

A LETTER FROM ARCHBISHOP CLEARLY TO THE TORONTO "GLOBE."

To the Editor of the Globe: Sir - In the midst of grave and pressing ecclesiastical duties...

A question of fact has first of all to be settled. You quote from eight years ago the RECORD: "We have been nursing an ugly grudge against His Grace..."

Shortly after the Provincial victory over the Mail-Meredithean party on the 25th December, 1885, I had occasion to go to Trenton on a Saturday evening...

It was a forged address, sent outside Trenton, and published in my name. It represented the whole burden of my reply to the Catholics of Trenton...

You declare, moreover, that you have "no grudge" against me. You say that you have been giving your assistance to me in various forms...

"Christianus mihi nomen est, Catholicus vero Cognomen." (Christian is my name, but Catholic my surname).—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, JUNE 23, 1894.

bring you to time, you will certainly work disloyalty. In reference to the charge against Mr. Meredith, that he has used "very bad language"...

Why did Mr. Meredith not attempt to show that there is no "very bad language" in his never-ending vilification of the Government for allowing them to be established in the Province...

I am glad to see your defence of the phrase "adventurer" as applied to Mr. Meredith's successive attempts to stir up the Province of disunity and discord...

As to your linking of my name, or rather part of my name stripped of its official adjuncts, with that of the individual whom you call "Meredith," I will not spoil its significance...

In your article of last Friday's issue you returned to my defence of Mr. Meredith, and your condemnation of me for having charged him with using "very bad language"...

You declare, moreover, that you have "no grudge" against me. You say that you have been giving your assistance to me in various forms...

podency from rebuking the scribes and Pharisees of His time in language which the Mail-Meredithean combination recently formed by the muzzling of Christian pastors...

Look at the fruits of our Divine Master's teaching, as the Apostles, men most timid by nature, but fortified by the Holy Ghost...

Pardon me if I refer briefly to St. Paul, who doubtless is your favorite Apostle. In the chapter of his Epistle to the Romans he boldly proclaims the learned philosophers of the day...

A numerous and influential meeting of the Catholics of Algoma was held on the 19th inst. to discuss the P. P. A. G. Fitzgibbon, Esq., was elected Chairman and John Tansey was requested to act as Secretary...

Well given at the Convent of the Sacred Heart, Queen's avenue, commencing Monday evening, June 25, and ending Friday, June 29. For Cards of Invitation, and further particulars, apply to the Lady Superior.

THE MAIL-MEREDITH-P. P. A. TRINITY.

To the Editor of the CATHOLIC RECORD: Sir - The surprising hypothesis of the Toronto "Mail" was never exhibited in a better light than in an editorial which appeared in its issue of the 14th inst. under the caption "The City of Antiference..."

Look at the fruits of our Divine Master's teaching, as the Apostles, men most timid by nature, but fortified by the Holy Ghost...

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besides, will have the satisfaction of knowing that the money they spend will be devoted to a praiseworthy undertaking—the maintenance of the aged poor and the little orphans.

LETTER FROM MR. ERICK.

To the Editor of the Kingston Daily News: Sir, Your editorial under the heading of Separate Schools, in Saturday's issue, contains statements so flagrantly at variance with the truth...

Our duty as thus summed up in the Catechism is to be tolerant of the manifold of every generation, and without any exception of person, even those who injure us or differ from us in religion...

They (the Readers) contain extracts from the duties of ordinary intellect. These extracts could have told you in his school that he is taught how to work out his own salvation...

ST. JOSEPH'S ACADEMY, TORONTO. The last days of May were exciting times in the Academy of St. Joseph, Toronto. Every one was astir with the prospect of approaching annual examinations...

Humility is the most formidable weapon we can employ against the devil, since never having practiced it, he neither knows how to ward it off, nor how to parry its blows.—St. Vincent de Paul.

TRACTORS.

For the undersigned... for the undersigned... for the undersigned...

WM. HARTY, Commissioner.

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and Manly Vigor, Nervous Debility, Paralysis, or Palsy, Organic Weakness and Wasting Drains upon the system, resulting in dulness of mental faculties, impaired memory, low spirits, morose or irritable temper, fear of impending calamity, and a thousand and one derangements of both body and mind result from pernicious secret practices, often indulged in by the young, through ignorance of their ruinous consequences. To reach, reclaim and restore such unfortunate to health and happiness, is the aim of an association of medical gentlemen who have prepared a book, written in plain but choice language, treating of the nature, symptoms and curability, by home treatment, of such diseases. The World's Dispensary Medical Association, Proprietors of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., will, on receipt of this notice, with 10 cents in stamps for postage mail, send in plain envelope, a copy of this useful book. It should be read by every young man, parent and guardian in the land.

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Extract of Wild Strawberry is a reliable remedy that can always be depended on to cure cholera, cholera infantum, colic, cramps, diarrhoea, dysentery, and all looseness of the bowels. It is a pure
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containing all the virtues of Wild Strawberry, one of the safest and surest cures for all summer complaints, combined with other harmless yet prompt curative agents, well known to medical science. The leaves
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Cures
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Doctors highly recommend it
WHO ARE RUN DOWN
WHO HAVE LOST APPE TITE
WHO HAVE WEAKLY AFTER EATING
WHO SUFFER FROM NERVOUS EXHAUSTION
MALARIA EXTRACT

FLORENCE O'NEILL,
The Rose of St. Germain's;
OR,
THE SIEGE OF LIMERICK.
BY AGNES M. STEWART,
Author of "Life in the Cloister," "Grace O'Halloran," etc.

CHAPTER XXV.
THE MINIATURE.
Ghastly sights met the eyes of Lord Lucan after the capitulation. The remains of his heroic cousin, lying amongst the dead, filled his heart with poignant grief; and he stood some time, lost in his melancholy thoughts, beside her remains and those of the little ones who had fallen by her side, when the voice of his faithful servant Dennis aroused him.
The poor honest-hearted fellow could scarcely speak for emotion. At last, after two or three inarticulate efforts, he managed to say:
"Arrah, thin General dear, the murtherous Saxons have done black work, bad cess to them for that same; but I come to tell you there's one English officer, Major St. John, just after dying, as I may say, and he begs to see ye, General; he is mortal bad, and has had two ugly wounds. He keeps saying, 'Fetch me the General,' and I tell you his spirit can't go in peace till he sees you."
"Come with me, Dennis, and show me where he is; I will go to him at once."
Dennis led the way to the hospital, in which extra beds were being hastily improvised. All around lay the wounded and the dying, their white faces looking ghastly, as though already the life had departed.
On a low settle bed lay Sir Reginald, grievously wounded in the right arm and left shoulder. He was rambling incoherently when Sarsfield approached his couch. A surgeon, assisted by a Sister of Charity, was binding up his wounds.
He was talking of his early English home, of the happy scenes of childhood, forever gone—
"Yet who for power would not mourn,
That he no more must know
His fair red castle on the hill,
And the pleasant lands below."
These beautiful lines, of one of our English bards, might well answer for such as Sir Reginald St. John.
But as Lord Lucan listens he discovers that the incoherent wanderings of St. John are not the mere ramblings of delusion, for words like these fell from his lips:
"Yes, it was all my fault; I took Benson to the Grange, I induced her uncle to go to London. But for my sin and folly in that matter, my Florence, my betrothed one, would never have been seen at the hateful Mary's court."
"Aye, a light breaks upon me, then," thought Lord Lucan; "you have done mischief. Major, now I can account for that which has perplexed me—the reason of your sad, dejected countenance and constant fits of abstraction. It was through you, then, my kinswoman, Florence, has got about that thrice accursed court."
The good General, however, kept down all expression of what he really felt, and bending his ear low so as to catch the words which fell in broken sentences, and taking the cold hand of St. John within his own, he lent an attentive ear to what he thought the last injunctions of a dying friend.
"Will you give my Florence this—and this?" he murmured, giving Sarsfield a small miniature of himself, set with diamonds, together with an unsealed letter.
"On my faith as a soldier and a gentleman, I promise to do as you request," replied Sarsfield, much moved.
"That letter I wrote lest I should fall in battle, he resumed. "It begs her to forgive the folly which my loyalty to William led me to commit; for, but for me, she had never been

at the court of Mary. It begs her to think with tenderness of my memory, when she looks upon that likeness, if I die; and if I live, it releases her from the engagement she has made to one whom the Prince of Orange has made an outlaw and a beggar. Tell me once more, my lord, will you undertake to—promise, that in some way my Florence shall—shall surely have these tokens of—of our betrothal, and—and—"
But St. John had lost all power to proceed. The cold fingers which had tightly grasped Sarsfield's hand relaxed their hold, a pallor like that of death overspread his face, and his head fell heavily on the pillow.
"Is there any hope, think you?" said Lord Lucan, addressing the surgeon.
"Very little, my lord; the gentleman has been badly wounded. I would be sorry to give an opinion at present, but it is a very bad case; it is more than probable it will prove a fatal one."
Lord Lucan carefully placed the letter and miniature in his breast pocket, resolving to carry them with him to France, as amongst the ladies at the exiled court there might probably be one who could undertake, through her friends, to transmit the packet safely to Florence. He then visited the beds of other officers, as well as of the men who had received severe wounds at the hands of the enemy, and ended the painful duties of a very melancholy day, assembling those under his command, exhorting them to peaceable and quiet living, and inquiring into the number of the men who intended to become exiles rather than submit to the usurper's yoke.

CHAPTER XXVI.
THE SHADOW OF THE GRAVE.
It is a lovely evening in Autumn, that season of the year in which the bright green foliage of Summer gives place to those varied tints which constitute the chief charm of woodland scenery.
The queen and her court are at Kensington, the king's favorite palace. He being daily expected in England; and as the baronet's health had not improved sufficiently to allow of his return to Morville, the proximity of his house to the palace gave Florence the opportunity of frequently visiting him.
On one of these visits he surprised her by handing to her a small packet. It had reached the baronet's hands through a private channel, and from their renowned kinsman, Sarsfield, Lord Lucan.
Florence grew red and white by turns, as, with cold and trembling fingers, she untied the silken ribbon that fastened the packet.
The first letter she opened was from Lord Lucan. It ran as follows:
My dear Florence:—In compliance with the request of a brave officer, who has been fighting under my command, I transmit to you the enclosed. I also beg, at the same time, to acquaint you with the death of your aunt, the amiable and beloved Catharine O'Neill. She was killed by a shell falling on her house whilst the town was bombarded, at a moment in which she was actively engaged in comforting and helping those who had fled around her.
I am glad to tell you that the writer of the enclosed letter, written by him several weeks since, is pronounced out of danger. As soon as he recovers sufficiently to travel, he will accompany me to St. Germain's.
I must not forget to add that all Cousin Catharine's wealth is bequeathed to yourself.
I hope, my dear Florence, that the day is not far distant when I shall have the pleasure of assisting at your nuptials with one who was the best and bravest of my late officers.
I remain, dear Florence,
Your affectionate cousin,
LUCAN.

Well did Florence remember that good aunt of her's, and tears fell to that memory long before she had reached the end of her letter.
Then Florence unfolded a sheet of paper containing a few hastily written lines, of the purport of which the reader is already aware. Within them was wrapped the miniature, a welcome souvenir indeed.
She sat still a long while pondering over the contents of that last letter, and angry with herself, after all, that any thought should distract her from sorrow at the sudden and violent death of her aunt.
Of course Sir Reginald had been long since forgiven; had he not perilled his life in fighting for the cause of King James? She had riches enough for both, notwithstanding his confiscated estates; but the trouble now would be to escape from her present thralldom. She had no hope of being able to do so even had she been this moment free. Could she leave that aged man, whose days were fast drawing to a close, and who was clinging to her as a father to a beloved child?
"I will leave them with you, uncle dear," she said, kneeling by his bedside, and placing the letters and miniature in his hand; "you will take care of them for me. It is hard to part from them, but I dare not have them at the palace under my care. Is it not hard to bear this restraint? What right has the queen to keep me there against my will?"
"No right, my child, but by her power. Moreover, I fancy she is as much attached to you as she can be to any one."
"The queen cares for no one but her husband, uncle. But, hark, there is the sound of carriage wheels; it tells me my time is up. Farewell, my own dear uncle, till to-morrow. I shall come and see you every day whilst I am in Kensington."
On her return she was summoned to attend the queen. After a few commonplace remarks respecting the health of her uncle, the queen said:
"Do you remember Count Von Arn-

heim, a very handsome young officer, high in favor of the king? He holds a very honorable post at the Hague, and accompanied the king to England on his last visit hither."
"Yes, madam, I do remember such a person slightly."
"The king has formed intentions respecting him which we mutually hope will not be displeasing to our protegee, Florence O'Neill. The count has a fine estate near the Hague, and as he is a favorite of the king's, I need not tell you that his interests will be cared for."
Florence sat like a statue, pale and speechless, whilst the queen delivered this tirade. When the queen paused, "Madam," she said, "I beg the king and yourself to accept my grateful thanks for your kind intentions, but I cannot marry Count Von Arnheim."
"Not marry him, and why? He is handsome, amiable, and wealthy. Surely you are not encouraging any further attachment to the traitor St. John?"
"Spare me, gracious madam," said the girl, rising, and then leaning against a chair for support; "I have no intention to marry; it is impossible for me to wed the count."
"The king will be displeased that you should reject an alliance which we have thought well of. Still more, should he deem that you persist in your rejection of the count because you encourage still an attachment for the outlaw St. John. With no friends in England but your uncle, who will not tarry long, it is something worse than foolish to refuse overtures which the king and myself consider it will be for your advantage to accept."
"It is simply impossible, your Majesty, that I can ever marry Count Von Arnheim."
"I see well how it is," replied the queen; "also, that I have pressed the matter too much. The count is coming here along with the king in a few weeks; you will overcome this reluctance."
"Madam, spare me any overtures on the part of the count," said Florence; "my mind will remain unaltered; I shall never marry him."
"I see that you are obstinate," was the reply. "Time effects great changes. Before very long you may be as anxious to complete this match as you are now violently opposed. Obstancy is the prevailing characteristic of the dispositions of certain members of my own family. It is that of my own sister, and her positiveness in retaining those mischievous favorites of hers, the Marlboroughs, are a proof of it. She will have to yield, and so will you."
Florence stood as one bewildered, as uttering these words, the queen—her majestic, portly figure erect as a dart, and her countenance expressive of anger—left the room.
"Was ever anyone in this world more tormented," sighed she as, entering her own apartment, she sat down, and thought over the events of the last few hours. "With no friend or relative in London but the dear old man, who will not, I fear, linger long, and the queen coldly reminded me, and unable to get over to France, what step can I take to guard myself against this new tyranny?"
Then she sat still for a time, but her tears fell fast. She might seem to be looking out, as she sat at the open window, on the prospect in the distance, for the last rays of the sun were setting and the tops of the tall trees and the stately mansions in the distance were lighted up by its golden beams, the clouds tipped with the brightest hues of the ruby and amethyst.
"I am rich, and what does my wealth do for me," sighed the girl.
"Better be the daughter of a poor cottager on my uncle's estate, or of some humble peasant woman in *la belle France*, than suffer as I do. What is the use of wealth, I wonder," she rambled on, "when one cannot do as one pleases? I would do much good if I could but be left alone, and try to put to good account what God has given me; yes, I am sure, I am sure, I would. Riches I would make a passport to heaven, unless my nature changes; but, will they ever make me happy, I wonder, this wealth that people covet so? I shall have in abundance, but deprived of my liberty, I am worse off than the poorest woman in England."
She was silent for a little while, then suddenly a perplexing thought filled her; she rose and walked about the room, then sat her down and rambled on again.
"Well, if this be the case, then, indeed, I am undone," she said. "I heard the Lady Marlborough say that the queen was so angry that the Princess Anne got the pension from the Government, because she wanted the money to help the king with his continental wars. Von Arnheim is one of his foreign subjects and a favorite; is it possible, that from interested motives they are trying to force me into a marriage with this man. If so, the deaths of the only two relations from whom my wealth is derived, at this particular juncture, is favorable to any scheme they may have formed. Shall they have their way then, shall the queen force me into compliance? No, not while Reginald lives, or even if I am to have the pang of hearing of his death, she shall shut me up in the gloomy old Tower first."
The more Florence suffered her mind to dwell on this new idea, the more convinced she became that an ulterior motive was at the bottom of the marriage they were evidently about to coerce her into making, and the more terrified she became, at the near prospect there evidently was of her uncle's death. The queen, early in the first

