



# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. I.—No. 18.

TORONTO, THURSDAY, MAY 4, 1893.

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## Register of the Week.

The two most important bills before the Local Legislature this last week were Mr. Gibson's Bill for the prevention of cruelty to children, and Mr. Marter's for restricting the sale of liquor to the wholesale trade. The report of the prison commission suggested the establishment of industrial schools in all the counties of the Province, which was not acted upon by the Government. Another bill was introduced instead; the first eight sections, relating entirely to prevention of cruelty to children, are based upon an English Act of a similar kind. These have for a basis the theory that the father is not the owner of his child, and therefore cannot treat it as any other portion of his property. The Children's Aid Society in Great Britain had accomplished a good deal in taking children from brutal parents and educating them; and although the same conditions do not exist in this country as in the crowded cities of the old world, much can be done. A number of sections follow, dealing with the care of children, in which a new departure is taken. The institution plan, which Mr. Gibson did not regard very favorably, is to make way for the placing out of children. The former system is more expensive, and is a barrack life. The child loses the benefit of a home and parental training, which it is hoped will be somewhat supplied by placing children with families. This method will also have the advantage, that the child, living in a neighborhood will be known, and will at the proper age be better able to obtain employment. The difficulty in the bill was the provision for payment. If the children's parents can pay for the maintenance of the child, they shall by the bill be made to do so. The concluding section makes provision for the ringing of a curfew bell at nine o'clock when children must be off the streets.

This Bill is treading upon very dangerous and slippery ground—the ground between parents and children. If those who are to execute the law are well and prudently chosen, good results will surely follow, but otherwise, instead of a benefit the Act will prove an injury. The second reading was unopposed, several changes being left for the Committee stage.

On Monday, May 1st, Mr. Marter's bill to prohibit the retail of liquors was again brought before the House. Mr. Marter himself first spoke in favor of the bill. He sketched the Prohibition movement, which led up to the bill, and quoted the resolutions of meetings and conferences in its favor. He had hoped Sir Oliver would be willing to take the measure in hand. He concluded by quoting legal author-

ities to prove that the passing of such a bill was in the power of the legislators.

Mr. Balfour expressed himself as being personally in favor of Prohibition, but there were many difficulties in the way of this bill. It left the wholesale trade as it is, and opened the way for a great deal of illicit trade in liquors, which would deprive the country of revenue without remedying the evil. He thought the Attorney-General was right in refusing to enact a law until he felt certain that it would be constitutional. The real responsibility in this matter rested with the Dominion Government, and this responsibility they had always shirked. His opinion was that the constitutional side of the question should be carried before the courts, and in the meantime a plebiscite should be taken to know the will of the people on the question. He concluded by proposing an amendment to give the bill a three months' hoist.

Hon. Mr. Ross began his speech by defending the course of the present Government in temperance legislation during the past fifteen years. Since the Provincial authorities took charge of the issue of licenses, their number decreased from 7,000 to 3,000, and they are now limited according to population. Speaking of the legality of the Act in question, he reminded temperance supporters of the confusion and harm produced by the Mc Carthy Act, when there were two licensing authorities. Some such confusion must arise from an attempt to enforce an Act of doubtful legality. All would be chaos. And even if the legality were established, it would require a strong temperance feeling in every place to ensure the enforcement of the Act under changing administrations. He was in favor of Mr. Harcourt's plan of testing the will of the people by a plebiscite, but not on the question as it was before the House. If Prohibition were passed, it should be full and entire; it should prohibit the manufacture and importation of liquors. He moved as an amendment that, on account of the doubtful legality of the measure, steps should be taken to test it, and in the meantime the people should be allowed to express their opinion by ballot, and to accomplish this, the second reading should be postponed for six months.

Mr. Wood (Hastings) characterized the last amendment as an evasion. There was no need of a plebiscite. The bill should be voted on at once, and the legality tested afterwards, like the Crooks Act.

Mr. Davis thought it in the best interests of the temperance people that there should be certainty of the bill's being legal before any attempt to pass it. He cited the Manitoba plebiscite as an example of the benefits of such

a plan. Dr. McMahon spoke in favor of immediate reading. Mr. Guthrie quoted extensively from legal works to prove that such a mission should come from the Dominion Government. Mr. Whitney moved the adjournment of the debate.

The most pleasing, as also the most surprising mark of the Papal Jubilee is the number of audiences given by the Holy Father, which continue even now to engross his precious time and try his feeble strength. Prelates and princes; priests, monks and sisters; pilgrims of every rank and age have crowded for several months into the Vatican to catch a glimpse of the venerable Head of the Church, and hear a word from him whose natural talent, whose vast experience and whose grace of life, character and office combine in giving a more than earthly wisdom to his every thought. We see from our European exchanges that his Holiness astonishes and rejoices all by his vigor and good health. Three days during Easter week five hundred assembled each morning to assist at the Pope's Mass, and receive his benediction. Then he received a pilgrimage consisting of the students of a French Dominican school with their parents. In his discourse the Supreme Pontiff spoke of his love for youth and his pleasure at seeing so many young French people, and added: "Have a religion, my dear children, fight and struggle for it with open visage. Be learned, for knowledge is strength in the combat of life. Love your country, for the first duty of a Christian and citizen is to love his country. France is a great and generous nation. It has need to be stimulated and raised up. It is surely harassed by the Radicals and Free-Masons, the enemies of religion. But to the effort of the enemy we must oppose the union of good people. I love France particularly, and I wish to work for its union and exaltation. Who will better raise it up than you, the youth, the strength, the future?"

The British Budget introduced into the House of Commons last week by the Chancellor of the Exchequer, Sir William Harcourt, showed a deficit of £1,574,000. This is due partially to a decrease in revenue, but chiefly to the vast growth of expenditures arising from the demands of the country upon Parliament. In order to meet this the Government resorts to the income tax, which it proposes to increase by a penny on the pound. The comments passed by the members who spoke were favorable to the Budget.

Excitement was caused the other day (April 27th) by the rumor that Mr. Gladstone had been fired at by some man whose name was given as William Townsend. The *Pall Mall*

*Gazette* stated that the attempt was made on the Premier's life while walking through St. James' Park to his house on Downing street the evening previous. Later it was learned that Mr. Gladstone was walking home about the time that the man was arrested, who, according to the policeman's statement, had discharged his revolver in the Horse Guards' parade near Downing street. An examination of a note book in the man's possession revealed the fact that it contained a mass of ravings against Home Rule, and the suggestion that the murder of Gladstone would be justifiable.

The *Daily Chronicle* says that the attempt to shoot Mr. Gladstone suggests the murder of President Garfield, and warns the Unionist statesmen who indulge in abuse of Mr. Gladstone that "there are people in Ireland and England ready to translate such abuse into actions."

The *Daily News* says:—"The incident has embarrassed Unionist circles, and has encouraged many Unionists to protest openly against the incendiary speeches of their leaders."

In the English House of Commons, Mr. Sexton, on April 25th, asked Mr. Asquith, Home Secretary, in the absence of Mr. Morley, Irish Secretary, whether the attention of the Government had been directed to the Belfast riots; if so, what measures had been taken to preserve peace, and whether the speeches of the eminent politicians who had instigated the riots would be considered by the law officers of the Crown. Similar conduct of the Orangemen on a previous occasion, Mr. Sexton added, had resulted in the killing of twenty people. The Belfast police apparently had made no effort to prevent the looting on Saturday night of the tavern kept by the Catholic Connolly. Would such negligence be tolerated by the Government? In reply, Mr. Asquith read the official report of the rioting in Belfast yesterday and Saturday. The facts related corresponded with those cited by Mr. Sexton, and already published. As regards the speeches of the eminent politicians, as Mr. Sexton had designated Mr. Balfour and Lord Randolph Churchill, Mr. Asquith expressed the opinion that they had incurred a very heavy responsibility by using intemperate language directly calculated to incite the bitterest party strife. The Government had taken every possible step, he said, to prevent a recurrence of the deplorable demonstrations in Belfast, and believed that further trouble would be averted.

The Archduchess Margaret of Austria, the niece of the Emperor, will this year receive the honor of the Golden Rose from the Pope. The jewel is valued at \$50,000.

## HON. BOURKE COCKRAN.

## Influence of the Catholic Church on the World's Progress.

It must be a subject of intense gratification to his eminence Cardinal Gibbons, and to the Bishops and Clergy of the neighboring Republic, to acknowledge the powerful aid found in Mr. Bourke Cockran's splendid talent for the dispelling of prejudice against the institutions and teachings of the Catholic Church. It has too often happened that men of acknowledged merit and superior talent allowed themselves to be lured away from Catholic guidance and direction, and to have prostituted the heaven-born gifts of Oratory, to the passions of the hour or the applause of an unthinking, sinful world. Men nurtured in the Sanctuary and endowed gratuitously with the Church's most ample, richest and most varied stores of learning, there were who proved traitors to their Alma Mater, and, blinded with pride or the lust of worldly praise or of worldly wealth, arrayed themselves on the side of her most bitter enemies, and became monsters of ingratitude, while acting the part of apostles of unbelief. Among such we may class Renan, Lamennais, and the scoffer of all sacred science, the impious upstart Voltaire. To a sincere Catholic, whether of the lay or clerical order, it is always exceedingly gratifying to witness the spectacle of superior talent and true genius on the part of laymen given up unreservedly to the defence of Catholic doctrine and the glorification of heavenly truths, as exemplified in the lives and sacrifices of the Church's children in every age. At the Catholic Congress held three years ago in Baltimore, Archbishop Ireland appealed to all laymen of means and talent to stand forward and take prominent part in the mighty strife of Christian truth and anti-Catholic Unbelief. Several distinguished laymen in the United States have responded to the Archbishop's fervid appeal. There is no reason why members of the laity in Canada should not assert themselves, as valiant auxiliaries to the Priests and Prelates who are in the vanguard. Our Catholic Colleges are not wanting, where every opportunity is given for native talent to grow in knowledge and power, and where principles are laid down and accomplishments of historical and classic lore imparted in degree sufficient to place our young men on a level with those who are the acknowledged champions of truth in the neighboring Republic.

Mr. Bourke Cockran's lecture on "Church and State" was delivered last month, under the auspices of the United Catholic Literary Association, at the Academy of Music in the city of Baltimore. Not having room in our limited space for the lecture in its entirety, we will transcribe but a few of its most remarkable passages:

## THE MISSION OF THE CATHOLIC CHURCH.

Her mission began when, strangely enough, the conditions of men touched their condition to-day, but at opposite extremes. In the first century, all over the Roman Empire, men were on an equal plane, but it was an equality of degradation and servility. The sound and healthy institutions of this age are those which tend towards the recognition of the equality of man, but it is an equality of progress and of liberty—a general recognition of the fundamental features of free institutions and of free government.

The policy of the Cæsars was to reduce all mankind to one common level. They did not elevate the plebeian; they degraded the patrician. The policy of the Christian Church has been to degrade no man, but to elevate all men; and where progress has been achieved by the human race you will find that the light of civiliza-

tion has been kindled by Catholic hands and that the message of enlightenment has been preached from Catholic pulpits.

When the barbarian hordes swept over the Roman Empire—when the monuments of ancient civilization were trampled under foot—when the light of the ancient learning was extinguished in the rude shocks of war, the darkness of ignorance settled down over the world. The rule of force was the only rule respected by the savage and barbarous tribes who had divided amongst themselves the territory of the empire. War, perpetual war—war between countries and feuds among nobles—kept the human family in a condition of incessant strife. No law was effective except the law of force; that which the sword had won, the sword was compelled to defend. Violence bred violence. Each act of cruelty bred fresh cruelties. Inflamed by avarice or by vengeance, the victors doomed the vanquished to slaughter. No condition or age or sex was sufficient to stay the hand of vengeance. Victory in the field was followed by massacre and destruction. The thirst for vengeance was slaked in blood.

## BRIGHTEST HOPE OF HISTORY.

But there was one spot in which neither the writ of the king, nor the retainer of the noble, nor the *posse* of the sheriff, nor any power known to man, could penetrate, and that was the sanctuary, inside of which the humblest fugitive was certain of protection and shelter against the most powerful pursuer. The pages of history are filled with the record of ecclesiastical achievements. The history of the Church describes many imposing scenes, where Pontiffs, arrayed in all the pomp of the highest office in Christendom, blessed Christian armies departing to battle, and welcomed back with hymns of praise and with triumphant procession, the warriors who had repelled the tide of infidel invasion, which threatened to submerge Christian civilization throughout the world. But I believe the brightest page in the history of the Church, is that which tells us how Gregory of Tours refused to surrender to Chilperic, the son, who had sought refuge in the sanctuary, and though the king threatened to ravage the lands of the Church, and did ravage them, and though the bishop and his priests could read their offices at night by the light of the burning buildings and hay-stacks which had been fired by the order of the monarch, yet the fugitive remained secure in the presence of the Holy Sacrament, guarded by the humanity and piety of the Christian prelate.

## MISSION OF ST. PATRICK.

I do not know of any other instance in history in which the influence of the Church, through prosperity, through misery and through renewed hope, has been so fully illustrated. For fourteen centuries the influence of the Catholic Church upon the Irish race has continued unbroken. During that long stretch of time what events have transpired, what vicissitudes in human affairs have occurred.

The mission of St. Patrick was in active operation, when, on the field of Taalbec the God of armies yielding to the prayer of Clotilde, restored victory to the wavering hosts of Clovis and brought about the conversion of the Frankish nation to the Christian Church. That mission was a century old when Mohanmet perned the Koran, when Mecca rejected him and Medina accepted him. It was three hundred years old when Pepin beat back the Lombards from the gates of Rome and established the independence of the Republic of God. It was venerable with a history of a thousand years when the Janissaries entered Constantinople and the Church of St. Sophia became the chief temple of the Moslem faith.

Although this mission was begun during a period of rapine and violence and war, St. Patrick did not land on Irish soil bearing the sword which thirsted for human blood, he bore the cross which typifies the sacrifice of immeasurable love, and by which the human race was redeemed. He did not land clothed in the panoply of war—he landed clad in the vestments of a Christian priest. His mission was not to found a new dynasty amid scenes of blood, burning villages and wasted fields—he founded schools for the propagation of learning, and churches from whose pulpits the Christian doctrine of peace and good will could be preached unto man. He did not establish fortresses or castles, whose frowning battlements spoke of war and violence, but he kindled the light of Christian faith upon the Irish hills. That faith has been borne by Irishmen across the seas to every quarter of the globe, and it has proved one of the chief influences in the evangelization of the human race throughout the Christian world.

From that day in the fifth century, when in the midst of toil and confusion all over the world, St. Patrick began his peaceful mission on Irish soil, the Irish people have never wavered in their loyalty to the Catholic Church. In other countries the Catholic Church has been the Church sustained by the power and interest of the State. In Ireland it has withstood the hostility of the powerful and the contempt of the rich. Any person who has ever witnessed the stately ceremony with which the Church celebrates her rites in Catholic countries can readily understand the influence she must exercise over the minds of men in those favored regions. Who that has ever bowed his head under the mighty dome of Peter, or bent his knee under the stately roof of Notre Dame, who has inhaled the incense burned before marble altars, whose eyes have been dazzled by the glare of innumerable candelabra, who has beheld on the stained glass of ancient cathedrals the figures of cherubim and seraphim and of patriarchs, moved almost to life as the light of the sun streamed through the windows, while the promises of God, intoned in stately chant, swept through aisle and transept and sanctuary, reaching the ears of the listener on hymns of heavenly strains—who that has seen and heard all these can wonder that the Catholic Church should exercise a controlling influence over the minds of all who were reared under the influence of her stately ceremonies. But the Irish people remained faithful to their Church without any of these outward ceremonies or splendors to maintain their zeal or stimulate their fervor.

We are proud, and justly proud, of our republican system of government. But the oldest republican on the face of the earth is the Catholic Church herself. Every feature of our constitution which we hold dear, which we deem valuable to the protection of the life and property of the citizen, has been preached from her pulpits and inculcated and illustrated in our government. During the darkest period of tyranny and oppression, she braved the power of the great in defence of the lowly. Her mission was not to the great ones of this earth but to the poor and the afflicted.

## MISSION OF THE CHURCH.

We boast in this country that all men are equal at the ballot box. For 1900 years she has held all men equal at the Communion rail. We boast that all men are equal before the law; she has held that for 1900 years, all men are equal in the sight of God. She asks no support from the State; her mission is to support the State. She is now, as she always has been, the light of progress, the temple of learning and of liberty, the bulwark of order. She is ever ready to do those things for the race which the State

itself cannot do, and leave to the State those duties which the State is able to perform.

She has no sacrament to offer the greatest, that she could deny the humblest. She can bring to the couch of the king no consolation that she cannot bring to the bedside of the humblest sufferer. She has no prayer to utter over the tomb of the monarch that she will not say at the grave of the pauper. The State can construct an hospital, furnishing to the sick and suffering everything that surgery or science can suggest for their relief, but the Church alone can soothe the anguish of pain by the consoling influences of religion. She can make men patient under difficulties, so that they may wait for the relief which the spread of enlightenment will surely bring to them. She can make duty to the State, part of a man's duty to God, she can make loyalty to the laws a feature of loyalty to the Church, so that he who is a good Catholic, must necessarily be a good citizen.

## A Good Little Mother.

The best of harders' sheep dogs are worth two hundred dollars or even more. One herder whom we met at Cold Spring Ranch, says a correspondent of a western paper showed us a very pretty one that he said he would not sell for five hundred dollars. She had at that time four young puppies. The night we arrived we visited his camp, and were greatly interested in the little mother and her nursing babies. Amid those wild, vast mountains this little nest of motherly devotion and baby trust was very beautiful. While we were exclaiming the assistant herder came to say that there were more than twenty sheep missing. Two maledogs, both larger than the mother, were standing about with their hands in their breeches, doing nothing. But the herder said neither Tom nor Dick would find the sheep; Flora must go. It was urged by the assistant herder that her foot was sore, that she had been at work hard all day, was nearly worn out, and must feed her puppies. The boss insisted that she must go. The sun was setting. There was no time to lose. Flora was called and told to hunt the lost sheep, while her master pointed to a forest, through the edge of which they had passed on their way up. She raised her head, but seemed very loath to leave her babies. The boss called sharply to her. She rose, looking tired and low-spirited, with head and tail down, and trotted wearily off to the forest. I said:

"That is too bad."

