101,010 10

ancelled policles	170	16
	191,918	16
Disbursements.		
osses of 1892 paid in 1893	2,392 96,605	
ank commission	21	27
cluding inspector's salary	2,838	
ommission to agents	19,987	73
alaries - Officials, Auditors and		
Clerks	8,269	80
Directors' fees	1,170	25
eneral postage	1,093	39
gents' postage	586	
rinting, advertising and stationary.	1,886	07
solicitors' fees and law expenses	1,201	81
Reinsurances on large risks	465	
Returned premiums	199	
axes	431	
Discount on stamps		08
Sending annual reports	134	50
Ontario Government license fee	100	
Dominion Government inspection	69	49
Fuel and light	201	44
Petty expenses, telegrams, water		
rates, etc	58	42
Over paid premiums returned		5 36
Interest.	1.94	7 65
Bills payable	48,00	00 0
		5 00
Real estate	15	00.0

CAPITAL ACCOUNT. Assets.

Amount available of premium notes. \$247,495 61
Amount due on assessment No. 31... 2,387 92
Anount due on assessment No. 32... 16,546 62
Baiance due by agents secured by agents' bonds and members' due
bill... 10,239 94
Bills receivable... 1,124 10
Office furniture... 1,126 01
Municipal & Loan Co.'s debentures deposited with
Receiver - General for security of priley holders.
City of Hamilton debentures,
par value, \$10,939; market
value... \$1,138 40
City of St. Thomas debentures, par value, \$25,312 00
Town of Tilsonburg debentures, par value, \$25,312 00
Town of Tilsonburg debentures. 97,800 00
Ontario Loan & Debenture
Co. debentures, par value, \$3,300; market value... 7,800 00
Huron & Erie Loan & Savings Co. debentures, par value, \$7,800 00
Huron & Erie Loan & Savings Co. debentures, par value, 7,800 00 Assets.

\$ 59.330 40 504 75 te..... 14,010 81 impanies, Accrued interest.
Office building and real estate
Due from other insurance companies,
reinsurance.
Cash in Molsons Bank.
Cash in Treasurer's hauds, postage

115 25 .\$357.190 98

St. Monica's Church, Chicago, was dedicated on Jan. 14 with impressive services. It is the first Catholic church in that city to be built by colored people. The pastor of St. Monica's church is Rev. Father Augustus Tolten. He has been in Chicago for four years engaged in furthering the interests of the new church, and it was largely through his efforts that the edifice was erected.

In every case of dyspepsia, where it has been fairly tried, Burdock Blood Bitters has performed a complete cure. B. B. B. cures where other remedies fail. DR. WOOD'S NORWAY PINE SYRUP positively cures Coughs, Colds, Asthma, Hoarseness and Bronchitis.

Excels all Others. DEAR SIRS—Your Burdock Blood Bitters excels all other medicines that I ever used. I took it for biliousness and it has cured me

WM. WRIGHT, Wallaceburg, Ont. A HEALING, SOOTHING SALVE for cuts, burns, bruises, wounds and sores—Victoria Carbolic Save. Obstinate Cough Cured.

GENTLEMEN —I had a very bad cough which I could not get rid of, but by using Hag-yard's Pectoral Baisam I was cured in two or three days. It is the best and surest cough medicine I know of. JOSEPH GARRICK, Goderich, Ont.

PURE IMPORTED WINE, Prime Canada Beef and soluble scale salts of Iron, are combined in Milburn's Beef, Iron and Wine. IN STRENGTH-GIVING and healing power Milburn's Cod Liver Oil Emulsion excels all

SAVED BY A NEWSPAPER. The Story of an Ottawa Business Man Afflicted With Deafness and Partial Par-alysis—Obliged to Give up His Business on Account of These Infirmities—To the Surprise of His Friends Has Been Fully Restored to Health.

From the Ottawa Free Pree.

Mr. R. Ryan, who is well known in Ottawa and vicinity, having been until recently a more hant of this city, relates an experience that canno! fail to prove interesting to all our readers. It is well known to Mr. Ryan's acquaintances that he has been almost totally deaf since twelve years of age, and that some time ago this affiction was made still more heavy by a stroke of partial paralysis. Recently it has been noticed that Mr. Ryan has been cured of these troubles, and a reporter thinking that his story would be of benefit to the community requested permission to make it public, and it was given by Mr. Ryan as follows:—"In the fall of 1883, when I was about twelve years of age, I caught a severe cold in the head, which gradnally developed into deafness, and daily became worse, until in the month of July, 1884, I become totally deaf, and was forced on account of this to leave school. The physician whom I consulted informed me that my deafness was insurable, and I concluded to bear my ailments as well as I could. In 1889 I started a store about two miles from Calumet Island, Que, but not being able to converse with my patrons on account of my deafness, I found it almost impossible to make business a success. However, things were getting a little brighter until last April when I took a severe pain, or rather what appeared to be a cramp, in my right leg below the knee. I was then doing business in Ottawa, having come to the city from the place above mentioned. At first I gave no heed to the pain, thinking it would disappear; but, on the contrary, it grew worse, and in the course of a few weeks I had to use a cane and could scarcely bear my weight on my leg. I continued to go about this way for two weeks, when a similar cramp attacked my left arm, and in less than two weeks, in spite of all I could do for it, I could not raise the arm four inches from my body and I found that the trouble was partial paralysis. Judge my condition—a leg and an arm useless, and deaf besides. Being able to do nething else, I read a gr

medicine known to man, that I shall be forever indebted to them for my renewed health and strength.

Newspaper ethics usually prevent the publication in the news columns of anything that might be construed as an advertisement, and thus much valuable information is suppressed that might prove of incalculable benefit to thousands. The praise of Dr. Williams' Pink Pills should be sung throughout the land; they should be familiar in every household, and newspapers should unite in making ther so.

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neural gia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending on vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Dr. Williams' Pink Pills are manufactured

nature.

Dr. Williams' Pink Pills are manufactured
by Dr. Williams' Medicine Company. Brockby Dr. Williams' Medicine Company, Brock-ville, Ort, and Schenectady, N. Y., and are sold only in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. William's Medicine Company, from either address.

Rheumatism originates in the morbid condition of the blood. Hood's Sarsaparilla cures rheumatism. Get only Hood's.

These two desireable qualifications, pleasant to the taste and at the same time effectual, are to be found in Mother Graves' Werm Exterminator. Children like it. The Best Tonic.

Milburn's Quinine Wine is the best tonic for weakness, debility and lack of strength It is an appetizing tonic of the highest merit



HAS NO EQUAL FOR **LAUNDRY & HOUSEHOLD** Awarded 11 Gold Medals



Beauty and Purity

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

Rold everywhere. Price: RESOLVENT,81.50; OINTMENT, 75c.; SOAP, 35c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "How to Cure Skin and Blood Humors," free.



CHRIST IN TYPE AND PROPHECY. By Rev. A. J. Mass. S. J. 12mo, cloth, net, \$2.00 CHRIST IN TYPE AND PROPERCY BY Rev. A. J. Mass, S. J. 12mo, cloth, net, \$2.00
THE COMEDY OF ENGLISH PROTESTANTISM: in Three Acts. By A. F. Marshall, B. A. Oxon. 12mo, cloth, net, \$1.00
CATHOLIC HOME ANNUAL FOR 1894, beautifully flustrated.