year of her regal power, dismissed all Catholics from the vicinity of the metropolis, and Florence was at no loss to guess why her invalid uncle was suffered to dwell at Kensington, or she herself in the palace, and could no longer shut her eyes to the fact that she would ere long be subjected to some cruel tyranny, unless some fortuitous chance occurred in her favor.
Warned at last by a sudden chilliness seizing her whole frame, she closed the open window near which she had been seated.
The moon had sunk beneath a cloud, and the sky now looked wild and stormy, a wind had arisen, and a few rain drops pattering against the window, betokened an approaching storm.
"Dark as is my own fate, oh, my God support me," sighed the girl, whilst her eyes filled with bitter tears; but even as she turned away, one bright star shone out in the canopy of heaven, whilst all around was black and gloomy. Call it imagination, call it enthusiasm or what you will, that bright star appeared to her as a presage that all would yet be well, an answer to the aspiration she had uttered, the almost wild cry which in the agony of her heart she had sent up to Heaven for help. Turning from the casement she fell upon her knees, and with uplifted hands prayed long and earnestly for guidance and assistance, and then soothed and comforted, and sustained by the providence of the God in whom she placed an unwavering trust, she slept in the midst of the dangers that beset her path, the calm, peaceful sleep of an infant cradled by the protecting arm of its mother.
On the morrow when she sought the queen, she observed that her manner was cold and restrained to herself, but more than usually free and pleasant with the other ladies, and it was a relief to Florence when business on matters of State summoned the queen to her cabinet and left her free to visit her uncle.
The baronet was propped up by pillows, and she observed, with a shudder that a change had taken place since she was with him on the previous evening. She had never stood face to face with death, had never before been present when the spirit was passing away from its earthly tenement, consequently, she was not aware that the grey shadow which seemed to rest upon his countenance was the shadow that betokens speedy dissolution; had she been conscious of this she would not have distracted his mind with the narration of the tyranny of the queen on the previous evening.
She had dismissed the nurse immediately on her entrance, and seated herself by his bedside, her hand resting in his.
"Does he not feel for my wretchedness?" thought she, when she had concluded. "He seems as if he did not heed what I have said."
She was mistaken, however, but the sands of life were running quickly out, though at last he gathered strength to speak.
"My child, be firm and courageous, whatever you suffer: I charge you with my dying breath, do not marry the king's favorite, be true to yourself, as I was not when I came to London. Remember my words: the day will come, sooner or later, in which, impossible as it now appears, you will return to France. Now draw up the blinds and let the glorious sunlight fall upon my room, the next rising of which mine eyes will not behold, and then give ear to what I am about to say."
A spasm shot across her heart, as drawing aside the heavy curtains of crimson satin, she suffered the soft beams of the October sun to enter the room, and, at the same time, beheld more vividly the dusky shadow over the face of the dying man, more painfully vivid by the clear light of day, than when she had first entered the darkened room.
"Dearest uncle, my beloved and only friend," said she, "do you really believe that you are dying?"
"I know it, my child, now do not take on so; now listen to me, I am about to ask a question. Know you that Father Lawson is in London?"
Florence shook her head, her emotion was too great to allow her to speak.
"Well then, he is stopping at a house in Soho, the direction of which I can give you. The servants can be trusted, they are all from Morville, and without one exception, are good Catholics; the nurse must be got out of the way, she being a Protestant. In the dead hour of the night, my child, Father Lawson must come hither and sustain a dying man with the life-giving Sacraments he so sorely needs."
"I will write to the queen," said Florence, "and shall ask leave to be absent some days from the Palace. I will take the nurse's place at night, and send her to bed."
"Ring the bell then, and tell the servant who answers it to send the house steward to me immediately."
Florence delivered her uncle's message and a few moments later, Onslow, a white-headed man, who had grown up from early youth in the baronet's service, as dependents were wont to do in old times, made his appearance. The poor fellow was much moved when he approached the baronet. The simple, unaffected manner of the old gentleman, who was one of the best type of the school of country squires, had attached his servants and his tenantry strongly to his person. He had been a good master, an indulgent landlord, and a faithful friend.
"My dear Sir Charles," said Onslow, but he could say no more, grief choked his utterances.

"Onslow, my good fellow, give me your hand," said the dying baronet; "you are witness for me that I have never been a hard master, nor a grasping landlord; that I have ever made it a rule to allow every man as much or more than his due; that I have led a moral life, bringing shame and trouble to no man's household; that I have opened my purse and fed those that were hungry; that no poor person was ever suffered to pass the gates of Morville Grange unrelieved; that I have been called a good man, and held by my neighbors in respect, as one who lived in good accord and fellowship with others; and yet, Onslow, now that I come to die, I see signs where of old I saw not anything; now, I see cause for repentance in many things, which in past days seemed of no account."
"My dear, dear master, would that when I myself die, my conscience may reproach me with nothing more of weightier import than that which is on yours," said Onslow.
"Sufficient for every man is his own burden, and mine seemeth very heavy now; so Onslow, I warn you by our common faith, hasten to Soho, in Bolton street, at the sign of the Blue Bear. You will find, on asking for him, and presenting this ring, one Mr. Allen; wait, if he be not within; when you see him you will recognize mine own saintly chaplain, Father Lawson, forced by the perils of these dangerous times, to abide in places scarce seemly for a priest of our holy Church to dwell in. When you give him the ring it will be sign to him that my hour has come; tell him not to fail to be here as soon as the shades of night have fallen, for that his old friend may see the setting of the sun, but will never look on its rising."
Onslow, much moved, took the ring and hastened to execute his errand, and a short time after, the physician, calling to see his patient, the fears of Florence and the conviction of Sir Charles that he was near his end, were confirmed by him.
The only difficulty was in the disposal of the nurse in such a way as not to give rise to suspicion; it was managed by Florence herself. Her eyes, swollen by her tears, testified to her affection, and sending for the woman she said to her,
"I am going to take upon myself a portion of the task of nursing my uncle, therefore, during the early portion of the night alone, should your services be required, should you be wanted I shall have you called."
The woman, who had for several nights been deprived of her rest, was nothing loathe to hear that she could have her placed supplied, and thus procure comfortable sleep; and as Florence took care to arrange that the room provided for her use should be quite at the other side of the house, there was no fear of molestation or intrusion from her.
In the early part of the night, then, Florence, in compliance with the wishes of her dying uncle, took a few hours' rest. At midnight she was again seated by his side, the woman having been conducted to the room destined for her use. The door communicating with her uncle's suite of apartments she ordered to be carefully locked, lest curiosity or any other cause should lead the nurse to leave her room in the night and wander to any other part of the house.
Between the hours of twelve and one, disguised as a farmer, Father Lawson was ushered into the sick chamber. The metamorphosis was complete, as far as outward appearances went. He looked like some one of the stout, honest, and somewhat rough mannered men whose character he had assumed for the time being.
After the confession of the baronet had been heard, the servants were summoned (none but the Protestant nurse went to bed that night), and the little party, kneeling around the bed, joined in prayer whilst the last rites of the Church were administered and the Bread of Life broken to the dying man.
The ceremonies were over, but still Father Lawson lingered, wishing to see the last of the friend to whom he had for many years been chaplain, in the quiet solitude of Morville.
The end drew very near; the dull, glazed eye, the heavy death dews, the restlessness, all betokened approaching dissolution.
Present to him now are the times forever past; he rambles, and his speech is thick and incoherent; secular amusement and religious persecution are all mixed up together.
"A fine morning for the hunt, gentlemen. Sir Thomas, I shall come and see your pack. Hallo—to horse—bring out the hounds—rare sport shall we have to-day—"
There was a pause. The eyes of the dying man are closed, the breath suspended; will he speak again?
TO BE CONTINUED.

Not many business houses in these United States can boast of fifty years' standing. The business of Dr. J. C. Ayer & Co., Lowell, Mass., whose incomparable Sarsaparilla is known and used everywhere, has passed its half-centennial and was never so vigorous as at present.
Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickel's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.
My feet were so badly swollen that I could not wear my shoes. I got Yellow Oil, and to my astonishment it gave instant relief, and two bottles completely cured me. Mrs. W. G. McKay, Berwick, Ont.
Bickel's Liniment is the Best.

THE SAFETY VALVE OF SOULS. A Strange Page From a Veritable History of Life.

BY PIERRE L'ERMITE.

The reception hall was long and narrow and but feebly illumined by the rays which struggled through the colored glasses of a hanging lamp of oriental design.

The priest, entering from the brilliantly lighted stairway, could at first distinguish nothing, but as his dazzled eyes became accustomed to the soft gloom, and he perceived the objects by which he was surrounded, an astonishment, which speedily became suspicion, took possession of him.

Everywhere in the little ante-chamber coats and wraps of unmistakable elegance were scattered in costly confusion. Overcoats severely correct in style, alternating with long cloaks richly bordered with fur, the sheen of changing silks, the soft coil of long feather boas, the high hats of men, the small bonnets of matrons, balancing uneasily on their supports: the more elaborate hats of younger women with their glittering ornaments and still draped in their gossamer veils—a veritable display of the luxuries of the fashionable world met his gaze on every side.

And over all, flickering and trembling, fell the mellow light, catching here and there the flash of a jewel, or the golden sheen of an embroidery, and stretching the shadow of the priest in grotesque length along the carpet.

"Here are a good many visitors for a man at the point of death," he murmured half aloud.

"At the point of death, my dear Father! Very far from it, as you see."

"Then why—?"

But as a burst of triumphant laughter shook the portly form of the master of the house, the priest understood.

"A trap?" he cried.

"Precisely. A tramp, an abduction—any piece of villainy you choose to call it!"

"But what do you mean by it?"

"Simply to take possession of you for at least one evening. My reasoning is quite clear and simple. We said to ourselves: 'Here is a good priest who is killing himself—because you are killing yourself, Father; there is nothing but skin and bone left of you. You live like a bear,—no! it is useless to protest. Besides, why should you? You know we are friends of the Church. In short, we determined to take you prisoner of war.'"

"But I dine at home this evening."

"You are mistaken on that point, my dear Father. Entirely mistaken, I assure you!"

"But you should have sent me an invitation. I would have notified my housekeeper—"

"An invitation to you who will never accept one? Fie, fie! my dear Father! your conduct discourages all honest intentions: you force us to dissimulation. You yourself have compelled me to play the Comanche!"

Thus attacked the priest was obliged to capitulate and allow his genial host to lead him to the table where a brilliant array of guests awaited him and where he was introduced as, "The Rev. Father X—, who brings you all the last consolations of the dying!"

There were fifteen or twenty members of the world of fashion and elegance gathered in the superb salon and the conversation flowed in an easy stream, frothing and sparkling as the champagne they sipped.

They turned their batteries of wit and railway without malice, towards Father X—, now one, now another, taking up the gage, while the young priest, little accustomed to parry these brilliant nothings, smiled at the petty fire of artifice that flashed about him without endeavoring to reply to all.

"Ah! Rev. Father, I at least can meet death with tranquility. I keep in my secretary a plenary indulgence from the Holy Father, one which extends to the third generation! At the last moment I have but to wing my flight for heaven where, who knows? I may find almost as high a place as yourself who have undertaken such enormous labors here below."

"And if St. Peter contests the validity of your paper?"

"Oh! in that case I would plead—"

"Do be quiet: you deafen poor Father X—; he has perhaps been hearing confessions for five or six hours to day, and they still ring in his ears."

"It is true that—" but before the priest could speak, a storm of questions and ejaculations came from all sides at once.

"Are you not wearied to death in that stifling place?"

"Particularly when it is Mrs. G—'s?" said one.

"Or Mrs. A—?" added another.

"For shame! those naughty little tongues should not devour their neighbor, and in Lent too!" came in mock rebuke from one of the gentlemen.

"Oh! such a neighbor as that one!"

"It is true she is not very tempting!"

"But seriously, Father X—, you are weighed down with so many occupations that we cannot understand why you indulge in the folly of losing time in the confessional, a wretched little box where you must breathe foul air for hours."

"And you consider it time lost?"

"Absolutely. You will not be offended if I speak frankly?"

"Not at all."

"Then, what possible use is there in confession?"

"At this moment a shrill, strident whistle pierced the profound stillness

of the night without and echoed across the water.

"What is that noise?" demanded the priest.

"That? It is the safety-valve of a steamer."

Then, above the idle chatter and the laughter, which hushed as he proceeded, the voice of the priest rose, with a certain imperious sweetness that compelled attention.

"You have asked me, madame, what possible use there is in confession. It seems to me that Providence has replied to you. Without a safety-valve the steam would destroy the vessel. Now there are souls, and to trust my experience they are not rare, who are overcharged, who suffer, suffer fruitfully, suffer until they can no longer contain themselves. They are hopeless of earthly consolation, but they would welcome a confidant who would be neither curious nor powerless to comfort. Blessed are such souls when they seek a priest and casting themselves at his feet, pour forth their sorrow in all sincerity."

