









are you, command your... save this terrible place... last moments, the... friendship of a lady... you occupy, and it... believe that the day... will be able to tell... that I was true to... and that by reason of... called on by the world... it is ever thus, young... few short hours will... mortal coil will be v... away by the hands of... glad thought, I shall... mortality. "Florence, my child, what is the matter?" said the old man, much alarmed. "You are faint and ill; you have waited too long for your food. I will order refreshments immediately. I have longed so to see you back. I have been wishing I could get you here to live with me, but without the chance of giving offence in high quarters; it cannot be done, however."

THE TWENTY-FIVE FRANC PIECE.

By Francois Coppee. When Lucien de Hern saw his last piece of money raked in by the banker, and got up from the roulette table where he had just lost the remainder of his little fortune which he had brought there for his final effort, he was seized with vertigo and narrowly escaped falling to the floor. With a weary brain and trembling legs, he threw himself upon a lonely leather sofa which surrounded the gambling table. For several minutes he looked vaguely about these private gambling rooms where he had spoiled the most beautiful years of his youth, recognized the worn features of the different gamblers, cruelly lighted by the great shaded lamps, heard the soft tinkling of the gold upon the green table, felt that he was ruined, lost, and remembered that he had at home, in the drawer of the commode, a pair of pistols which had once been the property of his father, General Hern, when he was a captain; then only, worn out with fatigue, he fell into a profound sleep. When he awakened, his mouth dry and parched, he ascertained by glancing at the clock that he had scarcely slept half an hour, and he felt an overwhelming desire to breathe the fresh, cool, night air. The hands of the clock pointed to a quarter of an hour of midnight. At this moment, old Drouski, a pillar of the place, a typical Pole, wearing a rusty long coat, trimmed with braided and large ornaments, approached Lucien and muttered these words through his grey beard: "Lend me five francs, sir. It is now two days since I have left the club, and during these two days I have not seen 'seventeen' win. You may laugh at me, if you wish, but I will cut off my right hand if soon, at midnight, this number is not the one."

ESCAPE OF EUGENIE.

How it was Accomplished After Napoleon Fell. Miss Anna L. Bicknell, who was for many years a governess in the family of one of the ladies of the Empress Eugenie's household, writes of "The Tuileries Under the Second Empire" in the Century from which we take the following account of the escape of the empress after the downfall of Napoleon in the Franco-German war: The chamber of deputies had been invaded by the mob; the downfall of the empire had been decreed; the republic had been proclaimed. The cries of the popular fury were heard in the very gardens of the Tuileries, and the enraged populace was coming nearer and nearer. The crowd reached the reserved garden in front of the palace and tore down the emblematic imperial eagles. It was then 3:15 in the afternoon. The Austrian and Italian ambassadors now entreated the empress to leave the palace, but she warmly rejected the proposal. The daughter of a noble race, the heroic blood of the Germans flowing in her veins, she could not but consider flight as an act of cowardice. She was a sentinel left to defend the post, and she would die there. The roar of the mob became louder and louder; the cries of "Vive la republique!" were distinctly heard. "Madame," then said his faithful secretary, Pietri, "by remaining here you will cause a massacre of your attendants." She seemed struck by this, and turning to General Melinet she said: "Can you defend the palace without bloodshed?" "Madame, I fear not." "Then all is over," said the empress. She turned to those present. "Gentlemen, can you bear witness that I have done my duty to the last?" They hastily answered, "Yes," again urging her to leave. All her usual attendants of the service of *honneur* were assembled in the rose-colored room—a fair tower, ill suited as a frame for such a tragic picture, and which she was never to see again. She bade farewell to all. Strange to say—and the inexplicable fact has never been denied nor excused—not one of those present offered to follow her, not one asked her where she was seeking a refuge. Let us hasten to add that her ever faithful friend and follower, the Duc de Bassano, was not there. He was at the senate house vainly trying to stem the flood. But there were others who could have filled his place. All were bewildered and absorbed by selfish fears. One lady who filled a secondary though confidential post in the household, Mme. Lebreton, sister to General Bourlinski, followed her unhappy mistress into exile. With one faithful attendant, Pietri, and the two ambassadors, the empress treaded the galleries communicating with the Louvre while the mob broke into the Tuileries on the other side. There was a door of communication which was found locked, and for one brief moment anxiety was intense, but the key was happily found, and crossing the splendid gallery of Apollo in the Louvre the fugitives found their way into the place opposite the church of Saint Germain l'Auxerrois. Two columns of insurgents were coming in different directions. The danger was great, and the Austrian ambassador, Prince Metternich, went in haste to seek his carriage. Meantime a street boy called out, "There is the Empress!" Much alarmed, the Italian ambassador, Chevalier Nigra, hastily turned the empress and Mme. Lebreton into a hackney carriage and turned to silence the boy. The driver, frightened at the approach of the mob, drove off in violent haste, and the two ambassadors immediately lost sight of the vehicle. The empress had no money about her, and when, on reaching a quieter region, the driver asked her where he was to take her she knew not whither to go. Several calls were made at the houses of friends. None was at home, and the empress, utterly exhausted, and not knowing where to find a refuge, suddenly remembered that Dr. Evans, the American dentist, lived near, and to him she went. Dr. Evans was about to go to dinner and at first refused to see the unknown lady who came at such an unpropitious time, but as she insisted upon speaking to him he came out upon speaking, with astonishment on finding himself in the presence of the fugitive empress. To his honor be it said that never in the days of imperial prosperity could she have met with more re-

BAD READING.

There is nothing which is more destructive of faith, religion, and Christian piety than the multitude of unhealthy books and journals which circulate to-day in the world. The council of Trent has declared that one of the most powerful means employed by the heretics of the sixteenth century to attack the truth were the books and pamphlets which were spread broadcast at a very low price. To-day, just the same as three hundred years ago, the same means are employed by Satan to combat the Church of Christ and to ruin faith in souls. Error, falsehood, calumny, hypocrisy, and sarcasm have alternately done their work against the truths and the teaching of the Catholic Church. We find these characteristics in all the literary productions of infidelity and free thought. Error, which comes from a profound ignorance of Catholic teaching, even of the simple catechism. In these books, nature, destiny, and chance take the place of God, the Eternal Spirit, Infinite Sanctity, the Creator and Sovereign Master of all things. After error comes the lying, effrontery without disguise, making science an arm against revelation, and it is this same falsehood which distorts both sacred and profane history and excites the multitudes against the Church. There are the grossest and most odious calumnies retailed, calculated to destroy virtue, charity, and respect for priests and religious. Again, it is hypocrisy which is hidden in little pamphlets, to turn away souls from the practices of the Catholic faith. Sarcasm is also not unfrequently employed to cover the Church and all that is sacred or holy with ridicule. To give you a proof of what I advance, you have only to open the first book or magazine which falls into your hands. When, therefore, you see those poisoned books and papers in the hands of every one, how can it be otherwise than that faith is shaken and finally extinguished? What poison more common, more pronounced, or sadder in its results? While bad books are the ruin of faith, they are also the ruin of virtue. We cannot tell the ravages which they daily make in hearts which should love God above all things. See, for example, a young woman of good family, innocent, pure and faithful. Her husband regards her as an idol. A man of the world, a reader of romances, a constant visitor of the theatre, a lover of adventure, visits her and places in her hands a book, which he says is at once beautiful and interesting. She accepts the book and reads it. What passes in her heart and mind I will not attempt to say. To relate the most scandalous stories, to despise honor, morality, and modesty, the great and noble virtues of domestic life, to place vice in honor and present it under the most seductive colors—this seems to be the aim of the novelist and the other writers who deluge the city and country with their unclean and trashy works. How is it possible for a mind so pure to remain pure after reading those pages in which there is only question of intrigue, deceit and all the refinements of degrading and debasing passions? It is a well-known fact that many go so far as to neglect their duties—even the most important—that they may follow those infamous narratives to the end. These pages exhale a poison which is certain death to all who read them, a poison which is so powerful that no virtue can resist it. Whatever may be said of the evils produced by bad reading, there are some who will employ pretenses, more or less specious, to justify them in reading everything which may fall into their hands. We must not forget that a formal law of the Church absolutely forbids Catholics to read books or journals which attack faith and morals. Even a priest cannot read such works without the permission of the Holy See. How then can a layman think he is exempted from the rules of the Index? But it may be urged that

SACRED HEART LEAGUE.

General Intention for May, "Splendor of Divine Worship." The general intention for May, 1894, presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart, is "The Splendor of Divine Worship." Splendor belongs to the worship of Almighty God. All about Him in Heaven's brightness and magnificence. We cannot think of Him, surrounded as He is by His Angels and Saints, without fashioning in our minds a vision of the gleaming courts in which His holy ones are veiling their faces from His resplendent majesty and crying out: "Amen. Benediction, and glory, and wisdom, and thanksgiving, honor and power and strength to our God for ever and ever. Amen." Hence when we come to honor His sacred Presence on our altars, we must invest our worship with the splendor that belongs to it, and which will prove how we realized that God has visited His people. True to this principle our holy Church has never limited herself in aught that would add to the beauty and grandeur of her ceremonial. Temples, sanctuaries and altars; paintings, statuary and altarware, bells, and music, and psalmody; vestments and tapestry, incense and flowers, reverence in posture, grace in movements, and scrupulous fidelity in every detail, all speak the story of Heaven itself and declare the glory of God. All this the Church deems a service due to God; the patient study of detail, the outlay of money, the labor of those who keep and furnish the sanctuary and the altar, the time and fatigue required, are all a loving tribute which she expects her faithful children to make, as much for the honor of their Lord as for the good done themselves by an impressive service. Full well the enemies of our Holy Church know how pleasing to God is the splendor of her ritual, and how damaging to her children is the privation thereof. Hence, where they have for a time the upper hand, they have closed her sacred edifices, proscribed her priests, stolen her revenues forbidden her holy ceremonies, or at least they are preventing them from being performed with due splendor. While praying that our Lord may restore to His altars and His sanctuaries throughout the world the splendor which belongs to them, let us prove the sincerity of our prayers by adding to the beauty of our own altars or shrines of His Sacred Heart, to the attractiveness of the public League services, and to the solemnities which should mark the celebration of our Jubilee Year.—Little Messenger of the Sacred Heart. Health and happiness are relative conditions; at any rate, there can be little happiness without health. To give the body its full measure of strength and energy, the blood should be kept pure and vigorous, by the use of Ayer's Sarsaparilla. The great lung healer is found in that excellent medicine sold as Bickel's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption. Dr. Fowler's Extract of Wild Strawberry cures Diarrhea, Dysentery, Cramps, Colic, Minard's Liniment the best Hair Restorer.