"Oh, she'll be right back," the herder said. "She's lightning on stray sheep."

The next morning I went over to learn whether Flora had found the strays. While we were speaking the sheep were returning, driven by the little dog, who did not raise her head nor wag her tail, even when spoken to, but crawled to her puppies and lay down by them. She had been out all night, and while her hungry babies were tugging away fell fast asleep. I have never seen anything so touching. So far as I was concerned, "there was not a dry eye in the house."

How often that scene comes back to me—the vast, gloomy forest, and that little creature with the sore foot, and her heart crying for her babies, limping and creeping about in the wild canons all through the long, dark hours, finding and gathering in the lost sheep.—*Philadelphia Standard.*

"A wolf in sheep's clothing"—the substitute offered by the "cutter" as being just as good as Ayer's Sarsaparilla. If you don't want to be bitten, insist upon having Ayer's Sarsaparilla, even if it is a little dearer. Depend on it, it will be cheaper for you in the end.

## For Severe Colds.

GENTLEMEN—I had a severe cold, for which I took Dr. Wood's Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take.

J. FAYNER, Huntsville, Ont.

**Speak, Speak in Prayer.**

*Rev. John Joseph Mallon in the Seminary.*

Our souls a hearer craves in pressing woo  
Not everything is given here below.  
Then speak, O soul, in words of fire,  
Thine instant need in prayer,  
Earth hearkens not, but God above  
Receives and grants thy message there.

The trembling compass ever feels  
The un- seen presence of the north,  
Why still, O soul, with whom God deals,  
Those words that long to issue forth?  
Though hope be shattered by our fear,  
And pendant clouds be darkling nigh,  
Yet God's on high.  
Speak, speak in prayer.

For man alone knows distance, space,  
And hill on hill confronts him thus;  
The sun may be God's mirrored face,  
Who lived and walked the earth with us;  
The nightly dome, star-bright and fair,  
The footprints of His angel host,  
Where is our boat?  
Speak, speak in prayer.

Slave helps not slave, but God above,  
Dispensing good and ill to man,  
Has freed us by His law of love,  
And being gave when erat began.  
The world is cruel, sin and care  
Have snatched most souls from God's high throne.  
Make thou no moan,  
Speak, speak in prayer.

Speak, and thy words will give thee strength,  
And sweeten toil and care and pain;  
For help oft sought will come at length;  
Where hope seemed dead lives hope again,  
Long burdened hearts begot despair.  
Though faith be stronger in the dark,  
Launch forth thy bark,  
Speak, speak in prayer.

Our souls a hearer craves in pressing woo—  
Not everything is given here below;  
Then speak, O soul, with words of love,  
Thine instant need in prayer.  
Earth hearkens not, but God above  
Receives and grants thy message there.

**THE OTHER WISE MAN.**

*From the London Weekly Register.*

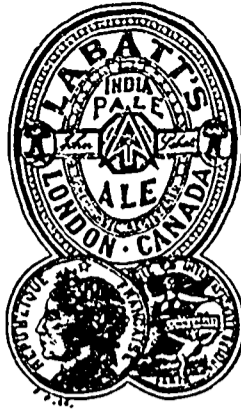
In the current number of *Harper* Mr. Henry Van Dyke tells "The Story of the Other Wise Man," a fragment of a tale heard in the halls of dreams in the palace of the heart of man. This fourth Wise Man of the East also saw the star in the east, and set out to follow it; but he came not with his three brethren to the presence of the King. Artaban the Magician was his name. He sold all that he had, and bought three jewels—a sapphire, a ruby, and a pearl—to carry them across the desert as a tribute to the King. As he hastened to meet the other three, to join them on their pilgrimage, his attention was arrested by a Jew, apparently perishing of fever, alone in the marshes. Unwilling to leave the wretch to die he dismounted and spent several hours in bringing him back to life. The result was that the other three Wise Men had departed before he reached the trysting-place. He had to go back to Babylon, sell his sapphire, and buy camels. When he arrived at Bethlehem he hastened with the ruby and the pearl to offer them to the Son of Mary. But Mary, Joseph, and the young Child had departed for Egypt, and the next day the massacre of the Innocents began. Artaban stood on the threshold of a house where a young mother hid her child under the folds of her dress. When the massacring party came to the door Artaban said to the captain, "There is none here save me. I am willing to give this jewel if thou wilt leave me in peace," placing at the same time the ruby destined for the King into the hand of the soldier. The man, dazzled by the splendor of the gem, ordered his men to march on, declaring that there was no child within. Then Artaban prayed: "O God of Truth, forgive me, for I have said the thing which is not, to save the life of a child, and two of my jewels are gone!" Artaban wandered to Egypt in the hopes that he might at least be able to offer the pearl to the King, but he found Him not. From the Hebrew writings he gathered that the King must in some mysterious way suffer,

be distressed, and cast into prison. So Artaban spent much of his time in visiting the captives. Although he found none to worship he found many to help. As he fed the hungry, clothed the naked, healed the wounded, and comforted the captive, thirty-three years passed by more quickly than the weaver's shuttle. At last, worn and wearied and ready to die, but still seeking the King, he came to Jerusalem. It was the day after the Passover, and the streets were thronged. The great throng passed through the Northern Gate to a place called Golgotha. Artaban joined the crowd and heard them say that they were going to crucify Him who claimed to be King of the Jews. The end of the story is as follows:—

Dark and mysterious were the tidings, for how could it be that the king should perish? But he hid within himself, "The ways of God are stranger than the thoughts of man, and it may be that I shall find my King in the hands of His enemies, and offer my pearl for His ransom ere He dies." So Artaban followed the multitude, with slow and painful steps, towards the Damascus Gate. But as he passed by the door of Herod's Prison, there met him a guard of Macedonian soldiers, who were dragging with them a young maiden with torn dress and dishevelled hair, thrusting her with rude blows towards the dungeon. As the old man paused to look at her with pity, she stretched forth her hand and caught the edge of his long white robe. "Have mercy on me," she cried, "and deliver me, if if thou canst, O my Prince, for I also am one of the children of Iran. My father was a merchant of Persia, and he is dead, and I am seized for his debts to be sold as a slave. Save me from worse than death." Artaban trembled. He drew the pearl from his breast, and laid it in the hand of the slave. "Take thy ransom, daughter; it is the last of my treasures which I had kept for the King."

While he spoke there came a great darkness over the sky, and shuddering tremors ran through the earth, heaving like the bosom of one who struggles with a mighty grief. The walls of the houses rocked to and fro. Dust clouds filled the air. The soldiers fled in dismay. But the Wise Man and the slave girl whom he had ransomed crouched helpless beneath the wall. With the last thrill of the earthquake a heavy tile, loosened from the roof, fell and smote the old man on the forehead. He lay breathless and pale, with the blood trickling from the wound. As the maiden bent over him to see whether he was dead, through the silence there came a voice, small and still, and very distinct, like music sounding from a long distance, in which the notes are clear but the words are lost. The girl turned to look if someone had spoken from the window above them, but she saw no one. Then the old man's lips began to move as if in answer, and she heard him say in the ancient Persian tongue: "Not so, my Lord! for when saw I Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw I Thee a stranger, and took Thee in? or naked, and clothed Thee? When saw I Thee sick or in prison, and came unto Thee? Three-and-thirty years I sought Thee, but I have never seen Thy face, nor ministered on earth to Thee, my King." He ceased, and the strange sweet voice came again, and again the maid understood it not. But the dying soul of Artaban heard these words: "Verily I say unto thee, inasmuch as though hast done it unto one of the least of these, My brethren, thou hast done it unto Me."

The man who called sarsaparilla a fraud, had good reason; for he got hold of a worthless mixture at "reduced rates." He changed his opinion, however, when he began to take Ayer's Sarsaparilla. It pays to be careful, when buying medicines.



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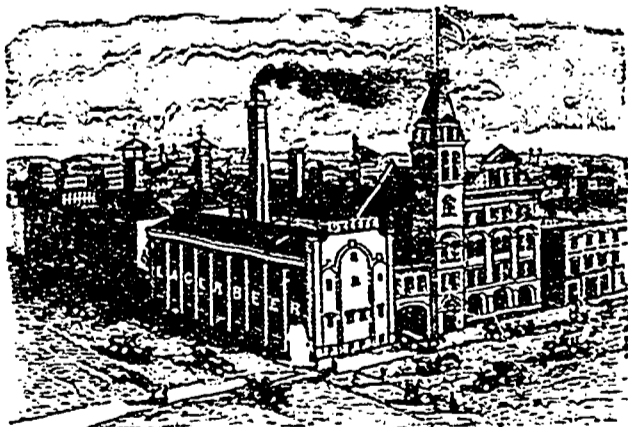
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**THE FORTY HOURS' DEVOTION.**

**His Grace at Leslieville.**

The devotion of the forty hours was begun at St. Joseph's Church, Leslieville, on Sunday Morning last. High Mass was celebrated by Rev. Father Teefy, assisted by Rev. Father Bergin as deacon, and Rev. Mr. Carbery as sub-deacon. The sermon was preached by His Grace Archbishop Walsh, who read from the Gospel of St. John the words in which Our Lord promises the great gift of the blessed Sacrament, and also the words of the institution at the Last Supper. His Grace said—

"We begin in this church, to-day, my brethren, the devotion of the forty hours. This devotion consists in the solemn exposition of the blessed Sacrament for forty hours, together with certain masses and prayers prescribed by the Church. During this devotion you can obtain a plenary indulgence on condition that you visit this Church to pray in honor of Jesus and for the intentions of the Church, and that you receive the sacrament of Penance and the Blessed Eucharist in a worthy manner. You may also receive a seven years' indulgence for every visit you pay to this church during the exposition. This devotion is one of the most rich and profitable within the Church. It is directed immediately to the very person of Jesus Christ. Other devotions are directed to some object, such as the blessed Mother of God, and the saints and angels, or to something embodied in Christ; but here it is Christ Himself, who lived and suffered for us, and died on the cross to save us. Many a gift has He bestowed on humanity; but this is the richest of them all, because it is the gift of Himself. Though He is all powerful, He possesses nothing greater; His infinite goodness has nothing better, nor, in His infinite wisdom, in the whole range of creation could He find anything equal to this, because it is Himself, the Lord Jesus Christ. He is God from all eternity, from everlasting ages. All the ages are like a drop of water in the ocean compared with the eternity of God. You may go back in imagination for ages and centuries and unnumbered wastes of time, as far as the effort will carry you, and you can find no point at which the great God did not exist. With Him there is no past, no future, but only the eternal present. And this great God is omnipotent. God the Son created the world. Behold this vast world, and then consider that it is but an atom in a well nigh infinite space filled with worlds still larger, all of which He created and now rules by virtue of His omnipotence. And yet he passed by all these other worlds and came down to our planet and became man that He might redeem and save us; and then he left us the Blessed Eucharist. His divinity personally united with His humanity, the God-man, under the appearance of bread and wine. Here is a gift worthy of God, the gift of Himself to man. It was on a memorable occasion that he first promised this great gift to His church. It was after He had fed five thousand men in the desert by the multiplication of five loaves and fishes.

Soon afterwards a similar multitude followed Him, hoping to see the miracle reproduced, whereupon He took occasion to lift their minds above the earth to the consideration of the great mystery He was about to bestow. He then said to them: "You seek the meat and the bread that will enter into life everlasting. For I am the living bread that came down from heaven. The bread that I will give you is my flesh for the life of the world." The Jews then began to murmur and to discuss among themselves, and to ask the question which is asked to the present day.

"How," said they, "can this man give us his flesh to eat?" This is the very question that Protestants are still asking. It is impossible, they say, for such a thing to be. They forget that He was God. Our Lord said: "Unless you eat the flesh and drink the blood of the son of man, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up on the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him. As the living Father hath sent me and I live by the Father, so he that eateth me, the same also shall live by me." These are the words, imperishable and immortal, which promise that in the fulness of time the dead will come from their forgotten graves to dwell in glory for ever. But many who heard Him, doubted. They began to use their reason against God and they said: "This is a hard saying." This is what is said by those who are outside the Church to-day. And, as we are told, they went back and walked no more with Jesus. But was it possible for human reason to understand the matter? Christianity is all a mystery. Can any man understand the Blessed Trinity, the Incarnation of Jesus Christ, or any of the other mysteries of the Christian religion? If we are to judge Christian principles and Christian mysteries by human reason, we must abandon them all. When Jesus Christ says: "This is my body and this is my blood," who will dare to disbelieve the all true God? They do not keep the company of Jesus Christ who do not partake of the Blessed Eucharist. They walk no more with Jesus. Then He turned to the twelve and said: "Will you also leave me?" And Peter, the first Pope, the first of that long line that is to last through all succeeding ages, exclaimed: "Lord, to whom shall we go. Thou hast the words of eternal life, and we believe and know that thou art the Son of God." There was the confession of faith. There was the testimony that will live on through all the vicissitudes of time, and will shine forth with undiminished splendor, even amidst the wreck of systems and the clash of worlds. We believe and know that thou art Christ the Son of God, and therefore what thou tellest us must be true, even though we do not understand.

Time wore on. Christ continued to work miracles, to heal the sick, to raise the dead and to convert sinners, until at last the time came for His great sacrifice for the redemption of mankind. On the evening before His betrayal, when the sorrow of that great event was casting its shadow over His soul, He instituted the Eucharist and created the Catholic priesthood. As a rich man about to die wills legacies to his children, so Our Lord made His will in few but memorable words. Taking the bread into His blessed hands He blessed it and broke and said: "Take ye and eat, for this is my body." And of the wine He said: "Drink ye all of this, for this is my blood which I will shed for you." Could words be plainer than these? Those who do not believe in the blessed Eucharist must maintain that what He said is not true. What a fearful blasphemy for any man with the farthing light of his small intelligence to stand up in the face of God and say: "I do not believe." And yet this is what was done by those who went back to their original pursuits and walked no more with Jesus.

But how has this wonderful gift come down to us? On that occasion Christ also created the Catholic priesthood to continue the work He had begun. He ordained His Apostles priests and said: "Do this for the commemoration of me." On that occasion, therefore, He created them

an order of priests to continue in the Church from that moment until the consummation of the world. His Apostles were lifted up from the human state to a participation in the eternal priesthood of Jesus Christ. The stamp of Christ was marked on their souls with a force that eternity cannot erase, and that will remain for ever marked on the priestly soul throughout the everlasting ages. This priesthood has come down through all the ages, blessing mankind, raising altars everywhere for the holy sacrifice of the Mass, and bringing the Blessed Eucharist to the children of the holy Catholic Church. Here is Jesus Christ Himself amongst His people through an order of priests gifted with His divine powers, commissioned to forgive sins, to preach His Gospel for ever, and to bring His body and blood to the hungry souls of men. No wonder the Catholic people in every age have loved the priesthood, who are at all times ready to labor and spend themselves for their people, and if necessary to lay down their lives, as has often been done. Bishop Power, the first Bishop of this diocese, when told by his physician that he was sure to get the fever if he visited the fever sheds here in '48 replied: "I will go. It is my duty." He went, and he caught the fever in the discharge of his duty, and died in torture. This is what every priest in the Church to-day is prepared to do. Let the cholera break out in the coming summer, and you will find where the Catholic priests will be. At their posts, prepared to die, to lay down their lives for you if need be, to vindicate the honor and dignity of humanity.

Our blessed Lord will be exposed for adoration to-day, and will continue exposed until Wednesday morning. What are your duties during these days? To come here. This is a season of the greatest blessing and mercy. Come here daily and adore your blessed Saviour, Jesus Christ. You are bound to adore the Lord our God, to love Him with your whole hearts and souls and with all your strength. Here He is amongst you, living in your midst, ready to heal your sorrows while you live, and when you die to accompany your souls to the judgment seat, where He will sit in judgment upon you. We all have need of His graces and mercies. I need not tell you to go back in memory to the day when the dawn of reason first came into your souls and ask you how have you since demeaned yourself towards God. Have you observed His commandments? Have you lived up to His holy religion? Have you not offended Him again and again by the violation of His precepts? We all need mercy, and there are special reasons in which He shows forth His mercy and His goodness. There is a springtime in the lives of Christian men, and if they do not sow the seeds of divine grace and virtue in their souls in that springtime, they never will reap the harvest. If we allow this time to pass by, we cannot complain of the results. If we sow not the seeds of virtue and goodness now, how can we expect to reap the harvest hereafter? Would any man act in this imprudent, reckless manner with temporal things? Neither should we do so with the affairs of God. Come to him all ye that labor and are heavily burdened. He invites you, and what can you expect more? Do not keep away from Him. Do not resist His invitation. We are told in Scripture of a certain King who made a great feast and sent his servants to invite the guests to come and partake. But they would not. They made excuses and went their way. And the King said: "I shall never allow these men to sit at my table." Beware lest our Lord say the same thing to you if you neglect this opportunity. The greatest blessing of this devotion may thus be turned into curses. May God in His infinite mercy grant you all

grace, so that at the end of those forty hours your souls may be so filled with His holy spirit that you will have strength to persevere to the end and gain the glorious reward promised to those who serve Him here below."

**Ottawa Catholic Truth Society.**

The following correspondence is taken from the Ottawa Evening Journal of April 17th, in which Dr. Campbell shows himself a true Britisher and lover of fair play. He a lecturer on loyalty! He prates about old nursery stories, but when confronted with his language, lacks the courage of his conviction. Carman, Campbell, Douglas, three of a kind!

EDITOR JOURNAL:—At the regular monthly meeting of the Committee of the Catholic Truth Society, held last evening, I was instructed to forward the enclosed correspondence to you for publication. The letters need no comment. Under the circumstances we may be pardoned for taking no further notice whatever of Rev. Dr. Campbell.

Yours truly,  
W. L. Scott,  
Secretary Catholic Truth Society of Ottawa.  
Ottawa, April 15th, 1893.

