

# The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MAY 30, 1896.

NO. 919.

VOLUME XVIII.

## Blessed Mary.

O pale slight light of a soft southern night  
Less bright than the light of her presence;  
And the ray of the lark, as he scatters the  
dark.  
Is less sweet than the laugh of her pleasure;  
And her mien and the sheen  
Of her eyes hold the queen,  
Though her seat is as rough as a peasant's.  
And the cold of her hair, and the gold of her  
fart.  
And bewitchingly beautiful features,  
Make of Mary the light, make of Mary the  
bright.  
The most lissom and lovely of creatures;  
And the rose of her mouth.  
Like the rose of the south,  
Makes her sweet lips the purest of preachers.  
Oh! the forehead of pearl of this amber-haired  
girl,  
And her eyes full as blue as a beryl,  
And her long silken tresses, and her cheeks  
rosy like  
And her figure as straight as a ferule.  
All have entered my heart  
And refined every part.  
And have made a life bloom that was sterile.  
A diamond of blue is less perfect or true,  
Is less pure than my star of the ocean,  
And the smile is on her face an alexandrite,  
Of the lady that owns my devotion.  
Oh! the beautiful, low,  
So much grace as my Mary in motion.  
I can see the maid now with her low, pensive  
brow,  
And her head open throat, and the Jasper  
Of her red lips that are pressed to the tips  
Of the fingers of him who would clasp her:  
The most beautiful child,  
Little Jesus the child,  
Who is putting his arms up to grasp her.  
I can hear her low voice, and my pulses re-  
joice  
As they beat to the musical measure;  
I can see the sweet light, as the Child with a  
ray,  
Flings his arms round his beautiful trea-  
sure.  
As he laughs in his sleep,  
While the Maiden Marie,  
Sweetly smilith to see the Boy's pleasures.  
I can see the warm light of her eyes in the  
night,  
As she looks at me out of the glooming;  
And her young plump face all illumined with  
grace,  
Sets the flowers of my heart all a blooming;  
And the scent of her hair,  
Floating out on the air,  
Is the violet, the night-winds perfuming.  
And I press the pink tips of her fingers to lips  
That have learned to belaud her and love  
her:  
And I thrill to the touch of her hand over-  
much,  
With a joy born of heaven above and  
much.  
While the Seraphim, with  
Silvery wings to wing,  
And the Cherubim round her head hover.  
Oh! what is the worth of the beauties of earth  
Compared unto that of my Jesus?  
Or what is the grace of a beautiful face  
If the heart be corrupted and cruc?  
I cry "Gloria"  
Of an eye like the night,  
When the life is a dark one and dual.  
Give, give me the maid of the amber bright  
braids,  
Sweet Mary, the virgin mother;  
My dove and my love, pure as heaven above,  
In the eyes of the Father and Brother.  
Oh! the Maiden Marie,  
Is the true love of me,  
And I want not the love of another.  
—Julian E. Johnston, in Catholic World.

## LORD HALIFAX ON THE REUNION OF CHRISTENDOM.

To estimate the rapidity, the seriousness and significance of the religious change in England, one need but ask—what journal or magazine of recognized literary standing in that country would have dared to publish, forty years ago, had there been a man to offer it, the article on "The Reunion of Christendom," which Lord Halifax contributes to the May number of the *Nineteenth Century*?

Its appearance there is a sufficient evidence of a sympathetic constituency in the Church of England itself, whose tastes are worth catering for, to say nothing of the religious minded in all communions, who realize more and more the weakening of the Christian cause through the divisions and antagonisms among the Christian forces.

But the advocates of a reunion which would be but a loose federation of independent churches; or the framers of the Chicago-Lambeth quadrilateral platform as the basis on which the Protestant Episcopal and the Protestant Evangelical bodies might unite, will find no aid nor comfort in the suggestions of Lord Halifax.

The writer too profound a scholar, too earnest and logical a thinker, to be able to get away from primal facts with all their consequences: That Christ founded one only Church; that He made unity of Faith to be the distinguishing mark of His followers; that He gave primacy and authority to Peter; and that the history of Rome, St. Peter's See, "may be said to be the history of the Church herself."

He is too practical to waste his strength in theories for a general reunion: so he concentrates himself mainly on the constantly increasing points of contact between the two separated bodies best known in the Western World—the Church of England and the Church of Rome; realizing that the reunion of the former with the latter would be beyond expression influential in the whole movement for religious unity.

Lord Halifax assumes at the outset that a Church, to deserve the name at all, must have valid orders, and, therefore, potentially at least, all the other sacraments essential to the Christian life as Christ meant it to be. Granting that the Church of England had strayed woefully away in practice from her primitive Catholicity, he holds hard to his conviction that she nevertheless preserved the Apostolic succession, and therefore implicitly, the sacramental system.

He is prepared to submit to Rome—and, he remembers, that she speaks for a large and powerful following—in matters which heretofore constituted, everyone in itself, an all but impassable barrier between England and Rome—as the doctrine of Transubstantiation; the Immaculate Conception of the Mother of God; the primacy, much of the authority, and even the infallibility of the Pope—finding that all these things can be reconciled with what he accounts the best Church of England teaching—but he cannot grant the invalidity of Anglican orders.

Freemasonry proclaims itself a purely philanthropic, philosophic and progressive institution; having for its sole objects a search after truth, the study of universal science and art, and the exercise of charity and beneficence. It professes the utmost respect for the religious faith of each of its members; and affirms that it formally interdicts, in its assemblies or meetings, any discussion of religious or political matters, or any controversies on such subjects. It declares that it is neither a religious nor a political institution; but is a temple of justice, humanity, charity, etc. Well, I here solemnly affirm that all these Masonic declarations are absolutely false. The pretended religious liberty in its laws and ritual does not exist. It is not only a ritual, but a shameless one. This pretended justice, love of humanity, philanthropy, and charity, have no place whatever in the real Masonic temples, nor in the hearts of the leading Freemasons; for they, with very rare exceptions, neither know nor practise any such virtues. Truth does not exist in Freemasonry, or in any of those who fill the highest grades in the order. In the sect itself, lying, deceit, and perfidy are the sovereign rulers; and those pretended virtues are simply put forward as the mask to blind men of honor and good faith, and to induce them to join a body of persons whose principles they would abhor if they knew what they really are. In truth, I hereby declare that Freemasonry is an institution the scope of which is to undermine and destroy every form of religion, especially the Catholic faith; and to try to substitute a diabolic worship and to restore humanity to primitive paganism.

discipline, in their most unchanged form, which have not only covered England with those great cathedrals which are the glories of the land, but have produced the highest and the most frequent examples of that entire self-sacrifice which knows nothing so good here below as to suffer for Christ and with Christ.

How thoroughly he appreciates the place, the character, the desire for Christian unity, and the actual achievement towards its consummation, of Pope Leo XIII!

Lord Halifax stands where Newman and Manning stood for a while; where Pusey and Keble stood till the end. If his hardest trial come, shall he have the grace to forsake his last entrenchment and go on with the former; or shall he abide where the latter abode? May God give this great soul to the cause which needs such as he!—Boston Pilot.

## AS TO BAPTISM.

The *New York Christian Advocate*, speaking of the baptism of Holmes, who was executed last week in Philadelphia, says:

"It was another case of that peculiar practice among the Roman Catholics, Holmes, the dispatch says, had been previously immersed by a Protestant. The Roman Catholics admit the validity of any sort of baptism by any one who has himself been baptized, provided it can be proved beyond doubt that it was performed with the scriptural formula. When they are not sure of that they perform what is called 'conditional baptism.' 'If thou hast not been baptized, I baptize thee,' etc."

If the practice of administering baptism conditionally, where there is a reasonable doubt whether a person has received it, be peculiar to Catholics, it is much to be regretted. For lies, it is much to be regretted. For lies, it is much to be regretted. For lies, it is much to be regretted.

It is common to all Christians. The reason for the practice should make it common to all Christians. The reason for the practice should make it common to all Christians.

Lord Halifax assumes at the outset that a Church, to deserve the name at all, must have valid orders, and, therefore, potentially at least, all the other sacraments essential to the Christian life as Christ meant it to be. Granting that the Church of England had strayed woefully away in practice from her primitive Catholicity, he holds hard to his conviction that she nevertheless preserved the Apostolic succession, and therefore implicitly, the sacramental system.

He is prepared to submit to Rome—and, he remembers, that she speaks for a large and powerful following—in matters which heretofore constituted, everyone in itself, an all but impassable barrier between England and Rome—as the doctrine of Transubstantiation; the Immaculate Conception of the Mother of God; the primacy, much of the authority, and even the infallibility of the Pope—finding that all these things can be reconciled with what he accounts the best Church of England teaching—but he cannot grant the invalidity of Anglican orders.

Freemasonry proclaims itself a purely philanthropic, philosophic and progressive institution; having for its sole objects a search after truth, the study of universal science and art, and the exercise of charity and beneficence. It professes the utmost respect for the religious faith of each of its members; and affirms that it formally interdicts, in its assemblies or meetings, any discussion of religious or political matters, or any controversies on such subjects. It declares that it is neither a religious nor a political institution; but is a temple of justice, humanity, charity, etc. Well, I here solemnly affirm that all these Masonic declarations are absolutely false. The pretended religious liberty in its laws and ritual does not exist. It is not only a ritual, but a shameless one. This pretended justice, love of humanity, philanthropy, and charity, have no place whatever in the real Masonic temples, nor in the hearts of the leading Freemasons; for they, with very rare exceptions, neither know nor practise any such virtues. Truth does not exist in Freemasonry, or in any of those who fill the highest grades in the order. In the sect itself, lying, deceit, and perfidy are the sovereign rulers; and those pretended virtues are simply put forward as the mask to blind men of honor and good faith, and to induce them to join a body of persons whose principles they would abhor if they knew what they really are. In truth, I hereby declare that Freemasonry is an institution the scope of which is to undermine and destroy every form of religion, especially the Catholic faith; and to try to substitute a diabolic worship and to restore humanity to primitive paganism.

Nothing helps the money market more than the prompt paying of little bills. It keeps up trade, keeps money moving, helps the banks, and makes everybody feel good. When everybody holds on to all the money he gets because he fears times are going to be worse, he helps to make them so. Exactly so!

utterance as shall not make the Church ashamed. Taunts regarding Italian scent and garlic flavor and the shant and shows of your posturing and posing before gaping crowds, savor more of the variety theatre than of the gracious utterances that become the fathers of the Church. A Bishop with a strong sense of his apostolic descent will best prove it to the religious people of this land by showing that in his apostolic succession he succeeds to the apostolic courtesy. Nor is he likely to prove to the American people that he has a right conception of what the Church in America is and ought to be, by allowing himself to indulge in cheap and fanatical demonstrations in the name of patriotism. These open letters, which the writer calls "Warnings to my Sleepy Countrymen," are in reality addressed to a people very wide awake as to what Christianity and patriotism are, and in their hearts ready to respond to a true leadership into ever nobler forms of these.

As to the intention, the minister in baptizing must have the intention, the deliberate will to do at least what the Church of Christ does; in other words, to realize in the recipient the effect intended by our Lord when those who believe baptism to be a mere external ceremony, having no interior effect on the soul, that it does not purify from original sin and change the relations of the soul to God, do not have from such belief a proper intention. Though the right intention does not flow from their erroneous belief, they can have it by wishing to do what the true Church of Christ does, though they may not know that Church.

Example: A is dying. He knows the necessity of baptism, and ardently desires to receive it. He has no one near him but his friend B, who is a Jew or a Methodist. He asks this friend to apply the water and use the form with the intention of doing what the Church of Christ does. The friend complies, and the dying man is validly baptized.

As to the subject of baptism, it must be a human being—a child of Adam; and, in the case of one having the use of reason, there must be consent. Hence, baptism administered to a person against his consent is invalid, to use a human being—a child of Adam; and, in the case of one having the use of reason, there must be consent.

As to the matter, it is twofold, remote and proximate. The remote matter is natural water and the proximate is its actual application. This application of the water may be made by immersion, by pouring or by sprinkling, and a baptism by either method—the other conditions being present—is valid.

In whatever way the water is applied it must be accompanied by the form which gives it its meaning, character and efficiency. This form in the Roman Catholic Church is: "I baptize thee (naming the person) in the name of the Father, and of the Son, and of the Holy Ghost. Amen." In the Greek Church the form is slightly different, but equally valid. It is, perhaps, well to say that the water should be applied and the words pronounced by one and the same person.

It will be seen that where there is a question of the validity of a baptism in a given case, there are many things to be considered, and that "any sort of baptism" will not suffice. To determine the case of Holmes, the priests well to say that the water should be applied and the words pronounced by one and the same person.

It will be seen that where there is a question of the validity of a baptism in a given case, there are many things to be considered, and that "any sort of baptism" will not suffice. To determine the case of Holmes, the priests well to say that the water should be applied and the words pronounced by one and the same person.

Nothing helps the money market more than the prompt paying of little bills. It keeps up trade, keeps money moving, helps the banks, and makes everybody feel good. When everybody holds on to all the money he gets because he fears times are going to be worse, he helps to make them so. Exactly so!

Archbishop Ryan as an Orator. His reputation as an orator began in the days when audiences seemed to think more of diction than they do at present. They were willing to wait long for a point or a display of strong passion, and in the waiting enjoyed the voice, gestures, diction, argument, and illustration supporting the theme. We have changed all that, whether for the better remains to be seen. The orator of this hour must score his point within five minutes of his appearance on the platform, or lose his hearer in sleep or withdrawal. Dr. Ryan belongs to the old school. He is really a pulpit orator, who looks for no applause, and takes his time in making his points. His voice is as rich and as strong as the notes of an organ, flexible, sweet, resonant; his subject was handled with academic precision and thoroughness; his majestic form and picturesque robes filled the eye far more fully than the rhetorical flourish of Wendell Phillips spoke to an audience. Yet the Archbishop's voice is stronger and sweeter and wider in its range than Phillips', but he cannot present a subject so attractively to an audience. His thought is deeper, but his power to move the heart is less. Phillips had an extraordinary influence over human emotion.

## A DEPLORABLE NEGLECT.

The saying that there can never be an excess of anything good is not a faithful one. A deplorable result is to be attributed to the multiplication of religious books, most of them excellent, the greater number highly recommended, and all well-intentioned. The ill effect is the neglect of the Holy Scriptures by the present generation of Catholics. Cardinal Manning has referred to this evil as one of the hindrances to the spread of Catholicity. Dr. Brownson deplored it as a chief cause of the widespread hostility to the Church among sectarians, and to the weak faith and worldly spirit of so many Catholics. If Protestants have abused the bible, making it a sort of fetish, the children of the Church in our day, on the other hand, have been guilty of neglect.

Many of the saints were most zealous to promote the knowledge of the holy scripture; and the masters of the spiritual life exhorted their disciples to read the bible in preference to everything else. "It is a great mistake," says Father Lallemand, "to read spiritual books so much and holy scripture so little." All other books, however excellent, he tells us, speak to some extent the language of nature; the bible speaks ever the language of grace. If the frequent reading of sacred scripture is a means of receiving the Holy Spirit and of being guided by His direction, it follows that neglect of the bible lowers the standard of Christian life and aspiration.

A reaction in favor of the popular use of the holy scriptures is a consummation devoutly to be wished. If St. Gregory Nazianzen, who is said to be the only one among the Fathers whose works are free from errors which have been condemned by the Church; and St. Basil, whose doctrine is remarkable for its solidity, read nothing but holy writ for eleven or twelve years, it ought to be preferred even to the Fathers, not to speak of innumerable religious books published in our day, of which the highest praise is that they contain nothing contrary to faith or morals. In many cases *imprimatur* means: let it be printed; it may do some good and can do no much harm. But the excellence of the holy scripture is positive. The gospel is the standard of morals and the medicine of souls. It reveals God to man and man to himself.

We all admire the faith of the Middle Ages. It was strengthened by the very means which it is popularly supposed was most neglected. The fact is that the bible was read and studied much more before the rise of Protestantism than at present. Ignorance of the holy scripture was considered ignorance of Jesus Christ. Dr. Jausen points out in his "History of the German People" that the bible was multiplied throughout the country before Luther was born; and so highly did the Church favor the knowledge of it that priests who were convicted of neglecting to instruct their flocks in the holy scriptures were threatened with excommunication.