BROKEN IN HEALTH.

That Tired Feeling, Constipation and Pain in the Back Appetite and Health Restored by Hood's Sarsaparilla. Mr. Chas. Steele, St. Catherine's, Ont. "For 2 number of years I have been troubled with a general tired feeling, shortness of breath, pain in the back, and constipation. I could get only little rest at night on account of the pain and had no appetite whatever. I was that tired to my limbs that I gave out before half the day was gone. I tried a great number of medicines but did not get any permanent relief from any. I purchased a bottle of Hood's Sarsaparilla, which made me feel better at once. I have continued its use, having taken three bottles, and I feel like a new man. I have a good appetite, feel as strong as ever I did, and enjoy perfect rest at night. I have much pleasure in recommending Hood's Sarsaparilla. CHARLES STEELE, with Eric Preserving Co., St. Catherine's, Ontario. Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists. 25c. We Manufacture the THOROLD CEMENT. Thorold Cement was used exclusively in the construction of the old and new Welland Canals. 10,000 BARRELS of our Thorold Cement were used in the construction of the great St. Clair Tunnel. Joseph Hobson, Esq., Grand Trunk Railway, Chief Engineer; Wm. Gibson, Esq., M.P., Contractor. It is the best Hydraulic Cement for Abutments and Piers for Bridges, Concrete for Foundations, Cellars, Cement for Pipe, Floor for Cellars and Stables, Sowers and all Mason Work in moist or wet places. ESTATE OF JOHN BATTLE, THOROLD, ONTARIO. Catholic Devotional Reading for the Month of May. A Flower for Each Day of the Month of May. Paper, 10c. New Month of May, Cloth, 50c. The Young World's Month of May, Paper, 10c. Our Lady's Month of May, Cloth, 25c. Tickets for the Month of May, Per page, 5c. A Flower Every Evening for the Month of May, Cloth, 50c. Little Messenger of the Sacred Heart, Cloth, 50c. The Child's Month of May, Paper, 10c. Do. Cloth, 50c. New May Devotions, by Rev. A. Wirth, O.S.B., Cloth, 50c. The Month of May, For Congregational use, Cloth, 50c. Souvenirs for Holy Communion. The Great Day, or Souvenirs of Holy Communion, Cloth, 50c. Councils on Holy Communion, Paper, 10c. Stories for First Communion, Cloth, 50c. Devout Communion, Cloth, 50c. Commendations and Sacraments, Cloth, 50c. ROSARIES in amber, amethyst, garnet, crystal, etc. PLATED BOOKS bound in French Morocco, ivory, pearl, etc. MEDALS—Silver, silver-gilt, and gold. COMMUNION CARDS of all sizes, for framing. Any of the above articles mailed free of postage on receipt of advertised price. D. & J. SADDLER & CO. Catholic Publishers, Church Ornaments and Religious Articles. 1669 Notre Dame St. MONTREAL. 115 Church St. TORONTO. Here's a Pointer When you ask for a 5 cent plug 10 cent plug 20 cent plug REGISTERED OF THE TRADE MARK POPULAR DERBY PLUG Smoking Tobacco be sure that the retailer does not induce you to buy any other in order that he may make a larger profit. MONTREAL. WEBSTER'S DICTIONARY AND—The Catholic Record for One Year FOR \$4.00. By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers. The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred other volumes of the choicest books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year. As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so conscientiously employed. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth. A whole library in itself. The regular selling price of Webster's Dictionary has here before been \$12.00. N. B.—Dictionaries will be delivered free of charge for carriage. All orders must be accompanied with the cash. If the book is not entirely satisfactory to the purchaser it may be returned at our expense. "I am well pleased with Webster's Unabridged Dictionary. I find it most valuable work." JOHN A. PAYNE, Chairman, Ont. "I am highly pleased with the Dictionary," writes Mr. W. Scott, of Lancaster, Ont. Address, THE CATHOLIC RECORD, LONDON, ONT.



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#### MR. MEREDITH'S PRONUNCIAMENTO.

As we announced in last week's issue of the RECORD, on Monday evening, the 21st of May, Mr. W. R. Meredith delivered in the London Opera House, his long expected speech opening the political campaign which is to show whether Sir Oliver Mowat's Government has retained the confidence of the people during the last four years.

The complications introduced into Ontario politics by the springing up of two new parties, the Patrons of Industry and the Protestant Protective Association, made it a matter of peculiar interest to know on what lines the Ontario Opposition will conduct the contest on this occasion; and it is scarcely necessary to add that the greatest interest centred in the question whether or not Mr. Meredith would once more lead on his forces to an attack upon Catholic education as he did in former years. He has spoken, and in justice to Catholic interests we feel it our duty to say that notwithstanding the sweet words with which he tempers the dose, he shows himself as uncompromisingly opposed to Catholic education as in former years.

We find also in Mr. Meredith's speech still another subject very largely dealt with, the attitude of that gentleman and of his followers in the past and present towards the Catholics of the Province, and to this matter nearly one-half of Mr. Meredith's speech is devoted.

Why should it be necessary to raise a Catholic question in this contest at all, any more than a Methodist or a Presbyterian question? Have Catholics seized upon the Government of the Province to such an extent as to exclude Protestants from their due share in the Government? Certainly not. There has been one Catholic in the Government, a gentleman highly gifted, and thoroughly competent to fill the position he occupied, but the number of Catholics in the Province fully entitles them to at least one member of the Cabinet, even if the appointment were made purely on religious grounds, which it was not. The offices at the disposal of the Government are by no means filled by Catholics to a greater extent than their numbers justify and demand, and when besides the salaries of the offices filled by Catholics are taken into account, it will be seen that there is not the least ground for any outcry that Catholics have any privileges at all, not to say extraordinary privileges under the present administration.

The single fact that Mr. Meredith is bent upon raising a religious issue in the present contest is sufficient reason why the country should condemn him. There is only one reason for his doing this: it is because he is aware that by being aggressive against Catholics, he will please a certain faction which has some strength in the Province—a faction whose shibboleth is persecution and the proscription of Catholics. The motive is unworthy of the leader of a great party which aims at taking into its hands the government of a prosperous and important province like Ontario, and the interests of the province would not be safe in his hands.

Mr. Meredith takes occasion to tell us that when four years ago he addressed the electors of London in the same hall in which he spoke on the 21st ult. he was justified in the position he took in regard to the Catholics of the Province. He recalls the circumstances under which he made his famous appeal to the latent anti-Catholic prejudices of part of the Protestant population. His explanation of his position on that occasion is a very peculiar one, and it is well worth quoting. Here it is, as reported by his special organ, the *Free Press* of this city:

"I took occasion, then, to make some observations with regard to the

school question which was then agitating the public mind. I refer to some observations which are contained in a newspaper published in the city of Kingston, and I have heard a good deal about these observations, since it was said upon that occasion I called the Catholics of the Province the common enemy. That charge was utterly untrue. I have here the report of the speech which I made upon that occasion, and I challenge anybody to point to a single line that makes any such charge or any such imputation against any portion of my fellow-citizens. (Cheers.) What I did say, and what I am ready to repeat here to-night, was this: I read an extract from the *Kingston Freeman* in which it was pointed out that by the Roman Catholics of this country uniting together and carrying their influence from one party to another they would enforce whatever demands they chose to make upon the people of this country. I said that that was against the interest of the commonwealth, and that any man who had the interest of this country, whether Protestant or Catholic, at heart, was bound to resent and resist any such an attack as that. (Great applause.) I want to know who is insulted. I want to know who has the right to complain."

In this explanation Mr. Meredith does not show a remarkable amount of honesty, for though he said he had the speech with him, he took care not to quote it, but made up a new version to stand upon on the present occasion. Why did he not quote the passage where he made mention of "the common enemy" to show who was designated thereby, if not the Catholics?

The *Canadian Freeman* did recommend Catholics to vote in one way on the occasion referred to, but it was not for any unlawful or any aggressive purpose, as Mr. Meredith pretends, but solely for self-defence. Catholic education was attacked, and it was only by a united vote that Catholics could repel the attack. If Methodists, Presbyterians, Anglicans, or Baptists were similarly attacked, no one would be surprised if they united to repel the assault; and such an appeal against any one of these denominations as Mr. Meredith made to Protestants, to unite against "the common foe" would be justly resented. Catholics have just the same rights in Ontario as these denominations have, and will exercise them too—without entertaining any fear of Mr. Meredith's misrepresentation of our designs.

But it must be remembered that even the passing rhetorical appeal of the *Canadian Freeman* to Catholics to unite is not fairly to be taken as showing any fixed design of the whole Catholic body to attack the liberties of Protestants, and Mr. Meredith's campaign against Catholics was not justified by it, any more than a campaign against Protestantism would be justified by the frantic appeals of the *Toronto Mail*, the *Lindsay Warbler*, and the Ontario P. P. A. organs, to crush out the rights of the Catholics of the province.