REV. SIR—As you may have learned from an item which appeared about a week ago in the public press, the Catholic Truth Society is anxious to publish your recent lecture on "Cardinal Manning and the Civil Allegiance of Roman Catholics" bound up with Father Whalen's lecture and the JOURNAL's editorial on the same subject. We took the liberty of employing a shorthand reporter to report your lecture verbatim and are therefore in possession of its exact text as delivered by you. Nevertheless we are unwilling to go to the length of publishing it without first requesting your permission and affording you an opportunity of revising it. I am therefore instructed to write and ask whether you have any objection to our taking the proposed course, and in the event of your consenting, whether you will revise our manuscript for publication. On hearing from you in the affirmative, I will at once forward you the manuscript. I enclose a stamped envelope for reply.

Yours, etc.,  
W. L. Scott,  
Sec'y Catholic Truth Society of Ottawa.  
Rev. Dr. Campbell, Erskine Presbyterian church, Ottawa.

Ottawa, March 21st, 1893.  
DEAR SIR—In reply to your favor of the 16th inst., I wish to say that I decline to comply with the request contained in it.

Yours faithfully,  
ISAAC CAMPBELL.  
W. D. Scott, Esq., LL.B., Ottawa.

**Baseball**

The spring season has been opened by St. Michael's College Baseball Association with very favorable prospects. Practice is once more resumed, and a very successful year is expected. Not only have most of last year's team returned, but the advent of two "phenoms" from Rhode Island has materially added strength to the nine. On Wednesday of last week the Collegians started the ball a-rolling with the Trinity University nine, and on Saturday they took sides against the "Dukes." Below are accounts of the respective games:

The Trinity University and St. Michael's College teams played a seven-innings game on the St. Michael's College grounds on the afternoon of April 26th. Score, 18 to 5, in favor of St. Michael's College. Trinity, 5 runs, 2 hits and 5 errors; St. Michael's College, 18 runs, 13 hits and 4 errors. Batteries—Wadsworth and Snyder; Coty and Fitzgerald. Umpire—C. J. Coakley.

The 500 spectators who went up to St. Joseph street on April 30th saw a prettily played game of baseball between the clever St. Michael's College nine and the champion Dukes. The city nine took an early lead and never were headed. Owing to an injury to Fitzgerald Prentice supported Coty behind the bat. Being unacquainted with the star twirler's delivery, his back stopping somewhat handicapped the college twirler, and this with many costly errors in the field gave the Dukes an opportunity to pull off a good victory, which they readily accepted. The winning nine played a faultless game in the field, which gave McGarry every confidence in the box. The score:

DUKES.	R.	H.	E.	ST. MICHAEL'S.	R.	H.	E.
Blakely, 2b	1	1	6	Buckley, 2b	0	0	1
Hendershot, 1b	2	1	0	Donovan, ss	0	0	2
Chambers, lf	1	0	0	Fitzgerald, cf	0	0	0
McGarry, p	0	0	0	Campbell, 3b	1	3	0
Humphrey, ss	0	0	0	Prentice, c	1	1	0
Benson, c	0	2	0	Mahoney, 1b	0	1	2
Yonson, cf	0	0	0	Coty, p	1	1	1
Maxwell, rf	1	1	0	McGinley, lf	0	1	0
Synges, 3b	1	1	0	Rosco, rf	0	0	1
Totals	6	6	0	Totals	3	7	7
Dukes	20	0	3	0	2	0	0
St. M. C.	0	1	0	0	0	0	2

Two-base hits—Coty, Hendershot. Struck out—By Coty 12, by McGarry 8. Double play—Mahoney. Umpires—Coakley and Lynden.

REV. J. F. MCBRIDE.

Last Friday evening, the fifteenth anniversary of the ordination to the priesthood of Rev. J. F. McBride, was celebrated by the Catholics of Toronto Junction, in St. Cecilia's Separate School. Quite a large number gathered in the school-house, which was decorated for the occasion. The chair was occupied by Mr. Thos. Kingsley. After the chairman had eloquently and elaborately eulogized the noble services that the Rev. Father had rendered, Mr. Chas. M. Heydon, on behalf of the congregation, approached and read the following address:

To Rev. J. F. McBride, Assistant Pastor of St. Cecilia's Church, Toronto Junction.

DEAR FATHER—Permit the Catholics and your friends of this town the pleasure of extending to you their hearty congratulations on this, the fifteenth anniversary of your ordination to the priesthood.

It is with grateful hearts we join with you in thanking the Divine Goodness for affording you the privilege of discharging the holy duties of your sacred office for this period. Your many virtues of worth and merit with your diversified character of acquirements have distinguished you in the sacred ministry as a humble, zealous and devout servant of God.

The administration of our spiritual concerns under the prudent guidance of our kind pastor, Rev. Dean Cassidy, with your estimable assistance, has been marked with assiduity, zeal and devotion, from which the abundant and efficacious fruits will not only be gratefully remembered by us but will ever remain a lustrous monument to the honor and glory of the exalted offices with which God has entrusted you both.

We beg your acceptance of this token as a mere testimony in a slight degree, of our esteem and affection towards you, and as a symbol of our honor and recognition of this event, which has afforded us an opportunity to manifest our regard for your appreciable services.

We fervently hope that God may spare your life, and enabling you to continue your noble work and afford us an opportunity to address you on a more joyous event—the silver jubilee.

Signed on behalf of the Catholics of St. Cecilia's.

A. J. Gable, F. Heydon, T. Kingsley; J. Hass, Secretary; C. A. Kelly, Chairman. Accompanying the address was a well filled purse. Father McBride replied in grateful terms for the esteem and kind generosity manifested, and regarded it not in return for his personal services, but rather a tribute to his sacred office—the priesthood—the elevation to which, he said, was a source of indescribable gladness and gratification to him ever since he had been ordained. After the children rendered several choruses, Father McBride again thanked the congregation for their kindness and affection and the occasion closed by all singing "The Maple Leaf for Ever."

League of the Cross.

The members of St. Paul's Branch of this Society approached holy communion in a body last Sunday. Having assembled in their hall on Power street at 9 o'clock, they marched to Mass with banners flying. At Vespers they held another demonstration, when 73 members, who had joined during the quarter, were invested with the medal of the order. An eloquent sermon on the evils of liquor was preached by the pastor, Rev. Father Hand, who quoted statistics in support of his position, and who earnestly appealed to all who had not joined the League to do so without further delay.

We congratulate the St. Paul's League upon its success and zeal. Inaugurated last July with a nucleus of 7 members, it has today 167 names on its roll. Its principle of total abstinence is already felt and appreciated in the East end of the city. Invitations have been sent to Archbishop Ireland and other prelates to visit Toronto and lecture under the auspices of the League. It is also proposed to hold a grand demonstration on the anniversary of the founding, July 24th, when many public men interested in the great cause will be invited to take part. The Secretary, W. H. Cahill, is also in communication with the Catholic Total Abstinence Union of the United States in reference to a delegate from the League at the World's Fair Catholic Total Abstinence Convention. It is a noble work, and we rejoice to see its success. May you persevere.

Condolence.

At the regular meeting of Branch No. 30 C.M.B.A., Peterborough, the following resolution was moved by J. J. Lynch, seconded by Thos. J. Davis, and unanimously adopted:

Whereas God in His divine wisdom has seen fit to remove by the hand of death, our beloved spiritual adviser and generous friend, the Rev. J. Rudkins, parish priest and chancellor of the diocese of Peterborough, who was called to his eternal reward in the prime of life, under circumstances sufficient to awake our sacred sympathy and profound sorrow;

Whereas we wish to condole and give expression to the irremediable loss our Right

Rev. Bishop has sustained by the death of a zealous priest; also to the clergy of the parish and diocese and parishioners in general; further to his afflicted brother and sister, in this their sad hour of trial, we pray that Almighty God may give them strength to bear their crosses with true christian resignation to His holy will and to have mercy on the soul of our departed priest:

Whereas our lamented spiritual adviser was endowed with all those noble qualities of heart and mind which constitute a useful, upright, conscientious citizen, an ardent and dutiful priest, warm friend, kind adviser, and affectionate brother, who commanded the regard of others for his many acts of virtue:

Therefore be it resolved that, in humbly bowing to the divine will, we most deeply deplore our loss as Catholics and members of the Catholic Mutual Benefit Association, we shall ever cherish the memory of our departed religious father.

Be it further resolved that a copy of these resolutions be entered on the minutes and published in our official organs, the Catholic Record, the CATHOLIC REGISTER, and the local papers of our town. May his soul rest in peace.

W. J. DEVLIN, President.  
THOS. J. DAVIS, Rec. Sec.

Emeraldism in Ottawa and Almonte.

Through the exertions of J. F. O'Meara, Esq., and J. Bennett, Esq., a Branch of the Emerald Beneficial Association was organized in the city of Ottawa on Tuesday, April 25. The St. Bridget's Beneficial Society having decided to wind up their affairs in consequence of not being incorporated, a correspondence was opened with the Grand Branch of the E. B. A. with the object of being amalgamated with the Association. The matter having been laid before the Executive Committee, it was decided that D. A. Carey, Grand President, should visit Ottawa on Tuesday, April 25th; and as the E. B. A. was little known in the East, the Grand Chaplain, the Right Rev. Monsignor Rooney, V.G., kindly gave the following letter as an introduction and recommendation to the Rev. Canon McCarthy, P.P.:

TORONTO, APRIL 24, 1893.

REV. CANON MCCARTHY—Rev. and Dear Sir—I beg to introduce to you a gentleman of my parish, D. Carey, Esq. He is one of my trusty friends, in whom I have always placed implicit confidence, one of my esteemed parishioners and member of our Separate School Board. He is besides Grand President of that good Association, viz. the E. B. A. He goes to you to establish a Branch; let me bespeak a kind reception for him.

I have the honour to be your obedient servant,  
F. P. ROONEY.

The Grand President waited upon the Rev. Canon and was very kindly received. He gave his consent for organizing the Branch in the following document:

To whom it may concern—I have seen Mr. Carey of Toronto, representative of the Emerald B. A. I am favorable to his being heard on the benefits, etc., of his Association. I regret that very pressing business calls me away from the city, otherwise I should have been pleased to be present to hear Mr. Carey. However, I repeat what I said, that I do not wish to influence any one. If any one wants to join the Association, well and good; if not, well and good: each one is to use his own judgment.

P. MCCARTHY.

St. Bridget's, Ottawa, April 25, 1893.

A special meeting of all interested was held in the basement of St. Bridget's Church, a large number of the members of St. Bridget's Society being present. The Grand President addressed the meeting, and explained in a clear and concise manner the constitution of the Association, pointing out the various advantages to be obtained by joining the ranks of the E. B. A., with the very gratifying result of 48 candidates giving their names for initiation. All strangers having left the hall, the members were duly organized as Sarsfield Branch No. 28 Emerald Beneficial Association, and the following officers were elected and installed: President, P. Brankin; Vice President, F. Farrell; Recording Secretary, C. A. Connell; Treasurer, James Carroll; Financial Secretary, J. B. Sullivan; Insurance Secretary, M. Killeen; Stewards, Jas. Bennett and N. Cardiff; Physician, Dr. Froeland. Having a very efficient staff of officers, it is fully expected that in the near future their membership will be considerably increased.

ALMONTE.

The Grand President paid a visit to St. Mary's Branch, No. 24, Almonte, on Wednesday, the 26th, and called upon the Very Rev. Canon Foley, chaplain and a member of the Branch, who expressed himself as being well satisfied with the work of the Association. He stated that in the district round Almonte the E. B. A. was being discussed, and hoped good results would follow. He was very much pleased with the formation of a Branch at Ottawa. A special meeting of the Branch had been called to give a reception to the Grand President, and only four of its members were absent. This speaks well for No. 24; it clearly shows

that the members are true to their obligation and take an interest in the work of the Association.

W. J. Smith, J.P., President of the Branch, introduced in a highly flattering manner the Grand President, who was accorded a most cordial reception. The Grand President in a very able address explained the work of the Association, more particularly the new feature of Insurance that was introduced at the last convention, which provides for a benefit of \$100, \$250, or \$500, in case of total disability or death, for a small fixed monthly assessment and no assessment at death. Also, the proposed amendments. He strongly recommended the Branch to send a representative to the convention, and it was unanimously decided that their worthy and respected President be the delegate. One member was initiated, viz. T. Stafford, a rising young barrister of Almonte, and one that promises to be a great acquisition to the Branch. The Grand President speaks very highly of the officers and members and considers them entitled to be called the banner branch. The members were much pleased when informed of the work done in Ottawa. At the close of the meeting they adjourned to the hotel where a plentiful supper of provisions was done full justice to and a short time very pleasantly spent in speeches and songs, which were brought to a close by all joining in "Auld Lang Syne." W. LANE, G.S.

Honor Roll for April.

DE LA SALLE INSTITUTE.

Form III.—Excellent—J. Kormann, J. Flynn, W. Malone, H. O'Connor, J. Huntley, J. Varley, J. Ryan, W. Miville, F. Boylan, Good—E. O'Leary, A. Conlin, E. McDonald, J. Jordan, E. English.

Form II.—Excellent—J. Thompson, J. Harnett, J. Frazer, A. McCandlish, E. Rosar, T. Murray, C. Hanrahan, Good—J. Moriarty, H. Trimble, V. McGuire, F. Murphy.

Form I.—Excellent—J. Thompson, L. Giroux, W. O'Connor, J. Dee, F. McDonald, L. Doherty. Good—J. Lysaght, J. Colgan, J. Boland, D. Simons, J. Shea, J. Cashman, A. Leithuser, P. Wheeler, M. Boland, W. Read, W. Veale.

St. MICHAEL'S SCHOOL—BOYS.

The testimonial list for the month of April is as follows:

Form 4: Excellent—J. Rennie, W. Christie, L. Langley, W. Foley, F. Foley, P. O'Connor. Good—H. Evans, F. Murphy, W. Callaghan, W. Stewart, E. Murphy.

Senior 3: Excellent—A. Pape, C. Phillips, J. Christie, G. Hughes, A. Nadeau, L. Sullivan, W. McGregor, J. Wickett, E. McManus, F. Bredanoz, W. Ryan, W. Duffy. Good—J. Swallow, E. Ewing, C. O'Connor, J. Giroux, P. Mooney, J. Cowan, A. O'Leary, R. Trimble, D. Costello, W. Gloyas, M. Sheehan.

Junior 3: Excellent—Sr. McLaren, Sy. McLaren, T. Ryan, T. Conlin, E. Kelly, W. Kelly, W. Kennedy, O. Forham, P. Smith. Good—H. Armstrong, D. McGregor, E. Killeen, J. Ferris, F. Moran.

GIRLS DEPARTMENT.

IV. Form (Senior)—1, Mary Flynn; 2, Mamie O'Neill; 3, Teresa McGarry.

IV. Form (Junior)—1, Kate Flynn; 2, Maud Kelly; 2, Alice Kinsella.

III. Form—1, Alberta Labitzki; 2, Maggie O'Connor; 3, Mary Shields.

II. Form (Senior)—1, Louise Armstrong; A. Murray; 2, B. Byrne; 3, Minnie Smith.

II. Form (Junior)—1, Addie Blair; 2, Belvie Brady; 3, Florence Corley.

I. Form (Senior)—1, Lizzie Hennessy; 2, Antoinette Brown; 3, Florence Ryan.

I. Form (Junior)—1, Emily O'Neill; 2, Mattie Giroux; 3, Kate Swallow.

Primary—1, Maggie Labitzky; 3, Olive Corley; 3, Katie Ryan.

St. MARY'S SCHOOL.

Form First—Oliver Smille, John Barff, James Lehane, Michael Bryan, Wm. Murphy, Gordon Whyte.

Form Second—Frederick Whyte, H. Harding, Chas. Zeagman, Wm. Kennedy, Thos. McEvoy, John Drohan, P. Murphy, Jos. Maryne, Wm. O'Reilly.

Form Third—Jos. Whelan, Louis Dunseath, A. Murphy, J. Henry, I. Coffey, Francis Fulton.

Form Fourth—F. Donovan, L. Dee, Robert Fulton, A. Flynn, Jas. Kennedy, Oliver Orr, Chas. Gillooly, Chas. Chute.

Junior Division—Peter Henry, Wm. Lehane.

St. PATRICK'S SCHOOL.

Form II.—Excellent—F. Healy, C. Lavery, J. Cale, N. Schriener, J. McCandlish, J. McGowan, M. Brennan, Good, P. Bradley, F. Diassetto, E. Callerton.

Form III.—Excellent, S. O'Poole, J. Scully, Good, I. Cosgrove, W. McGuire, M. Cussack, D. O'Donoghue, F. Heffernan.

Form IV.—Excellent, J. Hayes, A. Travers, T. O'Donoghue, J. Thompson, J. McKenna, F. McGuire, E. Bradley, Good, S. Beck, G. McGuire, L. Meyers, J. McCandlish, W. Bradley, J. Walsh.

St. HELEN'S SCHOOL—GIRLS' DEPARTMENT.

Form 4th (Senior)—I. Teody, L. Huntley, A. Markle.

Form 4th (Junior)—F. Boland, K. Gentleman, E. Powers, K. Woods, M. Hoosalp.

Form 3rd (Senior)—Maud Herron, M. Faylo, M. Pegg, W. Woods, P. Middleton, G. Colgan.

Form 3rd (Junior)—L. Ward, M. O'Leary, A. Smyth, G. Kerr, M. Cahill, M. Smith, M. Cullen, B. Walsh, E. Walsh.

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## CATHOLIC EDUCATION.

Address by His Eminence Cardinal Logue

In reply to an address which was paid this eminent prelate by the schools of Dundalk lately, he said :

You boys and your predecessors have received a magnificent training here, and you owe nothing to anyone in the whole world for that except to the charity and zeal for your welfare of the Catholics of Dundalk, and to the devotion of the Brothers, whose lives are wasted, as it were, for your benefit, and who are working without much reward in this world, and without even the reward which the State gives to those who take charge of the youth of the country. This is denied to them. It is unjustly denied. It is denied to them simply because they will not sacrifice principle, simply because they will not consent to turn their schools into mere colourless schools; to turn their schools into establishments in which religion, if not banned, is to be very much in the background. The Christian Brothers have refused from the beginning to do that. They have borne with all the privations, with all the inconveniences which arise from the fact of their depending for their subsistence and the means of conducting education in their schools merely on the charity of the people.