A marvellous thing about the New Testament is its timeliness—its perfect adaptability to present needs. The world is filled with misery because of its forgetfulness of the lessons of the Sermon on the Mount. That is the standard of morals which must ever be upheld, affording a solution of problems which men seek for in vain elsewhere. The exhortations contained in the Epistles of St. Paul are as applicable to the present generation of Christians as to the first converts of the Gentile world. The more one reads the holy book the more meaning he derives from it. Although we may have read it through a hundred times, yet if we persevere in the study of it we shall be benefited continually more and more.—Ave Maria.

The best thing to give your enemy is forgiveness; to an opponent, tolerance to a friend, your heart; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

He is truly great who is great in charity.—The Imitation.  
God speaks many ways to us without respect of persons.—The Imitation.

Archbishop Ryan as an Orator. His reputation as an orator began in the days when audiences seemed to think more of diction than they do at present. They were willing to wait long for a point or a display of strong passion, and in the waiting enjoyed the voice, gestures, diction, argument, and illustration supporting the theme. We have changed all that, whether for the better remains to be seen. The orator of this hour must score his point within five minutes of his appearance on the platform, or lose his hearer in sleep or withdrawal. Dr. Ryan belongs to the old school. He is really a pulpit orator, who looks for no applause, and takes his time in making his points. His voice is as rich and as strong as the notes of an organ, flexible, sweet, resonant; his subject was handled with academic precision and thoroughness; his majestic form and picturesque robes filled the eye far more fully than the rhetorical flourish of Wendell Phillips spoke to an audience. Yet the Archbishop's voice is stronger and sweeter and wider in its range than Phillips', but he cannot present a subject so attractively to an audience. His thought is deeper, but his power to move the heart is less. Phillips had an extraordinary influence over human emotion.

After one has heard Archbishop Ireland, Dewey and Phillips, it is easy to assign the prelate of Philadelphia his place in the ranks of the orators. He is purely academic, of the pulpit, not of the platform; he can demonstrate a truth better than he can plead a case; he impresses the learned rather than the crowd, and appeals to reason much oftener than to the heart. For these reasons his orations have a value much beyond the present. They cover forty years of the history of the Church in America, and naturally touch upon many phases of its career. Collected in convenient form, they would be valuable to the student of the last half century of our Church history. Strangely enough, the collection has never been made, and the same fate may overtake the speeches and orations of Archbishop Hughes, which befell those of Archbishop Ryan which befell those of Archbishop Hughes. His were not edited until after his death. Public interest had then died out, and the edition in two large volumes failed to sell. Printed in his lifetime, while he was still a figure upon the stage, a hundred thousand homes and libraries would to day have the book, as they have the portrait of the great Archbishop in their parlors.—Rev. John Talbot Smith, in Donahoe's.

## Artemus Ward on Natural Philosophy.

Freeman's Journal.

The following lecture on natural philosophy by Artemus Ward takes off inimitably the dogmatism of some of our modern scientists, and such doubtless was the purpose of the great humorist:

"It is susceptible of absolute proof that a ball will run down an inclined plane, and yet how few people there are who know it! An earthen bowl dropped from the roof of a three story house will, if it strike a stone pavement, be shattered into many pieces! A beanpole, legitimately used, is an instrument of good, yet if it be sharpened at one end and run through a man, it will cause the most intense pain and perhaps produce convulsions. The wick of an unlighted candle may safely be manipulated, but if you light that wick and thrust your hand into the blaze and keep it there half an hour a sensation of excessive and disagreeable warmth will be experienced. A dozen wrought iron nails may be dashed violently from the steeple of a large meeting house to a brick sidewalk and sustain no injury, but the same experiment with a dozen clay pipes will result differently.

The effect upon the sidewalk in either case, however, will be the same. You may lie down upon the ground and let a kitten walk over you with perfect safety; but if you put a heavy dray horse in the place of the kitten, you will immediately experience a disagreeable pleasure. Hasty pudding and milk are a harmless diet if eaten moderately, but if you eat it incessantly for six consecutive weeks it will produce instant death. You gaze with indifference upon a ball when he is placidly eating grass in a pasture, but if the animal becomes infuriated and attempts to assist you over a rail fence with those horns, they immediately become objects of a deep-seated disgust. On the same principle we can easily hold in our arms an infant, and experience delight in doing so; but it would be very difficult for us to perform a similar experiment with a corpulent old gentleman who is in state of unconscious inebriety, while the delight afforded by the performance in this instance would hardly be worth mentioning. All these things seem wonderful at first blush, but science makes them clear as clear can be."

**FATHER KEOING'S NERVE TONIC**  
A Minister's Experience.

CINCINNATI, Ohio, Jan. 1894.  
It is about six years since I felt that something was out of order, although I didn't know it except that I looked pale and thin; a sort of numbness affected me so that I couldn't speak properly, my eyesight was also impaired, my nerves apparently moving in the eyes so that I couldn't read, but after I took Keoing's Nerve Tonic all these symptoms disappeared. I feel fresh and well again. May God bless Rev. Keoing.

**Thanks to the Almighty.**  
Toronto, Iowa, Feb. 1894.  
My wife had headache sixteen years, and I falling sickness seven years and could not sleep. Pastor Keoing's Nerve Tonic helped at once; my wife has had no more headache since; and I am cured entirely. Thanks to the Almighty God for the Tonic.

**JOHN WELCH.**

**FREE A Valuable Book on Nerve Diseases.**  
This remedy has been prepared by the Rev. Father Keoing, of St. Mary's, since 1850, and is now under his direct supervision by  
**KOENIG MED. CO., Chicago, Ill.**  
49 S. Franklin Street.  
Sold by Druggists at 50c per Bottle, 6 for \$3. Large Size, \$1.75. 60 Cents for 50.  
In London by W. E. Saunders & Co.

**GRENVILLE CANAL ENLARGEMENT.**  
Sections A and B.

**Notice to Contractors.**

The time for receiving tenders for Grenville Canal Enlargement has been extended until noon on Saturday, 23rd May, 1896.

By order,  
**JNO. H. BALDESON,** Secretary.  
Department of Railways and Canals,  
Ottawa, 2nd May, 1896.

**TENDERS FOR COAL, 1897.**

The undersigned will receive tenders, to be addressed to them at their office in the Parliament Buildings, Toronto, and marked "Tenders for Coal" up to noon on Tuesday, 26th May, 1896, for the delivery of coal in the sheds of the Institution's main building, on or before the 15th day of July next, except as regards the coal for the London and Hamilton Asylums and Central Prison, as noted—

**ASYLUM FOR THE INSANE, TORONTO.**  
Hard coal, 1,500 tons large egg size, 300 tons stove size, 75 tons nut size. Soft coal, 45 tons lump, 195 tons small screenings, 150 tons nut screenings.

**ASYLUM FOR INSANE, LONDON.**  
Hard coal, 2,000 tons small egg size, 325 tons egg size, 250 tons chestnut size, 30 tons stove size, 20 tons nut size. Soft coal, 30 tons lump, 170 tons small screenings, 12 tons nut screenings, 15 tons stove size.

**ASYLUM FOR INSANE, KINGSTON.**  
Hard coal, 500 tons large egg size, 325 tons small egg size, 30 tons chestnut size, 250 tons hard screenings, 40 tons soft screenings, 12 tons soft lump, 20 tons stove size, 15 tons nut size.

**ASYLUM FOR INSANE, HAMILTON.**  
Hard coal, 2,300 tons small egg size, 175 tons stove size, 200 tons chestnut size, 200 tons nut size, 200 tons small egg size. Of the above quantity 1,287 tons soft coal, 150 tons chestnut size, 150 tons nut size, 50 tons Strathville for grates.

**ASYLUM FOR INSANE, MIMICO.**  
Hard coal, 1,500 tons large egg size, 150 tons stove size, 75 tons nut size, 150 tons chestnut size, 75 tons soft screenings.

**ASYLUM FOR IDIOTS, ORILLIA.**  
Hard coal, 2,300 tons large egg size, 100 tons stove size, 50 tons nut size, 150 tons chestnut size, 5 tons grate coal.

**CENTRAL PRISON, TORONTO.**  
Hard coal, 50 tons nut size, 50 tons small egg size, 50 tons large egg size, 50 tons stove size, 50 tons chestnut size, 5 tons grate coal.

**INSTITUTION FOR DEAF AND DUMB, BELLEVILLE.**  
Hard coal, 725 tons large egg size, 85 tons small egg size, 15 tons stove size, 20 tons No. 4 size, 20 tons chestnut size, 10 tons stove size, 20 tons chestnut size.

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

Tenders are to name the mine or mines from which they propose to supply the coal, and to declare the quality of the coal, and required will have to produce satisfactory evidence that the coal is of the quality specified, and that it is delivered in conformity with the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution.

In an accepted check, payable to the order of the Hon. the Provincial Secretary must be furnished by each tenderer, in advance of his bid, in the sum of two sufficient to guarantee the performance of the contract.

Specifications and forms and conditions of tenders are to be obtained from the Bursars of the respective institutions.

The lowest of any tender not necessarily accepted.

**R. F. CHRISTIE,  
T. F. CHAMBERLAIN,  
Inspectors of Asylums, Prisons and Public Charities, Parliament Buildings, Toronto,  
Ont., May 13, 1896.**

**SHORTHAND**  
TAUGHT BY MAIL  
AND PERSONALLY.

Situations Secured all Shorthand Pupils when Competent.

FIRST LESSON FREE.

Write or apply to  
**CHAS. A. COIT,**  
408 Burwell St., London, Ont.  
Proprietor LONDON SHORTHAND SCHOOL,  
INSTRUCTOR AT THE SACRED HEART CONVENT.

**OUR PRICE LIST**

**SEEDS**

That are Specially Grown for a Critical Trade IS NOW READY

And will be Mailed on Application.

**J. GAMMAGE & SONS**  
213 Dundas St., LONDON, ONT.  
Mention this Paper.

Nothing helps the money market more than the prompt paying of little bills. It keeps up trade, keeps money moving, helps the banks, and makes everybody feel good. When everybody holds on to all the money he gets because he fears times are going to be worse, he helps to make them so. Exactly so!

Fire tries iron, and temptation tries a just man.—The Imitation.

Bank

President Isaac Lewis of Sabina, Ohio, is highly respected all through that section. He has lived in Clinton Co. 75 years, and has been president of the Sabina Bank 20 years.

Neuralgia

In one eye and about my temples, especially at night when I had been having a hard day of physical and mental labor. Took many remedies, but found help only in Hood's Sarsaparilla which cured me of rheumatism, neuralgia and headache.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills

Are prompt, efficient and easy in effect. 25 cents.

ST. JEROME'S COLLEGE

Complete Classical, Philosophical and Commercial Courses. And Shorthand and Typewriting.

THE PINES URSULINE ACADEMY

The Educational Course comprises every branch suitable for young ladies. Superior advantages afforded for the cultivation of MUSIC, PAINTING, DRAWING, and the CERAMIC ARTS.

NORTHERN Business College

Owen Sound, Ontario, is the very best place in Canada to get a Thorough Business Education. Take a round trip and visit all other business colleges and Commercial Departments in Canada.

HORRORS OF THE CONFES-SIONAL

BY REV. J. A. POMERNEY, D. D. is a complete refutation of A. P. A. falsehoods, and is without doubt, just the book you want.

French Bordeaux Clarets

Which will be sold at the lowest price JAMES WILSON 398 Richmond St., London. Phone 650.

High-Class Church Windows

Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

Father Damien, S. J.

One of the most instructive and useful pamphlets extant is the lectures of Father Damien. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father.

STAINED GLASS FOR CHURCHES.

Best Qualities Only. Prices the Lowest. McCausland & Son 76 King Street West, TORONTO.

DR. WOODRUFF, NO. 185 QUEEN'S AVE.

Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested. Glasses adjusted. Hours, 12 to 4.

LOVE & DIGNAN, BARRISTERS, & CO.

417 The Bank Street, London. Private Office on 10th

URIEL; Or, the Chapel of the Holy Angels.

BY THE AUTHOR OF "THE AUSTRALIAN DUKE; OR, THE NEW UTOPIA," ETC.

CHAPTER XXI. CHANGES.

We must crave our reader's permission to pass somewhat rapidly over several months, which followed the events recorded in our last chapter. Uriel Pendragon's return home and the complete re-establishment of the family honor were now accomplished facts; nor did there remain on the towers of Merylin the least shadow of the old cloud.

Nothing, in fact, could have been more thorough and satisfactory than the public recognition of his innocence. An offer was made from the military authorities to restore him his commission, and no opportunity was lost by the leading personages in his own county of inviting him to assume among them the position formerly occupied by the head of his family.

But while Uriel showed himself sensible of every kindness, and grateful for every mark of consideration for his father's sake, he gently but firmly declined to accept any proposal which could bring him before the eyes of the world. On this point Aurelia was a little disposed to take him to task.

"What is it, dear Uriel? You must not give me a half confidence, you must tell me all." He smiled his sweet sad smile, and took her hand. "At St. Florian," he said, "I used to pray that I might one day give my life to save that of another; and I think it will be so."

"I have taken my last cruise, I fear, for I doubt if I have strength now to pull an oar. But that blow they told you of has done its work here, and he laid his hand on his breast, "and I know, beyond the possibility of a doubt, that my days are numbered."

"But, Uriel," she said, "think of what depends upon you; think of my father and all his hopes; surely it is not wrong to pray that your life may be spared, that you may comfort him, and build up our unfortunate family."

"I do hope I may live to close his eyes," said Uriel, "but as for rebuilding our family, it is not I who shall do that. Don't think me superstitious, Aurelia, but you remember the old prophecy. It is not the 'fallen heir' who is to restore the fortunes of his house, but another."

"Angel by name, of angel face, The peasant born shall fill his place." BUDS, Society buds, young women just entering the doors of society or womanhood, require the wisest care.

"WOMAN'S ILLS." MRS. W. R. BATES, of Danville, Trumbull Co., Ohio, writes: "A few years ago I took Doctor Pierce's Favorite Prescription, which has been a great benefit to me."

"And as to Aurelia there could not but be a difference now in their respective positions. During the years of her father's melancholy retirement Geoffrey had stood to her in the place of brother, and had faithfully discharged a brother's part."

And as he spoke he pointed through the open window where they sat, to the terrace, where, playing and singing in childish glee, might be seen the little Uriel.

"Of angel face, indeed," said Aurelia; "but your name also is Uriel, and if Julian's cartoon is worth anything—" "Ay," interrupted Uriel, "but the last line is not fulfilled in me, though it is in him. His mother, Aurelia, was a simple peasant girl, my poor Jaquelin. Perhaps you wonder at my having made such a marriage; but was I not become a peasant myself—and baser, lower than a peasant; in the world's eyes, a felon?"

"You were a peasant, but you were a good and pious, and as innocent as a daisy. They tell me that the child inherits my features, but I love to think that it is from his mother he has his gray temper and his loving little heart. Believe me, there is the true heir of Merylin, the peasant-born, the real Uriel, who will restore the fortunes of our house."

Aurelia accused him of superstition in attaching any weight to the old prophecy, though it was only with half a heart that she tried to rally him. "As you will," he said, "but if Alice Spier-the Span had never croaked her doggerel rhymes, it would make but little odds to me. I don't say it will be to day or to-morrow, but I have that in me which before very long will set me free."

But though he spoke thus openly to Aurelia he did his best, and successfully, to conceal from his father that there was anything amiss. He saw plainly enough that the shock of sudden joy, coming on the frame shattered by long years of suffering and austerity, had told on his father's feeble health, and that the appearances of renewed life and vigor were altogether deceptive.

So the sad autumn days set in and found Geoffrey devoting himself to the old routine of work and business, but it must be fairly owned, with the relish gone which once made his labors a pleasure. Not for that, however, did he relax in their fulfillment, or show himself a whit less painstaking.

Autumn was fast becoming winter, and the short days brought the Holmes-Abbots back to Swinburne with the usual complement of visitors in their train. There, as elsewhere, some changes were apparent in the family circle. Mabel had made a marriage that satisfied her mother's expectations, and it is to be presumed, her own, as her husband was a tolerably rich baronet; so that Geoffrey had nothing now to fear from her powers to ridicule, even if Julian's marriage with his sister, and his own greatly improved position in the judgment of the world, had not availed to convert ridicule into respect.

Rodolph and Gertrude departed on the customary "wedding tour," after which they were to settle in London, where Rodolph was to be launched on a professional career; and Julian was bent on taking Mary to Italy, leaving the question of their future place of residence as yet undecided. Though he had in the future what the world calls "brilliant expectations," his present means were modest enough, and he assured his bride that she would have nothing to look forward to for many a year but a cottage and a spinning-wheel—a prospect which Mary declared was exactly to her taste.

