

An Old Picture.

There are times when a dream delicious steals into a mortal hour...

MOONDYNE.

BOOK FIFTH. THE VALLEY OF THE VASSE.

By JOHN BOYLE O'REILLY.

VIII.

THE BUSH-FIRE.

It was the afternoon of a day of oppressive heat when Mr. Wyville and Hamerton started from Perth to ride to the mountains of the Vasse.

Wyville; and without a word she slipped her arms from the straps of the heavy load, and let him lift it from her.

that moment he seemed to have only one thought—to overtake and warn those in front of him.

gation that had reached the water. It was possible to dash back, by the edge of the swamp.

A PUNGENT VIEW.

The following crisp criticism of the Public school system is from the New York Sun:

HUMAN CONSOLATION.

One of the questions which occur to the reflection is, what consolations are to be administered to those who are wounded and bleeding in the battle of life.

GEN. SHERMAN'S SON TOM.

From The Iowa Catholic Messenger. The last word uttered by General Sherman was the name of his son "Tom,"

THE POPE'S FACE.

Christian Reid thus writes of the Sovereign Pontiff: "If ever a human face was expressive of intellectual and moral force that of Leo XIII. is;

King of Medicines

Scrofulous Humor—A Cure "Almost Miraculous." "When I was 14 years of age I had a severe attack of rheumatism, and after I recovered...

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Love's Silence.

Of all the words that bear their part, In all the deeds of day to day, One word is chosen in my heart, One little word I must not say.

A GIRL'S STRATAGEM.

By Katherine Tynan.

Betty La Touche had not sustained the family tradition for beauty, though some held her handsome, and her worst enemy could not say she was plain looking.

Of the noblest and most beloved among the United Irishmen were seized and imprisoned in Newgate, in the old prison of Kilmalham, in Castlereagh and the other strongholds through the country.

Under the new rule the gaities went on with less heart, but little outward expression of the gloom that had fallen upon the city in common with the country.

She had made one hot little protest at first. One night she had overruled all her adoring aunt's objections to appearing at the Vicerey's balls.

glimpe through the grating window of the skeleton branch of an elm tree in the Governor's garden, stark against the faded rose of the evening sky.

"My dear thought it no great boon to give me," she says. "He knows my sympathies and my rebel feelings."

After this her fire seemed to have died out, and to all the world she looked well in the process of taming.

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THE DOMINION Savings and Investment Society LONDON, ONT.

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LIST OF PRIZES. 1 Prize worth \$15,000.00. 2 Prizes worth \$5,000.00.

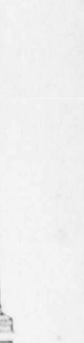
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It was in the last years of the last century, and the journey was a toilsome and even dangerous one, but it was accomplished safely.

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The Catholic Record.

Published weekly at 481 and 483 Richmond street, London, Ontario.

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REV. GEORGE R. NORTHGRAVES.

REV. WILLIAM FLANNERY.

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Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., May 9th, 1891.

INDIAN CONVERTS IN THE NORTH WEST.

We mentioned in a recent issue of the RECORD a statement in the Mail, which was supported on the authority of Rev. Mr. McKay of Round Lake, in the North West, that the priests in charge of the Indian schools were purchasing Indian children by bribes, that they might be sent to the schools under their care. The Vidette, of Qu'Appelle, also made this charge.

Among the alleged special facts which were supposed to sustain this extraordinary statement, the Vidette mentions a case to the effect "that a son of a chief residing a few miles west of Qu'Appelle was offered \$30 and a suit of new clothes if he would allow himself to be baptized in the Roman Catholic Church."

The Rev. Mr. H. McKay further states in the Western Missionary for March that "we had a little boy with us for about two years. The parents were glad to have him here. The priest went again and again to see the parties, trying to persuade them to take the boy from us. At his last call he stayed long, took the Indian outside and spoke to him alone, then took the woman to another room, and after much persuasion, and the sum of \$8, she consented, and the boy is sent to the Qu'Appelle Government school. Another boy is now in the balance; the amount offered by the priest for him is \$25."

We said in the issue of the RECORD above referred to that the purchase of converts is a thing unheard of among Catholic missionaries, and we had no hesitation in stamping the whole story as a fabrication, and it now appears from a letter sent by Father Huggonard, of the Qu'Appelle industrial school, that we were correct in our estimate of the statements made.

Father Huggonard meets the charges of the newspapers and of Rev. H. McKay, above referred to, most directly, and declares them to be false in all their details.

Father Huggonard says that the chief referred to would have gladly accepted the offer of \$30 and the clothes if such an offer had been made to him, but it was not. He adds:

"No offer of \$30 or 30 cents has been made by any Catholic priest, as it is strictly against our principles."

The story of Rev. H. McKay is equally groundless. It is true that a boy who had been attending the Presbyterian school was removed to the Catholic school by his parents, but there was no offer of \$8 made by any priest; nor did any priest go to his parents to offer any bribe whatsoever. No priest would ever dream of doing such a thing.

Father Huggonard states, however, that he can furnish a copy of a letter in which a minister—not of the Romish party—promised \$30 to another son of the chief who is referred to by the newspapers. He adds that it is a notorious fact, and he can furnish the proof, that the Presbyterians had not a single Indian member of their Church on the Reserves until they commenced the bribe system. As regards the furnishing of clothing, the Presbyterians have second-hand clothing by bales, to bribe the Indians; and he can furnish "facts, figures and written proofs" on this matter.

We know well what unscrupulous statements are made from time to time by Presbyterian missionaries when their object is to blacken the Catholic Church. An instance of this will be remembered in the case of Rev. Father Damien, the martyr priest of Molokai, who was maligned by a Presbyterian minister of Honolulu, but the falsehood was at once stamped out by Hon. Frank Hastings, the United States Consul at Hawaii, who at once investigated the missionary's statements as falsehoods and calumnies. The Rev. H. McKay is evidently a dealer in the same class of goods.

Another falsehood of Mr. McKay is that the Indian pupils at Qu'Appelle school cost each \$200. The Government reports show that the per capita cost of the pupils is only \$160, though supplies are necessarily very costly in the North-West; and this amount includes clothing, books, trade

utensils, in fact everything which is needed for the complete support and training of a young man to enable him to support himself for the future. It requires the greatest economy to do all this on the small sum apportioned for this purpose by the Government; and it is evident that the Fathers in charge work on economical principles.

We direct attention to a letter on this subject, in this issue, from the celebrated missionary, Father Lacombe.

EQUAL RIGHTERS ON THE EDUCATION QUESTION.

At a meeting of the bogus Equal Righters of Toronto, held last week in Richmond Hall, Mr. E. Douglas Armour, one of the defeated Equal Rights candidates at the last election for the Ontario Legislature, delivered a lecture on the "Origin of Separate Schools in Canada."

Mr. Armour is not the first politician who has endeavored to create dissensions in Canada on religious grounds, and we presume that there will be others hereafter who will follow the same course; but Mr. Armour is simply one of the secondary planets in attendance upon that more brilliant orb, Mr. Dalton McCarthy, and he shines by reflected light; so that he simply re-echoes the sentiments to which Mr. McCarthy has given utterance before—sentiments so foreign to the welfare of our Dominion that when the representative of the Orangeism of North Simcoe gave utterance to them in the House of Commons last year he was met with such a storm of indignation from all sides of the House that he was compelled to modify them in a second speech.

But before the Orange audience, yclept Equal Righters, whom Mr. Armour was addressing, no modification was necessary. His outpouring of spleen was received with vociferous applause, as a matter of course.

