

The Catholic Register.

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

VOL. III.—No. 9.

TORONTO, THURSDAY, FEBRUARY 28, 1895.

PRICE 5 CENTS.

MR. BLAKE'S REPLY.

Says an Election is Imminent and Asks Continual Support.

ARCHBISHOP CLEARY'S APPEAL SECONDED.

In our issue the last but one details were given of the collections made by Archbishop Cleary in his diocese during 1894 and the letter of His Grace to the Honorable Edward Blake. Mr. Blake has sent the following reply:



HOUSE OF COMMONS,
February 12th, 1895.

DEAR ARCHBISHOP CLEARY—I have to thank you most sincerely on behalf of my colleagues as well as on my own account, for the very handsome draft I have received representing the balance of the collection in your Grace's diocese in aid of the Irish Parliamentary Fund, and I hope you will convey our best thanks to those who have by their efforts and sacrifices aided you in accomplishing this result.

I have transmitted your draft with the covering letter to the proper quarters, with the request that they should be published and acknowledged.

It is my most earnest desire that we should, each and all of us, take to heart your Grace's counsel and wise advice; and you may rest assured that to the utmost extent of my feeble powers I will continue to strive for this result.

I am glad to know that our friends in your Grace's diocese have seen this truth, not fully apprehended everywhere, that the existence of the unhappy difficulties to which you allude furnishes us ground for refusing to assist the party, and that any such refusals are in truth encouragements to the pursuit of the course you deplore.

I was obliged by public business to leave for this country in October last, and I know not when I can return. Thus I have been prevented from making any personal effort to renew

the interest of our Canadian friends in the cause.

Will your Grace permit me to avail myself of this auspicious occasion to say for their information that our needs are urgent, that the election cannot possibly be long delayed, and that I hope (notwithstanding the difficulties, financial and other, which I regretfully acknowledge) that the Irish Canadians, who did so much in '93 and '94, may act in a spirit worthy of themselves in '95.

With very grateful acknowledgments of your Grace's kind allusions to myself, believe me, dear Archbishop Cleary,

Faithfully yours,

EDWARD BLAKE.

The criticisms alluded to by Mr. Blake are contained in the following extracts from the Archbishop's letter. The enemies of Ireland are doing their level best, as you are aware, to dissuade the people of Canada and the United States from aiding her financially by their persistent publication of exaggerated accounts of fratricidal discord and sectional warfare within her Parliamentary Party. Their picture in lively rhetorical form the alienation and disgust of sober minded Englishmen as the natural result of those unhappy feuds, and the consequent impossibility of securing the votes of England, without

which it is hardly to be expected that the Home Rule Bill will receive the sanction of the Crown.

Thanks to God and to the sound common sense of my people, those bitter criticisms have wrought no evil influence amongst us in Eastern Ontario. Nevertheless those unseemly and apparently causeless dissensions among Irishmen, the elected representatives of the nation and trustees of her hopes—men of ability, all of them, and of undoubted integrity, most of them—are certainly to be deplored by Irishmen at home and abroad, and by all good men. They look, too, like personal jealousies overruling the supreme considerations of patriotism in a most trying crisis through impatience of party discipline and too ready resentment of slighted pride. They supply a pretext for reviving and emphasizing the obsolete theory of radical defectiveness in the character of our race, unfitting us for self-government.

We hear it in both ears, we see it with painful distinctness. But history is witness that every national struggle for popular liberties has had to contend against similar obstruction, and that final victory has been attained solely by patient endurance of manifold wrong and wrongful misrepresentation, and by perseverance in the disciplined and united action of the popular leaders.

There are a good many people who want to do good, but they are going to wait until to-morrow to begin.

THE FIRST CANDIDATE.

To Come out Fairly as an Advocate of the Manitoba Separate Schools.

CATHOLICS NOT REPRESENTED.

Mr. J. A. Macdonell of Greenfield, Glengarry, has issued an address to the electors in which he announces his intention of becoming a candidate unless the regular nominees of the parties pronounce themselves as determined to see justice done by the Catholics of Manitoba.

It is within the knowledge of you all that there has recently arisen, owing to the decision of the Judicial Committee of Her Majesty's Privy Council in England, the highest Court in the British Empire, an important issue in Canadian affairs which calls for prompt action or declaration of policy, if not immediate solution.

I refer to the vexed question of the Separate Schools in the Province of Manitoba. Shortly the position is as follows:

Previous to the entry of what now constitutes that province, which was then known as the Red River Settlement, with the Dominion of Canada in 1870, Separate Schools of both denominations, Catholic and Protestant, had for many years existed and were supported and controlled by those belonging to the respective denominations. It was then stipulated and expressly understood and agreed, as much in the interest of the Protestant portion of the community as of the French Canadian and Catholic—for it was then a matter of conjecture only whether that Province would in process of time have preponderating Protestant or Catholic population—that be the event of future settlement what it might the system of Separate Schools should continue to prevail, recognized by law and sanctioned and aided by Government under the new Constitution. It was on those terms only that Manitoba entered the Confederation.

The compact as to Separate Schools continue to be recognized and faithfully observed by the Government and Legislature of the Province until the year 1890, when the Legislature passed an Act abolishing the Separate Schools of the Catholics and declaring that in the future, a system of Common Schools only should prevail, to which Catholics and Protestants must send their children, and to which both alike must contribute their School rates, with the result that not only were the Catholic Schools confiscated without compensation to those who erected them, but the Catholic people are now compelled to pay two sets of school rates—the one to satisfy the law and the other to satisfy their consciences and afford their children education.

Mr. Macdonell then discusses at some length his life long political connections and his present intention of becoming a candidate unless assured that justice will be rendered. He then continues:

The existence of every wrong implies the right to remedy and redress; and in the case under consideration, should the Government upon whom

the duty is primarily thrown evade the issue by appealing to the country without action or a declared policy, no matter how excellent their intentions may be, they will then practically have abdicated their functions and have asked those in sympathy with the Manitoba minority to take a leap in the dark regardless of what lies before them or in what bog they may land and leave the people of Canada to decide the matter for themselves. It will then, I submit, behoove the electors of Glengarry to return to Parliament a man pledged to the principle I have endeavored to enunciate, and who will support it not only by his vote but by his voice, his energy, his time, influence and such ability, however humble it may be, with which his Creator has endowed him.

In conclusion Mr. Macdonell draws attention to a fact of a very astonishing character and one in which every Catholic in Ontario is interested

In conclusion, let me call your attention to those facts. That from Ottawa, the Capital of Canada, westward through the Province of British Columbia to the Pacific Coast, a section of country containing a population of 332,519 people professing the Catholic religion, there is in the present Parliament but one solitary Catholic representative, Mr. Lariviere of Prov. Quebec, returned to champion the cause of the oppressed minority, while to show how fair-minded and just are the Catholics where they are in the majority, there are in the Province of Quebec, outside of Montreal, eleven Protestant gentlemen returned to a Protestant population of 148,273, to attend to the interests and just claims of their co-religionists and compatriots. In the Province of Ontario, with 358,300 of a Catholic population, but three gentlemen of that persuasion sit in Parliament (all of them from the east of the Capital, viz.: Messrs. Bergin of Cornwall, Proulx of Prescott and Robillard of Ottawa. In this very County of Glengarry, with a population of 9,988 Protestants and 12,464 Catholics, never once in the 25 years since Confederation has a Catholic been elected to the Provincial Legislature, and but two, Messrs. D. A. Macdonald and Purcell, to the Parliament of the Dominion, as against four, Messrs. McNabb, Joh. McLennan, McMaster and R. R. McLennan, who are of another creed.

With some degree of reason and propriety, therefore, might a co-religionist of the oppressed Manitoba minority seek your suffrages at the coming election to a Parliament whose first and paramount duty will be to mete out to them that measure of justice denied to them by the majority of their own Province, and if necessary to enforce it by the strong arm of the law."

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A CATHOLIC PARENT.

Discusses School Questions in the Globe.

SECULAR SYSTEM IN ADEQUATE.

Sir,—That the Roman Catholics of Ontario and Quebec sympathize with their brethren in Manitoba in the injustice done them by the Greenway Government in depriving them of their Separate School is now being amply evidenced by the large number of signatures to petition soon to be laid before his Excellency the Governor-General.

That the Manitoba Catholics have been unjustly dealt with cannot be successfully denied. They had their schools well established and the Local Government deprived them of them, and the claim that Provincial rights are being interfered with, when the Catholics are seeking to have restored what was wrongfully taken from them, will not hold good in the light of right investigation and fair consideration. The Manitoba Legislature abolished Separate schools and established one set of schools for all, or, perhaps I should say, fused the Separate Schools into the then existing Public Schools, excluding from the schools so created what they called sectarianism—that is, whatever is distinctive of any particular denomination or peculiar to it—and allowing to be introduced only what is said to be common to all, or what is called "our common Christianity." This would, perhaps, be all right if the several religious bodies in Manitoba were only different varieties of Protestantism. The several Protestant denominations there differ from one another only in details and particulars which can easily be supplied at home in the family or in the Sunday School. But the religious differences between Catholics and Protestants are not differences in details and particulars only, but are differences in principles. Catholicity must be taught as a whole in its unity and integrity, or it is not taught at all. It is not a simple theory of truth or a collection of doctrines; it is an organism, a living body, living and operating from its own central life, and cannot have anything in common with any man-made system of religious worship. To exclude from the schools all that is distinctive or peculiar in Catholicity is simply to exclude Catholicity itself, and to make the schools either purely Protestant or purely secular, and therefore hostile to our religion, and such in conscience we cannot accept. This is the system adopted in Manitoba, and while the law enables non-Catholics to use the Public Schools with the approbation of their consciences it excludes the children of the Catholics, unless their parents are willing to violate their Catholic conscience, neglect their duty as fathers and mothers, and expose their children to the danger of losing the faith, and with it, perhaps, their chance of salvation.

Why the local Government of Manitoba or any other Government desirous of having good, law-abiding subjects should seek to throw obstacles in the way of Catholics educating their children in schools of their own choice is something I cannot understand, particularly when such is to be done at their own expense. A frequent remark which I heard from Protestants is "they cannot see why the children of Catholics and Protestants cannot be educated side by side in the same schools." This remark I also saw a short time ago in The Globe as coming from so prominent a gentleman as Mr. Smythe, the late unsuccessful candidate in Kingston; therefore a few remarks on this aspect of the school question may be in order.

CATHOLICS AND EDUCATION.

We Catholics value education, and even universal education—which overlooks no class or child, however rich or poor, however honored or despised—as highly as any of our fellow citizens do; but we value no education that is divorced from religion and religious culture. Religion with us is the supreme law, the one thing to be lived for; and all in life, individual or social, civil or political, we consider should be subordinated to it. Religious education is the chief thing, and we wish our children to be accustomed from the first dawning of reason so to regard it. We hold that education, either of the intellect or of the heart, or of both combined divorced from faith and religious discipline, is dangerous alike to the individual and to society. Now one thing is sufficiently evident to us Catholics from past experience, some of it a bitter experience, that our children can be brought up to be good and orderly citizens only as Catholics, and in schools under the supervision and control of their church, in which her faith is fully and freely taught and her services, discipline and influences are brought to bear, in forming their characters, restraining them from evil and training them to virtue. I do not say even if they are trained in Catholic Schools, that all will turn out good citizens and virtuous members of society for our church does not take away free-will nor eradicate all the evil propensities of the flesh, but it is absolutely certain that they cannot be made such in schools in which the religion of their parents is reviled as a superstition, and the very text books of history and geography are made to protest against it, or in which they are accustomed to hear their bishops and priests spoken of without any reverence or respect. Protestant nations lauded as the only free and enlightened ones on the face of the earth, Catholics sneered at as ignorant and enslaved, and our church denounced as a depotism, full of craft, and crusted all over with corruption, both of faith and morals. Such schools may even detach them from their church, obscure if not destroy their faith, and cause them to be completely indifferent to religion, and disobedient to the laws of their country; but they cannot inspire them with the love of virtue, or restrain their vicious or criminal propensities. It is necessary for Protestants to understand that the children of Catholics must be trained up in the Catholic faith, in the Catholic Church, to be good exemplary Catholics, or they will grow up bad citizens, pests of society. Nothing can be done for them, but through the approval and the co-operation of the Catholic clergy or the Catholic community. When a contrary course to this is adopted, the results are apparent to all not absolutely blinded by misdirected zeal.

PROTESTANTISM PROTECTED.

Now, to say that in Manitoba the Catholics have as free access to the Public Schools as Protestants is bitter mockery. Protestants can freely send their children to them without exposing them to lose their Protestantism, but Catholics cannot send their children to them without exposing them to the loss of their Catholicity. The law protects their Protestant religion in the schools by the simple fact of excluding ours. How, then, say these schools are as free to us, as they are to them? Is conscience of no account? We Catholics base our claim for Separate Schools on the ground of conscience, and, therefore, of right—the right of God as well as of man.

I presume the intention of the Manitoba Government is that the Public Schools should be accessible alike to Catholics and Protestants, and on the same risks and conditions. I presume it has no more intention of favoring Protestants at the expense of Catholics, than Catholics at the expense of

Protestants; but surely it cannot any longer fail to see that its intention is not and cannot be realized, by providing schools which Protestants can use without risk to their Protestantism, and none which Catholics can use without risk to their Catholicity. As the case now stands, the law there sustains Protestantism in the schools, and excludes Catholicity. This is most unjust to Catholics, and deprives them in so far as they are Catholics of all benefits to be derived from the Public Schools, supported at the public expense.

If the Governor General, representing Her Majesty, should declare that Catholics are entitled to educate their children in Manitoba in schools of their own choice, and that no obstacle is to be placed in the way of their doing so, he would not be interfering with Provincial rights, but would be only restoring to them something of which they had been unjustly deprived.

CATHOLIC PARENT.

Thorold, Feb. 11.

Law in its Relation to Religious Interests

His Grace the Archbishop of Dublin commences the first of a series of papers on this very important subject in the current number of the Irish Ecclesiastical Record. In the introductory chapter, which is devoted to "Charitable Bequests," his Grace shows clearly how important it is that those who are likely to be at any time engaged in the drawing up of wills should have an accurate knowledge of the technicalities with which the law in its relation to religious interests, abounds. He instances numerous cases in which serious losses have been sustained by religious institutions either through carelessness or ignorance of the law. The necessity for reliable information on the subject has, indeed, long been felt both by clergyman and laymen residing in places where legal assistance is not available. To ensure the thorough reliability of the information which his Grace is about to put before the readers of the Record, he has availed himself of the friendly assistance of two eminent members of the Bar. The following are the subjects which his Grace thinks he may be able to put together sufficient materials for a series of papers on:—1. The technical sense of the word Charity in English law: the legal position of bequests which are, in the legal sense, "charitable;" the notable privileges accorded by law to such bequests, and the legal drawbacks to which they are occasionally subject. 2. Bequests for Masses: various forms in which such bequests may be made: how they can be framed so as to make them legally "charitable;" the advantages and the disadvantages of so framing them. 3. The new "Death Duties," under the Budget of 1894, in their bearing on charitable bequests, especially in Ireland. 4. The Board of Charitable Bequests in Ireland: its constitution, its powers, its procedure. 5. The Marriage Laws of Ireland, whether in regard to marriages between Catholics, or in regard to mixed marriages. 6. The Law as to the Guardianship of Children. 7. The religious aspect of the State System of education in its three branches—primary, intermediate, and university.

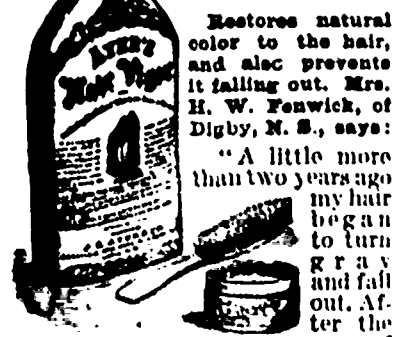
Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of throat and chest. This is precisely what B. K. L.'s Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

Our happiest moments are those in which we believe we can realize our ideals.

