

The Catholic Record.

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

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Catholic Record

London, Sat., Jan. 17th, 1891.

EDITORIAL NOTES.

The Tory Board of Guardians of Queen's County are a peculiar lot of people. While Mr. Balfour is flying from pillar to post, using every effort to raise money for the purpose of keeping many of the Irish people from starving, the Board telegraphs to the world the declaration of their belief that Mr. Balfour is the best Chief Secretary Ireland ever had. It would not take much thinking to arrive at the conclusion that starvation is not a proof of good and paternal administration.

The following story is told by Deputy Mermex in a book recently published in Paris. The priest who is the subject of it is certainly far more worthy of a public statue being erected in his memory than either Giordano Bruno or Galibaldi:

"During the war in 1870 the inhabitants of a village of the Ardennes received a Prussian battalion with discharges of firearms and killed two or three of the enemy's soldiers. They then blockaded themselves in the church. The Prussian commandant demanded fifty prisoners to be handed over to him for execution in reprisal for the loss of his men. The victims were drawn by lot, and amongst them was one brave peasant with five sons. Seeing this the curé said, 'My children, God forbids suicide, but He does not forbid sacrifices, and He offered His own life, which was comparatively useless, in exchange for that of the father of a family. He was shot.'

An anonymous weekly contributor to the *Mail*, the leading Orange organ, who signs his letters "Flancur," contends that, because one of the Irish members of Parliament has been guilty of an offence against morals, therefore the Irish people should not be entrusted with Home Rule. When treating Irish and Catholic affairs the views of the Orange editors of the *Mail* are about as broad as the edge of a razor.

COMMISSIONER Morgan, of the United States Indian Department, has handed in his resignation. To his maladministration of the Department is attributed much of the trouble which has arisen with the Sioux and other tribes now at war with the United States. Not the least mischievous act of Mr. Morgan was the hostility he showed to Catholic Indian schools, which were acknowledged to be the best conducted in the West. He pretended that the only way to civilize the Indians was to give them a purely secular education. Both the Indians and the people of the United States are now reaping the fruits of Mr. Morgan's evil policy.

The total vote in favor of the admission of women as delegates to the General Conference of the Methodist Episcopal Church, as far as heard from, reaches 182,281, while the vote on the other side amounts to 109,033, showing a majority of 73,248. This vote has no further effect than as a recommendation to the General Conference, but it leads to the inference that the conference will act upon the recommendation, and that in the near future women will participate in legislating for the Church. We do not at all cast any doubt upon either the ability or piety of women as compared with men; but we may freely remark that only Apostles and ancients (*Presbyteri, presbiteri*), as mentioned in Acts xv. as having assembled to consider what legislation was necessary for the Church at that primitive period of its existence. Yet we have always heard Methodists claim that they alone follow Apostolic usage.

SOME of the Protestant papers are glowing over the fact that in Rome now freethought and atheism are free to exhibit themselves in public, and they quote gleefully the *Manchester Courier* of England, which states that shocking caricatures of the Deity are exhibited in the shop windows, and that blasphemy and indecency have grown to an extent which rivals the condition of affairs which prevailed in France before the French Revolution of 1793. It is too true that under the present infidel régime absolute license is given to every open manifestation of blasphemy, but it was not under the sway of the Pope, and even now if the Roman people had their way, who have recently, at the Municipal elections, shown that they are truly Catholic at heart, these irreverent exhibitions would soon come to an end. The same anti-Catholic press which derives such pleasure from the existing state of affairs applauded the robbery of the Church, and the shipment of Godless education by the

deplorable state of the city is attributable. But we are not without hope that the power of religion to suppress these scandals will re-assert itself ere long.

DIOCESE OF HAMILTON.

On New Year's day early and late Masses were celebrated in all the city churches. A solemn High Mass at the cathedral the Bishop assisted, preached and wished all a happy New Year. In thanking Almighty God for His blessings on the diocese, he read a statement showing that during the past year and a half there had been erected in the diocese nine new schools, six churches, or chapels, three convents, three parochial residences, one new hospital and one enlarged orphan asylum. There were also added to the diocese five priests, five ecclesiastical students, three Christian Brothers, eleven Sisters of St. Joseph and four Loretto nuns. Two thousand three hundred and seventy two persons received the sacrament of confirmation. During the week the Bishop paid his New Year's visit to Loretto Convent, St. Joseph's Orphan Asylum and St. Joseph's Hospital. On the 5th inst. His Lordship went to Berlin to dedicate next day the new church and bless the new school at Waterloo.

ST. LOUIS CHURCH.
St. Louis Church, the handsome building that has been erected in Waterloo on what was known as Kump's mill on Allan street, was dedicated with divine service on Tuesday last, the feast of Epiphany, with all the pomp and circumstances befitting an occasion so important to the Catholics of Waterloo. A number of clergy were present and assisted in a eulogistic way of it and an immense congregation filled the edifice in every part; in fact, many were not able to gain admittance.

At 10:30 o'clock the solemn and interesting ceremony of dedication was performed by His Lordship Bishop Dowling, after which the church was formally opened and High Mass celebrated. Among the clergy present were: Father McEvey, rector of St. Mary's cathedral, Hamilton; Father Staven, priest of Galt; Rev. Dr. Koepfer, Superior C. R.; Rev. Dr. Speitz C. R., President of St. Jerome's College; Rev. J. Sweitzer, C. R.; Rev. Dr. Stiefen, C. R.; and Rev. H. Aymanns, C. R., Berlin. Dr. D. Mesager and Mr. A. Poulain, ecclesiastical students, were also present.

Dr. Koepfer sang the High Mass and Bishop Dowling preached. The other clergy who assisted in the Mass were: Father Sweitzer, deacon; Dr. Stiefen, sub-deacon; F. Litzkemer, master of ceremonies. The acolytes and censer-bearers were all students of the college. The musical portion of the services was very creditably supplied by the Berlin choir.

THE BISHOP'S SERMON.
The text selected by the bishop was "And when they found the Old Testament they fell down and adored Him; and when they had opened their treasures they presented unto Him gifts; gold and frankincense and myrra."

The Bishop explained the mystic meaning of the offerings whereby Christ was recognized as King, as High Priest and Victim for the sins of the world, and dwelling particularly on the necessity of the virtues symbolized by the offerings: charity, incense, prayer and myrra, good works. His Lordship concluded a most instructive discourse by expressing the pleasure it gave him to dedicate the new church, praising pastor, people and Protestant neighbors for their zeal and generosity.

The church is of white brick, 71 x 40, with tower and basement; the style Gothic. The windows are of colored rolled cathedral glass, the effect being very pleasing. A gallery and choir loft runs across the entire end over the entrance. The church is furnished with fine pews of oak, finished in oil and varnished, the ends being carved and ornamental. There are three aisles, a main and two side, nicely laid with cocoa matting. The altar is of ash, and when finished will present a very fine appearance. On this occasion it was handsomely decorated with natural and other flowers. The platform and altar steps inside the Communion railing are carpeted with a nice pattern of Brussels, which was much admired. The church is heated by a hot air furnace. In the basement there are two commodious school rooms, ten feet clear between floor and ceiling; the windows are large, and the rooms are furnished with the most approved seats, blackboards, and other modern appliances. The school will accommodate one hundred children and will be conducted by two Sisters from the Milwaukee Order of teachers. Few people even in this town had any idea previous to the day of opening of the neat and comfortable appointments and the chaste interior appearance of this fine edifice. The church occupies a very commanding position, and its well proportioned tower, which may be seen from any part of the town, adds much to the beauty of its exterior. Considering that the Catholics of Waterloo are few in number the erection of such a church speaks volumes for the energy of the building committee and the zeal of the Rev. Dr. Speitz, who so ably assisted them in the good work, and is not only a credit to the Catholics of Waterloo but also to the architect, Mr. Moogk, and the contractors.

After the services in the church the chairman of the building committee, Mr. W. H. Riddell, entertained His Lordship Bishop Dowling, the reverend clergy and the members of the building committee, at his residence "Eden Villa."
The plate collection amounted to \$109. We are sure we voice the feelings, not

only of the Catholics of Waterloo, but of the community at large, when we state that the appointment of the Rev. Dr. Speitz as administrator of St. Louis Church is hailed with the greatest satisfaction. In the evening the Bishop assisted at Vespers at Berlin, preached and gave the Apostolic benediction.

SUNDAY, JANUARY 11.
To-day was the anniversary of the Bishop's translation to Hamilton and prayers were offered for him in all the churches. His Lordship took occasion to-day to pay his New Year's visit to St. Patrick's, where he assisted at solemn High Mass, celebrated by Father O'Leary. His Lordship preached the sermon of the day to one of the largest congregations ever assembled at St. Patrick's. He was accompanied by Fathers Craven, Donnelly and McEvey.

THE IRISH SITUATION.

A LETTER FROM GLADSTONE.

Mr. Gladstone has written to Mr. Furness, Liberal candidate for Harlepool, to succeed the late Thomas Richardson. Mr. Gladstone says the Irish Parliamentary party has vindicated itself by putting an end to the leadership of Parnell and has left us prepared to pursue unequal issues and the odious system of coercion adopted by the Government as a permanent law. The Liberal gains of seats constantly repeated during the last four years mean much more than mere success. They mean that the party has declared that a union has for the first time been effected between the British and Irish, and shows that the people stoned to also the controversial or opponents seek to indefinitely postpone at the cost of the national reputation and of imperial treasure and amid unextinguishable discord. The people of Ireland have put their trust in the people of Great Britain to deliver them from the administration. It rests on each constituency as the occasion offers for us to show our sister nation that her confidence is not reposed in vain. The views of the Liberal party on general legislation were expressed at a recent meeting of the Federation. They show that the party longs for the time when the Irish question will be settled and when a fairer opportunity will be afforded to other questions. Still the time will come, and we ought to supply a sample of our practical intention by a bill clearing away obstacles hindering qualified voters from coming to register and limiting on the register every single citizen to a single vote.

MR. HAZARD'S SCHEMISM.

The London correspondent of the *Toronto Globe* cables as follows: Just as Americans are buttoning up their pockets the Tories and Unionists here may sneeringly deride the idea that there was going to be distress in Ireland, has all at once started a personal and scriptural for its relief, the aristocratic classes, headed by the Queen, are tumbling over each other in their eagerness to figure in the lists. So obviously partisan is the movement that no Liberal has contributed a penny. Of course this great fund will be administered strictly as a Tory charity, its distribution being every way in the hands of officials, constables, agents and others, who know how to put it where it will do the most political good. It is impossible to measure the effect this step may have just at this time.

DEPARTURE OF MR. DILLON.

Mr. Dillon left New York, for Paris, on the 9th. Before embarking he said: "Difficulties have arisen in the negotiations between Mr. Parnell and Mr. O'Brien, and I have been called upon to commit myself to a definite opinion on the points in debate. I find it impossible at this distance to pass upon these points. I am utterly in the dark on a number of vital questions, and have therefore decided to go to France with Mr. O'Brien's full approval, and also with that of my colleagues." Mr. Dillon said there was but one hope of saving the Home Rule movement, and that was under an arrangement by which the Irish party could be reunited.

LIVING UPON TURNIPS.

The state of destitution into which the poor people of some portions of Ireland are plunged can be judged by the fact that out of 10,000 representatives of over one hundred families living in the Cloyne district waited upon the Cork Board of Guardians and earnestly begged for assistance. They stated that for some time past they had been starving, and had been living almost entirely upon turnips.

PARNELL AT LIMERICK.

Mr. Parnell left Limerick on the 10th. Before starting he made an address to a large crowd of people who stood on the platform of the railway station. He said he would do nothing to impede the success of the movement to secure Irish independence, but, on the contrary, would do everything possible to further the Irish cause. He declared he would stand by the position he had assumed in the committee room of the House of Commons when he announced that he was willing to sacrifice himself provided he saw the Irish cause safe.

ARCHBISHOP LEIGH'S STANE.

The Most Rev. Mansel Lytton, Archbishop of Armagh and Primate of All Ireland, replying to an address of welcome on his return from Rome, declared that the Bishops and priests of Ireland would have nothing to do with any compromise in regard to Mr. Parnell's retirement until he married Mrs. O'Shea, and he defied Mr. Parnell and his followers to carry on the agitation against the clergy. ANOTHER CONFERENCE AT WATERLOO. On the 9th Messrs. McCarthy, Sexton

and Condon had a long conference with Mr. O'Brien. It lasted until 4 o'clock in the morning and was very animated. Previous to leaving Boulogne Mr. McCarthy, in spite of repeated requests, refused to make any statement to the newspaper representatives present on the landing stage. Both Mr. McCarthy and Mr. Sexton, however, express the hope that all will soon be settled.