Mr. Meredith's summing up of this matter is peculiar and amusing. He quotes a statement from the *Catholic Record* that "the ballots of the Roman Catholic electors fell like rain upon the candidates supporting the Meredith party" at the last election, and this fact he considers a justification of his anti-Catholic course. He says:

"If a man is to have the whole power of a great Church driven against him he would be little less or more than mortal if he did not rise and protest against what has been done." This is putting cause for effect with a vengeance. We confess we are puzzled to know how the ballots of the Catholics, which were cast after Mr. Meredith's declaration of war, could have been the cause of that declaration. As Mr. Meredith is an adept at linguistic quibbles, possibly he may find an easy solution to the paradox.

We must here remark, however, that it is not a true statement to say that the whole power of the Church was directed against Mr. Meredith and his party. The Church took no action in the matter—but the Catholic electors, finding themselves grossly insulted and attacked, and their rights imperilled, spontaneously put themselves into an attitude of defence, and so fell the rain of ballots.

We must leave further remarks on the Opera House speech, and especially on the Separate school question, till our next issue. Meantime we trust that our readers and friends who are now aware that Mr. Meredith prides himself on keeping the same hostile attitude towards Catholics which he first assumed eight years ago, will show their appreciation of his conduct by supporting Mr. Mowat's candidates in every constituency; and it is not merely to Catholics we give this advice, but to all, whether Catholic or Protestant, who have the peace and prosperity of the country at heart.

#### "CHRISTIAN NEW ENGLAND."

The Puritanic spirit of the days of old is very easily roused to the highest pitch of intolerance in New England, and at the Methodist convention held at Waltham a month ago a good deal of bottled froth was let out regarding the old story of Roman Catholic, Romish or Papist aggression. There is a committee always standing in that body to keep this subject under consideration, and as the Catholic Church will not down in the United States, this committee has constantly plenty to do to devise means for its suppression, and to report its plans from time to time to the organization, that steps may be taken to put them into practical operation.

From time to time the required reports are made, and recommendations given that energetic means be employed to prevent the progress of Romanism; but somehow it never happens that the means devised materialize in the shape of important results; for, in spite of them, Romanism always continues to progress.

At the meeting we have referred to a report was read by the chairman of the committee, Rev. E. K. Stratton, in which it was stated that "the power of Rome had been lessened in its old strongholds, and now an effort is being made towards massing Rome's forces on these shores; and this effort has been so successful that the statement is made that in no country in the world is the power of Popery so strong as in America. But then there are forces which are arranging themselves against the common foe."

What are these forces? Surely they can be nothing else than the A. P. A., which indeed had given to it its first impetus in the fanaticism of New England, and especially of Bostonian ministers of Mr. Stratton and Justin D. Fulton's calibre. These are the persons who are responsible for the crusade of mendacity which the A. P. A. has inaugurated, for the bogus Papal encyclicals which have been issued by this organization, for the arming of the fanatics of Toledo with Winchester rifles intended for the massacre of Catholic citizens, for the blood which has already been shed, and the ill-feeling which has been aroused throughout the land by the creation of religious dissensions.

It would be profitable if these gentlemen were to look more narrowly into the state of religion at home, before spending all their time and energy in abusing Catholics for having succeeded in making the United States a Christian country; for all the statistics which have hitherto seen the light tend to demonstrate that it is because of the wonderful progress which the Catholic Church has made that the country can be called Christian at this moment, and not because of the Blue Laws which were planted by the original Puritan settlers of New England, who are claimed by the Methodists and Baptists, and more especially by the Congregationalists, as their ancestors.

From time to time we are wont to read in some of the religious periodicals of the wonders wrought in the propagation of the Christian faith by the Puritan fathers who two centuries ago planted and established their form of religion in the New England States, to the exclusion of all others.

It is indisputable that in the hill country of these States the purest blood of the Pilgrim Fathers is to be found, for it is there that the property of the original possessors has passed down from father to son while new fields were put under cultivation, the later immigrants being attracted to the cities and towns, which are now peopled largely by a foreign born population, or the children of foreigners. It is, therefore, to the hill country that we are to look for the real fruits of the Christian teaching of the Puritan fathers, more than elsewhere. It is a curious fact, therefore, that recent investigation has shown that not more than about one out of twenty-five persons of the rural hill-side population now regularly enter a church-door. Thus it happens, that though the Catholic population of New England is not yet nearly half the total population of those States, yet there are more Catholic communicants, that is to say, practical Catholics, in New England, than Protestant church-goers; and there are at the present moment in New England over one thousand unused churches.

It is not to be denied that Mr. Stratton says truly that Popery is strong in America; but it is this fact which makes the United States Christian, and renders it possible for such men as Rev. Mr. Stratton to boast that they live

in a Christian country. They should therefore be duly grateful to the Catholic Church for giving them this proud distinction.

We may add that it is not only in New England that this state of things exists, but it is general throughout the whole country. A Protestant writer in a recent issue of the *Boston Arena* informs us that in the city of New York "in 1840 there was one Protestant church for every 2,000 people; in 1880, one to 3,000; in 1888 one to 4,000." He adds that "the total population was about 1,500,000, and the total membership of the Protestant churches only about 100,000."

The same writer shows that he is a strenuous opponent of Catholicity, yet he admits that 500,000 persons attend Mass in New York every Sunday, or ten Catholics to two Protestants of all kinds.

We must add that the whole Methodist Convention was not unanimous in Mr. Stratton's opinion that Catholicism should be crushed. Three speakers objected to the adoption of the committee's report, but it was carried all but unanimously. Perhaps it is owing to the fact that the Methodist clergy have so small a hold upon the people of the United States that the A. P. A. does not find it so easy as it expected to gain political control of that "Christian country."

#### ENGLISH NON-CONFORMISTS AND DISESTABLISHMENT.

The Presbyterians of England are beginning to renew the agitation of former years with a view to bring the subject of disestablishment of the Church of England in England. The plea upon which this new movement is being pushed forward is that the judgment in favor of the Bishop of Lincoln in 1892 makes the non-Conformists responsible in some measure for the continuance of a Church which has departed from the traditions of old-fashioned Protestantism. Some of the Presbyterians are exceedingly warm in the advocacy of disestablishment, while others appear to be indifferent, or at least practically so. To the Presbyterians the increase of Ritualism in the Church is extremely distasteful, and their principal organ in London is in the front of the agitation for disestablishment.

So far back as 1874 a vote of the English General Synod was passed by 125 to 44 to the effect that "unless a speedy and effectual check be put to the teaching and practice of (so-called) Catholic doctrine and ritual by a party within the Church of England it will be the duty of this Church (in order to escape complicity with the legalized fostering of superstition at the public cost) to protest against the continued connection of Church and State in this realm."

From this the Presbyterian argues that as Ritualism has made great strides during the twenty years which have elapsed since that resolution was passed, it is still more incumbent than ever to take the steps indicated in it, the more especially as the question of disestablishment in Wales is now a live question which must be settled without delay.

The anomaly of having an Established Church is insisted upon, when the number of persons believing in it is scarcely a moiety of the population.

There is no doubt the agitation will result before long in complete disestablishment, and once the question is generally taken up for discussion, the Establishment in Scotland will be swept away equally with that of England.

#### IN RELIGIOUS GOOD-FEELING.

Ottawa, May 23. — Archbishop O'Brien, of Halifax, who is here to attend the meetings of the Royal Society, says in an interview in the *Evening Journal*:

"In religious good feeling you people in Ontario are fully ninety years behind Nova Scotia. Down in Nova Scotia Protestants and Catholics recognize each other's rights and try to live in peace and harmony. They agree to differ, and as a result things go on very nicely. The people up this way, however, seem to be, religiously speaking, just where we in Nova Scotia were ninety years ago. To my mind there is no necessity for religious strife."

Speaking of Canada's future the Archbishop said: "The day must come sooner or later when Canada must cease to be a colony. To my mind her natural place is in an imperial league. We do not want annexation, and there are too many obstacles in the way of independence."

We are pleased to learn that such a state of things exists in the sister Province by the sea, and we are assured that the same thing which is said here of Nova Scotia is applicable also to New Brunswick. While such

continues to be the case, there is no fear that the intolerance of P. P. Aism will find a foothold in the Maritime Provinces, or that it will dominate the Dominion.

#### FOR WHOM TO VOTE.

In another column we give reasons why it is advisable to support Mr. Mowat's administration during the coming contest.

In addition to the reasons there given, we may here state briefly another which of itself should be sufficient and satisfactory to all our readers: that is, the position taken by the two principal political parties in regard to Catholic education.

Mr. Mowat's administration has endeavored faithfully to carry out the spirit of the Act of Confederation which guarantees to us Catholics in Ontario the school system as then existing, including the system of Separate schools. Mr. Meredith, on the contrary, has proclaimed his undying hostility to Separate schools.

It is true, Mr. Meredith acknowledges that the Separate school law cannot be changed either by the Local or Dominion Legislature, and he is therefore obliged to leave it in the condition in which it was placed in 1867 when the school law was passed which was afterwards guaranteed by the British North America Act. But he is careful to make it known that he is against giving "facilities for the establishment of Separate schools." His actual words, in his Opera House speech are:

"What I do say is this: I say that in this country we are entitled, if our Roman Catholic citizens stand by their rights which were guaranteed to them by the British North American Act—we are entitled to say, or those, at all events, who think that it was a mistake that there should be Separate schools—we are entitled to take this position—the powers which are given by the B. N. A. Act shall not be extended; they shall not be increased. You who are in the minority say you do not want them abridged. We say they shall not be increased or greater facilities given for the formation of Separate schools. Now what intolerance or bigotry is there in that? What is there unfair in that?"

Mr. Meredith is quite aware that there is unfair in this. He is aware that there were certain matters which required readjustment in fairness to Separate schools. They were matters of detail, of small importance in comparison with the great principle of our right to Catholic education, which the Separate School Act conceded, but regarding which justice to Catholics required that they should be conceded. We know by the past that it is Mr. Meredith's policy to interpret the school laws in the sense which would most restrict Catholic rights, and harass Catholic school trustees, and it is in the sense that he will continue to do this that we are to receive his present declaration.