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Restores natural color to the hair, and also prevents it falling out. Mrs. H. W. Fenwick, of Digby, N. S., says: "A little more than two years ago my hair began to turn gray and fall out. After the use of one bottle of Ayer's Hair Vigor my hair was restored to its original color and ceased falling out. An occasional application has since kept the hair in good condition."—Mrs. H. W. FENWICK, Digby, N. S.

"I have used Ayer's Hair Vigor for three years, and it has restored hair, which was fast becoming gray, back to its natural color."—H. W. HASELHOFF, Paterson, N. J.

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TORONTO POSTAL GUIDE—During the month of February, 1895, mails close and are due as follows:

	CLOCK.		D.U.K.		
	a.m.	p.m.	a.m.	p.m.	
G. T. R. East.....	7.30	7.45	7.25	9.40	
O. and Q. Railway....	7.45	8.00	7.35	7.40	
G. T. R. West.....	7.30	3.25	12.40pm	8.00	
N. and N. W.	7.30	4.30	10.10	8.10	
T. G. and B.	7.00	4.30	10.55	8.50	
Midland	7.00	3.35	12.30pm	9.30	
C. V. R.	7.00	3.00	12.35pm	8.50	
		a.m.	p.m.	a.m.	p.m.
G. W. R.		noon	8.35	2.00	7.50
	6.30	4.00	10.45	8.30	
U. S. N. Y.	6.30	12.00	9.35	5.45	
		4.00	12.35	10.50	
		9.30			
U.S. West'n States	6.30	12 noon	5.45	8.30	

English mails close on Mondays at 9.30 p.m., and on Thursdays at 7.15 p.m. Supplementary mails to Monday and Thursday close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of January: 2, 3, 4, 7, 10, 14, 15, 17, 18, 19, 21, 24, 26, 28, 31.

N.B.—There are branch post offices in every part of the city. Residents of each district, should transact their Savings 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 Postoffice.

T. C. PATTERSON, P.M.



ROYAL MILITARY COLLEGE OF CANADA.

Information for Candidates.

THE ANNUAL EXAMINATIONS for Cadetships in the Royal Military College will take place at the Head Quarters of the several Military Districts in which candidates reside, in June each year.

In addition to the facilities the College affords for an education in Military Subjects, the course of instruction is such as to afford a thoroughly practical, scientific and sound training in all departments which are essential to a high and general modern education.

The Civil Engineering Course is complete and thorough in all branches. Architecture forms a separate subject.

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The Obligatory Course of Surveying includes what is laid down as necessary for the profession of Dominion Land Surveyor. The Voluntary Course comprises the higher subjects required for the degree of Dominion Topographical Surveyor. Hydrographic Surveying is also taught.

Length of Course four years. Four Commissions in the Imperial Regular Army are awarded annually.

Board and instruction \$300, for each term, consisting of ten month's residence.

For further information apply to the Adjutant General of Militia, Ottawa, before 15th May.

Department of Militia and Defence, 1895.

PROSELYTISING.

The Work of "Birds' Nests" in Dublin.

ANOTHER INSTANCE IN MONTREAL.

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

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

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

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

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

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

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

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

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

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

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

THE PRICE PAID FOR THEM.

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

AT MONTREAL.

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

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

COMPLETELY PARALYZED.

PHYSICIANS ARE ASTOUNDED BY A PECULIAR CASE.

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

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

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

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

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

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

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

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

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

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

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GLAD TO TESTIFY.

"Up to two years ago I was a terrible sufferer from Dyspepsia and Indigestion. I was recommended to try St. Leon Water by an eminent doctor who drinks it regularly himself, and am glad to say it has completely relieved me of my trouble. I drink the water every morning, and it so doing it keeps my system regular and my health in first-class condition. DAVID D. BANN, 79 Cumberland street, Toronto, Ont.

St. Leon Mineral Water Co., Ltd.

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PATRICK DONAHOE.

The Nestor of American Catholic Journalists.

FOUNDER OF THE "PILOT."

When the green, immortal shamrock shows again upon the breasts of the sea-divided Gael, as proclamation of the fact that another anniversary of Ireland's national holiday has arrived, Mr. Patrick Donahoe, the Nestor of American Catholic journalism, and the founder of the Boston Pilot, will celebrate his eighty-first birthday, and receive from his countless friends and admirers those happy congratulations and affectionate good wishes which have always of recent years been showered upon him on such occasions.

For it was on March 17, 1814, that Mr. Donahoe's long, eventful and honored life began at Nunnery, in the parish of Kilmora and the county of Cavan, Ireland. For eleven years he remained a resident of the Emerald Isle, but 1825 saw him located in the city which has ever since remained his place of abode, and where he is to-day and has always been, a highly honored and universally respected citizen. After a few years of schooling, and while still in his teens, the future editor and publisher entered the printing-office of the Columbian Sentinel, where he learned the art preservative and became familiar with the ways of the business which he had even then decided to follow. He did not remain long in another man's employ though—for he was resolved even from the start to be his own master—and when Bishop Fenwick, then the Ordinary of the Boston diocese, offered to hand over to him a weekly publication which, under the title of The Jesuit, that prelate had started some time before, Mr. Donahoe, after securing an associate in the undertaking, took the paper off the Bishop's hands and changed its name to The Literary and Catholic Sentinel. This first venture on the part of the ambitious young Irish-American failed of success, however, largely because of the small numbers of Catholics then resident in Boston and New England. One failure did not by any means discourage Mr. Donahoe, though; and not long after the suspension of the Catholic Sentinel the initial issue of the Boston Pilot, now in its fifty eighth volume, appeared. Mr. Donahoe named his second venture after the organ of Daniel O'Connell; and at the start, the entire working force of the Pilot office consisted of the proprietor, a couple of girl compositors and the indispensable office boy. The subscription lists at first contained but a few hundred names, but the fearless tone of the paper, together with the editorial ability its columns displayed, speedily won it a large constituency; and before many years the Boston Pilot was recognized as the ablest and leading exponent in those days of Catholic truth and Irish-American opinion.

The Pilot had for one of its first editors Mr. George Pepper, a vigorous writer, who, however, labored under the fault of allowing his enthusiasm to over-master his prudence at times. After him came the brilliant Darcy McGee, who became connected with the paper first as a canvasser, but who, within two years, rose to the editorial chair. Know-nothingism was then commencing to show its hideous shape in the land, especially in New England; and the unsparing manner in which he denounced that fanaticism and exposed its un-American character so enraged the Know-nothings that they threatened to attack the Pilot

office, whose proprietor deemed it necessary, in consequence, to apply to the municipal authorities for the protection of his property. Two or three other editors entered Mr. Donahoe's employ before he secured the invaluable services of the lamented John Boyle O'Reilly, whose successor in the editorial chair, Mr. James Jeffrey Roche, was gladly retained by the veteran publisher when, in 1891, the Pilot which passed out of Mr. Donahoe's hands in the early seventies, through financial difficulties, was restored to his management.

In addition to the Pilot, Mr. Donahoe, before he was obliged to yield that paper to other hands, had built up at Boston a very large publication business, and from his finely equipped establishment issued some of the earliest and most valuable Catholic works published in this country. This magnificent establishment was, unfortunately, burned to the ground by the great fire which destroyed so large a portion of Boston's business district in 1872, entailing upon its owner a loss that amounted to hundreds of thousands of dollars. With characteristic courage, Mr. Donahoe secured a new site and hoped, in a short while, to recover his former footing; but the fire fiend again found him out and rendered his efforts void, leaving him no alternative than to part with the Pilot for the benefit of his creditors. With Christian resignation he accepted the situation, and began life anew, as it were. Archbishop Williams took the Pilot off his hands, with the understanding that whatever profits should be derived from its publication would go to pay off its indebtedness—a feat that was successfully accomplished during the years that Boyle O'Reilly edited and managed the paper—and Mr. Donahoe turned to other pursuits, in which fortune favored him happily, though his income, of course, was considerably smaller than it was when he was at the head of his large publication house. His fondness for his old business clung to him in all his changed fortunes; and before many years he began the publication of Donahoe's Magazine, of which magazine he retained the proprietorship until the Pilot came back to him, a few years ago, when he transferred it to its present owners.

For a great number of years a notable feature of Mr. Donahoe's business has been the forwarding to Ireland of money, in the shape of drafts, which the generosity and filial affection of Irish-Americans prompt them to remit at periodical intervals to the old folks at home. The amount of money that has in this way passed through the veteran publisher's hands would be difficult of estimation, so large are its proportions; but some idea of the aggregate sum may be gained from a consideration of the fact that during 1894, a year of financial stringency here, nearly \$190,000 was forwarded by him to the Emerald Isle. His own benefactions to Ireland have been many and numerous, and in the days of his former prosperity his purse was always open to every deserving charity. There is in Boston a Catholic orphanage which is best known as Donahoe's Home, for the reason that the veteran publisher contributed a large sum for its foundation and secured, for the same purpose, the services of the eloquent Father Burke, O. P., who spoke—his first appearance on the lecture platform in New England—in its behalf to an audience of 40,000 people. Mr. Donahoe was one of the first to respond to the appeal of the American prelates for the endowment of purses, in the American College at Rome, and he forwarded his check for \$5,000 to the trustees of that institution shortly after the appeal was made. In many other manners, too, in earlier years, when he had abundant means, he showed himself a ready and generous giver to worthy Catholic enterprises, and at the outbreak of the

civil war his American patriotism prompted him to give \$1,000 in gold to the first Irish-American regiment that left Boston for the scene of hostilities.

Despite his advanced age, Mr. Donahoe is still hale and hearty, and every day finds him at his desk in the Pilot establishment, attending to the management, and various details of his business. His form is still erect, his step sprightly, his eye undimmed, and his mental faculties are apparently as vigorous as ever. He is a familiar figure in Boston's business district, and in fine weather it is no uncommon thing for him to walk from his residence to his office in the morning—a good mile of distance—and to return afoot at the close of business hours. Neither is it rare to find him in the evening attending a lecture, a meeting or other gathering held for the furtherance of some worthy object. He is not given to public speaking, and often when asked to do so, he responds by rendering, in an excellent tenor voice, his favorite song, "The Star Spangled Banner," his singing of which never fails to please and enthuse an audience. His home, at the South end of the city, is an unpretentious, but very comfortable, dwelling, adorned with a number of fine paintings upon whose possession Mr. Donahoe prides himself greatly, and concerning which he has a wealth of interesting information that he delights to impart to his visitors. He is especially fond of recalling old times and the famous men with whom he has been brought into contact during his long and eventful life. If ever a man has learned the art of growing old gracefully, he has acquired that knowledge and illustrates it beautifully to the world wherein he daily moves and is honored.

WM. KELLY.

Isn't there as much murder in killing with a slander as there is with a club?

A. O. H.

A largely attended meeting of Division No. 1 was held on Sunday afternoon, Feb. 17th. A large amount of business was taken up for transaction and quickly disposed of. Three candidates were present and duly initiated members. The membership of No. 1 is greatly increasing lately and the work of the Division is progressing and is ably handled, the credit being mostly due to the President, Bro. Joseph Rutledge, for the manner in which he discharges the duties of his office and urges at all times for the welfare of the Order. His high ability seems to make easy for him all his tasks.

The last meeting was graced with the presence of our worthy Chaplain, Rev. Father Ryan who delivered an eloquent and instructive address to the members which was well received and appreciated. He was followed by Brother Hugh McCaffrey, Provincial President who spoke at some length dwelling mostly on the Insurance system. Bro. Wm. Moore, President of Div. No. 3 also addressed the members on different topics of the Order.

There may be many who will read this letter and not know what the A. O. H. is. I will set forth for them its principles and purposes. The objects of the A. O. H. are as laudable and as worthy of encouragement as those of any social organization in the world. It meets with the approbation of the clergy and laity alike. To the poor man, the laborer or merchant, it affords an opportunity to make a substantial provision for his family, besides uniting him with an association whose motto is "Friendship, Unity and true Christian Charity." An Irish Catholic cannot consistently join any of those benevolent societies which are secret or oath bound nor has he any excuse for doing so because the A. O. H. can give him an insurance just as safe as reliable and as liberal as any of them.

The expenses of membership are trivial; the benefits are incalculable. There is everything to induce an Irishman to join our Order and nothing prevents him except gross negligence or tepidity. The foundation pillars of our Order are God, our country and humanity. Next to our duty to God and country comes our care for our fellow man. Wherever he goes he will always find friends if he be sick, he is taken care of and his family is provided for in the event of death. We soothe his pillow and we cool his fevered brow, we whisper the consolations of religion in his ear and the good priest administers the last sacraments and we see to it that his body is given decent Christian burial.

WM. RYAN.

"OXYGENATOR." A SPECIFIC CATARRH CURE.

THE SYMPTOMS AND EFFECTS OF CATARRH

Many people allow Catarrh to gain a stronghold in the belief that they are troubled with an ordinary cold. It "seems stubborn" and "lasts longer than usual," but they are not alarmed. Finally the sense of smell is gone; then they realize that the hearing is not so good, the eyesight is failing, the voice is affected, they begin to breathe through the mouth, have pains in the head, grow weak, become despondent, memory is not what it formerly was, there is an itching, burning sensation in the nasal organs, discharges pass into the throat and irritate it, the stomach is deranged, the whole system pulled down, the body a wreck. Perhaps the result is Catarrh of the Stomach or Consumption, or death may approach gradually or life give way from the complete exhaustion of all its forces. And all this started with "an ordinary cold in the head." We do not seek to make the impression that Catarrhal affections result so seriously in all cases, or even in a majority of cases; but we have not exaggerated the probabilities of the disease, and every person who has experienced any part of the symptoms enumerated will appreciate the importance of some effectual treatment. So far as we are aware but few preparations have ever been offered which would cure the disease, or even afford temporary relief, in its simplest stages. After it assumes a complicated or chronic form these can offer no hope whatever.

CATARRH CAN BE CURED.

For the reason just enumerated there is a widespread belief that the disease is incurable, and we frequently hear persons assert this opinion. Among these are some physicians, who have condemned patients to lives of misery by informing them that all treatment is humbuggery and death the only relief. We are not surprised at this prevailing impression. The unsuccessful use of perhaps a dozen "sure cures" (?) is calculated to confirm such a view of the case, and it is safe to assert that over half the persons who have been restored to health by it commenced its use with little confidence in the results. Discouragement of sufferers from the use of other medicine for Catarrh has been the only drawback to our business. Wherever a person has thrown aside his scepticism and accorded it a fair trial he has been convinced of the erroneousness of the assertion, "Catarrh can't be cured."

The record of our remedy is remarkable, it having shown itself efficacious in every form of the disease, from the simplest first symptoms to the most aggravated type. We confidently believe that any person suffering from Catarrh who has vitality sufficient to keep him alive until Oxygenator is given time to impart its properties can be completely cured by its use. That all other remedies have failed is no evidence that this will not cure.

We offer a positive cure for Catarrh in all its forms, but do not desire to make the impression that a few applications are all that is necessary to restore each sufferer to health. Relief is generally experienced from the beginning of its use, but Catarrh is an obstinate disease, and perseverance is necessary, in many cases, to gain a victory.

Those desiring to be cured from Catarrhal affections should obtain full printed instructions for the successful use of Oxygenator by writing to or calling on

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LORETTO ABBEY.

Reception and Presentation of Seventeen Young Ladies.

EXPLANATION OF VOWS.

"And everyone that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting"—Matt. xix. 29.

The aim of all religious is spiritual improvement—the life of perfection, the manifestation of this desire is in loving for God's sake all His creatures, in devoting oneself unsparingly to the particular service that has been specially chosen. At Loretto this special vocation is the teaching and training of young girls—their preparation for a virtuous and useful life in a society that expects, in the present day, not only a cultured mind, but accomplishments which follow fashion and which demand a keeping up with the times. The success of the Loretto Nuns in this respect is rewarded by the gratitude of numbers of their graduates.