So Geoffrey and his mother were left alone together. His kind, unselfish heart multiplied ways and contrivances for supplying to her the loss of her daughters; but though his efforts were crowned with tolerable success as regarded her, he never by word or complaint gave token of the dreary blank which he himself was feeling.

Mary, indeed, had been to him his second self; he knew she would remain ever true and loving; but he knew also that she would no longer be his as she had been from their childish days. Another sacrifice for his poor heart to offer, and he did his best to make it.

But that was not all. It was as though the forest of his old life were being cleared, and one by one the familiar trees were falling around him. There was change everywhere, change at Laventor, change at the castle. Sir Uriel, indeed, gave him the same trust and confidence that his father had done, but the case was wholly different. To the old man Geoffrey had acted as guide and protector, but Uriel could judge and see and govern things for himself. He consulted Geoffrey, and loved to do so; but as Geoffrey thought within himself, he could have done as well without him.

"Oh, in one way, of course it is," replied Lady Annabel; "but he is dreadfully delicate, and they have gone to Naples for his health. Mabel tells me that Miss Pendragon is making quite a sensation there—nothing like it known for years—it seems certain, I believe, that her marriage with the duke will take place on their return to England."

order of things had taken the place of the old, and that the past was past forever.

All lives have some hard, tough bits in them; periods when the sky is not so much tempestuous as dull, grey and leaden; when courage is needed, not to subdue kingdoms, or to stop the mouths of lions, but to bear the weight of each day as it comes, and plod on through the weary hours as best we may.

Geoffrey did not make many reflections on the matter, for he was a character that rarely formulated principles, but was ever acting on them. The time was a trying one to spirits and to temper, but he laid a strong, firm hold on the guiding clue of duty, and it helped him through. On he went, giving himself to his work, resolved to be indifferent to the aching of his empty heart, and pushing away from him the spectres of regret, self-pity, moroseness, and bitterness, which clamored about his daily path with such importunate persistence.

Then came a new source of trouble and anxiety. Uriel's health was beginning visibly to fail, and after various consultations and much urgent solicitation on Aurelia's part, it was at last decided that they should go to London for the best advice, and probably set out thence to try the chance of a warmer climate. Geoffrey assisted at the deliberations, and agreed in the wisdom of the plan. He helped in every arrangement, and took on himself the management of affairs during their absence. He did his best to cheer Aurelia's hopes; in short, he was, what he had always been, the strong, helpful friend. But when he had seen them fairly off, and beheld the carriage that bore them away disappear through the old gateway, then at last there came upon him the full sense of his great loneliness, and for the first time, perhaps, he began to realize how much of his heart he had suffered to escape his own mastery.

So the sad autumn days set in and found Geoffrey devoting himself to the old routine of work and business, but it must be fairly owned, with the relish gone which once made his labors a pleasure. Not for that, however, did he relax in their fulfillment, or show himself a whit less painstaking.

Autumn was fast becoming winter, and the short days brought the Holmes-Abbots back to Swinburne with the usual complement of visitors in their train. There, as elsewhere, some changes were apparent in the family circle. Mabel had made a marriage that satisfied her mother's expectations, and it is to be presumed, her own, as her husband was a tolerably rich baronet; so that Geoffrey had nothing now to fear from her powers to ridicule, even if Julian's marriage with his sister, and his own greatly improved position in the judgment of the world, had not availed to convert ridicule into respect.

Rodolph and Gertrude departed on the customary "wedding tour," after which they were to settle in London, where Rodolph was to be launched on a professional career; and Julian was bent on taking Mary to Italy, leaving the question of their future place of residence as yet undecided. Though he had in the future what the world calls "brilliant expectations," his present means were modest enough, and he assured his bride that she would have nothing to look forward to for many a year but a cottage and a spinning-wheel—a prospect which Mary declared was exactly to her taste.

So Geoffrey and his mother were left alone together. His kind, unselfish heart multiplied ways and contrivances for supplying to her the loss of her daughters; but though his efforts were crowned with tolerable success as regarded her, he never by word or complaint gave token of the dreary blank which he himself was feeling.

Mary, indeed, had been to him his second self; he knew she would remain ever true and loving; but he knew also that she would no longer be his as she had been from their childish days. Another sacrifice for his poor heart to offer, and he did his best to make it.

But that was not all. It was as though the forest of his old life were being cleared, and one by one the familiar trees were falling around him. There was change everywhere, change at Laventor, change at the castle. Sir Uriel, indeed, gave him the same trust and confidence that his father had done, but the case was wholly different. To the old man Geoffrey had acted as guide and protector, but Uriel could judge and see and govern things for himself. He consulted Geoffrey, and loved to do so; but as Geoffrey thought within himself, he could have done as well without him.

"With all my heart," said Geoffrey, with a start, rousing himself from something very like a brown study, into which he had fallen whilst the talk around him had turned on dogs, guns and game-bags.

"I don't know," said Geoffrey, with his usual absence of human respect. "I shoot a pheasant or two when I want to eat them. It gives one an object for a beat through the woods on an October morning. But for the 'kill, kill, kill!' just to fill one's game bag with so many dead birds—for my own part I would as soon be a poultier, and wring their necks in my poultry-yard."

teils me that Miss Pendragon is making quite a sensation there—nothing like it known for years—it seems certain, I believe, that her marriage with the duke will take place on their return to England."

"What duke?" asked Geoffrey of Eugenia, who sat next him, in a tone in which something of his old growl was audible.

"The Duke of Windermere," she replied. "Mabel has spoken of it in several of her letters. You saw him, I think, at our house one evening. He is a convert, you know, and everyone has been speculating who would be the fortunate lady, for it seems he was resolved only to choose a Catholic."

"A great match for the Pendragons," said Lady Annabel; "but I am really glad; for if poor Sir Uriel dies, as they say he will, Aurelia, poor girl, would be left alone."

"Well," said Mr. Lindesay, "and I don't see but it's quite suitable. If you come to pedigree, the Pendragons have the advantage. Windermere is not a very old creation, I fancy."

"Oh, yes," said Eugenia, "but you know pedigree counts for very little now in this liberalized world of ours. Still, no doubt, it's quite suitable, and Aurelia will look the duchess to perfection."

"And act it, too," said Mr. Lindesay; "shouldn't you say so, Mr. Houghton? It always struck me in her poor father's time that she showed great power of management."

Geoffrey had been holding a wine-glass in his hand, apparently occupied in turning its beautiful cut stem, with a view of observing the prismatic colors. But at this appeal he did not distinguish himself by the quota he contributed to the conversation. He only said, "Quite so."

Paxton's eye was scanning him curiously. We have said that with the great poet study of character was something more than an amusement. It came near to an occupation; and the wonderful pictures struck off in those felicitous phrases which filled his writings were after all but reflections of images, less conceived by his fancy than caught from nature by his keen eye, and laid up for future use.

Observation of others was become such a habit with him that he carried it on almost unconsciously; and he had brought the art to such perfection that he read the human countenance as other men would read a book. And in Geoffrey Houghton's countenance, and in his whole bearing, he had detected a great change. Freer, more self-possessed, not one whit less honest and original, yet decidedly softer and more refined. The results were patent to all beholders, but Paxton's curiosity was piqued to know the cause.

His campaign in the great Pendragon case, and his London fortnight, might have done something, but it certainly could not have done all. "No," said the shrewd observer to himself, "it is only suffering that can have wrought that change; Geoffrey Houghton has suffered, and, what is more, he is suffering still."

When once he had reached that conclusion his interest was roused to pursue the game. The inquiry would have had its attractions for him even if the subject of it had been a total stranger; how doubly so when it affected the happiness of his Cornish diamond, as he was wont to call the squire of Laventor. The rest of the evening, therefore, he devoted to watching the unconscious Geoffrey, in an unobtrusive fashion of his own, and in each line of his countenance, in each tone of his voice, in the subjects on which he seemed willing to speak, as in those which he showed himself resolute in avoiding, Paxton alike gathered materials which he was not slow in skillfully piecing together.

glances, and young Holmes-Abbott shrugged his shoulders, as much as to say, "You know he is an original."

"Is it a question of conscience?" said Mr. Lindesay, who was rather fond of displaying what he called "a respect for opinions." "The huntsman's pursuit of wild game has, I fancy, never been forbidden. It finds honorable mention even in the pages of Scripture."

"Ay, the huntsman," said Geoffrey; "just so: wild animals and so forth. I shall shoot bears, I daresay, when I get to Manitoba. But, then, there is a difference. If I don't shoot them they may chance to eat me, or what is nearly as bad, to eat my sheep."

"Are you going to Manitoba?" asked Eugenia, with surprise, "that is quite an unexpected piece of news."

"Some day possibly I may," replied Geoffrey; "people talk of the benefit of foreign travel, and the backwoods would be more to my taste than the Bay of Naples."

"So he is thinking of Manitoba, is he?" thought Paxton. I shall hear more on that subject before I have done with him to-morrow."

Several of the gentlemen exchanged glances, and young Holmes-Abbott shrugged his shoulders, as much as to say, "You know he is an original."

Several of the gentlemen exchanged glances, and young Holmes-Abbott shrugged his shoulders, as much as to say, "You know he is an original."

Several of the gentlemen exchanged glances, and young Holmes-Abbott shrugged his shoulders, as much as to say, "You know he is an original."

Several of the gentlemen exchanged glances, and young Holmes-Abbott shrugged his shoulders, as much as to say, "You know he is an original."

Several of the gentlemen exchanged glances, and young Holmes-Abbott shrugged his shoulders, as much as to say, "You know he is an original."

Several of the gentlemen exchanged glances, and young Holmes-Abbott shrugged his shoulders, as much as to say, "You know he is an original."

THE NEECE The follow delivered in James Bennu than twenty attending the Dame, South the priestho Arthur Malp We predict f liant future, any criterion THE NEECE It is an friends, that source of al the America This is the prisons with with pauper with lunatic good men h drink. How man thought from hunger while their spending it which they necessities files have be father or br are there n their husba graves? H alone in the which has broken their many murd committed b influence of only look in see the miso cursed dem swear the strengthen the pledge Two year University in number, intoxicating strictly for out and pro their thirty by these thainly a gro from an ins Visit the unfortunate thither, and they speak swer "liqu There ar ing throu going from a bite to es cars and so ground. I lose all self and bring brute creat Banish ir and we will all the ot nearly al indulgence cause and Turn bac my dear your obser very striku work right hood. You schoolmate drink. St. Paul shall ent The very v the drunk God gave to serve t He listens science, b The yell diphtheria disease, is but what to the u These dis localities e people, w enness rap over ever yearly on people an grace to oblivion. considerat fever and only the drunkenn The victi peace wit judgment ance ger state. "As w Granti young m goes to sh drinking; but do y all drunk drinkers with the ard. Af feel any the second better, an glass ar gives up sire for d Again say, "O taking t I can tak I can go has said that he habit gro this crav himself. War h of the ve its ten th more th that hav Total olic pre

THE NECESSITY OF TEMPERANCE.

The following lecture was recently delivered in the church at Soule by James Bennett, a young man of less than twenty years of age, who is now attending the University of Notre Dame, South Bend, Ind., studying for the priesthood. His mother, Mrs. Arthur Malpass, resides near Soule. We predict for the young man a brilliant future, if this, his first effort, is any criterion:

THE NECESSITY OF TEMPERANCE It is an undeniable fact, my dear friends, that intemperance is the chief source of all the other vices to which the American public is addicted. This is the demon who is filling our prisons with criminals, our poorhouses with paupers, and insane asylums with lunatics, who might have been good men had they not been led by drink.

How many mothers and children, throughout the land are suffering from hunger and cold this very day, while their husbands and fathers are spending in drunkenness the money which they should have used to procure the necessities of life? How many families have been disgraced by a drunken father or brother? How many widows are there mourning over the loss of their husbands lying in drunkards' graves? How many orphans are left alone in the world on account of liquor, which has killed their father and broken their mother's heart? How many murders and suicides are daily committed by those who are under the influence of liquor? Oh! if we could only look into every home to day, and see the misery that is caused by this cursed demon, surely we would forswear the wine-cup forever, and strengthen our resolution by taking the pledge of total abstinence.

Two years ago some students of the University of Notre Dame, some thirty in number, were induced to indulge in intoxicating liquor, the use of which is strictly forbidden. They were found out and promptly expelled. Think of these thirty families being disgraced by these thoughtless boys, for it is certainly a great disgrace to be expelled from an institution of learning.

Visit the prisons and ask the poor unfortunates what has brought them thither, and nine cases out of ten, if they speak truthfully, they will answer "Liquor."

There are thousands of men tramping through the United States to day, going from house to house begging for a bite to eat, sleeping in barns, box cars and sometimes even on the bare ground. What causes these men to lose all self-respect and sense of shame, and bring themselves lower than the brute creation? "Liquor."

Banish intemperance from our midst and we will drive away with it nearly all the other vices. An honorable judge lately declared his belief that nearly all crime was traceable to overindulgence in strong drink as its prime cause and origin.

Turn back the pages of your memory, my dear friends, and I am sure in your observations you will find some very striking examples of this demon's work right here in your own neighborhood. You have seen some of your schoolmates and friends ruined by drink.

St. Paul declares that "No drunkard shall enter the kingdom of heaven." The very nature of this crime renders the drunkard incapable of God's mercy. God gave him a free will, and he chose to serve the devil instead of his God. He listened to the voice of conscience, but to the voice of gluttony.

The yellow fever, the small pox, the diphtheria or any other contagious disease, is certainly a terrible thing; but what are these diseases compared to the universal destroyer, drink? These diseases rage only in a few localities and kill only a few hundred people, whereas, the demon of drunkenness rages and spreads destruction over every state in the union, killing yearly one hundred thousand of our people and sending their bodies in dis- grace to the dust and their names to oblivion. And the most terrible of all considerations is the fact that the yellow fever and these other maladies kill only the bodies of their victims, but drunkenness kills both soul and body. The victim of yellow fever could make peace with his God before coming to judgment, but the victim of intemperance generally dies in a drunken state.

"As we live so shall we die." Granting this to be true, some of you young men may say that this only goes to show the necessity of moderate drinking, and not of total abstinence; but do you ever pause to consider that all drunkards were once only moderate drinkers? No one takes his first drink and is thereafter a drunkard. It is a true saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complete cure, two to three of Parmentier's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

Yet through it all and despite it all

traffic. There are now over three hundred different religions, — this means three hundred different opinions upon religious matters, but there is one point at least upon which we all agree, and that is the necessity of total abstinence.

Father Mathew was the first to organize a total abstinence society. The thought that influenced him to inaugurate this powerful crusade can be fully understood from his own words. Being asked by a clerical friend what had induced him to become a total abstainer, he replied: "I thought how terrible it would be if I myself never should become a drunkard."

Now, my dear friends, let me beg you to consider how terrible it would be if any of you here present should ever debase yourselves in such a degree as a drunkard. A drunkard, who is a disgrace to his family and has transformed the image of his Maker into that of a demon!

It is said that there are two hundred thousand saloons in the United States. It would be a very low estimate to place to the credit of each saloon at least four or five drunkards; this would give at least nine hundred thousand drunkards, and it is estimated that one hundred thousand of these go into dishonored graves each year.

This form vice swings its sythe and our noblest men fall before it, they lose all their property, they disgrace their families and they sink into hell to meet the punishment which a just God meets out to the drunkard.

Let me picture to you two characters. The first is a bright old man, whose vigor three score years have scarcely impaired. His erect form and firm step and elastic limbs are the reward of his fidelity to the right laws of living. His brain has never been stupefied by the poison of rum.

The other is an old drunkard of sixty years. He is a total wreck; he is a mass of corruption and disease. Life to him is a misery. He cares not for anything but the demon which has wrecked his life. Nature has branded him with the mark of disgrace. She hangs labels all over his body to testify her disgust, and to admonish others to beware of his example. Behold a beast!

Now, my dear young friends, you who are just entering on the period of your manhood, look on these two pictures and ask yourselves which one do you choose for yourself. Do you choose the man whom old age has made more graceful, or do you choose the wreck of humanity, this beast, for your model? If you choose the former remember that in most cases you can do so successfully only by pledging yourselves to total abstinence.

I am sure there is not a mother or father here present who will not feel interested in this work, and I am sure that there is not a young lady present who will not join with me in testing her brother or sweetheart to take the pledge of total abstinence.