Mr. Meredith may be conscientiously of the opinion that it is right to harass the Separate school boards as much as possible; but we Catholics are of different conviction, and it is our duty to carry our convictions to the ballot box, and to vote there in accordance with them. But we must here mention that in reference to our Separate schools, we have no desire to employ Mr. Meredith's tactics, and to lay hold of the moneys of Protestant ratepayers who do not send their children to our schools. Justice, however, demands that every facility should be given to Catholics to enable them to apply their whole means available for educational purposes to the education of their own children. This is what it has been Mr. Meredith's aim to prevent.

It is right we should here mention also one of the points on which Mr. Meredith's policy of annoyance has already been made manifest. He has, all along during the last eight years, endeavored to make it as difficult as possible for a Catholic to have his name upon the Separate school roll; so that by means which we can characterize only as contemptible, the Public schools might get a few dollars which in justice belonged to the Separate school boards.

We shall say somewhat more on this matter in a future issue, but at present we have to advise our friends not to be persuaded aside from the main issue during the present contest. There are constituencies in which there are "Independent" candidates, "Patrons of Industry," etc., making what is called a triangular fight.

This is the case especially in West Lambton, East and South Wellington, West Victoria, East Simcoe, Russell, Prince Edward, East Peterborough, North and South Perth, Parry Sound, South Oxford, Lennox, East Huron, East Hastings, Glengarry, South and

North Essex, East Elgin, Carleton, South Bruce, etc. We have not a word to say against the principles of the Patrons of Industry, but we have to say that their principles are quite as safe if left to the calm consideration of Mr. Mowat's Government, as they would be under the manipulation of an Independent party. The present Government have the interests of the whole country at heart, and it is not the time for a party of new principles, when interests so important of another kind are at stake. We unhesitatingly recommend our friends, therefore, to support the Government's candidates in all the constituencies we have named, and not to permit themselves to be thrown off the scent of the most important of all the issues at stake by any such red-herring drawn over the track, as the candidature of a Patron of Industry, or an Independent. Local issues and private grievances should also be laid aside on an occasion so important.

#### THE ARCHBISHOP OF KINGSTON'S MANIFESTO.

We recommend our readers to make a careful study of the pronouncement of the Archbishop of Kingston, which we publish in this issue, in reference to our Separate schools and Christian education. The document is timely and the subjects dealt with in a most comprehensive manner. Although written with a view to treat of the present emergency, when our system of Catholic education is threatened with destruction by unreasoning foes of everything Catholics hold dear, it lays down principles of conduct which are world-wide in their scope and which are applicable as well to the future as to the present. The importance of conserving the priceless boon of Christian training for our children is placed before us in the clearest light; and cold indeed and dead to the faith of his fathers must be the Catholic who will not allow the noble words of His Grace of Kingston to burn deeply into his heart, and who will not make the resolve to take still a deeper and more abiding interest in the work of extending and perfecting the system of Catholic education, the foundation upon which will rest the future glory of that Church for which our ancestors sacrificed so much, and in the bosom of which the way to heaven is unerringly pointed out. The Archbishop's reference to the dangers which threaten us—to the unworthy motives actuating that class whom we may with justice call political freebooters—veritable guerrillas of the Canadian political household—are noble words of warning from a sentinel who is ever on the alert to ward off danger—come from where it may—to the flock over whom he has been placed as guardian by Peter's successor. The document will, we have no doubt, likewise receive careful consideration from our Protestant fellow-Canadians. It has no semblance of an attack upon their rights or privileges. It is an appeal for fair play—an appeal to their reason, demonstrating in the clearest manner the justice of our position, looking for no favors, but demanding the God-given rights of freemen—rights which, were Catholics in the majority in this Province, they would extend without question to the Protestant minority. We earnestly hope, with the Archbishop, that the present contest will forever put an end to the vile work of the unreasoning and prejudiced section of the Province, and that never again, in our political life, will we behold a Catholic or Protestant question staring us in the face as we proceed to exercise our franchise.

#### SIR FRANCIS SMITH.

Press despatches inform us that Hon. Frank Smith, of Toronto, has had conferred upon him by the Queen the honor of Knighthood. We may say with truth that no man in Canada more richly deserves distinction than he who is now to be known as Sir Frank Smith. By his prudence, his honesty, his perseverance and other sterling qualities of head and heart, he has placed before our young men a golden model. Indeed, his great success in the world of commerce may be attributed to the possession in large measure of those traits we have mentioned. Nature richly endowed him. He did not abuse her gifts, nor allow them to remain dormant, and therefore, as was to be expected, God blessed his labors. The following sketch of his life we take from the *London Free Press*:

Sir Francis Smith was born at Richhill, Armagh, Ireland, 1822. Accompanied by his father he came to Canada in 1832, and settled near Toronto. He married Lady



East Elgin, Carleton, etc. We have not a... principles of... Industry, but we have... their principles are... safe if left to... consideration of Mr... ment, as they would... manipulation of an Inde... The present Govern... interests of the whole... and it is not the time... principles, when in... of another kind... We unhesitatingly re... friends, therefore, to... government's candidates... onsultancies we have... to permit themselves... of the scent of the most... the issues at stake by... erring drawn over the... mandature of a Patron... or an Independent... and private grievances... laid aside on an occasion

Smith, the daughter of John O'Higgins, J. P., Stratford. His early commercial training was received at Hamilton. He went into business as a wholesale grocer at London, 1848, and continued here until 1867. His career since then has been one of unbroken business and social successes. Shortly after moving to Toronto he became president of the Northern Railway Company, which position he retained until the road became part of the G. T. R. system. He sold his interest in the wholesale business in 1891, having built up the greatest commercial credit known in Canada. He was sworn a member of the Privy Council July 29, 1882, and has since upon several occasions administered the affairs of different departments of the Federal Government. He refused last year to continue in the position of Minister of Public Works, on the ground that it would necessitate his changing his residence from Toronto to Ottawa. He is President of the Home Savings & Loan Company, London & Ontario Investment Company, Vice-President Dominion Bank, director Dominion Telegraph Company, Consumers' Gas Company, Northern & Pacific Junction Railway Co., G. T. R. Company, President of the Niagara Navigation Company, and was President until 1892 of the Toronto Street Railway Company. He was called to the Senate of Canada in 1871.

CHRISTIAN UNITY.

There is a notion abroad of late years concerning the existence of sects or denominations, which, though alien to the constant traditions of Christianity, has met with a good deal of favor, owing to the fact that sects are the spontaneous production of the principles of Protestantism.

It is understood by all logicians that the consequences of a true principle must be also true: and therefore if the first principle on which Protestantism is founded, that of private interpretation, be true, the existence of the sects which result from private interpretation of the Scripture must be part of the plan of the Church instituted on earth by Christ.

Hence it is that from time to time efforts are made to show that it was, from the beginning, Christ's intention that there should be sects.

This view is upheld in an article which appears from the pen of Professor William De Witt in the April number of the Century.

The theory is not altogether a new one, for, as we have already stated, it has been frequently advanced, more or less clearly, by many of those Protestant controversialists who have been conscious of the fact that Protestantism is in itself entirely indefensible unless this be admitted.

It does not require a profound logician to see that if there are not to be sects in Christianity, there must be a supreme authority whose duty it is to condemn those who start new religions or churches, and thus Protestantism itself would stand condemned from its beginning. This is undoubtedly the reason why in religious journals we frequently see articles justifying the existence of sects. Mr. De Witt, however, displays considerable ingenuity in his defence of this theory, which is none the less absurd though it is very plausibly advanced. He says:

"Sects are not the result of either perversity or folly. The fact is, God and His truth are very great; and man and the average mind of man are very small. To grasp the full revelation God has made of Himself in Christ and in His Church is beyond the power of average humanity. The best of us get but partial glimpses of His glory. One sees one aspect of the divine; another, another. Yet amid all the diversity of individual views, there are certain great classes into which the individual differences may be grouped. The grouping together of individuals whose points of view most nearly coincide is the foundation of the sects. And the fact that the sect represents to the individuals who compose it that aspect of the divine truth and love which presents the line of least resistance to the communion of their souls with God is its sufficient justification. The sects are the special organs of the Church has developed for the performance of special functions. To reduce them to uniformity would be seriously to impair the vigor and vitality of the Church as a whole. Not uniformity, nor union by ignoring difference, but oneness in the midst of differences—the organic unity of members having features and functions entirely unlike—is the goal of evolution for the Christian Church."

FRANCIS SMITH.

atches inform us that Hon. Francis Smith, of Toronto, has had conf. him by the Queen the neighborhood. We may say that no man in Canada deserves distinction than to be known as Sir Francis. By his prudence, his perseverance and other qualities of head and heart, he before our young men a model. Indeed, his great success of commerce may be to the possession in large those traits we have menture richly endowed him. abuse her gifts, nor allow remain dormant, and there- to be expected, God blessed the following sketch of take from the London Free

Smith was born at Richhill, Ireland, 1822. Accompanied by his father, he came to Canada in 1832, and settled in Toronto. He married Lady

pray, but for them also who through their word shall believe in Me: that they all may be one, as Thou, Father in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me I have given to them: that they may be one as we also are one." (St. John xvii, 17, 22.)

The Scriptural teaching concerning the Church of Christ is that the Church is "the pillar and ground of truth." (1 Tim. iii. 15.) that there is "one Lord, one faith, one baptism;" that "Apostles, prophets, evangelists, pastors" were given by Christ to His Church "for the perfecting of the Saints . . . until we all meet into the unity of faith, and of the knowledge of the Son of God . . . that henceforth we be no more children tossed and wind fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." (Eph. iv. 5, 14.)

It was to enable the Apostles to fulfil this purpose that Christ promised to send them the Spirit of Truth, to "teach them all things," and "to abide with them for ever." It is also utterly inconsistent with this teaching to suppose that God intended that His Church should develop into a motley agglomeration of four or five hundred sects teaching all sorts of contradictory doctrines.