FATHER CRAFT NOT KILLED.

Last week it was announced in these columns that Rev. Francis A. Craft, the devoted Indian missionary, had been mortally wounded in the fight at Wounded Knee Creek. The information received at that time only gave the name of the Indian department. The Indian messenger, Lieut. General James R. O'Brien, of New York, received the following letter from the secretary of war, in reply to a despatch asking for information:

"Enclosed please find a copy of a despatch from General Brooks in regard to Father Craft. I am very thankful to learn that he was not killed."
General Brooks' telegram says:

Post Ridge Agency, Jan. 11, 1891.
To the Secretary of War, Washington, D. C.: Father Craft is wounded, but doing well.

JOHN J. BROOKE,
Regidier General Commanding.

This news will be received with the greatest pleasure by Father Craft's many friends. Letters have been received from him here in which he expresses all of the Indian troubles to the blundering incapacity, selfishness and dishonesty of Indian department. The Indians were disappointed, cheated, starved, deprived of the enjoyment of their customs, mocked and discouraged by agents who kept them in misery in order that they and not the Indians might be benefited. The *Irish American*, in commenting on these letters, says: "The way in which the Indian administration has treated the Indians is one of the outrages on public opinion and public decency that will be remembered at the polls. Beginning with the appointment of the agents, Morgan and Donahoe, to run the machine, the closing of the Catholic schools and the robbery of the agents' masses of last week. The blood of the savages will not cry in vain for revenge on the politicians."

A KIND LETTER.

We return sincere thanks to Mr. Hanley, ex-Warden of Hastings County, for the following very complimentary reference to the *Catholic Record*:

Revd., Jan. 2d, 1891.

Catholic Record, London:

DEAR SIR—Enclosed please find price of subscription for four subscribers, whose names I append.

As a Catholic I cannot but wish the staff of the *Record* a happy New Year with many prosperous returns. If I may be permitted to express another wish in regard to your paper, it is that before the year we have entered upon the *Catholic Record* will be as welcome a visitor in every Catholic home in Ontario as it is now in mine. I trust its editors may long be spared to defend Catholic interests with the tact and ability they have displayed on the late Tory candidate. I regard you as old friend—a Catholic newspaper that I have read from childhood and that formed part of my early education. But it seems no longer capable of taking a common sense view of any question affecting Irish Catholic interests, the pecuniary interests of its proprietor being the end and aim of its existence. Its columns for the past few years furnish conclusive proof of the wisdom of your course in excluding Canadian politics only so far as they affect the interests of our Church and people and make us thankful that we have one Catholic journal, at least, that we can put in the hands of our children to teach them their duties to God and their neighbors, and hand to our Protestant friends without fear of unnecessarily wounding their susceptibilities.

I will give you one of many instances that have come to my notice of the advantage your happy faculty of couching your most forcible arguments in moderate language is to Catholic interests. In the heat of the anti-Jesuit campaign a Protestant gentleman, who, like many of his class, is fond of his own party, and who, according to his information, got worked up by the *Mail* and *Globe* into a high state of excitement on that question. Seeing that he wished to discuss the matter with me I said to him, "I am too busy to-day to argue these points, but here is a copy of last week's *Record*. You can read it at your leisure and you will find our view of the case fairly presented." In a week he returned, thanking me for the paper I had lent him, and asking the favor of an occasional number in the future. He admitted that the number had completely changed his views on the Jesuit question, and he complimented you highly on your ability and moderate tone contrasted with his religious papers. To-day certain knowledge that gentleman did good work amongst his friends afterwards, and I have no hesitation in declaring my conviction that your articles on this question did more than anything else to cause the revulsion of feeling that has taken place. Thankful that we have such an advocate, and trusting that you will find our view of the case fairly presented, I remain, sincerely yours,
J. C. HANLEY.

REV. FATHER WEST, OF ST. PETER'S.

Rev. Father West, of St. Peter's, Goderich, at the solicitation of a number of the temperance people, gave an address on Sunday evening last, at the Temperance Hall, to a crowded house, upon the virtues of temperance and the vices of intemperance. An English lady, Mrs. Lyne Stephens, proposed to defray the cost of erecting a magnificent new Church in Cambridge, England. The cost will be \$500,000.

CATHOLIC PRESS.

New York Catholic Review.

As a specimen of the humbug printed in the *Tablet* on occasions, take some extracts from a letter sent to the journal by an Irish canon: "The Irish people are a lot, at all events just now fit, I think, to govern themselves. A most every qualification needed to fit a people to rule themselves is wanting. Wanting, not exactly through fault of theirs, through other causes. The thinking world admits that for centuries past the Irish have been badly governed, and to-day England has them as she has made them. To-day in Ireland respect for law, authority, the rights of others is almost nil. Order is maintained by force, not by conscience." "I am not fit to be self-governing. A purification of the national character is wanting to fit the Irish for self-government. Hard things to say, somebody will think, but who says anything if soft things be untrue? No one admires more than I do the many good qualities of the Irish people. But, on the other hand, I cannot close my eyes to their many bad ones, and many they are. You will ask what do I propose, because things cannot remain as they are. I propose of simple things the simplest. Let England govern 'fairly' as her governors 'John' and the Home Ruler govern 'fairly' within an hour. Ireland is wanting in almost every element of temporal prosperity. Coal, iron, copper, tin, silver, etc.—all these are wanting. Her soil, what does it produce? Little, save grass. The humidity of the climate prohibits the cultivation of all the rich earth-growing crops. My eye is set on the wealth of the world, provided always that 'Dives' will deal with 'Lazarus' fairly." The *Tablet* loves to print such foolish things. It does not print the sentiment as its own, yet it fully believes in it. Ireland as a pasture country for English donkeys to graze on, waiting in every element of temporal prosperity save tax-collecting, an excellent place for spiritual solitude, silence, and desolation, unfit for more serious government than fattening sheep and heaves for English tables—these are the prospects of Irish prosperity upon which the *Tablet* loves to dwell. Was it not Spenser who submitted a plan similar to the Irish canon's some centuries back? Irishmen will not object perhaps to the canon's simile of Dives and Lazarus, provided it be carried out in the next world as mentioned in Scripture. But the *Tablet* must know by this time, that, fit or unfit for government, the Irish will no longer tolerate English government. It is not vengeance they desire, least of all such vengeance as was wreaked on Dives; neither do they desire for Home Rule extravagantly; nor do they desire to share John Bull's degradation under laws whose application has brought such misery to the English poor; in their poetic souls they desire, and they will have it, just retribution on the head of England. They shall make their own law, educate themselves to the highest standard, develop the modest resources of their own country and race with success; and so face the stubborn, occasionally stupid, English mind to admit the facts in the case; and are that Irish nature is no exception to the nature of man, and that Englishmen never governed any better than they have governed the Irish nation. The Irish canon has been as long at the table of Dives as the canon of Lezarus well. We suggest to him now that he make such preparation as will enable him to know Dives less and Lazarus better, for a moment of judgment is arrival, and he does seem to be far from Abraham's bosom, far enough to require sharp running to get there in time.

Boston York.

Little City, a hamlet in the old Connecticut river town of Healdam, says a press despatch, has a good school, but its boys have been shut for two years. Little City has no children. The young men go away, the young women become old maids, and the schoolhouse has no scholars. Why wouldn't Little City be an excellent place of refuge for Dr. Miner, Mrs. Shepard, the Local Women of American Liberty, and the other blessed cranks who would have Boston in their hands over to the "Jesuits"? There they would behold the American infant in an ideal condition of infrequency, safe from the machinations of Rome, and as ready as his limited personality allowed to absorb Swinton and Myers' history all day long. But then there would not be any children of other people to quarrel about, and we fear those devoted champions of the public school would feel sadly lonesome if driven to the awful resort of minding their own business.

We quote from the beautiful Christmas number of the *Ave Maria* the appended touching story, for its special interest to readers of the *Pilot*: "A friend of the late John Boyle O'Reilly has given us in growing words an account of a pathetic incident during their common captivity on board the prison ship. It was Christmas eve; still, except among the prisoners, no heart seemed to be stirred by the approach of the Nativity. The night wore on in silence, but at the first stroke of twelve a tuneful voice came from one in chains, and floated out into the night. It was John Boyle O'Reilly singing the *Ave Maria*. 'Solemnly the hallowed words rang out from the prisoners' throats in a great, swelling harmony; and more than one of the crew, instead of interfering, was seen to wipe away a furtive tear. The hymn was sung to its close, and the captives were strengthened in soul by their brave welcoming of the holy Christmas morning.'"

Sixty years ago a Catholic bookseller in Boston, having duly closed his store on Christmas Day, was called upon by kindly non-Catholic neighbors to know if any member of the family were dead, and if they might be of service. About the

same time a Catholic printer had was refused leave of absence to attend Mass on Christmas, on the ground that it would be a dangerous example for the other boys. Everybody worked on Christmas Day as usual. The shadow of the anti-Christmas law of 1650 was still dark in New England: "Whoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting, or any other way, upon any such occasion as aforesaid, every such person so offending shall pay for such offence, five shillings, as a fine to the county." There was no religious celebration worth mentioning, except in the few obscure Catholic churches, which were one and all about as poor as the stables of Bethlehem. But the light which broadened out over the world from the humble birthplace of the Divine Child radiated also from the poor Catholic churches of New England. To-day more than half the population of the chief city of New England is Catholic, and non-Catholics of every kind vie with them in a splendid celebration of Christmas.

London University.

The Irish nation has sanctioned the deposition of Mr. Parnell—not unparliamentarily, but that will come when the phases of the recent wrangle are grasped, and the people have had time to reconstitute themselves to the painful truth that he whom they had been taught to love and trust was not equal to their hopes. Young Mr. Redmond asks who can say that Mr. Parnell was ever anything but true to the cause of Irish national independence. Al! that is precisely the pity of it. Does Mr. Redmond imagine that such leniency would have been granted to Mr. Parnell but that there was a deep loyalty to him on that account? Otherwise, he would have been accorded no leniency the instant his conduct was found to be anything but true to Ireland but to a certain point, and since the issue of his manifesto he has done as much harm to Ireland, perhaps unintentionally and in the heat of passion, as its most bitter enemy. His conduct since has been of a piece with his wildness then; and the most merciful explanation of it was can discover is that there is a trace of the mad strain of the Coningtons in his blood.

Forrest Catholic Review.

Professor Huxley, who has "had his attention drawn" to Cardinal Manning's recent manifesto on the labor question, in which His Eminence stated that "every man has a right to bread or to work," writes to a correspondent in these words: "My opinion of the dictum of Cardinal Manning is that it is a mischievous error." The brutality of the remark is characteristic of his heartless and cynical scepticism. Natural rights and natural sympathy are seemingly terms that have no place in the cold and forbidding gospel Professor Huxley would apply to society. In this world, Mr. Huxley appears to be of opinion, the race is to the swift and the battle to the strong, therefore the poor should starve, and the weakest go to the wall.

Ave Maria.

When the people of "Starry England" were Catholic they were distinguished for their love and veneration of the Mother of God. A convincing proof of this still exists in the inscriptions found on old church bells throughout that country. In Wiltshire twenty-four out of a total of fifty seven bells bear inscriptions referring to Our Lady. Thirty-two of the Lancashire bells are also inscribed with sentences in honor of the Blessed Virgin. The frequency with which the "Hail Mary" is met with on these relics of medieval England has caused them to be known as the *Ave Maria Bells*. All children of Mary will join with us in praying for the advent of the day when once again England may deservedly be styled the "Dorothy of Mary"; and the bells of the Angelus, the Sanctus, and the "passing soul," may deliver their timely messages to a believing people.

Pittsburg Catholic.