EXPLANATION OF THE GOSPELS of the Sundays and Holy days. Together with AN EXPLANATION OF CATHOLIC WORSHIP, its Ceremonies, and the Sacraments and Festivals of the Church. 18mo, cloth, flexible.

A CATHOLIC DICTIONARY. Containing Some Account of the Doctrine, Discipline, Rites, Ceremonies, Councils, and Religious Orders of the Catholic Church. 8vo, cloth, net, \$5.00

CLAUDE LIGHTFOOT: or, How the Problem was solved. By F. J. Finn, S. J. \$1.00 CONNOR D'ARCY'S STRUGGLES. By Mrs. W. M. Bertholds. \$1.25 CATHOLIC BELIEF. PAPER, Flexible cloth. 40 cents A LADY. By L. H. Bugg. \$1.00

Sold by all Catholic Booksellers & Agents. BENZIGER BROTHERS.

New York, Cincinnati,



DUNN'S THE COOK'S BEST FRIEND

PRAYER BOOKS . . . We have now in stock a very large and beautiful assortment of Prayer Books, ranging in price from 25c. to \$4.00. There are amongst the lot some specially imported for Presentation purposes. Orders from a distance promptly attended to. We will make a nice selection for any given sum that may be sent us, and if book is not entirely satisfactory, it may be re-mailed to us, and money will be refunded. Address, THOS. COFFEY,

Catholic Record Office,
London, Out.

BEES WAX CANDLES.

We have in stock a large consignment of Pure Bees Wax Candles, for altar use. Orders from the rev. clergy will be promotly attended to.
THOS. COFFEY,
Catholic Record Office,
London, Ont.

Farms for Sale Cheap And on Easy Terms.

E. † Lot 6, con. 4, tp. Saugeen, Co. of Bruce. fifty acres, more or less, and buildings.....

BENNET FURNISHING CO'Y. LONDON, ONTARIO,

Apply by letter to Drawer 541, London

Manufacturers of Church, School and Hall FURNITURE

Write for Illustrated Catalogue and Prices.

Bennet Furnishing Co. London, Ontario. Can.

THE RITUAL OF THE P. P. A.

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

Ontario.

OMMERCIAL HOTEL, 54 and 56 Jarvis street, Toronto. This hotel has been cefitted and furnished throughout. Home omforts. Terms \$1.00 per day.

What, my dear b by His Holy Spirit, us this fast of Lent us to observe it? which He meant th should attain by kee makes the opportunus such a great g warned last week questions for us. 'he says, His inten times indeed, but e our sanctification.'

FEBRUARY

PIVE-MINUT

CHRISTIAN PERFECT

Second Sund

SIBI

is the making us sa ought to make us so Church mean that i "Well," perhaps eldom attained. are few and far bet more than one Len out of such a sinne

If, then, you say it. We must all fe now that when Eas fit to be canonized proud and presum real sanctity, or ha velation from God none of us will pre ought to sanctify u

word in quite Though we may he possible gifts now dently expect the ever, a sanctificati expect from this L It is what I fear though tolerably not expect. Whi tolerably good Chi course, one who e Easter duty. One and mean to do would be more nea you who are good make your Easte good. But it is no what is it that is

your mind to confe keep for a few da be, and then be p were before? Ha experience of the not a few of you sions you have att time to time in yo up to the surface, of the water for dewn you went as sanctification, and expect is much mo

when you have m you are going t habits of mortal good; that thos words and action for ever; that th ness, and all the it, will be thing that you will meglect holy Mass you will really li the time in the st with God and me die at any time, that, in short, yo verted to Him on

That is the san Lents have not which this one sl only possible but your Easter dut and the end of y should be only What a consolati in your future li time when I real much on my con in the state of g good and strong have been faithfu

who can say th this one. It is and chance; if a lasting conver offered to each a It is yours to a take the trouble the will of God.

Hood's Sarsapar from Sarsaparilla, Dock, Pipsissewa, well known remedi-tion, proportion an Sarsaparilla cural by other medicin-cures when other p Hoop's PILLS o

Hood's a

Inflammation
Mr. Jacob D. Mi
was troubled with
so that during
summer of 1882
several bottles of I
table Discovery, a
ure to inform you
affliction. It is
Costiveness."

and Purity

ns of
ood humors,
ysicians fail.
, safe, and palatable,
ls to mothers and childre
o gently yet effectively
d blood, as well as the
d bowels.

Price: RESOLVENT, \$1.50; SOAP, 35c. POTTER DRUG Sole Props., Boston. in and Blood Humors," free.



E AND PROPHECY. By S. J. 12mo, cloth, net, \$2.00 S. J. 12mo, cloth, net, \$2.00
OF ENGLISH PROTES.
Three Acts. By A. F. Marn. 12mo, cloth, net, \$1.00
HE ANNUL FOR 1894,
trated. 25c
OF THE GOSPELS of the
ly days. Together with AN
OF CATHOLIC WORnonies, and the Sacraments
f the Church. 16mo, cloth,
60 cents FOOT: or, How the Probl. By F. J. Finn, S. J. \$1.00 Y'S STRUGGLES. By Mrs. \$1.25

H. Bugg. . \$1.0 olic Booksellers & Agents. ER BROTHERS.

IEF. PAPER, 20 cents

NG POWDER

BOOKS . . . ave now in stock a very large autiful assortment of Prayer ranging in price from 25c. to here are amongst the lot some y imported for Presentation s. Orders from a distance y attended to. We will make selection for any given sum ay be sent us, and if book is irely satisfactory, it may be de to us, and money will be d. Address.

THOS. COFFEY,
Catholic Record Office,
London, Opt.

X CANDLES.

ave in stock a large consign-f Pure Bees Wax Candles, for the, Orders from the rev. clergy promotly attended to, THOS. COFFEY, Catholic Record Office, for Sale Cheap

Easy Terms.

ot 12, broken fronts, tier of lots, lotteville, Co. Norfolk, 100 acres buildings. \$1,000 acres buildings. \$1,000 and 34, 2d con. Middleton, N.T. Forfolk, 193 acres, more or less, dings. \$2,000 acres, more or less, dry acres, more or less chard; excellent brick house, or buildings. Cheap

FURNISHING CO'Y. DON, ONTARIO,

by letter to Drawer 541, London

Manufacturers of School and Hall URNITURE.

or Illustrated Catague and Prices.

t Furnishing Co. ndon, Ontario, Can.

TUAL OF THE P. P. A. published in pamphlet form the of the conspiracy known as the le book was obtained from one of rs of the association. It ought to tributed, as it will be the means of nany of our well meaning Protesfrom falling into the trap set for gning knaves. The book will be address on receipt of 6 cents in the dozen, 4 cents per copy; and dred, 3 cents. Address, Thomas THOLIC KECORD Office, London,

CIAL HOTEL, 54 and 56 Jarvis Toronto. This hotel has been I furnished throughout. Home Terms \$1.00 per day. M. DORNBLLY, Proprietor

FIVE-MINUTE SERMONS.

Second Sunday in Lent.

CHRISTIAN PERFECTION NOT IMPOS SIBLE.