It is a benefit to the faithful at large when the number of these devoted, single minded teachers is increased, and in these precious days of dollars and cents, it is with pride that we chronicle the reception of seven young ladies, and the profession of nine novices at Loretto Abbey on the morning of the 22nd of February.

The chapel was all too small for the occasion. The friends of the newly-received and professed filled the seats of one half of the chapel the students were crowded into the other half—while interested guests overflowed into the aisles, the nuns' stalls, and out into the passages.

The ceremony was presided over by his Grace the Archbishop of Toronto, assisted by Mgr. Heenan of Hamilton and Dr. Flannery of St. Thomas. In the sanctuary also were Father Dunne of Chicago, brother of one of the professed, Dr. Breen of Rochester, Dean Harris of St. Catharines, Very Rev. J. J. McCann, Fathers Murray, McBrady, Cruise, Carberry, Coyle, McEntee, Walsh, Fleming and Hinchey.

Among the laity were Mr. Finn of Montreal, Mr. and Mrs. Carroll of Guelph, Mr. and the Misses Kavanagh of Hamilton, Miss Hoskin, Miss Foy, Mrs. P. Burns, Mrs. Dwyer, Mrs. Foy, Mrs. G. G. McPherson, Mrs. Madden, Mrs. McKenna, Mrs. Kavanagh, Mrs. McLaughlin, Mrs. Roesler, Miss Lee, Mrs. McTavish, Mr. W. T. Lee, Mrs. May, Miss May, Miss Michie, Mrs. Taylor, Mrs. Thurston, Miss Cousineau, Mrs. L. Cosgrave.

There is but one ceremony that is to the female mind as interesting as a marriage ceremony and that is a Religious Reception which is indeed a marriage ceremony too, and so can scarce be said to divide interest. A perceptible tremor of excitement ran through the assembled congregation when a hundred fresh young voices filled the chapel with the familiar Litany of the Blessed Virgin; such earnest singing stimulated the visitors to join in the petitions, while the beautiful English hymns from the Roman Hymnal testified that the students of Loretto Abbey enjoyed in its fullness congregational singing.

The young ladies, who for the last six months have been serving the probation required before reception, entered the chapel elegantly attired, as befitted their station in the world, in bridal costume. The long court trains were carried by the dainty little angels—maids of honor—of whom there were eighteen.

Miss Carrol of Guelph, in religion Sister Mary Victor, was attended by Misses McElderry, Devaney and Mc-

Kenna; Miss Mahon, in religion Sister Philippa, Misses Meek, Flossie McKay and Adele Dwyer; Miss Garland, in religion Sister Mary Louis, Misses Louise McPherson, Simpson and Watson; Miss Cogan, Sister Mary Jerome, T. Roesler and Mona McLaughlin; Miss O'Brien, Sister Mary Alexis, Misses Clancy and Foy, Miss O'Connor, Sister Mary Elizabeth, Misses Bertie Generoux, Allie Rooney, Miss Mathews, Sister Landa.

Following these came the novices, desirous to make their vows, lighted candles in their hands reminding one of the seven wise virgins, and immediately after these Rev. Mother Mary Ignatia Lynn, Superior, Assistant Mother Aloysius Gonaga and Mother Porthea, Mistress of Novices. Slowly the procession moved to the steps of the sanctuary where those who were to be received knelt while the youthful congregation sang the hymn, "Mother of God." The "Veni Creator" was then sung and at its conclusion the Very Rev. J. J. McCann preached an eloquent sermon appropriate to the occasion, congratulating the Sisters on having chosen the better part, and contrasting the life of the religious who drank from the fountain of grace with that of the worldly who has built for himself "broken cisterns."

At the conclusion of the sermon the postulants kneeling publicly expressed to the inquiring Archbishop their desire to be received. He questioned them as to their knowledge of the life they wish to embrace and told them to change their worldly garments for those of a religious. All retired to return divested of all the superfluities of the world—an object lesson in the renouncement the religious life demands. The Archbishop handed to each her veil, symbol of modesty, which was pinned in place by the Rev. Mother; the girdle, the symbol of chastity, was then given to each and borne by her to the Rev. Mother, who fastened it in place; the Rosary, the pledge of devotion to the Blessed Mother of God, was given in like manner. All prostrated themselves while the Archbishop invoked the Holy Spirit to descend to give the grace of perseverance in their vocation. Such is the reception into the novitiate where the novice must remain a least two years, during which time she becomes thoroughly conversant with the constitution of the institute, being at the same time at perfect liberty to depart should she feel that her happiness does not lie in that particular state of life.

Those who were to make their vows now approached the sanctuary steps, were questioned by the Archbishop as to their desires and received from him the veil of profession in which they were invested by the Rev. Mother. The crucifix and silver ring were similarly given, the Rev. Mother placing the ring on the third finger of the left hand, signifying the recipients had become spouses of the Christ whose image they would always carry with them in the crucifix.

Mass was now celebrated by the Rev. Father Coyle of Dixie. At the Offertory "Ave Trinitatis Sacramentum" by De Witt was magnificently sung. The English hymn "O Lord I am not worthy" was rendered most devotionally by the congregation after the Consecration. Just before the Communion each nun read aloud in turn her vows of poverty, chastity and obedience, and subscribed to them in the presence of the Archbishop the clergy, and the assembled people. The Archbishop received the vows promising eternal happiness for their faithful fulfillment. Holy Communion was received by the nuns who had thus made their solemn profession. At the conclusion of Mass the congregation joined with the clergy in singing the Thanksgiving hymn in English "Holy God we Praise Thy Name."

A word as to the vows of a religious.

By the vow of poverty everything is given up to a common fund from which all are served alike according to their necessities. This ensures equality and teaches humility. By chastity, the heart and its affections are given unconditionally and wholly to Our Lord Jesus Christ. By obedience, cheerful and prompt submission is promised to an authority that cannot be despotic, but that is obedient itself to the rules of the Constitution.

The Abbey is to be congratulated on the excellence of the music rendered, the most pleasing feature of which was the perfect singing of the boards as a congregation. If Loretto continues to thus train her young ladies the difficulties of congregational singing in this country will soon disappear.

The ceremony was concluded at noon, when a sumptuous repast was served the Archbishop and clergy, and also the many friends of the community. E. O'S.

C. Y. L. A.

The Catholic Young Ladies' Literary Association entertained their numerous friends to a Literary and Musical feast on Wednesday evening last. The principal feature of the evening was a lecture by Mr. J. C. Walsh which was much appreciated by the audience. His subject was "D'Arcy McGee." Rev. Father Hayden filled the position of Chairman in an admirable manner and his witty remarks occasioned many a hearty laugh.

Among those who took part in the programme were the Misses Moylan, Lawlor, Dunn, Mintz, O'Donohoe, Mottram and Kelly, Prof. Buhner and Messrs. Costello, Gillogly and Mottram. The selections were all well rendered and a very pleasant evening was spent.

C. M. B. A.

Branch 49 presented an address to Vicar General McCann, their new spiritual adviser, at their last meeting. Among those present were P. J. Rooney and Jas. O'Hearn who delivered addresses. The presentation was made by J. J. Landy. In his reply Father McCann spoke in terms of high appreciation of the work of the C. M. B. A.

A branch was organized in the City of Fredericton N. B. last week, when the following Officers were elected.

Rev. Fr. E. Savage, Spiritual Adviser; Professor Belleveau, President; Professor Stockley, first Vice President; Dr. Serry, second Vice President; H. G. Nealis, Rec. Sec'y.; Peter Farrell, Ass. Sec'y.; J. Frank Owens, Fin. Sec'y.; Wm. H. Carton, Treasurer; W. J. Duncan, Marshal, James E. Carton, Guard; Board of trustees, Rev. J. P. Hirman, John Donohue, J. F. McGinnis, John O'Neil and John McCloskey.

It was instituted by P. J. O'Keefe, Esq., Grand Deputy for the Maritime Provinces, assisted by M. McDade of St. John: it was a most enthusiastic meeting and has started with a large membership, making the fortieth Branch in these Provinces; excellent speeches were made by the Grand Deputy, Father Savage, J. P. Venoit, M.P.P., Professors Stockley and Belleveau, and others. The meeting broke up after having formed and firmly established this flourishing branch of the Order where it has been badly needed. The keenest interest is taken by all concerned, and there is every prospect of its growing rapidly under such officers as are on the list; Catholics have long felt the want of this Order here and coming as it has, it has come to remain and to be appreciated. It is called "St. Dunastus" and has the No. 243.

E. R. A.

ST. HELEN'S CIRCLE, No. 2, TORONTO. At their last meeting initiated three members and received the application for membership from three candidates. They had a very successful meeting and are taking great interest in the concert on St. Patrick's Day for St. Helen's Church Fund. Miss Graham, one of their number, will take charge of the programme. She is one of the best Pianists of the city.

DAVITT BRANCH, No. 11. Initiated one member and received one application. They elected a very efficient committee to carry out the arrangements for the concert to be held in the Y. M. C. A. Hall, Queen St. West, on March 15th, for the benefit of St. Helen's Church Fund. A large attendance, and lots of enthusiasm were features of the regular meeting of Sarafield Branch. Bro. Neville of Branch 12, who was present, made the acquaintance of over fifty members who were in attendance; nine applications for membership were received and handed to the Executive Committee for their consideration. The

Chaplain, Rev. Canon McCarthy, delivered a lengthy address, in the course of which, he congratulated the Brothers on the rapid progress they were making, and the business like way in which the affairs of the Branch were carried on; from his own personal experience as Pastor of St. Bridget's Parish, he could vouch for the splendid work being done by the members socially and fraternally. The Emerald Beneficial Association commended itself to him in an especial manner, from the fact, that the scale of payments were so arranged that it suited everyone's means; the working man could here have sick and funeral benefit at small cost, even if he could not afford insurance, but if he desired insurance he could have it in a small or large sum for a small monthly payment. He concluded by urging all present to make every effort to carry on the grand work of the Society. You have, said he, the authority and advice of our Holy Father the Pope, and what more encouragement to Catholics is needed. A hearty vote of thanks, was tendered the Rev. Father, on motion of Bro. Bennett, seconded by Bro. Deitz, for the kindly interest he had always evinced in the workings of the Branch and for the sound practical advice he had given. Then followed an interesting programme, Bro. John J. O'Connor's contribution, in excellent voice, of a "Baritone Solo" is deserving of the greatest praise, and Bro. Clarke's splendidly given "Reading," also establishes his reputation as a frequent contributor to the Branch programme. It may be here mentioned that the feature Recreation is becoming more interesting at each succeeding meeting, and that Sarafield No. 25, bids fair to become the banner Branch, of the deservedly popular and now fast growing, Emerald Beneficial Association.

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St. John, N. B.
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Proof from Catholic and Protestant Authorities.

A QUESTION OF DEEP INTEREST.

DEAR SIR—Looking through the history of Protestantism during the last three centuries we find its defenders time and again, some no doubt actuated by the best of motives, making strenuous efforts to justify the schism which separates them from the Mother Church ever since. Not a few of them, notably since the time of Calvin, in the fulness of their zeal, have gone to extremes in slandering the fair Bride of Christ, the Church of Rome and in their great desire to see her abandoned and fallen to pieces, they make bold to say she never had St. Peter as a Head, that he was never in Rome, much less a Bishop of Rome. But to be fair we must give due credit to a few noble exceptions in their ranks who give solid reasons for thinking differently, backed up by the traditions of the early Church. I was once told by a leading Protestant that "St. Peter could not be the head of the Church of Rome for he never was in Rome and if I were sure he was in Rome and ever head of the Roman Church, I would become a Catholic to-morrow." I asked him how he became so convinced that St. Peter was never in Rome and on what proofs rest such firm convictions. To my surprise he could not give one solitary proof to sustain himself; he believed it, and that settled it. "My good friend" said I, "go and read what St. Peter himself says about it, what the early Fathers say about it, what some of your own divines say about it and then if you are sincere as I take it you are, you will find yourself in a different frame of mind and the logical outcome will be, from what you just said that you will be landed in the Catholic Church." Are there not many more well-meaning Protestants like this one, who are in error and erroneous conscience in matters of the most vital importance without ever taking the pains to seek further, but quietly rest on the ipse dixit of somebody else not one whit better posted in the matter than themselves? How can such be said to follow where conscience leads, when the voice of conscience is hushed and the will perverted and kept in bondage, no matter however much conscience might rebel?

That St. Peter was in Rome and that he died there was not only the universal belief of the early church, but has been acknowledged by some of the most learned Protestant writers to be a fact which admits of no reasonable doubt. As the present writer was once called upon before the college faculty to defend a thesis on this subject under a two-fold heading—Was St. Peter in Rome? Was St. Peter Bishop of Rome?—I shall give the substance of a few of the arguments divested of syllogistic form in defense of the first part of the thesis—was St. Peter in Rome? In a short essay of this kind I cannot do more than refer to reliable authorities on the subject and give a few quotations. As my opponent assumed the role of a Protestant disputant he naturally supplied himself with arguments in his favor from Protestant writers, and to meet him on his own ground I was compelled to have recourse to the same source for arguments in my favor. Space will not allow to give his arguments.

I. "The Speaker's Commentary," so-called, because the work was first suggested by the Speaker of the House of Commons, at the time of the Colenso controversy, in its note on 1 St. Peter v. 13, says: "We have to

remark (1) that the City of Babylon at that time was certainly not the seat of a Christian community; (2) that no ancient record has the slightest trace of St. Peter's presence or work in Chaldaea; (3) that all ancient authorities are unanimous in the assertion that the later year or years of his life were passed in the west of the Roman Empire. On the other hand, Babylon was well known in Asia Minor during the lifetime of St. John as the symbolical designation of Rome, and as was before pointed out, the whole phrase has a symbolical form or tone. Accordingly we find an absolute consensus of ancient interpreters that here Babylon must be understood as equivalent to Rome. All the persecutions then impending, in fact already in progress, came from the city which succeeded Babylon as the type and centre of anti-Christian forces. . . . We adopt without the least misgiving this explanation of the word as alone according with the mind of the Apostle and the testimony of the early church. So also Thierech, Ewald and Hilgenfeld very positively." The same able writer in his "Introduction" to St. Peter's Epistle refutes at great length the flimsy arguments of those who hold that the Babylon mentioned in the text was not equivalent to Rome. The following is a short extract from his long dissertation: "In the first place, we have to encounter the uniform, unvarying testimony of early Christian writers. From whatever quarter their voices reach us, they affirm that Babylon is here a recognized appellation of Rome. . . . In fact no other view of the passage was entertained or suggested before Cabour, who argued that the old tradition was connected with false notions as to the position of the Roman Church," etc. "The foregoing arguments (extending through several columns) seems to leave no alternative but to accept the old unvarying testimony of the Fathers, who must have known the sense in which the statement was understood throughout Asia Minor, that St. Peter designates Rome by the title of Babylon." St. Peter's own words are "The Church which is at Babylon saluteth you." The same writer adds that the presence and martyrdom of St. Peter in Rome "are maintained by (non-Catholic writers) Credner, Bleek, Wieseler, Meyer, Hilgenfeld, Renan, Mangold, and nearly all unbiased critics," and he adds that Hilgenfeld, in his "Introduction to New Testament, entirely disposes of the arguments alleged by Lipsius and other critics against the presence and the martyrdom of St. Peter in Rome."

