

PROSELYTISING.

The Work of "Birds' Nests" in Dublin.

ANOTHER INSTANCE IN MONTREAL.

Under the above heading the Dublin Freeman's Journal of last week, contains the report of an address by Archbishop Walsh of that city. The occasion was the blessing of the corner stone of the new buildings attached to the Sacred Heart Home, Drumcondra. This institution was established some ten years ago for the purpose of sheltering the children of shiftless or criminal parents, and of thus offsetting the efforts of the fanatics engaged in the unholy work of buying children from drunk and demoralized Catholic mothers, in order to proselytise them. After the religious ceremonial a public meeting was held, at which on the motion of Mr. J. P. Lombard, J.P., seconded by Very Rev. Canon Daniel, the chair was taken by Archbishop Walsh.

Mr. Carton, Q.C., moved the first resolution, viz.: "The record of the work done in the Sacred Heart Home during the period that has elapsed since its foundation in rescuing so many little Catholic children from cold and hunger, and from the disastrous influence of the demoralising system of Proselytism, is the best and most satisfying evidence of the necessity for such a home, and of its claim on the generous support of a humane Christian society."

Archbishop Walsh in rising to put the resolution, stated plainly the object of the Institution of the Sacred Heart Home. It was not a mere orphanage. Dublin could boast of its Catholic orphanages and asylums, and shelters for the helpless and the destitute as perhaps no other city of its size and population. But homes had been invaded by fanatics whose object was not charity, but demoralization and ruin to both children and parents. "Birds' Nests" had been erected by those fanatics into which Catholic children were gathered from the back lanes and purlieus of the city, and brought up in ignorance and detestation of their fathers' faith and religion. "These institutions," said his Grace, are called Birds' Nests in the vain hope of bringing them into something like good repute—but called by whatever attractive or seductive name they may be, they are in truth the depots of an infamous traffic in souls, into which those poor children are sold by unnatural parents, for the most part degraded mothers in whom the debasement brought on by drunkenness has deadened every religious feeling, every instinct of parental duty and every sense of shame."

The Archbishop then read one paragraph of the report made by inspectors appointed to investigate the work of the Sacred Heart Home for the last ten years; it was as follows:

"The faith of these poor children is being wrested from them by the proselytising societies, whose agents are daily busily engaged in the back streets and alleys of our city, seeking out those parents whose poverty or failings make them most susceptible to temptation, and the urgent needs of whose little ones render them most likely to listen to the suggestions of those who visit them, apparently as friends interested in the welfare of themselves and of their children, but who are, in reality, only actuated by a desire to lead both away from the ancient faith of Ireland."

The Archbishop then asked how is it possible that respectable Protestant citizens, who are so outspoken in their condemnation of the shocking system of trafficking in the souls of children, are still found contributing large sums towards the maintenance of the "Birds' Nests" and similar establishments, for in some years the donations towards them varied from £3,000 to £4,000,

and £5,000, that is, from fifteen to twenty-five thousand dollars. He replies by stating that the "wire-pullers" of the organization make false reports to the contributors and to subscribers, the bulk of whom are in England, representing that everything is conducted on honorable and Christian principles, for the relief of children of poverty stricken parents.

Here is a passage from one of the yearly reports of the organization—the report for 1889, to which I have already referred. The report, in its recommendation of the work that is going on, says:—

"Unless one actually saw the children in their own homes, one could hardly imagine what the need is for "Birds' Nests." If we had time and space, a sad tale could be told of nearly every one of those 74 children—this, it is stated, was the number taken into the establishment during that year—

A sad tale could be told of every one of these seventy-four children, and every one different to the other. "Father out of work, mother dead, no food, and no one to take care of them." Next, "Father dead, mother can get no work, unless the children can be taken from her to set her free," and so on; story after story, if you heard them from the mother's own lips you would shed many a tear.

Now, is there a syllable there to give the faintest intimation to the English subscribers that this is anything but an honorable, straightforward, Christian work of charity? (Applause.) Manifestly there is not. And, so far as I can see, what is true of this one report is true of them all; there is not one syllable to intimate that the whole thing is what it is, a gigantic scheme of bribery, a system of buying up of poor Catholic children (applause), to rear them up as Protestants.

THE PRICE PAID FOR THEM.

Totting up as these people cannot now dare deny, we find in one year £5,000, expended for the care of 74 children, the actual number of inmates in the Birds' Nest, all the children of Catholic parents. It must be evident that a large portion of these twenty-five thousand dollars must have been spent in the purchase of the poor waifs, destined to ignore and detest the religion St. Patrick preached to their Fathers. It must be confessed then that more money was lavished on the demoralization of the parents than on the feeding and clothing of the poor children for the Archbishop says: "No knowledge is conveyed to the subscribers of the work on which their money is spent, a work directly tending to the final demoralization of those unhappy parents. Indeed it is a question not only of demoralization but of utter and it may be everlasting ruin, to those wretched creatures thus supplied with money and means to gratify their sinful passions, while their offspring is entrapped and forever alienated from faith and home. The work, said his Grace, in which the ladies are engaged in proselytizing is a work of infamy. It is a work for their sake as well as for their unhappy victims, we are pledging ourselves to-day to combat, through the agency of this Home of the Sacred Heart and by every legitimate means in our power."