Mr. John Hewitt introduced the lecturer, saying that "an alien nationality is springing up within the Canadian nationality which all true Canadians desire to foster. This spurious element is un-British. It is a disintegrating power, and is nourished and supported very largely through the instrumentality of Separate Schools."

Unlike the lecturer of the evening, Mr. Hewitt speaks plainly what Mr. Armour says covertly. The latter pretends in one part of his lecture that his hostility is not directed against Catholics generally, but only against Jesuits, or their system of education. He is reported as having "described the position of the Jesuits as educationists and the falsity of their system, inasmuch as it narrows the scope in which the moral and intellectual faculties are brought into play." Again:

"He did not object to the Church developing her agencies and organizations by working to the utmost of her great capacity within her proper sphere, but he objected to her activities being thrown immoderately into the political arena."

We may ask, what have the Jesuits to do with the Separate school system in Ontario more than any other Catholic clergymen in the Province, or than any layman who takes an interest in education? There are indeed twenty-four Jesuits in the Province, but these are not engaged in teaching either in colleges or elementary schools. Five are in charge of the parish of Guelph, and the other nineteen are engaged in missionary work through Algoma, chiefly among the Indians. Mr. Armour's talk about the Jesuits is, therefore, merely a blind. His shafts are aimed against the Catholic Church and Catholic education. It is the Catholic population of Canada which is described by Mr. Hewitt as an alien nationality.

In what respect then are the Catholics of Canada aliens? Of course there are foreigners by birth among the Catholics, but there are foreigners among the non-Catholics also, in about equal proportion—Germans, Americans, Swedes, Norwegians, etc. The Catholic population is certainly no more alien to the country than are the Protestants. Catholics were the first proprietors of the soil. France they were, it is true, when Canada was ceded to Great Britain, but the country was ceded on the agreement that the population should be loyal to the British crown, while on the other hand they should be protected in the exercise of their religion, laws and language. Twice since that time has the country been preserved to Great Britain by the loyalty of French Canadian Catholics, notwithstanding strong inducements offered them by the people of the United States; yet demagogues like Messrs. Hewitt and Armour now brand them and their co-religionists as aliens in the land. If there is any alien it is he who endeavors, like these two gentlemen, to make it impossible for the people of Canada to live at peace with each other. The consequence of such a course must be to disorganize the country, and make it an easy prey to the first invader.

The Catholic religion is not alien anywhere, or under any form of government. We do not deny Mr. Armour's assertion that we must obey the Church

first, and State next"; but this means simply that the law of God, which is the sole matter with which the Church deals, is above the laws of man. But this is a doctrine which Protestants profess equally with Catholics. Protestants equally with ourselves maintain that it is not the business of the State to force our consciences, and in the matter of education we maintain, in spite of Mr. Armour's appeals to Orange prejudice, that no majority has the right to force us to give our children either an irreligious or a godless education. We will resist to the end any attempt to coerce us on this point.

Mr. Armour calls the Catholic Church alien. It is more truly the Church of Canadian soil than any of the new-fangled sects which have been more recently introduced. But we may tell him further that though there was a day when Catholics were persecuted as such under British law, that day is past. Oppressive laws declared in effect that the Catholic Church is an alien Church, but does Mr. Armour not know that those laws have been swept away? We are no longer living under the penal laws of past ages. A tyrannical majority might impose upon us oppressive educational enactments, but we will resist them to the last.

Most of the United States have school laws which deprive Catholics of the right to share in the funds devoted to education. Catholics have borne the injustice; but, rather than submit to educate their children godlessly, they have subjected themselves to a double tax. Honest men in the United States are beginning to realize the tyranny to which Catholics have been subjected. Already in New York state many towns have schools wherein the rights of Catholics are recognized, and there is at this moment a resolution before the Senate of Pennsylvania for the appointment of a committee to ascertain if some plan can be adopted whereby Catholics may secure their demand for freedom of education, and that their schools may be made part of the Public school system. In this way it is hoped that equal justice may be secured for all. And it is just when such an act of justice is being seriously considered in the United States that a Canadian faction, masquerading under the name of Equal Righters, proposes to perpetrate the injustice which the Legislature of Pennsylvania is contemplating to remove.

We may add that even the Tory Government of Lord Salisbury has just gone forward in the path of liberal dealing. Mr. Balfour, after keeping up so long the tyranny of coercive godless education in the Irish training colleges, has just consented that the Catholic, in fact that all denominational colleges in Dublin, shall be placed on a level with the Government Secular Colleges in the same city. It is only in Canada that any one thinks in this age of enlightenment of establishing a new tyranny. It has been attempted in Manitoba, and Mr. Armour would make the same attempt in Ontario. But if this is to be, the Confederation of the Canadian Provinces must be shattered in the melee. Every one is aware of this; but perhaps this is just what the Toronto Orangemen desire. The British Government, however, will scarcely acquiesce in a movement which will have such a result. There are more interests to be consulted than those of the Toronto Orangemen.

As regards Mr. Armour's assertion that the Catholic Church intermeddles in merely political matters, we need only say here that the accusation is too farcical to be seriously refuted. Every one knows that the persons were the clergy who endeavored to control the votes at the last Ontario elections—using Rev. Drs. Carman, Austin, Wild, Lising, and scores of others through the country and especially in Mr. Armour's own constituency. That Mr. Armour was left at home shows exactly the extent of the respect in which they are held and of the influence they exert.

At the last meeting of the managers of the Toronto House of Industry Mr. Ballie attempted a piece of bigotry which we are happy to say was very properly rebuked by the majority of the Board refusing to entertain it. The late Vice-General Laurent was a most efficient member of the Board, and endeavored himself to the general public as well as the poor who sought relief through that institution, by his efficiency in finding and recommending those who were deserving of relief. It was the proper course that his successor as Vice-General should be his successor on the Board of management, and the Very Reverend Vice-General McCann was accordingly elected. At this stage, Mr. Ballie objected to Father McCann's appointment, on the ground that there are priests and ministers enough already. Considering that four Protestant ministers were elected along with the Very Rev. Vice-General McCann, it will be seen that Mr. Ballie's motion to substitute the names of a highly respected Catholic layman was dictated solely by bigotry; for otherwise he would have placed the names of the ministers in the motion for rejection.

We notice with regret that a Catholic gave his countenance to the project of Mr. Ballie by seconding his motion and speaking in favor of it. Father McCann's election was confirmed by vote.

MR. MEREDITH'S HOSTILITY CONTINUED.

All reasonable people in this country fancied that the lesson given to the Conservative party at the last provincial election would be held for a long time in memory, and would prevent any further attempts to interfere with the efficiency of our Separate schools and the peace and good understanding that ought to exist amongst all Her Majesty's subjects. Mr. Meredith's appeal to the uneducated, bigoted classes of the Orange wards in cities and to the semi-civilized rustics of the back townships where a Catholic priest was never seen, had certainly at that time—now one year ago—the effect of deciding thousands of votes in favor of persecution of Catholics. But there were other thousands of respectable Protestants who have lived in Catholic centres, or who have made the acquaintance and enjoyed the friendship of Catholics, both lay and clerical, who were utterly disgusted with the frantic and tyrannical assaults made upon Catholic immunities and institutions guaranteed by law, and who felt that they could not in conscience encourage by their votes such vile attempts at petty persecution. The Catholic body was not then, as was expected, left to fight alone against the overpowering masses of Protestant combined in each county. The very contrary was the result: it was the uneducated, fanatical, easily imposed on minority of Canadians who were abandoned by the patriotism and common sense of the entire population, both Catholic and Protestant. The party of bigotry got no foothold in the confidence of the electorate, and the men greedy of power who relied upon it must have discovered the weakness and sharp points of the side upon which they looked for support.