Bishop Ellicott's commentary, in his notes on the text says: "It may be called the established interpretation that the place here meant is Rome. We never hear of Peter being in the East, and the thing itself is improbable, whereas nothing but Protestant prejudice can stand against the historical evidence that St. Peter sojourned and died in Rome. Whatever theological consequences may flow from it, it is certain that St. Peter was at Rome as St. John was at Ephesus. . . . And it seems clear that the name (Babylon) was quite intelligible to Jewish readers, for whom it was intended. The Apocalypse (xvii., 5) is not the only place where Rome is spoken of under this title. One of the first of living Hebraists told the present writer that no Hebrew of St. Peter's day would have had need to think twice what city was meant when 'Babylon' was here mentioned. . . . Finally, as M. Renan suggests, there were reasons of prudence for not speaking too plainly about the presence of a large Christian society in Rome. The police were still more vigilant now than when St. Paul wrote in guarded language about the Roman Empire to the Thessalonians. It

might provoke hostilities if the Epistle fell into the hands of an informer, with names and places mentioned too clearly. In the "Additions and Corrections" to his "Plain Reasons," ed. 1881, p. xvii., Dr. Lattedale tries to raise "geographical objection" regarding the way in which St. Peter enumerates the provinces in 1. St. Peter i. Dr. Farrar, another well-known Protestant writer, declares: "This is an argument which will not bear a moment's consideration" (Early Days of Christianity, vol. ii., p. 515); and the Speaker's Commentary shows that, "On close examination the argument tells in the opposite direction." He concludes: "I strongly incline to the belief that by Babylon the Apostle intended to indicate Rome. So the Fathers unanimously." In addition to the Protestant authorities above quoted or mentioned may be added Grotius, Cane, Lardner, Whitby, Macknight, Halos, Cludius, Mynster, Schoff, Neander, Steiger, De Wette and Wieseler.

II. Our second proof, in brief, will be from Our Lord's words to St. Peter, in St. John, xxi., 18, in which He speaks of the time and manner of St. Peter's martyrdom. If St. Peter "glorified God" by his death through crucifixion, the place where he did so must have been perfectly well known to the early Christians, but no other place than Rome was ever mentioned by any ancient Christian writer as the scene of St. Peter's martyrdom; therefore, relying on the strength of such ancient and unanimous authorities we must conclude that St. Peter shed his blood for the Faith in Rome, therefore St. Peter was in Rome. In his Epistle to the Corinthians, A.D., 66, Pope Clement I. alludes to St. Peter's sufferings in Rome as an event too recent and notorious to require from him any special mention (see Lardner's Hist. of the Apost. and Evang., ch. xiii., and Bishop Pearson's De Success. Rom. Epist. diff. 1., c. 8). In another place, Dr. Lardner remarks that, "The martyrdom of Paul at Rome rests on no other nor no better evidence than the martyrdom of Peter in the same city." (I. d., ch. xii. ss. 10); and that standard Protestant work, Smith, and Chatham Diet of Christian Antiquities observes further that: "As no tradition ever assigned any other place than Rome as the scene of St. Peter's martyrdom every allusion to that event is also an indirect confirmation of his visit to the capital" (vol. ii., p. 1653).

III. The third argument may be drawn from the fact that St. Paul had not been in Rome before he wrote his Epistle to the church, there established, (See Rom. 1. 10-13; XI. 22, 23.) St. Paul knew evidently of the Church being founded there and so firmly established that, as he speaks of it else where (Rom. 18) its "faith was spoken of throughout the whole world; full of goodness, filled with all knowledge (XII. 19.) Who was it that founded such a church that called forth such words of praise from St. Paul? The records of antiquity point to no other Founders and Teachers of the Roman Catholic Church but St. Peter and Paul; evidently, then, it must have been founded by St. Peter. Dr. Dollinger's First Age of the Church is well worth reading on this subject—2nd, ed.

IV. A strong proof can also be deduced from the connection between St. Peter and St. Mark, the Evangelist. The Protestant Canon Westcott commenting upon the latter's Gospel says that it "was by the universal voice of antiquity referred to the authority of St. Peter." (Canon of the New Testament, 3rd ed., p. 103) Dean Alford remarks that "It was universally believed in the ancient church that Mark's Gospel was written under the influence and almost the dictation of St. Peter." (Greek Test. Vol. I. proleg. sch. III.) Anybody wishing to know what the

ancient Fathers and writers have to say on the matter would do well to read Papias, A.D. 110, Tronaeus, A.D. 177, Clement of Alexandria, A.D. 194, Tertullian, A.D. 200, Origen, Eusebius, Athanasius, Epiphanius, Gregory Nazoanzen, Ebedjson, Jerome, Chrysostom, Augustine, Victor, Cosmas of Alexandria, Isidoro of Seville, Oecumenius, Theophylact, Euthymus, Euthychius of Alexandria. Dr. Lardner says in reference to some of those writers that "their general account is that Mark wrote his Gospel at Rome. In this there is a remarkable agreement with a very few exceptions. Chrysostom, indeed, speaks of its being writ in Egypt, but is almost singular. That it was writ at Rome or Italy, is said not only by Epiphanius, Jerome, Gregory Nazoanzen, Victor, and divers others, but the Egyptian writers all along say the same thing, that it was writ by Mark at Rome in the company of the Apostle Peter. So say Clement of Alexandria, Athanasius, Cosmas and Eutychnus, all of Alexandria; Ebedjson, likewise, in his catalogue of Syrian writings says that Mark wrote at Rome. And the Latin author of the commentary upon St. Mark's Gospel says that it was writ in Italy." (Hist. of Apost. and Evang., ch. VII.)

V. The last proof that need here be set down in confirmation of the fact of St. Peter being in Rome and dying there can be gathered from the unanimous testimony of the early Fathers and historians of the Christian Church. Their written declarations if given in extenso on the subject would fill many pages. It will suffice here to give a few extracts of the evidence deduced from the writings of those ancient scholars by two well known Protestant writers, Dr. Cave and Dr. Lardner. Dr. Cave writes: "That Peter was at Rome and for some time resided there, we intrepidly affirm with the whole multitude of the ancients. We produce witnesses altogether unexceptionable, and of the very highest authority. (Here follow references to many early writers.) After names so venerable, therefore, after monuments of antiquity so many and so illustrious, who will call in doubt a matter so clearly and constantly attested?" (Script. Eccles. Hist. Liter. General, 1720 p. 5.) Dr. Nathaniel Lardner, an eminent Nonconformist divine of the last century, after citing to great length several authorities, remarks: "It is not needful to make many remarks upon this tradition. But it is easy to observe that it is the general uncontradicted, disinterested testimony of ancient writers in the several parts of the works—Greeks, Latins, Syrians. As our Lord's prediction concerning the death of St. Peter is recorded in one of the four gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place. And about this place there is no difference among Christian writers of ancient times. Never any other place was named beside Rome, nor did any other city glory in the martyrdom of Peter. There were in the second and third centuries disputes between the Bishops of Rome and other Bishops and churches about the time of keeping Easter and about the baptism of heretics. Yet none denied the Bishops of Rome to have what they called the Chair of Peter. It is not to our honor nor our interest, either as Christians or Protestants, to deny the truth of events ascertained by early and well attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from a dread of such abuses, to overthrow the credit of all history, the consequence of which would be fatal." (Hist. of the Apost. and Evang., ch. xiii.)

JOSEPHUS.

Every generation of man is a laborer for that which succeeds him.—Gladstone.

LETTERS FROM BERMU DA

LETTER XXIX.

HAMILTON, 18—.

DEAR — As I finished my last letter with the record of the brave Irish soldiers who died in France, I shall continue that subject to show you that the disastrous policy, which drove hundreds of thousands of gallant Irishmen out of Ireland by repudiating the articles of Limerick, was mainly the cause of America's victory over English arms. The French succours under Gen. Lafayette, which at a critical moment turned the scale in favour of America, included three regiments of the Irish Brigade. The regiment of Generals Dillon, Walsh and Berwick, "who claimed (Gen. Dillon stated) as they always had done the right to be the first to march against the English." I will relate a bit of it just as Dillon wrote it:

"Extrait au rapport sur les troupes Irlandaises au service de la France. Guerre d'Amérique 1778. Les troupes Irlandaises ont toujours réclamé de marcher les premiers contre les Anglais c'est d'après ce principe que le régiment de Dillon demanda et obtint de passer en Amérique au commencement de 1778." Il y fut suivi bientôt après par les deux autres régiments Irlandais, et les détails suivants feront connaître qu'ils ont été de quelque utilité dans cette guerre."

Dillon mentions a singular instance where 377 of the men were caught in a small place or trapped as it were and could not get in or out. He says:

"Dant cette circonstance difficile le sang froid et la résolution du General Walsh qui lui fut communiqué aux troupes suppléèrent au nombre. Il marcha aux ennemis. Les Irlandais étaient à la tête de la colonne. La surprise fut complète 840 hommes des troupes Anglaises englées mirent bas les armes et furent fait prisonniers par milliers de la moitié de leur nombre."

Courage and resolution supplied the place of numbers, and 840 English were taken prisoners by 377 of the Irish Brigade.

After a time the ominous words were uttered in the English Parliament, "America has been lost through the Irish."

The Americans ought to remember with gratitude that the Irish materially assisted them in their struggle for independence.

General Dillon's report says: The Irish troupes demanded to be sent to America to fight the English and always demanded to be placed at the head of the column. John Randolph said, "I have seen a white crow and I have heard of black swans, but an Irish opponent of American liberty I never either saw or heard of."—Judge Black of Pennsylvania.

There are some few singular facts which I forget to mention concerning the means taken to subdue the Irish, or rather to extirpate them. Mr. Prendergast, in his "Cromwellian Settlement of Ireland," says: "It may seem strange to hear counted out as military weapons, issued from the stores at Waterford, among swords, pikes, powder, shot, bandoliers and match, eighteen dozen of scythes, with handles and rings, forty reape-hooks and whetstones and rubstones proportioned, but with these the soldiers cut down the growing crop in order to starve the Irish into submission."

Mr. Prendergast gives an instance of this; he cites a passage from the commissioners for Ireland, dated 1st July, 1651: "Last Monday Colonel Hewson with a large body of men marched into Wicklow to use those scythes, &c., to cut down the corn upon which the enemy is to live in the winter time, and thereby for want of bread and cattle the Tories may be obliged to quit those places." Tories were those who were faithful to their King. Apropos of starvation and fidelity, I will give you two instances: "One single regiment, commanded by Sir William Cole, of which we find the following article recorded by the historian, Borlase, with particular satis-

faction and triumph 'starved and famished, of the vulgar sort (the peasantry) whose goods were seized on by this regiment, seven thousand' (Le land, Book V., chap. 5—note.) The poor Irish were used to starvation for Earl Ormond wrote Charles I. that, "The Irish Catholic soldiers were so loyal and faithful that several of the soldiers had starved by their arms (at their posts) and that he could persuade at least one half of his army to starve outright."

I have another curious fact to relate. Our grandfathers often heard when children of the phrase common in Ireland at one time, "Go to Hell or Connaught," it was invented by the Cromwellians. Lord Clarendon relates the origin of the phrase: After Cromwell had got rid of all generals, officers and fighting men by sending away 75,000 at a time to France and Austria and selling their wives and children at £25 per head to slavery in the West Indies with thousands of young girls and boys (Thurlow Correspondence), there still remained too many to render possible the task of cutting all their throats. The Irish Government, constituted of superior officers of the regicide force, resorted to a different plan. Lord Clarendon says. "They found the utter extirpation of the nation (which they had intended) to be in itself very difficult and to carry in itself somewhat of horror, that made some impression upon the stoneness of their own hearts. After so many thousands destroyed by the plague which raged over the Kingdom (produced by bad food and rotting corpses) by fire, sword and famine, and after so many thousands transported to foreign parts, there still remained such a numerous people that they knew not how to dispose of them, though they were declared to be all forfeited and so as to have no title to anything, yet they must remain somewhere. The Government therefore found this expedient which they called an act of grace.

"No counsel from our cruel wills can win us / But ill once done we bear our guilt within us."

There was a large tract of land, nearly half of the province of Connaught that was separated from the rest by a long and large river, and which by the plague and many massacres, remained almost desolate and barren. Into this space they required all both gentle and simple of the Irish to retire by such a day under the penalty of death, and all who should, after that date be found in any other part of the kingdom, whether man, woman or child, should be killed by any one who saw or met them. The land within this circuit, the most barren in the kingdom, was, out of the grace and mercy of the conquerors assigned to those of the nation as were enclosed, in such proportions as might with great industry preserve their lives." (Clarendon's Life, Vol. ii., p. 116). Clarendon states also that the Irish gentry were forced to give releases of their former property, of their rights and titles to the lands taken from them on condition of getting any land in this place—(page 176). The parliament declared then that Ireland was pacified. In the words of Tacitus—

"Ubi solitudinem faciunt, pacem appellant."

They had made a solitude, a devastation of a beautiful and fertile land and called it peace. This is the origin of the expression "Go to Hell or to Connaught." "To Heaven or Connaught," would be more appropriate; many a soul these blasphemous, cruel wretches sent to Heaven. "Blessed are those who suffer persecution for justice sake for theirs is the Kingdom of Heaven." (Matt. v.) But the Walhalla of Iceland, or the sixth circle of the city of "Dis," to which those are condemned who do violence to others by force or fraud (Dante's Inferno), should be a fitting abode for the fiends who

framed such laws. Their poor victims might truly asseverate that, "Hell is empty, and all the devils are here." The 'Curse of Cromwell' was a common expression in Ireland, later in and happier times used in jest.

The victims of this reign of terror, which lasted for generations in Ireland, may be counted as millions. Those whom "by faith conquered kingdoms and wrought justice." Of whom some had trials in mockeries and stripes moreover in chains and prisons. Others were stoned, cut asunder, racked and put to death with the sword. Others have wandered over the world in hunger, thirst and nakedness; being in want, distressed, afflicted; in deserts, in mountains and caves of the earth."—Hebrews xi.

"Man's inhumanity to man / Makes countless thousands mourn."

PLACIDIA.

The Forty Hours' Devotion.

The exercises of this Devotion will be held during the coming Lent and Paschal time in the Churches and at the dates mentioned as follows

- 1st. In St. Michael's Cathedral the Devotion commences at High Mass on the first Sunday in Lent, March 3rd.
- 2nd. In St. Paul's Church at High Mass on the second Sunday of Lent, March 10th.
- 3rd. In St. Mary's at High Mass on the third Sunday of Lent, March 17th.
- 4th. In St. Joseph's, Leslieville, at High Mass on the fourth Sunday of Lent, March 24th.
- 5th. In St. Basil's at High Mass on the fifth Sunday of Lent, March 31st.
- 6th. In St. Patrick's at High Mass on Palm Sunday, April 7th.
- 7th. In St. Helen's at High Mass on the second Sunday after Easter, April 28th.
- 8th. In the Church of Our Lady of Lourdes at High Mass on the third Sunday after Easter, May 5th.
- 9th. In the Church of the Sacred Heart on the fourth Sunday after Easter, May 12th.

This devotion consists in the solemn exposition of the Blessed Sacrament for forty hours. It is exposed during a solemn Mass of exposition, on the following day a High Mass is celebrated for peace, and on the closing day a solemn Mass is sung, at the end of which the devotion ceases and the Blessed Sacrament is replaced in the Tabernacle. After the first and last Mass a procession takes place through the church the proper hymns are sung, the Litany of the Saints is chanted. Benediction of the Blessed Sacrament is given after the Mass of Deposition. During the devotion the altar is ablaze with numerous tapers, and is decorated with flowers. The object of this devotion is to give public worship and adoration to Jesus Christ in this great Sacrament, to stimulate devotion towards it, to quicken our faith, freshen and strengthen our hope and confidence in His adorable presence, and to inflame our charity and rekindle in our souls and fan into holy flames the sacred fire of love towards our Eucharistic God. During it we pray for our spiritual and corporal necessities, we pray for the conversion of sinners, for the perseverance of the just, and the relief of the souls in purgatory. It is also intended to offer to God solemn acts of reparation for the sins of bad Christians in general, and in particular for the cold neglect of which so many lukewarm and bad Catholics are guilty towards our Lord in this Sacrament; also to atone for the profanations and unworthy communions of which many are guilty, and for the scoffs and insults offered to the Real Presence of our Lords by heretics and infidels. This devotion is enriched by many indulgences, and in particular by a plenary indulgence, that may be gained by all who, besides visiting the Church where the Blessed Sacrament is exposed once in each of the three days and praying there according to the intentions of the Sovereign Pontiff, also go to confession and receive Holy Communion.

NOTICE OF MEETING.