One too frequently, these days, hears the cry: "What does it matter to what Church a man belongs, if his heart is right?" The religious teachings of over eighteen hundred years are fostered away by the indifference of to-day into the above vain sentiment. It proceeds on the mistaken idea that, in religion, sentiment is everything and dogma unnecessary. Hence it is now becoming quite popular to deny and belittle dogma altogether, as out of fashion and unneeded to the enlightened spirit of the age. An appeal is made to the heart, alone; and it is assumed that if this organ is "right," that is all the religion man requires. But the heart cannot set or move unless it has been instructed by the intellect; and the intellect must be enlightened by faith. Reason and faith must work together. The intellect, as comes from religion alone, as well as the heart, must pay its homage to God, the author of the moral law. This city of indifference is only the latest and most dangerous form of infidelity. Its design is to extirpate religion altogether; and it but assumes this specious disguise of a sentimental sort of religion in order that all actual religious worth of the name may be undermined in the hearts of men. Beware, therefore, of those who use the cry about the efficacy of the "heart being right."

THE WALKERVILLE BAZAAR.

With grateful heart the Rev. R. Baubart begs to offer his most sincere acknowledgments for the kind letters and remittances he has received from well wishers to himself and the cause he has espoused, and also to those who will yet do their best Christian endeavors to assist him in his Walkerville bazaar, to be held from the 27th to the 30th inst.

MOONDYNE.

BOOK SECOND. THE SANDALWOOD TRADE.

BY JOHN BOYLE O'REILLY.

VII. MILLBANK.

Arrived in London, he proceeded at once to the Colonial Office, and left his...

The great city was a wonder to him; but in his intense pre-occupation...

All day, without rest or food, he wandered aimlessly and wretchedly through the sculptured magnificence of the galleries...

Hour sped after hour, yet round and round the shadowy, silent precincts of wall the afflicted heart wandered with tiresome feet...

Suddenly, if there be any remote truth in the theory of psychic magnetism, the afflicted soul within those walls must have felt the presence of the loving and suffering heart without, which sent forth...

Back to his hotel, when morning was beginning to break, the lonely watcher went, spiritless and almost despairing. The reaction had begun of his extreme excitement for the past few days...

At breakfast, a large official letter was brought him. It was a brief but an official cordial message from the Colonial Secretary, Lord George Somers...

Under other circumstances such an appointment would have thrown off his balance a man so unused to social or formal ways as this stranger from Australia...

The Colonial Secretary was a young man for his high position—certainly not over forty, while he might be still young...

Will Sheridan was soon talking fluently and well. He knew all about the Penal Colony, the working of the old penal system and the need of a new one...

After a long interview, Sheridan rose to take leave, and the Secretary said he hoped to see a great deal of him before his return to Australia...

On the doors were simply printed the names and sentences of the occupants; "Listed," as the brokers say, at 100 Doses One Dollar, Hood's Sarsaparilla is always a fair equivalent for the price...

and at the fourth door Will stopped, and read the card: ALICE WALMSLEY.

Seeing him pause, and intently examine the card, the Governor beckoned to the female warder, who was in the passage, to come and open the door.

The woman approached, the key in her hand, and stood aside until the gentleman withdrew from the door. Will turned and resented her intention, and with a shudder he put her back with his hand.

"No, no, not her," he said hurriedly; "next morning, before he could think of the consequences, he turned again, and speaking rapidly, said: 'I am wrong. I should like to see—the interior of this cell.'"

The lock clicked back, the heavy iron door swung open, and William Sheridan saw Alice Walmsley before him.

She had been sewing on something coarse and white, and a heap of articles lay at her feet. As the door opened, she stood up from the low stool on which she was sitting, and with her eyes on the ground, awaited the scrutiny of the visitors, according to prison discipline.

Will Sheridan took in the whole at once, although his eyes only rested on the woman's face. He had a perfect calmness, with her eyes cast down.

She was greatly changed, but so differently changed to Will's expectations that he stood amazed, stunned.

Somebody else, her eyes, spiritless, pictured her image, his own, in his mind. He stood before him, quiet as a statue, with a face not of happiness, but of intensest peace.

Increased a little in her size, and increased a little in her color, but her hair had become iron grey, and her face was colorless for want of open air and sunlight. A casual observer would have said she was happy.

And then you adopted the Public-Works System, did you not?" asked Sheridan.

"No, not so soon. When his Separate System failed, Sir Joshua introduced the mask—a cloth skull cap coming down over the face, with eye-holes—to provide all the necessary shade in the prisoners. He was made a Knight Commander of the Bath for that wonderful invention."

"Then that system gave beneficial results?" inquired Mr. Sheridan.

"Well, there is no doubt of its moral excellence; but it increased the insanity from 31 to 39; per 1000 Sir Joshua himself was the first to discover this, also."

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and at the fourth door Will stopped, and read the card: ALICE WALMSLEY.

Seeing him pause, and intently examine the card, the Governor beckoned to the female warder, who was in the passage, to come and open the door.

The woman approached, the key in her hand, and stood aside until the gentleman withdrew from the door. Will turned and resented her intention, and with a shudder he put her back with his hand.

"No, no, not her," he said hurriedly; "next morning, before he could think of the consequences, he turned again, and speaking rapidly, said: 'I am wrong. I should like to see—the interior of this cell.'"

The lock clicked back, the heavy iron door swung open, and William Sheridan saw Alice Walmsley before him.

She had been sewing on something coarse and white, and a heap of articles lay at her feet. As the door opened, she stood up from the low stool on which she was sitting, and with her eyes on the ground, awaited the scrutiny of the visitors, according to prison discipline.

Will Sheridan took in the whole at once, although his eyes only rested on the woman's face. He had a perfect calmness, with her eyes cast down.

She was greatly changed, but so differently changed to Will's expectations that he stood amazed, stunned.

Somebody else, her eyes, spiritless, pictured her image, his own, in his mind. He stood before him, quiet as a statue, with a face not of happiness, but of intensest peace.

Increased a little in her size, and increased a little in her color, but her hair had become iron grey, and her face was colorless for want of open air and sunlight. A casual observer would have said she was happy.

And then you adopted the Public-Works System, did you not?" asked Sheridan.

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however, was an exception, in so far as he had ideas. He was a tall, gaunt man, of fifty, with an offensive hauteur, which was obviously from habit rather than from nature. His face said plainly: "I know you are not necessary to me."

"Do you mean to pretend, before me, that you know anything about prisons?"

"Confound this fellow!" said Sheridan to himself, five minutes after meeting him; "he deliberately delayed acknowledging my letters, to show his importance."

But Sir Joshua Hobb was an "expert" in prison systems. He had graduated from a police court, where he had begun as an attorney; and he was intimately acquainted with the criminal life of England in its details.

"They all hate him," said Mr. Pettigrew, one of the Board. "I give you my word, sir, that every criminal in England hates the name of Sir Joshua Hobb. He has made them feel his power, sir, and they know him."

"He was knighted by the Queen for his Separate System," said another Director.

"Is that your present system?" asked Sheridan.

"No," said the Director. "At present we are on the other track."

"The Separate System was a failure," then inquired Mr. Sheridan.

"Not a failure, sir, but it was abandoned on regard to the sentimental reformers. It increased insanity from 12 to 31 per 1000. Sir Joshua himself was the first to find it out."

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one of elevation, and try to reach one standard."

"Suppose a youth commit a first offense," he said. "or a man hitherto respectable and industrious commit a crime in a moment of passion, will you treat him as if he were a professional criminal?"

"Precisely," repeated the eminent reformer. "our system regards criminality as a state, and ignores its grades. This is our leading idea, sir—uniformity and justice. The criminal body is diseased—our system is the cure, sir; physician and cure in one."

Accustomed to say the word he meant, Will Sheridan could hardly restrain an indignant comment. "Confound the man," he thought, "he would take a hundred men, with as many diseases and treat them all for cholera!"

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From whence my religion came, and how, and whether sensible or not—I only know that it is here, and that it is true. The sense of dependence, the longing for aid, the hope of something yet to come, in a moment of passion, will you treat him as if he were a professional criminal?"

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PALE AND SALLOW GIRLS.

The greatest frequency with which pale, yellow and sallow girls are met now a days is cause for general alarm. The young girls of the present generation are not the healthy, robust, rosy ladies their mothers and grandmothers were before them. Their complexion is pale and sallow or waxen, and their features are the victims of heart palpitation, ringing noises in the head, cold hands and feet, often fainting spells, racking headaches, backaches, shortness of breath, and other distressing symptoms. All these broken chlorosis or anaemia—two names for the watery or watery condition of the blood, which is thus unable to perform its normal functions, and unless speedily enriched with those natural remedies which give richness to the blood corpuscles, organic disease and an early grave is the inevitable result. It is not difficult to find sufficient cause for the greatest alarm. Mothers are your daughters suffering from any of the symptoms indicated above, or from any of the irregularities incident to a critical period in their lives? If they are, as you value their health, and are in procuring a remedy that will save them. Delays in such cases are not only dangerous, but positively criminal. Dr. Williams' Pink Pills for Pale People is a remedy compounded especially to meet such cases. These pills are not a patent medicine, but a remedy prepared with the greatest care from the formula of an experienced physician, who has used it for years in his daily practice with unvarying success. These pills are especially rich in those constituents which assimilate the blood and give it that rich color necessary to preserve health and life. They are in all cases a never failing blood-builder and nerve tonic, acting upon the system in a natural manner and restoring health and strength to all who suffer from a watery or impoverished condition of the blood. Any one of those weaknesses peculiar to females. Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of order (50 cents a box) by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Cardinal Lavigerie in a noble letter demolishes the argument of those who pretend that Catholics cannot constitutionally uphold a Republican form of government. "It is a fact," he says, "that in consequence of the attitude of many of its advocates, people have grown to look upon the Republic as a mere political expedient; but in itself the Republic form of government is not necessarily connected with anything of the kind. The only government now existing in the world, which has a truly and completely Catholic character, is the Republic—the Republic of Ecuador. The only government where the liberty of the Church is not assailed is also a Republic—the Republic of the United States."

An English paper says: William Cayley Henry Cleveland, Esq., and Mrs. Cleveland (his wife), were received into the Catholic Church at Whiteby, York shire, by Father Mill-ughlin, Rector of "Is One Religion as Good as Another?" The gentleman is the son of a Church of England clergyman, and will be the inheritor of considerable property.

An Only Daughter Cured of Consumption. We have done us a virtue of Father Kelley's Tonic. A poor sick boy in my parish was for years the victim of Father Kelley's Tonic. Given up by physicians as incurable he now, (invariable diet), strong and healthy. No more cough, no more spitting blood, no more weakness of the stomach, and will break a fresh coat in two or three hours. Address: Dr. Williams' Medicine Co., Philadelphia, Pa., naming this paper.

Benefactors of the human race! With joy and pleasure I testify to the wonderful cure and virtue of Father Kelley's Tonic. A poor sick boy in my parish was for years the victim of Father Kelley's Tonic. Given up by physicians as incurable he now, (invariable diet), strong and healthy. No more cough, no more spitting blood, no more weakness of the stomach, and will break a fresh coat in two or three hours. Address: Dr. Williams' Medicine Co., Philadelphia, Pa., naming this paper.

Conservation Tured. 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 consumption, Bronchitis, Catarrh of the Lungs, and other Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using it. Write to me at once, enclosing a stamp, naming this paper. W. A. NOYES, 820 Power's Block, Rochester, N. Y.

Minard's Liniment For Rheumatism. A YEAR I undertake to relieve any intelligent person of either sex, who can read and work industriously, of the most distressing rheumatism. I will also furnish the situation or employment above. Easily and quickly cured. There are no other remedies. Write to me at once, enclosing a stamp, naming this paper. W. A. NOYES, 820 Power's Block, Rochester, N. Y.

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CHATS WITH GOOD LISTENERS.

THE DEPLORABLE CONDITION OF THE POOR OF ENGLAND.—THE NEED OF A ST. FRANCIS.

The same old question that demanded an answer in the twelfth century, and demanded it imperiously, is occupying the attention of England to-day. And this question is, "How shall the poor be saved from sinking in the twelfth century by the appearance of St. Francis d'Assisi?"

Another question which is forcing itself on all thoughtful people is, "How can the people in all countries be made more Christian, more contented, more helpful to one another?" St. Francis, the merchant's son, came out of the little town of Umbria at the time when the hearts, even of Christians, seemed to tremble between the two Italian vices, avarice and revenge.

St. Francis was a poet, but he held no theories. The one great commandment of love was his sole philosophy. It bound him to God, it bound him to man and to nature.

St. Francis lived his poem, though he sang stanzas of it in his beloved French, and afterward in the more beloved dialect of the Italian common folk.

He made himself poor to do what he thought to love nature was to teach to nature's G. d. The lesson that Coleridge teaches in "The Ancient Mariner" might have been borrowed from a legend of St. Francis:

He prayeth best who loveth best All things both great and small; For the dear God who loveth us, He made and loveth all.