It was generally supposed that the politicians who were so badly worsted in the two last provincial elections, by the united vote of fair minded Protestants and of threatened Catholics, would never again resort to the same suicidal tactics. Mr. Meredith, however, was determined not to allow the present local Legislature to close its sessions without making one more effort to stir up the passions of the masses, and make believe that he is still willing to be a martyr to his principle of "no concession to the Catholic minority." In his campaign speech, delivered at the Opera House, London, and repeated at other meetings last May and June, Mr. Meredith proclaimed his determination to wrest the education of Catholic children out of the hands of priests and Bishops. His ambition was to outdo Bismarck in banishing all semblance of religious worship out of every school, to establish the Falk laws and the Kulturkampf in our midst, and leave the education of our children in the hands of Infidels or Nihilists. He would not take time to consider the failure of Bismarck's policy; he could not open his eyes to the fact that those laws had to be repealed, that their offspring and product was a generation of unbelievers and plotters, and that the author of those laws was in disgrace, having fallen from his high estate of Chancellor and Prince of the Empire.

But what most surprises many is that Mr. Meredith shows a disposition not to be beaten off the track he has laid out for himself and which can lead only to his political annihilation. Last Thursday he censured the Government in Toronto for not having introduced a clause in the new Education Bill which would provide for the sole and entire control by the State of all Catholic Separate schools, and in virtue of which no priest or Bishop could exercise any right or privilege in the selection of text-books or direction of Catholic schools, and that neither the British North America Act nor any other law or Act has divested the Legislature of the power of forcing any books it pleases upon the consciences of Catholic children; nor has any North America Act or other law ever conferred upon any Catholic organization or body the right or power to select text-books for the use of Catholic Separate schools. Divested of all its legal verbiage, this is what Mr. Meredith has been calling for and what he was determined to have a vote taken upon before the close of the session.

The Toronto Globe says: "Mr. Meredith's speech had been prepared with some care. He began by saying it was difficult in any case to deal with questions involving differences of race and creed, but far more difficult when political considerations intervened and political capital was to be made by raising the cry that appeals to passion and prejudice." But that is exactly what Mr. Meredith has been doing for the last five or six years—a policy which leaves him where he is to day, and where he, with all his ambition and legal ability, is likely to remain for many years to come. Mr. Meredith also disclaimed any desire to wound the feelings or interfere

with the faith of any man, declaring that "in his veins flowed as good Roman Catholic blood as those of the Commissioner of Public Works (Mr. Fraser), who had criticized him that afternoon, and demanded to know why it should be supposed that he would seek wantonly to interfere with the liberties or outrage the sentiments of his fellow-citizens of Roman Catholic origin."

It was thus Lord Salisbury, while insulting the hierarchy of England and Ireland, in his speech to the Primrose League, disclaimed all intention of wounding the sensibilities of Catholics. The fiercest of Orange 12th July orators use the same oratorical precautions of unwillingness to offend at the very moment when they are in the act of heaping the most galling outrages upon their Catholic fellow citizens. Mr. Meredith is of Irish origin, and, no doubt, has some Catholic blood flowing through his veins: his great talents show it. But there must be very little of the Catholic or Christian in the sentiment that would suggest to him the policy of banishing all semblance of religion out of the schools or of not trusting the priests and Bishops of Canada with the selection of primers and text-books to be used in the education of Catholic children. Mr. Meredith did not want it to appear before the world that he was so very inconsistent as to have Catholic blood in his veins and yet not trust a Catholic Bishop with the running of a Catholic school. The reasons for his action in this matter, he said, were that there were some disloyal men in Quebec, and, while admitting that there were good and loyal men there, there was one priest, who is dead now, who, when living, once said that "the growth of the French-Canadian population in Quebec and New England gave hope of a time when there would be a powerful people united in support of French institutions and the Catholic religion."

A more flimsy excuse for persecution could scarcely be advanced by a Nero or a Domitian. Because, forsooth, one priest, who was also a politician, Mon. Labelle, is reported to have said something at a public meeting of Frenchmen, in another Province, in favor of French institutions and the Catholic religion, therefore the education of the Catholic youth in Ontario should be wrested out of the hands of priests and Bishops and handed over to men who are either heretics or infidels. Mr. Meredith thus pretends to designate those same French-Canadians as "strangers to our country and to our institutions."

Hon. Mr. Fraser, in his reply, demanded to know when those people became "strangers" in this province, which was at one time a part of the French Canadian Province of Quebec. They were Canadians, with as much right to assist in moulding the institutions of the country as the English speaking people of the Dominion.

It would be well for the honor of Ontario and the peace of the whole Dominion if Mr. Meredith and his supporters could imitate the toleration and the generosity of those same French-Canadians, who leave the education of the Protestant minority in their province entirely in the hands of their ministers and Protestant Bishops.

In last Saturday's Globe a whole history, with very fine wood cuts, are given of the McGill University in Montreal, which obtains from the Catholic Government of Mr. Mercier an annual donation of \$8,000. And yet that institution is thoroughly Protestant! Its governing body is the Board of Royal Institution, composed of ten members, whose president is ex officio chancellor. The gentlemen appointed to that Board must be residents of Montreal. They must be all Protestants, and, as far as possible, representing all the Protestant denominations. It is strictly a non-academical governing board whose representative capacity lies in its selection from leading and influential men representing all sections of the Protestant body in the city. Not only this Protestant establishment is subvented by the Catholic Government of Quebec, but about fifty Protestant academies, Protestant Model and Normal schools are helped to the amount of \$20,000 per annum. All the Separate Protestant schools are managed by a Protestant Board of the Educational Department, chiefly composed of Protestant Bishops and ministers. And furthermore let us add, what we have often said before, and which cannot be too often repeated, that one third of all school taxes derivable from chartered companies, such as banking institutions, railroad companies or incorporated associations in trade and commerce of whatever nature, one-third of all the school taxes levied on such is handed over to the Protestant Board of Education; whereas in Ontario not one cent of such taxes is allowed to be applied to the help and sustenance of Catholic Separate schools. When Mr. Meredith and his fanatical friends reflect on these facts they ought to blush for the intolerance of the Province which would govern and for the wickedness which prompts them to encourage what they should suppress and to stir up

and keep seething what true patriotism should induce them to abate, if not absolutely to extinguish.

EDITORIAL NOTES.

A FEW weeks since the Board of Aldermen of this city refused to remit the taxes on the Mount Hope Hospital, conducted by the Sisters of St. Joseph, on the ground that it was not a public institution. This action was based on the fact that the Ontario Government had not made any grant of public money to the hospital. Before the close of the session of the Legislature, a few days since, a sum exceeding \$1500 was donated to aid them in their good work. This, we think, is conclusive proof that the institution is deserving of consideration at the hands of our city fathers. Not alone should the taxes be remitted, but it would be simply an act of justice to make a yearly grant to an institution that saves the city considerable money by caring for patients who would otherwise have to go to the City Hospital.