NOTICE is hereby given that the second annual meeting of the shareholders of the CATHOLIC REGISTER Printing and Publishing Company of Toronto Limited will be held at the residence of His Grace the Archbishop of Toronto, number 510 Sherbourne Street Toronto, on MONDAY the 4th day of March A.D. 1895 at the hour of 3 o'clock p.m.

J. D. MACDONELL, Secretary.

Toronto, Feb. 2nd, 1895.

The book to read is not the one that thinks for you, but the one which makes you think. One trouble with the world is that every man wants to measure his neighbor's cloth with his own yardstick.

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THURSDAY, FEBRUARY 28, 1895.

Calendar for the Week.

Mar. 1—St. Ignatius.
2—Purification B.V.M.
3—St. Dionysius.
4—St. Andrew Corsini.
5—St. Agatha.
6—St. Hyacinthe of Matiscotti.
7—St. Romuald.

Rep. by Pop.

Do the Catholics of Ontario realize the fact that the principle of representation by population governs in selecting the Legislature of the Dominion? Evidently not.

Ontario has a Catholic population of 358,000. In the House of Commons there are three Catholics from Ontario constituencies, Dr. Bergin of Cornwall, Mr. Proulx of Prescott, and Mr. Roilard of Ottawa. West of Ottawa there is not one. Yet in many constituencies the Catholics constitute a large proportion of the electorate. In some few there are more of them than of any other denomination. Still Ontario west of Ottawa does not return one Catholic.

Catholic Glengarry in the east and Catholic Essex in the west send Protestants to Parliament. Elsewhere Catholics have been content to take it for granted that one of their faith could not be elected, that faith being an insuperable bar to success. Sooner or later this state of affairs must pass away if Canadians mean what every day they say about building up a nation from the materials at hand. The transition should begin now.

It must begin now. The elections are upon us. More than at any time since 1863, Catholics have need of representation in the House. The Manitoba School question of to-day must be settled in accordance with the terms of the Confederation compact so that there shall not be an Ontario School question of to-morrow. Catholics are in this Province as 1 in 6; they are represented as 1 in 30. If the voice of Ontario is to speak adversely in the coming struggle it should speak as of 5 against 1, and not as of 29 against 1.

By being hewers of wood and drawers of water for the opposing parties for now something more than a quarter of a century, Catholics have surely paid the full tribute of their bondage as a minority. The remedy lies with ourselves. Catholic votes are essential to the success of any party candidate in almost any riding. What applies to one party applies to the other. If then Catholics in five ridings adhere loyally to their party affiliations, that party is in duty bound

to see that a Catholic is nominated with reasonable chance of election in the sixth. A political party is susceptible to such internal regulation. Where men fight together advantages should be mutual. It should be seen to that Catholics are nominated by the party conventions. Party men would not lightly vote against them. Such an offence would be visited by just reprisals at the next elections. And for every Catholic so discarded, the voting balance is held by Catholics in ten constituencies.

It will be objected that to elect a man because he is a Catholic is a reprehensible expedient. The answer is in the figures we have set forth. By population we are as 1 in 6, by representation 1 in 30. If the only offset to discrimination against Catholics lies in electing Catholics because of their religious belief, let it be so. If high political ethics condemn the qualification, the discrimination which makes it a crying need is yet more damned. When merit is at last made the general test Catholics will not need such an arrangement. But that time will not come, we much fear, until hard experience has taught the necessity of being just, even to Catholics.

We go this much further. In the post-election government, whatever may be its political complexion, there should be a Catholic, preferably an Irish Catholic minister from Ontario, and with a seat in the House of Commons. Why are the parties trifling? There is not one Catholic yet nominated.

Winking the Other Eye.

Never has there been a question of great public import that furnished such a spectacle of solemn buffoonery as this question of the rights of Catholics in the North-west and Manitoba. The declarations made with long faces by the men of both parties that they really have not been able to form an opinion on the question, offer striking testimony to the good nature of a people. Men go long distances to be present at these feats of intellectual contortion. When the performance is over the public goes away and smiles. The men who represent the intelligence of the country are tolerated in their utterances because nobody believes a word they say. On the street one hears the general admission from Conservative and Liberal alike that the Catholics should have remedial legislation granted them. No doubt there are plenty of Protestants who do not like the Privy Council's decision, but the last Ontario election proved very clearly that the intellect of this Province is not to be corrupted by bigotry, so long at least as the principles of toleration and justice are advocated with courage. The day was when an attack upon the Catholic body, however outrageous it might have been, caused no compunction so long as there was anything to gain. Since June last the adherents of that ancient idea are in as ill-repute as the witch-burners of Salem.

But we have had enough of the joke. The Privy Council settled the Manitoba school question and the people of Canada know what the judg-

ment was and are prepared to abide by it.

Catholics are getting tired of being forced to defend their religious interests at every election. All such questions were meant to have been settled at Confederation. We expect to exercise the franchise in solving those issues which affect the material progress of the country and upon which there is reasonable ground for difference of opinion. It cannot be too clearly understood that every attempt to whip Catholics into one camp in defence of their religion means that they are thereby deprived of their share in the real business of the country.

Let those who contemplate making catpaws of the Catholics of Canada have a care what they do. On this Manitoba question Catholics can safely assume that both parties mean to restore the school privileges to the Catholics. It is not one on which the voice of the people should be taken. Catholics should insist that it be settled now, leaving real political issues to a fair and genuine trial of strength in which they too may have their part.

The Church in the United States.

From statistics recently published by Hoffman's Catholic Directory we learn something of the present numerical strength of the Church in the United States. The Archbishops number 17, the bishops 73, the priests 10,053. There are in all 9,309 churches, and 5,194 chapels and stations. The figures given for the total Catholic population are 9,077,865. The largest diocese is that of New York with 800,000. Others of the more populous are Boston, 590,000, Chicago, 550,000, Philadelphia, 415,000, and New Orleans, 325,000. The least pretentious from the standpoint of numbers are Chesynne, with 3,000 and North Carolina, with 3,100.

In the matter of education, those who care to know what a secular school system means in extra cost to Catholics will find material for calculation. There are 3,731 parochial schools, 609 girls' high schools, and 182 boys' high schools. The cost of supporting these in addition to paying the usual common school rate is cheerfully borne by the Catholic people. How beautifully Christian is the public spirit which demands the sacrifice! The children attending these schools aggregate 775,000.

In the 239 orphan asylums there are 90,537 children cared for. 821 charitable institutions are also supported.

Higher education is provided in 9 universities and 105 seminaries at which there are 3,603 students. On the whole the report shows very clearly in detail what every one must have been able to gather from the course of recent events, that the Catholic Church in the United States is a vital force in the life of the Republic and that there rapid strides are being made toward bringing this half of the American continent back to the faith of Isabella and Columbus.

How to be a saint is very easily told; live so as to never forget God in all thought, word, or action.

Italian Elections.

By a coincidence which would be odd, if we had not got accustomed to the trick, there is a condition of affairs in Italy just now, which causes a state of crucial interest in the electoral action of the Catholic body. The elections there are close at hand and what the parties want to know, is whether the Catholics will vote or not. The ministerialists have explored the deepest recesses of ingenuity in order to advance reasons why the Catholics should vote. It is very simple after all. The ministry find their mal-administration has raised up a storm of discontent and socialism which bids fair to end their existence. They want the Catholics, as friends of law and order to step in and protect them. The Catholics do not see the point very readily. They do see that the present Government, having miserably failed are about to be overturned, and the Catholics are called upon to avert the disaster or at least let the revilers of the Papacy down easily. As a Catholic paper expresses it, they do not choose to act as a parachute for the falling Government. The Pope has not signified that he removes his instruction to the faithful not to vote.

It is one of the strange quips of fortune that the good will of the Papacy is now necessary to the safety of a Government which for twenty-five years has made it the victim of outrage, revilings, pillage and confiscation.

Slandering the Jesuits.

There has been scarcely a great crime committed during the past three hundred years without some ingenious person coming forward and seeking to make the Society of Jesus responsible for it. Only recently the accusation that they had investigated the assassination of Lincoln was revived and thoroughly disproved by Messrs Nicolay and Hay, Lincoln's secretaries, who have all the martyred president's papers.

Some years ago Count Hoensbruch left the order in Germany and married. He immediately engaged in a controversial effort, which was for awhile conducted fairly. He made the statement gratuitously that the conduct of the Jesuits he had known was irreproachable. Time changed his tactics. At last he accused one of the father's of having been Boulanger's most influential agent, and the procurer of funds for that meteoric aspirant to the French throne. Father du Lac, S.J., thought fit to meet the statement by a declaration in this wise: "I am ready to swear before God, and I give my word on my conscience and my honor, that I have never known General Boulanger in any way, directly or indirectly; that I have never procured him money or caused it to be procured for him; that, consequently, I have never boasted on the subject to any one, and that the person who affirms the contrary is, to use a mild expression, deceived."

The man who can make statements so far removed from truth as this should brush up his English. There is a profitable field for him in Canada and the United States where Barnum's gullible public still exists.

Notes.

Beware the Ides of March.

Mr. McCarthy does not know the argument against granting remedial legislation.

The banquet to Hon. John Costigan at Montreal was a well deserved tribute to ability and patriotism.

In his address at the unveiling of the Damien statue in Louvain, Senator Descamps said that the simple priest was the incarnatinn of the purest heroism.

Francois Theophile Langevin and his wife, Pamela Racicot, have both been spared to witness the consecration of their son as Archbishop of St. Boniface.

Archbishop Tache first met Father Langevin in 1888, and seemed at once to take a great liking for the then young priest. In fact, it is now told that when Father Langevin did at last come to Manitoba, Archbishop Tache said: "It is ten years that I have been wanting you."

What Catholics want in the coming Dominion Cabinet is a man who will represent them after the manner of Mr. Fraser. Who is there ready to say that either party can not find such a man among its Catholic supporters? That is not the difficulty. The party managers must be made familiar with the necessity for placing such men in the field.

Mr. W. T. Kernahan, one of an exceedingly small number of Catholics who have obtained membership in the Ontario Institute of Chartered Accountants, has been elected auditor to that body. There is no reason why a number of ambitious young Catholics should not obtain the standing recognized in those who have passed the examinations set by the Institute.

Mr. Dalton McCarthy's distinction between his personal and professional knowledge of the Manitoba case is decidedly interesting. If anyone might be supposed to know the case against Catholic schools he surely could be depended upon. Mr. Sifton, the Attorney General of Manitoba, who defied the action of the Federal authorities in advance, finds himself also not posted on his subject.

Will some contemporary kindly account for the fact that the people who are bound to have Protestant and Catholic children educated together, grow up together, think alike, live together in peace and unison and banish contentions from the world, are the same who decree in secret meeting that the Catholic who earns his bread beneath the same roof as they must no more do so. There's something peculiar about it, isn't there?

Supposing an election were to be brought on soon, it looks as though Mr. McCarthy would not be able to express an opinion on the school question. When the Grits and Tories were contending which could say noth-

ing with more adroitness the thing was bad enough but when Mr. McCarthy is hauled into the game willy-nilly, the mockery becomes too hollow. To supplant stump oratory by exhibitions of muzzles might be worth trying. But the people have not been educated up to it yet.

The policy of keeping Catholics out of office is not confined to this side of the Atlantic. Catholic Ireland is notoriously Protestant ruled. In England even the fair-play radicals are not free of taint. The Catholics of Liverpool have long supported the Liberals there unselfishly. Recently an office fell vacant for which a Catholic applied. He was in the direct line of promotion. Character and ability were unimpeachable. He was the best qualified man for the place. But he was a Catholic and that settled the matter. Only for the time however, as the Catholics of Liverpool have called mass meetings and propose to have an understanding on the subject.

Items.

—W. E. Gladstone recently remarked "I think that the neglect of natural history in all its multitude of branches was the grossest defect of our old system of training for the young."

—Sixty-three years ago Daniel Webster had Isaac Bassett appointed a page in the Senate. Fifty-two years ago the special position of doorkeeper was created for him, and he has held it since. He now has the distinction of having been in the service of the government longer than any man living.

—Governor Atkinson, of Georgia, recently made an appointment which carried him back to the days of his childhood. He made a porter of Robert Atkinson, a negro who was owned by the Governor's father, who went to the war with the Governor's brother and brought his dead body from the field in Virginia.

—According to the income tax returns in Prussia for the year just closed, there are only two men in that country having an income exceeding \$1,000,000. One of these is Herr Krupp and the other is Baron Rothschild, whose incomes are given as about \$2,000,000 each, and there are about 453 incomes about \$50,000 a year.

On Monday morning, January 28th, Monsignor Kelly was received by the Holy Father, who, when he saw him, immediately said: "You bring me bad news." Leo XIII. then accepted from the Rector's hands a letter which Archbishop Kirby had requested him to deliver immediately after his death. The Holy Father was profoundly grieved at the sad news, and said: "I knew and loved him for seventy-two years!" When Archbishop Kirby visited Leo XIII., which was very often, for he was in constant personal communication with him, the Holy Father used to remind him laughingly that he (the pope) was his junior by several years. A number of charitable institutions will receive legacies by the will of the late Archbishop, whose personal property was entirely devoted to good works. The contents of his letter to the Pope are not known.

An Honest Offer.

If you have CATARRH, and desire to be cured without risk of losing your money, we will send a GERMICIDE INHALER and medicine for that disease without asking a cent of pay in advance. After a fair trial at your own home, and you find it a genuine remedy, you can send us \$3 to pay for same. If not satisfactory in every way you can return the inhaler at our expense, and need not pay one cent. Could anything be more fair? You have everything to gain and nothing to lose. If the remedy is not all we claim, we are the losers, not you. Just think of being cured for \$3.
For remedy on above liberal terms, address MEDICAL INHALATION CO., 450 Yonge St., Toronto, Ont.

Hamilton.

The Grand Opera House was filled last Thursday afternoon and evening with an appreciative audience embracing all classes, the occasion being the forty-second annual festival in aid of the orphans.

The matinee was especially for the children. There was a chorus by the girls, and a fancy drill by about fifty boys in uniform. Then followed a chorus by the little orphans who looked so innocent and well trained, all dressed alike. The remainder of the programme was an operetta, the principal parts of which were taken by Miss Gertrude Eganer and Miss Belle Marks. The music for the operetta was supplied by an orchestra under the direction of Mr. J. R. Neigum. The accompaniments for the different selections were played by Mrs. T. Cochrane.

The evening entertainment excelled all the past ones. There were a few Protestant clergymen present, among whom were Rev. Thos. Goughgan and Rev. Dr. Burns. In the box at the left of the stage were Bishop Dowling, A. McKay, M. P., S. S. Ryckman, M. P., Rev. Dr. Burns, Rev. Fathers Lehman, Brady, O'Reilly, Murphy, Maddigan, Daniels, Genl. St. Catharines; and Crumlin, Dr. Burns in the box on the right were Mayor Stewart and his family and Mr. McKean. George Lynch-Staunton was here.

An address was presented to Bishop Dowling, to which his Lordship replied in pleasing terms. Addresses were delivered by Rev. Dr. Burns and Messrs. Stewart, McKay and Ryckman. Dr. Burns quoted from the report the fact that 3,401 children had been cared for since the year 1852.

Arthur O'Hara, Chairman of the Separate School Board's management committee, sent a letter to the City Council last Thursday, asking if the Separate School Board would be allowed to have an auditor look over the City's books for the purpose of checking over the taxes to which the board was entitled since 1888. The following is an extract: "The board has also reason to believe that all the parties who have given notice as supporters of separate schools for some years past have not been so rated on the rolls as such supporters. Year after year large numbers of the same parties have to sign notices. There must surely be fault somewhere or the board would not be put to the trouble of getting such a large number of notices signed every year. I would like to hear from you in answer to this letter at once as the Board wishes the matter now to be thoroughly investigated." It is to be hoped that the matter will soon be settled satisfactorily.

Excelsior Life Insurance Company.