Join this crusade against the demon of drunkenness, banish him from our country and rally around the flag of total abstinence. This society, a branch of which I wish to organize amongst you, has already over sixty-seven thousand members. What a mighty revolution this Catholic organization has wrought during its few years of existence! For myself there is nothing of which I can feel more justly proud than that of being a member of such a society.

True, your society may not have the honor of closing a public saloon, but if each one of you can succeed in closing the public saloon of one of your friends, (the public saloon under his nose) I mean, you will soon have a temperance society at Pinnebog of which you may feel justly proud.

In honor of the sacred thirst of our Saviour on the cross let us pledge ourselves to total abstinence.

A Busy Priest.

One of the busiest writers in the ranks of the Catholic clergy in England is the Rev. Thomas Edward Bridgett, whose "Poems on the Priesthood" was one of the most prized of Lenten booklets. Sixty-six years old, and of Derbyshire birth, he received his education at Tonbridge, whence he went up to St. John's College, Cambridge, and on reaching his majority he entered the pale of the Roman Catholic Church. From that time he has been a member of the Order of the Most Holy Redeemer, commonly called the Redemptorists. It is he who has given the best Catholic life of Thomas More and John Fisher, and in his recently published "Wisdom and Wit of Sir Thomas More" he has entered the field of general literature. Not to mention the large mass of controversial writing, he has also written a monograph on the use of alcoholic drinks in the British Isles before the sixteenth century. He is at present attached to St. Mary's, Clapham.

Ninety Per Cent. Of all the people need to take a course of Hood's Sarsaparilla at this season to prevent that run-down and debilitated condition which invites disease. The money invested in half a dozen bottles of Hood's Sarsaparilla will come back with large returns in the health and vigor of body and strength of nerves.

HOOD'S PILLS are easy to buy, easy to take, easy to operate. Cures all liver ills. 25c.

Out of Sorts—Symptoms, Headache, loss of appetite, furred tongue and general indisposition. These symptoms, if neglected, develop into acute disease. It is a true saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complete cure, two to three of Parmentier's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

LEO XIII'S DIPLOMACY.

His Efforts to Bring About a Reunion of Churches.

Amid the political complications that are gathering thick and fast about the ill-omened capitol the Pope is ever watchful and busy. His head is like an eternal spring, where flowers and fruits forever delight the eye. To the secretary of state, his faithful and incorruptible helpmate, he has given over all care of current affairs. He wishes to enjoy the glorious sunset of his triumphal Pontificate, and at the same time to remain upon the heights, where nothing intercepts his view, and with keen and penetrating glance he looks far out into the future; for he knows that the future has great things in store for the Church and the Papacy.

Hence his fondness for questions of which the solution is yet a long way off. As a rule old men are given to reminiscences. They recall events of the past. They are, each, as rare, old Horace has it, a *laudator temporis acti*, in love with the days that are gone. Leo XIII., as though endowed with perennial youth, faces the other way, and goes forward each day with firm step towards the unexplored.

His intellectual vitality and dauntless intrepidity present a combination that comes but little short of the marvelous. This characteristic trait stands out in bold relief in his attitude towards the Church of England. At the present moment this Pope, at the age of eighty-seven years, presides over the deliberations of the commission which his dis- cussing the validity of Anglican orders. On this commission, — may add, are found the ablest theologians of England and Rome. From the fusion of the two committees—the Roman and the English—brought about by Cardinal Vaughan, the light so long desired will surely come. But not until the conclusion is in every way satisfactory to him will the Pope affix his seal to it, and probably in that form it will differ somewhat from the solution reached by the commissioners.

Seldom does the eye of man light upon a sight more beautiful than that of Leo XIII. as with splendid courage he unfurls, like a banner of light, those formulas of religious unity which appear to contain for Christianity its one hope and nerve. He would not, it is felt, that Christian Republic of which our fathers never ceased to dream. Now, towards the evening of our century—the century of doubt, positivism and *kulturkampf*—this undertaking on the part of Leo XIII. is assuredly an extraordinary phenomenon.

It can be accounted for, however. After a reign of sixteen years, his pontificate reveals to us its inspirations and its harmony. At its dawn and during a part of its morning he elevates the papacy in the esteem of men. For the fulfillment of his mission of sympathy and light God has bestowed upon him sovereign common sense in politics, i. e., the art of governing wisely, common sense means a thorough understanding of the needs, both present and morrow, of society, its composition of tact and foresight. Tact enables the ruler to lay his finger upon the need of the hour—a quality all the more rare because the need of the hour is always a burning question. Foresight is at once liberal and beneficent. Interested in that which lies beyond the purview of the present generation, it aims at turning to our profit the sacrifices made by our fathers. This is common sense, as possessed by Leo XIII. And since the life of man is ruled by common sense, and there is no other quality that ranks higher than it, we ought to call it simply *genius*, and to proclaim Leo XIII. the most truly great man of our era, because he is the only one whom heaven has dowered with *genius*.

There is this difference between the politician and the reformer—the one thinks only of what already is, the other of what ought to be. That which ought to be is the drawing closer to- gether of peoples and of hearts. Never, we may safely say, was Pope more keenly conscious of the vitality of the foremost moral power in the world than is Leo. And this is all the more wonderful because at the time of his accession to the throne of Peter, detractors had predicted the speedy fall and annihilation of the Papacy. Puerile prognostics! He has won back for the Papacy its former conquests, its world-wide ascendancy over minds, and that attractiveness which has drawn all hearts round the hill of oracles—and all this he has enlisted in the service of the great aim so long desired by God and man—unity. That is the secret of his reign. Enamored of good, in common with all great men, Leo XIII. hopes to bring about unity by the prestige and renown of that old Rome which, to day as in the time of Livy, is the gentle mother of civilization, beautiful beyond compare—"pulcherrima rerum."

It was but natural that Leo XIII. should begin his work in the Orient. Its creed scarcely differs from ours. He continues it in England. It is true that the difficulties here are both more numerous and more profound, yet the real knot in the case is the primacy of the Holy See. Untie that and you will have thrown down barriers which for ages stood impassable. Unlike Lutheranism or Calvinism, the English schism was not a revolt against the Church, either in her constitution, her discipline, or her creed. As in the Orient, it meant the beheading of the great ecclesiastical body, and war on Rome, war all the more systematic and bitter that the roots of faith were not utterly dead. No doubt, during these three centuries the Anglican Church has been marked and modified by time and schism.

Yet through it all and despite it all

she has retained, whether in England, the United States or Australia, the old familiar features which tell of her intellectual and moral kinship with Roman Catholicism.

Assuredly the Papacy, which is the centre of unity and before all else an international institution, can do nothing at which converts, from whatever side they come, may take umbrage. The revolutions of the nineteenth century have set the Holy See in an ideal sphere, whence it sends forth its beneficent rays upon the whole world. Papal Rome finds its old-time pacific influence enhanced by the sweet, harmonious and irresistible genius of Leo XIII. The Church of Rome has been retained throughout the centuries a lively sympathy for the Anglican Church. She looks upon it still with the eyes and sentiments of Bossuet. She ad- mires, as she has ever admired, its national genius, strong, yet simple, which, in its international policy, seems modeled on ancient Rome.

This appeal of Leo XIII. is well-timed. The world is just now passing through an era of general transformations. The falling off in religious forces coinciding with democracy's ac- cession to power has uncrowned the human family. We have reached a pass in history where the religious as well as the political thermometer stands very low. Hence the appeals from every side to idealism and for the edu- cation of the people. Hence, too, those disconcerting voices that are raised in every land asking who will cure society of its paralysis? On every hand we behold great efforts at reform. Here it is neo-Christianity with its aspirations and imperfections; else- where, societies for the promotion of "the moral life," as in Germany and England; further on it is "the party of duty," everywhere the need of a so- ciety resurrection, the thirst for the ideal, a prayer towards the beyond. But these attempts at renovation, all con- sisting as they are as signs of the times, are no more than the indistinct stammering of a babe. The faith and the religion that would be of service in bringing about the renaissance so much desired to-day cannot dispense with government.

The Vatican has studied the course and observed the fate of all things human. While it is the guardian of the eternal verities, it accommodates itself to the contingencies of history, and adapts itself to the needs and con- ditions of its ever varying environ- ment. This double force of firmness and expansion has given it a cohesion and vitality which no other institution, even in Christendom, has ever exhib- ited. Unchanging yet progressive, it has, to a far higher degree than any merely human institution, the capabil- ity of compromise, for all that is rela- tive has for it but an inferior and transitory value. What day soever various religious bodies, whether churches, communities or groups, shall open negotiations with the Holy See, Leo XIII. will be able to satisfy all their legitimate de- sires, on the one condition that the new contracting parties accept the defini- tions of the councils. Whoever shall come to her will find naught but the pure rule of faith and right living, without the human alloy which is merely one of the historical sides of the religious metropolis of the world.

Such, in brief, are our reasons for confidence at the present hour. Will Leo XIII. live to see this dawn of unity brighten and broaden into fuller day? Will the Church of old England draw nearer to her elder of Rome? I know not. The future will reveal to us how much there is that is fruitful or illusory in the currents of to-day.—Bentivoglio, in Catholic Citizen.

The Worldly Spirit.

The pride of life is one of the three great things to be avoided. There is love of the world, so Alban Butler says, which, though it be not, either for the matter or the degree of it, criminal enough to destroy the hopes of salvation, yet abates our vigor, hin- ders our perfection and bereaves us of many degrees of fervor.

The indications of this kind of love of the world, are a fondness for the pomp and show of life; too slavish an exactness in the modes and customs of the world; too quick a sense of praise, reputation, and pre-eminence; too great an eagerness to grow; too brisk a relish of pleasures; too much diversion; too great a love of ease; or an unintermitted pursuit of worldly business, which extinguishes all gust of virtue and all relish of heavenly things, and leaves not to the mind sufficient leisure or ardor for spiritual duties.

These are symptoms of a soul tainted with a love of the world. How opposed it is to the love of the cross, to the spirit of self-denial, to the fervent following of Christ, to the desire to lay treasures of merit for eter- nity!—Catholic Columbian.

Catholic and Protestant Service.

Religious toleration is nowhere more plainly set forth than in Heidelberg, an ancient city of Germany. One of the most important buildings of the town is the Church of the Holy Ghost. Through the middle of this Church a partition wall has been run, that the service according to the Roman Catholic and the Protestant ritual may be held at the same time.

Food, when itours on the stomach, becomes innutritive and unwholesome. It poisons the blood, and both mind and body suffer in consequence. What is needed to restore perfect digestion is a dose or two of Ayer's Pills. They never fail to relieve.

PARENTS AND CHILDREN.

"The fact that there exists in our days a class of young men, idle, turbu- lent, lawless in whom neither church nor school training has had perceptible influence is due principally to the pernicious example of parents who have totally neglected to im- print the principles of religion and morality on their young minds."

The quotation is from Archbishop Janssen's Lenten pastoral, alluded to by Miss Elder in her vigorous article in last week's issue of *The Citizen*.

Well, what is the matter with the parents anyhow? Will they never learn? It seems not. Not until we can have training schools for fathers and mothers as well as for sons and daughters.

Undoubtedly there are good and wise and sensible parents in the world, thousands of them; but the proportion of those who are not wise or sensible, however they may endeavor to be good, is large enough to attract attention.

It may be set down as a fact, too, that few fathers and mothers in the world do not actually desire the good of their children, are not eager for their welfare and success. But how do they set about it? In the first place when children are in the very begin- ning given to them they fall into one of two extremes; either they *own* the children, body and soul, or the children *own* them. One notion is as likely to result in disaster as the other. How often have not many of us seen parents swoop down on their children with some such ultimatum as this: "You are to do this simply and solely because I tell you to do it." It is not for you to question for one moment whether it is right or wrong, reasonable or un- reasonable.

And then we wonder that children are sullen and sulky, that they grow to look upon their parents as tyrants to be deceived, outwitted, and broken loose from on the first possible occasion! As long as parents are unreasonable, tyrannical, children will deceive them and the blame of the deceit rests with the parents and not the children. When a parent, finding something broken or a command disregarded, gets into a white heat and threaten- ingly approaches a child with the question: "Did you, Johnny or Jennie, do this?" that parent deserves to be lied to. What can the trembling child do, feeling the tornado of abuse that is likely to sweep upon him, feeling that he is to be given no chance to explain, to exculpate himself? As a well-known kindergarten said of like instance: "Any self-respecting child would lie upon such an occasion."

There is, too, a time when children cease to be children. Parents should recognize this fact. At that critical period, when boyhood and girlhood are blossoming into manhood and womanhood, parents should more than ever have their children's confidence. They should unfold to them gradually, reverently, the new world that is opening to them; they should warn them of the pitfalls of which, perhaps a bitter ex- perience has taught them the danger.

The same holds true of the children of larger growth, of young men and women, still children in the eyes of their parents of course, of twenty, twenty-five. After a childhood and youth of this sort of treatment, children have naturally drifted away from their parents, they have far more fear of than love for them, they have little re- spect for their judgment, they have lost confidence in them and will open their hearts to strangers rather than to those under the same roof.

This is a sad state of affairs, but it is true and it is quite common. Intoler- ance will always breed rebellion. Young men have been known to go to Dwight before they were twenty, whose fathers were the most rigid of tolerance advocates—and largely to the fact that those fathers, instead of talking reasonably and sensibly to their sons on the justice and wisdom of their principles, have simply tried to force them, unreasonably, down their throats. Intolerance has been met by defiance, and destruction is the result.

In the same way young women have been known to plunge into the most foolhardy marriages largely because of their parents' high handed and violent measures in opposition thereto.

Parents should respect the rights of their children. Until they do they need not complain that children grow up "turbulent and lawless." Let them give them the proper liberty, wise, self-respecting, self-restrained, and they will be less likely to rush into license.—Catholic Citizen.

conditions

In some conditions the gain from the use of Scott's Emulsion of cod-liver oil is rapid. For this reason we put up a 50c. size, which is enough for an ordinary cough or cold or useful as a trial for babies and children. In other conditions gain must be slow, sometimes almost imperceptible, health can't be built up in a day. For this Scott's Emulsion must be taken as nourishment, food rather than medicine, food prepared for tired and weak digestions.

Scott & Bown, Chemists, . . . 50c. and \$1.00



W. H. Ward. A LIFE SAVED BY TAKING AYER'S CHERRY PECTORAL. "Several years ago, I caught a severe cold, attended with a terrible cough that allowed me no rest, either day or night. The doctors pronounced my case hopeless. A friend, learning of my trouble, sent me a bottle of Ayer's Cherry Pectoral. By the time I had used the whole bottle, I was completely cured, and I believe it saved my life."—W. H. Ward, Quincy Ave., Lowell, Mass.

Ayer's Cherry Pectoral. Highest Awards at World's Fair. Ayer's Pills the Best Family Physic. FIRST COMMUNION. PICTURES FOR FIRST COMMUNION. For Boys and Girls. Per Doz. Size 12 x 12 with figures of the Sacred Heart. . . . . 75c. Size 12 x 18 with Emblems. . . . . 90c. Size 6 x 10. . . . . 25c.

FIRST COMMUNION ROSARIES. In Mother of Pearl, Silver Chain, \$1.00 each and upwards. Do Silver-plated, 25c. and upwards. Imitation Pearl Beads, 75, 90, \$1.00, & \$1.25 per doz. White Bone Beads, 80, 90 and \$1.25 per doz. Red Bone Beads, 90, \$1.00 and \$1.25 per doz. Plain Wood Beads, 20, 40, 50, 75 and 90c per doz.

PRAYER BOOKS. White Covers at 75, \$1.00, 1.25, 1.50, 2.00 and 3.00. Dark Morocco Covers at 50, 60, 75, \$1.00 and upwards. Church Books at 90, 1.20, 1.50 and 1.80 per doz. and upwards.

VERY LIBERAL OFFERS. An Opportunity to Possess a Beautiful Family Bible at a Small Outlay. THE HOLY BIBLE. Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate. Diligently compared with the Hebrew, Greek and other original languages.

conditions. In some conditions the gain from the use of Scott's Emulsion of cod-liver oil is rapid. For this reason we put up a 50c. size, which is enough for an ordinary cough or cold or useful as a trial for babies and children. In other conditions gain must be slow, sometimes almost imperceptible, health can't be built up in a day. For this Scott's Emulsion must be taken as nourishment, food rather than medicine, food prepared for tired and weak digestions.