It is clear that this absurd theory of the utility and divinity of a contrary doctrine is simply a subterfuge whereby to evade the force of the Catholic contention that as unity is an essential characteristic and mark of the true Church, only that Church which is one always and everywhere can have any just claim to be the Church of Christ. The new theory is not scriptural. It is an invention having for its purpose the evasion of an argument which cannot be refuted. The true Church as instituted by Christ is one in doctrine; it is under one ecclesiastical Government; for Christ built it upon His Apostles, and only to the legitimate successors of the Apostles are these words applicable: "He that heareth you, heareth me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent me."

It is to be remarked that not all Protestants of the present day are willing to admit Professor De Witt's theory which thus makes it advisable that there should be sects in Christianity. There are many who accept the doctrine of St. Paul, that "sects are the works of the flesh," and that "they who do such things shall not obtain the kingdom of God." According to the same Apostle, faith is "the fruit of the spirit," "in which walk those who are really in the spirit."

There has been much talk of late of establishing some sort of Christian unity between some at least of the numerous sects; and though many who thus talk are willing like Professor De Witt, that a kind of Federal union should be established under which every sect would retain its own doctrines and Church government as at present, the idea has not materialized, nor is it likely to become an actuality. Indeed several of the sects seem to have an insuperable objection to a union which would ignore important doctrines which they regard as divinely revealed. They say that no human authority has the right to ignore such revelation; and if the doctrines in question are really revealed, it would be unscriptural and injurious to God to deny that they are right. Thus the Baptists will not admit the lawfulness of any baptism except by immersion; and the Church of England will not admit the validity of orders which have not been obtained through Episcopal imposition of hands, though there are individual Baptists and Anglicans who are willing to place these usages among the things which are non-essential.

To preserve the doctrinal and administrative unity which Christ instituted in His Church a supreme head is necessary, so that the unity essential to the Church is of three fold character, comprising unity of faith and discipline, and submission to the chief and central authority. For this reason, Christ appointed St. Peter as the first head of His Church, to feed His lambs and sheep and to confirm His brethren. It is only in the Catholic Church that this three-fold unity exists, and it is only by entering into it that the Christian unity is to be attained which is so much aspired at at the present day by many well-meaning Protestants.

EDITORIAL NOTES.

At the annual meeting of the Royal Society of Canada, held in Ottawa last week, Dr. MacCabe, Principal of the Ottawa Normal School, was elected a Fellow of the Society.

EMILE ZOLA's new book, "Lourdes," is being published as a serial by the New York Herald. As Zola's sole title to any eminence as a novelist rests upon the shameless indecency of his writings, his new work, which is being so extensively advertised by the Herald, will not be read with any pleasure by those who are fond of pure and classical literature. It is a mistake to suppose that Zola's writings are really popular in France. He was himself foiled in his efforts to become a member of the Academy, having been voted out every time that his name was proposed for membership, and the

most capable critics condemned his successive books as tissues of revolting deeds. It cannot be expected that the writer of such works can appreciate the love of what is pure and holy which animates the pilgrims who have visited Lourdes; and if a well-intentioned public wish to know what Lourdes really is, they will seek for information elsewhere than from Zola's descriptions of the scene of Bernadette's visions.

LORD ROSEBERY'S Government, it is said, has given assurances to the Welsh members of Parliament that the bill for the disestablishment of the Anglican Church in Wales will be carried through the House of Commons this session. This promise makes it certain that the Government will receive a loyal support from the Welsh members during the session. The Parnellite contingent, however, have declared their intention to oppose the Government, and though this will not destroy its majority, it may be the cause of an early defeat of Government measures which will make an appeal to the electorate necessary at an early date. Mr. Justin McCarthy has issued a notice to all the Irish Nationalists to be at their post for the divisions on the budget which will take place during the current week. The Nationalists have complete confidence in the rectitude of Lord Rosebery's intentions in regard to Ireland.

The king of Wurtemberg has announced his decided opposition to the bill which passed the Reichstag repealing the German anti-Jesuit law, and it is believed that the Wurtemberg Government is with the king against the law. It has also been supposed that a decisive majority in the Federal Council will vote against it, but the long delay of the Council in taking action has alarmed very much the anti-Jesuit Protestants lest it will not be rejected at all, and the Council is being pled with inquiries through the press regarding the reasons for its hesitation in taking action. It is not beyond the possibilities that the Federal Council will, after all, yield to the will of the people as plainly expressed by the vote of the Reichstag.

WE ARE indebted to the London Catholic Universe for its calling attention to the following paragraph from Cardinal Manning's great work, the "Independence of the Holy See." His Eminence's words define briefly but clearly the position taken by the Holy See in regard to the claim of the Pope to temporal independence. The temporal power of the Pope is not necessary to the spiritual power, because the spiritual power stands by its own strength as God has planted it. For centuries it exercised its full sway and authority before, as yet, it was clothed with any temporal prerogative. 2. The temporal power is necessary, not to the spiritual power in itself, but to the free, independent, and peaceful exercise of that spiritual power which had been nevertheless fully exercised for many hundred years through persecution and martyrdom, imprisonment and bonds. 3. The authority given which God has given to the Head of His Church is made up of two elements—spiritual and temporal; the first directly given by our Divine Master Himself, the other (temporal) indirectly given by Divine Providence, and has been combined with the spiritual authority for a thousand years. We may affirm, therefore, that both come from the Divine authority—the one directly, the other indirectly.

A Precious Book and Its Story.

There are many beautiful books in the Congressional Library at Washington, but the most exquisite of all is a copy of the Holy Scriptures, the transcribing of which is said to have been the work of a monk in the sixteenth century. No printing-house of to-day, with all the help of modern ingenuity, could turn out such a volume. It has a thousand pages, and is perfectly preserved. There is not a mistake or a blot between the covers. The body of the text, which is in German, is in black ink; but the initial letters are illuminated, the figure of a saint or some religious symbol being interwoven into the bright tints. So perfect is this work that it stands close examination with a magnifying-glass.

There is a pretty story attached to this wonderful achievement. A young monk, so it runs, resolved to make a copy of the Bible as a penance for his sins, which, like those of others who have afterward become holy men, had been many and grievous. Year after year went by and found him with his task incomplete. He was literally separated from the world, knowing no companionship but that of his silent brothers, and the saints which he traced upon the pages before him. When the work was done he had become an old man,

and he kissed the sacred volume and closed it. Soon after that he died.

Experts say that this specimen of illumination is as fine as any in existence. Perhaps some of our young people may see this precious volume if they visit the Capital.—Francesca, in Ave Maria.

ARCHDIOCESE OF KINGSTON.

Last Sunday, the Sunday within the octave of Corpus Christi, St. Mary's Cathedral, Kingston, was the scene of a joyous festivity. It was the First Communion Day of the children, a day of spiritual gladness, and the families, parents and children were equally enthusiastic. The good little ones had passed successfully their examinations. They had prepared themselves, with much anxiety of their young hearts, by a good confession and a three days' Retreat for the great event of Our Divine Lord's first visit to them in His own proper Person, in the reality and substance of His Godhead and His Humanity, to give them, not merely the gifts of grace He sends down from heaven upon holy souls, but the pleasure of eating in His own very self, His flesh and His Blood to drink, that He may rest His head upon their innocent hearts and bind His life into their lives forever. He that eateth My flesh and drinketh My blood abideth in Me, and I in him, and I will raise him up on the last day (John 6 ch.). It was a vision of beauty, the nice, chaste, elegant appearance of the girls, attired all in white from head to foot, and the boys in their ornate First Communion costumes. The great cathedral was filled in all its parts with watchful parents and friends of the children. The choir had been reinforced by the voluntary services of the select performers of the military band and other skilled musicians of the city, who took especial pleasure in adding sweetest music to the charms of the First Communion day. At the conclusion of High Mass, His Grace, the Archbishop, preceded by three hundred girls and boys and the surpliced choir of the Sanctuary, carried Our Lord's Body in solemn procession around the church, the immense crowd of worshippers bowing down, in body and spirit, for adoration of the King of kings and Lord of lords, as He was borne along through the majestic aisles.

Archdeacon Kelly ascended the pulpit after the Communion, and, having made the announcements, as usual, of the church services for the following week, asked the congregation to pray with him for the repose of the soul of his sister, who died the previous day in Ireland. It was a painful moment. The good Archdeacon's voice faltered while he pronounced the invitation to pray for his sister's soul, and every one in the vast congregation felt sympathy for him, because he is a universal favorite, most justly esteemed and loved by the people of Kingston. The Archbishop, who was seated on his throne, was noticed turning to the priest at his side and asking questions. The fact was that the Archbishop had not heard of the death of the Archdeacon's sister, and was greatly affected, the good young lady having been familiarly known to him for many years and having passed a couple of weeks with him, in company with her father, in the Archiepiscopal palace three or four years ago. It appears that it was only after High Mass had begun the cablegram was delivered to Archdeacon Kelly announcing his sister's death.

The Archbishop of Kingston's Manifesto.