The annual meeting of the "Excelsior Life" was held last week at the office of the Company, corner of Adelaide and Victoria streets. We ventured to predict, at the outset of the "Excelsior's" career, that a prosperous future lay before it, and it is gratifying now to know that, so far, we have not erred in our attempt at prophecy. From the first there has been a steady gain in the Company's business, which, from year to year, has increased even beyond the expectations of its founders. For 1894 the receipts from premiums and interest amounted to \$61,167.16, an increase of \$16,593.92 over the previous year; the reserve increased \$28,412.60, now amounting to \$37,003.12; and total net assets \$27,002.11, the amount now being \$149,037.70.

Among the gentlemen elected as directors for the current year is Mr. Thos. Long, whose presence on the Board will considerably enhance its standing and influence; and the re-election of ex-Mayor Clarke to the Presidency of the Company will be regarded as a fresh proof of that gentleman's special fitness for the position.

The Late Hugh Ferguson.

The death of the late Mr. Hugh Ferguson of Ishpeming, Michigan, occurred at that place recently. The remains were brought to Toronto for burial. From a local paper we clip an appreciative notice of his life: "The cause of his death was pneumonia, which he contracted about two weeks ago. Mr. Ferguson was superintendent of the school at the Saginaw, which position he had held for the past three years. He was a man who held the esteem and confidence of all who knew him. He was a hard worker and could always be found at his post.

Mr. Ferguson was forty-four years of age and leaves a widow but no children. He had been a resident of Marquette county for about ten years and taught school in Choccolay township seven years prior to his removal to the Saginaw. He came to Choccolay from a town near Toronto in Canada, that being the home of his relatives.

Agents Wanted

in Quebec and Ontario to sell "The Holy Rosary" illustrated. The first high class work ever published for Roman Catholics at a price to suit the people. Received everywhere with expressions of the warmest commendations by the Reverend clergy and the people. For particulars apply to CANADIAN SUBSCRIPTION AND PUBLISHING COMPANY, Montreal or Toronto.

C. O. F.

The regular meeting of Sacred Heart Court No. 201, Catholic Order Foresters was held in their hall Thursday last, John J. Neander, C. R. Presiding.

Notwithstanding the weather at large and spacious Hall was crowded with true Catholic Foresters all members of the court, one gentleman was initiated a member of the Order of this Court, and one proposition handed in. A communication was received from Bro. C. J. Thames, C. R. of St. Mary's Court Michigan City Indiana, thanking the members of this Court for their generosity in contributing so largely to the fund for the benefit of Ferry Daley. After the regular business of the Court was gone through in perfect Order, addresses were delivered on Catholic Forestry by a number of our prominent Bro. Foresters which were heard with attention Intiation will take place on March 7th, at which date our next regular meeting will be held. We strongly urge upon all members to be present at this meeting.

The Oldest of the Insurance Companies.

We believe the British America Assurance Company of this city is the oldest of its class in Canada, being established here over sixty years ago. The "British America" has always maintained a leading position in Assurance circles, and its policies have been reckoned the very best in life investments. We publish the Company's annual report elsewhere in these columns, and suggest a perusal of its contents. Evidence of the "British America's" continued prosperity is not wanting, and the shareholders reap, as usual, a fair harvest on their stock. The address of the President, Mr. A. G. Cox, is of exceptional interest, especially to those who favor a system of municipal insurance. Mr. Cox's views in this direction will doubtless challenge attention, and create a desire for closer scrutiny of both sides of the question.

The Fiend of the Still.

There's a wall from the glen;
There's a groan from the hill;
'Tis a cry of the land
'Gainst the Fiend of the Still!
'Tis the cooing of Erin—
The cooing so drear
That swells for the living
And not for the dead

The living—the smitten—
The blasted—the seared—
The souls by the slime of
The drink-snake beameared.
From the home on the upland.
The hut in the dale,
From the hamlet and city
Is bursting the wail.

'Tis the sob of the wife,
'Tis the moan of the child,
'Tis the groan of a nation
By bloodshed defiled.
From the heart of the orphan,
It pierces the air:
It bursts from the widow's
White lips of despair.

It moans from the roofless
Catenated walls;
And gurgling and choked
From the gallows it falls!
It sob's o'er the grave
Where the drunkard is laid;
It shrieks from the soul
Of the maiden betrayed.

It bursts from the poorhouse,
The madhouse, the jail,
This woful—despairing—
Wide—wild—Irish wail!
Up! children of Erin,
Respond to the cry
For man's sake—for God's sake—
Up! act in reply!

For the sake of the soul-smitten
Slave of the cup—
For the sake of his victims—
Up! countrymen, up!
By the hell of his heart
And the hell that he fears;
By his wife and his children—
Their tortures and tears.

Up! act! nor be backward
With heart, voice and hand,
Till the kingfiend of curses
Is swept from our land.
Heave up the old land
Into daylight again,
The smiled on by heaven—
The praise among men.

Wring the curse from her heart—
Wipe the stain from her sod;
Roll her out among nations
An Island of God.

CANNOT BE BEAT.—Mr. D. Steinbach, Zurich, writes:—"I have used DR. THOMAS' ELECTRIC OIL in my family for a number of years, and I can safely say that it cannot be beat for the cure of croup, fresh cuts and sprains. My little boy has had attacks of croup several times, and one dose of DR. THOMAS' ELECTRIC OIL was sufficient for a perfect cure. I take great pleasure in recommending it as a family medicine, and I would not be without a bottle in my house."

PRIZE OF PROPRIETY.

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H. C. BUNNER.

The story of the Prize of Propriety was told in an old French town, by an old French doctor, a plump little man with rosy cheeks and short bristling gray hair standing up straight all over his head, and a short bristling gray beard standing out straight all around his face. He had a perpetual twinkle in his eyes, and the corners of his mouth looked as though they would like to wink. He sat on the parapet, that was built in the time of Julius Cæsar, and told the story with countless grimaces, and with a Frenchman's artistic enjoyment of his own recital. It was a town that had been famous many centuries ago, and that had since been many centuries forgotten. Its narrow streets ran between tall, old-fashioned stone houses, and twisted this way and that, up and down incredible grades, following necessities of an antiquity past comprehending.

The sunlight glistened on the swift little blue river that ran under the arches of the old stone bridge; here and there, over the high garden walls that bordered it, showed the top of a blossoming pear-tree, or a spray of peach, reaching up into the free air, and the soft Spring breeze brought on its breast a faint smell of lilacs and new grass and upturned mould.

And this is the story of the Prize of Propriety, given once on a time by Madame Husson.

"You would hardly think," began the Doctor, "that we inhabitants of this little town of Gisors, who still talk of the glories of our city in the days of the Romans; of its present superiority to the rival city of Gournay, at the other end of the valley; and who to this very day discuss and experiment with medical receipts for cooking eggs and making pasties—you would not believe that we had ever been accused of being a frivolous and ill-conducted populace."

"Yet such we were in the sight of Mme. Husson, a very rich and very respectable middle-aged lady who once dwelt among us many years ago. When I tell you that Mme. Husson was the only child of an old couple who had successfully conducted a young ladies' institute for English Misses, that she had in her first youth married a consumptive drawing master who had expired after six months of marital life; and that his widow had spent the twenty-five years that had elapsed since that date in one long series of religious exercises in memory of the defunct, you will understand that Mme. Husson was not of the world worldly. She took, however, a kindly, if somewhat narrow, interest in her fellow-beings, and at the time when she settled in Gisors she had come into possession of her parents' considerable fortune, and had reached the charitable stage, where she was anxious to do great things with her money; and to do them, moreover, in the fussy way that middle-aged ladies delight in."

"Now, I can not tell you, for I have forgotten, if I ever knew, in what chaste bower, in what secluded retreat of innocence, Mme. Husson had spent the twenty-five years of her widowhood; but I know that the good people of Gisors impressed her as being reckless and shameless in their public manner, to the verge of apparent profligacy. (Far simple, hearty, noisy, Norman ways; our Middle-Age phrase, a little too strong and racy for the modern taste; our big appetites and our big talk all shocked and offended her, and made her regard us as gross and sensual people of questionable morals, at the very least.)

"Most of all, it horrified her to look out of her window upon the public

market-place and see the market-woman, the farm-girls the dairy maids and the daughters of the peasantry jostling each other, laughing, shrieking scolding and quarrelling in their rough jovial way; and when two great strapping wenches would come to blows and exchange a few harmless love-taps, with their big, bare red arms flying through the air, Mme. Husson would close her shutters and send her maid, Joconde, for the *sal volatile*.

"It was not much wondered at in Gisors when it was announced that Mme. Husson had decided to offer a prize of virtue to the young woman bearing the best character in the town, to present that happy paragon with a rosy wreath and a purse of gold; in fact, to establish here the whole institution of the *rosiers* with its attendant festivities. And as this simply meant that the town was to feed itself at the expense of its benefactress, joy, gratitude and satisfaction ran high in Gisors."

"But as time went on, and no further steps were taken in the matter, the people began to grow curious and suspicious; and inquiries were made, which shortly proved that Joconde, the maid, was at the bottom of the strange delay."

"This Joconde most notably belied her name. She was a sour-visaged spinster, even more of a rigid, uncompromising, narrow-minded moralist than was her mistress. In her eyes there were just two absolutely untainted and faultless females in the whole world—Mme. Husson and herself—and it behooved even them to be careful and to walk straightly. To Joconde had been entrusted the task of making inquiry into the reputation of the local damsels, and she had performed her duties with absolutely fanatical zeal. Her standard was of course of the loftiest. She demanded decorum, modesty of bearing, and absolute propriety in the smallest details of speech and conduct—qualities not often to be found among a lot of hard-working, honest, ignorant, rough-living daughters of poverty. Joconde inquired everywhere, caught up every bit of gossip, every vague suspicion, every malicious hint, and noted all down in the little memorandum-book in which she inscribed the articles of her day's marketing. Here," said the Doctor, opening a capacious wallet, "is a copy of a page of that famous memorandum book which I have carried with me these many years:"

Bread 4 sous; milk 1 pt., 2 sous; butter 8 sous.

Melvina Levesque got herself talked about last year, tickling the buttermans' Boy in the ribs done it.

Chops 1 franc; salt 2 sous.

Rosalie Vatiel called Françoise Pincoir a language.

Radiashes 1 sou; vinegar 2 sous.

Josephine Dardent aint had nothing said only she gets letters from the young Man was turned out of the Pickle Shop last spring.

"Every entry like one of these settled the fate of a victim. And as there was no girl whatever about whom some one had not, at some time, said some unkind thing, it very soon became obvious that Gisors could not furnish a young woman up to the wonderful standard of propriety exacted by Mme. and her maid. The surrounding towns were ransacked with no better success."

"And one morning Joconde said to her mistress:

"Madame, if any one is to get that prize, Isidore is the only one who deserves it—and he's a man—least ways a boy. He never danced, nor said, nor thought anything improper in all his whole life, I'll be bound."

"Madame Husson pondered long over this curious suggestion. There was no doubt about Isidore's qualification, save in the matter of sex. He was a great, pale, gawky boy of twenty, whose mother kept a fruit-stand in the market place. Isidore's invincible,

positively morbid bashfulness had made him in a way the butt of the town. He had passed his youth at his mother's apron-strings, and he had no companions of his own age, even among the boys with whom he had grown up. The sight of a girl was enough to suffuse his face with painful blushes and to paralyze his never too-ready tongue. His sensitive and shrinking delicacy of speech and behavior, at an age when most boys do their best to be taken for little monsters of vulgarity and iniquity, had attracted the attention of all the town's-people. You see, Gisors is, after all, not a very large place. The consequence was that Isidore was known among the coarse-spoken town's-folk of the baser sort as a milk-sop and goody-goody, and was made an object of general persecution. The girls laughed and winked at him; the boys baited him with broad jests as he sat behind the piles of fruit in his mother's little shop. Isidore blushed and bore it.

"Mme. Husson could not make up her mind. A rosy wreath for the head of a young man was a development of her plans that she had not contemplated. And yet, if she rejected Isidore, all her great dream for doing good and setting depraved Gisors a virtuous example must go for nothing. She consulted her Father-Confessor.

"Why, my dear Madame," said that good gentleman, thinking it over with the assistance of a pinch of snuff, "I see nothing out of the way in the idea. Propriety knows no sex, or rather it may say be an attribute of either sex. Certainly no human being was ever more proper than Isidore. Why, I don't believe the boy has ever drunk anything stronger than milk in his life; and he can not be accused of setting a bad example to the rest of our young people."

"That decided Mme. Husson. She called on the Maire of Gisors, and that functionary highly approved. Show me the municipal functionary who does not highly approve of giving tax-payers a right good holiday and festival—when it does not cost the town anything."

"We'll make a great occasion of it, of course," he said. "We'll decorate the public square; and, yea, we'll have the military out, and get up a procession."

"They fixed the date for the ceremony for the 15th of August as being the festival of the Emperor Napoleon."

"When Isidore was consulted about it, he blushed and appeared pleased."

"Well might he be pleased! It was his hour of triumph. The girls who had laughed at him, the boys who had jeered him, found the tables turned upon them. It is all very well to laugh at a fellow for a milk-sop and a goody-goody, but when milk-soppery and goody-goodness bring a fellow in five hundred francs, a savings-bank-book, a gold watch, a public dinner, municipal and military honors, and a large increase in the fellow's mother's fruit trade, why, a fellow is neither to be laughed at or sneezed at, even if he does happen to be a little straight-laced."

"It was the 15th of August. The long main street leading to the market-place of Gisors was hung with banners and draperies its whole length. In the market-place itself were spread the long gayly-decked tables for the general collation,—their snowy covering contrasting bravely with the crimson-striped awnings and other canopies that stretched above them, supported by painted and gilded flag poles that bore streaming banners high in the summer air. With a thunder of martial music, the Gisors Grenadiers swept into the square.

"Dividing the great crowd that had already gathered, the military pride of Gisors marched on, flags flying and drums beating; drew up before the humble shop of Isidore's mother, and presented arms as Isidore appeared at the portal. He was dressed from head to foot in spotless, immaculate white,

with a bunch of orange-blossoms in his white straw hat.

"With the Maire of the town on one side and Mme. Husson radiant, trembling with excitement, on the other, Isidore advanced and took his place in the procession. Amid the cheers of the populace, following the rolling music of the Grenadier band, they moved onward toward the cathedral. In front of Isidore a detachment of very little girls indeed strewed flowers in his pathway—beautiful white flowers. Isidore marched on with a happy smile upon his innocent face, and the crowd cheered again and again."

"Before the collation began, the Maire made his address. It was dignified and imposing."

"The honor that the benefactress and your town extend to you, young man, is also, in some sense, an obligation upon you. In the face of this vast multitude who have met to acclaim your triumph as an example of virtue, propriety and decorum, you must be considered to have taken upon yourself a high and sacred engagement to keep that bright example shining in undiminished purity and splendor before the eyes of this community, from now even unto your latest day."

"Then, stepping solemnly forward, he pressed the young man to his bosom, and sat the wreath of roses on his head; and Isidore sobbed, sobbed with a vague, innocent, ignorant joy and pride. Then the Maire put into his hands the silken purse that contained his five hundred francs in gold, his savings-bank-book, his gold watch, and the freedom of the town of Gisors, enclosed in a silver casket. The last gifts had been purchased by popular subscription."

"The repast was magnificent, too magnificent. It was a repast of the true Norman style, with countless dishes and immense portions; and we gulped it down in good Norman style, floating it on its way in floods of rich golden cider and generous red wine, while the glasses clinked, the plates clashed, the knives and forks rattled, and the Grenadier band poured forth its music all the time that it was not eating or drinking—which, indeed, was no inconsiderable time, for we sat at those tables from high noon until the soft warm evening's mist came rolling up our narrow streets from the low pasture lands about the town, bringing with them a pleasant country smell and faint, far-off sounds of tink-bells and lowing cattle."