They have borne all that for the sake of principle, and I am perfectly sure that if it be necessary, as I trust it will not be, the Brothers are prepared to bear it still longer. As I said a few days ago in another Christian school, it was that spirit of devotion on the part of the Christian Brothers, that spirit of devotion to the youth of Ireland that preserved the education of the country from lapsing into an education that was little better than that given to the Pagan youths of old. The Christian Brothers kept before the people a method of Christian training and education; they showed them the advantage of having their children brought up under this system; and I trust that no matter what temptation may be put in their way—temptations of temporal advantage and otherwise—that the good Christian Brothers will stick to their principles to the end. I have no doubt that if they do stick to their principles those principles will triumph, because injustice may linger for a time, for a short time, but it cannot live, because justice is sure to have its way in the end. I say it is a crying injustice to see the Christian Brothers, who are doing such a splendid work for the education of the youth of Ireland, deprived of any assistance whatever from the public funds of the State. It is a crying injustice which can be justified by no principle. Of course you will be told that if you would submit to the conditions imposed by the State you would be allowed to participate in these funds that are given for education, but those conditions imposed by the State are not always in accordance with the conscience of a Catholic people. There may be nothing precisely anti-Catholic in them, but they are colourless, and if the Christian Brothers submit, or had submitted to them from the beginning, it is very likely that our schools throughout the country now would be in a very much worse condition than they are. They stuck to their principles and showed by that an example to the clergy and the teachers throughout the country, and hence it is that by this public spirit and this spirit of self-sacrifice that we are able to bring our schools into some kind of form that is not inconsistent with the work of Christian education. The only danger lies in the future. They will be asking the Brothers to make sacrifices, and will tempt them with the bait of temporal prosperity, which is a dangerous temptation, and it would require even the virtues of a Christian Brother to with-

stand, to waive some of their rights and some of the provisions made for the spiritual training of the children, made, and so wisely made, for the interweaving of religion with the secular education in which the Brothers excel. They will try, among other things that they have in contemplation, to ask the Brothers if admitted under the State system to make a sacrifice of their books. Now, of course, it is not my province to advise the Brothers on this question; it is a matter not for one Bishop, but for all the Bishops of Ireland to speak on an important question of this kind; but so far as my individual opinion is concerned, and so far as I can venture to give advice, I would tell the Brothers to stick to their books (applause).

From what I know of them—perhaps it is unfair to speak positively, because I have not looked over them lately—but from what I know of the books used in the National Schools in the past, I do not think that you could get a greater amount of trash in the same space put into the hands of any children in Christendom—colourless books, leaving the children without any knowledge of the history of the country, or of the religion of the country, without anything that would make them feel that they are Irishmen, compiled on the principle of excluding from the schools anything and everything that would distinguish the children of Ireland from the children of any other country in the world. I was struck by that consideration once, when I visited one of the schools in Scotland, in consequence of a complaint made by one of the teachers. They examined some classes in geography, and they were perfectly made up in the geography of Scotland, and well made up in the history of Scotland also. That complaint was, that they were bothered with the history and geography of Scotland, for those who had the direction of education were so much attached to their country that they always kept them at the history and geography of Scotland, and thus the children were brought up as they ought to be, real lovers of their country. I am sure the geography of Ireland is pretty well taught in the National schools, but the boys are not kept to it altogether, and as for the history of Ireland I am afraid there is very slight knowledge of it among those who have graduated in the National schools, either of the history of their country, or the history of the struggles of the Church in the cause of the people. Any system of education which excludes the growing youth of the country from a knowledge of the history of their land, and not only from a knowledge of the truths of history, but of the struggles of their religion is a very defective form of education.

For it is one of the branches of knowledge which possesses, and should possess, the most interest of every man. Now, I remember once looking over a geography of the Christian Brothers, and I find that not only were the children taught in the geography of the physical conformity of the globe and of the various divisions of the countries, but they got a knowledge of the people of the countries, and a knowledge of statistics, and among other things when learning the geography of a country like Spain or Italy, they were told whether it was a Catholic or non-Catholic country. They got the religious statistics of the country; and I doubt very much whether, with the best will in the world for giving information to the children, those employed to compile the books for the National schools would venture to introduce such subjects into the books. They would leave the children in complete ignorance of them. I mention this as only one instance out of a number of instances in which we see that the books compiled by the Christian Brothers for instruction of children

are far and away beyond the books used in those common schools in the country, which are compiled on the principle of excluding all special subjects, especially of a religious character, from the books and from the knowledge of the children; and I say that if the Christian Brothers were asked to make no other sacrifice than that sacrifice to obtain assistance from the State, it would be too great a sacrifice to make (applause). I would not wish to be misunderstood on this matter. I say if boys of any other religious denomination or sect happened to come for their education to their schools, I do not think it would be fair, and I do not think any of us would wish, to force our books, drawn up for Catholics, upon them.

We only want fair play, we want equality—we do not wish to impose upon others what we will not have imposed upon ourselves. I think, however, that in the present state of the schools of the country, and considering the fact that, no matter what the system may be in theory, in reality it is a denominational system, we are not likely to have many boys of other religious denominations straying into the Christian schools. But if they happen to come in there should be a conscience clause to protect them, the same as the Brothers have in their intermediate school hard by here, and I should be sorry to force our books having a Catholic complexion upon them. Hence, if the occasion arose that there was a mixed Christian Brothers' school, some special arrangement could be made for that, but in the present that is all in the clouds, and there is no human probability that the Christian Brothers, if they came under the State, would have to deal with any but Catholic children. I hold that for the purpose of dealing, and dealing effectually, with Catholic children and promoting their knowledge, there are no school books we know of in the country more perfect than their own. I mention this now because I am very much afraid that they may be induced to change their books; they may be called on to make that sacrifice. I think it is a sacrifice that should not be made.

I think if they are to receive any public funds it should be given them not as a colourless school. The Christian Brothers' is a distinctly Catholic, a denominational school. If the Christian Brothers do not receive these terms, it would be my exhortation to them, as they have relied on the generosity of Irish Catholics in the past, that they should rely upon it for a little while longer (applause). Whatever be the case, I think I can speak for the Catholics of Dundalk, and say in their name that if the Brothers who have done such magnificent work for the education of their children, that if they rely on their generosity still, they will not rely in vain. I hope that justice will be done the Christian Brothers, and justice will involve no sacrifice that will interfere with the efficiency of their teaching or interfere with the subjects they teach or with their efforts for the religious training of the children. If the Brothers find that it will interfere, I am sure that as they held out in the past they will hold out in the future, and I am sure that as long as it is necessary for them to hold out they can fall back on the generosity of the people. On that subject I have little more to say. I could say far more were I to enter into a lengthier argument to prove the rights the Christian schools have to their share of the advantages of State-aided education. That is a subject, however, that has already been thrashed out, and even those who had little sympathy with the Christian Brothers and their work are beginning to acknowledge that they have claims that should be attended to. I think, then, that when their claims are satisfied they will be satisfied without any

sacrifice of principle on the part of the Brothers or any sacrifice which would impair their efficiency for the education of the youth of the country. They can point to their record with pride, and challenge any other educational institution in the country—no matter to what section it belongs—to show work better done, aye, or as well done, as their work. Surely now, when we live in this age in which payment by results holds now a leading place, if the Christian Brothers are to be rewarded by the results of their work, theirs should be a very rich reward indeed (applause).

## Impoverished Blood.

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**LITTLE JOHNNY'S ADVICE.**—Johnny, a bright boy of six years, while being dressed for school, observing his little overcoat much the worse for wear and very repaired, turned quickly to his mother and asked: "Ma, is pa rich?" "Yes; very rich, Johnny. He is worth two millions and a half."

"What in, ma?" "Oh, he values you at one million, me at one million, and baby at half a million." Johnny (after thinking a moment): "Ma, tell pa to sell the baby and buy us some clothes."

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It is so easy for men to be lost. Look back only on your own life. It has been, perhaps, chequered all along alternately with states of sin and states of grace. It may be there have been seasons of mortal sin only for a day, in which, if God had cut us off before the sun went down, salvation would have been impossible to all eternity.

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**THE P. NAMA SCANDAL.**

*By a Danish Diplomat.*

The facts are these, that some of France's most prominent men have accepted bribes.

What will the effects be? In France, the unexpected always happens. Many have, therefore, long ago believed that a sudden overturning of the Government would take place. I do not think that Socialism has any prospects in France. The five million owners of large estates can prevent that and the majority of Frenchmen are too "philistine" and conservative to suffer a socialistic regime to last. On the other hand, I do not think the Royalists and the Right have any prospects. For the present, the Republic will stand. It is an elastic form of Government which will stand many abuses. There is a decided danger in the inroads the present Government makes upon the public life of the people. Few know what "liberty" is. Still, the people are not ready for a prince. The power will probably shift to a new Centre party, with strong leanings to the Left. Carnot will serve out his time and arrange for the new elections with a general for chief. The Right Centre will probably also develop to a strong party, somewhat like an English Conservative majority in Parliament.

It cannot be denied that the political situation at the present moment is very characteristic of France and her political system. A couple of years ago I asked Naquet, the Senator and originator of France's divorce laws, how it was possible that he could become a Boulangist. He explained France's misery by pointing to the Chambers. A few days after I visited the Chambers and understood the situation. I had seen the Chambers in 1863, during the Empire. The Duc de Morny presided in the Senate and Schneider in the legislative body. I do not say that I saw the cream of France's intelligence, but, nevertheless the men before me had social standing. I saw the Chambers again in 1877 from the diplomat's loge. It was an assembly of France's most important men. But now! Now the Chambers are largely composed of men whom Gambetta called "*ces sous-veterinaires*" not even real veterinary doctors, but "small fry," men without any avocation or professional practice. A man named Jamais spoke, and was congratulated by his friends; but what ignorance! Decadence, and nothing but decadence, did I see. I spoke lately to a wellknown French author about France's politics, and uttered my surprise over France's impotence at home and abroad, her childish relations to England and the foolish Russian Alliance. His reply was: "*Nous sommes une nation d'epiciers.*" "We are a nation of small tradesmen" (grocers). And this strikes at the root of the troubles in France.—*Literary Digest.*

**The Secret of Fascination.**

The secret of fascination is one which many a woman would sacrifice a good deal to learn. To cultivate a charming and attractive manner one must begin at home, and surely a better school could not be devised, for the training is, in its way, perfection. Here you are sure to find each day little rubs which must be soothed with skilful touch; there is a constant mind friction going on among even the most devoted members of the household. It is a painful fact, though none the less true, that one's family acts as a counter-irritant. Now, a steady effort to smooth over the rough places, minister to wounded hearts, and with deft touches erase unpleasant memories is called for, and the woman who obeys the summons is pretty sure to find herself fully able to cope in the most agreeable fashion with the outside world. Few women,

however, realize that a fascination of manner is not born, but cultivated. It begins to bud in the nursery, develops under the skilful training of painstaking instructors, and blossoms forth into complete beauty in the society of well-bred women.

**The Glory of Motherhood.**

There are, alas! too many weaknesses into which thoughtlessness and opportunity lead one class as well as the other. But still there is to be seen almost without exception among practical Catholics, young wives content and happy, welcoming from the very outset of married life, the blessed company of the little ones who are to guard them as do their angels in heaven; proud like Cornelia of their jewels; gladly accepting comparative poverty and endless care; while their sisters outside the church buy the right to idleness and personal adorning, at the expense of childless homes, which are a disgrace and menace to the nation.

There is the honor and purity of the fireside respected; the overpowering sweetness and strength of family ties acknowledged; the reverential love that waits the father and mother shown. There are sensitive and refined women bearing sorrow with resignation and hardship without rebellion; combating pain with patience and fulfilling harsh duty without complaint. In a tremendous over-proportion to those who attempt to live outside its helpfulness, and in exact ratio to their practical devotion to the observances of the Church, they find power of resisting temptation in spite of poverty, and overcoming impulse by principle. Can the world afford to ignore an agency by which so much is accomplished?—*Donahoe's Magazine.*

**Nobody's Business.**

That women often manifest an objection to tell their real age has become a truism, nor can it be wondered at since they are supposed to lose their charms earlier than men. If a woman looks about twenty-six, and is really thirty-seven, one can scarcely expect her to proclaim the fact and risk being alluded to as "that old thing" by some one who is her contemporary. The clever author of "How to be happy though Married" says that if a woman is not worth looking at after thirty, she is often not worth speaking to before, and this may console some who have left the bloom of youth behind them. A story is told of a clever actress who, when asked her age in a court of justice, replied "—ty-two." In this country the refusal of a female witness to give the exact date of her birth provokes a smile no more; but in Germany the matter wears a more serious aspect. A lady was recently prosecuted in Berlin for making herself out to be ten years younger than her birth certificate stated.

**A Prompt Cure.**

GENTLEMEN—Having suffered for two years with constipation, and the doctors not having helped me, I concluded to try B. B. B., and before I used one bottle I was cured. I can also recommend it for sick headache.

ETHEL D. HAINES, Lakeview, Ont.

On April 4th, the ceremony of reception took place in the Presentation Convent, Lixnaw. The young lady who had the happiness of being received was Miss Hanna Maria Ferris (in religion Sister Mary Evangelist), daughter of Mr. William Ferris, Rattoo.

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THURSDAY, MAY 4, 1893.

## Calendar for the Week.

- May 4—S. Monica, Widow.  
5—S. Pius V., Pope and Confessor.  
6—S. John before the Latin Gate.  
7—Fifth Sunday after Easter. S. Benedict II., Pope and Confessor.  
8—Apparition of S. Michael Archangel. Rogation Day.  
9—S. Gregory Nazianzons, Bishop, Confessor, Doctor. Rogation Day.  
10—S. Antonine, Bishop and Confessor. Rogation Day. Vigil of Ascension.

## Philosophical Talks.

### CONSCIENCE AND CULTURE.

Everyone knows that the question of education is the question of the day. But perhaps everyone does not know, that the education of conscience is the heart and soul of the education question. Yet, so it is; and for this reason amongst others, that the education of conscience is the education of the heart and soul—the only education that makes good subjects, good rulers, good citizens, good men:

"Men who their duties know,  
And know their rights, and knowing, dare maintain."

Man is essentially a progressive, perfectible, educatable animal; and because he is rational, and "master of his fate," man must contribute to his own perfection. The perfection of man is in action. The perfection of irrational, inanimate beings, is in what they *are*: the perfection of man is in what he *does*. "Well done," is the natural result, as well as the supernatural reward, of man's progressive, complete perfection.

But though man's perfection is in action, no one action will make man perfect. One swallow does not make a summer, nor does one good action make a saint. Man is made good by habits. He is rightly called "a creation of habits," and a habit is a permanent facility of doing a thing readily and easily. A facility of doing the right thing, is called a good habit, or a virtue; a facility of doing the wrong thing, a bad habit, a vice. There are two kinds of good habits, called intellectual and moral virtues. The intellectual virtues are wisdom, science, art. The principal moral virtues are prudence, justice, fortitude and temperance.

The best definition of education is the acquiring of the intellectual and moral virtues. Virtues are acquired by repeated acts. Conscience directs and rules this acquisition, and while so directing is itself developed and educated. The conscience of the head has its own text books, containing the general principles of right and duty, written on the soul by the hand of God. But the conscience has to read and learn the lessons these primary text books contain. The conscience of the child tells him that good should be done, and evil shunned. But the heaven-appointed teacher, the

mother, must teach the child what is good and what is evil, and in this teaching begins what is called instruction. The mother will tell the child that certain things are naughty, bold, forbidden, wrong, and the child's awakening intelligence, reading the lesson written on itself, by reflection, will approve the mother's teaching, and will grow in wisdom and age. This mental growth is the beginning of education.

Instruction and education combined and progressing in harmonious relation, produce what is called culture. When the conscience of the head shall have advanced in wisdom, science, and art, and shall possess all the intellectual virtues, education will have only begun, for as yet only the conscience of the head is educated. The real conscience is the conscience of the heart. This is the conscience that draws conclusions and applies them to practical conduct. The conscience of the head gives knowledge, but knowledge is not virtue. To know the right thing to be done is unfortunately not always to do it.

"Viduo mella propeoque:  
Deteriora sequor."  
said the Roman poet. "I see and approve what is right, but I do what is wrong." And the Apostle of the Gentiles, speaking for human nature, goes further still, for he says: "The evil I will not, that I do." No; mere knowledge will never make men good nor keep them from evil. And the "educated" criminals of our penitentiaries and prisons confirm the teaching of apostle and poet. The conscience of the heart must be educated as well as the conscience of the head; and the conscience of the heart is educated by the acquisition of the moral virtues of prudence, justice, fortitude and temperance, with their handmaids obedience, truthfulness, meekness, modesty, purity and patience. These virtues must open the eyes of the heart, control the passions and confirm the will, that man may know how to shun the evil and choose the good.

These moral virtues cannot possibly be acquired without adequate motives and efficient means, which religion alone can give. It will not do to tell the child that evil is to be shunned because it is unbecoming, or unseemly, or improper, or liable to punishment. Such motives may suffice for a counterfeit conscience formed to "external morality," whose first principle is, "don't be found out." The only adequate motive for the conscience of a rational creature is that evil is to be shunned because it is sinful, and that sin is an offence against the unseen God. That good is to be done, not merely because it is becoming, but because conscience has learned to respect and obey the Creator's command. The light divine must shine on the soul from the countenance of Him who made man to this his image, and strength must come from Him who has said: "My child, give Me thy heart."

The conscience, whose testimony is man's true glory, must not be merely "scientific" or "secular"; must not stop at the world of matter, nor even at the world of mind, but having the eyes of its heart enlightened must

"Look through nature, up to nature's God."  
The first chapter of the Catechism does not contain all culture, but with-

out the truths these chapters contain no culture can be complete. One of the most important of these truths for teachers to remember is, that every child has a right, not only to the education of the common school, that may make good citizens, but to the education of conscience that will help to make saints.

## Presbyterianism.

One of the severest attacks on Presbyterianism was made lately by the Rev. Mr. Langtry, who lectured upon this subject. The reason of this lecture was because Mr. Langtry was principally accountable that the English Church Synod, held in Montreal last September, did not send congratulations to the Pan-Presbyterian Council, then in session at Toronto. We proceed to give an analysis of the lecture first and our comments afterwards.