The Archbishop requests the congregation to unite with him in praying to God, that our dear children, who have been fed to-day, for the first time, with the Body and Blood of our Lord, may forever abide in Jesus and Jesus in them; that the nourishment of this heavenly manna may strengthen them in spiritual life, and make them "grow in wisdom and age and grace with God and with men," as did the Child Jesus of Nazareth under the sweet care of Mary and Joseph, and that the parents of this parish and diocese may fulfill their whole duty towards their offspring, co-operating earnestly and assiduously with the clergy and school teachers in their daily labors for the Christian rearing of the children of redemption. This primary parental obligation is all the more imperative because the atmosphere of this Province is poisoned just now by the anti-Christian doctrines of a host of impious journals and the lying speeches of no-journalists in parliament and out of it, who are striving to attain to power and the handling of the public purse by proclaiming a mean and dishonourable warfare against the Catholic minority. Her Majesty's most loyal and law-abiding subjects. It is mean enough to make war upon a minority; but it is an un-speakable outrage upon civilization to concentrate the combined forces of attack upon our innocent children, whom they are trying to deprive of their most sacred rights, in which their welfare for all time and eternity is inseparably bound up. The only-begotten Son of God, in His coming to this earth for the regeneration of fallen man, did not choose to present Himself to us in the fulness and beauty of mature manhood, as our first parent Adam appeared in the very moment of his creation. The Incarnate Son of God came to us in the form of a babe, and was pleased to follow the common law of human life, passing through the successive stages of infancy, childhood, boyhood, adolescence and manhood, as all others do, and, under the care of

His Virgin Mother, and the virgin Joseph. He grew in wisdom and age and grace both with God and with men." Why was this? It was to give to the Christian people of all ages a perfect model of Christian rearing of youth, which could not be effectively prescribed by mere abstract rules or written lessons. This perfect model is set before the eyes of all parents and all children. The imitation of Christ, growing in wisdom and grace, as He grew in age, is the everlasting standard of education for the children of God. Hear how St. Paul proclaims it to the nations: "Whom God foreknew, He also predestined to be made conformable to the image of His Son, that He might be the first-born among many brethren" (Rom. 8 ch.). If we are to be counted among the predestined of God the Father, that is, if we are to be heirs of His glory in heaven, we must be brothers of Jesus Christ, the eldest Son, "the first-born," of the family of God, and must exhibit the family likeness, the image of the first born in our whole character. How is this likeness of Jesus Christ to be produced in us—in our intellects, in our wills, in our imagination and memory, our standards of right and true and good and honorable and our dispositions and tastes and the formation of our whole character and conduct and manners before God and man? It cannot be effected otherwise than by the gradual and slow process of Christian education on the model of the boy Jesus of Nazareth, growing in wisdom and age and grace under the tutelage of Mary and Joseph. It is a long and laborious process, this work of growth in true "wisdom," comprising the knowledge of what is useful for the life that is and the life that is to come. Oh! how much of earnest, untiring effort does it not demand of parents and priests and school-teachers! Still more laborious is the process by which the child is made to grow in "grace," that is, in all the virtues that go to make the Christian character which are the fruit of grace and the means of its daily augmentation in our souls. Corrupt nature in the child of Adam is ever warring against the spirit of grace. Growth in grace and virtue necessarily implies the subjugation of evil propensities inherent in us from our birth in the likeness of sinful Adam. The child has need of careful training for this warfare, of much instruction, much exhortation, frequent correction in season and out of season. The youthful mind must have set before it for its daily food of thought not mere printed rules of conduct, but more especially high types of virtue, living examples and historical portraits of the likeness of Christ as shown in the saintly character and heroic deeds of the greatest and best men that have adorned the Church and edited mankind and advanced Christian civilization in every age of her existence. By such means the child is gradually formed in the likeness of Christ whilst the likeness of sinful Adam is more and more fully effaced from its soul and mind and heart.

This has to be done, if, as St. Paul declares, the child is to become the brother of Christ and the heir of the Father's glory. The Apostle repeats the same divine truth addressing the faithful of Corinth in this other form: "The first man was of the earth, earthly; the second man from heaven, heavenly. As we have borne the image of the earthly let us bear also the image of the heavenly." (Cor. 15 ch.) that is, of Jesus Christ. The same he also inculcates repeatedly in his epistles to the Ephesians and Colossians and others, bidding them "to put off the old man, who is corrupted, and put on the new man, who is according to God." It is the first duty of every parent to do this for his child by means of thorough Christian education. It is the duty of the priests to see that no Christian parent neglects this most essential of all parental obligations. It is my duty, as chief pastor of this diocese, to require both parents and priests to fulfill every command of God that lies upon them, and, first of all, and beyond all, this command to rear the children for God in the likeness of the boy Jesus of Nazareth. It is the duty of every Christian man, be he parent or not, to uphold and defend in every legitimate way this inalienable right of Catholic citizens, that no combination of secret societies hostile to the Christian religion formed against the Christian education of youth shall be successfully conducted against their religious and civil liberties in this Province. We are loyal to our queen and the constitution. We are peace-loving citizens; we desire to live in peace and harmony with our fellow-men. It is a shame to Ontario, a shame to civilization, that a motley crowd of secret society men should form a conspiracy against the Catholic minority every fourth year, and just now should import from the adjoining republic an infamous, anti-Christian and anti-social organization to combine with them in aggression upon our dearest religious rights and our peace as citizens. This is subversive of good order and good will among the citizens of Ontario. This new combination aims at turning our fair Province into a pandemonium. We are fully confident the Protestant majority will show no favor to this warfare against society. We believe that the respectable Conservatives will now, as four years ago, frown down upon the effort to disgrace conservatism in the eyes of all men by the dragging of the Conservative flag through the mire of anti-Christian bigotry and intolerance. These successive quadriennial conspiracies against the Christian

rights and duties of the Catholic minority in Ontario have effectually disorganized and demoralized the Conservative party here. Every true Conservative knows it and deprecates it. Why not stamp out this villainy, straightway, now and forever? The Conservatives ought to be friendly with us, and the respectable section of the party are, and have often proved themselves to be, well-disposed towards the Catholic minority. It is time they should assert themselves, and make it impossible for any hungry adventurer to impose himself upon the public as a representative of their principles or their party whilst he shamefully caricatures honest Conservatism and brings its name into contempt before all mankind.

JAMES VINCENT CLEARY, Archbishop of Kingston.

"SLIPPING OFF."

Toronto Globe.

Nowhere is more tender solicitude to be found for the welfare of the Roman Catholics of Ontario than in the columns of the Mail. Our contemporary is specially troubled about the way in which the Mowat Ministry has oppressed the religious minority, and if Roman Catholics do not look to the Mail with gratitude it shows they are lacking in appreciation of the peculiar care which that newspaper bestows on their welfare. An article in the Brantford Expositor has indeed the Mail to repeat its complaint about the "fundamental change" in the Separate school law, and its attendant oppression of our Roman Catholic fellow citizens. Says the Mail:

"A very peculiar feature of the (present) law is that which requires the assessors to rank Roman Catholics as Separate school supporters without the asking. The fundamental principle of the law has been changed. Formerly a citizen became a Separate school supporter after giving notification of his desire in that regard; now he is, if a Roman Catholic, ipso facto a Separate school supporter, and he must give a notification if he wishes to withdraw from the Separate school category. We all know, of course, what the object of this change was. It was to prevent Roman Catholics who felt that their children were not being well enough educated at the Church schools from slipping off to the Public schools, where a better education could be secured.

It seems there can be no "slipping off" under the new law. The old law required notice to be given of a common intention in the matter of choice. In a Separate school district 99 out of every 100 Roman Catholics were required to give notice of their intention in the matter of school support. The new law, which has been a source of pain to the Mail on account of its alleged interference with the "slipping off" process, only requires notice of an uncommon intention—of the wish of a Roman Catholic to support the Public schools. Under the new law only 1 out of 100, instead of 99 out of 100, is put to the trouble of giving notice. Yet the Mail can see no object in the change, except to spread ashes in the way of the "slipping off" operation. Truly this "slipping off" must be a remarkable feat.

Formerly the Mail thought the change was effected to assist the Roman Catholic clergy to coerce the laity into attending Separate schools. It was, doubtless, thought that the clergy would refuse to receive the official notice when given by a layman desiring to support a Public school. But as the notice is given not to the clergy but to the municipal official another explanation was necessary. In order to prove Sir Oliver an accessory in the imagined coercion the Mail adopted the theory that while the clergy could not coerce the laity into giving notices they could coerce them into retaining from such a proceeding. According to this theory, under the old system when many notices were necessary coercion was impossible, while under the new system with very few notices it was comparatively an easy matter. But the theory never did sit well, and soon got baggy at the knees. People willing to believe almost anything in that line would not take it in. They knew that it would be as easy to coerce a man into notifying a City Clerk as into not doing so, and the matter died after a few convulsive gasps. Now the charge is revived, and it is claimed that if Sir Oliver did not help in coercion he helped the clergy to stop the "slipping off" tendencies.

But let us see how far the charge has interfered with those addicted to "slipping off." Under the old law, as the Mail points out, "the notice once given shall exempt the Separate school supporter from Public school rates for the then current year and every subsequent year, unless he or she continues a supporter of a Separate school, and such notice shall not be required to be renewed annually." If a Separate school supporter, under that law, wanted to slip off, how does the Mail imagine he would proceed in the matter? It would be necessary for him to give precisely the same notice that is required of a slipper-off to-day. So, as far as the operation of "slipping off" is concerned, the Act of 1863 afforded no more facilities than the present law. And Sir Oliver has helped no foreign king, potentate nor ecclesiastical power to prevent the people of this British Province from "slipping off." The Mail seems to have been "slipping off" ever since it accused Sir Oliver of seeking the votes of the Roman Catholic laity by assisting the clergy to coerce them.



IN AN IRISH CHAPEL.

How the Good People of the Town Gather to Recite the Rosary.

The following charming sketch is written by Magdalene Rock in the Rosary Magazine:

It is an October evening in an Irish country parish. There is a long, gold billow sweep of sky in the west, where the sun has gone down, and the fields are brown and bare. In the snug haggards that surround the farm house their produce has been gathered, and now there is nothing to be done but to dig out the potatoes before "the coming November rains," as L. C. Irving sings. In the dim light one can see the women and girls leaving the scenes of their labors, and hurrying homeward "to make ready," as they phrase it, "for the rosary."