"And then we took Isidore home. Poor boy; no one seemed to have noticed that this child of temperance and frugality had been eating all the day as he had never eaten before—since never before had he seen such viands—and, moreover, drinking all day, as unquestionably he had never drunk before—a glass of wine having probably been a rare and extreme indulgence with him. And there he sat from twelve to from six to seven, and with one or another of the thoughtless, excited, warm-hearted, heavy drinkers about him, poor Isidore had drunk every one of the score of toasts with which the banquet concluded—and heaven knows how much more beside."

"Still, the nervous excitement of the occasion kept him up; and save for the glitter of his eyes and the color in his cheek he seemed to those who marched with him to that little fruit-shop to be quite his usual, undemonstrative, silent self. His mother was not yet come home; a little band of friends was accompanying her from house to house to show her son's wreath and to receive the congratulations of her neighbors. There was also a plan on foot to close the festivities with a grand serenade to Mme. Husson. So it happened that Isidore was somewhat unceremoniously deposited in the darkened shop; while the unsatisfied merry-makers of his guard-of-honor hurried on to the next excitement."

"So Isidore was left alone in the dim half-darkness of the shop. A little light filtered in through the cracks of the door, enough to show him the baskets of peaches, the melons piled on the floor, and the late Summer fruits spread out in attractive order on the shelves and counters. The smell of them mingled in that small warm room in one musky, intoxicating odor. It mounted to the boy's brain as he sat there and drew labored breaths of the close, rich, enervating air. He felt the clean cold cover of his bank-book, he twirled his watch in his hand, and its bright surface caught the light from a shutter chink. As he dropped his chain it fell with a pleasant musical sound upon his silver box. But he must have sat longest playing with the purse of gold, and making its bright orange stream ripple beneath the silken meshes, as he softly cascaded it from hand to hand.

"For then and there in the darkness the Devil seized upon him and rent him. How long the struggle between his good and bad angels may have been no man may know; nor what agony of spirit worked within him in the musty depths of the close little fruit-shop. But when his mother returned to greet her boy, he was gone and had left no trace behind him—not even one orange flower from his white straw hat.

"She hurried to the house of Mme. Husson, and with Joconde to help them through the crowds that still surged aimlessly about the streets, they went to find the Maire. He could give them no information, however, nor could the officers of the police. The news got out, and within an hour the whole town was looking for Isidore, with the extravagant animation of people who take their first delightful taste of a mystery. A general alarm was sent out. The Colonel of the Grenadiers despatched scouting parties to make the external circuit of the town. One of these discovered on the Paris road the spray of orange blossoms. For the rest of the night, half of the inhabitants of Gisors sat up comparing conjectures with each other and discussing the possibilities of the young man's having met with foul play.

"On the evening of the next day, when the regular stage-coach got in on its return from Paris, the people of Gisors learned the truth. Isidore had hailed the conveyance a mile out of town, had paid his fare out of his purse of gold, and, traveling all night, had reached Paris in the morning; and had got off and disappeared in the streets of the great city as though it were the most natural place in the world for a man in a white, spotless suit of duck.

"The authorities tried their best, but they could get no further trace of the boy. Weeks passed on and nothing occurred to shed the slightest light upon the mystery.

"I was then the youngest physician in town, and I happened to be the only person stirring in the street early one Fall morning. As I entered the market place, I suddenly saw a curious dark-gray figure, in its gait and carriage more like a baboon than a man, come staggering around a distant corner. It fell even as I saw it, and I hurried forward. Reaching the inanimate form, I tried to lift it. It was a man sunk in the depths of a profound alcoholic stupor, with an empty brandy bottle clutched in his hand; but it was some time before I realized that the bloated, swollen, bruised, besmirched face belonged to Isidore. The beautiful white duck suit was a hideous skeleton, of filthy rags; and the whole creature, dress and person, was a mass of filth, soiture, and disfigurement, marked with every stain and spot that can be left on a man by the inexpressible foulness of a great city's lowest slums. I called for help and got him home to his

mother's. He was washed, healed, fed, and set upright again, and given another chance to behave himself. He had nothing with him—absolutely nothing of all his gold and silver—except the freedom of the town, no longer in its silver casket, but tucked away, dirty itself, in a dirtier pocket.

"We suspected, however, that he had some small portion of his money hidden somewhere outside the city limits, for when, a few days afterward, he escaped from his mother's vigilance and got outside the town, he came back shortly, drunk, and with money enough in his pocket to get still more drunk—in fact, to go on such a spree as no mortal man had ever gone on in the streets of Gisors. A month later he repeated this performance, and breaking of windows was the smallest irregularity he committed. This occurred again from time to time, until the city officials, having exhausted all the minor punishments they could bestow on him, ordered him to leave the town. It was then that Isidore marched into the council chamber and produced the freedom of the town that had been given him with his prize of propriety—and asked the municipality of Gisors what action it proposed to take in the matter.

"He remained the town drunkard until he died," concluded the little doctor, getting down off the parapet of the bridge; "and when I closed his eyes the town paid my bill."

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DEPUTATION TO MORLEY

Erasmus Smith Schools Matter Before the Chief Secretary.

JUSTICE WILL NOT BE WITHHELD.

Mr. Morley recently received a deputation introduced by Mr. Healy and Father Humphries urging that legislation be introduced to regulate the expenditure of the Erasmus Smith Endowment fund. This fund, as was pointed out in our columns some time ago, is derived from the rents of certain lands left by one of Cromwell's friends for the education of the children of the tenants of the estate. Heretofore Catholic children had been excluded from the benefits of this will, although, of course, they form a very large proportion of the population. The judges who considered the case disagreed.

Mr. Morley, in reply, said:—Mr. Healy and gentlemen, I have listened with a great deal of interest and attention to the very able, clear, and pointed opening statement of Mr. Healy, and to the fuller and more elaborate statements of the Rev. Mr. Humphreys, and to all that has been said. I do not say that the statement of Father Humphreys was too full.

Father Humphreys has a perfect right to come to any person sitting in the chair where I am upon this question, because Mr. Justice O'Brien goes out of his way to say in his judgement "that he must say, in justice to Father Humphreys, that he had exhibited a zeal and ability on this question far surpassing anything on his experience shown by anybody on any public question of late years." That being the opinion of Mr. Justice O'Brien, I think we may take it that Father Humphreys has a full right to be here, and to express to the Government the claims and the arguments by which he supported them.

Mr. Morley then reviewed the judgments which had been given and pointed out the difficulties in the way of arriving at a satisfactory conclusion.

Gentlemen, you have not come here for a trifling or frivolous or a sentimental grievance. There is a substantial sum to be disposed of. What are the proposals? Mr. Healy said that when a jury disagree the case is heard again. Here we have a case where two judges of great eminence differ, and one suggestion is that a new judge might be appointed. Of course that would have to be done by a new Bill. But I don't know whether that strikes one at the first glance as a probably good way of dealing with it. The second suggestion of Mr. Healy is that these funds should be placed at the disposal of the Intermediate Education Board, with the restriction that they should be applied in the nine counties concerned in the trust. That again is worthy of consideration.

Mr. Healy—For the children of the Erasmus Smith tenants on these estates.

Mr. Morley.—Yes. When these two judgments first appeared, and when was attention was therefore drawn to the importance of the case, I wondered whether it was not within the power of the Executive Government of their own motion to prolong the Endowed Schools Commission, which, as you are aware, expired last year, to prolong it in the endeavour to solve this question, but there appeared to be no object to be gained by a further reference of the same scheme to the same two judges, and we had not the power to add a third judge to the Commission in order to rehear the case. I will not at this moment undertake to say what solution—whether either of those indicated by Mr. Healy—can be devised, but it does seem to me to be quite impossible, after such a dictum as that of Mr. Justice

O'Brien, that the question can remain where it is. Mr. Healy knows pretty well the difficulty attending the bringing in of Bills, and that although a Minister may promise to bring in a Bill it may be out of his power to redeem that promise. Therefore, I do not promise immediately this Session to bring in a Bill, but I will make this admission to you that the subject is one which cannot remain where it is, but, in my judgment, no time ought to be lost—whether that time be long or be short—by any Executive Government with a sense of what is due to equality in this matter. And having in my mind the construction that has been put on the "intentions of the pious founder" over the whole surface of England, whoever sits in this chair will be bound, as I feel bound, at the earliest possible moment to bring forward some proposal which will cause a rehearing and reconsideration of the scheme. Some way must be found by the Executive Government to do this act of justice to persons from whom it is too long withheld. As to Mr. Healy's illustration of the unfair advantage that was taken when the Corporations were reformed by the withdrawal of certain small privileges from the Corporation of Dublin that, alas! is only too familiar and illustration of the policy in dealing with this question, which has been so unfortunate and disastrous in its effect upon the well-being of this country. I will give my very best attention to this matter with a view of taking practical steps upon the views I have stated.

Mr. Healy said he desired before he withdrew to thank Mr. Morley on behalf of the deputation for the kindly and sympathetic hearing which he had given to them. Every gentleman, priest and layman, who had heard his masterly statement would go home in a position to give to his people assurances that justice would soon be brought to bear on the administration of these funds.

The deputation then withdrew.

THE MARKETS.

TORONTO, February 27, 1895.

Wheat, white, per bush.....	\$0 63	\$0 64
Wheat, red, per bush.....	0 61	0 62
Wheat, goose, per bush.....	0 60	0 60
Oats, per bush.....	0 35	0 37
Peas, per bush.....	0 63	0 64
Barley, per bush.....	0 45	0 48
Turkeys, per lb.....	0 10	0 11
Dressed hogs, per cwt.....	5 25	5 50
Chickens, per pair.....	0 50	0 65
Geese, per lb.....	0 07	0 08
Ducks, per pair.....	0 60	0 75
Butter, in pound rolls.....	0 15	0 20
Eggs, fresh, per doz.....	0 24	0 25
Cabbage, new, per doz.....	0 35	0 50
Radishes, per doz.....	0 75	1 00
Lettuce, per dozen.....	0 40	0 50
Onions, per bag.....	0 75	0 85
Celery, per doz.....	0 40	0 50
Rhubarb, per doz.....	0 55	0 60
Turnips, per bag.....	0 25	0 30
Potatoes, per bag.....	0 60	0 70
Beans, per peck.....	0 30	0 60
Beets, per bag.....	0 55	0 60
Carrots, per bag.....	0 35	0 40
Parsnips, per bag.....	0 50	0 60
Apples, per bbl.....	1 75	3 00
Hay, timothy.....	11 00	13 00
Straw, shoaf.....	7 00	8 00

AT THE CATTLE YARDS.

The following were the prices at the Western cattle yards to day:

Butchers' choice, picked, per cwt.....	3 00	3 50
Butchers' choice, per cwt.....	2 75	3 00
Butchers' medium, ".....	2 50	3 00
Hulls and mixed, ".....	2 50	3 35
Milk cows, per head.....	22 00	40 00

CALVES.

Per head, good to choice.....	4 00	6 00
" common.....	2 00	4 00

SHEEP AND LAMBS.

Butchers' sheep, per head.....	2 00	3 50
Lambs, choice, per pound.....	0 03 1/2	0 04 1/2
Lambs, inferior, per pound.....	0 02 1/2	0 03

HOGS.

Long lean, per cwt (off cars).....	4 10	4 30
Thick fat.....	4 00	4 10
Stags, per cwt.....	3 50	4 00
Stags.....	2 25	2 50

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BRITISH AMERICA.

AN ENCOURAGING STATEMENT.

The annual meeting of the shareholders of the British America Assurance Company was held in the company's office, in this city, yesterday.

The President, Mr. Geo. A. Cox, occupied the chair. Among the shareholders present were: Messrs. S. F. McKinnon, Robert Thompson, Robert Healy, J. K. Niven, John Hoskin, Q. C., George A. Cox, Augustus Myers, E. G. Fitzgerald, H. M. Pollatt, J. J. Kenny, J. Stewart, John Scott, James M. Hamilton, P. Jackson, A. E. Amos, Dr. Daniel Clark, Dr. J. C. Warbrick, Jas. O'Hara, J. K. Osborne, Robert Bond (Guelph), H. D. Gamble, W. H. Banks, and H. O'Hara.

Mr. P. H. Sims, who was appointed to act as Secretary, read the following

ANNUAL REPORT:

The Directors have pleasure in submitting to the shareholders their report on the business of the company for the year ending 31st December, 1894.

From the accompanying statements of account it will be seen that the company has made satisfactory progress during the year. The total income amounted to \$1,464,654, and the balance of income over expenditure was \$97,690.54. Two half yearly dividends, at the rate of 7 per cent. per annum, have been declared: the "surplus" or reserve fund, has been increased to \$517,424, and, after making ample provision for a re-insurance reserve to run off all existing risks, the net surplus of the company has been increased by \$12,264.

The directors regret having to record the death of Mr. A. M. Smith, who has been a valued member of the board for the past two years. The vacancy thus caused has been filled by the election of the Hon. S. C. Wood as a director.

SUMMARY OF FINANCIAL STATEMENT.

Total income	\$1,464,654.54
Total expenditure, including appropriate provision for losses under adjustment	1,366,964.00
Balance	\$97,690.54
Dividends declared	\$52,500.00
Total assets	\$1,467,152.15
Total liabilities	209,657.16

Surplus to policy holders \$1,267,121.90

The President, in moving the adoption of the report, said:—"I desire, in the first place, to say, on behalf of my fellow-directors, as well as for myself, that it affords us more than ordinary satisfaction to be able to meet the shareholders with a statement of the business of the company for the past year, and of its condition at the close of 1894, which I think I can say, without laying ourselves open to the charge of egotism, bears evidence of the realization of the expectations which we entertained when we assumed the responsibility of the direction of the affairs of this company at close of the year 1892. At the annual meeting in the February following, when the shareholders ratified the changes which had been made in the directorate, we expressed our confidence in the future of the company, our belief that notwithstanding the somewhat discouraging experience of some preceding years, the British America Assurance Company might be placed upon a footing such as its old-time standing among the financial institutions of this country and as one of the oldest insurance companies on the continent entitled it occupy. I am free to confess that had we realized that at that time we were just entering upon a period of almost unprecedented financial stringency and business depression, bringing with it, as such conditions invariably do to fire insurance companies, an abnormal ratio of losses, we might have hesitated in assuming this responsibility.

Our task, however, has been rendered less difficult than we might have anticipated under these adverse circumstances: first, by the promptness with which shareholders accepted the \$250,000 new stock, which at the outset we decided it would be well to strengthen the financial position of the company by issuing, and, secondly, by the hearty manner in which our representatives in Canada and the United States, have seconded our efforts to place the business upon a satisfactory basis. To the support and co-operation we have thus received, and to the great advantage of having in our Vice-President, who has fulfilled the duties of Managing Director, an able and experienced underwriter, I attribute mainly the progress we have made during 1894, and the profit we are able to show as the result of the transactions of a year, which, generally speaking, has not been a favorable one in the business and financial world. We have, as the figures of our statement demonstrate, entered upon the present year stronger in every respect than we were a year ago, with a larger business on our books, an increased reserve fund, and, after making provision, for all losses which occurred up to the 31st of December, and for the increased liability under unexpired policies, a gain in net surplus. I think we may also claim that by prompt settlement of losses, and by affording our agents every possible facility for conducting business, we have placed the company upon a footing which will command for it a full

share of the benefits which must accrue to fire insurance interests, in common with others, from a revival in trade and a return to more prosperous conditions throughout the country.