Today the world is rushing rapidly toward a condition of things not unlike that which called for St. Francis. The attempt of Gen. Booth in London to rescue the poor from a degradation worse than death has revealed plague spots deeper than those that the civilization of Middle Age Italy knew.

Gen. Booth's plan will do more than glaze the ulcer with an appearance of health. Mistaken in many ways, and ephemeral as their work may be, yet it has something in it of the spirit of St. Francis.

Regular care of the bowels is the keystone of health. The use of B. B. Insures it and cures constipation, dyspepsia, etc.

THE TALKING MACHINE.

DEVELOPMENT OF THE TELEPHONE SYSTEM IN CANADA.

INTERVIEW WITH THE PRESIDENT AND ON-THE-SPOT MANAGER OF THE BELL TELEPHONE COMPANY BY EXTENSIVE MAILING DURING THE YEAR—COST OF LAYING UNDERGROUND WIRES IN TORONTO—OPERATIONS OF THE COMPANY IN OTHER CITIES—OPINION FROM OTHER ORGANIZATIONS, AND HOW IT IS MET.

The telephone has so adapted itself to the requirements of commercial and social life, that it is so perfectly understood by most people, that any fact in regard to it will be of universal interest.

The Bell Telephone Company has been so recently applied to the practical uses of man and the development of the system of communication has been so rapid that its magnitude, or even its importance, is not generally understood.

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ings in the city which contain 50 subscribers or more. These will be temporarily connected with our present exchange, but will be eventually connected with the new office, as previously stated.

EXTENSIONS IN OTHER CITIES. How about other cities in the Dominion?

Mr. Sise: We are pressing work with equal vigor at all points. For instance in Montreal, we have just completed a large building on St. Catherine street, for our new exchange, at a cost of \$75,000.

Mr. Sise: There are few countries, if any, where this instrument has come into such general use as in Canada.

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GOOD MANNERS IN CHURCH.

Why should not good manners be cultivated in church as well as at home or in company? Is there not a most distinguished Villier at our church?

Lord of all! Now, when we would not forget good manners, in company, why should we be choosy? If a lady sings in a choir, all listen attentively; but when a choir sing the praises of God, some persons stare around at them as if they were curiosities, and others, again, as if they were going to sleep.

But the last fault is even more common when listening to a sermon. There is no man so well instructed but that he can learn something good from a sermon. There is no sermon so poor but that some good things are said in it, and some instructions conveyed. It is little less than shameful to see people so inattentive and soiled as to sleep or fidget during a sermon.

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that they had degenerated that this great order produced such illustrious members as St. Bernardine of Siena, and Cardinal Ximenes. It was the delight of St. Bernardine to be despised and ill treated while he preached the gospel to the poor and relieved their wants. During the plague at Milan, in the year 1400, St. Bernardine and his fellow monks devoted themselves to the care of the sick and dying, while no one else could be found who would brave the dangers of such an occupation. During the wars which raged in Italy between the Guelphs and Ghiblins, the Franciscans devoted themselves to the work of making peace between these two factions, and with this end St. Bernardine labored with the greatest assiduity in Lombardy and throughout Italy, not even allowing himself rest when afflicted with the illness of which he died in 1444. He was admirably seconded in his efforts by his fellow monks. St. Bernardine was chosen Vicar General of the Franciscans in 1438, and the very fact that the monks elected to this office a head so devoted to works of charity is a sufficient refutation of Professor Huxley's mendacious charge that the Franciscans of that period had degenerated from the practice of the charitable objects for which the order was instituted.

It is a most unusual thing that the canonization of a saint should take place within a few years after his death, but so eminent were the virtues of St. Bernardine that Pope Nicholas the Fifth canonized him in the year 1450, six years after his death. But the death of St. Bernardine did not leave the Franciscans degenerate. In the middle of the same century St. John of Capistrano was the General of the Order, and under his guidance the Franciscans were both zealous and successful in the evangelization of Germany, Italy, England, Poland, Hungary and other countries, and it was mainly through the efforts of this great Franciscan monk that the princes of Europe were induced to unite together in 1455 to prevent Mahomet the Second from overrunning Europe, and establishing Mohammedanism over the whole continent.

It has been a habit with Protestant writers to maintain that the religious orders in the fifteenth and sixteenth centuries were a sink of iniquity, and this pretence is considered a sufficient excuse for the confiscation of their property by Henry the Eighth in England. But it was only a pretext. The property of the monasteries was large, but the monks used it for the purpose of relieving distress, to such an extent that subject poverty was actually unknown in the country, until the king and the nobles enriched themselves by appropriating the property of the Church which was in reality the property of the poor.

William Cobbet has amply proved in his history of the English Reformation that it was only after the wholesale robbery perpetrated by Henry that there arose that destitution which General Booth now deplors and which he proposes to mitigate by his scheme. The General estimates that the number of paupers and outcasts in "Darkest England" reaches the enormous sum of three millions. Professor Huxley would have been more profitably engaged if he had endeavored to find some feasible plan to relieve this extensive distress instead of endeavoring to blacken the character of the Franciscans, who have, for nearly seven hundred years, been occupied in doing good.

THE GROWTH OF REPUBLICAN SENTIMENT IN FRANCE.

The declaration of Cardinal Lavergie, in favor of the French Republic, to which we already called attention in our columns, has been supplemented by declarations from several other bishops and dignitaries of the Church in France. The Cardinal says: "It is the duty of Frenchmen, as patriots, and also as good Catholics, to accept the Republic without reserve, as it is the only form of government which is now possible in France." His Eminence considers that Monarchy can never again be restored, and it is therefore utterly useless for those who are Monarchists at heart to hope for the restoration of any of the old Monarchical dynasties.

The Cardinal's views have since been endorsed by the Archbishops of Tours, Cambrai, and Rouen, as well as many bishops. The Archbishop of Rouen, Mgr. Fuzet, in a recent interview with the Pope stated that the Monarchists are now absolutely powerless in France, and that the Catholic clergy ought to recognize the fact and sever all connection with the Monarchical party.

Mgr. Fuzet has also written a letter to Cardinal Lavergie in which he states that the Cardinal has struck a most fortunate blow in behalf of the Church by advising the clergy to accept the Republic once for all. The cause of religion, he says, ought not to be identified with opposition to established

government, as such a course would sterilize the holy ministry by making the French priesthood exceedingly unpopular with the people, who are undoubtedly favorable to the Republic. The Bishop of Ancy gives utterance to similar views. He states that he is not personally opposed to the Monarchy, but he recognizes that the Monarchy is dead, and can never be reconstituted. He thinks that the time has come when the clergy should recognize this fact, in order that they may be in accord with the sentiments of the people.

These utterances of the Bishops have caused great excitement throughout France, and it is generally conceded that they will result in the hearty submission of the clergy generally to the Republican sentiment of the country.

ST. PETER'S PRIMACY.

The pretended Benedictine monk, who styles himself Father Ignatius, though it is now known that even in the Anglican Church he never received holy orders from any Anglican Bishop, imagines that he has discovered a valid ground for his claim that the Anglican Church is truly the Apostolic Catholic Church, while the claims of the Catholic Church to Apostolicity are but spurious. In a sermon which he preached recently in New York he ridiculed the Pope's claim to be the sole source of ecclesiastical jurisdiction. "This claim," he said, "is founded on the supposition that St. Peter was the first Bishop of Rome; but as a matter of fact Peter was never in Rome at all; and even if he had been, it would make no difference, as he neither claimed, nor did his associates in the Apostolic office acknowledge, that he possessed either infallibility or supremacy."

"Peter," he added, "was one of the two whom the other Apostles sent to Samaria. The Bishop of New York might as reasonably send the Pope to the Fiji Islands, if Peter were the head of the Church. James, and not Peter, presided at Jerusalem, where the Apostles held their first Council, so that if any one should be considered as Supreme, James is that one. Peter failed miserably, both in faith and morals, at Antioch. He showed cowardice and was the victim of a vile vision. If the Roman Church be founded upon Peter, its foundation is in the air and not on a rock. Jesus is the rock on which the Church is built, and not the fickle, changeable Peter. The Papal form of the Church has no foundation either in Scripture or in the customs of the Apostolic age."

It is undoubted that after St. Peter's appointment to the headship of the Church his first fixed residence was at Antioch, where he exercised his Pontificate for nine years, but it is attested by most positive evidence that after this he fixed his See in Rome, where he was finally crucified by order of the tyrant Nero, and that the Pope's authority was recognized over the whole Church precisely because he was St. Peter's successor. The great polemic, Barrow, whose book against the Pope's supremacy is the inexhaustible repository from which Anglicans borrow their weapons against the doctrine of the Pope's supremacy, acknowledges that both Scripture and Apostolic custom accorded to St. Peter a species of primacy, though he endeavors to belittle its substantiality. Mosheim also acknowledges that the supremacy of the Pope was generally recognized throughout the Church in the third century. These writers certainly studied this question more thoroughly than the bogus Benedictine monk, and they would not have made such concessions if the force of facts did not oblige them to it.

It was therefore recognized from the beginning that Christ conferred upon Peter some prerogative which made the other Apostles recognize his superior authority, and it was in consequence of this that the Pope's supremacy was universally acknowledged.

But where are we to discover that Christ gave to St. Peter any superiority, unless it be that He made him the Rock on which the Church is built, that He gave him the keys of the kingdom of heaven, that He empowered him to feed His lambs and sheep, and to confirm his brethren, the other Apostles, in the faith? Certainly if all this implies that some superiority was given to St. Peter, that superiority did not consist in a mere shadow of honorary jurisdiction. If those texts of Scripture mean anything at all, St. Peter's authority in the Church of God is something more than an empty name. Such words as these which Christ addressed to St. Peter were never spoken to St. James, and the primacy was given, therefore, to Peter and not to James. Peter only was commanded to feed the whole flock of Jesus, the lambs and the sheep.

Mr. Lyne (this being Father Ignatius' real name) maintains that the Papal form of the Church has no foundation in Scripture or in the customs of the Apostolic age. This means that there was no supreme authority instituted by Christ to preserve the one faith and Christian morality in the Church. The passages of Scripture we have already quoted demonstrate that the pseudo

Benedictine is wrong in his assertion in regard to Scripture. We may now quote a passage from St. Clement's letter to the Corinthians, wherein that saint declares positively that such an authority exists. He says:

"It is shameful, my beloved, it is most shameful and unworthy of your Christian profession, that it should be heard that the most firm and ancient Church of the Corinthians, on account of one or two persons, is in a sedition against the priests. . . . Do ye, therefore, who laid the foundation of this sedition submit yourselves to the priests, and be instructed unto repentance. . . . It is better for you to be found in the sheepfold of Christ, little and approved, than, thinking yourselves above others, to be cast out of His hope."

St. Clement was at this time at least St. Peter's coadjutor, as he was afterwards, if not already, St. Peter's successor in the See of Rome. And this accounts for his authoritative language towards the Corinthians, which would be an unjustifiable interference within the jurisdiction of another Bishop, were it not that the authority of the Roman See extended over the Eastern as well as the Western Church.

Regarding Mr. Lyne's violent attack upon the faith and morality of St. Peter, we need only say that it is not justified either by Holy Scripture or history. The Saint was at all events an Apostle, and Mr. Lyne himself is constrained to accept his epistles as the inspired word of God. We fear that his irreverent language brings him under the anathema which was pronounced by Christ Himself: "He that despiseth Me despiseth Me, and he that despiseth Me despiseth Him that sent Me."

In reference to Mr. Lyne's statement that St. Peter was never in Rome, we will merely say that Dionysius, Bishop of Corinth, Irenaeus of Lyons, Tertullian, Justin Martyr, Eusebius, Origen, Cyprian, besides Papias, Caius, and others who lived almost at the very period, give quite a different story. Their testimony is surely of more weight than that of the spurious Benedictine monk who is masquerading under false colors. But as learned Protestants are nowadays remiss in acknowledging St. Peter's residence in Rome, it would be a waste of time and space to enter upon all the proofs of this fact which might be adduced.

CHRISTIAN UNITY AND UNBELIEF.