FROM Belleville comes intelligence which will serve to prove that the Catholic Church is taking a most wise course in regard to the Public schools. It seems that the pastors of the two Episcopal Churches required the attendance of the children belonging to that denomination at divine service on Ash Wednesday. The teachers in the Public schools, however, Mrs. Uquhart and Mr. Dafeo, did not take kindly to the request, the former making the remark that "the children had better live in the church." The gentleman teacher struck out more boldly. When the time came for the pupils to attend church he remarked, "Now, you who want ashes sprinkled on your heads, like the Catholics, my go." Mr. Dafeo also suggested that the choir boys were "a shirt tail choir." A complaint of this conduct was made to the Board of Education, but their course would lead to the supposition that they deemed the action of the teachers of a nature that did not call for severe measures. In Miss Uquhart's case the resolution read:

"That we regret that such provocation should be given to Miss Uquhart by the irregular attendance at school, and are of opinion that Miss Uquhart said nothing slightly of any religious denominations."

Mr. Dafeo was let off in heroic fashion: "That your committee regret that Mr. Dafeo should have thoughtlessly expressed himself about religious formalities, and would warn all teachers to be guarded in such matters. But after hearing the evidence and the explanation of Mr. Dafeo, your committee are of the opinion that Mr. Dafeo did not mean anything derogatory to the religious rites of the Church of England."

This is somewhat like the verdict of the Scotch jury: "We find the prisoner not guilty, my lord, but would recommend him not to do it again."

It is a new departure to find a minister of the Church of England making use of the term "Godless Public schools." Some very harsh language has been used towards Catholic Bishops and priests who have used like expressions. Experience will sooner or later cause our separated brethren to look Rome-ward. The Catholic Church is an old as it is a divine institution. The experiences of nineteen centuries belong to her alone, and her system in regard to the education of the young is the only one that will serve to plant the foundations of Christianity broad and deep and strong in the hearts of the rising generation.

HERESY troubles are not confined to the Yorkians and Presbyterians. From New York the intelligence comes that the Rev. C. D. W. Bridgman, pastor of the Madison Avenue Baptist church, lately preached a sermon against everlasting punishment, which, as the Baptists adhere to this doctrine very pertinaciously, caused among them much excitement and indignation. As a consequence of this Mr. Bridgman has given in his resignation. A party in the Church, however, are endeavoring to induce him to retain his pastorate. Telling the people that he then and there resigned, he preached last week and gave his reasons as follows:

"For many years I have felt that the doctrine of endless torment is inconsistent with the spirit and even the letter of the New Testament, and a contradiction of those instincts of the moral sense which God has put in our nature. It cannot be squared with the doctrine of divine fatherhood, which seems to me central in the teaching of Christ. It is quite possible that he may yet retain his position; for it is perfectly clear that Protestantism is giving up its dogmas, and there will be little difficulty in the congregation adopting Mr. Bridgman's views. It has been hitherto the habit to accuse Catholics of teaching un-Scriptural doctrine for believing that there is a purgatory. The Protestants hold that there is a hell but no purgatory. It is becoming now the fashion to hold, with Mr. Bridgman, that there is a purgatory but no hell.

WE WROUGHT to learn that the zealous, learned and pious Bishop McIntyre, of

MAY 9, 1891.

Prince Edward Island, died on the evening of the 30th ult., of heart disease, while on a visit to Bishop Cameron, of Antigonish. His Lordship was over seventy years of age, and had ruled the diocese of Prince Edward Island, of which Province half the population are Catholics, for over a third of a century. He was a Scotchman by birth, and wielded a great influence in the Province. Last fall Father McDonald was appointed coadjutor Bishop.

The barbarous treatment of Jews in Russia continues to excite the horror of the civilized world. Eight hundred families have just been ordered to quit Kiel, and those who had the means have already gone, but those who were poor are reduced to the greatest distress. Poverty is not taken by the police as an excuse and they have been driven to the Austrian frontier only to find themselves homeless; while on the other hand the Austrian officials refuse to admit the Hebrews. From 100 to 150 are daily expelled from Moscow. Large Jewish firms who are tolerated to do business, feeling their insecurity, are also leaving in great numbers, as they do not know at what moment the rigor of the Czar's ukase may be turned against them.

BARON HIRSCH is credited with having originated a scheme for the relief of these his destitute countrymen. According to the report, he is giving fifteen million dollars to transport exiled Hebrews from Poland and other parts of Russia, to Australia and Brazil, where they will be started in agricultural pursuits. Other wealthy Jews are expected to take part in this huge scheme, and it is believed that the Rothschilds will contribute over a larger sum than Baron Hirsch towards carrying out the plan successfully.

In the matter of making Protestantism a religion without distinctive doctrines, Germany is not a whit behind the United States. In fact it took the lead in this regard, though it seems probable from present appearances that the latter country will soon outstrip its model in this respect. Pastor Holten, of Hamburg, has caused much scandal to the more orthodox of the Lutheran Calvinistic Church of the empire by openly preaching against the doctrine of original sin; and another parson, Pastor Strassburg, who officiates in St. Thomas' Church, one of the most important in the city, has characterized the Gospel history of the Resurrection as only a legend. There are many who approve of these departures from Christian faith; but as yet orthodoxy is predominant. How long this will be the case it is difficult to say.

At the Methodist Episcopal Conference of Northern New York, recently held, Chaplain McCabe, in a burst of enthusiasm, exclaimed: "God bless Robert Ingersoll!" In Chicago the Rev. Flavius J. Brobst expressed quite a different feeling toward the godless Colonel when he said in his pulpit on the Sunday before last: "Ingersoll is worse than a robber—an awful man."

The "Christian Science" delusion has had another victim, this time at Spokane Falls. Martin Catriat is a Christian Scientist, otherwise a believer in the Faith Cure method for all diseases, and when his daughter, Miss Catriat, fell sick of typhoid fever, he refused to allow a physician to attend her, but resorted to prayer, until his child, aged fourteen, died. There is great indignation among the people of Spokane Falls, mingled with pity for the deluded father.

AUSTRALIAN papers announce the death of an impostor who was known in England, Ireland and Scotland by the name Rev. Dr. Oswald Keatinge. He was sentenced in February last to five years' penal servitude for a criminal assault on a servant girl named Brown, at Sydney, and soon after his removal to the cells he became depressed, and after a short time died in Darlington jail, at the age of sixty-one years. Keatinge represented himself as a converted priest, and in this way succeeded in imposing himself upon dignitaries of the Protestant Church. He also found many dupes who were glad to place him on the lecturing platform to toll the horrors of Popery. He pretended he had been private Secretary to Cardinal Antonelli, and that he had positive knowledge that the Cardinal had been murdered by the Jesuits, all of which was very detectable news to his patrons who swallow his stories as if they were gospel truths. He had many other stories of atrocities which to his certain knowledge had been perpetrated by high dignitaries of the Vatican. He became very popular as an Anglican minister, and he officiated for about a year at Dandrum, though he continued meanwhile the work of an itinerant no Popery lecturer. Some years ago he was convicted in London, Eng., for obtaining money under false pretences, and he then suffered a term of imprisonment; but it was proved that he had been several times before committed for similar crimes, and the police had reason to believe that he had also been in all in Canada and the United States.

Keatinge's history is on a parallel with that of Widlows and most other lecturers of his class.