The term Presbyterian applies to those Christians who maintain that there is only one order of ministers in the Church, the order of presbyters. And although a large number of denominations bear this title, none of them trace their origin beyond the sixteenth century. There is, therefore, a space of fifteen hundred years after the resurrection of our Lord, during which time there was no Presbyterian Church. This Church owed its origin to John Calvin, a Frenchman, who, driven from his native land, went to Geneva in Switzerland, where in 1541, upon his election to the headship of the Church, he proceeded to organize it according to the plan which it bears to this day.

Mr. Langtry's first reason for not being able to rejoice at the success of Presbyterianism is that it revolutionized the Church. "It completely changed the constituted order of the Church. It introduced a new doctrinal basis, a new mode of worship, a new test of membership." Touching upon the spirit which animated its founders he quotes Motley's account of the sacking of Antwerp Cathedral:

"Some were armed with axes, some with bludgeons, some with sledge hammers, others brought ladders, pull ys, ropes and levers. Every statue was hauled from its niche, every picture torn from the wall, every wonderfully painted window shattered to atoms, every ancient monument shattered, every sculptured decoration, however inaccessible in appearance, hurled to the ground. Indefatigably, audaciously, endowed as it seemed with preternatural strength and nimbleness, these furious iconoclasts clambered up the dizzy heights, shrieking and chattering like malignant apes as they tore off in triumph the slowly matured fruits of centuries of art. In a space of time, wonderfully brief, they had accomplished their task. The noblest and richest temple of the Netherlands was a wreck. The fury that wrought this ruin soon extended itself to other towns. In Scotland the Calvinistic wave manifested the very same characteristics."

The movement spread into Scotland through preachers in fear of Queen Mary, placing themselves under the Queen Regent, who was also Catholic. Thereupon certain leaders entered into a band called the Congregation of the Lord. John Knox then came upon the scene from Geneva, whither he had been banished, and where he engrafted upon a naturally ferocious character the bitterest fanaticism of a bitter sect. Invited back to Scotland, he first kindled the fire of religious persecution in Perth, where the populace, roused by his vehemence, destroyed the images, overthrew the altars and desecrated the holy vessels. The

Congregation called a parliament, which ratified a confession of faith, enacting a punishment for attendance at Mass. Throughout all, John Knox was the ring-leader, whose contumacious conduct towards the unfortunate Queen, Mary Stuart, betrayed still more his obdurate heart. "His political principles were full of sedition, and his theological views full of rage and bigotry—both of which he communicated to the people whom he swayed."

"My first point then is that I cannot rejoice in the success and perpetuation of a system which defeated the reformation and restoration to its pristine glory of the whole Catholic church, and which by its traditional prejudices and hatreds and unreasonableness, has repelled the unreformed from even thinking of reconsidering their position."

My second point is that I cannot rejoice in the success of Presbyterianism because it supplies the first instance of a man-made church."

Knox abolished ordination, did away with imposition of hands, and required only the public approbation of the people and the declaration of the chief minister that a person was appointed to serve the Church. This went on for eighteen years, when imposition of hands was reintroduced, but by no legitimate person, so that to-day not a single Presbyterian minister in Scotland "can trace his order back to a genuine presbyter."

The lecturer, regarding Scottish Presbyterianism as of Erastian origin, briefly traces its history from the publication of "The Confession of Faith" by the parliament of 1560. This brief sketch furnishes "the first instance of a man-made church." Never, until Zwinglius and Calvin, "did any man dare to set aside this Christ's commission for the ministry, to overturn this divine institution and substitute another institution which had no organic connection with and had received no authority from this historic institution or its rulers, but separating from the one and setting aside the other set up a wholly new society which, after a while, they called a church. This was the fruitful mother of what are called the churches of the divided and distracted Christendom of to-day. It has been held, logically enough, that if these reformers had a right to found a new church, having no organic connection with and deriving no authority from the old historic church of the ages because its founders did not approve of the doctrines and practices that were current at the time, then those that did not approve of these doctrines and practices had just the same right to separate from them and form new churches, possessing all the rights and privileges of those who first separated."

This right has been used to such an extent that as many as 264 different sects were registered in England in 1890, while in all western Christendom there are at least 328 different kinds of churches. Mr. Langtry, therefore, cannot rejoice at the "extension and perpetuation of a system which had this illegitimate origin, and which now maintains a theory which justifies endless division and overthrows all authority and makes the church of Christ no more a Divine institution than the Salvation Army or a benefit club." Another ground for not rejoicing in Presbyterianism is its teaching of fatalism, which is the very basis of the Confession of Faith, and promotes its doctrine throughout.

A third reason for not rejoicing is the tendency of Presbyterianism as a system. If asked what is the ultimate ground upon which Christian truth rests, you may answer, the Bible. But you are immediately confronted with the further difficulty how are you to know what is the Bible, and also what it means. These can alone be

known by the testimony of the Church, and in no other way. But Presbyterianism sets aside "the miracles, the ministry, the sacraments, the church," as not having any supernatural authority or significance, and leaves no stable foundation. It has shown its tendency by 240 of the congregations out of the 260 established by Cromwell in London now openly teaching unitarian doctrine. "Of the 600 Protestant clergy in the Gothic Kingdom there were not found 10 in 1865 who dared to affirm that Jesus Christ was God manifest in the flesh." It seems that the Presbyterianism of Scotland is also moth-eaten with unbelief. This western world presents a sad picture, with "the teaching of the Christian faith vanished from the schools; all reverence and dignity dying out of the worshipping, and all authority from the speculative utterances of the pulpit." We are told that not less than four-fifths of the rising generation in the United States are standing aloof in puzzled uncertainty or in undisguised contempt, from the churches.

The tendency therefore of Presbyterianism is to rationalize and rid itself of all that is supernatural—a tendency which affects not only the ministry and the sacraments, but all the doctrines of the Gospel, and is supplanting the stern orthodoxy of former days.

After giving a synopsis of this remarkable lecture it will be impossible to do it justice in our present issue, as it already monopolizes our space. It is decidedly a boomerang, and strikes back upon the lecturer with a good deal of force. It is very cool for an English Church minister to attack Presbyterianism as a man-made church; for if ever there was the work of man, it is the English Church established by Henry VIII. and Elizabeth. It is very cool for one belonging to the English Church to attack the character and destructive spirit of Calvinism, for Calvin's faults were angelic compared to those of Henry and his crew. How many parish churches in England were served by the grand old monks in strict communion with Rome! How many abbeyes were plundered and handed to covetous nobles and placemen! For want of authority the tendency of the English Church is akin to Presbyterianism—for in this very city there are high churches and low churches; ministers who teach the reality and the necessity of holy orders, and others who do not require them. The only logical position for a man who thinks as Mr. Langtry does is to come to Rome, where alone he will find historic continuity, true authority and consistent teaching.

We promise to take up the subject again in our next issue.

On Thursday last a half-witted tramp, who had already served a term in Kingston Penitentiary, broke into the vestry of the Catholic Church of Cobourg. Taking the vestments from their places he put on several of the albs and other vestments. Thus arrayed he started through town as soon as morning dawned. He was arrested and sentenced to two years in the Provincial Penitentiary.

### Inciting to Violence.

The diabolical attempt made on the life of Hon. W. E. Gladstone on Friday last, may be attributed to a perverted mind and diseased brain on the part of the would-be assassin. The entries on the note book found in his possession will go far, no doubt, towards clearing up whatever doubts may have arisen in men's minds as to the actual impelling cause of a deed so atrocious. These notes indicate intense indignation at the passing of the Irish Home Rule Bill. They express both rage and surprise at the fact that one M. P. of the workmen's choice (Mr. Saunders) had voted with the majority; that "too much talking" had been done, and "now is the time for action." So far the entries denote an excited and disappointed individual working himself up into passionate wrath and fury. But as we continue to read on, the impelling force is discovered that set in motion and precipitated the angry mass of pent-up passion against the life and person of the Grand Old Man. "What says Henry James? What says Saunderson? Saunderson." Further reading of the entries in the note book was by the presiding magistrate, here forbidden, and a light suddenly withdrawn that, while reflecting seriously on the conduct of men in high positions, might have left no doubt whatever on public opinion as to the impelling cause of so dastardly a crime.

Colonel Sanderson's inflammatory speeches, both on the public platform and in the House of Commons, were given wide circulation by the Tory press. His threats of appealing to arms and lining the ditches with Martini rifles must have made a very bad impression on some weak minds, and have determined passionate dispositions to deeds of violence. The probability suggests itself that, had the presiding magistrate permitted the reading of all the entries in the note book, the names of other prominent politicians would be found classed in the same category with Colonel Saunderson, the Rev. Dr. Kane, and Johnston of Ballykilbeg. Mr. Balfour's recent visit to Ireland during the Easter recess, and his firebrand appeals to the Orangemen of Belfast to show themselves equal to the occasion and worthy of their ancestors, who manned the walls of Derry and fought at the Boyne, could not fail of arousing the passions of his excited audience, and raising the storm which burst upon that city upon the second reading of the Home Rule Bill. Lord Salisbury's hasty utterances and oft-repeated threats of open resistance to priests and bishops being permitted by law "to enslave a whole province" have wrought their baleful influence in setting creed against creed and well nigh succeeded in precipitating a religious war.

There was much rejoicing in Ireland when Mr. John Morley, the new Secretary, suspended the Coercion Act and withdrew the laws against "intimidation" and "inciting to riot and violence." Recent occurrences have caused many people to regret that such laws were not left standing and in full vigour. They could be most profitably used against the attempts

of the Kanes and the Saundersons to stir up civil strife, and Mr. Balfour could have been accommodated with what he never stinted, during his period of office, to John Dillon or William O'Brien—a few months experience of hard tack and the plank bed.

While on this subject it may not be amiss to remind our Provincial authorities of the advisability, if not the absolute necessity, of providing some restraining influence against the efforts now being made by a certain secret society to create a war of creeds in this fair Province of Ontario. Two weeks ago we invited their attention to what the Rev. J. A. McDonald, of St. Thomas, complained of in his pulpit, the absence of any law to prevent obscene lectures from contaminating the public ear with immoral literature. Our Local Legislature is just now engaged in passing supplies and discussing the rival merits of Public Schools and Collegiate Institutes. The *Globe* is calling for a plebiscite on Prohibition, the Marter bill and high license. Nobody seems to give a thought to what is slowly but surely sapping the very foundations of society. Public lecturers of blemished reputations and stained characters are passing from town to town and from city to city hawking bad books and as Rev. Mr. McDonald said truly, "dumping the filth of depraved imaginations into the ears of old and young," bringing disgrace and scandal to our quiet homes, and polluting the very air with their crude and horrible representations of the social evil as conjured up in their own impure fancies. Is there no remedy for this continued attempt at public demoralisation? Has the *Globe* nothing to say on the subject? Have our legislators no conscience, or do they fancy they have no obligations towards the saving of the public ear from the corrupting influence of obscene lecturers and lectresses?

It is of public notoriety that filthy lecturers of the Fulton-Leyden, and Mrs. M. L. Sheppard class are perambulating the Province, lecturing on monks and nuns and the horrors of the confessional without let or hindrance. Were the institutions of Methodism or Presbyterianism made the target of those abominable mudslingers long since a general outcry would have been raised, and our Provincial authorities, and probably the *Globe*, would have awakened to the necessity of providing a remedy in law. Unfortunately for society that is threatened, only Catholic Institutions are made the ostensible object of attack and therefore are our lawgivers silent. We can tell them in all confidence that unless they wake up very soon, their awakening shall have come too late.

Along with the immorality publicly announced and freely discussed in our public halls, the sign of a religious war, somewhat bigger than a man's hand, is discernible. In every small town and city neighbors, hitherto friendly and at peace, are engaged in controversial bickerings. Catholics, considering themselves persecuted when their church is maligned and all they hold most dear and sacred held

up to contempt, are naturally indignant and at times forgetful of the sacred counsel to patient endurance for justice sake. Thus an incipient war of creeds is being waged in almost every district. A new lecturer from Boston or Chicago is imported almost every succeeding month to add fuel to the flame and widen the cleavage which separates the Catholic from the Protestant camping-ground. What does Sir Oliver Mowat opine as to his obligations, when war is imminent and the Catholics who maintained his Government in the past twenty years are menaced with a persecution such as the early Christians suffered under Nero and Diocletian?

### Honor to Worthy Priests.

We learn from the Roman correspondent of the *New York Catholic News* that, at the special request of his Lordship, Bishop Dowling of Hamilton, the Holy Father has conferred the dignity of Prothonotary Apostolic upon the Very Rev. E. I. Heenan, Vicar-General, and at present Administrator of the Diocese. His Holiness has also named Father McEvay, Rector of St. Mary's Cathedral, Hamilton, Papal Privy Chamberlain, with the title of Monsignore.

To say that we congratulate our two Hamilton friends by no means expresses all that we felt when we read this announcement. No honor could be conferred upon Father Heenan high enough to satisfy our judgment of this saintly, devoted priest. The friendship of many years, begotten of the most sacred relations in life, ripens and strengthens with time; but it finds a poor expression in a newspaper column, and like a delicate plant withers in the frosty air of public notice. But our heart goes out in glad felicitation to Father Heenan upon the new honor he has received and the confidence shown him by the Holy See. It was a very thoughtful and gracious act on the part of his Lordship Bishop Dowling to thus display his appreciation of his faithful Vicar-General.

As for Father McEvay, it is unnecessary to add any compliment to his successful career. Those who know him love him; and we know him. And we are glad, though not surprised, to see him walk in the path of honor, and receive the reward of his zeal and executive ability.

That both Monsignore Heenan and Monsignore McEvay may long be spared to wear the purple is our sincerest and most heartfelt wish.

A despatch from the London office of the *Toronto Globe*, dated London, April 26th, informs us that Mr. Blake conveyed to Mr. Gladstone the cable messages of the Hon. Messrs. Costigan and Curran on behalf of St. Patrick's Society, Montreal, and from certain citizens of Ottawa, including Archbishop Duhamel and the Mayor, congratulating the Premier most heartily upon the second reading of the Home Rule Bill. Mr. Gladstone promised due acknowledgment of the congratulations. "In the meantime," he continued, "it adds to the interest with which I receive them that they reach me through the medium of one who has already done so much service to this great Imperial cause."

## BEHRING SEA.

From the Montreal Star.

The history of the dispute between Canada and the United States, over the right to take seals in Behring sea, goes back to 1886. In the month of August of that year, without any previous protest or warning, the Government of the United States seized the British schooners *Carolina*, *Onward* and *Thornton*, when engaged in pelagic sealing at a distance of more than 60 miles from the nearest land. These seizures were made upon the claim that the United States was possessed of exclusive rights in and over the greater extent of that part of the Pacific ocean called Behring Sea, and in the fur seals frequently that sea, rights which, they contend, justify them in excluding the ships of every other nation from the pursuit of pelagic sealing therein, and in searching, seizing and condemning such ships as engage in the pursuit. The captured vessels were taken to Unalaska, tried before Judge Dawson, of the United States District Court of Sitka, and the masters and mates were fined and sentenced to a term of imprisonment, the vessels meanwhile being detained. Against this high-handed proceeding Great Britain entered a vigorous protest, and in the following February Mr. Bayard, then Secretary of State of the United States, wrote to the British Minister announcing the discharge of the vessels and the release of all persons under arrest, adding that this order was issued "without conclusion of any questions which may be found to be involved in these cases of seizure." In obedience to this order of the Secretary of State, the masters and mates were released from custody and turned adrift, under circumstances of great hardship, to make their way home as best they might. In the course of the summer of 1887 fresh seizures took place, and in 1889 five British ships were seized and three others peremptorily ordered out of Behring Sea. Renewed protests followed these arbitrary proceedings of the United States. In June, 1891, an understanding was arrived at under which each Government appointed two Commissioners to investigate, conjointly with the Commissioners of the other power, all the facts having relation to seal life in Behring Sea, and the measures necessary for its proper protection and preservation. The four Commissioners were instructed to make, so far as they were able to agree, a joint report to each of the two Governments, and also, either jointly or severally, to each Government, on any points upon which they might be unable to agree. In conformity with these arrangements, Sir George Baden-Powell, M. P., and Doctor George M. Dawson, assistant-director of the Geological Survey of Canada, were appointed to her Majesty's Government as British Commissioners, and Messrs. T. O. Naudenhall and O. H. Merriam by the Government of the the United States. The Commissioners visited the several breeding places on the Pribyloff Islands and made an examination into the habits of the fur seal and the methods of taking seals upon the islands referred to. Fundamental differences of opinion between the Commissioners of the respective Governments rendered it impossible for them satisfactorily to express their views in a joint report. Accordingly, they agreed to do so separately. The exhaustive report of the British Commissioners is of a character that may always be predicted of any work with which so accomplished a gentleman as Doctor George Dawson is associated, and is to-day beyond question the best authority on seal life extant. After much prolonged negotiation and discussion between the two Governments, a treaty was concluded on February 28, 1892, between Great Britain and the United States, providing for submission of the questions

which had arisen between the two Governments concerning the jurisdictional rights of the United States in the waters of Behring Sea, and the rights of the citizens and subjects of either country as regards the taking of fur seals in or habitually resorting to the said waters."

On April 18, 1892, a *modus vivendi*, by which each Government bound itself to prohibit the killing of seals during the pendency of the arbitration, was signed at Washington. The treaty provided for the appointment of seven arbitrators, two of them to be named by the Queen; two by the President of the United States; and one each by the President of the French Republic, the King of Italy, and the King of Sweden. The arbitrators were to be jurists of distinguished reputation in their respective countries, and, if possible, jurists who were acquainted with the English language. It was provided in the treaty that they should meet in Paris.

The questions which the arbitrators are called upon to decide are as follows:

1. What exclusive jurisdiction in the sea now known as the Behring's Sea and what exclusive rights in the seal fisheries therein, did Russia assert and exercise prior and up to the time of the session of Alaska to the United States?