What, my dear brethren, is the will or intention of Almighty God and of the Catholic Church, which is directed by His Holy Spirit, in establishing for us this fast of Lent, and commanding us to observe it? What is the end which He meant that every Christian should attain by keeping it, and which makes the opportunity now offered to us such a great grace as we were warned last week that it is? The words of St. Paul to day answer these questions for us. "The will of God," he says, His intention for us at all times indeed, but especially now, "is our sanctification."

But what is our sanctification? It is the making us saints. That, then, is what Lent ought to do for us. It ought to make us saints: God and His Church mean that it should.

"Well," perhaps you may say, "if that is the end for which Lent is appointed, it seems to me that the end is seldom attained. For my part, I am afraid I shall never be a saint; saints are few and far between. It will take more than one Lent to make a saint out of such a sinner as I am."

If, then, you say this, I must confess that there is a good deal of truth in it. We must all feel and acknowledge that. Any one who could feel sure now that when Easter comes he will be fit to be canonized must either be very proud and presumptuous, and far from real sanctity, or have some special re-velation from God, to which, I think, none of us will pretend.

But for all that it is true that Lent ought to sanctify us; it cught to make us saints, only we need not take the word in quite so high a sense. Though we may hope for the greatest possible gifts now, we cannot confidently expect them. There is, however, a sanctification that we ought to expect from this Lent, and what is it?

It is what I fear many of you, even though tolerably good Christians, do not expect. What do I mean by a tolerably good Christian? I mean, of course, one who expects to make his Easter duty. One who does not expect and mean to do that can hardly be called a tolerably good Christian; it would be more nearly right to call him an intolerably bad one. Well, then, you who are good Christians expect to make your Easter duty; so far, so good. But it is not far enough. For what is it that is meant, perhaps, by that? Is it not merely to make up your mind to confess your sins and to keep for a few days as you ought to be, and then be pretty much as you were before? Has not that been the experience of the past Easter duties of not a few of you, my brethren; and may not the same be said of the missions you have attended, and the other great graces you have received from time to time in your life? You came up to the surface, as a fish jumps out of the water for a moment, and then down you went again.

But that is not enough. That is not sanctification, and it is not the will or intention of God. What you ought to expect is much more than that. What, then, is it? It is simply this: that when you have made your Easter duty you are going to stay all your life where it will put you. It is that the habits of mortal sin which you may then have to confess will be gone for good; that those impure thoughts, words and actions will have stopped for ever; that the shameful drunken. ness, and all the sins which came from it, will be things only of the past; that you will never again wilfully neglect holy Mass; that in every you will really live as you ought, all the time in the state of grace, in peace with God and men, and in readiness to die at any time, even without the sacraments, if such should be God's will; that, in short, you will be truly con-verted to Him once for all.

That is the sanctification which past Lents have not brought you, but which this one should. Do not, I beg you, think it is impossible, for it is not only possible but easy. Do not make your Easter duty the hightest point and the end of your Christian life; it should be only the beginning of it. What a consolation it will be to you, if in heaven understands that I put the was that a consolation it will be to you, if in your future life you can look back on this Lent and say, "That was the time when I really began to be a good Christian; since then I have not had the was isn't here so Annie Conwell or Jack Tyrrell or anybody else will much on my conscience; I have kept in the state of grace. I made really good and strong resolutions then, and lave been faithful to them ever since.

There are those now, plenty of them, who can say this of some past Lent. a lasting conversion from sin is now offered to each and every one of you.

Hood's and Only Hoods.

Hood's Sarsaparilla is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa. Juniper berries and other well known remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative powers not possessed by other medicines. It effects remarkable cures when other preparations fail.

HOOD'S PILLS cures biliousness.

Inflammation of the Eyes Cured. Inflammation of the Eyes Cured.
Mr. Jacob D. Miller, Newbury, writes: "I
was troubled with Inflammation of the Eyes,
so that during nearly the whole of the
summer of 1882 I could not work: I took
several bottles of Northrop & Lyman's Vegetable Discovery, and it gives me great pleasure to inform you that it cured me of my
affliction. It is an excellent medicine for
Costiveness."

A MAY-DAY GIFT.

BY MARY CATHERINE CROWLEY.

For two or three days Mrs. Clayton suffered the oratory to remain as the said their prayers there morning and evening; and to Abby especially the ridges and patches in the carpet, which now seemed to stare her out of countenance, the pink vases, the countenance, the pink vases, the candelabra, were a constant reproach for her disobedience. Larry, too, grew to hate the sight of them. He often realized poignantly also that it is not well to be too easily influenced by one's playmates; for if he happened to be late and ran into the room and reproach degree as his knees in a burner. popped down on his knees in a hurry, he was almost sure to start up again with an exclamation caused by the prick one of the numerous tacks which he had inadvertently left scattered over the floor.

over the floor.

When the good mother thought that the admonition which she wished to convey was sufficiently impressed, she had the carpet taken up, repaired as much as possible, and properly laid. Then she hung soft lace curtains at the window, draped the altar anew, took away the pink vases, and put the finishing touches to the oratory. It was now a lovely little retreat. Abby and Larry never tired of admiring it. They went in and out of the room They went in and out of the room the latter. "Oh, my!" she exclaimed, pointing to them reverently. "Look at all the lessed Virgins?"

The children laughed. She stood looking at them with a little frown, not having quite made up her mind whether to join in their mirth or to be vexed. When her mistake was explained to her, she said, with a pout: "Well, if they are not Blessed Virgins?"

The children laughed. She stood looking at them with a little frown, not having quite made up her mind whether to join in their mirth or to be vexed. When her mistake was explained to her, she said, with a pout: "Well, if they are not Blessed Virgins?" They went in and out of the room many times during the day; and the image of the Blessed Virgin, ever there to greet them, by its very presence taught them sweet lessons of virtue. For who can look upon a statue of Our Lady without being reminded of her methody tendenyes her purity. of her motherly tenderness, her purity and love; without finding, at least for a moment, his thoughts borne upward, as the angels bore the body of the dead St. Catherine, from amid the tumult of the world to the hely heights, the very atmosphere of which is prayer and peace?

Whenever Abby selt cross or disagreeable, she hid herself in the oratory until her ill-humor had passed. This was certainly a great improve-ment upon her former habit, under such circumstances, of provoking a quarrel with Larry, teasing Delia, and taxing her mother's patience to the utmost. She liked to go there, too, in the afternoon when she came in from play, when twilight crept on and deepened, and the flame of the little altar lamp that her father had given her shone like a tiny star amid the dusk of the quiet room. Larry liked it better when, just after supper, the candles of the candelabra were all lighted, and the family gathered around the shrine and said the Rosary

together.
To Abby belonged the welcome charge of keeping the oratory in order, while Larry always managed to have a few flowers for his vase, even if they were only dandelions or buttercups. He and his sister differed about the

placing of this offering.

"What a queer boy you are!" said
Abby to him one day. "Your vase
has a pretty wild rose painted on it,
yet you always set it with the plain
side out. Nobody'd know it was anything but a plain white vase. You ought to put it round this way," she added, turning it so that the rose

would show.

"No, I won't!" protested Earry, twisting it back again. "The pretticst side ought to be toward the Blessed Virgin."

Larry flushed, but he answered firmly: "I don't care—the prettiest side ought to be toward the Blessed

Virgin. "But it is only a statue!" persisted

Abby, testily.