We might naturally suppose that the many wishes which have been expressed during the past few years for union among the various Protestant sects have their origin in a desire to restore that unity which was characteristic of the Church as established by Christ and planted throughout the world by His Apostles, but the original unity of the Church was of a character very different from that which is aspired at by the Protestant sects of to-day. The Church as Christ established it is declared by St. Paul to be "the pillar and ground of truth," but the Church which is looked for by those who now say there is "union in the air" does not at all satisfy this description. It is well known that the tendency of modern Protestants is to effect an apparent unity, not by acknowledging the one creed which was taught by Christ, and which His Apostles preached, but by an agreement to hold diverse beliefs, and to consider them all as equally Christian; by agreeing, in fact, that every one may believe as little or as much as he pleases of Christian truth.

Constituted thus, the Church would not be the pillar and ground of truth, but the protector and propagator of the most discordant errors.

It is the natural consequence of the principle of private judgment which Protestantism has introduced that this view of the nature of the Church should become prevalent, and every day new proofs that this is the case force themselves upon public notice.

Differences of belief within the limits of what is called Evangelical doctrine would be bad enough; for even within these bounds there are differences on most important points of doctrine. Presbyterianism in its present rigid form undoubtedly makes God a tyrant who condemns man to eternal torments for the commission of sins which he could not avoid—sins of which Calvinism and Lutheranism proclaim openly that He is Himself the author. Modern Presbyterians endeavor, it is true, to put a gloss upon the Confession of Faith which somewhat modifies this doctrine, but that such is the real meaning of the so called doctrine of preterition, the whole history of the question in the sixteenth and seventeenth centuries makes clear.

form of belief certainly excludes the need of contrition before conversion. The readiness of other sects to tolerate such doctrines for the sake of an imaginary unity which is not a unity of faith is one sign of the decay of religious belief which was long ago prognosticated as one of the results which would spring out of Protestantism, and which has culminated in the almost total absence of fixed doctrine which characterizes it now.

We are all aware of the battle of creeds which is raging in the Church of England between all shades of belief from High Churchism to extreme Latitudinarianism, but it is somewhat surprising to find in a late issue of a Presbyterian organ, the Review a letter from a Presbyterian clergyman actually maintaining that the preaching of Rev. Mr. Lyne, the so called Protestant Benedictine monk, is truly evangelical, while in the same breath he states that "the preliminary part of the service" read by Mr. Lyne in his abbey, "one would think would have satisfied the Pope."

The secret of this tolerance is, however, given to us when we are told that the "Abbot" made no attempt "at outraging his own particular tenets," but boasted that "his audience represented the different denominations in the land." It is the absence of doctrine which took the fancy of the Presbyterian minister, and for the sake of this he could pardon the monk's high ritualism and the music of the "kiss o' whistles" which is so obnoxious to Presbyterians of the old school.

But the absence of dogmas in modern Protestantism is made still more clear by the open Rationalism which is now fashionable in all the sects. One of the writers of the "Essays and Reviews," which created such excitement a score of years ago in the Church of England, and which had to be met by many a writer of the same Church in defence of Christianity, was rewarded by his being made a Bishop. The trial of Doctor Dudds in the ranks of the Presbyterians there is also an irrepressible rationalistic element, or at least a powerful element, which would eliminate from the creed all distinctively Christian doctrine; and we have now from another well known Protestant divine, the Rev. A. W. Moberie, of King's College, England, a declaration of belief, or rather of total unbelief, which might be expected to be read on a page of Bob Ingersoll's works, but certainly not among the utterances of a Christian clergyman. The Rev. Mr. Moberie says:

"Miracles are seen by those who expect to see them. There is no reason to suppose that when a miracle occurred a violation of nature took place. Some of Christ's 'miracles,' such as those with the 'unclean spirits,' may have been akin to the modern hypnotism. The evangelists were honest but ignorant. Remember, the unscientific mind looks upon the unusual—not the usual—as the special proof of God. . . . Christ did not wish to establish a religion of creed of ritual, but of conduct. There are only two beliefs—God and Immortality—which are fundamental to goodness. Our destiny hereafter depends not on which we believe or profess to believe, but on our conduct. I wish the Church would realize that she must go forward with the times. Truth can not be symbolized by a circle, but rather by an infinite line. The Church which insists solely upon righteousness is the only Church that will not pass away. The best creed in the world will never save a single soul."

It is easy to conceive that without distinctive doctrines Protestantism can readily form itself into a Rationalistic confederation. But will such a confederation be the Church whose authoritative voice Christ commanded all to hear under penalty of being considered as the "heathen and the publican?"

POPE LEO ON SLAVERY.

An important document, and one that shall, in the future, be quoted as forming part of Church history, was read in all the chapels and cathedral churches throughout Christendom. It was an appeal from the Father of the Faithful to all his children scattered over the universe in favor of the benighted, crushed and suffering inhabitants of Central Africa, who are subjected every year to the most cruel indignities, to terrorism, torture, slavery and death by the army of slave-traders who defy all laws in capturing and selling human beings, just as chattels and dumb beasts are disposed of, in the market. The details of the shocking treatment dealt out to these poor defenceless negroes have reached the ear of the Supreme Pontiff. His Holiness has had interviews with missionaries and travellers who witnessed the cruelties inflicted upon unoffending creatures that were torn away from their families and native villages, compelled to travel, footsore and famished, through the burning sands of hottest Africa. They were beaten with rods, urged on with iron spikes driven into their backs, and when unable, from loss of blood and fatigue, to proceed further, were cast aside and abandoned to become the prey of wild beasts." The Pope says:

"It is lamentable indeed and horrible to relate what we have heard from cer-

tain messengers, that about four hundred thousand Africans, without distinction of age or sex, are yearly carried away from their country villages, whence, bound with chains and beaten with rods, they are dragged over a long journey to the market, where, like cattle, they are exhibited and sold. Since these things have been testified to by those who saw them, and confirmed by recent explorers in tropical Africa, we burn with a desire to come to the rescue of those miserable men and to lighten their calamities."

The Holy Father's appeal will be heard not only in America and Europe, but throughout the universe. Money will flow into the exchequer of the Propaganda from every little Catholic parish under the sun and the slave trade will receive its death-blow. Pope Leo mentions in his admirable letter the names of several of his illustrious predecessors who interested themselves in the liberation of human beings from the degradation and tortures of slavery. St. Gregory the Great, Adrian I, Innocent III, and many others, if not all those great and holy men who were called to the succession of St. Peter, enacted wise laws and humane provisions, if not for the actual suppression of slavery, at least for the amelioration of the lot of those who were subjected by the civil law to its intolerable hardships. It was Innocent III, who founded the order for the Redemption of Slaves, begun so happily by St. John of Mathar and St. Felix of Valois. The members of this order, besides practicing all the austerities of monastic life, spent their days in traversing Europe collecting funds for the ransoming of Christian slaves held in captivity by the Turks of Algiers and the Moors of Western Africa. They even bound themselves by vow to offer their own persons and services as substitutes for the captives when money failed to secure their manumission. As early as the year 456 the creed ordained by St. Patrick were complained of for teaching the doctrine of man's equality before God with his fellow-man and of encouraging those held in slavery to escape from their masters. The creed of St. Patrick, held at Armagh in that year, by its thirty-fifth canon, very prudently checks this excess, and while condemning the system, ordains that the ecclesiastical who desire to ransom captives must do so with his own money; for to steal them by inducing them to run away was to expose the clergy to be considered as robbers, which was a dishonor to the Church. This is a very remarkable document, enabling us to judge how deeply it was engraved on the minds of the newly-converted Irish that it is, as the canon says, *holy, meritorious and generous to give liberty to captives*, for, as Balmeze remarks, "treating of this subject, 'We see that some persons persuaded themselves that the excellence of the work justified seizing the captives forcibly and restoring them to liberty.' St. Gregory declared that money paid for the ransom of slaves need not be repaid or restored to the donors, thus reassuring those who had been freed with the money of the Church and who feared they would not be able to return the sums expended to their advantage. The Pope orders that no one at any time shall venture to disturb either them or their heirs, seeing that the sacred canons allow the employment and sale of the goods of the Church for the ransom of captives. The Church has always taught, with St. Paul, 'that in one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free.' And that we are equal in sight of God, all redeemed by His blood, and, as Pope Leo says, made heirs of the same promises and the same eternal kingdom, so that 'there is neither Jew nor Greek, there is neither bond nor free, neither male nor female, for you all are one in Christ Jesus.' St. Augustine, one of the earliest and most profound exponents of Catholic doctrine, declares that the Creator has given man to rule over the fishes of the sea, the birds of the air and the reptiles that crawl on the face of the earth, and that 'He has ordained that reasoning creatures, made according to His own image, shall rule only over creatures devoid of reason. He has not established the dominion of man over man, but that of man over the brute.' Acting on these heavenly principles, our Holy Father has charged Cardinal Lavergie, Archbishop of Algiers, to visit the principal cities of Europe and address statesmen and sovereigns on the necessity of coming to the rescue of the thousands of untutored negroes in darkest Africa who are periodically torn away by armed force from their families and native villages, subjected to the most horrible tortures, and then bartered away for lucre to the most heartless and brutal task masters.

A cry of indignation and horror has responded to the recital of these barbarities, as told by the eloquent Archbishop, and steps are being taken by the German and British Governments to mitigate if not entirely do away with the atrocities attendant on the inhuman traffic.

The Pope's arms are of the spiritual order. Missions will be established in the most remote corners and in the densest forests of the dark continent. These shall be in communication with

one another. They shall cover the plans of the slave trade, these hitherto unknown shall be brought under the gaze of the gospel of peace, love, and taught to act other as children of the same rights, the same and the same claims to pro liberty while acjurnung tears. "Because," says "where Christian laws and where religion has so where they observe justice and the dignity of man . . . slavery nor cruelty no bloom and add beauty civilization."

AN EDUCATIONAL

The Toronto Globe of an elaborate leading series of history and Latin in our schools. It is Emperor William of Prussia's speech on education great attention, "and a sweeping reform in system of Germany, or Asia." One of the Emperor's present system is physical training, which soldiers, is a serious drawback to the expense too much ancient history of German modern history. It is refreshing to the Emperor has the country with the school system which has been heretofore the model for nationalists should evolve lum. The Kulturkampf tem, was for a while in Germany and the Fall to enforce it. What our leading politicians vinctial elections, viz Christian education for ministers, priests and the law in Germany. who had charge of new leges, were banished. No priest or minister inspect elementary at them. All ecclesiastical paring for the priest pulled to spend three university, and finally of recommendation Education, before any of this tyrannical system and inflexible upheaval of society ment of the Empiric recognized its demerit and was making peace when the Emperor's Council of State and ions May laws, thus and loyal support no lie party but of all the ments in the Reich had been exiled w Sees, and zealously fearlessly protested of their rights by the futo prison, were all duties and attend to schools in their respect. Emperor, after having coungeared the free education, now advanced curriculum of education open to discussion. agrees with the history of our own should take precedence, exclude, the history countries. It even

"When we begin with the most generally work done in reversing the nature from the known to easier for a child to the last years, with the man and modes of the already seen history and Saxons."

The process of known to the uncapable, but is not cable in the study ally taught in our not yet pronounced morality of the which have occurred changes that have that have been fifty years. It is that the history of all the hidden going, can be the great facts out of barbarism which laid the liberties, the privileges which Christian nation century. We even the history and Saxons may and more clear average school.

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one another. They shall be able to discover the plans of the slave dealer, and frustrate his designs. All the people of these hitherto unknown regions shall be brought under the influence of the gospel of peace and brotherly love, and taught to acknowledge each other as children of the same Father, with the same rights, the same eternal hopes and the same claims to protection of life and liberty while sojourning in this vale of tears. "Because," says the Holy Father, "where Christian laws and morals flourish, there religion has so trained men that they observe justice and hold in esteem the dignity of man . . . there neither slavery nor cruelty nor barbarism exist, but humane and Christian liberty bloom and add beauty to the works of civilization."

AN EDUCATIONAL QUESTION.

The Toronto Globe of Friday last had an elaborate leading article on the questions of history and languages as taught in our schools. It begins by quoting Emperor William of Prussia, whose recent speech on education has attracted great attention, "and will be followed by a sweeping reform in the educational system of Germany, or, at least, of Prussia." One of the Emperor's criticisms of the present system is that it neglects physical training, which, in a nation of soldiers, is a serious defect. The other is that it teaches too much Latin and Greek at the expense of German, and too much ancient history at the expense of German modern history.