2. How far were these claims of jurisdiction as to the seal fisheries recognized and conceded by Great Britain?

3. Was the body of water now known as the Behring's Sea included in the phrase "Pacific Ocean," as used in the Treaty of 1825 between Great Britain and Russia; and what rights, if any, in the Behring's Sea, were held and exclusively exercised by Russia after said Treaty?

4. Did not all the rights of Russia as to jurisdiction and as to the seal fisheries in Behring Sea east of the water boundary, in the Treaty between the United States and Russia of March 30, 1867, pass unimpaired to the United States under that treaty?

5. Has the United States any right, and, if so, what right, of protection or property in the fur-seals frequenting the islands of the United States in Behring Sea when such seals are found outside the ordinary 3-mile limit?

The United States contention, from its varying nature and complexity, is somewhat difficult to define. The points to which their argument are directed are these:

1. That Russia claimed and exercised the jurisdiction in Behring Sea now asserted, and ceded it to the United States, and that, therefore, the United States are entitled to exercise it in virtue of the Treaty of Cession of 1867.

2. That the United States have the like jurisdiction over Behring Sea in virtue of their own possessions, and in their own right of dominion.

3. That the United States have jurisdiction over the eastern portion of Behring Sea as part of their territorial waters.

4. That the United States have jurisdiction for the protection of the fur-seal in virtue of an alleged right of nations to exercise similar jurisdiction on the high sea, apart from any dominion or special jurisdiction over Behring Sea.

5. That the United States have a property in the seals on account of their breeding and temporary residence on the Pribyloffs, and a right to follow such seals and protect them in the high sea, apart from any dominion or special jurisdiction.

6. That the United States have such right of protection apart from any right of property. Of these six claims, it is submitted that the last three, so far as they assert a jurisdiction extending beyond Behring Sea, or the eastern portion thereof, are not included in the reference to the Tribunal made by the Treaty of Arbitration.

It will be observed from the foregoing that the United States' claim is based upon three distinct grounds:

First—A right of territorial jurisdiction over Behring Sea, acquired with Alaska by purchase from Russia.

Second—A right of property in the seals habitually resorting to Behring Sea, apart from any question of jurisdiction.

Third—A right of protection over the seals apart from any right of property.

In respect of the first of these pretensions the British Government maintain:

First—That the size and geographical conditions of Behring Sea are such that no nation has a right to close the sea against the navigation of the ships of other nations; nor to claim or assert territorial dominion over the sea; nor to claim or assert the right of jurisdiction, nor to exercise jurisdiction over the sea beyond the three Miles of territorial waters as recognized by international law.

Second—That Behring Sea is the high sea, and forms part of the Pacific Ocean; and that no nation has a right to claim, assert or exercise jurisdiction on the sea in any other cases than those recognized by international law.

Third—That, in 1821 only, and at no other time, Russia asserted a jurisdiction over so much of Behring Sea as was included in a belt of 100 Italian miles from the shores of her territories. That she never exercised such jurisdiction, but, on the protest of the United States and Great Britain, immediately withdrew her assertion of it, and limited her claim to the 3 miles of territorial waters recognized by international law. That Russia did not at any time assert or exercise jurisdiction over the whole of Behring Sea, nor claim to close that sea, nor did she at any time assert or exercise the rights of territorial dominion over any part of such sea.

Fourth—That the withdrawal of the claim to 100-mile jurisdiction was confirmed by both the treaties which Russia entered into (1) with the United States in 1824, and (2) with Great Britain in 1825.

Fifth—That the United States acquired from Russia, under the treaty of 1867, no rights beyond the sovereignty of the ceded territories (which did not include any part of Behring Sea) and the right of jurisdiction over the three miles of territorial waters as recognized by international law; and that the United States have no right, in virtue of their possessions on the shores and the islands of Behring Sea, to any dominion over that sea, or to any jurisdiction in its waters, other than that recognized by international law in the 3 miles of territorial waters.

Sixth—That it was beyond the right of the United States to make laws under which British vessels could be condemned by the United States' Courts, or under which the United States cruisers could interfere with British vessels engaged in pelagic sealing in Behring Sea, and that such laws were legitimately disregarded by British subjects.

The assertion of a property right in seals is met by the following propositions which are maintained by Great Britain:

1. That seals are animals *fera natura*; 2, that the only property in animals *fera natura* known to the law is dependent on possession; 3, that this law is common both to Great Britain and the United States; 4, that the owner of land has the exclusive right to take possession of them; while they are on his land; but that right is lost when they leave his land, and when they are on the high sea all alike have the right to take possession of them; 5, that while on the Pribyloff Islands, neither the United States nor their vessels exercise their right to take possession of the seals other than of those actually killed; and that when the seals leave the Pribyloff Islands

and take to the high seas, all exclusive right of the United States is at an end, and all alike have the right to take possession of them; 6, that no right of protection of the seals in Behring Sea or in any other part of the Pacific exists; 7, that the claim of a Government to protect animals, which are not their property, on the high sea, and thereby to interfere with the exercise of the rights of fishing which other nations possess, cannot be supported by any known principles of law; 8, that no analogy exists between the rights claimed by the United States and those claimed and exercised by other nations on the high seas, whether as regards fishing laws or otherwise, and that the United States cannot derive any warrant for the right claimed from such fishery or other laws.

The claim to protection, irrespective of any property right, is fully dealt with by the British side, and shown to be wholly devoid of legal authority. Besides the determination of these grave and weighty issues there remain for the consideration of the arbitrators (in the event of the United States failing to establish their claim to exclusive jurisdiction over Behring Sea) the questions:

1. Whether any, and if so, what sealing regulations it may be necessary to establish for the proper protection and preservation of the fur-seal in, or habitually resorting to, Behring Sea? 2. The questions of fact which are involved in the claims made by the owners of British vessels for injuries sustained by the seizure of their vessels, and by such vessels being prevented by the action of the United States cruisers from engaging in pelagic sealing in Behring Sea. It is agreed between the two Governments that, so far as damages are concerned, no question of amount shall be discussed by the Tribunal, and that only questions of fact involved in the claim are proper for consideration. R DE B.

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**SUMMARY OF IRISH NEWS.**

**Antrim.**

The Lord Mayor of Belfast denies that drilling is going on in that city. Technically, he may be right; but the accounts of the late riots show that the local Orangemen are experts in the use of the "Belfast kidney" and that their congeners in the Queen's Island ship-yards (when attacking their unarmed Catholic neighbors) can use waste bolt-nuts and scrap-iron with as deadly effect as rifle bullets.

**Armagh.**

An old woman named Margaret McShane, 86 years of age, residing at Mullabawn, died on April 26th, from burns she received on the 23 of March. Sergeant McSwiggan, of the Forkhill police, communicated with Mr. J. F. Small coroner for South Armagh, and an inquest was held. Dr. Potts, of Forkhill, having been examined as to the accidental burning, a verdict in accordance was returned.

**Cork.**

On April 13th, a young lad named Thomas Gorman, aged 7 years, residing in Goggin's lane, was accidentally drowned in the river, off the North Mall, Cork, having fallen in, while casting a stone, attached to a string, into the water.

On Sunday, the 9th, of April, Miss Frances Fitzgerald, second daughter of the late Edmund Fitzgerald, Esq., of Clonmult, County Cork, was received into the Order of Mercy, in the beautiful church attached to the convent in Wexford, taking for her name, in religious Sister Mary Joseph Frances. The ceremony was performed by the Most Rev. Dr. Browne, assisted by the Very Rev. Luke Doyle, President of St. Peter's College.

**Clare.**

The funeral of the venerable and beloved Rev. T. Corbett, P. P., took place, on April 14th, in Quin Parish Church. There was a very large attendance of clergymen and the general public. At 11 o'clock there was a solemn Office and High Mass, at which the Most Rev. Dr. MacKedmond, Bishop of Killaloe, presided. The celebrant was the Very Rev. Dr. White, P. P., V. G., Nenagh; Rev. Dr. Sheehan, P. P., Doonass, was Deacon; Rev. M. B. Curry, C. C., Nenagh, Sub-deacon; Rev. M. Carey, Adm., Ennis, and Rev. Dr. Hogan, C. C., Quin, Chanters, and Rev. J. McMahon, P. P., Silvermines, Master of Ceremonies. There were also present Very Rev. Dr. Culligan, P. P., V. G., Killaloe; Very Rev. Dr. Malone, P. P., V. G., Kilrush; Very Rev. Dr. Hayes, P. P., V. F., Tulla; Rev. T. Lynch, C. C., Tulla; Rev. D. Slattery, C. C., Tulla; Very Rev. Denis Kelly, D. D., Diocesan College, Ennis; Rev. R. O'Connell, Ennis, and some sixty other priests of the diocese. The chief mourners were: Messrs. L. Corbett, nephew; Thomas Corbett, Ballagh; Patrick Corbett, Quin; Michael Corbett, P. L. G., Ballykilty, cousins; and Mr. Timothy Culligan, Ennis. At the conclusion of the sacred service the remains of the lamented clergyman were interred in the family vault, in the old abbey.

**Derry.**

The funeral of Mr. P. McEldowney Slaghtneil, Maghera, which took place on April 11, was very large and thoroughly representative. The attendance of all classes bore ample testimony, if such were needed, to the esteem in which the deceased and his family were held in the parish of Maghera. On the 12th of April, the remains of Mr. John McGonnell, Bellaghy, were consigned to their last resting-place in the family burying-ground. Mr. McGonnell, for twenty-five years, was a large merchant in Bellaghy and during that time he earned for himself the esteem of all classes and creeds in the community, while being successful in a remarkable manner in his business career. The enormous concourse of people which followed his remains to the grave bore testimony to his undoubted popularity.

**Dublin.**

We regret to have to announce the death of Dr. Rawdon MacNamara, which took place at his residence, St. Stephen's Green, Dublin, on April 12th, from pneumonia. Dr. MacNamara was one of the most eminent members of his profession in Dublin, and his loss removes a surgeon of generally recognised distinction. He was born in Dublin, in February, 1822.

On April 6th, the remains of the Rev. John Moore, P. P., Clondalkin, were interred in Glasnevin Cemetery. The deceased pastor was nearly 80 years of age, and had spent a full half century in the service of the Church. Born at Dunboyne, in the second decade of this century, Father Moore was ordained in 1840, and in that year, as curate of Clondalkin began his long connection with that important parish, which includes Lucan and a wide district around. In 1852 Father Moore became parish priest, and his pastoral career was marked by great energy and activity. Among the notable church-works he carried out may be mentioned the convent at Clondalkin and the convent at Lucan, in charge of the Nuns of the Presentation. The education of the young and the care of the poor also found in Father Moore an earnest and warm supporter. Failing health and advanced years obliged him to seek rest from his arduous duties, and about a year ago he retired to

the House of St. John of God, at Stillorgan, where, after a short illness, he died on April 3d.

**Fermanagh.**

The Earl of Erne, Lieutenant of the county of Fermanagh, has appointed John Henry Loftus, Marquis of Ely, a Deputy Lieutenant for that county.

**Kerry.**

During the last week in April upwards of two hundred young men and women left the Tralee and Dingle districts for America.

On April 13th, the interesting ceremony of reception took place at the Mercy Convent, Balloonagh, no less than three young ladies being received, namely—Miss Lizzie O'Shea (in religion Sister Mary de Ricle) daughter of Mr. Thomas O'Shea, Clountubrid, Listowel; Miss Elizabeth O'Carroll (in religion Sister Mary Josephine) daughter of Mr. John O'Carroll, Pallas, Lixnaw; and Miss Hannah Stack (in religion Sister Mary Frances), daughter of Mr. Edmund Stack, Fahanbane, O'Dorney. On the same day the ceremony of profession took place; the young lady professed being Miss Noonan (in religion Sister Mary Dominio), daughter of the late Mr. Noonan, Barne, co. Limerick. Most Rev. Dr. Coffey, Bishop of Kerry, officiated, assisted by the Very Rev. W. O'Callaghan, Adm., Tarlee.

**Limerick.**

The death is announced, on April 11th, at Fedamore House, the residence of her son-in-law, John G. Kelly, J. P., of Hannah, widow of the late Michael O'Neill, Limerick. Her funeral took place from Fedamore, on April 14th. The interment was in Mount St. Lawrence Cemetery. The sudden death is also announced, at Nice, Italy, of Miss Mary Angeia MacMahon, youngest daughter of the late Robert MacMahon, Esq., J. P., of Prospect House, Limerick.

**Louth.**

Died, on April 7, at the hospice of St. John of God, Stillorgan, Peter P. Moore, aged 75 years. The deceased belonged to an old Drogheda family, the head of which some eighty years ago left there for Dublin, where he and his descendants amassed considerable wealth as well as attained high municipal distinction. The interment took place on April 10th, in the family burial ground, Donore.

**Mayo.**

The raising of a fund has been inaugurated by Mr. P. D. Kenny, the object of which is to aid in starting some industries for the benefit of the farmers, and also to improve the market and business in the town of Kilkelly and its vicinity.

**Meekomon.**

The people of Castlereagh have publicly expressed their feelings towards their worthy priest, Canon Hanly, in an address presented to him, on the occasion of his departure for America to collect for the new church of Castlereagh. Canon Hanly carries with him the good-wishes of his flock, on whose behalf he is entering on a mission of love and charity. The address refers in touching terms to Canon Hanly's successful efforts as a mediator in disputes between landlords and tenants in his district.

**Silgo.**

With deep regret we have to announce the death of a most promising young man, Mr. Peter McKoon, of Moygara, which occurred at the Irish College, Paris, during the first week in April. The details of his untimely death were only from a telegram, but it is known that he died, after a short illness, from a disease of the brain brought on by too close and constant attention to study.

**Tipperary.**

The Christian Brothers, Thurles, acknowledge, with thanks, the receipt of £10 in aid of their schools, from Most Rev. Dr. Croke, Archbishop of Cashel and Emly.

**Tyrone.**

The death is announced of Mr. Michael McKernan, merchant, Pomeroy, which sad event took place at his residence in Main street, on April 10th. The deceased gentleman, who had attained the age of 45 years, had been in ailing health for some time.

**Waterford.**

On April 9th there died at the Convent of Mercy, New Ross, Miss Cusack, in religion Sister Mary Ignatius, a young lady only 25 years of age, who had not long been a bride of the Church when death tore her from her friends and Sisters of the Order. The deceased was a native of Ballinacort, County Waterford, and her family is one of the most respectable in the locality, her brother being the Rev. P. Cusack, C. C., Waterford. Four years ago, at the age of 22, the deceased lady entered the Order, but consumption had already laid its grasp upon her. Sister Ignatius was a general favorite. She passed away surrounded by the Sisterhood.

**Westmeath.**

Resolutions in favor of Home Rule have been adopted by the Westmeath Quarter Sessions Grand Jury, and the Birr Town Commissioners.

**Wexford.**

Mr. Patrick J. Roche, Woodruie, New Ross, has been appointed a Justice of the Peace for the district of New Ross by the Lord Chancellor. His son, Mr. Henry J. Roche, of Enniscomorthy, has also been appointed to the Bench lately.

**GROCERIES WHISKIES LIQUORS WINES & ALES**

**WHISKIES,**  
IRISH,  
John Jamieson's  
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Burke's  
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**JAMES GOOD & Co.**  
— 220 —  
YONGE ST.  
PHONE 424.

**ASSURED.**



The Kidneys, Liver and Bowels are the avenues through which waste matter travels from the system. If allowed to get clogged or neglected, disease is sure to follow. Cleanse these organs thoroughly by the liberal use of St. Leon Mineral Water, elimination then becomes simple and easy and the climax of health and happiness is assured.

**St. Leon Mineral Water Co., Ltd.**  
Head Office, King street.  
West Branch, 449 Yonge street, Toronto.  
All Drugists, Grocers and Hotels.



SEALED TENDERS to be presented to the undersigned, and endorsed "Tender for Industrial School, Brandon, Manitoba," will be received at this Office until Friday, May 25th, 1893, for the several works required in the erection of Industrial School, Brandon, Man.

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of W. H. Marshall, Architect, Brandon, on and after Friday, May 25th, and tenders will not be considered unless made on the form supplied and signed with the actual signature of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. ROY, Secretary.  
Department of Public Works,  
Ottawa, 1st May, 1893.

**- Church Pews -**

**SCHOOL FURNITURE**

The Bennett Furnishing Co., of London Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and in St. Michael's Cathedral, Toronto, St. Lawrence Church, Hamilton, Rev. F. T. McEray, Thorold R. C. Church, Rev. J. F. Sullivan; Hespeler R. C. Church, Rev. E. P. Slaven; Little Current R. C. Church, A. P. Kilganan, Esq.; Renous Bridge R. C. Church, New Brunswick, Rev. E. S. Murdoch. We have also supplied Altars to Rev. Father Walsh, Toronto, Rev. J. A. Kealy, Mount Carmel, Father McGee, St. Augustine, V. G. McCann, Toronto, Rev. G. B. Kenny, Guelph, Rev. J. C. Homan, Dundas, Rev. R. Maloney, Markdale, Father Ronan, Wallaceburg, St. Joseph's Convent, Toronto, Sacred Heart Convent, London and Sacred Heart Convent, Halifax, N.S.

We have for years past been favoured with contracts from members of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address **BENNETT FURNISHING CO** London Ont., Canada

**Trusts Corporation**

OF ONTARIO

And Safe Deposit Vaults.

Bank of Commerce Building, King St. TORONTO.

Capital Authorized, \$1,000,000.

Capital Subscribed, \$800,000.

Hon. J. C. Atkins, P.C., President.  
Hon. Sir R. J. Cartwright, K.C.M.G.,  
Hon. S. C. Wood, Vice-Presidents.

The Corporation undertakes all manner of TRUSTS and acts as EXECUTOR, ADMINISTRATOR, GUARDIAN, COMMITTEE, TRUSTEE, ASSIGNEE, LIQUIDATOR &c., or as AGENT for any of the above appointments. Estates managed. Money Invested. Bonds issued and countersigned. Financial business of all kinds transacted.

Deposit safes to rent all sizes. Valuables of all kinds received and safe custody Guaranteed and Insured.

N.B.—Solicitors bringing business to the Corporation are retained in the professional case of same.