"Of course I know it is only a statue," replied her brother, raising his voice a trifle; for she was really too provoking. "I know it just as well as you do. But I think Our Lady in heaven understands that I put the in heaven understands that I put the think it looks pretty, but only for the Blessed Virgin-so there!"

Larry, having expressed himself with such warmth, subsided. Abby did not venture to turn the vase again. who can say this of some pass that the can say it of Let it be now your turn to say it of this one. It is not a matter of luck and chance; if you will, this grace of and chance; if you will, this grace of a chance in is now. She was vaguely conscious that she would say in regard to her arrange-ment of the altar.

tons. Claire was only four years old. She had light, fluffy curls and brown eyes, and was so dainty and graceful that she seemed to Abby and Larry ike a talking doll when she was con paratively quiet, and a merry, roguish fairy when she romped with them.

"How do you happen to have such lovely curls?" asked Abby of the fascinating little creature.

"Oh, mamma puts every curl into a wee nightcap of its own when I go to bed!" answered the child, with a play-

nightcap!" cried Abby. "Those are curl papers, I suppose." "No, nightcaps," insisted the little one. "That's the right name."

The children puzzled over it for some time; but finally Aunt Kitty came to the rescue, and explained that she rolled them on bits of muslin or cotton, to give them the soft, pretty appearance which Abby so much admired because Claire's father liked her to have curls, and the poor child's hair was naturally as straight as a pipe

"Come and see our chapel, Claire," said Abby; the word oratory did not yet come trippingly to her tongue.

Claire was delighted with the beau-tiful image, and behaved as decorously as if she were in church. Afterward the children took her to walk. They went into the park, in which there were many handsome flower pots, several fountains, and a number of fine pieces of marble statuary. Claire seemed to be much impressed with the

and I'm going home."

The children had promptly sent a note to Father Dominic thanking him for his appropriate May Day gift.

Thus Each had a share in the composition of this acknowledgment, but it had been carefully copied by Abby. Later they had the satisfaction of showing him the oratory. While Claire was with them, he happened to call again one evening just as the young people were saying

good night. "Larry," whispered Abby, when they went upstairs and she knelt with her brother and cousin before the little altar—"Larry, let's say our prayers real loud, so Father Dominic will know

was unusually deep and sonorous for such a little fellow. Baby Claire lis-tened wonderingly. Then, apparently making up her mind that the clamor was due to the intensity of their fervor, she joined with her shrill treble, and prayed with all her might and main.

To a certain extent, they succeeded in their object. The din of their de-votions soon penetrated to the library, chatting with Mr. and Mrs. Clayton. In a few moments the latter stepped quietly into the lower hall. where their friend Father Dominic was

"Abby!" she called, softly.
The little girl pretended not to hear, and kept on.

"Abby!"—there was a decision in the tone which was not to be trifled

"What is it, mother?" she asked, with an assumption of innocence, breaking off so suddenly as to startle

her companions.

'Not so loud, dear. You can be heard distinctly in the library."

Abby and Larry snickered; Claire giggled without knowing why. Then Abby applied herself with renewed earnestness and volubility to the litany. "No, I won't!" protested Larry, twisting it back again. "The prettiest side ought to be toward the Biessed
Virgin."

"Oh — well — to be sure, in one
way!" began Abby. "But, then, the
shrine is all for her, and this is only a
statue. What difference does it make
which side of the vase is toward a
statue? And it looks so funny to see
the wrong side turned to the front.

Some day well be bringing Annie
Conwell and Jack Tyrrell, and some of
mother's friends, up here; and just

"Abby!" salled Mrs. Clayton again,
with grave displeaure. "That will do.

"Abby!" salled Mrs. Clayton again,
with grave displeaure. "That will do.

"Abby!" salled Mrs. Clayton again,
with grave displeaure. "That will do.

"Abby!" salled Mrs. Clayton again,
with grave displeaure. "That will do.

"Abby!" salled Mrs. Clayton again,
with grave displeaure. "That will do.

"Abby!" salled Mrs. Clayton again,
with grave displeaure. "That will do.

"Abby!" salled Mrs. Clayton again,
with grave displeaure. "That will do.

"Minard's Liniment relieves Nouralstate.

"Aboy!" salled Mrs. Clayton again,
with grave displeaure. "That will do.

"Minard's Liniment relieves Nouralstate.

"Aboy!" salled Mrs. Clayton again,
with grave displeaure. "That will do.

"Minard's Liniment relieves Nouralstate.

"Minard's Liniment r

Father Dominic was going, and she could not resist the impulse to wait and learn what impression their piety had made. Leaning over the balusters, she saw him laughing in an amused man-ner. Then he said to her mother:

"Tell Abby she has such a good, strong voice, I wish I could have her read the prayers for the Sodality. She would surely be heard all over the

He went away, and Abby crept up stairs with burning cheeks and an unpleasant suspicion that she had made

herself ridiculous.

Mrs. Clayton suspected that her little daughter had overheard the message. She therefore spared the children any reference to the subject. But the next time they met Father Dominic he alluded, as if casually, to the devotions suitable for May, and then quite naturally went on to speak of the virtues of the Blessed Virgin, especially of her the Blessed Virgin, especially of her humility and love of retirement; say-ing how, although the Mother of God, offered to each and every one of you will tis yours to a certainty, if you will take the trouble to secure it; for it is the will of God.

It was about this time that Aunt Kitty and her little daughter Claire came to stay a few days with the Claytons. Claire was only four years old. was gently and kindly given, but Abby was shrewd enough and sufficiently well disposed to understand. She felt that she was indeed learning a great

deal during this Month of Mary. About the middle of the month there was a stir of pleasurable excitement at

ful shake of the head.

Larry thought this very droll.

"Isn't she cunning?" he said. "But what can she mean?"

"Your mother puts your hair into a "Your mother puts your hair into a" the graduating class.

The proposition was received with enthusiasm, and Mother Rosalie was applied to for permission. "Yes," she answered, "you have my consent to your plans; but on one

condition—that you arrange the drama and drill the children yourselves. It will be good practice for you in the art of composition; and, by teaching others, you will prove whether or not you have profited by Professor Willet's lessons in alcourion."

lessons in elocution."

The graduates were delighted. "That is just like Mother Rosalie," said Marion. "She is willing to trust us, and leaves us to our own resources, so that if we succeed all the credit will be ours. Now we must draw up a plan. Shall we decide upon a plot, and then each work out a portion of it?"

"Oh, dear, I never could think of

anything!" declared one.
"I should not know how to manage the dialogue. My characters would be perfect sticks," added a second.

"I can't even write an interesting letter," lamented some one else "I respectfully suggest that Marion and Ellen be requested to compose the drama," said the first speaker, with mock ceremony.
"I agree with all my heart" cried

one. "And I,"—" and I!" chimed in the

others.
"It is a unanimous vote," continued their spokesman, turning to the young

ladies in question, with a low bow.

"But we shall have all the work,"
objected Marion.

"No: we will take a double share at the rehearsals, and they will be no small share of the trouble.

"I'll do it if you will, Ellen," began "I don't mind trying," agreed

"Let us first select the little girls to take part in our drama," Marion con-

tinued.
"There's Annie Conwell," said one. "And Lucy Caryl," interposed another.

So they went on, till they had chosen ten or twelve little girls.

"As it is to be a May piece, of course we must have a Queen," said

"Yes; and let us have Abby Clayhow good we've got to be since we've
had the lovely statue."