It is refreshing to learn that even an Emperor has the courage to find fault with the school system of Prussia, which has been heretofore held up as the model from which all educationalists should evolve plans and curriculum. The Kulturkampf, or godless system, was for a while the most favored in Germany and the Falk laws were passed to enforce it. What was threatened by our leading politicians at the last Provincial elections, viz, the wresting of Christian education from the control of ministers, priests and Bishops, became the law in Germany. The Jesuit Fathers, who had charge of several successful colleges, were banished from the country. No priest or minister was permitted to inspect elementary schools or lecture in them. All ecclesiastical students preparing for the priesthood were first compelled to spend three years in a godless university, and finally obtain a certificate of recommendation from the Minister of Education, before any Bishop could raise them to holy orders. The natural fruits of this tyrannical system was a crop of socialists and infidels that threatened the upheaval of society and the dismemberment of the Empire. Even Bismarck recognized its demoralizing tendencies, and was making peace with the Vatican when the Emperor dismissed him from the Council of State and repelled the obnoxious May laws, thus securing the adhesion and loyal support not only of the Catholic party but of all the conservative elements in the Reichstag. Bishops who had been exiled were recalled to their sees, and zealous priests who had fearlessly protested against usurpation of their rights by the State, and were cast into prison, were allowed to resume their duties and attend to the supervision of the schools in their respective parishes. The Emperor, after having permitted and encouraged the free exercise of religious instruction, now advocates changes in the curriculum of education, which may be open to discussion. The Toronto Globe agrees with the Imperial view, that the history of our own time and country should take precedence of, but should not exclude, the history of other times and countries. It even goes farther, saying:

"When we begin the study of history with the most remote times, and gradually work downward to our own, we are reversing the natural process of working from the known to the unknown. It is easier for a child to understand the history of the last fifty or one hundred years, with the manners, customs, people and modes of thought of which he has already some familiarity, than to understand the history of the ancient Britons and Saxons."

The process of working from the known to the unknown is sound in principle, but is not by any means applicable in the study of history as generally taught in our schools. History has not yet pronounced its verdict on the morality of the causes, or the benefits which have accrued to civilization from the consequences of the political changes that have occurred or the wars that have been waged within the last fifty years. It cannot be said, therefore, that the history of those late events, with all the hidden springs which set them going, can be better known to us than the great facts which drew civilization out of barbarism in ancient times, and which laid the foundations of the laws, the liberties, the immunities, rights and privileges which every well governed Christian nation enjoys in the nineteenth century. We maintain, therefore, that even the history of the ancient Britons and Saxons may be more easily known and more clearly understood by the average school boy than the complex

political machinery and the shifting legislation of modern times.

There is another principle, besides passing from the known to the unknown, that ought to be applied to the study of history. It is that to acquire accurate and satisfactory knowledge about any subject we should "begin at the beginning." We should, first of all, go to the fountain-head and proceed downwards, taking note of all the various branches and ramifications that diverge and lead away from the one great current that must bear to the end of time all the grand characteristics of the present source.

The Globe maintains that we should begin by learning the history of the nineteenth century, its manners, laws and modes of thought, before we can understand anything about the eighteenth century, and so on. This is surely placing the wagon before the team. It is utterly impossible to take in, or have any comprehensive idea of, the peninsular war or of the battle of Waterloo and its results without first having studied the French revolution, and what led to it—which study would necessarily take us back over all the events of one or two centuries previous to the age in which we live. In fact, were the notions of the writer in the Globe correct, we could not learn anything of the history of Christianity until we first obtained a pretty fair knowledge of all the varied and opposing denominations which, to day, by their jarrings and diverse and divergent teachings, rend asunder the seamless garment of Christ. We should first learn the origin and teachings of Mormonism; then study Methodism, with all its vagaries; then Presbyterianism; then Congregationalism; and finally reach the Plymouth Rock. After some time we would reach Anglicanism and Lutheranism, which would lead us to the Reformation.

The Globe insists that this is not only the more natural plan, but that it is much more convenient: "For if a child is compelled to leave school before the course is completed, it is better he should have an intelligent understanding of the events of his own time than that he should have a vague and shadowy notion of places remote, and of times whose history is blended with fable."

So that, according to this writer, it were better for a half-educated child to know all about the clashing denominations of our own day and time than to be acquainted with the Incarnation or the history of the shepherds and the Magi at the crib of Bethlehem. What is evidently absurd about the study of Christianity must be equally unsatisfactory about the history of our native country or of any country.

The Globe, however, cannot conceal its reasons for such an unheard-of method of studying history. The corollary of being compelled to study the history of the present century is that "children at school should learn the history of the present year and week and day." But where can information be obtained of wars and treaties, of accidents and calamities except in the daily papers? "The bitterest anti-newspaper crank," it says, "must depend upon newspapers for all such information." It follows that every child preparing for the entrance examination should subscribe for the Globe or some other daily of equal merit. This would roll up the subscription lists to the hundreds of thousands.

A CATHOLIC MISSION IN BOWMANVILLE.

To the Editor of the Catholic Record: DEAR SIR—The numerous readers of the Record may be gratified to know that a mission was opened here on Sunday morning, the 4th of January, by the Rev. Father Wisel, C. S. S. R. The zealous missionary brought his labors to a close on Thursday evening, and left on Friday morning for Kingston en route for Washington. The congregation being very small and much scattered, and having Mass only once a month, it might be expected that religion here would be in a backward state, and such has unfortunately been the case; but it was an edifying sight to see even the most hardened and lukewarm melt into contrition under the earnest and powerful preaching of the good and eloquent Father, and the faithful showed a complete change of heart by the truly Christian fervor with which they performed their spiritual duties. Large numbers of the Protestant people availed themselves of the hearty invitation to attend the service, and although they profess to deny and ignore the saving truths taught by the Catholic Church, the fair-minded and intelligent could not help admitting the claims of the ancient faith when they heard its unchanged and unchangeable doctrines so forcibly explained by the celebrated divine. Rev. Father Wisel, of Peterborough, who has charge of the congregation, was in constant attendance, and did his utmost to gather back into the fold the erring sinners who had blindly neglected their eternal welfare. The earnest and practical labors of the two Rev. Fathers has wrought a wonderful change in the little Catholic flock, and the good work of the past week will surely continue to produce good results in the future. W. E.

ARCHBISHOP DUHAMEL WELCOMED HOME.

HIS REPLY TO ADDRESSES FROM CATHOLIC SOCIETIES.

Ottawa Free Press, Jan. 7. A more cordial welcome than that extended to His Grace Archbishop Duhamel in the Basilica yesterday afternoon could not be desired. Shortly after noon the faithful from the various parishes of the city commenced to take their seats, and at three o'clock the building was densely crowded. The four aisles of the church were pecked right up to the sanctuary rails, while the galleries were fairly black with people.

Exactly at three o'clock the Archbishop, Monsignor Routhier, Vicar-General, Arch-deacon Campeau, Canon Bouthillier, M. Carby, Plantin, Reva Gossion and Matouid made their appearance on the altar followed by the seminary students of Ottawa University, the Rev. Fathers of the Capuchian Order and the city priests. Upon the arrival of His Grace and the other clergy a sacred march was played by the organist, Mr. Mahe.

Among those who were present were Rev. Fathers Whelan, McCarthy, Prud'homme, DeGale, Alexis, Langevin, Ferget and Messrs Warrack, Dr. J. J. MacGee, John Heney, John Gorman, P. Ryan, John Casey, J. N. Rette, E. Graves, N. Champagne, Ald. D'Archer, Ald. Liverdun, F. R. Campeau, P. F. Prud'homme, J. Picard, F. R. Lathford, Daniel Dunn and the students of Ottawa University.

Dr. John A. MacGee stepped within the sanctuary rail and in a few words addressed the welcome on behalf of the Catholic Benevolent societies of the city: To His Grace the Most Rev. Joseph Thomas Duhamel, D. D., Archbishop of Ottawa, Count of the Holy Roman Empire, Assistant at the Pontifical Throne etc: MAY IT PLEASE YOUR GRACE—The English speaking societies of Your Grace's archiepiscopal city join in the glad welcome with which your return from the Holy City to your archdiocese is greeted to day and in the general joy which is felt by your spiritual children in your presence among us again.

Each year but strengthens the bonds of affection which bind you to your people to you, each new occasion of your absence causes us to miss you still more; each return of Your Grace finds with us strongly the feeling of welcome and rejoicing. Your Grace's zeal for the advancement of our holy religion and the spiritual and temporal welfare of your children is so much a household word in Canada—his knowledge so well to the Holy Father himself—that it needs but a passing reference to churches, schools, convents, hospitals, houses of refuge, charitable institutions—all speak the true shepherd of his flock. You are indeed, beloved Lord Archbishop, welcome as our Archbishop, welcome as our dearest and best friend, welcome as our beloved and Reverend Father.

Accept these few words as a very inadequate expression of the welcome, the joy, the affection we feel toward Your Grace to-day. We wish you a very Happy New Year, many Happy New Years to live and work for your people, who we hope by their lives and actions may be your crown in this world and in the next and of whom we hope in the glorious reward which awaits you—you can not but say "I have not lost one of them."

Signed John A. MacGee, Grand President of the M. B. A. of Canada; John Gorman, President Particular Council St. Vincent de Paul Society; Dan Dunn, President St. Patrick's Literary Association; F. R. Luchford, President Irish Society; John Heney, President Catholic Temperance Society. Mr. Oscar McDougal read a lengthy address on behalf of the various French societies of the city.

HIS GRACE'S REPLY. The Archbishop before commencing his reply gave the people his blessing. He first spoke in English observing that a few days ago he had the happiness of receiving the blessing of the Vicar of Christ. It was on the day before the great Christian festival, Christmas. The Cardinals and all the Bishops and prelates of Rome on that occasion went to the Vatican to offer homage of their respect and love to His Holiness, to wish him every happiness and express their sympathy in the sufferings he had to undergo as the representative of God from the throne of St. Peter on each day of his pontificate. The Pope at the time was sitting on the Pontifical throne, listening with attentive ear, and showing by his whole expression the joy he felt at being surrounded by his auxiliaries in the good work to be done by the great Catholic Church. After the address of the Cardinal, the Holy Father arose, looking not like a prisoner, as he is, but as a king in the full majesty of power. The Archbishop then quoted from the utterances spoken by the Pope on that occasion, declaring His Holiness spoke words which Christ Himself would have spoken on a similar occasion. He spoke as Christ did whilst living amongst men. To Archbishop Duhamel His Holiness gave a special blessing, because he knew he was about to return to his diocese. The Archbishop was deeply moved each time he spoke of the Holy Father because of the deep interest he always manifested in the diocese and city of Ottawa, which he said was the centre of a great country which he dearly loved. His Holiness was glad to hear of the progress of the Church in this diocese, and in the country in general. His Holiness took occasion to question the Archbishop about the new University of Ottawa, and expressed pleasure upon hearing that the great favor bestowed upon it two years ago was so well received. He wished the institution continued prosperously. His Grace announced that when the proper time came he would duly inform them of OTHER FAVORS which the Pope had been pleased to

confer on the institution. He was confident that when they knew all they would rejoice and thank God for the good that had been achieved for the university by the second pilgrimage to the Eternal City. The Pope, he said, took a deep interest in everything Catholic in Ottawa, and especially the societies, to the members of which he wished to convey his special blessing. He blessed an especial manner those who, refusing to become members of other societies not approved of by the Church, made it their duty to become identified with the best interests of their religion as conserved by these societies which had the sanction of the Church.

These who did not belong to Catholic societies, he asked to join as soon as possible, for in the furtherance of these societies there is an assurance of union and harmony, and of the prosecution of the good work of spreading the Catholic religion. He hoped that Catholic societies would grow numerous and prosperous; that they might partake more abundantly of the

benefits given to them by the Sovereign Pontiff. His Grace felt happy at being able to speak of the progress in the diocese since he made his last report to Rome. The report was well received at the Sacred College, and on account of it he received the congratulations of the Cardinals of the Sacred College. That good results may be fully obtained, His Grace desired that the faithful should have more zeal and greater devotion, and still greater co-operation of the laity in the furtherance of every good work in the diocese. He knew all they had done in the past and assured his hearers that more yet remained to be done. He trusted that the generosity of the past would be repeated in the future and with their devoted co-operation he had no doubt that the diocese would be able to boast of greater works than these already accomplished. He asked especially for their good endeavors in favor of the University of Ottawa. Much money will be required for the work to be taken up by that institution, and he hoped the Catholics would remember their duty in that respect, and gladly and generously accomplish what was expected of them. In conclusion he thanked them from the bottom of his heart for the sentiments expressed in the address, which moved him beyond expression.