"Confession, then, is the safety-valve of souls. It enables them to endure the pressure of an anguish that without relief would destroy them. It is at least useful for that, madame; and for many other things," he added, smiling, "which I explain at the catechism class four times a week."

The following morning, while the priest took his simple breakfast, his old housekeeper laid beside him a note whose direction and style indicated the writer as a woman of high rank.

He breakfasted without reading it, but later on, installed in his little study, he slowly tore open the envelope. At the first glance he comprehended its purport:

"Reverend Father:—You have saved my life. Yesterday evening, when God permitted the conversation to turn on confession, you did not suspect that opposite you sat a despairing soul, one of those who suffer fruitfully, suffer beyond endurance. For what cause? Perhaps you would not understand me if I told you, Father; although it is not necessary to have experienced all maladies in order to recognize them. Be that as it may, I could endure no longer, and I should have put an end to it last night, but after hearing your words I passed two hours kneeling by my bed, repeating again and again, 'Can it be true? Is it possible that at the feet of the priest, the representative of God, I will find—what he has said?' This morning I sought a confessor and now, from the very depths of my heart, in the infinite sweetness of recovered peace, in the joy of having found in God the one eternally faithful friend, offer you, Reverend Father, my grateful thanks."

GENEVIEVE DE B—

The priest reflected some moments, his eyes fixed absently on the flame that danced in the grate—then he recalled a tall, young woman whose beautiful face, shaded by masses of black hair, bore a peculiar pallor, and who had regarded him with a strangely intense gaze while he spoke.—Translated for the Columbian from "La Verite."

CLEMENCY OF PIUS IX.

Seventy years ago a strange cortege was one day seen filing out of the gates of the Castle of Saint Angelo in Rome. It had a funeral aspect. They were the hooded Brothers of a pious confraternity walking with a measured pace and chatting in a mournful cadence. They were followed by a company of soldiers with fixed bayonets which surrounded a cart draped in black, surmounted by a cross. None of the hundreds who stopped on the Bridge of Saint Angelo to see the procession passed asked what it meant. The ominous black was but too eloquent. But many asked who was the criminal that stood up in the cart his hands tied before him and his shaggy head cast down in sad and penitent manner. It was Gajetano, the most notorious revolutionist plotter against the State and outlaw of his time. He had just been convicted of treason in the highest degree and was sentenced to be executed.

His appearance excited the compassion of the bystanders. Just as the cart reached the other side of the bridge a handsome young priest emerged from one of the streets which opened into the square. He glanced at the prisoner for an instant. People noticed that he had lovely eyes and they seemed bathed in tears. Touched with a noble impulse he rushed into the crowd and worked his way up to the officer in charge who was on horseback. He begged for God's sake that the procession might be delayed a few moments until he could run up to the Vatican and back. There was something irresistible in the pleading eyes, and besides the officers recognized in the young priest one who had been seen frequently in the Apostolic Palace. He promised acquiescence, and the priest sped to the Vatican into the presence of the Sovereign Pontiff, Leo XII., and throwing himself upon his knees, begged with an earnestness almost supernatural for the life of the criminal. The Pontiff was moved and commuted the sentence of death into solitary imprisonment for life in the Fortress of Saint Angelo. The clergyman flew rather than ran from the Vatican, in pursuit of the procession. He soon overtook it, for it moved slowly as the officer in command had promised, and produced the autograph order of the Pope forbidding the execution, and remanding the captive to Saint Angelo's. Life was dear. The criminal was grateful to thank him, and would have fallen down at the feet of the deliverer to thank him. But he disappeared, and was next seen in the vicinity of the hospice for little boys, called Tata Giovanni, with which he was connected. He was known among the boys as Padre Giovanni.

Years rolled by. Leo slept with his predecessors, Gregory XVI. succeeded him, and he paid the debt of nature,

and rested in Saint Peter's. The glorious Pontificate of Pius IX. had been inaugurated but a few days, when a handsome priest, dressed in a simple cassock and farfalinola of the Roman clergy presented himself at the Fortress of Saint Angelo, and asked if there was a prisoner therein called Gajetano. Yes, he was answered, but the prisoner being a solitary, could not be seen without an express permission from the Governor of the fortress.

The priest went away, and appeared soon after with the necessary order. Being ushered into the cell, the prisoner asked, "What do you want?"

"I come," said the visitor, "to bring you tidings of your mother."

"She still lives," exclaimed the captive. "O, God be thanked!"

"Yes, she lives, and she sent me to console you, and tell you to hope for better days."

"All the angels are not in heaven: I see one before me," said the penitent criminal.

He then narrated all that he had suffered during the long years of his living death. Yes, he was answered, while there the Arts should settle their debate, and this time the Arts addressed the captive. Thus keeping still the first of heaven's laws, Quick as the thought his will obedience found, And hush beneath the came from all around.

The highest ones most powerful and wise, To see what ready plan he would devise, And when at length in heaven's court there stood, Expectantly the teeming multitude, Great Gajetano rose from off his lofty throne, Should meet at once in heaven's room of state:— "Unhappy wranglers for honors slain, Well have ye merited disgraceful doom, And this time the Arts address you as you stand, I will withhold my sentence till ye deem Respectively your merits which ye deem The first rank in my esteem."

Accordingly, at summons first arose Sweet Music with his lyre to disclose The powers of his soul. He was a youth Whom nature with celestial truth, His heavenly face framed in his sunny hair Seemed all aglow with light divinely fair. Forward he came, and struck with lyre With easy grace, with inspiration's fire; And to the hushed throng, who listening hung, My melodious accents thus he sang:—"Great Gajeto, and ye, oh kind attentive throng, Full well the heavens and the earth proclaim My subtle power, while ye have felt the same. Pius IX. is dead, and I am here, That to my power might not ascribe its birth: See how my touch the deadly passions quell; It calms their tumult, chasing hence as hell: Again I waken in the human breast Soft love and tender pity from their rest."

"Behold the army ready for the fray, In line of battle, stern array, Yet see! they halt, of victory despair! Then loud I strike upon the expectant air, My martial song of hope which leads the way; They rout the foe, and victory crowns the day; My power bids the Trojan walls to rise, Their massive summits toward the wondrous skies. And to the thum' harmonious sound The heavenly spheres their vast course roll around: The breath of Nature I, her vital spark; The breath of passion; language of the heart; Man in my hands is but a pliant toy; I soothe his woes, and make him glad with joy; From earth to heaven, his eternal goal; As I passed, the south'ly breeze, my wings, In swelling cadences of mortal and dell; O'er all the worlding earth thro' heaven's ex- Then died, in liquid sounds its sweetness spent.

The youth retired, with deafening applause The court declared him victor of his cause. His voice commended him once more, As fainting rose to vindicate his claim. A maiden she of sweet expressive mien, Yet charmed the more the more that she was seen. "I feel the power of music," she began, "Who thrills his hearers quick as he has sung With love and reverence for his noble parts. My arms slowly draw, above your heads, Then when you know, you'll love me all the more. For time you've spent in wooing me before, High priestesses I, of visioned delights, I scan the depths of sin and virtue's brights; I tell the deeds of mighty heroes past, Whose glories proud thro' me shall ever last: My voice, my song, my music, all are true, And in my heart her lovely features trace; Religious truths proclaim, and faith incite By silent sermons issued as the light. Without compute are those who court my smile, And from their inebriate at my shrine the while; And though but few I favored they proclaim That I'm the one, the best, the truest, the while; With smiling hand and modest, downcast eyes, Confused thus her voice compelled to rise, The maiden ceased, and vanished from their view. While loud applause and long, rang heaven thro'.

Next Poetry steps forth. Her kindling eyes Preclaim the power that deep within her lies. Her queenly form seemed fashioned to command, And proud her mien as brave she took her stand. "The magic mirror in my hand I hold, Which doth the charms of nature's self unfold, Tells all her secret ways and secret lore; And shows new beauties never seen before; The grandeur of the human soul reveals, Its heights and depths, e'en what it fain conceals. With equal right I share sweet Music's claim I charm the passions, cheer and soothe again; I soothe his woes, and make him glad with joy; From earth to heaven, his eternal goal; As I passed, the south'ly breeze, my wings, In swelling cadences of mortal and dell; O'er all the worlding earth thro' heaven's ex- Then died, in liquid sounds its sweetness spent.

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

London, Saturday, June 23, 1894

Official.

The annual retreat of the secular clergy of the diocese of London will begin on the evening of July 9, in Assumption College, Sandwich.

By order of His Lordship,
M. J. TIERNAN,
St. Peter's Palace,
London, June 18, 1894.

TO THE POLLS!

Before the next issue of the CATHOLIC RECORD shall have reached our readers the electorate of Ontario will have decided the issue whether or not Sir Oliver Mowat and his Cabinet shall continue to administer the affairs of the Province. The question is a most important one, and as it behooves the electors to consider carefully the course they are to pursue in recording their votes, it is proper that we also should lay before them, to the best of our ability, the reasons which should guide them in coming to a decision.

Mr. Meredith and Sir Oliver Mowat have both proclaimed in several constituencies, from their respective points of view, the issues at stake, and we must say, on comparing the speeches of the two gentlemen, that while Mr. Mowat's declarations have within and about them the characteristics of candor, those of Mr. Meredith are the utterances of a man who has something to conceal, and something which he wishes to be accepted by different parties concerned in different senses, according to their divers views and desires.

An example of this is to be found in the most elaborate of his recent speeches, which is described by the *Toronto Mail* as his "most telling" one on the Separate school question, that delivered a few days ago in Napanee. The speech was lustily cheered. This was to be expected; for he had an audience fully in sympathy with him; and the character of his audience may be judged from the portions of his address which elicited the most hearty applause.

We are told by the *Mail* that he "scorched" the learned and venerated Archbishop of Kingston, and it was while this "scorching" process was going on that the speaker received the loudest plaudits, which seemed to give him new animation. All this was no doubt very acceptable to an audience which resembled very closely a P. P. A. lodge or convention; but the scene was scarcely such a one as would satisfy those who expected to hear of the wise measures Mr. Meredith intends to adopt for the furtherance of peace and general prosperity in the country. On all this Mr. Meredith was as solemnly silent as would be a forest owl placed in the position he occupied before a presumably intelligent audience.

In the report of his speech given in the *Mail*, Mr. Meredith's special organ, just twenty-one lines are devoted to Mr. Meredith's policy on which he appeals to the electorate for support, while nearly a column is devoted to the "scorching" process, that is to say, to abuse of the Most Reverend Archbishop of Kingston.

His Grace certainly did say of Mr. Meredith that he had demoralized the Conservative party, by his appeals to the prejudices of the Protestants of the Province; and though Mr. Meredith assures us that he is on the side of toleration, the country knows better. We all know that from the firing of the first gun by him in the Opera House in this city, to the present moment, the leader of the Opposition has been pandering to the worst of fanaticisms, and the whole Conservative party is thereby in fact demoralized; so that Archbishop Cleary undoubtedly told the truth, and this is why Mr. Meredith feels so sorely on the matter.

But His Grace is not asking for the suffrages of the people, as Mr. Meredith is doing, and therefore it is Mr. Meredith, and not the Archbishop, who is on trial before the tribunal of the country. It is Mr. Meredith's declaration of policy, therefore, that

we have now to consider; and in what does it consist?

He says in this same speech, "I am not going to ask the Protestants of the country to vote with us because Bishop Cleary has summoned his cohorts against us. But I do call on all who believe in the principles I have advocated to resent the treatment accorded a public man for upholding them."

As we understand this appeal, Mr. Meredith does exactly what he declares he did not intend to do. He asks all who believe with him that Catholic education is an evil which must be borne with, to unite with him in harassing Catholic schools, because Archbishop Cleary has exposed his double dealing in regard to them.

Mr. Meredith's reference to the Archbishop's "cohorts" who are summoned to the fight is intended to be an insult to the whole Catholic body. It is a condensed method of repeating all the calumnies which have been for years published in the *Toronto Mail* concerning the "solid" or "crystallized" Catholic vote, which is said to be sold from time to time by the Bishops of Canada to one party or the other, according to the price which is paid for it.

We do not wonder that under such circumstances Mr. Meredith had a presentiment that his words would give offence, as was evidently the case, for he adds immediately:

"If the result of this controversy be to shatter my party, I shall regret it, but I shall maintain the principle of complete separation between Church and State."

All this is mere buncombe. It is an appeal to fanaticism on false grounds. Our Separate school system, to which Mr. Meredith here alludes, does not imply any connection whatsoever between Church and State, but only the liberty of conscience of the individual. It implies that if we Catholics are willing to pay for the education of our own children, we shall not be taxed for the education of those of other people. It follows from this that the real tyrants who would impose a State Church upon their fellow-citizens, are they who, like Mr. Meredith, insist upon imposing on us a system of education without religion, and declare that if we are not content therewith we must pay a double tax, one for the education of our own, and another for that of our neighbors' children. The kind of State Church, too, which they would impose upon us is of the very worst character, a State Church that does not recognize the existence of a God. The real friends of civil and religious liberty are the Catholics, who demand that they shall be allowed the fullest liberty of educating their children in accordance with their conscientious convictions.

But is it not State Churchism to ask that the State shall pay for the teaching of religion? It matters not whether the answer to this be yes or no, for we do not ask anything of the kind. In reality it is not the State, but the taxpayer, who pays the money which sustains the school system. But this has nothing to do with the matter. All we ask is that if the State is to furnish a system of education at all, it shall not exclude us from participating in the benefit, because we unite religious with secular instruction. We do not ask the State to furnish the religious instruction, but we are just as much entitled to have the State pay for the secular instruction imparted in a religious school, as are those who educate their children without letting them know there is a God. Mr. Meredith's talk about State Churchism in connection with Separate schools is, therefore, a mere cloak for persecuting us. It is a pretext for imposing upon us a system of education against which we have conscientious objections.

But again we are told that Mr. Meredith does not purpose to take away from us the Separate school system, which is guaranteed to us under the Confederation Act. Well, we admit that he says he will not interfere with us, as far as he is restrained from doing so by a power superior to himself, but he does not conceal his intention to make it as hard as possible for us to conduct our Separate schools. He proclaims it to be his purpose to legislate with a view to make it as difficult as possible to conduct Separate schools, so that there may be as few of them established as possible, and he openly charges it against Mr. Mowat's Government as a crime, that under its legislation Catholic Separate schools increased in number. His reasoning today is just the same as it was on Dec. 16, 1889, when he said in the speech which announced the policy of his party:

"Now we cannot alter the conditions on which Separate schools came into

existence. My opinion is that while we should be and I am willing to give every facility for the improvement of these Separate schools consistent with the conditions under which they were established, yet I would be guilty of treason to my country if I opened any wider the doors that are already wide enough for the establishment of Separate schools."