NOTICE. TO ALL WHOM IT MAY CONCERN. When the publication of the Freeman Press was ceased, a large amount of money was due by subscribers. Up to this time, the publisher had not been able to locate them with accuracy. The financial circumstances of the undersigned obliges him to appeal to those who were in arrears for the Freeman to pay part, at least of what they owe. Though the indebtedness of all is long since out-lawed by lapse of time, the undersigned ventures to hope that a large number of his old friends and supporters—or their children—will be led by a conscientious sense of justice and a recollection of the Freeman's usefulness, in trying times, to come to his aid and respond to a call patiently delayed for a quarter of a century. The books of the Freeman having been lost, the matter of payment is left entirely to the discretion and honesty of the subscribers. Please address J. G. Moylan, Daily Freeman, Ottawa.

The Catholic Record.

Published Weekly at 481 and 486 Richmond street, London, Ontario.  
Price of subscription—\$2.00 per annum.  
EDITORS:  
REV. GEORGE R. NORTHGRAVES,  
Author of "Mistakes of Modern Infallible."  
THOMAS COFFEY,  
Publisher and Proprietor, THOMAS COFFEY,  
Messrs. LUKE KING, JOHN NICH, P. J. NEVIN and W. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.  
Rates of Advertising—Ten cents per line each insertion, advance payment.  
Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.  
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrangements must be paid in full before the paper can be stopped.

London, Saturday, May 30, 1896

AN UNHOLY CRUSADE.

The Toronto *Globe* of the 18th inst. has a long editorial on the pronouncement of the Bishops of Quebec on the Manitoba question. The purpose of our contemporary is to show that the Catholic Church is a "menace to civil liberty," and that the promulgation of the Episcopal mandement "cuts the ground from under the feet," of those many non-Catholics who in recent times have refused to believe that the Church is so tyrannical as she has been represented by many Protestant writers.

The article admits that the language of the pronouncement is moderate, but it adds: "However velvet the words the claws of Church domination are there as effectually as if accompanied by the most uncompromising type of hierarchical thunders." It adds that spiritual rewards and punishments have been introduced "as an element in the strife at the ballot boxes," and that all this "must be resisted without reference to what the effects on the fortunes of political parties may be. It is an anachronism that must be relegated to the ages to which it belongs, and no question can be more important to the people of Canada than that involved in the issue the Bishops of Quebec have raised.

The meaning of all this is evident. It is an appeal to the anti-Catholic sentiment entertained by many Ontario Protestants, to oppose the granting of justice to the Catholics of Manitoba, simply because the Bishops have pointed out that it is the duty of their flocks to support only those candidates who will vote to grant justice.

There is absolutely nothing in the collective pastoral to justify the *Globe's* appeal to religious prejudices. It is the right of every citizen to proclaim his views on public questions and to advocate them, but the Bishops have not gone this far by proclaiming their individual views in regard to the two parties which are now asking for the suffrages of the people. They have confined themselves entirely to the question of religious and educational liberty, and on this question they have not merely the rights of citizenship, but they have the duty of their official position as pastors of the people to speak of and to define the conscientious obligation of Catholics. This they have done in moderate language, leaving to the people themselves the application of the correct principles they lay down. They proclaim positively:

"In thus speaking to you, our dearly beloved brethren, our intention is not to side with any of the political parties now fighting in the political arena."

They inform the electors that it is their duty to vote, and to do so in accordance with conscience, and to guard against perjury, intemperance, lying, calumny and violence. Then, coming to the school question, they point out that the Privy Council of England has recognized the legitimacy of the demand of the Catholics of Manitoba for the restoration of their separate schools and the right of the Federal authorities to intervene and render justice to the oppressed minority; wherefore it is the right and duty of Catholics, "with the help of well thinking Protestants of our country, to join forces and their votes so as to assure the definite victory of religious liberty and the triumph of rights guaranteed by the constitution," by voting only for candidates who will "engage themselves to vote in Parliament in favor of legislation giving to the Catholics of Manitoba the school laws which were recognized to them by the Privy Council of England."

It has been the boast and pride of Englishmen and Scotchmen that they have contended even to the extent of fighting for civil and religious liberty, being aided by their clergy in the contest, and why should it not be lawful for Catholic Bishops to advise their people to contend for the same?

It is in fact the Catholic clergy alone whom the *Globe* wishes to gag. The Protestants are to be left free to attack Catholics in their synods and min-

isterial associations and endeavor to prevent the restoration of Catholic rights. In fact, within the last few days the Presbyterian synods of both Ontario and Quebec have made pronouncements against remedial legislation. They have spoken for injustice, without being rebuked by our Toronto contemporary, but when the Catholic Bishops raise their voice in the cause of right and simple justice, we are threatened with a no Popery election campaign. It is needless to say that the Catholic clergy and episcopate will not be silenced by such threats. They value too highly the religious liberty guaranteed in the constitution of Canada, and when that constitution is violated for the persecution of Catholics it is their right and duty to call upon Catholics and fair-minded Protestants to maintain the cause of justice.

We are not terrified by the *Globe's* threats. If the battle of freedom of religious education is to be fought over again, as in the days when the *Globe* many years ago led a similar anti-Catholic crusade to that which it is now threatening, the Catholics of Canada will not shrink from fulfilling their duty, and we have no doubt of final success, even as success crowned our efforts before. We have no desire to raise a religious political issue again, but if it be forced upon us by our adversaries, we must not hesitate to fight the battle courageously.

The *Globe* of the 19th inst. returns to the charge in another editorial, and states that the Bishops have raised the religious issue. This is not a truthful statement. It was raised in Manitoba by Messrs. Martin, Greenway and Co. We had hoped that, whether the Reformers or the Conservatives were in power in Ottawa, justice would be accorded to the Catholics of that province, but we must oppose any political party which will refuse that justice, whoever may be its leader, and by whatever name it may be called.

GODLESS vs. RELIGIOUS EDUCATION.

The Toronto *Globe* of the 13th inst. gives with a great flourish an extract from the letter of a traveller in France to Alderman Hallam on the effects of religious education in the schools.

As not even the quality or position, still less the name, of this sagacious observer is not given, the value of his inferences cannot easily be guessed, but the inferences are all against allowing the clergy to have anything to say in the matter of educating the children. This unknown correspondent says:

"You ask my opinion as to the advisability of the clergy of the Roman Catholic Church having control of the education of the children in your Public schools. I consider there is no system more pernicious; it simply leads to the enthralment of humanity in the service of the Church."

He attributes to the preponderance of the Church in the State and to the consequent absence of all free thought and independence, "the lamentable decay of Spain and Portugal, and the well-known inferiority of the Swiss Catholic cantons to their Protestant neighbors." He adds:

"If certain Catholic nations, France in the lead, have kept to the fore, it is simply because for the last hundred years the encroachments of the Church have been steadily resisted, in no respect more than in its pretensions to the privileges of educating the young."

It is acknowledged, then, that the Catholic nations are not all in the background, as the pretence has been among enemies of the Church as far back as our memory reaches. But the correspondent does not reason properly from the facts.

France has in it at this moment two systems of education—the State system, which excludes religious teaching, and the religious schools. In the latter the majority of the children are educated, the number being now nearly a million and a quarter of children in attendance, and this number is increasing, while the number in the State schools is diminishing, and it was recently reported officially that out of 1,200 children condemned to prisons and reformatories in the department of Seine, 89 per cent. were pupils of the godless State schools, and only 11 per cent. in the Catholic schools. Such figures speak more loudly than the oracular unfounded opinions of an unknown "correspondent at Marseilles" writing to a Toronto *McCarthyite* to give him an opportunity to say: "Let the clergy teach creeds and dogmas in their churches. It ought not to be their business to train generations of men in view of forming one vast political voting power, which is clearly the object in view."

The Catholic schools of France not only take the lead in the superior

morals of their pupils, but also in the progress of their children; and in all the public competitions which have taken place the pupils of these schools have stood in the front rank, having distanced their competitors of the State schools on every occasion. This has been the case, not only in France, but even in America, for year after year we have found that the pupils of the Catholic schools in New York and other American cities have always been the victors in the public competitions which have taken place there. But "it is not by bread alone that man liveth," and it is not by the amount of secular knowledge alone that we are to measure the true progress of a man or a people. If Christianity is not entirely a failure, there must be some good result in inculcating its teachings and moral precepts on the minds of children, and it is a self-evident proposition that the half-hour or hour spent in the Sunday school is insufficient as the sole means of giving a religious training.

The decay of Spain and Portugal spoken of by the Marseilles correspondent is more imaginary than real. They are small and quiet kingdoms, and therefore do not rank among the Great Powers which embroil themselves in all the affairs of Europe, Asia and Africa, but they are prosperous notwithstanding all this, and their people are patriotic and happy; and in Switzerland the people of the Catholic cantons are well-educated, prosperous and contented; though it is difficult to obtain statistics whereby to compare accurately the condition of the people in the Catholic and Protestant cantons, and to keep in view at the same time the conditions under which the people live in a country so diversified with valleys and snow-capped mountains. At all events, very little reliance is to be placed on the flippant assertions of an observer so evidently unobservant as Mr. Hallam's anonymous correspondent.

THE BIBLE IN THE HOUSE OF COMMONS.

Some of our religious contemporaries express themselves as being very much shocked that Mr. John Charlton's reading of the scriptures during the debate on the Remedial Bill was not listened to with reverence, and one of these journals says:

"If the Canadian House of Commons has sunk so low that a member cannot read a scripture selection in it without being ridiculed, when the reading is the right thing to do, it is high time the people were asked if they approve of the conduct of their representatives."

Again we are told that "Parliament is merely a reflection of the people. There is no member that the people did not send there. The members will never be much worse nor much better than the majority of the people who elect them. Quite likely the members who jeered and laughed at the reading of the scripture selections represent a large number of constituents who would do the same thing."

We have not so bad an opinion of the bulk of our members of Parliament as our contemporary has, nor of the people who elected those members to represent them, Protestants though they are for the most part. Neither the people nor the members of a Parliament generally would show irreverence towards the bible.

One or two members perhaps jeered thoughtlessly, and the responsive "Amen" which was uttered after some of the readings was undoubtedly profane, but the indignation manifested because the member for North Norfolk used the sacred volume profanely for the mere purpose of killing time and obstructing public business was quite justified by the circumstances. Very astutely our contemporary qualifies its assertion by the remark meaning that there should not have been ridicule "when the reading was the right thing to do," but it was not the right thing as Mr. Charlton did it. Mr. Charlton was very properly brought to task for his profanity by a Catholic member, Dr. Bergin, but certainly Dr. Bergin is not to be accused of ridiculing the scripture because he told Mr. Charlton that the sacred volume should not be profanely used for the purpose of obstructing public business.

It was not necessary to read long passages of the bible when obstruction was going on, and the House was not in a very reverent mood, and the pretence which has been set up that it was necessary for Mr. Charlton to read the bible in order to prove that it is a good book against the use of which in the schools the Catholics of Manitoba ought not to object, is very shallow. We all know that the bible is a good book, Catholics reverence it as God's holy

word and as the best of all books, though we want it in a proper translation or version. But against the use of it as Mr. Charlton used it we should always vigorously protest.

THE CHURCH IN DENMARK.

Dr. Henning Jensen, a Lutheran minister of Copenhagen, Denmark, who has retired from active service, predicts, in a daily paper of that city, that the Lutheran Church of Denmark will in the not distant future return to the Catholic faith.

Herr Janssen's article has attracted considerable notice as coming from a prominent minister of the first Church established by Protestantism, and it has been translated and published by the *New World* and some New York papers.

It must be remembered that the Lutheranism of Denmark is of a different type from the so-called Lutheranism of Germany, where the established Church is really more Calvinistic than Lutheran, though adhering to the name of Luther. German Lutheranism was formed by the intervention of the power of the State which effected an amalgamation of the two very distinct types of Protestantism, but in Denmark the old Lutheranism has been fairly preserved, which not only teaches the real presence of Christ in the Eucharist, and real baptismal regeneration, but also preserves a large part of the Catholic mode of Church government, and a certain amount of the Catholic ceremonial in the forms of public worship. Hence, Lutheranism in Denmark is something like High Churchism in England and Canada. It retains many of the doctrines of the Catholic Church, which are rejected by the more Calvinistic Protestant churches to which we are accustomed in this country. This makes it more within the bounds of probability that Herr Jensen's prediction may prove correct, and as he is a man of great observation and has studied the matter closely, great weight is attached to his words.

It is certain that the Lutheranism of Denmark has retained many features of the old Lutheranism which have brought its clergy and the people more and more toward the doctrines of the Catholic Church, so that there is a tendency toward Catholicism which, like the Oxford movement inaugurated by Dr. Pusey, has resulted in the conversion of many throughout the kingdom, but especially in Copenhagen.

In the first part of this century the Catholic Church, and in fact all denominations except the Lutheran, were under ban of the law and were persecuted, and in 1860 there were only 600 Catholics in Copenhagen, but in 1894 there were 3,000 in the city, besides as many more through the country, and it is estimated that about 200 converts are received annually, and the number is increasing.

We are not so sanguine as to take Herr Jensen's prediction as a certainty, but it is nevertheless true that among the converts there are always several Lutheran clergymen and nobles, though the majority of them are from the working classes, and the remarkable increase of members of the Catholic Church, and the growing tendency of the aristocracy to regard the Church with favor, points in so small a kingdom to a great change within a short time; and the High Churchism of Danish Lutheranism undoubtedly prepares the way for this change.

THE CAMPAIGN.

A feature of the present election campaign is the persistency with which the Toronto *Globe*, and some other journals, some Liberal and some Conservative, and especially those which have P. P. A. or ultra Orange proclivities, repeat, as a war-cry the motto "No coercion to Manitoba."

This is a false issue. The Remedial Bill is not an act of coercion, but it is a protection against coercion of the worst form.

The liberties of the people of every religious denomination to worship God in the manner they deem best are a right with which the State has no concern, and if those liberties are interfered with, the coercion is on the part of the interfering State, and not on the part of those whose liberty is restricted, if they resist or protest.

The case in regard to education is perfectly similar. It is not only the right, but it is the duty of parents to take steps for the proper education of their children both in secular matters and in doctrine and morals, and the interference of the State to prevent such education, or to throw obstacles in the way of those who wish to carry

it out, is an intolerable tyranny against conscience, and as much an interference with the rights of conscience as would be the imposition of a tax for the support of a religion in which the taxpayer does not believe. The cry, "No coercion to Manitoba," which is being so often repeated by the opponents of Remedial legislation, is therefore a blind to hide the real principle at stake, and it may be met with the countervailing, "No educational coercion to the Catholic minority."

We are loth to believe that the Liberal party, which has hitherto refused to attack the constitutional rights guaranteed to the Catholics of Ontario, would leave the grievances of the Catholics of Manitoba undressed, if they prove victorious during the present contest; hence we believe that even the Liberals of Ontario who are attacking the Government for what they are pleased to call the coercion policy, would not refuse the justice demanded. Hence, also, we cannot believe that the *Globe* truly represents its party in its present course of attacking the principle of Catholic education, for the sake of embarrassing the Government at the expense of the most cherished rights of the Catholics of the Dominion.

The *Globe* and the Liberal press, however, are not alone in thus endeavoring to make political capital out of the rights of Catholics. Several of the Conservative journals are following the same policy of raising an anti-Catholic cry in order, if possible, to prevent the passage of the Remedial Bill. Among these may be specially mentioned the *Spectator*, which appears to be a Hamilton edition of the *Orange Sentinel*, while the *Mail and Empire* and the *London Free Press* editors scarcely ever write a line in its favor. This, they appear to think, would be dangerous ground, and they force other matters to the front in a very prominent manner hoping thereby to keep the P. P. A.'s and Orangemen in line when the Conservative forces are called out for drill.

The members of the cabinet continue to announce their intention to introduce again the Remedial Bill at the coming session of Parliament, so that it may become the law of the land, unless Mr. Greenway's Government remove the matter from the arena of Federal politics by passing a satisfactory Remedial law which will make it unnecessary for Parliament to intervene.

It is a remarkable fact that while the Liberal candidates in Ontario as a rule do not commit themselves either to the principle of redressing Catholic grievances or to that of denying redress, a large number of the Conservative candidates, to the number of forty, say absolutely that they will support the Government in its general policy, but will oppose remedial legislation. Under these conditions, Catholics will need to form their judgment of the course they should pursue from the special circumstances they will find existing in their respective constituencies.

EDITORIAL NOTES.

WE ARE pleased to note many evidences of Church progress in the diocese of London. The latest is the laying of the corner stone of the Church of St. Peter, in Goderich, an account of which we publish in another part of the CATHOLIC RECORD of this week. We congratulate the pastor of Goderich, Rev. T. West, on the remarkable success which has crowned his efforts in this parish. It is a continuation of the missionary zeal of the old days, when Father Schneider and other zealous priests traveled loving distances to bring the consolation of our holy Faith to the Catholics of the Huron district.