In consequence of statements made to the effect that Dr. Magennis, Bishop of Kilmore, County Cavan, opposed the candidature of Mr. E. F. Vesey Knox for West Cavan at the last Irish general election because he was a Protestant, Mr. Knox has written a letter to the National Press in which he denies the statement most emphatically. He admits that the Bishop was in favor of having the Nationalist candidate selected by a convention representative of the constituency, but he declares that he regarded this as the proper course to be pursued, and that he considered the calling of the convention as an act of kindness to him. A priest presided at the convention, and many others were present, but Protestant as he is, he was received "with a generous unanimity which certainly did not savor of intolerance" in that thoroughly Catholic constituency. From the Bishop of Kilmore and his priests he has received only kindness ever since he first met them. Mr. Knox adds that "the Irish people have tried to show their religious tolerance by returning, perhaps, an undue proportion of Protestant Home Rulers, and he adverts to the contrast which is to be found in England, where "the amount of prejudice brought to bear against any Catholic who wishes to be a candidate in an English constituency is only too notorious; and the prejudices surviving among English and Irish Protestants were very painfully apparent during the recent debate on the Religious Disabilities Removal Bill." The Convention which selected Mr. Knox was unanimous in the choice, and he has proved himself worthy of this confidence, for he has been a faithful representative.

From the Boston Pilot we clip the following extract from a lecture recently delivered by Rev. President Andrews, of Brown University, at the Old South Meeting House of that city. Very few Protestant ministers are as fair towards Catholics as Rev. Mr. Andrews, but there are some of his stamp found occasionally, and they invariably bring upon themselves, in Canada at least, the ire of their conferees. The Professor's remarks are quite as applicable to Catholics in Canada as to those in the United States, and we reproduce them with pleasure. The Professor said:

"Another great question is the Catholic question. Many good Americans say that no Catholic can be a good citizen. People who declaim against the Catholics might say that the Constitution was a compact with the devil, as the abolitionists used to say in pro-slavery days. Some Protestants want a change in the Constitution, so that they can have all the power in their own hands. That can only be accomplished through fire and bloodshed. I am not prepared for that. Are you? Roman Catholic ecclesiastics have declared that every man's first duty was to the spiritual power. Well, what of that? I was brought up in Western Massachusetts, and my good father always taught me that my first duty was to God. Protestantism has always taught that doctrine. A case might arise when a Catholic would obey the Pope of Rome instead of the civil power, but there is no way in which the body of Catholics can array themselves against the civil power. Whenever the interests of the United States are at stake, the Catholics of this country will rise up as one man to defend our rights (applause). There will never come from the Vatican a measure calculated to injure this country."

ARCHDIOCESE OF TORONTO.

Whitby Chronicle, April 21. Rev. Father Kiernan, of this parish, has been removed to Woodmont in Brock township, to succeed Father Rhoades, who has gone to Toronto. Father Hand, O.H.S.A., one of the cleverest and most able men in this part of the Province, is to have charge of this parish for the present. The incumbency of Uptergrove parish, in Mira township, was lately rendered vacant by the death of Father McGinley, and Father Hogan, New York, has been appointed to the place by Arch Bishop Walsh.

FATHER KIERNAN'S DEPARTURE. Father Kiernan's removal to the Brock parish by the Archbishop is a matter of regret to his many friends in Whitby, both in his own church and among the Protestants. His stay here has been short, but his manner has proven most agreeable, while his work has been valuable. It was quite a surprise to him when on Wednesday night a number of the leading men of the Catholic church visited his residence and read an address which was a very expressive of regret at so soon being called to leave his newly made friends, and wishing everybody well. He wound up by thanking the friends heartily for the handsome cane, which was neatly inscribed. The following is a copy of the address:

DEAR REV. FATHER—When the sad news of your removal to another parish spread amongst us, we indeed felt disappointed at having to lose you. Since you came to minister to our spiritual welfare we have learned to love and esteem you more and more every day, because we could see how your enlightened zeal and affable manners were creating in us that fraternal affection that should ever exist between a pastor of the soul and those committed to his spiritual care and guidance. It has ever been the characteristic of a good priest to give the soul and those committed to his spiritual care a confidence and respect, not only of those of the non-benefit of faith but the citizen at large. You have given us all these things, and you have many opportunities of manifesting your genial and friendly disposition to many in Whitby. But we feel sure that if you were better acquainted, the regrets at your departure would be more numerous. However, now that His Grace the Archbishop has assigned you to another charge, we must, as dutiful children of the Church, be satisfied. Still we cannot let you leave us without expressing to you our heartfelt gratitude for

so many acts of kindness, and to hope God will bless your labors in another part of the Lord's vineyard, as they have been faithful here. For our part we shall ever cherish your name and will look to it with pleasure to meet you again in heaven. This little souvenir which we offer you to-night will tend to remind you of your friends in this parish. With our best wishes for your happiness and the welfare of your family, we remain, dear father, your affectionate friends, James Moore, Jas. Johnson, Jeremiah Goffey, Michael Griffin, Charles Barrow, John Spurr, Frank Johnson, Fred. Taylor, and others of the congregation. Whitby, April 22, 1891.

ARCHDIOCESE OF KINGSTON.

JAMES VINCENT CLEARY, BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, ARCHBISHOP OF KINGSTON.

To the Rev. Clergy of the Diocese of Kingston:

DEAR REV. FATHERS—The Sovereign Pontiff, Pope Leo XIII., has, as you know, ordered the Bishops of the Universal Church to collect alms from the faithful in their dioceses for two most grave and sacred objects, namely, the restoration of the Catholic institutions in the Holy City of Jerusalem and the protection and Christian civilization of the long-neglected and cruelly abused negro races inhabiting the dark continent.

For you and me and our people generally it is always a pleasure, as well as a religious duty, to comply with every behest of our Holy Father, the Pope, and to co-operate with him as far as our means will allow in fulfilling the Apostolic mandate which he has entrusted to us. To impart the light of faith and the means of grace to all the nations of the earth and to maintain the dignity and sanctifying influence of religion and her institutions in the midst of this world of error and sin.

Considering the circumstances of the several missions in the Archdiocese of Kingston, I think I may safely agree with me that we can effectually accomplish Pope Leo's two-fold purpose by proposing to each congregation to combine their alms for both objects in a single offering on the day appointed for collection in the church, and exhorting them to regulate the extent of their contributions by the magnitude and urgency of the two great works of charity for which their aid is solicited.

Accordingly, I wish you to announce to your respective congregations that a collection will be taken up for the double object above specified on Ascension Thursday or the earliest convenient Sunday after your receipt of this pastoral letter. THE HOLY SUPPLIERS IN JERUSALEM. Your acquaintance with ecclesiastical history will enable you to explain to your people with what sacredness the Catholic Church has ever regarded the holy places in Jerusalem, most particularly the sepulchre in which the mangled body of our crucified Lord was laid on the first Good Friday, and which was the scene of His glorious triumph over death and hell on the first Easter morning. The prophet who, six hundred years before the advent of our Messiah, described with historical accuracy and thrilling detail the agonies He was to endure in the flesh for the redemption of our fallen race, and the multiplied ignominy of His crucifixion, foretold also that His sepulchre should be glorious: "Erit sepulchrum ejus gloriosum." The Catholic Church has never been less solicitous throughout the past eighteen centuries for the maintenance and preservation of the truth and verity of the promise of this prophetic announcement. The moment she was emancipated from the duresse of the Catacombs she proceeded to erect around that hallowed grave, through the munificence of the first Christian Emperor, her majestic temples, her monasteries, her hospitals and other religious edifices for the perpetual worship of the memory of our Lord, and for the promotion of piety among the countless pilgrims of all nations, whose fervor of faith and penitential spirit moved them to accept the severities of long journeyings on foot and perilous voyages over the sea, in order to feast their eyes on the scenes of the Saviour's passion and to kiss the ground sanctified by His footsteps. It was to rescue these pre-eminently sacred places from Mahomedan profanation that the Crusades were waged, commonly called the wars of the Cross, which enrolled the chivalry of Europe under the banner of the cross, and pledged each Christian warrior, by that faith and hope which the cross is the symbol, to devote his life in willing sacrifice to the deliverance of the Saviour's tomb from infidel desecration. In later centuries, she has secured to herself the peaceful custody of the Holy Places by means of international treaties, and has appointed the Friars of the Order of St. Francis of Assisi perpetual sentinels, to keep watch and ward over that shrine of her three days' mourning and perennial joy, wherein the weeping Magdalen saw the angel in snow white garments watching at day break on the morning of the Resurrection. It is chiefly for the restoration of those religious edifices around our dear Redeemer's burial place, which have been in latter times falling into decay, that the alms of the Christian world are demanded by Christ's Vicar in Christ's name and in return for Christ's love.