Leaves of russet and red and gold are drifting from the trees with each chill blast, the wind pipes loudly amid the vocal reeds, and as the bell of the little church proclaims that it is 6:30 o'clock, groups of people begin to appear from deep boreens and meadow ways. There is a moon almost at the full in the east, and the number of people is increased by that circumstance, for the old try to make their town visits while there is moonlight enough to enable them to pass with some degree of security along paths made treacherous and slippery by heavy rains and fallen leaves; and now they come to the broad road that leads to the little church that looks gray and sombre, though its long, narrow windows are all lit up. There is an almost imperceptible pause as each group passes the low, comfortable, thatched cottage, with its little garden in front, where a few late roses and dahlias and hollyhocks still bloom, for there the curate resides, and you can hear, "We're in time after all, thank goodness," as they notice that the lamp is burning brightly in the priest's sitting room. They have learned from observation in this, as in many previous Octobers, that "his reverence" turns down his lamp till it only sheds a faint glimmer ere he leaves his domicile, and there is a slight slackening of the pace that has kept up for the remainder of the way.

"The bell rang just as we were putting the last sod on the potato pit," a young fellow remarks, wiping his brow. "Well this is my tenth visit, anyhow."

"You'll need to make two or three extra," some one rejoins, since you were late more than once, Ned."

"That's sure, but I set out with a good intention, and that's everything," Ned makes answer, and so they move on past the churchyard, where cypress and weeping willow cast fanciful shadows on the grave mounds, and where the last shivering leaves on the aspens quiver. The headstones and crosses have a ghostly look, and the little river that runs close by seems to be chanting a requiem for the dead that lie so near. Many prayers and petitions will be offered up for the fathers and mothers, and husbands and wives and friends that sleep here in these last days of October.

There is something touching yet not dismal, in those old graveyards in Ireland, with their lines of ancient elms and slender aspens, where the rocks gather at eve. There are very few extensive monuments or columns of marble raised above the dead, but plain gray stones, moss-grown and ivied, bear not one or two names, but those, maybe, of husband and wife, and their children and children's children. There are rose bushes without number planted at nameless graves, where white lilies, too, and clove pinks bloom in the summer days, and graves where the grass grows rank and tall, and where a mourner seldom kneels. Are they waiting, those forgotten ones, I wonder, for All Soul's day, when they, too, will be remembered by that mighty mother who forgets not her children's needs?

Up the church steps the people throng, and passing to the little chapel—a church among the northern Irish generally means the building where the Episcopalians pray—and we can see the congregation plainly. The men have come in their everyday fustians, and the women and girls wear no headgear in the shape of hats and bonnets. They are wrapped in shawls, and not a few of the elder women wear the heavy blue cloaks that were so fashionable in the days of our grandmothers. They are not an elegantly attired congregation, sure enough, but there can be no question as to their devotion. You can judge that by the murmur of voices rising and falling as they make the responses when the priest recites the Rosary or Litany, and when benediction is given one recalls Aubrey De Vere's beautiful lines:

The low wave years along the coast  
With sob surprised like that which thrills,  
When'er the altar mounts the Host,  
Some chapel 'mid the Irish hills.

But now the Angelus is said, and the people slowly disperse. The moon has mounted high, and the sky is of a deeper blue, with clouds scattered over it that look like "carded wool." Neighbors wait on each other, and the walk home is by no means unpleasant for those hardy country people who know pass and fell. There are a hundred and one beautiful things to observe, from the moon, "like a spirit glorified," to the half-naked trees outlined against the sky, and the gleaming drouce that cling to the thorn; an innocent jest and merry laugh ring out as the people pass homeward from "the rosary."

HOOD'S AND ONLY HOOD'S Sarsaparilla is the medicine for you. Because it is the best blood purifier, HOOD'S CURES. Minard's Liniment for Rheumatism.

THE LUCIFERIAN.

In the American Catholic Quarterly Review, for April, the Very Rev. Augustine F. Hewit, in an article on "The Coming Kingdom of Christ," remarks: "It is the now general and common opinion of interpreters of the prophecies that the great anti-Christ and his kingdom are yet to come. Many are disposed to think that his coming is near at hand, and that the way is being prepared for him by a wide and increasing anti-Christian movement of all the evil elements and forces, intellectual, moral and social, within and without nominal Christendom."

The suggestion is very impressive, because, perhaps, at no time in history were the agencies to which the writer alludes, taking so important a part in and exercising so much influence over the actions of mankind as at present. The destructionist principle reigned during the French Revolution and the prevailing wickedness could not have been greater. It took the shape of a demoniac ferocity and was appalling while it continued, which was, however, but for a short time. The manifestations had the characteristics of a paroxysm and did not resemble the deliberate, patient and inflexible depravity of the Anarchists of to-day.

Anarchism, however, is only a phase. The present movement of the evil elements and forces is not confined to one country; but exists in many, and is, indeed, almost universal; it is not a passing convulsion, but it is methodical, persistent and relentless.

A singular example is the profound and elaborate devil-worship, which is at present conducted without very much concealment in parts of Europe, accounts of which have recently appeared in a number of newspapers. The cable letter of the New York Sun of last Monday gave some particulars of the doings of this hellish sect, and there were other accounts in the Liverpool Times of some weeks ago.

The letter of the Sun says: "The recent sacrilegious thefts in Paris, including that at Notre Dame the other day, have been traced to the sect known as Luciferians, or worshippers of the devil. Their headquarters are near Fribourg, Switzerland, but a large branch live in Paris. They have a liturgy which is a parody of the Mass. The consecrated elements are either stolen from churches or received in Communion by female adherents. A service of profanation then takes place, which is known as black mass. Mgr. Fava, Bishop of Grenoble, has issued a circular to the clergy ordering special vigilance, as the Luciferians abstract the Hosts from village churches in lonely districts without stealing the ciborium and monstrances in which the sacrament is contained. At the Ministry of Public Worship the subject has been discussed, and instructions have been given to the Prefect of Police to increase his surveillance of the churches of Paris."

A species of devil worship similar to that alluded to in the foregoing paragraph was conducted in Paris, during the reign of the Regent of Orleans. The Hosts were artfully obtained from the churches and were used in a sacrilegious service of the Mass, which was offered up to the enemy of God. Devil worship was also once common in the West Indies, and in Africa; but the purpose of these rites, as well as those which took place in Paris, was for sorcery.

The Luciferians of the present day, however, worship the devil apparently out of simple depravity. A writer speaks of the phenomenon as akin to the other strange forms of madness, or demoniac possession, which are exhibited frequently nowadays, and described in the newspapers—the craze for drugs, for unnatural vice, for human blood, as in the Whitechapel murders, and the like.

The Catholic Church is naturally the object of the hatred of the devil and of the outrages of those who have enlisted themselves to do his work. His enmity is not toward the nominal Christendom, otherwise the Luciferians would go to the Protestant places of worship, which are abundant in Switzerland, and commit indignities there. If it were only to insult emblems of religion, the Protestant bread and wine would be taken and carried away to the retreats of the diabolic bands, there to be used in joering ceremonies. But it is the Sacred Host, consecrated by the priest—the Body and Blood of Jesus Christ—that they need, for the purpose of striking at God, and they will not have anything else. Accordingly, they use both craft and violence, and the most extreme and determined means, to obtain the consecrated Wafers, even corrupting young children to this end.

This is the true proof of the devil's inspiration and of the power he is exercising, more than at any other period since the beginning of Christianity, throughout the world at the present time.—Baltimore Mirror.

Economy and Strength. Valuable vegetable remedies are used in the preparation of Hood's Sarsaparilla in such a peculiar manner as to retain the full medicinal value of every ingredient. Thus Hood's Sarsaparilla combines economy and strength and is the only remedy of which 100 Doses One Dollar is true. Be sure to get Hood's.

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Par-melee's Pills the best medicine for these diseases. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant and agreeable taste. Minard's Liniment is the Best.

HOOD'S AND ONLY HOOD'S Sarsaparilla is the medicine for you. Because it is the best blood purifier, HOOD'S CURES. Minard's Liniment for Rheumatism.

THE PRIEST'S VISITORS.

The death of the Rev. Father Walters recalls not only his connections with the famous Surratt trial, but brings to mind the strange phenomenon of a visitation from a supernatural world, in which he was the principal actor, writes a Washington correspondent.

The following incident was told by Father Walters as his own experience, to a fellow-priest, who is now living in a Virginia town:

One stormy, dark night Father Walters had retired when possibly about 2 o'clock there came a violent pull at the bell. At the sound he sprang up and, opening the window, glanced at the doorstep below. There stood two children—a boy of about eleven and a girl a few years younger. Both were thinly clad and their dress plainly showed that they belonged to parents who had a small share of this world's goods.

"What do you want?" asked the priest of his small visitors.

"Our father is dying and wants you to come to him immediately," one replied. "We will show you the way."

In a few moments the priest was dressed and, opening the door, stepped out in the street where the two children were waiting. It was cold and the sharp wind seemed to pierce the thin garments of the pair, but without a word they set out, with the priest following closely behind. After a long walk through lonely streets and dreary alleys they turned up a lane and stopped before a tall, rickety tenement house that stood with only a single taper gleaming from a garret window. The boy opened the door but did not enter.

"My father's door is the first at the top of the house," he explained as the priest stepped within. "You will see a light shining through the keyhole and cannot miss it."

Stumbling up the dark stair from floor to floor the priest groped his way towards a faint line of light that shone above like a tiny thread in the darkness. And not a sound, save his foot-falls, broke the solemn stillness. At last he reached the top floor and opened the door from whose keyhole the light appeared.

Here a piteous sight met his eyes. The room which was bare of any furniture save a broken chair and a ragged pallet, was dimly lighted by a candle stuck in a bottle. Its feeble ray danced in the dark corners and threw grotesque shadows on the livid man beneath the rags.

"Who are you?" demanded the man in a low voice as the priest entered the room.

"I am a priest—you sent for me a few moments ago," Father Walters replied.

"You are mistaken," the man whispered. "I did not send for you—I have no one to send—I am alone—dying alone."

"That is strange," replied the priest; "for two children, a boy and a girl, came to my house, told me their father was dying and showed me the way."

"Two children," gasped the man as he almost sprang upright. "What—what did they look like?"