He proclaimed then, as he does still, his wish to repeal those amendments which were introduced under Mr. Mowat's administration, to facilitate the working of the Separate school law, his purpose being to kill off the Separate school by throwing obstacles in the way of their operation.

These amendments do not put the Separate schools on an equal footing with the Public schools, though we admit that Mr. Mowat's purpose was to treat them as fairly as possible; but Mr. Meredith's avowed object is to rob the Separate schools of a few dollars whenever he can find an excuse to throw some petty annoyance in their way. He proposes not to abolish the schools—because he cannot—but he will kill them by the kind methods of "improvement" he is willing to apply to them.

It is no wonder that Mr. Meredith's policy is acceptable to the P. P. A. and all enemies of Catholic education. It is just the thing these associations want, and there is so perfect an understanding between the P. P. A. and Mr. Meredith's party, that his candidates all over the Province are supported by the P. P. A., who take care not to bring forward a candidate of their own where there is a Conservative in the field; and on the other hand, where there is a P. P. A. candidate in the field, the Conservatives are quite content to give him their support.

The triumph of Mr. Meredith at the pending elections will undoubtedly be the triumph of P. P. Aism. We therefore advise those Catholics, if there are any, who wish to see a P. P. A. Government in power to support Mr. Meredith's party. Should Mr. Meredith become the Premier of Ontario, the principal member of his Cabinet, and probably his Minister of Education, will be a P. P. A. man, and the P. P. A. will at once begin to thrive all over the Province; but if Mr. Meredith and his party be defeated, it will be a death-blow to P. P. Aism, just as the last general election was the death-blow to bogus Equal Rightism, which was P. P. Aism under another name.

All friends of civil and religious liberty, Catholic and Protestants alike, should, therefore, go to the polls next Tuesday and vote without hesitation for Sir Oliver Mowat's candidates. Be not deluded by side issues. Let there be no shilly-shallying with independent, or Patron candidates, where there is a supporter of Mr. Mowat's Government in the field. A straight support of Mr. Mowat's Government on the present occasion is the only sure way to crush the existing rampant spirit of religious bigotry and fanaticism. Mr. Mowat's Government is attacked by the P. P. A. because it showed some desire to give fair treatment to Catholics. Four years ago, and eight years ago, it was attacked for the same reason. It had then brought upon itself the hatred of bigots, but it was for this very reason that it was sustained by the people, and we trust it will be sustained again now by all who love civil and religious liberty. We hope that liberal Protestants and Catholics alike will rally to its support.

To the polls!

UNITED STATES PARSONS are once more engaged at Washington in trying to break up the Catholic Indian schools of the West. It was because the Government found that the religious denominations succeeded better than the State in civilizing the Indians, and did the work more economically also, that the system was adopted of paying the denominations to keep up the Indian schools. But the Presbyterians and Methodists found themselves outstripped by the Catholics in the work, and they succeeded during the term of the late administration in persecuting the Catholic Indians by endeavoring to break up the Catholic schools. Their efforts were baffled, however, under the administration of President Cleveland, and now they are moving heaven and earth to get the policy of ex-President Harrison adopted once more. It is not likely, however, that they will succeed. The opposition to the existing policy arises, not from conscientious objections to religious teaching, but from hatred of Catholic education. In order to destroy the many Catholic schools, they are willing to close their own,

which are but few. They are, besides, aware that if they get secular schools established they will be really Protestant schools.

HOT MUSTARD FOR THE P. P. A. AND A. P. A.

The *New York Times* throws some new light upon the methods of the Apatists of the United States, showing what, indeed, we knew already, that the no-Popery dark lantern organization propagates itself by no other means than infamous falsehoods. The *Times* has unearthed many documents which have been circulated by the association in that city, and is publishing extracts from them. These papers are being secretly circulated by the A. P. A., and, to use the language of the *Times*,

"They say plainly that they want to do all the injury they can to the communicants of the Catholic Church, but they want to do it without injuring themselves or taking any chances in that direction. It is for this reason, they freely confess, they work secretly, instead of coming out in the open to fight in the usual American manner."

Among the falsehoods propagated by these bigots are the following, taken from a pamphlet entitled "The American Protective Association Explained." This handbook says:

"Our army and navy are almost wholly Romanized."

Well; if such were really the case, it would only prove that Catholics are more ready than Protestants to sustain the Government of the country at the risk of their lives. Such a fact would be no excuse for persecuting them, and it would further follow that the pretence on which the dark-lantern association has been founded is a miserable and false one, namely, that Catholicism is anti-American.

The handbook in question further states that "the Jesuits control the heads of the Government at Washington," and "there are frequent desecrations of the American flag by priests."

Such absurdities do not need serious refutation; yet there must be a class of people who will believe such things as gospel, or the A. P. A. would not dare to publish them; and the members of the society must be the most stupid class in the country, else they would sicken when fed on such rubbish.

The lies circulated by the P. P. A. of Canada are of precisely similar character to those of the United States organization. They pretend that Catholics have much more than their share of public patronage, and that in some inexplicable way the hierarchy controls the Governments of the Dominion and the Province of Ontario.

Concerning the United States story, the *Times* says:

"That it is untrue that the army and navy of the United States are Romanized, and that the Jesuits control the heads of Government at Washington, makes not the slightest difference to the A. P. A. people. They rely on these statements to arouse the prejudices of the masses, who are not in a position to investigate them, and they have been successful."

The *Times* states that it is the intention of the A. P. A. to attack Lutherans as well as Catholics in the near future; and that its prognostications are correct seems to be borne out by the fact that already some of the A. P. A. papers have commenced their attack on these lines.

While on this subject, we ought not to neglect to compliment the Congressional Union of Canada for the manly stand it took at its meeting in Toronto on Monday, the 11th inst., in condemning the P. P. A., though that organization was not actually named.

The following resolution was passed by a vote of 44 to 8, Mr. Edmund Yeigh being the mover, and Mr. R. W. McLachlan of Montreal the seconder:

"That the union takes this opportunity of re-affirming the principles of civil and religious liberty for which our forefathers contended and suffered, the absolute equal rights of all religions in the eyes of the law, with freedom for all, and neither proscription nor favor for any; and while careful to abstain from all interference with individual liberty, we regret the formation of organizations which appear to us to conflict with these principles."

The minority endeavored without effect to soften the resolution, on the principle that the Union had no right to restrict the liberty of Protestants, but the more sensible view prevailed that the Union had a right to pronounce upon a matter of Christian morality, especially as it was compromised to some extent by the fact that the President of the P. P. A. is a Congregational minister.

We had occasion before now to blame the Congregational Union for having somewhat compromised itself by its apparent approval of Dr.

Wild's un-Christian vagaries, but by its present action in placing on record its condemnation of the uncharitable and abominable principles of P. P. Aism it has done much towards redeeming itself, for Holy Writ tells us that "charity covereth a multitude of sins."

It is worthy of remark that both the Rev. Dr. Wilde, and Rev. Mr. Madill, the P. P. A. President, absented themselves from the session of the Union when the vote against P. P. Aism was passed. It may be presumed that they absented themselves to avoid the humiliation of seeing their anti-Christian violence condemned. To them, of course, Mr. Yeigh's motion was gall and wormwood.

The action of the Union was all the more creditable as the resolution above given was adopted in the face of a nondescript resolution whereby it was intended to throw dust into the eyes of the public by condemning equally those "passionate Roman Catholics and passionate Protestants" who "in these times" go "to extremes." Such a resolution as this would have been "a mockery, a delusion and a snare;" and as such it was regarded by the majority, for every one knows that there is no anti-Protestant agitation among Catholics to call for such condemnation, and it was in the full consciousness of this that Mr. Yeigh's motion was passed. This is evident from the speech of Mr. R. W. McLachlan, who seconded the motion. He said:

"Such associations as the P. P. A. are unnecessary. In Montreal, notwithstanding the preponderance of the Roman Catholic population, there is no need for such an organization. How then could there be in Ontario, where the circumstances are reversed? I think the Protestants of Toronto might learn tolerance from the Roman Catholics of Montreal."

THE PARNELLITES.

The policy of opposition to Lord Rosebery's Government announced by Mr. John Redmond as that decided on by the Parnellites in Parliament turned out to be a tremendous fizzle. The cable despatches announced the complete victory achieved by the Government in passing the budget, which was carried by a majority of forty, whereas not more than one of fourteen was expected, owing especially to the defection of the Parnellites, and certain malcontents among the Welsh members who were dissatisfied with the delays over the Welsh disestablishment bill. The Welsh malcontents returned to their allegiance, but the Parnellites adhered to their announced resolution to oppose the bill, with the result that Mr. John Redmond, his brother William, and two other members of the Parnellite party marched into the lobby with the Tories to vote against the Government. In full force, the Parnellites would have mustered only nine votes, but it is most ridiculous to suppose that the fag end of a party, the majority of whom prefer to absent themselves from a most important division, can expect to dictate the policy of the people of Ireland. The Parnellites have certainly over-reached themselves by their absurd attempt at terrorizing the Nationalists. Their fiasco was the more complete, as the Messrs. Redmond left London after their display of weakness, and there remained only three Parnellites in the House to watch over the interests of Ireland, and these three could not agree upon a course to be followed, two of them, Colonel Nolan and Mr. Field, voting for the Government, and the third, Mr. Maguire, going with the Opposition. Surely the Irish constituencies which sent these members to guard their interests in Parliament will have the good sense at the next election to unite in supporting the truly Nationalist party, and will leave the Parnellites to do their quarrelling at home, where they cannot do any injury to the National cause.

In contrast with Mr. Meredith's dealings with the P. P. A. and their platform, we have great pleasure in recording the fact that Mr. E. C. Carpenter, the Reform candidate in North Norfolk, stated publicly in a speech at La Salette on the 12th inst., that the P. P. A. had presented their platform to him for his subscription, but he had informed them in writing that he could not approve of it, and that he therefore returned it to them. He added in the most manly fashion, that he does not expect P. P. A. votes; that he does not want them; and that he repudiates all assistance from that quarter. The announcement was received with great applause. The Conservative candidate in the same constituency approved of the platform, of course.

The Catholic school exhibit of the Archdiocese of New York was closed with appropriate ceremonies on the evening of the 27th of May, and from the account of the closing exercises given in the *New York Sun*, they evinced the excellence of the New York system of Parochial schools.

The exhibit was, in every respect, a great success, and the facts elicited during the closing exercises are as instructive to Ontarians as they were to the people of New York, the circumstances of the two countries being similar in very many respects.

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It is the object of Mr. Meredith and his supporters to bring about a similar state of affairs in Ontario. They seem to think that it is a clever trick to double the school taxes of Catholics because our consciences tell us we should give our children a Christian education; and they even expect that some Catholics will aid them by their votes at the coming election, to put their plans into successful operation.

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Mgr. Farley, the Chairman of the Catholic School Board, presided, and, speaking of the work of the schools, he said:

"In the parochial schools the children have not only been taught the love of God, but they have also been taught the love of their country. Though they have been taught the duty to die for their faith they have also been taught the duty to die for their country when necessity calls. They have been taught to reverence next to their Church that symbol of the country's greatness, the American flag—the Stars and Stripes."

This was a complete answer to the slanders of the Apatists of the United States, who have absurdly endeavored to make it appear that Catholics are now engaged in devising a plan for the overthrow of the Government of the country.

Father Farley's remarks were received with prolonged applause, and then speaking of the Sisters who are teaching in the parochial schools, he told of their work as nurses during the war, concluding thus:

"And when the war was over, where did they go? Not to the pension office. No, they returned to teach the children of the soldiers who had died on the field; to teach them faithfulness and loyalty to the glorious flag, to tell them how their fathers had died in its defence."

Col. John R. Fellows, District Attorney of New York city, followed, remarking that the storm did not seem to have kept away any one at home that night; but he knew a Baptist minister in town who, if he were there to see the enthusiastic crowd, would bear an additional load upon him during life on seeing how little is the force of water.

Col. Fellows stated that he is a Protestant, and that in being so he follows the faith he received from his mother; nevertheless he has no wish to propagate Protestantism by persecution, as a certain association is attempting to do.

He did not name the association referred to, but every one understood that he was scoring the A. P. A. when he continued:

"What do these men want? What are they objecting to? For what was this country founded if it wasn't to guarantee to all men free religion! Is there not in the Constitution a guaranteed right to worship as one pleases? Founded by something more than a hundred men on the principle of freedom in worship and freedom in all things, there are tens of thousands, ay! hundreds of thousands, and millions of Protestants to-day who are prepared to fight for those principles even as the hundred fought, who are prepared to shed their blood that you may keep what our fathers gave to you."

The colonel is evidently a great friend of civil and religious liberty, and not a sham like many in the United States and Canada who with impudence and hypocrisy combined have this phrase constantly at the end of their tongues; and what the eloquent speaker said of the United States is quite applicable to Ontario, for there are many Protestants in Ontario like him. The P. P. A. and the A. P. A. can never carry their principles through to practical operation while such is the case, for there are plenty of fair-minded Protestants like Colonel Fellows who will assist in fighting the demon of persecution.

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ARCHBISHOP CLEARY AND THE GLOBE.

Last week we published a portion of a letter from the Archbishop of Kingston to the editor of the Toronto Globe; this week we publish the entire document, and it will well repay perusal on the part of our readers. The brilliant and intrepid Archbishop wields a mighty pen, and it is quite evident our Toronto contemporary has been worsted in the argument. It has violated the principle of fair play by leaving out a considerable portion of the Archbishop's letter which would have served to establish another distinct act of corruption of sentences. This seems all the more extraordinary after stating at the top of the article that it has given the letter in full. We have no doubt that the editor of the Globe in his criticism of His Grace's pronouncement, has made as good a defence as it is possible to make, but he has not by any means succeeded in pulling himself out of the ugly predicament into which he had fallen by coupling the name of the distinguished Archbishop of Kingston with that of the clerical president of the P. P. A. The former holds high rank amongst the episcopacy of the Church of God; he is admitted to be one of the most learned, eminent and estimable prelates on the continent of America, his only ambition being to work for the greater glory of God by guarding the flock over whom he has been placed as shepherd with tender solicitude and never ceasing watchfulness.

But what shall we say of the man thrown into newspaper companionship with the Archbishop, by the editor of the Globe? While wearing the white tie of a minister of the gospel he is engaged in the work of urging one section of his neighbors to take an oath to deal unjustly, we should rather say barbarously, with another section of the people who hold a different religious belief, swearing them to deprive their Catholic neighbors of the means of earning a livelihood. The incident in Southampton gives ample proof of the result of his satanic work. This miserable man cannot be said to be even in good standing in his own Church, for the Congregational Union, at a recent session, condemned the work in which he is engaged.