"All right," said Larry, obediently.

They began, Abby leading off in
clear, distinct accents, and Larry following in a heavy alto; for his voice
was unusually deep and sonorous for
was unusually deep and sonorous for

"Yes; and let us have Abby Clayton for the Queen," rejoined Marion.

"Abby is passably good-looking and
rather graceful; besides, she has a
clear, strong voice, and plenty of selfconfidence. She would not be apt to
get flustered. Annie Conwell, now, is
a dear child; but perhaps she would be "Yes; and let us have Abby Clay timid, and it would spoil the whole play if the Queen should break down. After school the little girls were in vited into the graduates' class-room and, although not a word of the drama

had yet been written, the principa parts were then and there assigned Lucy Caryl was to have the opening address, Annie as many lines as she would undertake, and so on. Abby was delighted to find that she was chosen for the most prominent role. She ran all the way home, and skipped

sitting-room, where Mrs. Clayton wa sewing.
"O mother!" she exclaimed, tossing off her hat and throwing her books upon the table, "we are to have a lovely drama at our school, and I'm to

gaily into the house and up to the

be the May Queen !" TO BE CONTINUED.

It is not what we say but what Hood's Sarsaparilla does that tells the story of its merit. When in need of medicine remember Hood's Cures.

PARMELEE'S PILLS possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body. Mr. D. Carswell, Carswell P. O., Ont., writes: "I have tried Parmelee's Pills and find them an excellent medicine, and one that will sell well."

Important to Workingmen.

"She Looketh Well

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada.

But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it? For sale everywhere.

N. K. FAIRBANK & CO., Wellington and Ann Ste., MONTREAL.

Fac Simile Label of the famous Mungo Cigar.





Modern!

Featherbone Corsets must not be confounded with those which were made five or six years ago. The Featherbone Corset of to-day is as far removed from the old style, as black is from white.

BUY A PAIR AND YOU WILL BE PLEASED.

HEALTH PO AT

HOLLOWAY'S PILLS & OINTMENT

THE FILLS

Purify the Slood, corract all Disorders of the
LIVER, STOMACH, RIDNEYS AND SOWELS.

They invigerate and restore to health Debilitated Constitutions, and are invaluable in a
Dompiants incidental to Femiles of all ages. Eer Children and the aged they are priceles

THE OINTMENT

as an infallible remedy for Bed Legs. Bad Breasts, Old Wounds, Sores and Ulcers. It is
famous for Gont and Rheumatism. For disorders of the Chest it has no equal,
FOR SORE THROATS, BRONCHITIS, COUGHS,
Dolds, Glandular Swellings and all Skin Diseases it has no rival; and for contracts
and stiff ioints it acts like a charm.

Manufactured Durage Children (M. W. A. Majablishment.)

Manufactured only at Professor HOLLOW AY'S Establishment,
78 NEW OXFORD ST. (LATE 528 OXFORD ST.), LONDONand are sold at is, 144, 25, 84, 4s, 84, 11s, 22s, and 33s, each Box or tot, and may be had
of all Medicine Vendor, throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the addressworld Wired Street, London, they are surgices.

New Spring Suitings New Spring Trouserings New Spring Overcoatings New Spring Scarfs & Ties See the New Oxford Ties

PETHICK & McDONALD



This is wrong--TAKE the Yolk from the Egg, TAKE the Oil from the Olive, What is left?

A Residue. So with COCOA. In comparison, COCOA is Skimmed Milk,

CHOCOLATE, Pure Cream. ASK YOUR GROCER FOR
CHOCOLAT
MENIER
ANNUAL SALES EXCEED
SS MILLION POUNDS.

If he hasn't it on sale, send his name and your address to Menier,
Canadian Branch,
12 & 14 St. John
Street, Montreal.

Pictorial Lives of the Saints The Catholic Record for One Year

For \$3 00. The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints, recently piaced on the Calendar for the United States by special petition of the Third Pienary Council of Baltimore; and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Glimary Shea, Li.D. With a beautiful frontispiec of the Holy Family and nearly four hundred other il ustrations. Elexantly bound it extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special biessing to the publishers; and approved by forty Archbishops and Bishops.

The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on The CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prepay carriage.

REID'S HARDWARE TABLE and POCKET CUTLERY,
CARPET AWEEPERS,
WRINGERS,
BRASS FIRE IRONS.

Ings
Iserings
Iserings
The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.
The advantages and conveniences of this Agency are many, a few of which are:
Ist. It is situated in the heart of the whole-saletrade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase is any quantity at the lowest wholesale rates, thus any quantity at the lowest wholesale rates, thus any quantity at the lowest wholesale rates, thus porters or manufacturers, and hence—
2nd. No extra commissions are charged its patrons on purchases made for them, and giving from the mossides the benefit of my experience and facilities in the actual prices charged.
The street.

Stree New York Catholic Agency

you want to buy anything send your orders to THOMAS D. EGAN

Catholic Agency, 42 Barclay St. New York. CONCORDIA VINEYARDS SANDWICH, ONT.

ERNEST GIRADOT & CC
Altar Wine a Specialty.
Our Altar Wine is extensively used and
recommended by the Clergy, and our Claret
will compare favorably with the best imported Bordeaux.
For prices and information address,
E. GIRADOT & CO.
Sandwich On

TRY THAT MOST DELICIOUS

TEA & COFFEE

James Wilson & Co. 398 Richmond Street, London.

Father Damen, S.J.

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

POST & HOLMES,
ARCHITECTS.
Offices — Rooms 28 and 29, Manning House
King st. west, Teronto. Also in the
Gerrie Block, Whitby.
A. A. Post, R. A. W. HOLMES.

The Annual Favorite.

CARPET NWEEPERS,
WRINGERS,
BRASS FIRE IRONS.
Good stock of General Hardware.

118 DUNDAS STREET, North Side

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

C. M. B. A.

e Council Assessment No. 1 has issued. It calls for the payment of r deaths: 17 in New York; 9 in mia; 6 in Mich.; 1 in Kansas, and 1

ARCHDIOCESE OF TORONTO.

Darrie Gazette. Feb. 7.

On Sunday, 4th inst., St. Mary's new schools at Barrie were solemnly blessed and dedicated by His Grace, Archbishop Walsh.

At 10 a. m. and after early Mass, a procession was formed from the church to the new schools. First came the cross-bearer and acolytes, followed in succession by the pupils, numbering over two hundred, the teachers and trustees, and finally the Archbishop, accompanied by Very Rev. Vicar-General McCann, and Very Rev. Dean Egan. During the procession the children sang in excellent style the hymns prescribed by the Ritual for such ceremonies.

After the High Mass, which was sung by Vicar-General McCann, the following address was presented by the trustees to the Archbishop:

at Harrie were solemnly biessed; and dedicated by the Grace, Art 10 a. m. and after early shore conclusions. First came the cross-bearer and acolytes, followed in succession by the pupils, numbering over two hundred, the beachers and trustees, and finally the Archibalop, accompanied by Very Rev. Joseph Schools. First came the cross-bearer and second trustees, and finally the Archibalop, accompanied by Very Rev. Joseph Schools, Principal Control of the Schools of the

Hamlin, W.m. Gullfoyle, W.m. Lawlor, Chas. McGulre.