MR. A. J. BALFOUR has introduced into the British Parliament a Land Bill which is ostensibly intended to benefit the Irish tenantry, but among the Nationalist members there is considerable difference of opinion regarding the amount of benefit the tenantry will derive from it. Mr. John Redmond, the leader of the Parnellites, declares that it is of vital importance to the vast bulk of the tenantry, the clauses increasing the facilities for the purchase of holdings being very valuable; but Mr. Dillon states the Irish people attach not much importance to the Bill as a whole, though it has some valuable clauses. But Mr. Balfour introduced it with the threat to drop it unless the Irish members accept it without serious discussion of its separate clauses. The Irish members are not disposed to take it on such terms, and it is therefore difficult to say whether or not it will be passed. Taking the whole matter into consider-

ation, it would appear that the Government has introduced the measure merely for the purpose of closing the mouths of the Nationalists, and not in order to benefit Ireland seriously.

LAST week two new Bishops were elected by the Methodist Episcopal Conference at Cleveland, Ohio, to take the places left vacant by the dismissal or forced retirement of Bishops Bowman and Foster, who were declared to be "ineffective." Bishop Bowman, who is seventy-eight years of age, has been declining mentally, and Bishop Foster physically, and the Conference, overriding sentimentality, determined on their retirement. It is stated that in the election of the new Bishops there was a great amount of log-rolling and wire-pulling after the manner of the ward politicians, and that the latter could learn much from the methods used. There was a dead-lock, and it appeared at first there would be no election, until an Iowa delegate brought matters to a crisis in an unexpected way by moving an indefinite postponement of the election. It was remarked by some speakers that this would make the Conference a laughing-stock to the nation, and the delegates very soon made up their minds to bring matters to a close, and Messrs. McCabe and Cranston were elected by the requisite two-thirds majority.

THE General Assembly of the Presbyterian Church of the United States is now in session at Saratoga, N. Y. There are several knotty questions to be considered, most of which hinge upon the stand to be taken to maintain the orthodoxy of the Church. There is a movement on foot for the restoration of Dr. Preserved Smith, formerly of Lane Theological Seminary at Cincinnati, but the orthodox delegates threaten to depose the professor if the movement be persisted in. It is said he would prefer this to his present position in suspension, and the Assembly will therefore be obliged to meet the question. The New York Presbytery also demands that the Assembly recall the prohibition already given against the acceptance of students from New York Union Seminary because that seminary has defied the Assembly by retaining Dr. Briggs in its Theological chair. It is expected that the Assembly will treat the New York Presbytery as guilty of insubordination.

THE Hon. Mr. Bartlett, member of Congress for New York, while speaking in Congress on the question of cancelling the appropriations which have been hitherto granted to the Indian schools of the West, and to charitable institutions which have any connection with any Church, ridiculed most powerfully the pretence of those who make such a proposition under pretence of severing all connection between Church and State. His words are very applicable to the same pretext when brought forward in Canada against the teaching of religion in the schools, whether in Manitoba or the other provinces of the Dominion. Mr. Bartlett said:

"In all such speeches as those which have been uttered by the able gentleman from Nebraska what is the dominant spirit? It is against creed; it is against religion; it tends to prohibit the free exercise of religion — to declare that not one dollar shall be given to an institution however deserving, if any tenet of the Christian religion, be it Protestant or Catholic doctrine, be uttered within the walls of that building. In other words, we are asked here now, at the end of the nineteenth century, to prescribe and denounce Christianity, to couple with each appropriation made a condition precedent that not one dollar of the appropriation shall be available unless Christianity is expelled from the institution. Why, sir, what a terrible doctrine: what a monstrous doctrine for the people of the United States!"

THE Turks have committed another fearful massacre of Armenians at Oorfa, surpassing in atrocity that of Sassoun in 1894. Eight thousand is the number killed on this occasion. When attacked by the Turkish soldiers the Christians sought refuge in the cathedral, which was set on fire by the troops, and all perished in the flames. The affair is said to have been deliberately planned by the Government at Constantinople, and it was carried by the officials at Oorfa acting under the orders received. The Turk has found out that he has not to dread any interference on the part of the European powers, so that he may now openly carry out his plans for the settlement of the Armenian question by killing all the Armenians.

He only is advancing in life whose heart is getting softer, whose blood spirit is entering into living peace, and the men who have this life in them are the true lords and kings of the earth—they and they only.

CATHOLIC PRESS.

Five Protestant denominations now have Sisterhoods. This fact proves that the scandalous talk against convents is not believed by Protestants who are themselves clean of heart.

We are glad to see that missions to Protestants, with that invaluable accompaniment the question box, are being more and more frequently held in different parts of the country.

The appalling proportions which the divorce business in this country has assumed is well illustrated by the recent record of Judge Maynard of the Suffolk (Boston) Superior court.

In purely political affairs Catholics are free to follow any policy or join any party they choose, without let or hindrance on the part of the Church or any of its representatives.

Emperor William says a clever thing now and then that is all the more forcible because of its stinging truth and directness.

What will Protestants say? How often is this thought uppermost in the minds of lukewarm Catholics when something is proposed in the way of a public manifestation of fidelity to Catholic traditions and pious customs?

Such speeches as those which are uttered by the able general Nebraska what is the spirit? It is against creed; religion; it tends to prohibit exercise of religion.

The New York Times printed the other day a summary of an address delivered recently in New York by Mr. Andrew D. White, formerly American Minister to Germany, and later president of Cornell University.

Whether the beautiful and unfortunate Mary Queen of Scots be or be not eventually declared by the Church a veritable martyr, the promotion of her cause for beatification will assuredly accomplish one genuine good.

It is advancing in life whose getting softer, whose blood entering into living peace, when who have this life in them and who are kings of the earth and they only.

The Archbishop of Dublin, who has just left Ireland for a brief holiday on the continent, has become an accomplished cyclist.

Under this caption there is a lying and libelous article by L. A. Hastings in the Independent of April 30. Therein the writer bungles together a mass of facts about the private revelations of some Catholics, and draws therefrom a most sweeping condemnation of the Church, and especially of her methods of instruction.

To vote sometimes involves moral responsibility. For instance, speaking of liquor legislation to lessen the evils of intemperance, that good shepherd, the Most Reverend Archbishop of Cincinnati, says: "I admonish all Catholics, that they are guilty of sin, if they fail to hinder the enactment of just laws in this regard."

Two boys, both under the age of manhood, have been arrested and held for trial by the Boston authorities on the charge of having set fire which destroyed nearly \$2,000,000 worth of property within the past twelve months.

There is little danger of excommunication by the Church of any one for his scientific opinions, if those opinions are not opposed to the teachings of the Church.

Such, the Holy Father Says, Are the Religious Orders of the Church.

BULWARK AGAINST INFIDELITY.

The Bishop of Linz in Austria at an audience lately granted to him by Leo XIII. presented to His Holiness the Abbot Horbert of the monastery of Schlagl.

Whether the beautiful and unfortunate Mary Queen of Scots be or be not eventually declared by the Church a veritable martyr, the promotion of her cause for beatification will assuredly accomplish one genuine good.

It is advancing in life whose getting softer, whose blood entering into living peace, when who have this life in them and who are kings of the earth and they only.

those god-inspired founders of religious orders, a Benedict, a Bernard, a Norbert, a Francis, an Ignatius, and many others, have wrought. Men like these must arise again.

The Holy Father uttered his words with youthful vigor and enthusiastic fervor, in strong, clear tones and with lively gestures, now turning to the Bishop, now to the Abbot.

PROPHETS AND VISIONARIES IN THE CATHOLIC CHURCH.

Under this caption there is a lying and libelous article by L. A. Hastings in the Independent of April 30. Therein the writer bungles together a mass of facts about the private revelations of some Catholics, and draws therefrom a most sweeping condemnation of the Church, and especially of her methods of instruction.

We are heartily tired of this blatant, nonsensical repetition of exploded calumnies. It were time that the Independent should have done with such nonsense. The real reason of it all is the instinctive hatred these men have of being confronted with anything that bears about it even the appearance of the supernatural.

But the writer lays himself open to even graver condemnation when he ridicules the Catholic devotion to the Sacred Heart of Jesus. This blasphemous insult to the revelations of his divine Heart to Blessed Margaret Mary should call forth unmistakable condemnation of Catholic interests.

Again, as to Catholic education he says: "Be the political aspects of the matter what they may, what I have here presented to the reader certainly more than justifies those Americans who, while earnestly deprecating all encroachments upon the rights of their Catholic fellow-citizens, yet view with anxiety and suspicion the attempts to establish, on large and lasting grounds, a system of exclusive Catholic education."

Such, the Holy Father Says, Are the Religious Orders of the Church.

BULWARK AGAINST INFIDELITY.

The Bishop of Linz in Austria at an audience lately granted to him by Leo XIII. presented to His Holiness the Abbot Horbert of the monastery of Schlagl.

Whether the beautiful and unfortunate Mary Queen of Scots be or be not eventually declared by the Church a veritable martyr, the promotion of her cause for beatification will assuredly accomplish one genuine good.

It is advancing in life whose getting softer, whose blood entering into living peace, when who have this life in them and who are kings of the earth and they only.

WHAT ONE CONVERT HAD TO BEAR.

Attacks on His Faith Made by Friends Ignorant of Catholic Doctrine.

A convert from Protestantism to Catholicity has something to the point to say in the New World of the manner in which he has been treated by his former friends: In the first place, he writes, I want to say that these well-meaning friends, of course, know much more about Catholicism and the doctrines of the Church of Rome than ever the poor convert can hope to learn in all his life.

"Indulgences for praying before the mission cross: 1. An Indulgence of five years can be gained once a day by reciting three times the Our Father, Hail Mary, and Glory be to thee, O Virgin Mary."

That was all. But still my dear friend, the old Lutheran minister, maintained that he was right and I in the wrong. Another of his accusations against the Catholic Church was that the Pope, as he expressed himself, were the worst rascals and meanest men that ever lived.

For my part I am perfectly sure that any sane person, who undertakes to study the history and doctrine of the Catholic Church, will be heartily willing to subscribe to these words of Mr. W. H. Thorne, in his article, "Why I Became a Catholic," in the February number of the Globe:

"Thus, through the painful process of many years, I was led \* \* \* at last to see that the Roman Catholic Church was the most rational, the most philosophical, the most scientific, the most perfect and divine; and in its final utterances, the most perfect and infallible system of human thought, discipline and life the world had ever known, hence the supernatural guide of the soul and the end of all my hopes and dreams."

Such is also my experience. I have no ill-feeling towards the Church I left, for I always was treated with kindness, respect and deference by my superiors and by the members of my congregation, but this does not prevent me from freely expressing the joy and happiness I feel in my Catholic faith, and how glad I am that I have by the grace of God been led from darkness to light everlasting.

St. Cecilia Street.

We take the following from a recent issue of the Chicago Tribune: The members of the city council of Louisville, Ky., who belong to the A. P. A. are seeking to change the name of St. Cecilia street, because to their minds the saint represents Roman Catholic influence.

To Reach the Dying.

On Saturday, April 18, Father Dolz, the rector of Great Falls, Mont., received news from Nebraska that six men were killed in the Broadwater mine by explosion, and that there were several dying. He was called to go out, but the distance was seventy-five miles over the mountains, and there was no train that day.

It is very plain that if these fools are only given rope enough, they will hang themselves (metaphorically speaking) in due time. The sooner they do it the better.

PASTORAL LETTER

Of the Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa, on the Manitoba School Question.

We, by the grace of God and favor of the Apostolic See, Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa.

Dear beloved brethren, — Called by the will of our Divine Lord to the spiritual government of the particular churches confided to their care, the Bishops, successors of the Apostles, have not only the mission to teach truth at all times and to infuse salutary principles into the souls of men, but they have, moreover, in certain circumstances, and it is their duty, to raise their voices to forewarn the faithful of dangers that threaten their faith, and to direct, stimulate, and sustain them in the just vindication of their imprescriptible rights, manifestly disregarded and violated.

We stand now in need of the decisions of civil tribunals, dearly beloved brethren, to see the rights of the Manitoba school system, which they are entitled to, and which these attacks on liberty and justice; still, it has pleased Divine Providence, in His wisdom and goodness, to obtain for Catholics the legal support of an unexceptional and sovereign authority in the recognition by the highest tribunal of the Empire, the legitimacy of their rights and the legality of a Federal remedial measure.

In view of these facts, the Canadian Episcopate, solicited above all for the interest of religion and the good of the country, has imposed on their pastoral solicitude, and which obliged them to claim justice as they have done.

For since the Bishops, whose authority is from God Himself, are the natural judges of questions concerning Christian faith, religion and morals; and since the recognition and superior by its nature and its end to civil society, it belongs to them, when circumstances require, not only to express unequivocally their views and their desires in every religious matter, but to point out to the faithful, or approve of suitable means to arrive at the spiritual end they have in view.

We had hopes, dearly beloved brethren, that the last session of the Federal Parliament would bring to a termination the school difficulties which so widely divide men's minds; but we have been disappointed in these hopes, and we will judge of the causes which impeded the long-expected solution.

As for us who have in view only the triumph of the principles of religion and justice, we are confident in our care, we, who do not despair, will ever be able to dishearten or turn aside from the accomplishment of the divine mission, which is that of the Apostles themselves, to be in the presence of the electoral duty is incumbent on us; this duty is to stand up for all the faithful under our jurisdiction, and whose consciences we have to direct, the only line of conduct to be followed in the present elections.

That is to say, again, you should vote as honest, wise, enlightened and intelligent Catholics. Avoid, then, dearly beloved brethren, the deplorable excesses against which we frequently warned you — perjury, intemperance, lying, calumny, violence, and party spirit, which will bring down the judgment and produce a kind of voluntary obstinate blindness.

Do not sell your vote. To vote is a duty and duty is not sold. Give not your vote to the first comer, but to him whose duty, in your opinion, you judge the best qualified by his mental powers, firmness of character and his moral principles to fill the noble office of legislator.

tion is not to bind ourselves to any of the parties that are combating in the political arena; on the contrary, we desire to preserve our liberty. The Manitoba school question has become for all a religious question, intimately allied to the dearest interests of the Catholic faith in this country, to the natural rights of parents, and also to the respect due to the Constitution of the country and to the British Crown, so we would regard it as betraying a sacred cause, of which we are, and ought to be, the defenders, if we did not use our authority to secure its success.

Remark, dearly beloved brethren, that a Catholic is not permitted, in whatever position he may be, — as a journalist, an doctor, a candidate or a representative, to have two lines of conduct in religious questions, one for private, and another for public life, to trample under foot, in the exercise of his social duties the obligations imposed on him as a submissive child of the Church. This is why our Holy Father Pope Leo XIII. in his Encyclical Libertas protestantisimam condemns those who "pretend that in all that concerns the government of human society, its institutions, morals, laws, public functions, the instruction of youth, no more attention is to be paid to the Church than if she did not exist."

Therefore, dearly beloved brethren, all Catholics should support only those candidates who bind themselves firmly and solemnly to vote, in Parliament, in favor of legislation which will restore to the Catholic minority of Manitoba the school rights to which they are entitled by the Charter of the Hon. Privy Council of England. This grave duty is incumbent on every good Catholic, and you would not be justified, either as Catholics or as citizens, in neglecting God Himself, by neglecting this obligation.

What we want is the triumph of right and justice, the re-establishment of the rights and privileges of our Manitoba brethren, and matters so as to shelter them from arbitrary and unjust legislation.

We rely in this matter, dearly beloved brethren, on your spirit of faith and obedience. We are convinced that, submissive in mind and heart to the teaching of your chief pastor, you will know how, if called upon, to place above your personal opinions and feelings the interests of a cause which exceeds all that of justice, order and harmony in the different classes which compose the great Canadian family.

Done and signed at Montreal, on the sixth day of May, one thousand eight hundred and ninety six.

Concerning the celebrated Father Darcy, probably the greatest wit of that witty nation, Ireland, it is related that he once visited the palatial mansion of a perfect specimen of the nouveau riches who lived in the neighborhood of Dublin, at the invitation of its pompous owner.

"Well, Father, I have brought you here last because this is my favorite room. The other rooms maybe give pleasure to my wife and daughters, but this is my place — right here among these books, who are my friends. And these here on the desk (pointing to a score of ultra-looking volumes) are what I may call my intimate friends."