How ridiculous, then, is the Globe's claim that it was justified in coupling his name with that of His Grace of Kingston because they are both clergymen! There is no justification whatever to be found in the Globe's course and the best thing the editor can do, it seems to us, is to make an ample apology to Archbishop Cleary.

WHO IS IN FAULT?

Mr. Chas. S. Hyman spoke very truly at the meeting held last Friday evening in support of Mr. Hobbs, the Liberal candidate for this city at the forthcoming election. Referring to the attempt now being made to stir up sectarian feeling, he reminded his audience that

"The majority of the Roman Catholics in Quebec give to the Protestant minority a greater amount of liberty than we are pleased to accord to the Catholics here. We should consider the subject from a broad standpoint. In this country of five million population there are forty two per cent. Roman Catholics. If we carry this bitterness and warfare into Dominion politics, Confederation cannot endure. (Hear, hear.) I hope I may always endeavor to appeal, not to men's passions, but to their common sense."

Whatever may be the result of the general election, it is a pity for our country's sake, that an appeal has been made to the worst passions of a fanatical section of the people. Such an appeal engenders a hatred and discord which will not soon disappear after the election will be over. And who is responsible for this? Certainly not the Catholic body, though Mr. Meredith and the Toronto Mail have endeavored with all their might to throw the blame upon us.

Amid all the violence of our opponents, and especially of the P. P. A. Aists of the Province, who have not hesitated to scatter broadcast the most brazen falsehoods against our religion, the Catholics have maintained a quiet and peaceful attitude which is really remarkable. Perhaps it is partly due to this fact that our opponents show so much impotent rage. They regard, perhaps, the peacefulness and quiet of the Catholic body as an evidence of our confidence that the justice of our cause will prevail.

We fully believe that with so many fair-minded Protestants who, like Mr. Hyman, have the courage to denounce the fanatics who have raised the re-

ligious cry, the know-nothing spirit will be crushed at the ballot-box on the 26th inst. Mr. Meredith has adopted the P. P. A. platform on which to conduct the present contest. This was done for the purpose of securing the solid vote, or the crystallized vote, of the fanatics, and it has succeeded, for he will have the whole force of the P. P. A. with him. He has earned their adhesion, by supporting their anti-Separate school bill in the Legislature, as well as by his declarations, both before and after his Opera House speech in this city.

We have only to say that Mr. Meredith will find it hard to run with the hare and hunt with the hounds at the same time. There has been much talk of the Catholic "solid vote." There has never been anything of the kind, as long as the Catholic religion was not assailed, but when our dearest rights are attacked, it is not to be wondered at if we should cast a solid vote in defence of them now, and we have no hesitation in expressing our hope that such a vote will be cast. We trust that the Catholics of Ontario will have the spirit to resent Mr. Meredith's having thrown himself into the arms of an association bitterly hostile to our religion.

We are aware that the society which has taken Mr. Meredith under its patronage is now endeavoring to hoodwink the people into the belief that it is not hostile to any one on account of his religion, but we all know that this is a hypocritical pretence; and as Methodists, Baptists, Presbyterians, or any other denomination would meet hostility to them by a solid vote, we trust that Catholics will do so likewise. We advise this not from any thought that Catholics should be all of the same political opinion, but because a party which has promoted and is promoting religious discord ought to be discountenanced by all who desire the prosperity of the country.

But why should so much noise be made about a solid Catholic vote even if it did exist? The Rev. Mr. Madill, the President of the P. P. A., speaking at Niagara Falls on the 1st inst., on behalf of the Conservative P. P. A. candidate, did not hesitate to say that "the P. P. A. is going to give them another solid vote worth more than the solid Catholic vote."

Why do not Mr. Meredith and the Mail protest against this solid vote with which we are threatened? It is a vote of aggression, dictated by religious hate, and therefore deserves condemnation; but it is gladly accepted by Mr. Meredith; and it is needless to say that the reason for this is that it is to be cast for Mr. Meredith and his supporters throughout the Province.

It is amusing, or it would be amusing if it were not so villainous, that Mr. Madill, true to the instincts of his association, on the same occasion produced and commented on what he called "the oath which the Roman Catholic laity are obliged to subscribe to."

It is a pity Mr. Madill did not get this oath published. It would be news to the Catholic laity to read it, for they certainly have had no knowledge of it hitherto.

THE PATRONS.

To the Editor.—I notice an article in your valuable paper of last week, as also one in this week's issue, instructing the Catholic electors of Ontario how to vote in the provincial elections. While agreeing with you in the matter of the P. P. A. and the Meredith politicians, that no Catholic elector should vote consistently with them, or countenance them in any way, I must, along with a large number of Catholics, differ from you in your article referring to the Provincial Grand Council meeting held in Toronto in February and March last. At that convention a committee was appointed to investigate and report on the question whether an alliance existed between the P. P. A. and the P. P. A. The report of that committee was published at the time, and it fully established the fact that no alliance did, or could, exist between the P. P. A. and the P. P. A. I feel convinced that if a full investigation were made of the aims and objects of both organizations by you, that no other conclusion could be arrived at. While the P. P. A. carries on its nefarious and evil work in the dark, the members being ashamed to acknowledge their connection with the order, the Patrons of Industry, on the contrary, throw open their doors to all with a few necessary exceptions, irrespective of creed or nationality. In fact, it is strictly non-sectarian, the sole aim being to better the condition, by constitutional means, of the toiling masses of the country, with their brethren in the same and cities. While it may be a fact that in some isolated cases the P. P. A. element may get control of some of the Patron lodges, they cannot introduce their works publicly in the order; nor would it be allowed, as we have the statements met by the Grand officers and published in their official organ, the Canada Freeman's Star, that no such proposition would be allowed. Another fact must be borne in mind, and that is that the membership of the order is composed largely of Roman Catholics. Holding offices in the order, they must have an influence in the general work and a choice in the selection of the candidates to represent them in the coming contest, and it would be a very difficult matter for them to carry out your instructions in the face of the fact that the Liberals of Glengarry and Stormont, at a

convention held on June 6, have withdrawn their candidates, in favor of the Patron nominees, while in Dundas Mr. Whitney, Mr. Meredith's lieutenant, is opposed by Mr. Fox, the Patron nominee. On these conditions, I would ask you to reconsider this matter, in justice to the Patrons, as I believe if any institution will kill out the P. P. A. it is the Patrons of Industry, whose members are composed of liberal-minded Protestants, with Catholic neighbors, of the country, united as they are for the purpose of benefiting their fellow-men.

J. A. A. CAMERON, County President, Stormont, Patrons of Industry.

We can assure our friend, Mr. Cameron, that we have no desire to do any injury to the Patrons of Industry. For the promotion of their own interests they have as much right to exist as boards of trade or any other bodies; but when we find men prominent in the order, like Mr. McNaughton, taking an oath to deprive their Catholic neighbors of civil and religious liberty, and when we are also confronted with the fact that the Grand President of the Patrons, Mr. Mallory, has appeared on the public platform warmly advocating the election of Mr. McNaughton, Mr. Cameron will see that there are grounds why the society should, at least to some extent, lose the confidence of its Catholic members. Another point worthy of consideration is this: The Liberals, Mr. Mowat's followers, pledge themselves to support the policy of their leader, and Mr. Mowat's policy is to give justice to Catholics in the matter of education. The Patrons of Industry give no such pledge. They are, in fact, at liberty to vote away our rights in this respect; and, furthermore, they may, if so inclined, cast their votes with the P. P. A. element in the house. There is, therefore, it appears to us, a substantial reason why Catholics should, in every case, prefer a straight Liberal rather than one belonging to any other party.

One of the principal planks in the platform of the Patrons is that power to appoint sheriffs, registrars, etc., should be taken out of the hands of the Government and given to municipal bodies. From a careful observation of the methods of these bodies we have no hesitation in stating that any such change would result in the almost complete ostracism of Catholics so far as these offices are concerned. London, Brantford and Galt had recently each one Catholic in the employ of the corporation, all of whom were dismissed because of their faith. It is quite true that in such places as Stormont, Glengarry, Russell and Prescott, where the Catholic population is large, Catholics might occasionally be given responsible positions; but in nearly every other district in this immense province, it would be the wonder of a generation were a Catholic elected to such positions as sheriffs or registrars by the municipal bodies. Living as he does in the East, Mr. Cameron is not given an opportunity to experience the injustice and ostracism to which Catholics are subjected in the West.

EDITORIAL NOTES.

DURING the present political contest Mr. W. C. Coe, of the shorthand academy of this city, has proved himself to be one of the most offensive nobodies in the province. Armed with a set of the Readers used in the Catholic schools, he hops about from one Meredith meeting to another, delivering little school-boy orations, and endeavoring to aid his master, Mr. Meredith, by showing that the Catholic faith is taught in the Catholic schools. Few there are who are not highly amused at the little man's utterances, for his arguments and his stature are built on the same plan. Had Mr. Coe lived in England some years ago Charles Dickens would have had a more perfect subject for his character of "Mr. Tappertit."

MEANNESS and bigotry always run in pairs. The Free Press of this city firmly holds to the belief that Mr. Mowat has all along been an agent of the "foreign potentate" because the tax collector is required by law to take the school funds for the Separate as well as for the Common system. The collection of the monies for the Separate schools entails no cost whatever on the municipality, but as it is some advantage to the Separate school board that this system should prevail the Free Press and the party of which it is an organ want to put an end to it, on the plea that it is giving aid and comfort to the common enemy. There is absolutely no other reason for finding fault with the present law.

The most disgraceful act of the present Ontario campaign is the liberal distribution amongst Protestants of a campaign sheet bearing the title "An Eye Opener." It is composed for the most part of those abom-

inable falsehoods about the Catholic Church which has formed the stock-in-trade of Mrs. Shepherd, the Toronto Mail, Chiquery, Corkery, etc. Even the Toronto Empire became ashamed of it and expressed disapproval of its circulation. Conservatives, however, must be held responsible for its distribution, as there can be no manner of doubt that it has emanated from the headquarters of the party. It would be waste of time to make reference to its contents. We should feel sorry were any of our Protestant fellow-citizens so ignorant as to be influenced by the statements it contains.

The Town Council of Galt has covered itself with glory! They have dismissed from the service of the corporation an old and trusty chief constable, Mr. Ahearn, because he is a Catholic! And thus vagrants, drunks, burglars, etc., will no longer be subject to the indignity of arrest at the hands of an emissary of the "foreign potentate!" "Not guilty, but he must go," is the verdict which the Galt Reformer says the P. P. A. members of the Council returned against Mr. Ahearn. That paper adds:

There is no wonder at the outcry raised by the indignant citizens who have watched this filibustering—this contemptible trickery—with amazement and disgust. The day of retribution is most surely coming, and the townsmen are growing alive to the fact, not so much that Chief Ahearn has been a good and faithful servant, but that some of the town councillors have formed themselves into a clique, are accustomed to transact their business in secret conclave, and then over-ride the more honest minority who have the courage of their opinions and the welfare of the town at heart.

GALT, however, is doing something to redeem itself. At a mass meeting of the citizens, held on the 14th inst., the conduct of the majority of the town councillors was denounced in the most vigorous terms. Rev. Dr. Dickson, a Protestant clergyman, in referring to the treatment accorded Mr. Ahearn, drew the following life-like picture of the P. P. A. members of the Council:

A strong sense of duty had impelled him to present to protest against the action of a majority of the Town Council, which had been cowardly and unjust, and he assured them that if he stood alone in the town he should never fail to raise his voice against what he believed to be a scandalous misuse of justice—no, it was not justice, that was to be his motto—he would not bring that word into the town—but it was the conduct of blood-hounds that must have blood.

Rev. Dr. Jackson, another Protestant minister, said:

In the name of British justice and British fair play he had come there to protest against the shameful treatment which the Chief had received.

A resolution, strongly condemning the action of the Council, was carried by an almost unanimous vote.

NORTH MIDDLESEX affords us an example of how the Conservative party and the P. P. A. are running in harness together. There was there a Conservative candidate, Mr. Fox, but he has retired in order to concentrate the Conservative vote on Mr. Alexander, the nominee of the P. P. A. THE Toronto Mail of Saturday, true to its antecedents, misrepresents the language of the CATHOLIC RECORD. It asserts that we stated that the Bishops of Ontario "were about to permit Mr. Meredith to assume the Premiership in 1886," when Mr. Meredith "bestrode the Protestant horse," and "the order for the defeat of his candidates was passed around." THE RECORD made no such statement, though we did mention that Mr. Meredith's acceptance of the Mail's anti-Catholic platform turned from him "a large, if not unanimous support in the election of 1886." The Mail's statement is simply a sample of its skillfulness in evading the truth.

CONSERVATIVE Catholics! the issue at this Provincial election is not an issue on the policies of the Conservative and Reform parties; but it is whether the principles of P. P. Aism, that snake in the grass, are to be triumphant in Ontario. If Mr. Meredith and his party adopt P. P. Aism, they deserve to suffer for it, and the best thing that can happen for the Conservative party now is that P. P. Aism be crushed out. The next thing the P. P. A. will attempt will be to defeat the Conservative Government at Ottawa, if Mr. Mowat's Government be now defeated by them. Do not lend yourselves to their purpose.

A MESSAGE was last week sent by the Mayor of Sarnia to the Mayor of Montreal by bicycle. It was signed by all the mayors and other civic officials on the line of route. The Toronto Mail hopes this circumstance will promote good will between the two Provinces. This coming from a paper that has done more than all the other publications in the Dominion to cultivate the spirit of hatred between the people of Quebec and the people of Ontario, as

well as between the Catholics and Protestants of this Province, forms a good sample of frigid editorial hypocrisy. When the Mayor of Montreal returns the compliment no doubt he will write a friendly missive and perhaps he will in it declare his astonishment that while the Protestants of Quebec, as Mr. Blake would say, are treated by the Catholics as "spoiled children," a great number of the Protestants of Ontario have taken a solemn oath not to employ, vote for, or appoint, Catholics to any public position, and have made a beginning of the work of ostracism by dismissing a policeman in Brantford, a chief of police in Galt and a police court clerk in London solely because they are Catholics.

A. P. A. PARSONS in New York State appear to be generally the worst lot which could be picked out in the whole continent. In this respect they resemble the rank and file of the organization, who are known to be, for the most part, the hoodlums of Protestantism. One A. P. A. minister reported that a Papist had struck him with a brick-bat, and it was proved that he deliberately went into a barber's shop, and, after having his head shaved, stuck on a piece of court plaster to make it appear he had been wounded. This happened at Albany, and the person has been clapped into jail as a result of his efforts to pose as a martyr. In Brooklyn, another A. P. A. minister is on trial for pocket-picking, and in Buffalo another is being looked for by the police for attempting to choke to death his wife and three year old child. The last one is the Rev. W. S. Shin. The wife had borne his brutality for a long time, but his last effort wore out her patience and she entered the complaint for which the police now want him. He cannot be found, however, as he has left the city.