His Grace, taking up as he went along the different points of the address, delivered a magnificent and most interesting discourse on Christian Education, at the same time comp'imenting the pastor, the trustees, and the architect, Mr. Kennedy, on the success they had achieved.

The building has four lofty and spacious rooms, is of red brick and is decidedly one of the handsomest schools in the province.

At Vespers, commencing at 7 o'clock in the evening, Vicar-General McCann delivered an eloquent and interesting discourse on the life of St. Paul. The choir was at its best, and well sustained its high reputation.

His Grace the Archbishop met all the priests of the Deanery at conference on Monday, and, as usual, made the conference instructive, edifying and pleasant. After the conference the Archbishop and clergy men were entertained at dinner by Dean Egan.

DIOCESE OF PETERBOROUGH.

Address and Presentation.

Sunday, 28th Jan., being our worthy and esteemed pastor's, Father Connelly, last Sunday at Downeyville, in his ministerial capacity as parish priest, a large congregation was present at the holy sacrifice of the

eapacity as parish priest, a large congregation was present at the holy sacrifice of the
Mass.

In his farewell discourse Father Connolly
briefly reviewed the work of his fourteen
years ministry in the parish. He congratulated the congregation on their material progress, as proof of which he referred to the
splendid edifice which their hearty co-operation and generosity had enabled him to
erect, and which would stand for generations
to come a monumental evidence of their zeal
and piety and of the respect in which all
true Catholics hold their clergy.

He then thanked the people very cordially
for the obedience, respect and kindness accorded him while amongst them; exhorted
them to persevere unto the end in the practice of their holy religion; assured them that
though separated in person they would be
together in spirit, and hoped that at the last
day they would be united in a better world.
His broken words of tarewell and the suppressed muranur from the congregation gave
silent but unmistakable evidence of the kind
feeling and true harmony existing between
priest and people.

On the following Wednesday evening a

priest and people.

On the following Wednesday evening a large number of the parishioners waited on Father Connelly at the presbytery and presented him with a silver water service and marbel clock, accompanied by the following address:

sented him with a silver water service and marbel clock, accompanied by the following address:

Downeyville, Ont., Jan. 31. 1891.

Rev. M. E. Connoily, Parish Priest of Emily: Dearly Beloved Father,— it is with heartfelt, sorrow and deep regret that we, the members of the congregation of the parish of Emily, have assembled here this evening to extend to you our farewell wishes and bid you good bye.

Before doing so, we deem the occasion a fitting one to give expression to our appreciation of the zeal and ability with which you have administered both to our apiritual and temporal welfare. Since your appointment to our parish, fourteen years ago, a magnificent presbytery house the seal and ability with which you have administered both to our apiritual and temporal welfare. Since your appointment to our parish, fourteen years ago, a magnificent presbytery house the seal of the proper and becoming discharce essaries for the proper and becoming discharce for the proper and steady zeal, together with your ever ready sympathy, your patience and affability to all, have won fir you a place in our hearts which time cannot efface nor distance sever.

Permit us then, beloved pastor, to bear testimony to the harmony which has ever existed between us, and to express to you our sincere gratitude for the loving care with which you have ministered to our wants, intoken of which we desire you that while our parting with you is one of profound sorrow to us, we rejoice that our venerable Lord Bishop has appointed you to a parish in every way superior to our own. That it

Charles Lucas, Joseph Lucas and Henry Mathews.

In reply Father Connolly thanked them most sincerely for their handsome present and the many kind things it had pleased them to say of him. He assured them that their beautiful clock would constantly remind him of the happy hours spent in their midst. It was a source of much gratification to him to carry away such substantial evidence of their love and esteem. He trusted a like love and obedience would be accorded his successor and that God's blessing would be upon them always.

After a few appropriate remarks by several of the gentlemen present the assembly bade Father Connolly a kind farewell and returned to their homes.

MEMORANDUM FOR PRINCIPALS OF SCHOOLS.

FORTHCOMING ENCYCLICAL.

It is said the Pope will shortly publish an eucyclical on the union of western and eastern churches. On Suneay last His Holiness read to Cardinal Langenieux, Archbishop of Rheims, important passages from the encyclical. The Pope traces the attempts that have been made to affect a union of the churches since the schism, and shows the endeavors of the Papacy to bring about a union. The encyclical indicates the political and theological obstacles in the way of effecting the desired end, and enumerates the advantages that would be derived by the eastern church through a union with the western, The Pope declares he is strongly in favor of keeping intact the rights, prerogatives, autonomy and discipline of the eastern churches, for the Papacy, though universal, is not Latin. The encyclical concludes with a pathetic and ardent prayer that this will be accomplished soon. It is probable that the encyclical will be published on March 3.

From Our Blessed Lady's purity came her deep simplicity. - Faber. One invariably gains by doing a good deed.

OBITUARY.

MRS. J. MCNAMARA, SEAFORTH. MRS. J. MCNAMARA, SEAFORTH.

It is with deep sorrow we chronicle the death of Elizabeth, the beloved wife of John McNamara, Seaforth, which sad event occurred on the lat inst, at the residence of her daughter, Mrs. John McInnis, Hamilton, Ont. She left her home a few months ago, hoping that the change would restore her health, which it did; but unfortunately she met with a bad accident, by falling and breaking her hipbone, which resulted in her death. The best medical skill was procured for her, and the kindest attention of her husband and children, who were in constant attendance at her death-bed during her last illness. But all was of no avail; she died a very edifying death, fortified by all the rites of the Church of which she was a most devoted member.

MR. JOSEPH TULLY, IRISHTOWN.

The painful duty devolves on me of recording the death of Mr. Joseph, son of the late Michael Tully and brother of Messrs. Michael and Peter Tully of this parish, which sad event took place on the 20th ult., in the thirtieth year of his age. About four years ago he went to British Columbia, returned for a short time, then went to Grand Forks. Dakota, where he remained till his demise. Being stricken down by typhoid fever and gradually sinking, his brothers William, Sheriff of Crystal Falls, Michigan, and Peter, of this parish, were telegraphed for, and repaired at once to his bedside, to reap only the melancholy satisfaction of bringing his remains to the old homestead, where his venerable mother and sorrowing triends could feast their eyes, drop a tear and breathe a prayer over all that was mortal of the loved one.

They bore their trial with truly Chris-MR. JOSEPH TULLY, IRISHTOWN.

feast their eyes, drop a tear and breathe a prayer over all that was mortal of the loved one.

They bore their trial with truly Christian fortitude, for there were many circumstances to modify their grief. They had the consolation to know that he improved the impressions made by the good instructions he received in his youth, being strictly moral and temperate, unknown to the saloon keepers where he lived but well-known to the priest who smoothed the asperities of his last days with the incomparable consolations which our holy religion so bountifully affords, and sealed his eyes in holy unction. Deceased was frank, cheerful and sociable, enjoyed esteem without an effort to acquire it. His gentle disposition and engaging manners combined every quality that could endear him to society. His remains arrived at Dublin station by first train Wednesday, 24th ultimo, and were met and accompanied to the old home by more than fifty well-filled conveyances. From the 20th, when intimation was received of his death, till Thursday, 25th, the house was filled day and night by the numerous friends of the family offering sympathy and condolence. One hundred and six vehicles attended the funeral, the people thus manifesting their regrets and paying the last sad tribute of respect to one universally beloved. The obsequies were performed by Very Rev. Dean Murphy. Rev. D. J. Downey preceded the mournful procession to the cemetery, where the remains of him who was, and deserved to be, beloved by all now rests by the side of his father in consecrated earth. Requiescat in pace.