A. E. PLUMMER, - Manager.

**TORONTO POSTAL GUIDE.** During the month of April, 1893, mails close and are due as follows:

	CLOSE.	DUE.
	a.m. p.m.	a.m. p.m.
G. T. R. East .....	6.15 7.45	7.15 10.20
O. and Q. Railway ..	8.00 8.00	8.10 9.10
G. T. R. West .....	7.30 8.25	12.40pm 7.40
N. and N. W. ....	7.20 4.10	10.15 8.10
T. G. and B. ....	6.50 4.30	10.45 8.50
Midland .....	7.00 3.35	12.30pm 9.30
C. V. R. ....	6.30 4.00	11.15 9.55
G. W. R. ....	a.m. p.m.	a.m. p.m.
	12.00	9.00 2.00
	2.00	7.30
	6.15 4.00	10.30 8.20
	10.00	
U. S. N. Y. ....	6.15 12.00	9.00 5.45
	4.00	10.30 11.00
U.S. West'n States	10.00	
	6.15 10.00	9.00 7.20
	12.00 n.	

English mails close on Mondays, Tuesdays and Saturdays at 10 p.m., and on Thursdays at 7.15 and 10 p.m. The following are the dates of English mails for April: 1, 4, 3, 6, 8, 10, 11, 15, 17, 19, 20, 22, 24, 25, 27, 29.

N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.

T. C. PATTERSON, P.M.

**DUNN'S BAKING POWDER**

THE COOK'S BEST FRIEND

LARGEST SALE IN CANADA.

**TEETH WITH OR WITHOUT A PLATE**

**"VITALIZED AIR"**

For one month prior to alterations in his parlors, C. H. RIGGS, the Popular Dentist, S.E. Corner King and Yonge Streets will continue to make plates with best Teeth at his old rates. Painless extraction guaranteed. Special attention also given to Gold and Silver filling.

**STAMPS WANTED.**

Old Canadian and United States Stamps, as used from 25 to 40 years ago.

Look up your old letters, it will pay you. For many of them I pay from

50c. to \$5.00 each.

GEO. A. LOWE,  
346 Spadina Avenue,  
Toronto.

**St. Jerome's College**

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Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address, Terms including all necessary expenses, except for books \$10 per annum.

REV. THEO. SPETZ, C. R., D.D.,  
President.

**CATHOLIC NEWS.**

On March 25, Feast of the Annunciation, Father Van Dyke of Detroit celebrated the silver jubilee of his sacerdotal ordination by offering Mass at the same altar in the Chapel of the American College at Rome where he had said his first Mass in 1868.

The Catholic associations of Switzerland, such as the Federation of Catholic Workmen, the Pius Versin and the Catholic Federation, have fully established a number of insurance and pension funds throughout the Catholic cantons.

Sister Mary Magdalen, 34 years of age, died in the Sacred Heart Academy, Kansas City, recently. She was a member of the order of Sisters of Providence, with headquarters in St. Mary's Ind. Three months ago she went to Kansas City from St. Mary's to take a place as instructress in the Sacred Heart Academy.

Rev. P. M. Defains, C. SS. R., for several years an assistant at the Church of Our Lady of Perpetual Help, and latterly attached to the mission house of the order at Saratoga, N. Y., has been transferred to the province of France. His first station in France will be in Paris, where the Redemptorists have two churches.

The *Catholic Watchman* of Madras chronicles the death of a native priest of Southern India, Very Rev. John Koikaray Oathenar, who had attained the age of 95 years. What is more remarkable, his mental faculties were unimpaired to the last. He never wore spectacles. Father Oathenar was attached to the vicariate apostolic of Kottayam, and was widely known and highly esteemed.

The Catholic authors, exhibit at the World's fair gives promise of being quite a success, and the aim of the management is to secure a copy of every work written in the English language by a Catholic resident in any part of the world. Somebody made the assertion not long ago that English Catholic authors number in the neighborhood of 2,000, their works counting fully five times as many volumes.

According to Bishop Spalding, the presence of Monsignor Satolli in the United States is thought by the A. P. A. to constitute one of their greatest grievances. The apostolic delegate will hardly retire to please these fanatics, and even if he did so, they would keep up their traitorous organization, which came into existence and displayed more or less activity long before Monsignor Satolli came to the country.

Hon. W. J. Onahan of Chicago gives it as his opinion that the A. P. A. are in no sense to be feared by Catholics, because the American people will never permit such a party to obtain sway here. "Where the issues are fairly presented," says Mr. Onahan, "and wherever a manly and spirited appeal is made to the American people, to their sense of justice and fair play, I am confident bigotry and intolerance must go down."

Sept. 2 has been named as Catholic educational day at the World's fair, and special ceremonies are to be held at Chicago that day, in which Archbishops Feehan and Ryan and Bishops Spalding and Ryan of Alton will participate. Archbishop Ryan is to be the orator of the occasion, as he always is called upon whenever an eloquent presentation of the Catholic position is to be made; and it is needless to add that his address will be well worth hearing.

A venerable priest retires from active duty down in Philadelphia, where Very Rev. Monsignor Nicholas Cantwell, after fifty years of service, has, at his own request, been relieved by Archbishop Ryan of his pastorate of St. Philip Neri's Church, on Queen street. Monsignor Cantwell will still remain the vicar-general of the archdiocese, though, and assist Monsignor Ryan in his administration of its

churches as far as his health will permit.

One of the most active missionary orders at work in South America is the Salesian Community, whose members have for several years back done efficient service in several of the South American republics. They have been particularly successful in Ecuador, where their good work has commended them to the national government, which renders them great assistance. This order was founded at Turin by the saintly Don Bosco, and has been in existence since 1855.

The son of General Sherman, Father Tom Sherman, S. J., delivered a scathing denunciation of the A. P. A. and all similar proscriptive societies from the pulpit of the Jesuit church at Detroit on a recent Sunday. The eloquent young Jesuit declared that such organizations as the A. P. A. were hostile to American ideas and principles, and asserted that no true American would be found on their rosters. Father Sherman, who has been stationed for some time past at Detroit, is now attached to the Jesuit university at St. Louis.

Bishop Healy of Portland, Maine celebrated his 63d birthday in a quiet manner last week at his episcopal residence, and was made the recipient of many congratulations and good wishes from his priests and people. The Portland prelate counts his friends by the hundreds here in Boston, where the whole of his sacerdotal career was spent; and these friends, in common with all others who know the good bishop, trust that his health, which has not been the best of late, may speedily improve.

**The Purchase of Blantyre Park.**

In reference to a paragraph printed in the *Empire* of Monday under the heading of "A Summer Palace for His Grace," it transpires that the information was somewhat inaccurate. The fact is that Archbishop Walsh has purchased Blantyre Park from Mr. J. F. McLaughlin not for the purpose of a summer palace, but as a site for an industrial school for Catholic boys, who have hitherto been committed to a Protestant institution. The price paid was not \$40,000 as stated: it was not much more than half that sum, and instead of East Toronto suffering by reason of the exemption of the property from taxation, the taxes to the municipality only amount to \$25 altogether.

**Confirmation at St. Paul's.**

His Grace the Archbishop will make his official visitation of St. Paul's parish next Sunday, May 7th. He will give Confirmation to a large class of children at last Mass, 11 o'clock.

Attention is directed to the advertisement of Coughlin Bros., who have erected many fine monuments in our cemetery, all of which show a decided improvement in design, material and workmanship. They take special care to lay all work on solid foundation. Original designs will be furnished on application at their office and works, 539 Yonge street.

**THE MARKETS.**

TORONTO, May 3, 1893.

Wheat, fall, per bush.....	\$0 68	0 00
Wheat, red, per bush.....	0 66	0 00
Wheat, spring, per bush.....	0 62	0 63
Wheat, goose, per bush.....	0 61	0 62
Barley, per bush.....	0 40	0 45
Oats, per bush.....	0 37	0 38
Peas, per bush.....	0 62	0 63
Dressed hogs, per 100 lbs....	7 60	7 75
Chickens, per pair.....	0 70	0 85
Geese, per lb.....	0 08	0 09
Turkeys, per lb.....	0 14	0 15
Butter, per lb.....	0 21	0 23
Eggs, new laid, per dozen....	0 12	0 13
Parsley, per doz.....	0 20	0 01
Turnips, per bag.....	0 30	0 35
Cabbage, new, per doz.....	0 40	0 50
Colony, per doz.....	0 50	0 60
Onions, per bag.....	1 00	1 10
Radishes, per doz.....	0 00	0 75
Beets, per bag.....	0 45	0 60
Lettuce, per doz.....	0 35	0 40
Carrots, per bag.....	0 25	0 30
Potatoes, per bag.....	0 80	0 85
Apples, per bbl.....	1 00	2 00
Hay, timothy.....	8 50	12 00
Straw, sheaf.....	7 00	8 00

**LIVE STOCK MARKETS.**

TORONTO, May 2.—There was a good export demand this morning, and some of the

cattle purchased were handsome specimens; prices ranged from 4 to 4 1/2, with a few special deals at 4 1/2, and 5 for extra choice.

**MILK COWS**—Under one dozen were on sale, and none were very good samples; they all sold, however, at prices ranging from \$35 to \$50 per head; good milk cows are wanted.

**SHEEP, YEARLINGS AND LAMBS**—We had only sixty here all told, and the short supply made prices firm. A reasonable supply of sheep will sell at good figures, from \$5 to \$7 per head; yearlings sold to-day at from 6 to 6 1/2 per pound, the latter price for choice, of which we had very few here; yearlings of good quality are much wanted. There were no spring lambs on the market worth mentioning, and until the weather becomes milder we need not expect any special demand.

**CALVES**—About 80 were here, but the quality was very ordinary; one bunch of 62 sold at \$5 each. Good calves are wanted.

**HOGS**—Quite eighteen hundred hogs were here, and owing chiefly to the large supply prices gave way from 25 to 50c per cwt. Quotations ranged from \$6 to \$6.50, with as much as \$6.75 and \$7 per cwt. paid on contract, but for straight deals to-day \$8.50 was practically the limit; everything sold.

**Deafness Cured.**

Sirs—For years I was troubled with deafness, and last winter could scarcely hear at all. On applying Hagyard's Yellow Oil it restored my hearing and I now hear as well as anyone.

MRS. TUTTLE COOK, Weymouth, N.S.

A patriarchal priest who did good work for the Church and was the founder of a number of Catholic societies at Gothenburg and Christiana, Father Bernhard, died recently at Stockholm. He had reached the age of eighty-two years and remained active up to the last.



A NATURAL REMEDY FOR

Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

**FREE** A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1878, and is now under his direction by the

**KOENIG MED. CO., Chicago, Ill.**

Sold by Druggists at \$1 per Bottle. 62c for \$5. Large Size \$1.75. 6 Bottles for \$9.

**IMPERIAL BANK OF CANADA.**

**DIVIDEND No. 36.**

Notice is hereby given that a dividend of four per cent. and a bonus of one per cent. upon the capital stock has been declared for the current half year, and that the same will be payable at the Bank and its Branches on and after

Thursday, the 1st day of June next.

The transfer books will be closed from the 17th to the 31st May, both days inclusive.

**THE ANNUAL GENERAL MEETING**

of the shareholders will be held at the Bank on Wednesday, the 31st day of June next. The chair to be taken at noon.

By order of the board.

D. R. WILKIE, Cashier. 18-1

Toronto, April 27, 1893.

**FRESHOLD LOAN AND SAVINGS CO.**

**DIVIDEND No. 67.**

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the company has been declared for the current half year, payable on and after the first day of June next at the office of the company, corner of Victoria and Adelaide streets, Toronto. The transfer books will be closed from the 17th to the 31st May, inclusive. Notice is also given that the general annual meeting of the company will be held at 2 o'clock p.m. Tuesday, June 6th, at the office of the company for the purpose of receiving the annual report, the election of directors, etc. By order of the Board,

C. C. WOOD, Manager. Toronto, 19th April, 1893. 17-1



**GAIN ONE POUND A Day.**

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

**SCOTT'S EMULSION**

OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SCOTT'S EMULSION IS PUT UP ONLY IN SALMON COLOR WRAPPERS. SOLD BY ALL DRUGGISTS AT 50c. AND \$1.00 SCOTT & BOWNE, Belleville.

**NOTICE.**

FRIDAY, the 14th day of April next, will be the last day for presenting Petitions for Private Bills.

FRIDAY, the 21st day of April next, will be the last day for introducing Private Bills.

THURSDAY, the 4th day of May next, will be the last day of receiving Reports of Committees on Private Bills.

CHARLES CLARKE, Clerk of the Legislative Assembly. Toronto, 11th March, 1893. 12

**WESTERN Assurance Company.**

INCORPORATED 1851.

CAPITAL, - - \$1,200,000.

**Fire and Marine.**

Head Office, Toronto, Ont.

PRESIDENT: A. M. SMITH, Esq. VICE-PRESIDENT: Geo. A. Cox, Esq. DIRECTORS: Hon. S. C. Wood, Geo. McMurrich, Esq., H. N. Baird, Esq., J. J. KENNY, W. R. Brock, Esq., A. T. Fulton, Esq., Robert Beatty, Esq., Managing Director

SOLICITORS: Messrs. McCarthy, Oule, Hoskin and Creelman. Insurances effected at the lowest current rates on Buildings, Merchandise, and other property, against loss or damage by fire. On Hull, Cargo, and Freight against the perils of Inland Navigation. On cargo Risks with the Maritime Provinces, by sail or steam. On Cargoes by steamer to British Ports.

**Wm. A. Lee & Son,**

GENERAL AGENTS, 10 ADELAIDE ST. EAST. Telephones 592 & 2075.

**TORONTO CARPET CLEANING CO.**

TELEPHONE NO. 2686. Carpets taken up Cleaned and Re-laid. New Carpets made and laid. Oil Cloths laid, Window Shades hung. Feathers and Mattresses renovated. Furniture Repaired. PFEIFFER & HOUGH, 44 Lombard Street

**St. Michael's College,**

(In Affiliation with Toronto University.) Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers.

Full Classical, Scientific, and Commercial Courses.

Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year. Day pupils \$23.00. For further particulars, apply to 1-y REV. J. R. TEEFY, President

## RAMONA.

## A Story.

By HELEN JACKSON.

## CHAPTER XIII.

The Senora Moreno had never before been so discomfited as in this matter of Ramona and Alessandro. It chafed her to think over her conversation with Felipe; to recall how far the thing she finally attained was from the thing she had in view when she began. To have Ramona sent to the convent, Alessandro kept as overseer of the place, and the Ortegna jewels turned into the treasury of the Church—this was the plan she had determined on in her mind. Instead of this Alessandro was not to be overseer on the place; Ramona would not go to the convent; she would be married to Alessandro, and they would go away together; and the Ortegna jewels—well, that was a thing to be decided in the future; that should be left to Father Salvierderra to decide. Bold as the Senora was, she had not quite the courage requisite to take that question wholly into her own hands.

One thing was clear, Felipe must not be consulted in regard to them. He had never known of them, and need not now. Felipe was far too much in sympathy with Ramona to take a just view of the situation. He would be sure to have a quixotic idea of Ramona's right of ownership. It was not impossible that Father Salvierderra might have the same feeling. If so, she must yield; but that would go harder with her than all the rest. Almost the Senora would have been ready to keep the whole thing a secret from the Father, if he had not been at the time of the Senora Ortegna's death fully informed of all the particulars of her bequest to her adopted child. At any rate, it would be nearly a year before the Father came again, and in the meantime she would not risk writing about it. The treasure was as safe in Saint Catharine's keeping as it had been all these fourteen years; it should still lie hidden there. When Ramona went away with Alessandro she would write to Father Salvierderra, simply stating the facts in her own way, and telling him that all further questions must wait for decision until they met.

And so she plotted and planned, and mapped out the future in her tireless weaving brain, till she was somewhat soothed for the partial failure of her plans.

There is nothing so skilful in its own defence as imperious pride. It has an ingenious system of its own, of reprisals—a system so ingenious that the defeat must be sore indeed, after which it cannot still find some booty to bring off! And even greater than this ingenuity at reprisals is its capacity for self-deception. In this regard it outdoes vanity a thousandfold. Wounded vanity knows when it is mortally hurt, and limps off the field, piteous, all disguises thrown away. But pride carries its banner to the last, and fast as it is driven from one field unfurls it in another, never admitting that there is a shade less honour in the second field than in the first, or in the third than in the second; and so on till death. It is impossible not to have a certain sort of admiration for this kind of pride. Cruel, those who have it, are to all who come in their way; but they are equally cruel to themselves when pride demands the sacrifice. Such pride as this has led many a forlorn hope on the earth, when all other motives have died out of men's breasts; has won many a crown, which has not been called by its true name.

Before the afternoon was over the Senora had her plan, her chart of the future, as it were, all reconstructed;

the sting of her discomfiture soothed; the placid quiet of her manner restored; her habitual occupations also, and little ways, all resumed. She was going to do "nothing" in regard to Ramona. Only she herself knew how much that meant; how bitterly much! She wished she were sure that Felipe also would do "nothing;" but her mind still misgave her about Felipe. Unpitifully she had led him on, and entangled him in his own words, step by step, till she had brought him to the position she wished him to take. Ostensibly, his position and hers were one, their action a unit; all the same, she did not deceive herself as to his real feeling about the affair. He loved Ramona. He liked Alessandro. Barring the question of family pride, which he had hardly thought of till she suggested it, and which he would not dwell on apart from her continuing to press it—barring this, he would have liked to have Alessandro marry Ramona and remain on the place. All this would come uppermost in Felipe's mind again when he was removed from the pressure of her influence. Nevertheless she did not intend so speak with him on the subject again, or to permit him to speak to her. Her ends would be best attained by taking and keeping the ground that the question of their non-interference having been settled once for all, the painful topic should never be renewed between them. In patient silence they must await Ramona's action; must bear whatever of disgrace and pain she chose to inflict on the family which had sheltered her from her infancy till now.