BOWMANVILLE, West Durham, is one of the places which Mr. Meredith has thought proper to visit to aid in the election of a supporter. The Conservative candidate there, Mr. W. H. Reid, has expressly accepted the P. P. A. platform as presented to him, and is endorsed by the P. P. A. as their candidate; yet there are people who would have us believe that Mr. Meredith does not approve of P. P. Aism. His public support of Mr. Reid should dispel this illusion, and it leaves us free to believe that Mr. Meredith has himself accepted the P. P. A. platform in London, where he is to have the undivided P. P. A. support.

If a Catholic priest anywhere has a word to say on the political issues, the Toronto Mail and Mr. Meredith are never tired of appealing to the Protestantism of the Province to resent it by "uniting against the common enemy"; but it is all right if a Protestant minister takes part at one of Mr. Meredith's meetings, as the Rev. Dr. Sexton did at Napanee, moving the vote of thanks and approving of Mr. Meredith's policy. It would be considered a great outrage if Catholics were to abuse Mr. Sexton for his course after Mr. Meredith's or the Mail's fashion of dealing with the Catholic clergy.

MR. MEREDITH seems to have a pre-sentiment that he is doomed to defeat. He declared in his Napanee speech that he will persevere in his course against Catholic education, even though he should thereby shatter his party. We believe his party and himself with it will be shattered on next Tuesday.

THE West Durham Conservative candidate is not the only one who has first of all bound himself to the P. P. A. platform, and has then received the endorsement of Mr. Meredith in a public speech. Mr. Meredith spoke in Toronto for the Conservative candidates of that city, the whole four of whom have accepted positively the P. P. A. platform, as the P. P. A. have declared in a circular issued to the P. P. A. electors, formally endorsing all four Conservative candidates as the P. P. A. nominees, whom P. P. Aists must support under pain of expulsion from the order. Mr. Meredith also spoke for the P. P. A. candidate in Lincoln last week. In fact, Mr. Meredith has no party in the field but a P. P. A. party, and, if he should form a Government at all, it must be a P. P. A. Government.

The New York Independent and some other Protestant religious journals, are very fond of emphasizing certain differences among Catholics in regard to politics, or to the expediency of adopting certain methods of making known the Catholic Church to non-Catholics, and they imagine that these

differences of opinion are an offset to the essential differences existing among Protestants regarding the doctrines of Christianity. There are certainly among Catholics differences of opinion on matters which form no part of the divine Revelation; on matters of discipline, and human policy, but in doctrine, Catholics are absolutely one; whereas the disagreements among Protestants regard the most important dogmas of religion. The contrast between the two is most striking, and these Protestant journalists who endeavor to show that there is dissension among Catholics must feel that contrast keenly, for the more it is reflected upon the more clearly will it be seen.

UNLESS P. P. Aism be crushed out at this election it will receive an impetus which will stretch its life to a score of years. To the polls to put down the demon of discord and fanaticism.

SOME foolishly enthusiastic people call the Salvation Army the truest exponents of pure Gospel principles. We are aware that the Salvation Army has received words of commendation from churchmen such as Cardinal Manning, who admitted the possibilities for good existent within such an organization properly conducted and directed. The big-hearted Cardinal was loth to disbelieve that there were many earnest spirits arrayed in the bizarre trappings of the Army. We have no desire to detract from the credit due the Salvation Army for its benevolence, but assent that its work tends to uplift socially but not spiritually. It has no dogma, and sensational songs and drum-beatings can never lay the foundation of a truly spiritual life.

A CERTAIN minister who rejoices in the name of Dobbins has a curious notion of the dignity befitting his calling. Preaching some time ago on Spring, forty canary birds were released in the church. This proceeding may have helped his auditors to realize more vividly the idea of spring, but it savored somewhat of the low comedy stage. We can scarcely wonder if the pulpit is falling into disrepute. If ministers play the mountebank and buffoon they must expect to be treated as such.

DEPUYRENS, the famous French surgeon, was, as all the world knows, no friend of Catholicism. Blunt and brusque in his manner, he had no hesitation in expressing sentiments that grated harshly on ears attuned to the harmony of orthodoxy. Yet, unlovable as all religion was to his eyes, he now and then permitted himself to be betrayed into the contrasting of Catholicism with the various sects. He had frequently the opportunity of witnessing death-bed scenes, and he could not help observing the tranquillity, the joy, which attended the passing of the Catholic from time to eternity. They went forward to the land beyond the grave as a bridegroom to the feast, as a child to a father, as an exile to his native land.

THE P. P. A. of Toronto declares in its circular, dated 2nd June, 1894, that the defeat of the P. P. A. party now will possibly be the "death blow of our order." Let all lovers of civil and religious liberty take the hint and attend the funeral on the 26th inst.

THE young King of Serbia is developing into the enfant terrible of Europe. He has suppressed the universal suffrage, the liberty of the press and the constitution of 1888. The Czar will ere long, place his heavy hand upon the kingly youngster.

THE A. P. A's. of the United States are realizing that the way of the slanderer and strife-fomentor is perilous. Let its obsequies be private.



Suffering the Tortures of ECZEMA. And yet lives in ignorance of the fact that a single application of CUTICURA will afford instant relief, permit rest and sleep, and point to a speedy and economical cure, when all other remedies fail. CUTICURA works wonders, and its cures of torturing, disgusting humors are the most wonderful ever recorded. Sold throughout the world. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVANT, \$1.00. POTTER & DRUGS, AND CHEM. COMP., Sole Proprietors, Boston. See "How to Cure Skin Diseases," free.

CATHOLIC REVIVAL IN ENGLAND.

Its Cause and Effects.

London Catholic News, May 5.

At St. Joseph's Church, Highgate Hill, the Festival of St. Paul of the Cross, founder of the Passionist Order, was kept with great solemnity on Sunday last.

Rev. W. Croke Robinson, preaching after the first gospel said: It was his duty and privilege to speak to them that morning on the great saint who was so dear to Catholic England—St. Paul of the Cross. The object of his discourse would be to show how powerful was the intercessions of St. Paul of the Cross, and the part he had played in the English Catholic revival of the century. St. Paul of the Cross was the cause, and they took part in it, the effect of the marvellous revival which was witnessed now days in England. "There is no telling," says his biographer, "how many tears St. Paul of the Cross shed, how many sighs he breathed to Heaven, or how many prayers he offered up to the Throne of God for the restoration of England to the Catholic faith. Often he used to say, 'England! Oh England! Let us pray for England.' The infirmarian entering his cell one day found the saint in ecstasy. "Oh, what have I seen," he exclaimed, "my religious in England. I have now been praying fifty years for its conversion." That was the cause of the Catholic revival in this land, and they had but to look around them to see the effects. England's conversion, it will be said, is attributed to a solitary Italian, a foreigner, but he knew not what was meant by foreigner. It was easy to understand what nationality was, and what the virtue of it was, but in Jesus Christ there was neither Jew nor Greek, circumcision nor uncircumcision. The great saint of today was an Italian, but "home of our bone, and flesh of our flesh" in the mystic Body of Christ. What was the history of the Catholic Church in England since the saint's death? St. Paul died in the year 1775. Fifty years of a saintly life had been devoted to praying for England's conversion, and the year before the saint gave up his soul to God there came to Catholics from Parliament a measure for their relief. In that year, 1771, an Act was passed in the Irish Parliament permitting Irish Catholics to testify their allegiance to George III., by taking the prescribed oath. Little mercy though it was, yet it gave relief to those professing the ancient Faith in this way—it meant that many of the penal laws against Catholics should not be enforced against those who qualified themselves as good subjects by taking the oath. It was the first Act by which Catholics were recognized as citizens and subjects. The next Act of relief to Catholics was that of 1778, which repealed Orange William's barbarous Act of 1700, and by this the persecution of Bishops, priests and Jesuits, of those who kept Catholic schools, who were, under William III. subject ipso facto to imprisonment for life—in general of all Catholics who were disabled from taking real property (it being made over to the Protestant next of kin) was at an end. This occurred only three years after the death of St. Paul. Another measure conceding further rights to Catholics was enacted in 1791, legalizing the public worship of the Catholic Church. Mass could now be said and schools opened under the protection of the law, and other minor disabilities were removed. The rest of the history of Catholic Emancipation could be shortly told. Fox, Grenville, Canning, and Castlereagh introduced relief bills in 1813, but in every case they were thrown out. By 1824 the Catholic Association was formed in Ireland for furthering the interests of Catholic Emancipation, and never, never shall we know what we in England owe to the sons and daughters of St. Patrick. Wellington, who for a long time utterly opposed the measure of Catholic Emancipation, finally became convinced that the security of the Empire would be imperilled by further resistance to it, and the Duke went over to the side in favor of it, and then, chiefly owing to his powerful influence, Sir Robert Peel introduced the measure entitled Roman Catholic Relief Bill 1829, which speedily passed both houses, and received royal assent on April 15, 1829. St. Paul, as they had seen, after one of his ecstasies, had foretold the coming of his religious into England, and they knew that that prophecy had been fulfilled. About the year 1830 the grace of God visited one of the great families of this country—the noble family of Spencer. They all knew the story of the Honorable George Spencer, how he became a convert to the Catholic Church, how he was all on fire for the conversion of his country, how when he became a priest he had served on the mission with a life very much like that of a saint, and how he went on his knees to the celebrated Father Dominic, the Passionist (who in 1841 came to England with seven of his brethren), and asked to be clothed in the habit of St. Paul of the Cross. The rest of Father Ignatius Spencer's life was one holy crusade for England's conversion, preaching it in England, Ireland, and Scotland, and even on the Continent, and he would have travelled all Europe over in behalf of this glorious mission. Father Dominic and Father Ignatius Spencer, after laboring up and down the country for England's conversion, died as they had prayed to die, rejected and despised by men—saintly lives crowned by saintly deaths. Thus the work of St. Paul in England was well begun

owed to their labors and prayers? From 1829 they saw that the Act of liberty to Catholics set the ball of religious excitement rolling, that it aroused jealousies, that there was a new departure in the religion of the State, and, as might have been forecasted, the revival took two different aspects—one objective on the side of dogmas, and the other subjective on the part of the soul in its relation with God. Five years after the passing of the Act, the English Church began to wake up from its heavy sleep—in one moment all England awoke up from its slumbers, and resulted in the Tractarian Movement. Amidst great excitement, in '41, the tracts were suppressed, particularly the 90th one, and in 1845 the ruling spirit of England—Newman—made his submission to the Catholic Church, any many followed in his footsteps and paid their obedience to St. Peter's successor. In 60 and 65 Tractarianism was lost to the name, and developed into Ritualism. They wanted to be called Catholics, and wished to be addressed as "Fathers," "Brothers," and "Sisters," but the world knew how to call things by their right names, and though *vox populi vox Dei* was a most dangerous assertion, yet in this case it was true, and would recognize them by no other name than that of "Ritualists." Well might the words be applied to them—"You are so near and yet so far." If they wanted a proof—a mighty proof—of St. Paul's work, it was afforded them in the crowds of non-Catholics who came to that church on Sunday nights to hear the Gospel of Jesus Christ, and who knew better than they in the ministry the greatness of the work that was being done day by day in the churches of this land. This he attributed to the powerful intercession of St. Paul of the Cross, and the work of his sons, whose presence was a benediction in the land. Appealing to them in the light of the throne of St. Paul he asked them, with a view to the conversion of this unhappy country, not to take upon themselves great things, not to take upon themselves the austerities of St. Paul and his sons, but to lead good Catholic lives, observing the fasts and festivals, doing the unpleasant as well as the pleasant, joining in the ranks of some one of the many Catholic associations which were flourishing throughout the land. St. Paul of the Cross was raised up by God to restore that faith which, in the words of Cardinal Manning, of blessed memory, "England did not give up—she was robbed of it," and all should become apostles by praying to the saint who was so enamored with that strange passion for England's conversion that he might never cease pleading before God's eternal throne until this country had returned to the unity of the one fold and the one shepherd, and had become once more the home of the saints and the dowry of the Mother of God.

The Church and Social Reform.

Donahoe's Magazine for June.

If "social reform" really means the equalizing of conditions for all, then the Catholic Church at every period of its history has been preaching the most advanced modern doctrines. At all times, and in all countries, it has never ceased to dwell upon the fundamental principles of human society—the brotherhood of man and the fatherhood of God.

The Catholic Church has no reserved pews in its churches or cathedrals. The doors of its places of worship are not open upon state occasions or at regular hours. Its noble charities are available for the poorest of the poor, the halt, the blind, and the maimed, the widow and the fatherless. At the cradle, the altar and the grave, its priests identify themselves with the life of the people, not as teachers and Church officials only, but as friends and brothers, as children of the same eternal Father.

Long before trades unions or co-operative societies were thought of—and before the earliest premonitions of profit-sharing—members of the Catholic Church throughout Christendom were bound for their common good in an alliance, offensive and defensive, against the disorderly forces of the world.

There was a distant bond of union between the peer and the peasant, which in a military and semi-barbarous age invested feudalism with spirit-power, and relieved bodily oppression with such consolations as make the soul triumphant.

The Labor Encyclical of the present Pope is the most far-reaching utterance upon the social question that has yet been made; and it is altogether certain that through the jangling of political, social and economical doctrinaires the Church will steadily advance upon its appointed path to the conclusion which is best adapted to the highest interests of the human race.

HOOD'S GUARANTEES A CURE. What it has done for others it will do for you. Be sure to get Hood's Sarsaparilla.

For the thorough and speedy cure of all Blood Diseases and Eruptions of the Skin, take Northrop & Lyman's Vegetable Discovery. Mrs. B. Forbes, Detroit, had a running sore on her leg for a long time; commenced using Northrop & Lyman's Vegetable Discovery, and she is now completely cured. Her husband thinks there is nothing equal to it for Ague or any low Fever.

Have You Tried Derby Plug Smoking Tobacco, 5, 10 and 20 cent Plugs.

How to Get a "Sunlight" Picture. Send 4 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to LIVERBROOK, Ltd., 43 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and with full framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost postage to send in the wrappers, if you leave

THE ONTARIO LIFE.

Annual Meeting of the Company at Waterloo.—A Very Prosperous Year.—Excellent Showing of the Annual Report.—Congratulatory Address by President Bowman, Mr. P., Mr. B. M. Britton, Q. C., and other Gentlemen.

The 24th annual meeting of the Ontario Mutual Life Assurance Company was held in the Town Hall, Waterloo, on Thursday, May 24, 1894. The meeting was held in the presence of a large number of representative policyholders and agents throughout the Dominion attended. The President, Mr. L. E. Bowman, and we occupied the chair, supported by the Manager, Mr. Wm. Hendry.