COMMUNICATED.

McKillop, February 6, 1884.

MR. DANIEL FLANNERY, CALIFORNIA.

Died in Beaumont, California, on the 6th inst.,
Mr. Daniel Flannery, late of Winnipeg, at the
age of twenty five years. The deceased young
gentleman was better known in Sudbury,
where he became an active member of the C.
M. B. A., and did a very lucrative business.
He was born in Fembroke, and resided a few
years in St. Thomas, where he studied classies
with his cousin, Rev. Dr. Flannery, in com
pany with two companions of whom one was
with the companions of whom one was
any with two companions of whom one was
here to be a companion of the comp

MRS. MAURICE NEAGLE, SAGINAW

MRS. MAURICE NEAGLE, SAGINAW.

The death of Mrs. Neagle, which took place at her home in Saginaw, on Feb. 29, has caused the deepest sorrow among her many friends in the parish of Kinkora. She had been alling but a tew days, but the symptoms were not considered dangerous till Saturday previous to her death, when she became alarmingly worse, and it soon became evident that she had not considered dangerous till Saturday previous to her death, when she became alarmingly worse, and it soon became evident that she had not considered to her the Holy Vlaticum, and read the prayers for the dying, to which she made an swer in a clear and firm voice. After alling her children to her side, kissing them and bidding them farewell, she expired without a sigh, a murmur or a pang. Her life as a knew the same she summer's day, and in the end as peaceful as the lose thereof. On Tuesday morning her corpse arrived in Stratford, and from thence was c nevyed to the residence of her brother. David Haragan Kinkora, followed by a large cortege of sy mpathioty friends and relatives.

This estimable lady whose loss we mourn was the mother of five children, four of whom sur vive her, and live to feel the crushing misfortune of a mother's loss, while the other one is unor before to bid her welcome in the radiant manisons of tumortality. Mrs. Neavle was a woman of frank, cordial and engaging manners, much beloved by her large circle of acquality arces here, where she spent many years of her life. The care of her children and her household duties were to her of paramount im-

portance; which duties she fulfilled with unfailing regularity and indulgence. The interment was in St. Patrick's cemterry, Kinkora, beside the body of her father. From the many friends, words of sympathy and condolence were spoken to Mr. Neagle in his sad bereavement, and these sympathetic and consolatory words contained many assurances of prayers to be offered up for the repose of her soul. Her sorrowing relatives in their sad silliction have the heartfelt sympathy of the whole parish and of her many friends in Saginaw. M. E. N.

MARGARET L. SHEPHERD.

We have printed in fly-sheet form the letter written by Rev. J. A. Macdonald, Presbyterian minister of St. Thomas, concerning this mischievous woman. Her plan of operation seems to be to go to out-of-the-way places where her character is not known, and by retailing abominable slanders against the Catholic Church and its institutions, play on the credulity of innocent people, all the while reaping a rich harvest of solid cash. These fly-sheets will be useful for distribution in such places. Single copies will be supplied at 2 cents each; by the dozen, one cent each; one hundred or over, half a cent each. Address, Thomas Coffey, CATHOLIC RECORD office, London, Ont.

Hamilton Separate Schools.

At the close of his recent inspection of the Hamilton Separate schools, the Government Inspector complimented the teachers on their successful operation of the practice of making promotions on the basis of the pupils' record for the year, instead of on the results of a final examination alone. He also remarked that in the essential points of educational efficiency, attendance, accommodations and equipments these schools never stood as high as they do at the present time.

—Evening Times.

HOME RULE FUND.

The editor of the RECORD—Dear Sir—Having been named by our venerable Bishop, Right Rev. Dr. O'Connor, as treasurer for whatever fund may be collected in this diocese towards furthering the cause of Home Rule in Ireland, I have much pleasure in acknowledging through your columns the receipt, from Lucan, per Rev. Father Connolly, of \$50. W. FLANNERY, D. D. St. Thomas, Feb. 12, 1894.

The Future of Religion.

Bishop Keane, in January Donahoe's. In the future, religion will be able to accomplish in the inner sanctuary of each soul a nobler work than has been ordinarily practicable under the circumstances now happily passing

Too much of her time and strength has had to be employed, during the last four centuries, in self-defence against the polemics of sectarianism, and of unbelief everwhere assailing her, as she had to be employed in preceding centuries in the storm and pouring into the lives of men the spirit of the incarnation. And these endeavors will be responded to by souls better instructed, less disturbed by mere controversy, and less troubled by the pretensions of scepticism.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail

met James, von and your staff mer gewens and Joseph and and your staff mer gewens and your staff gained by saying the prayers to which they were attached, and fulfilling the necessary conditions, not by buying the picture. Though any little Catholic child understands this well enough, it is very difficult to get Protestants to

NEW BOOK.

Benziger Bros., 36 and 38 Barclay street, New York, have lately published "An Ex-planation of the Gospels of the Sundays and Holy Days." From the Italian of Angelo Cagnola by Rev. L. A. Lambert. Together with an explanation of Cathblic worship, its ceremonies and the sacraments and the fes-

STATE COLUMN

FOR 18:34

Ever for 1894.

THE CATHOLIC RECOFF

tivals of the Church. From the German by Rev. Richard Brennan, LL. D. With thirty-two illustrations. WEDDING BELLS.

MOLONEY-HOLLIS.

One of those events which set a parish in a flatter of excitement took place at St. John's church, Arthur, on Monday, Feb. 5, the occasion being the marriage of Mr. Patrick Moloney, of Beechwood, to Miss Ellen Hollis of Damascus.

As the pening of the church hall appropriate the ch

As the peating of the church-bell announced 10 o'clock, the bride, neatly attired in navyblue bengaline cloth, trimmed with grey fur, entered the church leaning ou the arm of her brother, who did the duty of bost man, while Miss Johanna Maloney assisted the bride.

After the nuptial knot was tied by the Rev. Father Dougherty the wedding party drove to the home of Mr. Thos. Hollis, where the remainder of the day and evening were pleasantly spent.

The bride was presented with many costly and useful presents, each donor wishing the young couple long life and success.

Taken Another Position.

J. J. Hanratty, a district superintendent in the New York Life Insurance Company, has been appointed inspector of the Standard Life Insurance Company for the Peterboro' district. This is a promotion, and judging by the past record of the insurance business, he will fill the position creditably. He was one of the best agents on the staff of the New York Life company. Lattey he was transferred to Ottawa, where he wrote up many thousands of dollars in a few weeks.

many thousands of dollars in a few weeks.

A decision of some interest to Telephone Subscribers and Advertisers has lately been given in foronto in a suit brought for damages against the Bell Telephone Company, on account of their having omitted to insert in one of the half-yearly issues of their "Subscribers Directory," an advertisement, which had been ordered by a Subscriber, and also his name in the proper place in the Alphabetical List. Although the omission was purely accidents, and the Company, on being notified of it, had at once taken steps to correct the error, the Subscriber relentiessly persisted in his action. The result, however, was that after a trial which lasted for part of two days, judgment was given in favor of the Company; and she Subscriber gained nothing by his suit, except the privilege of paying his lawyer's bill of costs. He is now probably a sadder, but perhaps a wiser, man.