Father Darcy got up and examined one of them when a broad grin spread over his good-natured face, as he said: "Well, it's glad I am to see that you never cut your intimate friends."

A "Free" Lunch.

Edison, the inventor, gives a wise reason for not drinking intoxicating liquors. He has "a better use for his head."

Poverty never drives a man to drink unless he wants to go, but drink drags a man to poverty whether he wants to go or not.

Worth Hearing.

When the Lord "calls" a minister from a pastorate worth \$5,000 to one that pays but \$1,000 per annum, I will go to hear him preach. — Brann's Iconoclast.

Confide not in thyself, but place thy hope in God. — The Imitation.

Do what is in the power, and God will help with thy good-will. — The Imitation.

**THE CENTURY AND THE A. P. A.**

A Vigorous Denunciation of the Prospective Society by a Great Secular Periodical.

The bigot is generally devoid of that saving sense of humor which greatly helps to make life worth living. If it were not so those secret societies, like the so-called American Protective Association, which are engaged in a deadly warfare against all that is most significant and precious in American institutions, would not insist on parading themselves as "the patriotic orders." Strange patriotism is this, which begins by denying the first tenet of American liberty—freedom to worship God—and proposes to punish religious beliefs which it does not share by depriving those who hold them, not only of their political rights, but, if possible, of the means of livelihood. The very enormity of the sworn purposes of these orders seems to be what gives them their opportunity; for the majority of honorable men find themselves incapable of believing that such purposes can be cherished by civilized human beings, and therefore fail to make any effective resistance to them. Thus they have the field to themselves; and, with scarcely a protest, they creep in and intrude themselves in one community after another, gathering together a large mass of the ignorant and intolerant, and by their secret methods and their compact military organization making themselves a power in the local elections. Many communities have awakened when it was too late to find the grip of these secret orders firmly fastened upon their municipal machinery. There should be no need of warning intelligent citizens against the dangers of such organizations. They are the deadly enemies of democratic institutions. There may be business which can be legitimately carried on behind closed doors, but the public business is not of this nature. The attempt to control our politics in this way is an amazing usurpation of power; yet the subversion of republican government which has thus been accomplished in many localities has excited but little comment. On this question the great majority of newspapers are dumb, while thousands of Protestant ministers are helping on the fatal work. Some resistance, indeed, has been made to this domination in a few instances: Massachusetts, in the persons of Senator Hoar and the late Governor Greenhalge, has furnished a commendable example, but very few conspicuous politicians have ventured to challenge the secret power.

The political success of this conspiracy is due, of course, to the machine politicians. A secret organization whose vote can be controlled almost absolutely, whose official head can promise to throw it boldly into either side of the scale, does not need to have a very large membership in order that it may dictate nearly all the nominations of one or the other of the two parties. If 20 or even 10 per cent. of the voters of a community can be handled in this way, one of the parties will be sure to give their leaders nearly everything they ask for. Ambitious minor politicians will make haste to join the society, there will be candidates enough in its membership to fill all the offices, and for a time the party which secures its alliance is sure to elect its candidates. In this way, in many communities, the control of one or the other of the parties has passed almost entirely into the hands of the "patriotic" orders.

The mischief of this movement has lately begun to reveal itself at the National capital. The defeat of the appropriation for Indian schools, because most of these schools are under the care of Roman Catholics, is due to these societies, and it is to their hostility that we owe the shameful proposal to exclude from the National gallery of statuary the effigy of the great pioneer and discoverer, Father Marquette.

With respect to the schools, they avail themselves of a sentiment which widely prevails, and which is reasonable enough, but which, in this case, is greatly overstrained, with the result of depriving the Indian pupils of educational privileges. The spirit of the organization is exhibited also in the semi official announcement that Senator Hawley of Connecticut is to be denied a re-election because of the part he took in securing the promotion to a generalship of Colonel Coppinger, whose fault is that he is a Roman Catholic. Not only are Roman Catholics to be refused permission to take part in the defense of their country, but those who decline to ostracize them must themselves be ostracized.

The Pere Marquette incident is such an illustration of bigotry as ought to bring a blush to the cheek of every American. That the great French priest was a brave and noble man can be disputed by nobody; that his work among the Indians was one of beautiful devotion is not a matter of controversy; that to him was largely due the discovery of the upper Mississippi river, and the opening of the great North-West to civilization is the testimony of history. Yet simply because he was a Roman Catholic priest the "patriotic" orders would deny the State which is most closely associated with his beneficent activity the right of celebrating his services to the nation.

The inopportunities of this recrudescence of bigotry is not the least of its mischievous features. At the very time when all the truly conservative forces of the country are needed to fight for its life against the civic treason of its politicians and the greed of its spoilers, these organizations are

raising false issues to begot the ignorant and mislead the unthinking. But this is not all. No intelligent observer of events in the United States within the last five years can fail to be aware of the contest for supremacy that has been going on between the progressive and the re-actionary elements of the Roman Catholic communion, or to note thereby in the liberalizing and Americanizing of that historic institution. We do not share its creed, but it would be wickedly provincial to wish that it may contribute its greatest influence toward the uplifting of mankind and toward the support of the free institutions of the country, rejecting all political alliances as fatal to its highest usefulness. It is remarkable that, just as its wisest leaders have apparently succeeded in cutting it loose from certain degrading political affiliations in the State of New York, its opponents have entered upon the very course they denounced.

To the student of current politics the operations of this new political force present an interesting problem. To what extent will it be able to dictate the Presidential nominations? Will its adhesion to either party prove a gain or a loss? Will the party managers court it or shun it? Will its influence be offset by the open, unpartisan, and patriotic political activity of the Christian Endeavor movement? The exigencies of the next election always press upon the mind of the partisan leader, and the hope of securing the solid support of such a formidable contingent will powerfully affect his imagination. But it should not require any exceptional far-sightedness to discern the ruin which must overtake any party, in a free government, that identifies its fortunes with these "patriotic" orders. Such principles and purposes as their oaths reveal cannot be harbored by any political organization without forfeiting the confidence of the people.—The Century for May.

**EARLY TO CHURCH.**

Little Excuse for so Much Lateness at Mass.

In most instances there is absolutely no excuse for coming late to church. People are not hurried or pressed by other affairs on Sunday. If they reach the church five or ten minutes after the services have begun, it is wholly because of an unreasonable fear of spending too much time in the house of God, else why the studious care which people take of leaving their house with sufficient margin of time to reach the church? Why do they display so much precaution lest they be too early? They are not gingerly about coming some minutes "before the play begins" at places of amusement. They waste ten minutes thus "lost," otherwise during the day. But is the time that a Christian spends in church just before the service begins really lost? The expected answer is, "By no means."

A sterling Catholic has expressed the opinion that five minutes' reflection and self-communion before the priest comes to the altar are productive of the best spiritual results. The practice of reaching the church five minutes before the services have begun and spending the time in strictly religious reflections—powerfully assisted by the associations of the place—has always prepared an excellent disposition for assisting at the sacred ceremony that ensues.

The Catholic feels that it is a difficult thing to come off the crowded street, sometimes hurried and often occupied with worldly thoughts, and then to kneel down with the proper disposition before the sacrifice of the Mass. The five minutes of preparation before "church begins" have, he thinks, doubled the spiritual advantages to him of the half-hour or hour that ensues.

**Irish Heckling.**

Scotland does not possess an uncontested pre-eminence in the gentle art of heckling Parliamentary candidates, says the London News. Mr. John Mc Gillivuddy, the Tory candidate for East Kerry, at a meeting held in the village of Florin the other day, experienced a somewhat unpleasant discomfiture by having the tables turned on him when attempting to raise a laugh against a heckler. "Will you abolish the House of Lords?" was the query addressed to the candidate by an elector, a respectable local farmer. "I will," immediately answered Mr. Mc Gillivuddy. "I will, of course, abolish the House of Lords when you get into it." Instantly came the rejoinder, addressed to the crowd: "Boys, have you heard what he said? He tells you he will support the House of Lords so long as it is a House of landlords, but he tells you the moment the people get into it he will at once abolish it." Mr. Mc Gillivuddy will probably be more chary in the future in seeking an encounter with the native wit of a Kerry crowd.

How much mud and mire, how many slippery footsteps, and perchance heavy tumbles, might be avoided if we could tread but six inches above the crust of this world? Physically, we can not do this: our bodies cannot; but it seems to me that our hearts and minds may keep themselves above moral mud-puddles.—Hawthorne.

It is a great mistake to suppose that a simple tonic gives strength; it only stimulates the stomach to renewed action. To impart real strength, the blood must be purified and enriched, and this can only be done by such a standard alternative as Ayer's Sarsaparilla.

**BRANN ON LINCOLN.**

I am really glad that the A. P. Apes made that foolish "roar" anent placing a statue of Father Marquette among those of men whose greatness is America's glory, writes Editor Brann, in his *Iconoclast*. It served to recall to the memory of mankind a character that was well nigh forgotten—to remind us how much the New World is indebted to the dauntless courage and self-sacrificing devotion of the Jesuit Fathers and Franciscan friars. Father Marquette is indeed fortunate. When his noble deeds seemed destined to be forever hidden by the shadows of the centuries, Bigotry and Spleen rescued his name from oblivion and made it immortal. His greatness is unduly enhanced by comparison with the pitiful littleness of his detractors—our admiration of the man is intensified by contempt for his critics. Nothing exists in vain—even the A. P. A. hath its uses. With such a background, Pere Marquette stands forth transfused—illuminated by the light of God. He inherited an ample fortune in Sunny France, and could have lived a life of luxury. Instead of doing so, he was sent at his own request, a missionary to Canada when that country was inhabited chiefly by savage beasts and still more savage men. He went, not to accept a high-priced pastorate and syndicate his sermons, but to live among bears and wolves, to sleep in huts and eat boiled dog—to fill the place of priests who had been tortured to death by savage tribes. Armed only with the crucifix, he penetrated two thousand miles farther into the unknown forest than white man had gone before. His discoveries were but incidents of his journey—his sole mission was the salvation of souls, his zeal the glory of God. Everywhere he won his way by the magic power of love. Everywhere he was welcomed with rejoicing, and parted from with regret. "How bright the sun. O Blackgown, when thou comest to visit us," cried the chief of the savage Illini, while painted warriors fierce as hell's own brood, knelt to kiss the snow that had taken the imprint of his feet. No warship was necessary to force such a teacher upon them, no armed squadrons to protect his mission house. When he walked they followed him, when he spoke they bent eagerly forward to hear the story of Christ crucified, when he slept they kept watch and ward, stealing up to look at the peaceful face that mirrored his gentle heart. Worn with hardships and sufferings too great for one so gently bred, he passed to his reward, surrounded by his swarthy converts—the night of death came down in those Western wilds ere he had reached manhood's glorious noon. In the North, as in the South, in Canada as in Texas, the Catholic priests were America's true pioneers. And now comes a gang of godless ingrates, who only enjoy the blessings so largely due to the labors and sacrifices of these dauntless pathfinders—an unclean crew, with Linton of Michigan howling in the lead—crying out that Pere Marquette deserves no honor at Columbia's hands, because, forsooth he was a Catholic! Why do not these little men know that America was discovered by a Catholic, and that the expenses of his voyage were defrayed by a Catholic queen, who tore the diamonds from his crown to set therein the star of the Empire? To be consistent, Congressman Linton should introduce a resolution to have the bodies of Sherman and Sheridan exhumed and their heads exposed on pikes because they acknowledged the theological supremacy of the Pope.

**Our Mother's Month.**

How sweet the fragrance of the Mayflower, the first of the flowers of spring! How child and youth seek the meadow after the sun and rain of opening spring have made the arbutus to bud and flower, and green leaf, and scented harbinger of nature's returning life are joyously plucked to be the proud ornament of the youthful gatherer. They tell of May, coming with its fields and gardens decked with flowers; they are heralds of beauty and fragrance, offering the incense of nature to the God who makes all live. May tells of Mary, the sweetest flower of God's creation, that most beautiful of all the roses in the Celestial garden, the lily, white with the whiteness of purity, fragrant with the fragrance of sanctity, the spotless one, Christ's own mother, our sweet mother, Mary. Why should not May be Mary's month? Is she not the flower of flowers, is she not the springtime of hope, is she not the life-giving source of man's happiness? Mary, the mother of Christ, and Christ, our Saviour. He is our Redeemer, our life, our love, and Mary is His mother. She came to repair what Eve had done, to give to man a second birth into the innocence and love he had lost by the sin of the first one. Sin brought blight and death. The winter came into the hearts of men and chilled all life, and man lay as one dead, until God touched it with life, called Mary to be the Mother of a Redeemer, and then came the springtime, and new life and salvation through Her Son, our Blessed Redeemer.

Gather Mayflowers and lay them at Mary's shrine. Bring the flowers of love and gratitude for all that Mary is to you, and, like loving children, during Our Mother's month, place them near Mary's shrine. Bring the flowers of a good Christian life, which will alone please Jesus and Mary, and May will be for you a month of special blessing, for Mary will pray to Jesus for all those who love her.—Rev. Thomas J. Conaty, D.D.

**A CONVERT'S REASONS**

For Making His Submission to the Catholic Church.

Frederick F. Sherman, a son of Judge Sherman, of the Superior Court of Massachusetts, and an Episcopal chaplain in the United States navy, received into the Catholic Church by Cardinal Satolli, gives the following excellent reasons for his actions:

"The radical differences between Catholicism and Protestantism is in the matter of authority, and the change which has influenced my action did not arise from any one thing, of course. It has been going on for years. In the Episcopal Church there is no fixed source of moral law. Every one with the Bible in his hands is at liberty to think what he pleases. In the Catholic Church the Pope and his council, and the Pope as pastor of all the churches, delivers the law for the government of members of the Church as authoritatively as if our Blessed Lord were here and spoke to us.

"Thousands of things have contributed to the change in my faith. I do not understand how there can be a Church without unity, but there is no unity in the Episcopal Church. There are Low Church and Broad Church, and High Church views. I am inclined to think that a Broad Church man may differ more widely from a High Church man than the latter does from a Catholic.

"Again, confession in the Episcopal Church is wholly voluntary, while in the Catholic it is authoritatively commanded. As a result, the Episcopal priest has no control of those nominally under him. I have often felt this. At Newport we had about eighty Catholic boys, and control over them in spiritual and moral affairs was perfect, but no control over the Protestant boys was at all possible.

"The Episcopal priest also is controlled by his parishioners. The government is purely congregational. The rector is chosen by the vestry and the Bishop has no option but to send him when he is called, provided he is morally fit for the service.

"On the other hand, the churches have a system of freezing out a minister they don't like. They cut down his salary until he is compelled to leave or do their bidding. If he is a man with a family of five or six dependent on him he is at their mercy. In the Catholic Church, the Bishop, as Christ's representative, assigns the priest to the vacant parish, and he must be received.

"My acceptance of Catholic doctrine is not the result of this reason at all. Natural religion may be developed by reasoning, but not the supernatural. This latter comes from a complete submission of our wills to the will of God. I cannot reach a belief in the doctrine of the Trinity or the Incarnation by reasoning. These come from a guiding light within upon submissive prayer for guidance. It is upon this sort of revelation that my acceptance of the Catholic faith is based."

**WHAT IT COSTS TO DIE.**

It is about as expensive to die in this world as to live in it. Indeed for the very poor people dying is decidedly the more expensive of the two. There has been much said and written about the folly of modern funerals. But people still die, and near relatives still lose their heads and make what should be a solemn rite into a very vulgar and noisy show. The rich smother the senses with flowers, the poor spend their last cent and often go into debt besides to put silver-plated handles on the coffin.

The subject is rather a gruesome one, but the evil has grown to be such an abuse that no opportunity of rating it should be let pass.

It does not matter so much about the rich. Let them scatter their money and their brains as they please. But it does matter about the poor when the death of one of the family means that the rest shall, owing to the absurdity of the modern funeral, be recipients of charity for an indefinite period afterwards.

The very cheapest sort of a burial nowadays costs from fifteen to twenty-two dollars. Where are the poor, living from hand to mouth with only a few pennies left every Saturday night, to get this sum unless they turn to some charitable society, the St. Vincent de Paul, the Visitation and Aid or some other for help? It is only at the very last extremity that they will allow the city or the country to step in, for to be buried by the city is looked upon as the very lowest step in degradation.

Then there is the family that goes begging for a coffin and puts a death notice in all the papers to summon all stragglers to the wake.

The St. Vincent de Paul and other societies are doing good work in not only giving a Christian burial to those who would otherwise be buried like pagans, but also in curbing the senselessness of the funerals of the poor.