His Grace then spoke at great length in French. He then returned his thanks to Rev. Father Campeau for the efficient manner he had looked after the duties of the diocese during his absence, and informed the people of the new honor conferred on Vicar-General Routhier. The benediction of the Most Blessed Sacrament followed, during which the "Deum" was chanted. At the close His Grace pronounced the Papal benediction, and the reception was concluded.

BY BETHLEHEM'S CRIB.

THE UNIQUE CELEBRATION ROME GIVES THE FEAST OF THE EPIPHANY.

THE VISIT OF THE MAGI RECALLED—SERVICES AND PRAYERS ACCORDING TO ALL RITES—THE DAY AT THE PROPAGANDA—THE ANTIQUITY OF THE FEAST AND ITS SIGNIFICANCE—TWELFTH NIGHT AND LITTLE CHRISTMAS.

Written for the Republic. The feast of the Epiphany is one of the most ancient holidays of the Catholic Church, commemorating, as it does, an event which occurred during the Redeemer's life on earth, to wit, the manifestation of the truth of the dispensation of the Gentile nations, or, in other words, the visit which the Magi, or three eastern kings, who were led into Syria by a miraculous star, paid to the new born Babe at Bethlehem, to whom, in recognition of His divine character, they made royal offerings of gold, frankincense and myrrh.

"They laid their offerings at His feet, and the infant Jesus smiled at them. So for the Priest, the Pastors and the People, the day is a day of joy."

So sang Longfellow of the Magi's presents to the Christ, and their visit has been a theme to many another bard and has been celebrated in song in every Christian age. Up to the time of the last plenary council of Baltimore, which fixed the present general calendar of the Holy days of obligation, the feast of the Epiphany was a day on which, in most parts of the American Sea, it was obligatory on the faithful to hear Mass. It is no longer such, however, though the day still retains its rank as a feast of the first class, with an octave.

Allusion was made last week to the grand and imposing manner in which the feast of the Epiphany is annually commemorated in the Eternal City, where it obtains a celebration that is both beautiful and symbolic. There are, as is well known, a number of liturgies, both Eastern and Western, in use in the universal Catholic Church, and even American Catholics who have never been to Rome have had an opportunity now and then given them, by the visit of eastern missionaries or prelates, to see the Mass celebrated in other than the Latin rite. In one of the many Roman churches on the feast of the Epiphany and on the days immediately following it, sometimes for the entire octave, it is customary to hold a series of festive services in which, as it were, the nations of the world are made to appear before the Saviour's crib. These are of a dual honor and worship to its divine Incarnate. A crib of more than usual beauty and magnificence is erected above the main altar of the church, in a manner to render it visible to all the worshippers, and Masses are said every day by bishops of the different rites, which there are always a large number in Rome, in order that the feast may be more grandly celebrated. Each day there are sermons, also, in the different languages of the Christian world, and these Masses and sermons, as may readily be anticipated, never fail to attract immense audiences to the church in which the Epiphany celebration is held.

An observer of the celebration four years ago wrote as follows concerning it: "The most interesting features of the feast are the religious rites or ceremonies of the oriental churches, of the

Armenians, Greek, Greek-Melchites, Syro-Maronites, Greek-Ruthenes and Meobitaries. Of course these oriental churches which are invited to celebrate Mass

IN A CATHOLIC CHURCH belong to the One, Holy, Catholic and Apostolic Church, and have either preceded the unity of faith with the supreme pastor of that Church or been reunited with him at a period of separation. The reunion of these oriental churches with Rome—which reunion is, unfortunately, far from complete—is one of the most important proofs of the truth of Catholic faith. Some of these churches, founded by the apostles or by disciples of the apostles, were, through unhappy schisms, separated from the Universal Church as early as the fifth or sixth century. When they, after an interval of a thousand and more years, wished to be reunited with the mother Church, and when, therefore, their doctrines and religious practices were examined, it was found that, in substance they believed exactly the same things that Roman Catholics believe, with the exception of the one heretical doctrine in consequence of which they had formerly been excluded from the Church. As they acknowledged now their error on that point, it was easy to receive them back into the one fold of Christ, and they had no difficulties in regard to other doctrines. Thus it was found that they had faithfully preserved the apostolic doctrine which they believed as early as the fifth century, and they became living witnesses of the apostolic origin of those doctrines, some of which Protestants have called modern inventions of the Church of Rome."

The importance of the testimony to the truth of Catholic teaching which the return of these oriental churches afford is well known to every Catholic. In allowing them to again unite with the Pontiff who welcomed the penitent Catholics back permitted them to retain their ancient rites and ceremonies, and even insisted upon their doing this, because of the important evidence which these rites furnish of the truth of Catholicity. Hence it is that while Roman Catholics receive Communion only in one form, some of these oriental Churches administer the sacrament in both species, to lay communicants, and there are noticeable, but, of course, non-substantial differences in the way in which the two Churches celebrate the Holy Sacrifice. The same writer, from whom quotation has already been made, says on this point: "The strangers who, during these days of the octave of the Epiphany, assist at the Mass of these orientals, in the Church of San Andrea della Valle, find their ceremonies and their way of singing generally very strange, and, in fact, they are very different from our own, although the Holy Sacrifice is itself the same. But it is to be remembered that these ceremonies have come down to them from the first centuries, and, moreover, that they originated in the Orient, a country of grand cosmopolitanism in both civil and religious affairs. They are not inventions of modern times or of cold northern people, but, as our whole religion came from the Orient, so also the ceremonies which surround its mysteries have come to us from the same source and from generations that lived 1800 years ago."

The name by which the feast is known in Greek origin, and its significance is manifestation. The feast is of very ancient observance; in fact, it may be said to date back

TO THE CRADLE OF CHRISTIANITY, and it is otherwise known as Twelfth day and Little Christmas, the first title being given to it because it falls twelve days after Christmas, and the second because it was the day on which the Saviour was born for the Gentile nations. Who the wise men were that came out of the East and followed the star to Bethlehem, or how many they were, are matters of which tradition says little. The three principal personages who are styled kings, were named Gaspar, Melchior and Balthasar, and it is these who doubtless accompanied by their respective retinues. A ancient commentary on the gospel of St. Matthew says of them that among the works of St. Chrysostom there is a record of their having been baptized by St. Thomas, the apostle. It is also related of them that they subsequently became martyrs for the faith which they received when they first knelt before the crib of Bethlehem. St. Helena brought their bodies to Constantinople, whence, later on, they were taken to Milan, and now their relics, encased in a splendid and costly casket, lie in the choir of the magnificent cathedral of Cologne, they having been transferred to that city by the Emperor Frederic Barbarossa in the twelfth century. Their protection is invoked by pious people against sickness and sudden death, and their shrine at Cologne is never without its crowd of visitors.

The Church of San Andrea della Valle, in Rome, is the one in which the grand ceremonies already described are used on the Epiphany. This is the church in which it will be remembered, THE FAMOUS PERE MONSABRE last month preached his series of Advent sermons. Besides the observance of the feast here, another is usually held at the College of the Propaganda, where Mass is celebrated according to one of the oriental rites, after which appropriate themes in different tongues are read by the students, who, at the Propaganda, are of all nationalities in the Christian world. In addition to these observances of the day, Rome annually witnesses many others, the central presence within her limits of representatives of so many different nationalities enabling her to more effectively represent the manifestation of the truth of the Gentiles than the same could be done in any other city of the world.

Besides the visitation of the crib at Bethlehem by the Magi, the Church, on January 6, commemorates the baptism of John the Baptist in the Jordan and the miracle wrought on the wedding feast at Cana, when Christ changed water into wine, to eke out the scanty supply that had been prepared for the wedding. All these events were minutely and especially described are used by the Church of the Epiphany, and hence they are properly observed on the day of Epiphany, which, as already remarked, signifies a showing. For the sake here

testimony that Christ was the Son of God when the Precursor was baptized in the Jordan's flow, and the miracle at the wedding feast showed that He who wrought it was possessed of divine power. After the Mass on Epiphany the cribs which are placed in the churches for Christmas day are removed, and many a Catholic housewife makes it a point of saving some of her Christmas plum pudding for the dinner of Little Christmas.

MARRIED. In Golden, on Jan. 7, by Rev. T. West, P. P. R. A. McARTY, 221, of Woodland, North Dakota, to Miss Mary A. Johnson, of Colorado, Oat.

DIED. January 9, 1901, at his father's residence, Cornudas, in the eighteenth year of his age, Francis Xavier D'Arrighi, son of Thomas D'Arrighi and Mary A. Corbin.

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CATHOLIC MISSIONARIES

AND THE BLACKFEET INDIANS. In 1842 the Right Rev. J. N. Provencher, then Bishop of Joliette, was at St. Boniface, the headquarters of his missions which extended from Lake Superior to the Rocky Mountains, and from the United States to the Arctic Sea.

The venerable prelate had but four priests to help him; nevertheless he wished to offer means of salvation to all those entrusted to his care. He therefore ordered the Rev. J. B. Thibault to go and make a reconnaissance through the prairies as far as the Rocky Mountains.

The Rev. Father Thibault, starting on his perilous journey, went first to Carlton, then, following the north branch of the Saskatchewan, he reached Edmonton, in spite of many difficulties, which were increased by the malvolence of the natives from whom he had reason to expect something different. Edmonton was not the terminus of the journey. The good priest was determined to see the Blackfeet Indians. Efforts were made to deter him from fulfilling the instruction he had received. He was told that he was exposing himself to great dangers; that the Blackfeet Indians were cruel and savage; that white people never dared to travel through their country, except when determined to go to the Blackfeet country; and there he went, accompanied by a young Blackfoot half-breed, whom he met at Edmonton.

The two voyagers started and boldly traveled towards the dreaded tribes. After several days they reached large Blackfeet encampments, where they remained a couple of weeks. The savages were so astonished to see a white man alone and unarmed, in their midst, that they admired his courage. His words were so good, his conduct and teaching, so different from what they had seen in accounts told to them instead of showing any animosity towards the missionary, they listened to him with interest and even with regard.

Happy to find such dispositions, Father Thibault asked the privilege to baptize some of the youngest children. Several parents assented to this request, and the holy water of baptism flowed for the first time on the head of members of the most savage tribe of the North-West. The holy seed had been thrown in the midst of wild weeds and thorns, the messenger of the good tidings had succeeded beyond his own expectation, he had drunk of the holy cup of well earned consolations and of the most legitimate hopes.

Father Thibault retraced his steps towards Edmonton, where he arrived sound and happy, to the great astonishment of those who had endeavored to stay his progress. On his return from Pitt to Carlton he had visited several camps of Prairie Creeks, whom he judged as cruel as the Blackfeet themselves, and after travelling over three thousand miles on horseback he arrived at St. Boniface to give an account of his journey, and console the heart of the superior and his prelate who had sent him and who decided to continue the work so auspiciously commenced by his zealous priest.

The following year, 1843, Father Thibault started again; this time to settle in the Saskatchewan district. In 1844 Father Bourassa received the same honors and official calling, and both having selected Lake St. Anne as their headquarters worked immensely, as much in the wooded country lying north of the Saskatchewan as in the open prairies of the south. Father Thibault visited the Blackfeet several times. Without prevail Blackfeet ever returned. Without prevail he gained their sympathies and largely contributed to smoothen their manners and modify their ideas regarding their cruel dispositions towards enemies and strangers.

In 1852 Rev. Father Lacombe replaced Father Thibault at St. Anne, and a year after Rev. Father Remas was filling Father Bourassa's place. The work was continued from Lake St. Anne and Malbec; but in 1855 Rev. Fathers Malbouche and Thibault, having come to the assistance of their confreres, settled at Lake St. Anne and attended to that post and its vicinity, while the two other missionaries had more leisure to work among the tribes of the south. Henceforth Father Lacombe was able to devote more time to the Blackfeet, and began to study their language. In 1861 His Lordship Bishop Tache, being on a pastoral visit to Lake St. Anne, received the call of a Blackfeet chief, who, having heard of the visit of the venerable prelate, came all the way from his camp, alone with a Christian half-breed to see the "Great Black Gown," and asked from him that he would send a missionary to the different tribes of his nation, promising that not only would he be received courteously, as in the past, but that in consideration the Blackfeet would abstain from carrying war to the camps of their enemies until the missionary would be there; and he asked that an agreement be made by which the presence of the missionary would be ascertained. It was agreed that a white flag, with a large red cross, would be the sign of the presence of the missionary, which presence would afford protection. Such conduct on the part of the Blackfeet chief deeply impressed the Bishop of St. Boniface, who gratefully acknowledged therein the full grace of Divine Providence and the beneficial influence of the lessons of Father Thibault, of his confreres and successors.