The details of the "nothing" she proposed to do, slowly arranged themselves in her mind. There should be no apparent change in Ramona's position in the house. She should come and go as freely as ever; no watch on her movements; she should eat, sleep, rise up and sit down with them, as before; there should be not a word, or act, that Felipe's sympathetic sensitiveness could construe into any provocation to Ramona to run away. Nevertheless, Ramona should be made to feel every moment of every hour, that she was in disgrace; that she was with them, but not of them; that she had chosen an alien's position, and must abide by it. How this was to be done the Senora did not put in words to herself, but she knew very well. If anything would bring the girl to her senses this would. There might still be a hope, the Senora believed, so little did she know Ramona's nature, or the depth of her affection, for Alessandro, that she might be in this manner brought to see the enormity of the offence she would commit if she persisted in her purpose. And if she did perceive this, confess her wrong, and give up the marriage—the Senora grew almost generous and tolerant in her thoughts as she contemplated this contingency—if she did thus humble herself, and return to her rightful allegiance in the Moreno house, the Senora would forgive her, and would do more for her than she had ever hitherto done. She would take her to Los Angeles and to Monterey; would show her a little more of the world; and it was by no means unlikely that there might thus come about for her a satisfactory and honorable marriage. Felipe should see that she was not disposed to deal unfairly by Ramona in any way, if Ramona herself would behave properly.

Ramona's surprise, when the Senora entered her room just before supper, and, in her ordinary tone, asked a question about the chili which was drying on the veranda, was so great, that she could not avoid showing it both in her voice and look.

The Senora recognised this immediately, but gave no sign of having done so, continuing what she had to say about the chili, the hot sun, the turning of the grapes, etc., precisely

as she would have spoken to Ramona a week previous. At least this was what Ramona at first thought; but before the sentences were finished she had detected in the Senora's eye and tone the weapons which were to be employed against her. The emotion of half-grateful wonder with which she had heard the first words changed quickly to heart-sick misery before they were concluded; and she said to herself: "That's the way she is going to break me down, she thinks! But she can't do it. I can bear anything for four days; and the minute Alessandro comes I will go away with him." This train of thought in Ramona's mind was reflected in her face. The Senora saw it, and hardened herself still more. It was to be war then. No hope of surrender. Very well. The girl had made her choice.

Margarita was now the most puzzled person in the household. She had overheard snatches of the conversation between Felipe and his mother and Ramona, having let her curiosity get so far the better of her discretion as to creep to the door and listen. In fact, she narrowly escaped being caught, having had barely time to begin her feint of sweeping the passage-way, when Ramona, flinging the door wide open, came out, after her final reply to the Senora, the words of which Margarita had distinctly heard: "God will punish you."

"Holy Virgin! how dare she say that to the Senora!" ejaculated Margarita, under her breath; and the next second Ramona rushed by, not even seeing her. But the Senora's vigilant eyes, following Ramona, saw her; and the Senora's voice had a ring of suspicion in it, as she called, "How comes it you are sweeping the passage-way at this hour of the day, Margarita?"

It was surely the devil himself that put into Margarita's head the quick lie which she instantaneously told. "There was early breakfast, Senora, to be cooked for Alessandro, who was setting off in haste, and my mother was not up, so I had it to cook."

As Margarita said this, Felipe fixed his eyes steadily upon her. She changed colour. Felipe knew this was a lie. He had seen Margarita peering about among the willows while he was talking with Alessandro at the sheepfold; he had seen Alessandro halt for a moment and speak to her as he rode past,—only for a moment; then, pricking his horse sharply, he had galloped off down the valley road. No breakfast had Alessandro had at Margarita's hands, or any other's, that morning. What could have been Margarita's motive for telling this lie?

But Felipe had too many serious cares on his mind to busy himself long with any thought of Margarita or her fibs. She had said the first thing which came into her head, most likely, to shelter herself from the Senora's displeasure: which was indeed very near the truth, only there was added a spice of malice against Alessandro. A slight undercurrent of jealous antagonism towards him had begun to grow up among the servants of late; fostered, if not originated, by Margarita's sharp sayings as to his being admitted to such strange intimacy with the family.

While Felipe continued ill, and was so soothed to rest by his music, there was no room for cavil. It was natural that Alessandro came and went as a physician might. But after Felipe had recovered, why should this freedom and intimacy continue? More than once there had been sullen mutterings of this kind on the north veranda, when all the labourers and servants were gathered there of an evening. Alessandro alone being absent from the group, and the sounds of his voice or his violin coming from the south veranda, where the family sat.

"It would be a good thing if we too had a bit of music now and then," Juan Canito would grumble; "but the

lad's chary enough of his bow on this side the house."

"Ho! we're not good enough for him to play to!" Margarita would reply; "'Like master, like servant,' is a good proverb sometimes, but not always. But there's a deal going on, on the veranda yonder, besides fiddling!" and Margarita's lips would purse themselves up in an expression of concentrated mystery and secret knowledge, well fitted to draw from everybody a fire of questions, none of which, however, would she answer. She knew better than to slander the Senora Ramona, or to say a word even reflecting upon her unfavourably. Not a man or a woman there would have borne it. They all had loved Ramona ever since she came among them as a toddling baby. They petted her then, and idolised her now. Not one of them whom she had not done good offices for—nursed them, cheered them, remembered their birthdays and their saints' days. To no one but her mother had Margarita unbosomed what she knew and what suspected; and old Marda, frightened at the bare pronouncing of such words, had terrified Margarita into the solemnest of promises, never, under any circumstances whatever, to say such things to any other member of the family. Marda did not believe them. She could not. She believed that Margarita's jealousy had imagined all.

"And the Senora; she'd send you packing off this place in an hour, and me too, long's I've lived here, if ever she was to know of your blackening the Senora. An Indian, too! You must be mad, Margarita!"

When Margarita, in triumph, had flown to tell her that the Senora had just dragged the Senora Ramona up the garden-walk, and shoved her into her room and locked the door, and that it was because she had caught her with Alessandro at the washing-stones, Marda first crossed herself in sheer mechanical fashion at the shock of the story, and then cuffed Margarita's ears for telling her.

"I'll take the head off your neck, if you say that aloud again! Whatever's come to the Senora! Forty years I've lived under this roof, and I never saw her lift a hand to a living creature yet. You're out of your senses, child!" she said, all the time gazing fearfully towards the room.

"You'll see whether I am out of my senses or not," retorted Margarita, and ran back to the dining room. And after the dining-room door was shut, and the unhappy pretence of a supper had begun, old Marda had herself crept softly to the Senora's door and listened, and heard Ramona sobbing as if her heart would break. Then she knew that what Margarita had said must be true, and her faithful soul was in sore straits what to think. The Senora's misdemeanour herself! Never! Whatever happened, it was not that! There was some terrible mistake somewhere. Kneeling at the keyhole, she had called cautiously to Ramona, "Oh, my lamb, what is it?" But Ramona had not heard her, and the danger was too great of remaining; so, scrambling up with difficulty from her rheumatic knees, the old woman had hobbled back to the kitchen as much in the dark as before, and, by a curiously illogical consequence, crosser than ever to her daughter. All the next day she watched for herself, and could not but see that all appearances bore out Margarita's statements. Alessandro's sudden departure had been a tremendous corroboration of the story. Not one of the men had had an inkling of it; Juan Canito, Luigo, both alike astonished; no word left, no message sent; only Senor Felipe had said carelessly to Juan Can, after breakfast: "You'll have to look after things yourself for a few days, Juan. Alessandro has gone to Temocula."

"For a few days!" exclaimed Margarita, sarcastically, when this was

repeated to her. "That's easy said! He's played his last tune on the south veranda, I wager you."

But when at supper-time of this same eventful day the Senora was heard, as she passed the Senorita's door, to say in her ordinary voice, "Are you ready for supper, Ramona?" and Ramona was seen to come out and walk by the Senora's side to the dining-room, silent, to be sure—but then that was no strange thing, the Senorita always was more silent in the Senora's presence—when, Marda, standing in the courtyard, feigning to be feeding her chickens, but keeping a close eye on the passage-ways, saw this, she was relieved, and thought: "It's only a dispute there has been. There will be disputes in families sometimes. It is none of our affair. All is settled now."

And Margarita, standing in the dining-room, when she saw them all coming in as usual—the Senora, Felipe, Ramona—no change, even to her scrutinizing eye, in anybody's face, was more surprised than she had been for many a day; and began to think again, as she had more than once since this tragedy began, that she must have dreamed much that she remembered.

But surfaces are deceitful, and eyes see little. Considering its complexity, the fineness and delicacy of its mechanism, the results attainable by the human eye are far from adequate to the expenditure put upon it. We have flattered ourselves by inventing proverbs of comparison in matter of blindness—"blind as a bat," for instance. It would be safe to say that there cannot be found in the animal kingdom a bat, or any other creature, so blind in its own range of circumstance and connection as the greater majority of human beings are in the bosoms of their families. Tempers strain and recover, hearts break and heal, strength falters, fails, and comes near to giving way altogether, every day, without being noted by the closest lookers-on.

Before night of this second day since the trouble had burst like a storm-cloud on the peaceful Moreno household, everything had so resumed the ordinary expression and routine, that a shrewder observer and reasoner than Margarita might well be excused for doubting if any serious disaster could have occurred to any one. Senor Felipe sauntered about in his usual fashion, smoking his cigarette, or lay on his bed in the veranda, dozing. The Senora went her usual rounds of inspection, fed her birds, spoke to every one in her usual tone, sat in her carved chair with her hands folded, gazing out on the southern sky. Ramona busied herself with her usual duties, dusted the chapel, put fresh flowers before all the Madonnas, and then sat down at her embroidery. Ramona had been for a long time at work on a beautiful altar-cloth for the chapel. It was to have been a present to the Senora. It was nearly done. As she held up the frame in which it was stretched, and looked at the delicate tracery of the pattern, she sighed. It had been with a mingled feeling of interest and hopelessness that she had for months been at work on it, often saying to herself, "She won't care much for it, beautiful as it is, just because I did it; but Father Salvierderra will be pleased when he sees it."

Now, as she wove the fine threads in and out, she thought: "She will never let it be used on the altar. I wonder if I could any way get it to Father Salvierderra at Santa Barbara. I should like to give it to him. I will ask him. I'm sure the Senora would like it, and it would be a shame to let it go here. I shall take it with me. I thought these things were untroubled. A strange thing has happened. I'm settled on Ramona. Only four days; I can't wait for four days!" these thoughts were going in her mind as she sang

which haunt one's memory and will not be still. She saw that Felipe looked anxiously at her, but she answered his inquiring looks always with a gentle smile. It was evident that the Senora did not intend that she and Felipe should have any private conversation; but that did not so much matter. After all, there was not so much to be said. Felipe knew all. She could tell him nothing; Felipe had acted for the best, as he thought, in sending Alessandro away till the heat of the Senora's anger should have spent itself.

After her first dismay at suddenly learning that Alessandro had gone had passed, she had reflected that it was just as well. He would come back prepared to take her with him. How, or where, she did not know; but she would go with no question. Perhaps she would not even bid the Senora good-bye; she wondered how that would arrange itself, and how far Alessandro would have to take her to find a priest to marry them. It was a terrible thing to have to do, to go out of a home in such a way; no wedding—no wedding clothes—no friends—to go unmarried, and journey to a priest's house to have the ceremony performed; "but it is not my fault," said Ramona to herself; "it is hers. She drives me to do it. If it is wrong the blame will be hers. Father Salvierderra would gladly come here and marry us if she would send for him. I wish we could go to him, Alessandro and I; perhaps we can. I would not be afraid to ride so far; we could do it in two days." The more Ramona thought of this the more it appeared to her the natural thing for them to do. "He will be on our side, I know he will," she thought. "He always liked Alessandro, and he loves me."

It was strange how little bitterness toward the Senora was in the girl's mind; how comparatively little she thought of her. Her heart was too full of Alessandro and of their future; and it had never been Ramona's habit to dwell on the Senora in her thoughts. As from her childhood up she had accepted the fact of the Senora's coldness toward her, so now she accepted her injustice and opposition as part of the nature of things, and not to be altered.

During all these hours, during the coming and going of these crowds of fears, sorrows, memories, anticipations in Ramona's heart, all that there was to be seen to the eye was simply a calm, quiet girl, sitting on the veranda, diligently working at her lace-frame. Even Felipe was deceived by her calmness, and wondered what it meant, —if it could be that she was undergoing the change that his mother had thought possible, and designated as coming "to her senses." Even Felipe did not know the steady fibre of the girl's nature; neither did he realize what a bond had grown between her and Alessandro. In fact, he sometimes wondered of what this bond had been made. He had himself seen the greater part of their intercourse with each other; nothing could have been farther removed from anything like love-making. There had been no crisis of incident, or marked moments of experience such as in Felipe's imaginations of love were essential to the fulness of its growth. This is a common mistake on the part of those who have never felt love's true bonds. Once in those chains, one perceives that they are not of the sort full forged in a day. They are made as the great iron cables are made, on which bridges are swung across the widest water-channels,—not of single huge rods, or bars, which would be stronger, perhaps, to look at; but of myriads of the finest wires, each one by itself so fine, so frail, it would barely hold a child's kite in the wind: by hundreds, hundreds of thousands of such, twisted, re-twisted together, are made the mighty cables, which do not any more swerve from their place in

the air, under the weight and jar of the ceaseless traffic and tread of two cities, than the solid earth swerves under the same ceaseless weight and jar. Such cables do not break.

Even Ramona herself would have found it hard to tell why she thus loved Alessandro; how it began, or by what it grew. It had not been a sudden adoration, like his passion for her; it was, in the beginning, simply a response; but now it was as strong a love as his,—as strong, and as unchangeable. The Senora's harsh words had been like a forcing-house air to it, and the sudden knowledge of the fact of her own Indian descent seemed to her like a revelation, pointing out the path in which destiny called her to walk. She thrilled with pleasure at the thought of the joy with which Alessandro would hear this,—the joy and the surprise. She imagined to herself, in hundreds of ways, the time, place, and phrase in which she would tell him. She could not satisfy herself as to the best, as to which would give keenest pleasure to him and to her. She would tell him as soon as she saw him; it should be her first word of greeting. No! There would be too much of trouble and embarrassment then. She would wait till they were far away, till they were alone, in the wilderness; and then she would turn to him and say, "Alessandro, my people are your people!" Or she would wait, and keep her secret until she had reached Temecula, and they had begun their life there, and Alessandro had been astonished to see how readily and kindly she took to all the ways of the Indian village; and then, when he expressed some such emotion, she would quietly say, "But I too am an Indian, Alessandro!"

Strange, sad bride's dreams these; but they made Ramona's heart beat with happiness as she dreamed them.

(TO BE CONTINUED.)

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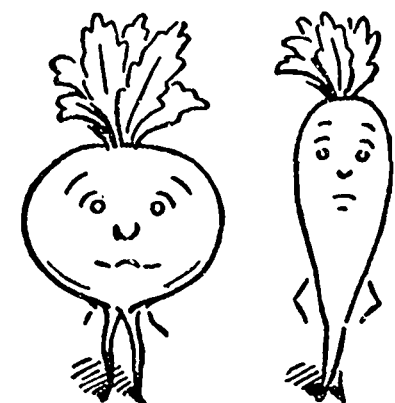
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## Book Notices.

*The Conquest of Mexico and Peru, Prefaced by the Discovery of the Pacific: An Historical Narrative Poem.*

Mr. Kinahan Cornwallis, the author of this work, is well known to the reading public of America. He is a voluminous writer, and some of his works have attained considerable popularity. The present work is an attempt to popularize the study of history by presenting it in an unusual and attractive form. The attempt, no matter what degree of success may attend it, is worthy of praise. What strikes one first, on taking up the book, is its great length. It is a fair sized volume of four hundred and forty-three pages! Its great scope is no less a matter of surprise; for it is a complete history, omitting no important details, of the career of Cortez in Mexico and of Pizarro in Peru. But what surprises most of all is the boundless enthusiasm and tireless energy with which the author enters on and pursues his theme. If only the work arouses a similar interest and enthusiasm in the reader, its success and popularity, it is safe to say, will be great beyond example. But, as the author suggests in his preface, in this busy age great length in a poem is apt to frighten and repel. It would not be prudent, therefore, to attempt to predict the fate of this poem, or to assign to it its place in the Columbian literature which is now assuming such vast proportions. To the class of readers, however, that delight in rhyming chronicles, it can be recommended as something that will entertain and instruct. The writer follows closely such authorities as Robertson, Prescott and Washington Irving, and if the poetical merits of his narrative be not of the highest order, its historical value, at least, cannot be called in question.

The *American Catholic Quarterly* for April is just to hand with the following interesting table of contents: The Age of the Human Race; the High Church Untenable; Latin Hymns and English Versions; English Liberty from the Reformation to the Triumph of William of Orange; the Lately recovered apocryphal Gospel According to Peter; Archbishop Ullathorne; Notes on the Necessity of True Religion for Man; Catholic Tendency in American Literature; Madagascar and Catholic Missions; More Light on the Election of Urban VI.; Scientific Chronicles; and Book Notices.

*The Messenger of the Sacred Heart* for May, with excellent reading, one portion being specially devoted to the Blessed Virgin; the other to the Apostleship of Prayer. The general intention for this month for the members of the League is announced—conversion of heretics and unbelievers.

That most agreeable and well-edited College magazine, the *Owl*, has reached us, opening with a good photograph and notice of the Hon. J. J. Curran. The other principal articles are: The Greatest of Grecian Generals; the Growth of Political Liberty in Canada; Relation of Truth to Art; and English in Canada.

We regret to learn that the *Arcadia* of Montreal has ceased publication. Tasteful in its selections, dignified and masterly in its criticisms, it was ever welcome to our desk. We felt that it was doing a good work in cultivating a more extensive desire for a high class of literature.



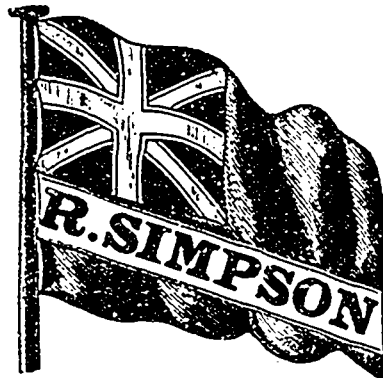
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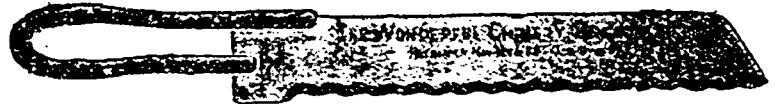
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