The Smokers' Opportunity.

The Smokers' Opportunity.

We notice that one of our Montreal advertiser. D. Ritchie & Co., the well known Tobacco people, have introduced a novel way of making their goods still more popular with the smoking public. Their announcement reads as follows: "82,000.00 in gold will be given away in prizes at the end of the year to consumers of our Plug Tobaccos, cut Tobaccos and Clagarettes, who can come nearest in guessing the number of bade marks sent out on our production and sold during the year ending Dec. 31, 1894. The trade mark is the little "Derby Cap" which appears on every plug of S moking Tobacco, every package of Clarettes."

The guessing competition is open to all smokers and the first prize is \$500 in gold. For every twenty Derby Cap returned, one guess is allowed. A postal card addressed to the firm will bring you full particulars. Those who guess should place their figures pretty high for these people are very large manufacturers.

EAST BUFFALO,

East Buffalo, N. Y., Feb. 15.—Cattle—Almost ominal.

East Buffalo, N. Y., Feb. 15.—Cattle—Almost nominal.

Sheep and Lambs.—Lambs active and firmer;
5c to 25c higher than the opening prices of the
week; best natives, \$4.50 to \$4.70; good \$4.15 to
\$4.50; Canadas, \$4.50 to \$5. 200 to choice sheep
in fair demand.

Hogs.—York buyers and shippers on eastern
orders, took about all the light hogs and
Yorkers at \$6.75 to \$5.80; good medium and
heavy grades sold at \$5.55 to \$5.63, and good to
choice mixed packers brought \$5.00 to \$5.70;
sold at \$8.75 to \$8.81 generally, and roughs
ranged from \$4.50 to \$8.

The Incarnation lies at the bottom of all sciences, and is their ultimate explanation.

—Faber.

Is Different from Others.

It is intended to aid the planter in selecting the Seeds best adapted for his needs and conditions and in getting them the best possible results. It is not, therefore, highly ad in either sense; and we have taken great care that gworthless be put in, or nothing worthly be left out. We trial of out Seeds, We know them because we grow them trial of out Seeds. We know them because we grow them trial of the sense of the s J. J. H. CRECORY & SON,

MISSION GOODS.

A large stock of Mission Goods kept on sale at the Catholic Record Office.
Bibles, Testaments, Prayer Books,
Rosaries, Scapulars, Medals, and a
large stock of books of devotion and works treating on Catholic doctrine.

McCARTHY-CUNDLE.

On Wednesday, 31st January, 1894, by the Very Rev. Dean Egan, Barrie, Thos. Arthur McCarthy, Chicago, second son of Alexander McCarthy, late chief railway mail clerk of the Barrie postal division, to Luzzie Marle, only daughter of the late Thomas Cundle, Esq., Barrie.

C. C. RICHARD & CO.

C. C. KICHARD & CO.

Gents—I have used your MINARD'S LINMENT in my family for a number of years
for various cases of sickness, and more particularly in a severe attack of la grippe which
I contracted last winter, and firmly believe
that it was the means of saving my life.

Sydney C. R.

Sydney, C. B.

Do You Cough?

It is a sure sign of weakness. You need more than a tonic.

You need Scott's **Emulsion**

the Cream of Cod-liver Oil and Hypophosphites, not only to cure the Cough but to give your system real strength. Physicians, the world over. endorse it.

Don't be deceived by Substitutes!

IF YOU WANT

A GOOD CEMENT TO BUILD A CISTERN. CELLAR FLOOR, OR

> USE THOROLD CEMENT.

ESTATE OF JOHN BATTLE,

Thorold, Ont.

Merchant Tailoring.

MR. O. LABELLE WILL OPEN A FIRST-these Merchant Tailoring establishment on Richmond Street, next door to the Richmond House, and opposite the Masonic Temple, in a new days. He will carry a full range or the very choicest goods. Prices to suit the times. Satisfaction guaranteed.



TENDERS.

INDIAN SEPPLIES.

SEALED TENDERS addressed to the un-

dersigned and encorsed "Tender for Indian Supplies," will be received at this office up to noon of MONDAY, 19th March, 1894, for he delivery of Indian Supplies during the fiscal year ending 30th June, 1885, at various points in Manitoba and the North-west Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HAYTER REED,

Deputy of the Superintendent-General of Indian Affairs.

Department of Indian ffairs,
Ottawa, January, 1894.

FEDILCA TIONAL

EDUCATIONAL.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Classical, Philosophical and Commercial Courses. And Shorthand and Typewriting. For further particulars apply to

REV. THEO. SPETZ, President.

ST. MICHAEL'S COLLEGE, TORONTO, Ont.—In affiliation with Toronto University. Under the patronage of His Grace the Archishopo in Toronto, and directed by the Basilian Fathers. Full classical, scientific and commercial courses, Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year; half boarders, \$75; day pupils, \$28. For further particulars apply to REV. J. R. TEEFY, President.

A SSUMPTION COLLEGE, SANDWICH, Ont.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHING, J. S. B.

TEACHER WANTED.

WANTED A QUALIFIED TEACHER, having an equal knowledge of the English and French languages, to take charge in mediately of the R. C. S. School No. 3 (B), Malden, Address Januss Bondy, See, R. C. S. S. No. 3 B, Malden, Vereker, P. O. 798 tf

A SIMPLE WAY TO HELP POOR CATH-olic Missions. Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammonton, New Jersey, U. S. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammonton Missions.

DR. WOODRUFF, No. 185 QUEEN'S AVE. Defective vision, impaired hearing, casal catarrh and troublesome throats. Eyes cated classes adjusted Woove 19 to 4 LOVE & DIGNAN, BARRISTERS, ETC.,

VOLUM

et me come in with the come in with the come in who have with you fo I have kn The little arms the Their pressure ro you used To kiss—such arn May I no

Fain would I be of Between the tears But ah! so sadder Who hav

THE OB What is the son of Lent? The conve Catholics who h careless ease as and worldly pincrease of the good practical of It is to be fe of nominal Ca

We find them are a great sc well as to non various grade come offended satisfied with s done in their ideas of what they refrain freseldom or nev disgruntled Ca numerous class properly be d their nose to sp Then there a

sorbed with the

allings that th

about their s

They have not

serve a decoro

tutions of the oceasionally, s ing, influentia hearts are not ambition of the cess. They h heaven when it is not as t life on earth. expect to swir some happy ac tial concurrence stances of wh and indefinite have no sanct Holy Scripture But the mo

who trades upo upon the votes elected the Cat harm than goo They are poor and they will mess of pottag For all these inal Catholics sympathy and part the forty season of grac ward, wande

that of the so-

serious consid and responsib pathetic terms penance for the ence and form to consider ser not our home. vastly better a hope to must give spe to practice h self-restraint, possible with ments of Holy

strive to lead They realize t the enemies w contend in 'For our wre 'is not agai against the ri darkness, aga ness in the hi ations of the v of the flesh extremely da against enem ready to prov over to the en

But Lent is

What a bles to those who a warfare agai retreat in whi tions, the friv of the world, with heaven. cheerfully and fervent soul r increased spir to it during t It does not as rules and ord Catholics exce make up by a devotion and

refrain from