It was then decided, to render the access to the country of the Blackfeet easier, to establish a new mission. The spot where St. Albert now stands was selected a few days afterwards and the establishment begun early in the following spring. Under the inspiration of his own soul, and following the direction of his superior, Father Lacombe visited the Blackfeet often. He baptized a good few of the members of the different tribes and recorded the same in the registers of the established missions,

having no special register for the exact number.

In 1865 the Bishop of St. Boniface, being on a visit to St. Albert, granted to Father Lacombe the "special and desired privilege" of being appointed missionary exclusively for the mission of the Plains without any responsibility with regard to the missions already established and regularly organized. The good Father received for his inheritance the immensity of the prairies and the numerous tribes that roamed through that vast land. At last the Blackfeet had a missionary of their own.

Ever since, Catholic missionaries have constantly been among the Blackfeet. They were there, then, several years previous to the transfer of the country to Canada. The salutary influence of these missionaries has been immense. The Blackfeet have ceased to be barbarous and have changed their cruel instincts. The missionaries prepared them to receive the white man as a friend and to allow him to enter in their midst and to save him to the history of this country must admit that the influence of the Catholic priests among these savages has been very beneficial both to the whites and to the Indians themselves.

Their aid to the Indians themselves, many, many times, has facilitated negotiations and has given to public authorities a help without which the acquisition and the possession of the country would have been met with much difficulties. Yes, let it be remembered the log hut of the poor missionary was erected in those plains long before the costly barracks of the trooper; the soldier of the cross was there long before the soldier of the mounted police. Oftentimes white men, who in no way resemble a Christian life, express their astonishment that all the Blackfeet are not perfect Christians. This is merely and simply a way to avoid acknowledging the gratitude unquestionably due to the missionaries who have served the public and temporal interests of their men of the cross and this has been largely secured among the Blackfeet, especially for children who have died before being exposed to the contamination of bad examples, which is not the exclusive privilege of the poor Indian.

Since 1865 the missionaries of the Blackfeet have kept special record of the baptisms they have administered in the different tribes of this nation. There are the names of the baptized as well as the date and the age at which each individual received the sacrament of regeneration. Today and long since Rev. Father Donat is among the Blackfeet proper, on their reservations on Bow River. Rev. Father Legault gives his care to the Bloods and the Stoney Indians, while Rev. Father Lacombe, from St. Albert, is with the Piégans, the Gros Ventres, and the Gros Cheveux.

The following table may help to see what the Catholic missionaries have done among the different tribes of Blackfeet since they have more regularly worked with them.

Baptisms Administered by the Catholic Missionaries among the Blackfeet from Year 1865 to October 31st, 1890:

Table with columns: Year, Total, Male, Female, Total. Rows for years 1865-1890 and a total for 26 years.

The period above mentioned covers twenty five years and eight months; and during that time baptism was conferred on 1229 persons. It is evident that 120 is the annual average for that period.

This result is surely a noble one, nevertheless something still better is easily perceptible if we examine but the ten last years—that is to say, from January, 1881 to November, 1890. During this decade 2,111 persons received holy baptism among the three tribes of the Blackfeet, this making an average of more than 211 per year.

There are but three Catholic missionaries engaged in the three tribes, therefore each missionary enjoys the consoling privilege of baptizing every year seventy of these unfortunate children of the desert, apparently that in spite of all the efforts, apparently and invisible, set at work to impede the work of the Catholic missionaries among the Blackfeet Indians.

All the figures mentioned above are borrowed from authentic extracts from the official registers kept in the missions of Rev. Fathers Donat, Legault and Foley. In making these statements, it is difficult to conceive the astonishment experienced on examining the official reports of the Department of Indian Affairs. These reports, while pretending to give the religious status of the Indians of Treaty No. 7, which includes all the Blackfeet, does not mention a single Catholic among them.—North West Review.

A Hard Corner. The age of 30 is a hard corner for a woman to turn, and 35 is still harder. She feels that she is fast leaving her youth behind her. But there is no reason why old age should be faded and passed at 35, or even at 45. The chief cause of the early fading of American women is found in the fact that many of them suffer from some form of female weakness or disease which robs the face of its bloom, draws dark circles about the eyes, brings early wrinkles and sallowness, and stamps the face and figure with signs of decrepitude. Dr. Pierce's Favorite Prescription will cure all these troubles, will bring back the lost bloom, and remove the pains and ailments which make women grow before their time. Guaranteed to give satisfaction in every case, or price (\$1.00) refunded.

THE SONG OF THE PEARTREE.

From the French of Paul Faval.

I. At the foot of the village stood a large pear tree; in spring time it reemebd a stack of flowers. Opposite it, at the other side of the road, was the farmer's house with a stone gateway like that of a castle. The farmer's daughter was called Perrine. We were engaged.

II. She was sixteen years old. What roses were on her cheeks!—as many as there were flowers on the pear tree. It was under the pear tree that I said to her: "Perrine, my Perrine, when shall the wedding be?"

III. She laughed merrily. Her hair was sported with the wind; her figure he naked feet, in her tiny sabots; her hands which quilled down a hanging branch, that she might inhale the pear-blossom; her pure forehead, her white teeth between her red lips.

IV. When the conscription came round, I burst a candle at the shrine; for the idea of going far away from Perrine saddened my heart. Praised be the holy Mother! I drew the highest number. But Leon, my foster brother was more beautiful than her smile. She said to me: "Thou hast done well and thou art good. Go my Pierre; I shall wait for thee."

V. "Clear up Leon; I am an orphan." He did not wish to believe me when I said: "I will take your place." Perrine came to me beneath the pear tree, with her red eyes. Never had I seen her cry; but her tears were more beautiful than her smile. She said to me: "Thou hast done well and thou art good. Go my Pierre; I shall wait for thee."

VI. Right, left, right, left; To the front! March! And thus we advanced as far as Wagram. Keep firm Pierre! There is the enemy! I saw a line of fire. Five hundred cannons discharged in a moment, and the smoke was suffocating. My feet slipped in the bloody earth. I was frightened and thought of the past.

VII. Behind me lay France and the village, and the pear-tree, whose flowers were now fruit. I shut my eyes and beheld Perrine praying for me. Praised be God! I shall be brave! To the front! To the front! Bayonet! Present! Fire! The bayonet! Ah! Ah! The conscription is acting well! "What is thy name, boy?" "I am called Pierre, sire." "Pierre, I shall make thee brigadier."

VIII. Perrine, O my Perrine! Brigadier! Harrah for war! They are fetes, these days of battle! "Ten thousand thanks, sire!" And we are before Moscow; but we shall go no further. In the vast track of snow a road is made by the attenuated soldier. Here is the river; there the enemy; on both sides death! "Who floated the first pontoon?" "It was I, sire." "Always you, Captain."

IX. Praised be God! Perrine, my Perrine, thou wilt be proud of me. The campaign is over. I have my leave. Sound the chimes, the bells for our marriage. The road is long but hope travels quickly. Below, behind that mountain, lies my country. I recognize the driver of the coach and he tells me that the bells are ringing.

X. They are ringing, indeed. But where is the pear tree which used to bloom so richly in this month of flowers? Formerly its mass of blossoms was visible for a long distance, but now I cannot see it. And here is the place where it stood! They have cut it down—the tree of my youthful hopes. It had borne beautiful bright flowers! But its branches are lying broken and dying on the grass.

XI. "Why do the chimes ring Mathew?" "For a wedding, Captain." Mathew does not recognize me. A wedding. He spoke truly. The betrothed pair entered the church. The groom was Leon, my brother, Leon. The bride was Perrine, my Perrine, more beautiful than ever.

XII. The people chatted around me, and told each other how loving the bridal pair were. "But what of Pierre?" said I. "What Pierre?" they asked. They had forgotten me.

XIII. I knelt down at the very end of the church, I prayed for Perrine, and I prayed for Leon, both of whom I loved. When Mass was over I gathered a flower from the pear tree, a poor dead flower, and I took again the road by which I had returned without looking behind me. Praised be God! They will be happy.

XIV. "Thou art come back, Pierre." "Yes, sire." "Thou art twenty two years of age, thou art a colonel, thou art a chevalier. If thou wilt I will give thee a countess for a wife."

XV. Pierre drew from his bosom the little dead flower plucked from the ruined pear tree. "Sire, my heart is like that blossom. I wish for a place in the van guard of battle, to die as a Christian soldier."

XVI. He had a place in the front. At the foot of the village there is a tomb of a Colonel who died at the age of twenty-two on the day of Victory. On the stone, instead of a name, three words are inscribed, "Praised be God."—Vra.

MEDICAL SCIENCE.

A WONDERFUL DISCOVERY WHICH WILL BENEFIT THOUSANDS OF SUFFERERS. The civilized world has recently been deeply agitated over the announcement that Dr. Koch, an eminent German physician, had discovered a lymph for the cure of consumption. This discovery has been heralded throughout the world, and is looked upon as one of the greatest achievements of modern medical science.

The discovery made by a well known Canadian druggist, which while it does not pretend to cure consumption after the lungs have been affected, is offered with every confidence as a preventative of that disease. Medical testimony bears out the statement that more than two-thirds of the cases of consumption, occurring in this country annually, are of catarrhal origin. The trouble begins with a cold in the head, which the sufferer treats as a light matter, and too frequently neglects. This in the end invariably develops into catarrh; the mucous membrane becomes thickened, in time becomes hardened, and there is a profuse discharge of watery and poisonous matter from the nostrils, or else the poisonous secretions become clogged and hardened. In either case the result is a permanent injury to the system. The inflammation gradually extends to the bronchial tubes, and thence to the lungs, which, already inflamed and weakened by the foul breath inhaled, are ripe for that dread disease—consumption, which ends in death. A remedy which will prevent these disastrous consequences must be regarded as a boon to mankind, and, as already stated, such a remedy has been discovered by a Canadian druggist. There is no case of cold in the head which will not instantly relieve, and permanently cure, if the sufferer will promptly treat, you will prevent its developing into catarrh—the second stage on the road to the grave. If, however, catarrh has already developed, the use of this great remedy will prove equally bene- ficial, as it affords a certain relief, and will effect a certain cure, even in the most aggravated cases, if instantly used. It removes the secretions, frees the clogged nostrils, and sweetens the breath; stops the inflammation and thus saves the lungs and prevents the disease from developing into consumption. This great discovery is known and sold throughout the country under the name of Nasal Balm. It is a positive and certain cure, and the thousands of testimonials in the hands of the proprietors prove that it is all they claim for it. It is sold by all dealers, and every sufferer from cold in the head or catarrh should use it.

What is Needed. By every man and woman if they desire to secure comfort in this world, it is a certainty that a certain amount of money on hand is necessary. But a certain amount of money on hand is necessary. But a certain amount of money on hand is necessary.

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Figure subjects and Memorial Windows, Ornamental and Emblamatical Designs in Colored Glass.

Our reputation for successful results in stained glass, whether a simple colored window or an elaborate subject, is such that it affords a guarantee to those intending to bestow commissions.

A FEW EXAMPLES.

St. Johnsbury Church of Notre Dame, Vermont, U.S.A. Church of the Holy Spirit, Montreal, Quebec, Canada. Chapel of the Sacred Heart, Montreal, Quebec, Canada. St. Bridget's Church, Ottawa, Ontario.

TESTIMONIAL.

ST. THOMAS. Messrs. Castle & Son have put in stained glass in all windows of our church. These windows are a most beautiful sight and add greatly to the beauty of the interior. It would be very difficult to better what they have done here. Messrs. Castle & Son are to be congratulated on the six windows in the Transept and the perfect workmanship in Europe. Messrs. Castle & Son are to be congratulated on the six windows in the Transept and the perfect workmanship in Europe.

Trinitatis and design submitted. Our work is guaranteed to be of the highest quality, having made a special study.

As a result of Harrington's Tubular Chimney Sells. These Chimneys are sweeter in taste and one fifth the cost of ordinary chimneys.

NO SOIL. THE FINEST, RICHEST. BEST PAVING MARKETS. FARM CHEAP. O. M. BARNES, LANSING, MICH.

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