The whole system of modern funerals needs to be reformed and common sense and Christianity put into it.—Catholic Citizen.

**A Notable Book.**

A prominent English writer has published a book called "Catholica," in which he claims to state his thesis briefly, that the future lies with two institutions: Catholicism and Democracy. His work has excited considerable attention, and it is a happy omen for the future, says the *Ace Maria*, that the *Daily Chronicle* should allow the book to be thus commented on in its columns: Half a century ago the writing of such a book as this, by such a man as its writer, would have seemed wondrous strange. A public man, identified with political and social questions; an authority upon matters of taxation, of water supply, of various like interests and concerns; a Parliamentary candidate and a county councillor; emphatically a representative modern man of reform, agitation, public spirit: here he is expounding the Mass, championing Popery, defending indulgence; claiming for the Roman Catholic Church a favorable verdict upon the latest results of historical, archeological, critical research; and that in language always forcible, sometimes beautiful in its fervor and conviction. And once we all thought that Catholicism was dead and done with; or at most a venerable ruin, which we might pause to pity and admire, but in which no reasoning man could make his home. The crumbling traceries were picturesque; still, crumbling they were, and no part of the building weather-proof. Only dreamers or fanatics or illiterates could remain or enter. That view has very completely disappeared, and Catholicism is a stronger force to day than it has been at any period since the Council of Trent.

**The Irish a Noble Race.**

In a recent lecture in Cleveland the Rev. G. W. Pepper, the well-known Methodist minister, said, in reply to the alleged intolerance of Irish Roman Catholics:

"A thousand memories, a thousand events, a thousand festivities, which the genius of history has written with a pencil of light, protests against the slander that Irish Catholics, or the Catholics of any nationality, are not the friends of liberty. I appeal to history. Listen to the words of the Irish Catholic Parliament of 1689: 'We hereby declare that it is the law of this land that no man shall ever again be persecuted for his religion.' The hallowed names of Wallace and of Bruce were embalmed in the spices of Catholic Rome. When a body of Highlanders were brought to Glasgow to have forced down their throats prelate these heroic Presbyterians emigrated to Ireland and were received with open arms by the Catholics of the country. Hear French testimony: 'When the Huguenots were driven from France they found a magnificent shelter in Ireland, and to day their descendants are prosperous.' Hear Germany: 'When the German Protestants were driven from the Palatinate they were cordially welcomed by the Catholics of Limerick, of whom the Emboys and the Hecks became the founders of American Methodism.'

"When bloody Mary stained the streets of London and Bristol with blood, the Catholic corporation of Dublin took seventy-two houses, brought over the persecuted, clothed, fed and protected them. Hear the testimony of the English Unitarians: 'We ought not to forget that the Catholic association of Ireland recommended our cause to Ireland in an address drawn up by Mr. O'Connell. To them we are under great obligations. Let us testify our sense of these obligations by supporting their cause.'

"Bishop Mathew Simpson, the companion and eulogist of the pure-souled Abraham Lincoln, a Methodist and an honor to Christianity, says: 'I heard Cardinal Manning in London declare that had it not been for John Wesley and his preaching of justification by faith, no man could tell to what a depth of degradation England would have sunk.' Why, then, all these stale stories of Catholics being inimical to American liberty? Why this shower of slander? Why this inquisition into a man's religious belief? The world looks on with scandalized astonishment, Sheridan, Corcoran, Meagher, Sherman, illustrious commanders of our armies, I am glad ye are dead. The inquisitors who cowardly assail candidates about

their religious preferences ought, with a slight variation, be driven away in the words of a brilliant Boston editor: 'Go to—home.'

"Pay no attention to the wild and wicked slanders of men assuming the sacred name of ministers, who are using all their resources to revive the horrors of the French Revolution by frantic appeals to religious prejudice."



Thomas A. Johns

**CURED BY TAKING**

**AYER'S Sarsaparilla**

"I was afflicted for eight years with Salt Rheum. During that time, I tried a great many medicines which were highly recommended, but none gave me relief. I was at last advised to try Ayer's Sarsaparilla, and before I had finished the fourth bottle, my hands were as

As ever they were. My business, which is that of a cal-driver, requires me to be out in cold and wet weather, often without gloves, but the trouble has never returned."—THOMAS A. JOHNS, Stratford, Ont.

**The Only Sarsaparilla**

**Mustard - THAT'S - Mustard**

**Dunn's Mustard**

MADE ABSOLUTELY PURE FROM RICH FLAVOURED ENGLISH SEED SOLD IN 25c. and 10c. TINS. Ask for Dunn's Pure Mustard



The O'Keefe Brewery Co. of Toronto, Ltd.

**SPECIALTIES:** High-class English and Bavarian Hopped Ales. XXX Porter and Stout. Pilsener Lager of world-wide reputation. E. O'KEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Treas.

FAVORABLY KNOWN SINCE 1826 **BELLS** FURNISHES 25,000 CHURCH BELLS AND OTHER BELLS OF ALL SIZES. WEST-TROY N.Y. BELLS METAL CHIMES, ETC. CATALOGUE AND PRICES FREE. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS IN THE WORLD. Send for Price and Catalogue. GARDNER BELL FOUNDRY, BALTIMORE, MD.

**PLUMBING WORK**

in operation, can be seen at our warehouse Opp. Masonic Temple.

**SMITH BROS.**

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

**JOHN FERGUSON & SONS,**

The leading Undertakers and Embalmers. Open night and day. Telephone—Home, 373 Factory, 543.

**O. LABELLE, MERCHANT TAILOR**

373 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

**CONCORDIA VINEYARDS**

SANDWICH, ONT. **ERNEST GIRADOT & CO** Alter Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

For prices and information address, E. GIRADOT & CO, Sandwich, Ont.

**"An Hour With a Sincere Protestant."**

This is one of the most clever and useful controversial works of the day, and a most suitable production to hand to Protestant friends who are desirous of becoming acquainted with the teachings of the Catholic Church. Sent by mail on receipt of 15 cents. Address: CATHOLIC RECORD, London, Ont.

**POST & HOLMES, ARCHITECTS**

Offices—Rooms 28 and 29, Manning House, King st. west, Toronto. Also in the Gerrit's Block, Waikato, N.Z.

**COOKS FRIEND BAKING POWDER**

Should be used, if it is desired to make the finest class of Gums—Rolls, Biscuits, Pastry, Cakes, Johnny Cakes, Pie Crust, Baked Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

**REID'S HARDWARE**

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sincere, the latest Wringers, Mangles Cutlery, etc.

116 DUNDAS STREET, North Side, LONDON, Ont.

There is no mystery about

**Sunlight Soap**

It is simply a clear, pure, honest soap for laundry and household use, made by the most approved processes, and being the best, it has the largest sale in the world. It is made in a twin bar for convenience sake. This shows

Use will reveal **The Twin Bar**

Less Labor. Greater Comfort.

Books for Wrappers: For every 12 Wrappers sent to Laver Bros., Ltd., 28 Scott St., Toronto, a useful paper-bound book will be sent.

THE PR  
FIVE-  
If any m  
duty this  
he ought  
frightful  
of the Lat  
the Easter  
fuses to ob  
living, be  
dying, let  
burial." I  
simply a t  
society of  
it does no  
more than  
burial, th  
enough fo  
so for his  
what it sa  
a sinner at  
But rea  
things th  
authority  
is the sam  
said, "Wh  
earth it sh  
whatsoeve  
shall be lo  
This is  
in heaven  
the Chure  
This gr  
Church do  
tion of p  
until East  
over the  
the untl  
Moses sa  
giving th  
it be said  
most imp  
will not i  
God, to k  
ments an  
shall com  
thee. Co  
and curs  
that be  
out. Th  
famine a  
upon all  
du: untl  
quickly,  
by which  
Be ass  
these te  
upon his  
duty, he  
himself  
the deat  
sin. An  
obligati  
evils upon  
it, just  
course to  
time the  
ever-pre  
breaks  
without  
commitm  
the curs  
Woul  
with the  
the gra  
Even if  
decree  
could no  
from the  
less you  
Man, a  
not hav  
Noth  
forcibly  
ion tha  
Saviour  
everlas  
we can  
will no  
that su  
ual you  
"Drin  
How  
and m  
how be  
man w  
to part  
God g  
keep m  
all-me  
"He  
eth M  
and I  
day." A  
Mr.  
leans  
mer w  
urbs.  
acom  
He wa  
Amer  
him if  
He  
them,  
On  
to the  
ferrec  
assur  
woul  
home  
speci  
the s  
neces  
write  
mach  
writi  
"It  
with  
inclu  
insig  
In  
sent  
cepti  
ing a  
able  
The  
wort  
trary  
virtu  
sion  
"E  
ELLI  
troub  
sore  
bun  
ard,  
able

FIVE-MINUTE SERMONS. Trinity Sunday.

THE PRECEPTS OF THE CHURCH. If any man has not made his Easter duty this morning, before to day, he ought to think seriously on the frightful state of his soul.

But really it implies more terrible things than it expresses. For the authority which put forth that decree is the same as that which Christ said, "Whoever you shall bind on earth it shall be bound in heaven, and whoever you shall loose on earth it shall be loosed in heaven."

This grievous sin of not hearing the Church does not take away the obligation of performing the Easter duty until Easter comes round again, as too many think. The obligation hangs over the man who refuses to fulfil it until what it requires is done.

By assured, dear brethren, that if these temporal curses do not come upon him who has neglected his Easter duty, he has already brought upon himself the worst of spiritual curses, the death of his soul by his mortal sin.

Nothing could impress upon us more forcibly the obligation of Holy Communion than the story of the blessed Saviour. For, which of us desires the everlasting death of his soul? And if we cannot live, except by Christ, who will not rejoice, with his whole heart, that such a sweet Fountain of Perpetual Youth is provided for our souls?

How marvellous is God's goodness and mercy to us, poor sinners! And how base is the ingratitude of that man who requires a law to force him to partake of God's infinite mercies!

A Typewriter for the Vatican. Mr. and Mrs. Hodgson of New Orleans made a tour of Europe last summer which it included Rome and its suburbs. Their guide through the Catacombs was a venerable Trappist monk.

On expressing a desire to present one to his Holiness Mrs. Hodgson was referred by the monk to Mgr. Stoner, who assured them that the Holy Father would accept the gift.

It is finely finished in black enamel with beautiful mother-of-pearl designs, including the Papal arms and other insignia inlaid upon it.

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's gift.

Excellent Reasons exist why DR. THOMAS' ELECTRIC OIL, should be used by persons troubled with affections of the throat or lungs, humors, or external injuries. The reasons are, that it is speedy, pure and unobjectionable, whether taken internally or applied outwardly.

OUR BOYS AND GIRLS.

Bedtime. Three little girls are weary, Weary of books and play; Sad is the world and dreary, Slowly the time slips away.

Bravely they laugh and chatter, Just for a minute or two; Then, when they end their chatter, Sleep comes quickly to woo.

That is their method ever, Night after night they protest, Claiming they're too sleepy never, Never in need of their rest;

Children and Flowers. Wise and loving parents want their children to be educated to enjoy what is beautiful in art, in literature and in nature.

The flower lover is almost always the flower giver, and nothing is sweeter than to see a dear child bring to the fond mother the first blossom from "my own garden."

A group of happy little children at play in a sunny field. Suddenly, at the voice of one of the group, the others circled around her, for she is the leader of her young playmates, this merry romping Eugene, whose life is sheltered in a happy Christian home.

A Typewriter for the Vatican. Mr. and Mrs. Hodgson of New Orleans made a tour of Europe last summer which it included Rome and its suburbs.

On expressing a desire to present one to his Holiness Mrs. Hodgson was referred by the monk to Mgr. Stoner, who assured them that the Holy Father would accept the gift.

It is finely finished in black enamel with beautiful mother-of-pearl designs, including the Papal arms and other insignia inlaid upon it.

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's gift.

Excellent Reasons exist why DR. THOMAS' ELECTRIC OIL, should be used by persons troubled with affections of the throat or lungs, humors, or external injuries. The reasons are, that it is speedy, pure and unobjectionable, whether taken internally or applied outwardly.

Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

CHATS WITH YOUNG MEN.

Give Them Now. If you have gentle words and looks, my friends, To spare for me—if you have tears to shed That I have suffered—keep them not, I pray, Until I hear not, see not, being dead.

A Good Conversationist. "The art of conversation," says a distinguished writer, "consists in the exercise of two very fine qualities—you must originate and you must sympathize.

The Hope that Sustains. Philosophers, statesmen and studious men, materially speaking, hope for the future by reason of the progress of the past, writes Joseph Howard, the well-known journalist.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Best for Wash Day USE SURPRISE SOAP Its remarkable lasting and cleansing properties make SURPRISE most economical and Best for Every Day

Believed, "for once in your life you know where it is."

Have You an Aim? No man ever becomes great or wise or rich by accident. A young man's prosperity must depend upon himself.

Practical Philosophy. He who seeks the truth must be of no country. Wit is the god of moments, but genius is the god of ages.

No Spendthrift Sweetheart. It is good for you to wish to hear the best music, to see the finest dramatic representations, and to hear the story of some wondrous land told by a good lecturer.

Stray Chips of Thought. Even the honest man has use for knowledge of dishonesty. Need of charity teaches charity's value.

The Sons of the Rich. The consciousness of wealth is always dangerous. When a young man comes to feel that because his father has wealth he has no need of personal exertion, he is doomed.

The Hope that Sustains. Philosophers, statesmen and studious men, materially speaking, hope for the future by reason of the progress of the past, writes Joseph Howard, the well-known journalist.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

Know Where It Was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for those wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

school hopes for the head of his class and a medal. The roundsman hopes to be sergeant, he a captain, he an inspector, he the chief.

We each and every one have an ambition of some kind—a desire for that or that, with a hope of ultimately securing it. It is very fortunate for us that hope does tell a flattering tale.

Self-will is so ardent and active, that it will break a world to pieces to make a stool to sit upon. Gems of thought are seeds for the mind, and if planted in a rich soil, will bear fruit a hundred fold in the form of a meditation, a speech, or a good book.

You may find greater pleasure in the music, in the play or in the lecture, if you have a friend with you, but unless you can afford to take her, unless it means leaving a clear balance sheet, don't do it.

There is nothing that pushes a man downward so fast as to lose the respect of his fellows. Let him perceive that he is regarded with contempt, and he will soon be worthy of it.

The true philosophy of happiness is to be well and warmly clad and not to realize that there is anything else to desire. We may indeed have dined well and be warmly dressed, without being contented, but we certainly can't be contented while we are hungry and cold.

The Most remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Blood Diseases.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickel's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc.

PROTECTION from the grip, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes Pure Blood. There is nothing equal to Mother Graves' Worm Extirminator for destroying worms. No article of its kind has given such satisfaction.

CURED OF SCIATICA.

The Experience of a Bruce Co. Farmer—Suffered so Severely that he Became Almost a Helpless Cripple—Is Again Able to be About His Work as well as Ever.

During the past few years the Telescope has published many statements giving the particulars of cures from the use of Dr. Williams' Pink Pills. They were all so well authenticated as to leave no doubt as to their complete truthfulness, but had any doubt remained its last vestige would have been removed by a cure which has recently come under our personal observation.



was seized with what appeared to him to be rheumatic pains in the back and shoulders. At first he regarded it as but a passing attack, and thought that it would disappear in a day or two. On the contrary, however, he daily continued to grow worse, and it was not long before he had to give up work altogether.

Need of charity teaches charity's value. A knowledge of the forms of courtesy is less essential than the practice of its facts. There is no more dangerous disease than wanting to get rich in a hurry.

There is nothing that pushes a man downward so fast as to lose the respect of his fellows. Let him perceive that he is regarded with contempt, and he will soon be worthy of it.

The true philosophy of happiness is to be well and warmly clad and not to realize that there is anything else to desire. We may indeed have dined well and be warmly dressed, without being contented, but we certainly can't be contented while we are hungry and cold.

The Most remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Blood Diseases.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickel's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc.

PROTECTION from the grip, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes Pure Blood. There is nothing equal to Mother Graves' Worm Extirminator for destroying worms. No article of its kind has given such satisfaction.

Advertisement for Sarsaparilla, Eruptions, Sarsaparilla, and other products, including 'The World's Fair' and 'HAT'S - Mustard'.

Advertisement for 'FRIEND' and 'NG POWDER'.

Advertisement for 'HARDWARE' and 'Rapid Carpet Sweepers'.