THE CATHOLIC MISSIONS TO THE NEGROES IN AFRICA. The work proposed by Pope Leo to be done in favor of the poor Negroes of Africa is one that appeals no less forcibly to the best feelings of our human nature than to the high principles of our Christian faith. Who can contemplate with out pity the horrors of the slave-trade and the lifelong woes of slavery, to the hapless people of that continent have been subjected throughout the dreary series of centuries, comprising, not alone the periods of Grecian and Roman civilization, which, being Pagan, ignored the law of human brotherhood between man and man, but also! to our confusion be it said, under the Christian

dispensation also, and despite the illumination of men's reason on the Mount and the sublime example of the man God, proclaiming the dignity of man as man, regardless of race and color, and the common brotherhood of all, their common origin and common destiny, under the fraternity and loving providence of their common Father in Heaven? Who that loves Jesus Christ sincerely and who gives His life for our redemption, should refuse in privileged to aid, by his small annual alms, in promoting the project recently undertaken by the Chief of Christendom, and already developed into organized missionary settlements in Central Africa, for the evangelization and sanctification of those numerous savage tribes that have hitherto been "seated in darkness and in the shadow of death," without the knowledge of the God that gave His life for their redemption? The Catholic Church has never forgotten her duty to those poor outcast children of the human family. Her missionaries have ever been striving to reach them over the arid plains of the desert and through the recesses of the forest; but insurmountable difficulties beset their path continually in the shadowy and perilous regions of the interior, to whom success shall ever be denied, and by means of the wonderful appliances of modern civilization, highways have been opened through the vast area of the African continent from sea to sea; and forthwith the Catholic Church seizes with alacrity the opportunity thus afforded her to Christianize and civilize the Negro population in their homes in the wilderness. Following the path of her successful explorers, she organizes missionary stations at every strategic point and plants the cross of Christ in the midst of the children of darkness. Her mission is "peace on earth to men of good will." She employs none other than moral means for the elevation of the savage from the depths of his barbarity. Nevertheless, she provides for the safety of those defenceless people to whom she brings the message of salvation, by organizing bands of Christiana soldiers, who will take charge of her several missionary stations, having first made a vow to devote themselves to this noble service for a term of five years. The duty shall be also theirs to repel the incursions of the heartless slave traders, who hitherto found it easy to invade the homes of the victims and tear away husband and wife and children from parent, and convey them in shackles to the seavore for transportation to the nearest slave market.

Concurrently with these efforts of her own, the Catholic Church, through her Supreme Pontiff, Pope Leo XIII., is striving to induce the chiefs of those countries in which slavery still prevails to suppress the inhuman system within their territories by legal enactment; and, as a result of her blessed influence, we have recently witnessed the formal abolition of slavery throughout the wide domain of the Brazilian Empire. Father Ignace, our present Holy Father, recognizing in the eagerness of European governments to establish settlements along the sea-board and in the interior of Africa a favorable opportunity for the total extinction of the abominable slave-trade by means of a common agreement among the great powers to take active measures in this direction. To this end, he has engaged, after the manner of his predecessor, in seeking by diplomatic methods and friendly correspondence to effect an earnest and cordial union of Christian potentates in a supreme effort to effect once and forever the trade of the slave pirate along the coasts of the African continent. All good men will hope and pray for the Pope's success in this most Christian undertaking.

THE ABOLITION OF SLAVERY IS THE WORK OF THE CATHOLIC CHURCH. It is not to day or yesterday that the Catholic Church began to take interest in the slaves. To their emancipation she has been ever anxiously laboring from the days of St. Paul to the present time.

By her preaching of the common brotherhood of man and the universal fatherhood of God, by her persistent synodal legislation, by her personal restrictions upon the cruelty of slaveowners, by the exercise of her political influence over kings and peoples, and by the judicious employment of her manifold agencies of Christian society, she has been gradually bringing about the abolition of slavery in all the countries of the Old World, despite the time-honored existence and legal stability of that degrading institution. Her present undertaking is therefore not new to her. It is congenial to her spirit and life. It is in accord with her traditional practice. It is but a continuation of a work in which her hands are trained from the day of her youth; and, doubtless, by God's blessing, will succeed in effecting it. Let us, all and each of us, help to strengthen her hands and equip her forces. The Lord Jesus Christ, who gave His life for purchase of the souls of all the children of Adam, bond and free, dark and white, without distinction, will plentifully reward every one who contributes with cheerful heart to the promotion of the African mission.

On this extremely interesting subject, world's civilization by the omnipresent and beneficent agency of the Catholic Church and her Supreme Pontiff, I hope to deliver a more extended instruction at a future day. May the peace of God and His blessing abide with you all. I commend myself to the prayers of my priests and people, and hope to be soon amongst you in person, to health for the accomplishment of our many works calling for immediate execution in the Archdiocese of Kingston. I remain, dear Rev. Fathers, yours devotedly in Christ.

JAMES VINCENT CLEARY, Archbishop of Kingston. Given from Virginia Beach, Va., U. S., this 27th day of April, in the year of our Lord 1891.

C. H. GAUTHIER, Secretary. Be pleased to read and explain this pastoral letter to your congregations on the first Sunday after its receipt.

J. V. C.

TORONTO LETTER.

Special to the CATHOLIC RECORD.

There is a society in our city a short reference to which I believe would be of interest to the readers of the RECORD. I speak of the Union of the Knights of St. John. It was introduced about three and a half years ago chiefly through the efforts of Mr. Michael Moran, who succeeded in establishing the Commandery of St. John. A year later St. Paul's Commandery was brought into existence, mainly by Mr. W. Kay, who is now its president. The former number about thirty five members, the latter eighty-five. Both Commanderies are growing fast, especially St. Paul's. The flourishing state of the latter is owing principally to the active interest which its first chaplain, Rev. Father Morris, took in it, and also to the tireless energy of several lay members. The objects of the Union are to create and foster a feeling of fraternity and fellowship among and to alleviate the sufferings of its members, who by sickness or other misfortune may be unable to pursue and discharge the duties of their position in life, and to improve their moral, mental and social condition. Its principal aims are to promote due respect for ecclesiastical authority, to work for the extinction of vice, and to strive as far as possible all Catholic charitable endeavors. In addition to the sick benefit fund, there is a widow and orphan fund, in which it is optional for each member to participate. The joint commanderies have rented two hundred some rooms at 69 Adelaide street east, which are always open for the use of the members, who are at liberty to take advantage of them to amuse themselves in any way they see fit within the limits of certain rules and regulations. Your correspondent was delighted on visiting those rooms to see the lively interest the members took providing themselves with beautiful and legitimate means of amusement, and the advantage they took of them. Some were conversing, others playing draughts, while some who were inclined towards physical exercise took advantage of the boxing gloves and dumbbells. All subjects of a dubious nature were rigidly excluded from every countenance, while here and there the hearty laugh occasioned a flash of wit or repartee, without the slightest pleasure on the ear and made one turn towards the speaker and smile in sympathy. The amusements indulged in by the members are not all of a light character. Some are intended for intellectual improvement. Once a fortnight they have a debate on some subject. I had the opportunity of being present during one of these discussions, and my respect for the members of the society was materially increased when I discovered they possessed a public spirit, a power of debate, a control of language, and a fine faculty of arranging and expressing their ideas which would do credit to a more pretentious assembly. When I saw the good which these young men were deriving from this society the thought struck me, why are there not more of them? They help to keep young men away from more expensive and questionable amusements, they improve their moral, religious, and mental status, and thus tend to make them better and more useful members of society and a help and an encouragement to their pastor, instead of being, as is too often the case, a source of anxiety and a hindrance to his labors.