On motion of Mr. Alfred Hoskin, Q. C., Toronto, Mr. W. H. Kiddell, the Secretary of the company, acted as secretary of the meeting. The minutes of the last annual meeting were formally taken as read and adopted. The President then read the report of the directors, which was as follows:—Your directors, in submitting the following their twenty-fourth annual report, desire to congratulate the policyholders upon the very satisfactory progress which the company made during the year 1893, notwithstanding the general depression which has prevailed in almost every branch of business.

During the past year 2,992 new policies were issued for assurance, amounting to \$3,003,700. This being the largest number of new assurances issued in any one year since the organization of the company. The Manager also received 69 applications for policies, which, however, his health was not up to our standard, which were therefore declined.

The total income for the year is \$512,517.80, and we received for interest on our investments the sum of \$125,999.87, which makes our total income \$638,517.67.

The total assets of the company as at the close of the year are \$2,583,424.67, and the surplus fund, after deducting the amount of the reserve required to be held under the regulations of the Dominion Insurance Department, is \$225,999.87. The amount of the reserve is divided among the policyholders during the year 1894.

The number of policies in force at the close of the year is 13,409, covering assurance amounting to \$17,731,307 on 12,190 lives. The amount paid during the year is \$191,992 on 82 lives, which is in excess of the very low death rate of the previous year, and is a result of the prudent management of the sum of \$23,800.

The Executive Committee has again carefully examined the securities held by the company, and found them correct as reported by your auditors.

In commenting upon the report Mr. Bowman said that it would doubtless commend itself to the meeting for its brevity, inasmuch as it is contained all the material facts, and in such form as business men can readily understand, without first finding their way through a labyrinth of words, which might be mystifying and unsatisfactory. The President referred to the depression which had prevailed in the business world during the past year, and the difficulty on that account of inducing people to insure their lives, notwithstanding which new assurance had been taken during the year to the extent of \$3,003,700. He stated that the amount of new assurance written during the previous year. During the past two or three years the company had, owing to the depression in the business world, been unable to find suitable investment in real estate because of the large decline in the value of mortgage security, being obliged to invest its funds to a greater extent in municipal securities. The mortgages on real estate have not, however, become in any way impaired by the decline in real estate values, the very easy terms of repayment enabling borrowers to gradually reduce the amount of their indebtedness. To show the careful manner of investment the President pointed out that during the past year applications from 31,127 persons were received for no less a sum than \$1,272,300. He stated that the amount of new assurance written just about one quarter of the amount offered, these only being held to be up to the company's standard of value. The remainder, \$843,550, was declined. Of the \$313,550 accepted, \$100,000 was actually placed. As for the balance, the borrowers could not accept the terms offered by the company.

The increase of the amount of new assurance written for 1893, compared with the amount of 1892, was due largely to the opening up of new districts and the appointment of agents to cover the field thus extended. The death rate and the amount of the surplus fund, which has increased accordingly, have been considerably increased. In conclusion the President congratulated the agents upon the fact that the business they had secured up to the present time is a very satisfactory one, and that the period last year, although the difficulty of obtaining it was probably somewhat increased.

The President then moved the adoption of the report. Mr. Bowman seconded the motion and the report was adopted by the numerous policyholders present.

Mr. Robert Melvin, of Guelph, the Second Vice-President, seconded the adoption of the report. He stated that the report showed the affairs of the company to be in a very satisfactory condition. It was true the company had been unable during the year to secure as high a rate of interest on its investments as it had done in some former years, but it had thus secured a much better class of investments than would have been the case if it had obtained a higher rate of interest. He stated that the company had confined its operations to investments on mortgages on improved farm property, to choice town and city loans, and to loans on its own policies, and that the company had not indulged in any other kind of securities, such as railway and other stocks, the wisdom of which course was amply justified when the recent depreciation in railway stock and similar securities on the other side of the line was taken into account. Municipal securities were undoubtedly good and safe, and the same might be said of all securities held by this company. He held it was the duty of every insurance company to select its securities to the credit of the company, and to losses of any importance whatever had accrued under mortgage or any other securities held by it. The management of the company had been conducted in a most judicious manner, and the company's economy was well enterprise. The directors did not believe in locking up its funds in the erection of costly buildings, such as have been found a poor investment by such companies, as it has been seen fit to indulge in that class of luxury. It had frequently been found that the returns from this class of expenditure were doubtful and unsatisfactory. He closed by congratulating the policyholders on the satisfactory nature of the report presented.

The report was then unanimously adopted. THANKS TO THE DIRECTORS. Rev. G. E. Salton, P. B., of Stratford, then moved the following resolution, which was seconded by Mr. Daniel Buckberron:—"That the hearty thanks of this meeting are due and are hereby tendered to the President, Vice-President and directors for the care with which they have conserved the interests of the company during the year."

Mr. Salton referred in eloquent terms to existence in 1870. He was glad to see that the President, First Vice-President, Second Vice-President and Manager were just as they were when the company started out with the humble assets of \$6,000, and insurance of some \$500,000, as compared with the present assets of \$2,583,424 and insurance of over \$17,500,000. The company had been founded on correct principles, and its success was certain from the first. Its growth, though slow, was solid and sure, as might be seen from the following figures, indicating the assets and assurances at different periods from its foundation to the close of the last financial year:—

Table with 2 columns: Assets, Assurance. Rows for years 1875, 1880, 1885, 1890, 1893.

Continuing, Mr. Salton pointed out that since its organization the company had paid to its policyholders in death and endowment claims nearly \$1,000,000 in exact figures \$882,233; and in dividend and surrender values no less than \$768,858; in addition to which it held at the present time for the security of its present policyholders the handsome sum of \$2,583,424. Mr. Salton concluded with a graceful compliment to the President on the careful and courteous attention which he had devoted to the affairs of the company, the effect of which was evident in the successful record of the company, and in the admirable report now before the meeting. Mr. Salton's remarks were heartily applauded by those present.

THANKS TO MEDICAL REFEREE. Mr. J. A. Hirstead, banker of Mount Forest, moved the following resolution:—"That as a company's success much depends on a prudent selection of risks, and inasmuch as the mortality experience of this company has always been of the most favorable character, the thanks of the policyholders be offered to Dr. J. H. Webb, the Medical Referee, and to the company's examiners throughout the Dominion for their care in and attention to this important matter."

In speaking to the resolution Mr. Hirstead said that as a policyholder he was pleased to notice the satisfactory progress made by the company. As an essentially Canadian and a purely Mutual company it had done a noble work, and he was gratified largely to the prudent men selected from time to time as directors. In the course of his remarks, Mr. Hirstead mentioned that a member of his family had taken out an endowment policy in the company, and at its maturity the actual results achieved showed that, apart from the protection afforded during the life of the policy, the money paid on account of premium was also a profitable and absolutely sure investment.

Mr. Alex. Millar, Q. C., of Berlin, seconded the resolution, which was put to the meeting and carried with a large majority.

Mr. Webb, on behalf of himself and the Medical Examiners for the company, throughout the Dominion, made a brief and appropriate reply in response to the resolution.

THE MANAGER AND STAFF. Mr. B. M. Britton, Q. C., of Kingston, seconded by Mr. F. C. Bruce, wholesale seed merchant of Hamilton, moved the following resolution:—"That the thanks of the directors and of this meeting are hereby tendered to the Manager, Secretary, officers and agents of the company for their unremitting attention to the company's interests during the past year and for the very satisfactory state of its business which the efficient and faithful discharge of their respective duties has enabled the directors to submit on this occasion."

Mr. Britton, in moving the resolution, referred to the great amount of work involved in the care of the constantly increasing volume of business of the company, and stated that there was cause for great congratulation on the part of the policyholders that the officers of the company had done their work so well. He paid a high tribute to the efficiency of the general staff, especially eulogizing the Manager, Secretary, Actuary and Superintendent for the faithful service with which they had discharged their duties. Mr. Britton said he thought the company should be proud of the fact that they were men of substantial business integrity and sincerity, and had exceptional claims to consideration for their fair and perfectly candid statements of the company's affairs to the directors of the company to public patronage.

These two points, a good staff and good agents, were, after all, what the success of an insurance company really depended upon. He congratulated the company on their possession of these essential features of success. The resolution was carried with much applause.

Subtle responses were made by the Manager, Mr. Wm. Hendry, on behalf of himself and the office staff; by Mr. E. M. Sipprell, manager of the company's agencies in the Maritime Provinces, and by Mr. W. S. Hodgins, the company's superintendent.

Mr. Sipprell's remarks were of especial interest, referring, as they did, to the estimation in which the company is held among business men down by the sea. He spoke of the success which had crowned the operations of the company in these Provinces, and of the low death rate prevailing there. It afforded him much pleasure and satisfaction, he said, to meet the agents and policyholders of the company on the occasion of their annual meeting, and to listen to a report containing so many evidences of the continued success and progress of the institution.

On motion, Messrs. Geo. Wenzel, actuary of the company, and Geo. Diebel, secretary of Waterloo, were appointed scrutineers for the election of four Directors, in place of those retiring. The balloting resulted in the re-election of Messrs. C. M. Taylor, Robert Melvin and Robert Baird, and in the election of Mr. W. B. Kidd, barrister, of Ottawa.

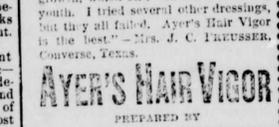
AUDITORS RE-APPOINTED. Messrs. Henry F. J. Jackson of Brockville and J. M. Scully, of Waterloo, were re-appointed Auditors of the company for the year 1894.

PRESIDENT AND VICE-PRESIDENTS. This brought to a close the twenty-fourth annual meeting of the company. The Directors met subsequently and re-elected Mr. L. E. Bowman, M. P., President; Mr. C. M. Taylor, First Vice-President; Mr. R. Melvin, Second Vice-President of the company for the ensuing year.

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North half of west half Lot 20, Con. 10, Tp. Dawn, County Lambton; fifty acres; house, barn, etc. Part of Lots 27 and 28, Talbot Road east, Tp. Dawn, County Lambton; 200 acres; 3 miles from St. Thomas; first-class soil; good buildings; will be sold on easy terms of payment. Parts north half and south half Lot 20, Con. 3, Tp. McGilway; 50 acres more or less; good orchard; excellent brick house and other buildings; cheap. East half Lot 4, Con. 4, Tp. Sauguenay, Co. of Bruce; 50 acres more or less and buildings; \$600. Apply by letter to Drawer 541, London.

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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

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Great Panorama of Nature. Carefully selected and Societies furnished with every accommodation, and special rates quoted on application by mail or in person to ROSS MACKENZIE, Manager, Niagara Falls, Ont.

TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tenders for Works," will be received at this Department until noon on Monday, the 25th instant, for the following works: Hydrants and Cast Iron Pipes, London Asylum; Infirmary Hamilton Asylum; Sewage Disposal Works, Kingston Asylum; Reservoir, Barn and Stables, Slaughter House, Piggery, Driving House, Steam and Hot Water Heating, Brockville Asylum; Extension of Main Sewer, Addition to Boiler House, and Steam Boiler, Orillia Asylum; Barn and Hot Water Boiler, Brantford Institute.

Plans and specifications can be seen at the several institutions, except those for the steam heating at Brockville, which can be seen with the other plans and specifications at this Department, where forms of tender can be procured on application. An accepted bank cheque, made payable to the undersigned, for \$100 for each of the above works, except for the Infirmary, Hamilton, and the sewer works at Brockville, for which an accepted bank cheque for \$500 made payable to the undersigned will be required. The cheques of unsuccessful parties tendering will be returned.

The bona fide signature and business address of two parties as sureties, should accompany each tender. The Department will not be bound to accept the lowest or any tender. WM. HARTY, Commissioner. Department of Public Works, Ont., Toronto, June 13th, 1894.

TENDERS FOR COAL.

The undersigned will receive tenders, to be addressed to them at their Office in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon on

MONDAY, THE 25TH DAY OF JUNE, 1894.

For the delivery of the following quantities of coal in the sheds of the Institution named below, on or before the 15th INSTANT:— NEXT, to be required for the coal for the London and Hamilton Asylums and Central Prison, as noted:—

ASYLUM FOR INSANE, TORONTO. Hard coal—1,100 tons large egg size, 100 tons stove size, 50 tons chestnut size. Soft coal—150 tons Straitsville lump, 100 tons hard screenings, 100 tons soft screenings.

ASYLUM FOR INSANE, LONDON. Hard coal—2,000 tons large egg size, 300 tons egg size, 150 tons stove size, 75 tons chestnut size. Soft coal—150 tons Straitsville lump for grates, 6 tons Reynoldsville. For pump house, 300 tons small egg size. Of the above quality 1,300 tons may not be required until January, 1895.

ASYLUM FOR INSANE, KINGSTON. Hard coal—1,200 tons large egg size, 200 tons small egg size, 100 tons stove size, 20 tons chestnut size, 325 tons hard screenings, 325 tons soft screenings.

ASYLUM FOR INSANE, HAMILTON. Hard coal—2,000 tons small egg size, 174 tons stove size, 50 tons chestnut size. Soft coal—150 tons Straitsville lump for grates, 6 tons Reynoldsville. For pump house, 300 tons small egg size. Of the above quality 1,300 tons may not be required until January, 1895.

ASYLUM FOR INSANE, MIMICO. Hard coal—1,500 tons large egg size, 150 tons stove size. Soft lump, 20 tons; hard screenings, 750 tons; soft screenings, 350 tons.

ASYLUM FOR IDIOTS, ORILLIA. Hard coal—2,100 tons large egg size, 50 tons stove size. Soft coal, 100 tons.

ASYLUM FOR INSANE, BROCKVILLE. Hard coal—1,200 tons large egg size.

CENTRAL PRISON, TORONTO. Hard coal—50 tons nut size. Soft coal—Select lump, 2,000 tons, Straitsville preferred. The soft coal to be delivered in lots of 100 tons monthly.

INSTITUTION FOR DEAF AND DUMB, BELLEVILLE. Hard coal—75 tons large egg size, 85 tons small egg size, 15 tons stove size, 30 tons No. 4 size. Soft coal for grates, 4 tons.

INSTITUTION FOR BLIND, BRANTFORD. Hard coal—125 tons egg size, 125 tons stove size, 25 tons chestnut size. Soft coal, 5 tons for grates.

MERCER REFORMATORY. Hard coal—500 tons small egg size, 100 tons stove size.

The hard coal to be Pittston, Seranton, Lackawanna or Loyal Stock. Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to name.

Delivery is to be effected satisfactory to the authorities of the respective institutions. Tenders will be received for the whole quantity above specified or for the quantities required in each institution.