AT MONTREAL.

The Home at Pointe aux Trembles near Montreal partakes of the nature and character of the Bird's Nest in Dublin. It is established for the purpose of gathering waifs and strays of the French Canadian population, and is, we are informed, under the special patronage and care of the Presbyterian Synod. French families in the vicinity of Montreal, or within the city limits, that are very poor and in which children abound, are entered by the Presbyterians. A comfortable home and good education are offered to the sons or daughters who are considered *de trop* (or hard to keep). A solemn engagement is entered into of non-interference with their religious faith, and a good situation in a rich

and respectable family is promised after a few years education and training. Simple-minded parents are often caught by these fair offers, and the children are sacrificed to the Moloch of Proselytism. Should an unfortunate parent have any trouble with his Cure or Parish Priest for not attending Easter duty, for gambling or drinking, or non-payment of dues, then the wolf in sheep's clothing has an easy field to work in. Freedom from all religious duties is promised the parents and free board and tuition offered the children with certainty of a situation in a rich Protestant family when fully grown and able to work. For all these worldly advantages parents are found weak enough to listen to the tempter and barter the eternal interests of themselves and their innocent children. Archbishop Fabre and his zealous clergy do all in their power to counteract the infamous work of soul trafficking at Pointe aux Trembles, but a few meetings of indignation held and exposure made of the detestable doings of the proselytizers would open the eyes and close the purses of many honest and honorable subscribers in Ontario, "who know not what they do."

DIDYMUS.

COMPLETELY PARALYZED.

PHYSICIANS ARE ASTOUNDED BY A PECULIAR CASE.

A Young Canadian Stricken With Paralysis While in New York—Returned to His Home at London, Ont., as He Recovered, in Six—The Means of Renewed Health Pointed Out by a Clergyman Who Visited Him.

Stricken with Landry's Paralysis and yet cured. That means but little to the average layman, but it means a miracle to a physician. Such is the experience of O. E. Dallimore, at present a resident of Madison, N. J., and a rare experience it is.

"Yes, it is true that I had Landry's paralysis," said Mr. Dallimore to the reporter, "or else the most celebrated physicians of London were mistaken. That I have been cured is clearly apparent." With this he straightened up as sturdily and promising a son of Britain as ever trod American soil.

"It was on the 15th of March last he continued, "when I was in New York city, that I first felt symptoms of my trouble. I experienced difficulty in going up stairs, my legs failing to support me. I consulted a physician who informed me that I had every symptom of locomotor ataxia, but as the case was one of Landry's paralysis and knowing the nature of the disease advised me to start for my home and friends. I gave up my work and on April 1st started for London, Ont. A well known physician was consulted but I grew rapidly worse and on Saturday, April 7th, several physicians held a consultation on my case and informed me that I was at death's door, having but three to six days to live. Still I lingered on, by this time completely paralyzed, my hands and feet being dead. I could hardly whisper my wants and could only swallow liquids. Oh, the misery of those moments are beyond all description and death would really have been a welcome visitor.

"Now comes the part that has astounded the physicians. Rev. Mr. Gundy, a clergyman who visited me in my last hours, as he supposed, told me of the marvellous cures of paralysis that had been performed by Dr. Williams' Pink Pills for Pale People. I started to take the pills about April 28 and a week after that felt an improvement in my condition. There was a warm, tingling sensation in the limbs that had been entirely dead and I soon began to move my feet and hands. The improvement continued until May 28, when I was taken out of bed for a drive and drove the horse myself. By the beginning of July I was able to walk upstairs alone and paid a visit to Niagara.

Slowly but surely I gained my old health and strength leaving London for New York on October 11 and beginning my work again on October 26, 1894. Cured of Landry's Paralysis in eight months."

To confirm his story beyond all doubt, Mr. Dallimore made the following affidavit.

STATE OF NEW JERSEY, }
MORRIS COUNTY, }
Olave Dallimore being duly sworn on his oath said that foregoing statement is just and true.
Sworn and subscribed before me December 3, 1894.
[SEAL.] AMOS C. RATHBUN, Notary Public.
Dr. Williams' Pink Pills for Pale People are an unfailing specific for such diseases as locomotor ataxia, paralysis, St. Vitus dance,

sciatica, neuralgia, rheumatism, nervous headache, the after effects of a grippé palpitation of the heart, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. There are no ill effects following the use of this wonderful medicine, and it can be given to children with perfect safety.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for \$2.50. They may be had of all druggists or direct by mail from Dr. Williams' Medicine Company.

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