On Sunday evening at St. Paul's a beautiful sermon was preached by Rev. Father McBrady, of the college. He began by referring to the rogation days, which occur during this week. The Church had set them apart for the special purpose of beseeching God to bless the fruits of the earth, that they might be brought forth in abundance. This led the reverend and beautiful preacher then quoted some beautiful passages from the Psalms of David, and dwelt on the creations of God and His reasons therefor. Everything that existed had a purpose to fulfill and was a manifestation of the Divine will. Things which are apparently insignificant or useless, even every particular grain of sand, was in God's mind when He was creating the world and had a place in the divine economy of the universe. God revealed Himself more particularly in the natural order to the Jews than He does to us—for example in the thunders on Mount Sinai, when He delivered His law into the hands of Moses. In His guidance of the Jews through the desert, in His rolling back the mighty waters of the Red Sea and permitting His children to walk between the waves perceived His awful majesty and glory by means of these revelations. To show this the reverend preacher then quoted some beautiful passages from the Psalms of David, and dwelt on the creations of God and His reasons therefor. Everything that existed had a purpose to fulfill and was a manifestation of the Divine will. Things which are apparently insignificant or useless, even every particular grain of sand, was in God's mind when He was creating the world and had a place in the divine economy of the universe. God revealed Himself more particularly in the natural order to the Jews than He does to us—for example in the thunders on Mount Sinai, when He delivered His law into the hands of Moses. In His guidance of the Jews through the desert, in His rolling back the mighty waters of the Red Sea and permitting His children to walk between the waves perceived His awful majesty and glory by means of these revelations.

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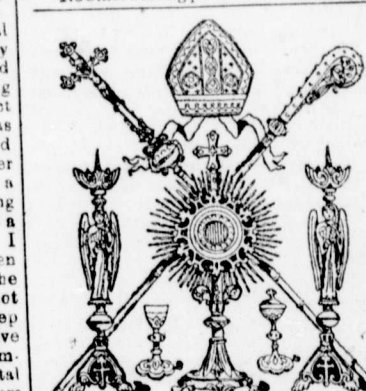
Now a days God reveals Himself as the Author of grace, which we are secured by means of prayer. Man is the lord of creation. He has been singularly favored by God. He alone is endowed with intelligence and is capable of knowing and loving God who seeks his good much more than he himself can. He lives to dwell with man and grant his requests. Everything in nature is God's obedient servant, and therefore we have only to pray, and we secure complete control through His love and mercy. He is all-powerful; He has only to will and it is done in the twinkling of an eye, or with the speed of a lightning flash. During those three days, then, it would be wise to ask Him to bless the fruit of the earth, that abundant crops might result during the summer. For love of His children He would be willing to interpose His regal order of natural phenomena in order to produce weather favorable for the growth and ripening of the harvest.

Man, devoted to scientific research, at a rate, devout God's providence. Why is it? Man must know God not by means of the physical world outside of himself, but he must find Him in his own conscience. If we turn from Him in our own hearts and seek Him elsewhere, He is not to be found. They assert that God is not to be found in the elements of reason, as they have a pre-ordained right to do. But they turn and twist their reasonings in order to suit themselves. They stammer and blunder, which speak in trumpet sounds to their reason; they form their own unions to suit themselves.

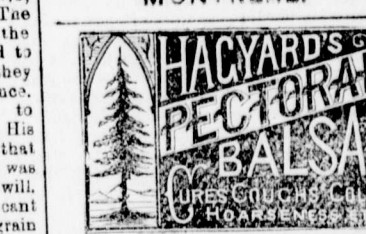
before considering the premises; they accept whatever may tend to bear out their pre-ideas, and reject or ignore whatever may help to defeat them. This doctrine of right and wrong with their results, reward and punishment, is accepted in answer to a right reason tells us, by a Supreme Being. A little child who loves God is happy in that his will is in perfect union with the Divine will, and he has more about God's providence than those men who study science. There was evidence in Scripture that God inspired the order of nature in answer to the supplications of His creatures. Elias prayed for six months of drought, and then for half a year's weather, favorable to the growth and maturing of the crops. In both cases his prayer was granted. The reverend speaker exhorted his hearers to ask our Blessed Lady, during this month of May, to use her mighty influence with her Divine Son in order that the year might be a fruitful one. P. J. N.

Dr. Prices' Cream Baking Powder. A Pure Cream of Tartar Powder Superior to every other known. Used in Millions of Homes—40 Years the Standard. Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome. Another baking powder does such work.

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ALBERT GAUTHIER IMPORTER OF BRONZE CHURCH ORNAMENTS CHARLES, ALTAIR WINE, Manufacturer of Statues, Stations of the Cross, Palm Sunday, Paschal Eggs, etc. 1677 NOTRE DAME ST. MONTREAL.



DONALD KENNEDY Of Roxbury, Mass., says Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada.

TO CONTRACTORS.

Sealed tenders addressed to the undersigned, (Tenders for Works) will be received until noon on Monday, 15th of May next, for the following works:— Two asylum cottages at Mimico, three cottages at Orillia Asylum, and alterations in Assembly Hall of Education Department, Toronto. Plans and specifications can be seen at the Asylum for Idiots, Orillia, and at this department, where forms of tender can also be procured. The tender for the cottages, Mimico, to be accompanied by an accepted bank cheque for two thousand dollars, and for the works at Orillia and Toronto for one thousand dollars each, the cheques to be payable to the order of the Commissioner of Public Works, Ontario, on condition of being forfeited in the party tendering declines or fails to enter into a contract, based upon his tender when called upon to do so. Where tender is not accepted the cheque will be returned. The bona fide signatures of two sureties for the performance of the contract to be attached to each tender. The Department will not be bound to accept the lowest or any tender. C. F. FRAZER, Commissioner. Department of Public Works, Ontario, Toronto, May 15th, 1891. 61-2w.

A Tap at the Door. A hand tapped at my door, low down, low down; I opened it and saw two eyes of brown.

INTERESTING MISCELLANY. A STORY OF THE CHARTREUSE. Brother Anselm, night porter at the Grande Chartreuse Monastery, has just died.

DESERVES THE PRAISE OF EVERY PROTESTANT. Dr. Leech of the San Francisco Methodist Episcopal Church, said recently: "Some of the newspapers have severely criticized Father Sherman's funeral."

IS A MAN OR WOMAN THE BRAVER? The editor of a Belgian paper, the Patriote, of Brussels, conceived the curious idea of appealing to his readers for answers to the question: "Whether men in full possession of their senses, and certain that death is at hand, resign themselves to their fate more courageously than women?"

ORIGIN OF VESPERS. The word "Vespers" is from the Latin Vespera, which signifies the evening star.

It is a recognition of the command of God to Moses to "praise Him in the evening," and to Solomon to "offer sacrifices in the evening."