In a few words the priest described their appearance, and as he did so the man covered his face with his skeleton fingers. Slowly the tears trickled through and sob convulsed his frame.

"They were my children," he cried at last. "My poor dead children," and he fell back on his pillow almost exhausted.

When his strength had somewhat returned he told Father Walters his story. How, after the death of his wife he had taken to drink, how the children had been neglected and had finally been laid by their mother's side, how he had sunk lower and lower till now he lay dying a drunkard's death. He had prayed for a priest, but there was no one to send for him.

"They were my two dead children who came for you, Father," he said with a broken voice. "My poor children were sent by heaven to bring you to their dying father." And the repentant sinner received the last offices of his Church.

This story is vouched for by a gentleman whose veracity cannot be doubted, and while it seems a fiction, really took place in prosaic, everyday Washington.

Mental Freedom.

Mental freedom does not mean that a man may think what he pleases, but only that he may think rightly and truly of a given subject. To think rightly and truly a man's mind must be unbiased by prejudice and passion. The Catholic has true mental freedom for he knows what to believe and what he is to do, not carried about by every wind that blows without any certainty. If he is free in a civil sense can he be free in a spiritual sense? It is little use for a man to know the truth, unless his heart is ready to embrace it. But how is the heart of man, addicted to evil, to aspire to the possession of truth. The grace of God does this. What truth does for the mind, grace does for the spirit. Thus we have the double liberty of mind and body. Paganism and the modern isms may train the mind and body, but they do not the heart. This is the grand prerogative of the true religion.—Pittsburg Catholic.

Most coughs may be cured in a few hours or at any rate in a few days, by the use of Ayer's Cherry Pectoral. With such a prompt and sure remedy as this at hand, there is no need of prolonging the agony for weeks and months. Keep this remedy in your house.

Minard's Liniment Cures La Grippe.

CATHOLICITY OF THE CARDINALS.

Results of a Study of the Character of the Pope's Counsellors.

Philadelphia Catholic Times.

The Cardinals are the chosen advisers of the Bishop of Rome, the head of the Church. It is remarkable how the catholicity of the Pope is evidenced in the character of these men.

Let me cite a few examples from those of our own tongue. Do you want a man whose intellect shows the broadest catholicity?

Look at Cardinal Newman. Read his splendid vindication of the rights of conscience in the famous letter to the Duke of Norfolk. "Conscience is the aboriginal Vicar of Christ, a prophet in its information, a monarch in its peremptoriness, a priest in its blessings and anathemas, and even though the eternal priesthood throughout the Church should cease to be, in the sacerdotal principle would remain and have a sway." (See his "Difficulties of Anglicans.")

Read his essay on the "Inspiration of the Holy Scriptures," which Bishop Healy, of Clonfert, undertook to criticize. Read his letter on the "Doctrine of Hell," recently brought to light and published in the London Weekly Register, March 17, 1894.

Read any and all his works, written or revised after his reconciliation with the Church. How brilliant their expression of truth, how fascinating their beauty of thought, how charming their "English undefiled."

Are you looking for a man with catholicity of heart?

Look at Cardinal Manning. See how he abstained from intoxicants purely and simply to help the poor of London by his example, so that even in the weakness of his last hours he would not take alcoholic stimulants.

See how he praises the Methodists, saying that "the English people might be today sunk again into barbarism if it were not for the religious movement started by John Wesley a hundred years ago."

See how he writes to the leader of the Salvation Army: "My dear General Booth, my heart is in your book."

How he defends the Jews: "We owe to them both the justice of the Old Law and the charity of the new."

No wonder the poor of London followed his becase, for he lived and toiled and died for them, and chose his grave among them.

Are you seeking a catholic ruler? Look at Cardinal McCloskey. He was a regular Roman.

After finishing his theological studies at St. Mary's College he cultivated the sciences two years longer in Rome. Like the Pope he placed his authority in commission, in extraordinary cases at least.

Once a prominent individual in his flock offended public sentiment and appealed to a jury of his peers against the suspension threatened by the ordinary.

The Cardinal took him at his word, appointed two jurors, or, it may be, assessors, and invited him to name other two; these with, I believe, the Vicar General to hear and decide the case. Then he appeared before the tribunal, stated his charge and the punishment appealed against and went out. The accused he thought proper, made what defense he thought proper. The Cardinal's judgment was affirmed. On another occasion power was made over to the *judices causarum*, then established in the diocese. In neither case was there an appeal to Rome.

"No," said the late Cardinal Simoni, Prefect of the Propaganda, to myself in 1880, "during these sixteen years that Cardinal McCloskey governs the Church in New York we have had no appeal from his decisions."

I have spoken of the dead. May I dare to portray the catholic spirit of our own living Cardinal?

Who does not know it? Is it not written on the record of labor's struggles for justice? Is it not inscribed on the minutes of the Parliament of Religions? Is it not the tradition among the faithful as well as amongst the wandering children of the Church in Virginia and North Carolina?

Who that has witnessed the simplicity of his manner, that has heard him speak, that has read one of his essays, that has seen him in the Capitol at Washington listening to the debates on public affairs, that has assisted at his performance of episcopal functions, or watched him as he spoke and prayed over the heads of the newly-wed couple, or intoned the funeral chant over the illustrious dead of the nation—who, I say, cannot bear witness to the broadness and comprehensiveness, that is, the catholicity, of him who is now the chosen representative of the spirit of Rome in our hierarchy? Truly, the catholicity of the Pope is shown in the character of those whom he selects to be his counsellors in the government of the Universal Church.

EDWARD McSWEENEY, Mount St. Mary's, May 1.

Get the Best.

The public are too intelligent to purchase a worthless article a second time; on the contrary they want the best! Physicians are virtually unanimous in saying Scott's Emulsion is the best form of God Liver Oil.

There is not a more dangerous class of disorders than those which affect the breathing organs. Nullify this danger with DR. THOMAS' ELECTRIC OIL—a palmoitic of undoubted efficacy. It cures lameness as well as swelled neck and crick in the back; and, as an inward specific, possesses most substantial claims to public confidence.

For Cholera Morbus, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery, and Summer Complaint Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favorite for over 40 years.

Dignitaries Startled.

The young women of the Chicago Methodist Missionary Training School for Home and Foreign Missions have given the Methodist dignitaries somewhat of a fright. It is rumored that they have taken the vow of celibacy. They were called together and exhorted not to pledge themselves to any such nun-like course. As at a consequence, they will remain single until they get an offer of marriage.

This episode reminds us of a story related by Father Walworth, in a delightful chapter in the May number of the Catholic World. Speaking of an annual Presbyterian convention which he attended with his father many years ago, he writes:

"The principal action of the American Board of Missions at this meeting was one that opened my eyes very much to the practical fruitlessness of Presbyterianism. The standing committee of the board made a public report to the meeting, in which they recommended that thereafter all missionaries sent out to foreign missions should be single and remain unmarried. The reason was that married missionaries have generally large families, which engross much of their time and cripple their capacity for missionary labor. It was found, moreover, that the born of missionaries carried abroad or born there were not only deprived of the advantages of a good education, but were exposed to the evil influences of heathen immoralities. This made it necessary to send them home in large numbers to be maintained at the expense of the board. Hence the recommendation of the committee to employ only celibates in foreign missionary labor. The report of the committee fell like a thunderclap upon the assembled multitude. Here was, in fact, an unexpected justification of the Catholic Church in enjoining a life of celibacy upon her clergy and in her employment of so many women vowed to celibacy in Christian education. The agitation of the assembly was intensified by the shock given to a large number of ladies present, wives and daughters both of clergymen and laymen. The report of the committee had cast a wet blanket upon the whole assembly. A silence prevailed that was ominous. The unfortunate report was as the guinea pig in 'Wonderland,' when 'Alice' sat down upon him."

To a remark of his his father replied: "That is true. Our foreign missions are doing very little. The expense of supporting the missionaries would be greatly lessened if they would go without families and remain unmarried, but don't you see that in that case we would have no missions at all? Women would not be employed; men would not go."—Philadelphia Catholic Times.

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to LEVER BROS., Ltd., 43 Scott Street, Toronto, and you will receive by post a pretty picture, free from advertisement, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost 10 cents to send in the wrappers, if you leave the ends open. Write your address carefully.

Burdock Blood Bitters cures all diseases of the blood from a common Pimple to the worst Scrofulous Sores or Ulcers, Skin Diseases, Boils, Blotches and all Blood Humors cannot resist its healing powers. Hard and soft corns cannot withstand Holloway's Corn Cure; it is effectual every time. Get a bottle at once and be happy.

Bad Blood causes Blotches, Boils, Pimples, Abscesses, Ulcers, Scrofula, etc. Burdock Blood Bitters cures Bad Blood in any form from a common Pimple to the worst Scrofula Sore.

Gentlemen—I have used your Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, cramp and colds. All who use it recommend it. Mrs. Hight, Montreal, Que.

Dr. Low's Worm Syrup cures and removes worms of all kinds in children or adults. Price 25c. Sold by all dealers.

Signs of Worms are variable appetite, itching at the nose, etc. Dr. Low's Worm Syrup is the best worm expeller.

Derby Plug The Coolest And Most Enjoyable Smoke Ever Produced.

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perfectly what would be required of me. I am too young to be suspected, and I would die ten thousand deaths rather than reveal my holy secret!

The priest turned to the altar and prepared the Blessed Sacrament, gives it to the child's care, directs him where to go, then says: "Remember Tarcisius, what Burden you bear. Avoid all public streets, and delay not on your way..."

This makes them determined to find out his secret. They rush on him, kick him, beat him, trample upon him, and tug about his arms, all in vain.

Oh! that thrice blest martyr, what joy to carry thy Lord, and take Him unto thy feeble care! and above this what joy to die for the precious sake of Him who bore!

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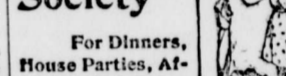


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