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

Specifications and forms and conditions of tenders are to be obtained from the Bursars of the respective institutions. The lowest or any tender, not necessarily accepted. R. CHRISTIE, T. F. CHAMBERLAIN, JAMES NOKON, Inspectors of Prisons and Public Charities.

JUNE 23, 1894

FIVE-MINUTE SERMONS.

Sixth Sunday after Pentecost.

IDEALISM.

And they had nothing to eat. (Gospel of the day.)

The people who crowded about our Lord had nothing to eat, because out of love of the word of God they had for a time quit their work and their homes. This docility, this constancy argues well for their earnestness in the fulfillment of all their other duties. They were out of food, not through laziness, but because of set purpose they preferred spiritual to temporal nourishment. Hence they merited this extraordinary and unlooked-for manifestation of our Lord's goodness and providence in supplying them with food.

We may confidently expect, my brethren, the assistance of God even in temporal want and necessity if our honest endeavors fail. We are not to be ever-solicitous; we are not to desire nor strive after an over-abundance of such things. This promise, however, we have: that our Heavenly Father knows our needs, and He will come to our aid. But we have a duty, an obligation to discharge, and that is to work, to earn our bread. Now this is the point of my sermon: that there are many people—the number seems to be increasing—who have nothing to eat, or who say they have not, and it is their own fault.

They do not merit any special interposition of Heaven to save them from the consequences of their own laziness; they do not seem to deserve, they do not deserve, the assistance of the charitable, who are the stewards and the representatives of the Lord. Now, brethren, do not imagine that this is a harsh and an un-Christian way of regarding the necessities of the very poor; do not suppose that I make no allowance for the sickness, the lack of work, the hard times, the calamities which from time to time afflict the deserving and the laborious. If you are in a position to know, you cannot but be persuaded that the tendency to ask for help, the inclination to throw burdens on institutions public and private, the frequency, the boldness, the unreasonable demands on the increase; the number of those who are unwilling to exert themselves, to undergo the routine, the strain of work, grows day by day. Yet the Apostle says, "If any man will not work, neither let him eat." He bids every one labor faithfully in the calling where he has been placed. There is no such thing as true religion save in the faithful discharge, first of all, of our natural duties, and in compliance with the first great law of labor.

Now, I have frequently noticed one peculiarity about many of those who say they have nothing to eat, and that is, they cannot be said to have nothing to drink; and the presence of this kind of nourishment explains very often the lack of all other. No, my brethren, let us be industrious, saving and sober, mindful that the law of God has imposed labor on us; let us try to help ourselves; then, if we fail, Heaven will surely help us, even in our Saviour's way for the multitude in the desert.

A Word to Careless Girls.

Many of us know the girl who, hastening to class or lecture, leaves at home an untidied room, open-lidded boxes, bureau drawers suggestive of compressed earthquake, bookcase doors swinging in imminent risk of demolition,—who litters hallstand and vestibule with discarded gloves and crumpled memoranda, whose belongings are distributed indiscriminately through every room, regardless of ownership. She, evidently, "wants to help," but is she preparing herself meanwhile for the prospective service?

Many of us know the patient mother who moves along in the track of this household hurricane to remove the debris, rearrange the surroundings, close a box, smooth a glove, clear stand and table of encumbrances, and make fast the door that endangers the precious volumes it is supposed to guard as well as the physical safety of some junior member of the family.

I like to tell young people of a simple rule my mother enforced, the helpfulness of which it took me years to realize: "Never leave a room without noticing whether there is not something there which belongs, or is likely to be needed in another part of the house, and will eventually have to be carried there."

It is astonishing how rarely you find yourself going from room to room empty handed if you observe this rule, and how many steps you save somebody who needs to have steps saved.—Margaret M. Halvey in June Donahoe's.

Ayer's Pills promote the natural motion of the bowels, without which there can be no regular, healthy operations. For the cure of biliousness, indigestion, sick headache, constipation, jaundice, and liver complaint, these pills have no equal. Every dose effective.

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OUR BOYS AND GIRLS.

The Saint of the Poor.

In every age of the Christian era God has shown Himself wonderful in His saints. Childhood, manhood, womanhood, youth and old age; monarchs, peasants, clergy, laity, prisoners and freemen, all have contributed to that celestial host. God's love as a subtle charm enters the soul of every saint, drawing it to the Divine Enchanter, and making it heedless of "the world, the devil, and the flesh." Amidst that glorious company, remembered especially for her charity to the poor of Christ, is the "dear St. Elizabeth," as the German people call her, the sweet, holy Landgravine of Thuringia. Her gracious charity, her unselfish purity of soul, won for her the admiration of her people, and a glorious reward in Heaven. Her charity consisted not only in alms, such as food and clothing, but in waiting personally on the poor and sick, especially on those afflicted with disgusting diseases.

The Landgrave, her husband, though he loved and honored her, did not fully appreciate her sanctity, till God by miracles proved it to him. We are told in the history of her life that on a certain winter day bitterly cold, as she passed through the court yard of her castle, she saw a thinly-clad beggar shivering and crouching by the wall; at once she drew off her costly ermine mantle and threw it around the trembling creature, who that instant showed himself to be the God of all glory.

On another occasion, at the foot of the rocky path leading up to the castle, she found a child covered with leprosy, most disgusting to look upon. The gentle lady bent down, and tenderly lifting the poor little being, carried him to the castle and placed him upon her own bed. Her maids fled in terror and horror from the apartment. Some of the courtiers, hearing of the affair complained to the Landgrave, that his wife exposed to disease not herself alone, but all the inmates of the palace. The angry husband sought his wife's apartment, that he might with his own eyes, have proof of the charge, and reprimand the Landgravine, who, he considered, was carrying charity too far. He strode towards the bed, when lo! instead of the leprous child, appeared in all His loveliness the Child Jesus! The man fell prostrate before the Divine Vision, the Child smiled and vanished.

Yet once again. One bleak, autumn day, as she was carrying a large basket laden with food for some poor family, she met her husband returning from the chase. The blood mounted to his forehead, and angrily he demanded why thus she demeaned herself. He drew aside her mantle, and to his astonished gaze appeared a basket full of beautiful red and white roses exhaling a most delightful fragrance, while over the head of Elizabeth appeared a glittering cross.

Many other charming incidents from that sweet life might be cited; let these suffice to tell of God's love for charity towards His poor.

"Dear St. Elizabeth" pray that we too may have the sweet spirit of charity!

ETHEL.

A Legend of the Infant Jesus.

Many of the legends which have come down to us through the ages have faded from our memory, but this sweet legend we could not forget. It tells us of the innocence and perfect simplicity of two children, and how God rewarded it. Here is the substance of the story for "Our Boys and Girls."

Long, long ago, Father Bernard, a good and holy priest was instructing two little orphan boys for their first Communion. The children were entirely innocent, and Father Bernard endeavored to keep them so. They came every morning to serve at the Holy Mass, after which the priest gave them their breakfast. They brought their simple breakfast to the church, and seated on the steps of the sanctuary they ate it. Above the altar was a beautiful painting of the Blessed Virgin with the Child Jesus in her arms. The face of the Child seemed aglow with heavenly light, and His beautiful eyes to smile down on the little acolytes. One day when they had eaten their breakfast, and, as usual stood looking up to the Child who seemed so real to them, one said to the other: "Let us ask the sweet Child Jesus to come down and play with us to-morrow."

Next day when Mass had been offered, they hurried to Our Lady's altar and begged the Child to come down. And, won by their innocence, He refused them not. They offered Him a share of their poor little breakfast, thinking—oh, how innocent they were!—that He had nothing to eat, and the dear Child Jesus accepted their offering and then returned to His Mother's arms. Then the children ran to tell their good master what had happened. Father Bernard listened in amazement to their story. "Are you quite, quite sure, children?" he asked. "Yes, yes, Father, we are quite sure," they answered breathlessly. The priest remained silent for some time, then said, "Come earlier to-morrow morning and invite the Infant Jesus to come again, and if He come ask Him to take you and me to His house, to dine with Him." "O yes, Father, we shall be so glad to go there!" cried the children, in their simple faith never doubting the result. Before the pictured Child Jesus they knelt again next morning and eagerly stammered out their request. And again the dear Lord, won by their innocence and trust, came down and granted their heart's

wish. The children hurried, their little hearts overflowing with joy, to tell their kind pastor the good news. "To-night, Father, to-night after Vespers, the dear Lord Jesus will send for us," was their joyous greeting. "My children, we must make as much preparation as we can," said the priest, in faith as simple as the children's. The day was spent in fervent prayer. The priest administered the holy Communion to himself and the children, by way of viaticum. The little church grew dark. Hush! A flutter of wings—the Angel of Death entered the sanctuary. "He folded their hands together. He touched their eyelids with balm. And their last breath floated upward. Like the close of a solemn psalm."

A PROTESTANT TRIBUTE TO THE CATHOLIC CHURCH.

From time to time we have published brief paragraphs from our Continental correspondents as to the development of Catholic working-men's clubs or guilds, which do not exclude, but actually invite and receive the hearty cooperation of the employing classes. Though we had ample evidence of the progress of the new socialism in Catholic circles, we are astonished at the extent to which it is making itself felt in Germany. A book has just been issued by Messrs. Chapman & Hall of London, from the pen of Mr. W. Harbutt Dawson, a non-Catholic, dealing with religious, social and industrial life in that country. He has evidently closely studied the German at home. He says the Social Democrats find willing pupils among ill-paid workers who have to labor inordinately long hours, and one-fourth of whose earnings is swallowed in rent. The religion of the masses is received, he declares, not from the Lutheran Church, not from the schools, but from the Social Democracy, which is another way of saying that it is not religion at all, but its negation. In his view the two great causes of the progress of Social Democracy have been the entire want of sympathy between the landowning class and the laborers, and the extraordinary failure of the Protestant Church to keep its hold on the wage-earning classes. He cites as a curious fact regarding earnest study that "in those parts of Germany in which Catholicism has the upper hand Socialism has so far been comparatively impotent."

What a remarkable contrast is presented between the attitude of the Catholic Church to the German people and the relations between the Anglican Church and the English masses. Only a few days ago a body of Liberal clergymen, feeling that their Church was dangerously allied to landowners and capitalists, addressed a manifesto of remonstrance to the Archbishop of Canterbury, in which occurred the following remarkable passage: "It is difficult enough for the clergy to convince the working-classes that the name of Christ has any meaning or message to them in their need and in their hopes." The success of the Catholic Church with the German people is no secret. It is due to a personal, thoroughly sympathetic, and Christian interposition between employers and employed, though no doubt the extreme Evangelicals and exhibitors of "escaped nuns" would find a ready explanation sufficient for all their purposes in the talismanic word "Jesuitism."—Liverpool Catholic Times.

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Dear Sirs.—I was suffering very much from diarrhoea, and could get nothing to cure me. A friend told me of Dr. Fowler's Extract of Wild Strawberry, and a few doses completely cured me. Thos. L. Graham, Melita, Man.

THE CHURCH IN WALES.

Anglican Ecclesiastics Protest Against the Disestablishment Bill.

London, May 17.—A manifesto signed by the English Archbishops and by thirty-one Bishops has been addressed to the members of the Church of England in Wales. The manifesto declares that the bill for the disestablishment of the Church in Wales, if it should become a law, would weaken the unity of the Church and alienate the ancient gifts by which the service of God and the pastoral care of the people were maintained for centuries; that it would deprive the poor of their legal rights to seats in the churches and of the ministrations of the clergy to their sick and dying, and would reduce the Church of Wales to penury, thereby impeding the worship of God.

Now just transport yourself back to the time of the Reformation, not so long ago. The identical argument will disqualify every Bishop and minister of the Anglican Church in Wales, the very men who are making the protest.

The property now used for Anglican worship belonged to the Catholic Church. It was created by Catholic people for the purpose of sustaining their own clergy and for the proper conduct of worship according to the rite of the Church of Rome. A great deal of this property was the accumulation of centuries of Masses; that is, that certain sums of money or real estate were given to the Catholic Bishops in trust, the conditions of which were that regular and public Masses should be offered up in certain fixed places for the repose of the souls of the donors according to their intentions, stipulating in many cases that in the event that these Masses would not be said, the compact would be considered broken and the property should revert to other specified objects. Not only this, but there are cases where the solemn anathema of the donor is pronounced upon any future violator of the terms of the agreement.

Now, as in the well-known case of Winchester, the terms of the contract by which the Anglican clergy hold these foundations have been openly departed from, while a mockery disgusting to many of themselves is gone through in place of these Masses for the dead. "Why don't you say Mass for the repose of the soul of Wykeham?" asked a certain individual of a student of Winchester whom he happened to converse with on board of one of the out going European steamers. "You enjoy that property on these conditions, and you have earned a scholarship from his money and are now travelling on it assuredly on the same conditions." "Well," the young gentleman replied, "we are marched into the chapel once a month for a memorial service. I fancy that will have to do instead." "Is this right?" continued the questioner. "I never could understand how it can be reconciled with the sacred claims of the testament of Wykeham," the student replied. This student's opinion may be taken as representing a certain class of observant men among the Anglicans. He was an accomplished scholar and a person of charming manners and appearance.

The Church property of England is mainly entailed for Catholic purposes, and we use for our argument against the Anglican clergy the very words which they in an adumored or ignorant fit of virtuous indignation are just now uttering against the present Government: "The taking away of this property, which you did at the time of the Reformation, would alienate the ancient gifts by which the service of God and the pastoral care of the people were maintained for centuries; also, it would deprive the poor of their legal rights to seats in the churches and of the ministrations of the clergy to their sick and dying." If any body or Church ever condemned themselves and stultified their position, it is certainly the Anglican clergy by their present manifesto against the bill for the disestablishment of their Church in Wales.—Philadelphia Catholic Times.

Parents Must have Rest. "A President of one of our Colleges says: 'We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now. We use Scott's Emulsion and it quickly relieves pulmonary troubles.'"

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Every article of Clothing, Store Supplies and Necessaries to be furnished, as well as the material therein, must be of Canadian manufacture, and similar in all respects to the sealed patterns, which can be seen at the Militia Stores in Ottawa. This does not apply to material for saddlery. No tender will be received unless made on a printed form forwarded by the Department, and a tender be considered if the printed form is altered in any matter whatever. Each tender must be accompanied by an accepted cheque on a Canadian Chartered Bank for an amount equal to ten per cent. of the total value of the articles tendered, for which will be forfeited if the party making the tender declines to sign a contract when called upon to do so. If the tender be not accepted the cheque will be returned. The Department does not bind itself to accept the lowest or any tender. A. BENOLT, Capt., Secretary, Department of Militia and Defence, Ottawa, 2nd June, 1894.

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