At the beginning of the service the priest comes to the front of the altar and recites the words of Jesus wherein He taught His disciples how to pray, and follows with the prayer known as the Hail Mary.

THE OLD SOLDIER'S TRIAL. During an expedition of the French into Kabylia, a desperate charge of the Arabian cavalry forced a company of Zouaves into a narrow defile, where they held out against the enemy until reinforced from the main body.

The Abbot explained to him all the difficulties that lay in the way. "The life of a Tapplait," he said, "is very different from the life of a soldier."

"The Brother whom you see before you," he said, "is still remembered by the military authorities for his conduct during the last expedition in Kabylia."

My dear Sir—I have very great pleasure in sending you my signature; and am never more grateful than when I hear honest boys like my boys.

A FATHER'S KISS. A father was seeing his son off on the cars for some distant point. There was a moment of quiet conversation between the two, perhaps a few words of such advice as a father should give a son, and then the train came thundering into the station.

A CITY OF MANY BELLS. Moscow apparently leads the world in the number and size of its bells. It had at one time over one thousand seven hundred large bells, and as many as five thousand of all sizes.

"Tired All the Time." So many poor men and women who seem overworked, or are debilitated by change of season, climate or life. If you could read the hundreds of letters praising Hood's Sarsaparilla which come from people whom it has restored to health, you would be convinced of its merits.

OUR BOYS AND GIRLS. BOY CHARACTER. It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed.

WHAT A BOY DOES. A boy comes out of the front door bright-faced and happy. He comes out for no particular reason, save that he wants to be moving about.

RED WATER IN A TUNNEL. When workmen were engaged in the Daniel Webster mine at Virginia City, Nev., at the depth of three hundred feet beneath the surface they struck a "flow" of water of very strange character.

LETTER FROM THACKERAY TO A BOY. And now we will take a look at a charming letter, which I prize as one of the choicest gems in my whole collection.

My dear Sir—I have very great pleasure in sending you my signature; and am never more grateful than when I hear honest boys like my boys.

A PREACHER'S CONFESSION. More and more the desire for a Christian union is spreading itself among Protestants. Also we fear it will only prove an empty sentiment.

Mr. Jacob Seales, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, sour stomach and lame back; in fact I was completely prostrated and suffering intense pain."



YOUR BACK HURTS. YOUR CHEST PAINS. YOU DRAG ALONG WITHOUT POINT OR PURPOSE—THAT'S DEBILITY. COMPOUND OXYGEN RELIEVES THAT PROMPTLY. CREATES NEW STRENGTH—MAINTAINS IT. COMPOUND OXYGEN IS VITALIZED OZONE. IT IS CHARGED WITH ELECTRICITY.

Otherine has been consecrated as a chapel, the door being an aperture six feet high by seven wide at the base, which broke and fell out during the fire of 1737.

BOYS ON THE FARM. The decadence of farming of late years is largely due to the undeniable fact that city life has offered greater attractions as well as greater profits to the young.

THE REVERSE OF THE MEDAL. Buffalo Union and Times. The Italian difficulty will open the eyes of some Americans to the position of the Holy Father more effectually than any number of resolutions at a Catholic Congress.

PROTESTANT TRIBUTE TO THE CHURCH. Rev. Cunningham Galkie, D. D., in an article, "Reaching the Meets," says: "The monks, who, in their purity and zeal, won land after land for Christ, were as poor as the apostles or as their Lord."

A CURE FOR BIGOTRY. If Protestants would talk about us less, and learn about us more, they would not think such bad things of us.

Consumption Cured. An old physician retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for a speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Inflammatory Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-creatures.

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One Word of Love.

One little word of love is worth far more than a hundred of anger...

BIGOTRY GETS LASHED.

A NOTED CHICAGO ORANGEMAN DISGUSTS DECENT IOWANS

Our excellent Iowa contemporary, the Catholic Messenger of Davenport, informs us that very recently "Colonel" (I) Minor, representing the United Order of Deputies, came from Chicago to Brooklyn, Iowa, to deliver a lecture against Catholicism.

charge, or, could subscribe to those things I am not the man to stand here or elsewhere to ridicule him, or any other of his co-religionists.

After descending, and indeed refuting, the alleged delinquency of Catholics to this government, the worthy preacher asks: "But what is the outgrowth of this? The Catholic Church has been a mission-ary Church during all her history, and is to-day, when there were a few struggling Protestants along the eastern coast of the United States."

CATHOLIC PRESS.

N. Y. Catholic Review.

The authorities of Cornell University have done very wisely in refusing permission to Robert Ingersoll to speak in their institution. He had been named by the senior class as the lawyer they would like to have address them at their graduation, and his name was promptly rejected by the faculty.



USED THEM IN HIS BLOW-GUN.

Doctor—"Well, my fine little fellow, you have got quite well again. I was sure the pills I left for you would cure you. How did you take them, in water or in cake?"

may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their salutative influence.

SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, New York.

THE PATRONAGE OF ST. JOSEPH.

"Take the Child and His Mother." (St. Matthew, 11)

You may have noticed, dear beloved, that the Church is careful as a rule not to honor the same saint with two feast days.

THE MOST TRUTH IN IT.

That that human institution that lasts the longest has the most truth in it.

LET US BE KIND.

Let us be kind. Let us be considerate. We know that these people are as good neighbors as our Protestant friends.

POOR PERE HYACINTH.

The unfortunate husband of Mrs. Marriam, in perhaps, without exception, the most miserable man in Europe.

IN A BED-OUT OF BED.

If there is any pain more excruciating than sciatica, it is yet to be found, and such must have been the experience of Mr. D. C. Simons, who writes from Lowell, N. Y.

TO ASK FOR CHARITY.

For a spirit of toleration, granting them for some liberties we have ourselves. I do not believe that because they are Catholics they ought to be condemned.

PREJUDICE IS BLIND.

and it claims to see all. It is deaf, and it claims to hear all. It is ignorant, and it claims to know all.

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A Flower for Each Day of the Month of May, 10c; per 100, \$10.00.

First Communion Pictures. For Girls, or Boys, French or English, 6x10, per dozen, \$2.00.

Books of Instruction, Suitable for First Communion. The Great Day, the Happiest Day of My Life, 75c.

NEW IRISH SERGES. NEW SCOTCH SUITINGS. LATEST STYLES IN TROUSERS.

LATEST STYLES IN COLLARS. LATEST STYLES IN TIES AND SHIRTS.

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"Take the Child and His Mother." (St. Matthew, 11)

THE MOST TRUTH IN IT.

That that human institution that lasts the longest has the most truth in it.

LET US BE CHARITABLE.

We know that these people are as good neighbors as our Protestant friends. We know that they are as good citizens as our Protestant friends.

LET US BE KIND.

Let us be kind. Let us be considerate. We know that these people are as good neighbors as our Protestant friends.

POOR PERE HYACINTH.

The unfortunate husband of Mrs. Marriam, in perhaps, without exception, the most miserable man in Europe.

IN A BED-OUT OF BED.

If there is any pain more excruciating than sciatica, it is yet to be found, and such must have been the experience of Mr. D. C. Simons, who writes from Lowell, N. Y.

TO ASK FOR CHARITY.

For a spirit of toleration, granting them for some liberties we have ourselves. I do not believe that because they are Catholics they ought to be condemned.

PREJUDICE IS BLIND.

and it claims to see all. It is deaf, and it claims to hear all. It is ignorant, and it claims to know all.

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First Communion Pictures. For Girls, or Boys, French or English, 6x10, per dozen, \$2.00.