In relation to the business of the present year it will be of interest to shareholders to know how we were affected by the two serious fires which occurred in this city last month, and I am pleased to be in a position to say that for disasters of such magnitude, involving together a loss of nearly one and a half million dollars, the net losses sustained by this company were moderate, being some \$33,400 by both fires. These fires afforded a forcible illustration of the necessity of care on the part of companies in distributing their risks, even in the most substantially constructed sections of our cities, to avoid the chance of excessive loss in any one conflagration. They can scarcely have failed also to have had the effect of shaking the faith of the advocates of municipal insurance in the scheme having the object in view, which has been discussed in our City Council during the past year. There have been many practical demonstrations on this continent of the necessity of such protection as is afforded by the capital and resources of fire insurance companies, deriving their income, in millions annually, from the extended, and in some cases world-wide, fields in which they have agencies established, and who are thus in a position to distribute the burdens of fire losses, and particularly that of serious conflagrations, so widely as not to materially affect any community or any individual by the contributions in the shape of the premiums which they require to enable them to afford protection against loss by such disasters. That we in Canada are not unduly taxed in this respect may be seen by reference to the Dominion Government insurance reports. These show that while during the past twenty-five years some companies have made a fair profit, others have paid out more than they have received, and that on the entire business the companies reporting to the Insurance Department at Ottawa are realizing so small a margin of profit upon the premiums they are receiving in this country that they have to rely for their dividends to shareholders, as far as Canadian business is concerned, largely upon the interest on their investments. I would not take up your time discussing this question were it not that I observe a bill is about to be introduced in our Local Legislature to authorize municipalities to undertake the insurance of property within their corporate limits. I may say that, in common with many of you, I am much more largely interested as a property-owner than an insurance shareholder, and although I have little doubt as to the fate of the bill referred to, I feel it my duty to avail myself of this opportunity to point out some of the dangers which such an experiment would involve. It would, I feel confident, seriously affect the credit of any municipality which embarked in it, and depreciate the value of its bonds. The holders of debentures of such a city or town would be placed in the position of shareholders in an insurance company which had assumed liability for loss by fire in one locality many times in excess of its available assets. In case of a serious conflagration, a city relying upon its own resources for insurance would present a spectacle which might well be compared to that of a man endeavoring to lift himself out of the mire by his boot-straps. Does anyone for a moment suppose that Chicago, Boston, St. John, New Brunswick or St. John's, Newfoundland, or, in fact, many of our Ontario towns which have suffered from severe fires, would have been rebuilt under any system of municipal insurance? It would, moreover, fail to afford such security as financial institutions require, and, consequently mortgages require, and, consequently, it would involve the necessity of other insurance being procured by borrowers beyond that charged for by the municipality. But I need not enlarge upon the many objections to which this proposed system of so called insurance would be open. The single fact that it would place any city undertaking it in daily danger of being rendered hopelessly bankrupt must condemn it in the judgement of all who give the matter serious consideration. I feel, as I have said, interested in this question chiefly as a citizen and as a tax-payer, and my reason for touching upon it here is that, having constantly before us in our business the dangers of conflagration hazard, it seems fitting that a word of warning (even though the possibility of the consummation of this project may be remote) should be given to those who would impose upon us a liability which might involve such disastrous consequences to us both as individuals and as a community.

The Vice-President seconded the adoption of the report, which was carried and a vote of thanks passed to the President, Vice-President and Directors for their services during the past year.

The following gentlemen were elected to serve as Directors for the ensuing year: Geo. A. Cox, J. J. Kenny, Hon. S. C. Wood, S. F. McKinnon, Thos. Long, John Hoskin, Q. C., L.L.D., H. M. Pollatt, R. Jaffray, A. C. Myers.

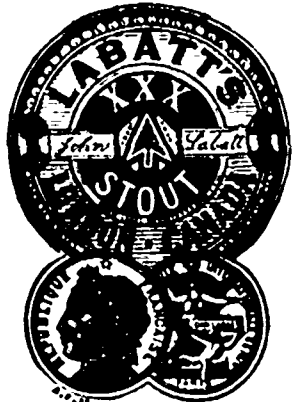
At a meeting held subsequently, Mr. Geo. A. Cox was elected President and Mr. J. J. Kenny Vice-President.



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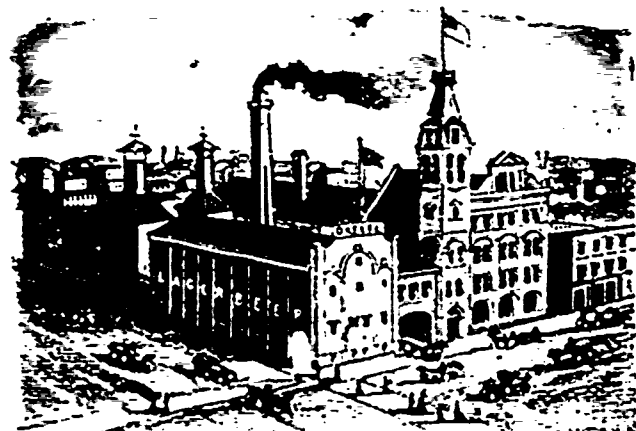
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IRISH NEWS SUMMARY.

LATEST LOCAL COUNTY ITEMS

Antrim.

Garrett Nagle, Esq., Resident Magistrate at Omagh, has been appointed a Resident Magistrate for the county of Antrim.

The report of the directors of the Belfast and County Down Railway, for the past half-year, shows an increase of receipts from all sources of £2,033 19s 11d on the half-year. There is an increase in the working expenses of £4,002 9s 8d.

Armagh.

The Rev. Father McKivogue, of Meigh (late of Armagh) has just received a very gratifying tribute, marking the high esteem which he was held during his ministry in the Cathedral city. An address and testimonial were presented to him in the Imperial Hotel, Newry, by a deputation of the citizens of Armagh. The testimonial took the substantial form of a purse of sovereigns, subscribed by Father McKivogue's friends in Armagh, rich and poor, Catholic and Protestant, and including a subscription from his Eminence the Cardinal.

Carlow.

The visit paid so recently to his friends in Carlow by Father Edmund J. Dillon, from his far away mission in Trinidad, renders more painful the sad news of his death, just received by his father, Mr. Edward Dillon, of the Town Hall. Father Dillon died of aneurism of the heart after a long illness, borne with most edifying Christian resignation.

Cork.

A national meeting was held in Blackpool, on February 1st. Speeches were delivered by Messrs. M. Healy and Crean, M.P.'s, who expressed the hope that during the year all would unite in opposing the common enemy, but if a contest were forced on the Nationalists, they are certain they could more than hold their own.

A special meeting of the committee of the Cork Branch of the National Federation was held on January 29th, to take steps to secure a response to the appeal of the Chairman of the Irish Party for funds in sustenance of the National cause. Dr. Edward Meagher presided.

Notwithstanding the many efforts made to obtain an exercise of Executive clemency in the case of John Twiss, the Lord Lieutenant peremptorily refused to interfere; and on February 9th Twiss was hanged in Cork Jail. The crime with which he was charged was the murder of a caretaker named Donovan in Kerry. Over 35,000 people signed the petition praying for the reprieve of the condemned man, owing to the conviction which existed in the public mind as to his innocence of the crime, for which another man had been tried and acquitted, on the same evidence on which Twiss was found guilty. Intense indignation was expressed by a large section of the community, as it was generally expected that the prerogative of mercy would have been exercised.

Down.

An epidemic of small-pox is reported to be spreading in Newry, where 15 cases have been reported. The patients in almost every instance are mill-workers. The authorities are making every sanitary effort, and taking all possible precautions to stamp it out. The fire brigade station has been placed at the disposal of the dispensary medical officers for vaccination purposes, and all the mill hands in the town are to be vaccinated. Two deaths from the disease have already been reported.

Dublin.

At Liverpool, on January 31st, Herman Jobson, ship's carpenter, was remanded, charged with the murder of John Donovan, able seaman: The men were on the barque *Crucifer*, on January 12th, and it is alleged, the prisoner kicked Donovan, who fell on the poop deck and died. The vessel was afterwards wrecked, but the crew were saved and landed at Las Palmas.

Fermanagh.

At Clones, on January 31st, a man named John McGinnis, of Derrylin, near Newtownbuttle, had crossed by the bridge from one platform to another at the railway station, when he staggered at the last few steps and stumbled against a wagon which was attached to a goods train in motion at the time. The unfortunate man fell between the couplings, and the wheels passed over one of his arms, smashing it.

Galway.

On January 30th, a report appeared in the *Dublin Independent*, announcing the death of the redoubtable Marty Hynes, of Land League fame. We are glad to say the report was a falsehood, devised out of "whole cloth." The would-be political wit who devised it ought to be punished if his identity could be discovered.

On Sunday, January 27th, a monster Nationalist meeting was held at Ryehill, five miles from Athenry. Notwithstanding the severity of the weather and the heavy snow fall, there was an immense gathering of people. Speeches were delivered by Messrs. John Roche and D. Kilbride, M.P.'s.

Kerry.

On Sunday morning, January 27th, at the Cathedral, Killarney, the Rev. Father Paschal, O.S.F., was raised to the priesthood by the Most Rev. Dr. Coffey. Rev. Father Paschal is an Englishman, was born at Manchester, and was educated in the Franciscan House in London. The impressive ceremony was attended by a large number of clergymen.

Kildare.

Boughton, the gamekeeper at Clongorey, who shot a man named Laurence Fox, and who was convicted of manslaughter, was on January 30th, brought up for sentence in the Queen's Bench, and sentenced to 15 months' imprisonment with hard labor, from the date of his conviction, he having been already 13 months in prison.

Kilkenny.

Edward K. Bunbury Tigue, Esq., D.L., of Woodstock, Innistogue, has been appointed High Sheriff for the county Kilkenny.

We regret to announce the death, on January 29th, after a short illness, of Elizabeth, wife of John P. Hyland, Esq., J.P., of Clonmorran, Kilkenny, aged 47 years.

King's County.

The Spring Assizes for King's County will open at Tullamore, on Friday, March 1st, before Justice O'Brien and Justice Johnston.

William B. Homan, Mulock, Esq., Bellair, Ballycumber, has been appointed High Sheriff of King's County.

Leitrim.

The Spring Assizes for the county Leitrim, will open at Carrick-on-Shannon, on Monday, March 4th.

Limerick.

Mr. J. B. Irwin, Resident Magistrate of the Limerick District, has been transferred to another county. He will be succeeded by Mr. E. F. Hickson, R.M., Enniskillen.

The condition of the potato crop all over West Limerick is causing a good deal of anxiety and apprehension, as the failure is very widespread and unmistakable. In the best land only half a crop is obtainable, while in the poorer districts it is, as might be expected, worse still.

Louth.

Mr. M. C. Moynagh, solicitor, Dundalk, has been appointed Crown Solicitor for the County of the Louth and the Town of Drogheda, in the room of the Mr. Givan, deceased.

We regret to record this week, the death of Mr. Lambert, for years confidential clerk in Mr. Ireland's concerns, Drogheda. Through long years the deceased gentleman was held in deserved esteem.

Mayo.

Mr. Andrew St. Laurence Burke, son of the late Mr. Joseph Burke, Clerk of the Crown, has obtained his diploma as a physician and surgeon of the Royal College of Surgeons, Ireland.

Major Conder, R.E., has been in Achill, recently, with the view of relieving distress there by giving useful employment. The Rev. P. Connolly, P.P., accompanied him through the parish and pointed out several useful works.

Meath.

The Lord Lieutenant has appointed John Hamden Nicholson, Esq., of Balrath Bury, Kells, to be High Sheriff of the county of Meath.

On January 29th, Coroner Reilly held an inquest in the county Meath—at Meath Hill on Peter Finegan, who was found in a famishing condition in a lane and carried into a lodging house. After hearing the medical evidence, the jury found the deceased died of weakness of the heart, combined with want and exposure.

Monaghan.

An inquest was held on January 30th, at Dundalk, by Dr. Sellars, Coroner for North Louth, touching the death of a man who was found dead in a bedroom in the Imperial Hotel on that morning.

The deceased was identified as James Michael Mullan, leather and spirit merchant, Monaghan. The brother of the deceased gave evidence that deceased was in financial difficulties, and was going through the bankruptcy Court. The jury did not consider a post mortem necessary, and found that deceased died from natural causes.

Queen's County.

Charles Joseph Blake, Esq., Health Officer, Maryborough, has been appointed High Sheriff of Queen's County.

Roscommon.

The Spring Assizes for the county Roscommon will open on Tuesday, March 12th. There was a big National meeting at Lisacul, on Sunday, January 27th. A terrific snowstorm, which commenced the previous Friday night, and was continued without intermission through the succeeding day, seemed in no way to interfere with the success of the meeting.

Tipperary.

We regret having to announce the death, at the age of 55 years, of Mr. T. Kennedy, of Figlash, Carrick-on-Suir, which took place on the 26th January. He was one of the "Figlash tenants" over whose head the threat of eviction hung for many years.

Wexford.

The Assizes will open in Wexford on March 15th.

During the recent spell of hard weather three sudden deaths occurred near Castle-



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bridge, and in at least two of the cases intense cold may be regarded as the probable cause. The names of the deceased are: Moses Leary, of Ballyboggan; John Murphy, Ballaghkeene; and a girl named Curran, from Ballyvaloo. In the latter case it was deemed unnecessary to hold an inquest, as the deceased girl had been attended for some time previous to her death by Dr. Murphy, Oulart. She was apparently in her normal health on February 3d, and shortly after partaking of dinner she passed away. She had, however, been ailing for some time.

In one of the other cases, Moses Leary, Ballyboggan, a laborer, about 50 years of age, was unmarried, and living with his brothers and sisters. For some time past, his manner gave rise to the belief that he was not in a sound state of mind. He was last seen alive on Saturday evening, February 2d, when he left home about 5 p.m. On Sunday morning, while a girl named Kate Morris, from the neighborhood, was crossing the field a short distance from Leary's house, on her way to the chapel, she saw the dead body of Leary a few yards from the ditch. The assumption is that the poor fellow died from exposure to the cold.

Waterford.

A seizure of a large quantity of salmon was made near Waterford, on January 28th, by Detective Sergeant Wilson, assisted by Head-constable Stretton and Sergeant McKenna. The fish, which weighed nearly 5 cwt., were on their way from Carrick-on-Suir, being conveyed in crates packed round with poultry. The crates were directed to a large firm of fishmongers in Bristol. As the season does not open until the 1st of February, legal proceedings will be instituted against all the parties concerned.

Wicklow.

The Spring Assizes for the County of Wicklow will open on March 20th before the Lord Chief Justice and Justice Murphy.

On February 2d, at Newtownmountkennedy, Mr. Edward Henry Charles Wellesley, J.P., of Bromley, Greystone, was sworn in as High Sheriff of the County Wicklow for the current year; and at the same Mr. Edward Elliot Davidson, of 7 Fitzwilliam terrace, Bray, was re-sworn as Sub-Sheriff.

On February 2d, in the Chancery Court, Dublin, in the case of the Earl of Wicklow (a minor), Mr. F. P. Hamilton moved, on behalf of the Trustees of the estate, for leave to sell 165 acres of the lands of Ferrybank, Arklow, to Messrs. G. Kynoch & Co., of Birmingham, for £700, for the purpose of establishing thereon a new ammunition factory, or magazine, together with all necessary buildings. The present rent for the lands was under \$10 a year. The Lord Chancellor gave leave to the trustees to take the opinion of Mr. Matheson, Q.C., in reference to the carrying out of the sale.

A DINNER PILL.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspepsia.

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 More things are wrought by prayer than this world dreams of.—Tansyson.

Ayer's Hair Vigor is certainly a remarkable preparation and nothing like it has ever been produced. No matter how wiry and unmanageable the hair may be, under the influence of this incomparable dressing, it becomes soft, silky and pliable to the comb and brush.

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A DAINTY FLORAL EXTRACT
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Speak but little and well if you would be esteemed a man of merit.

Riches exclude only one convenience, and that is poverty.—Johnson.
 With courage and civility as allies they can often take captive good luck.

Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required.

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 He who is firm and resolute in will moulds the world to himself.



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Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintendent Engineer's Office, Peterboro, where forms of tender can be obtained on and after Monday, 13th February, 1895.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for the sum of \$7,500 in full accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order,
 J. H. BALDERSON,
 Secretary.

Department of Railways and Canals,
 Ottawa, 14th February, 1895.

LIFE ON THE OCEAN.

A Trip From Cape Breton to Dublin.

NOTES OF A STUDENT'S VOYAGE.

Monday Sep. 2nd.—About four in the afternoon I embarked in the S. S. Elba, commanded by Capt. Leech, leaving the International Pier, deal laden for Glasgow. The afternoon was most enjoyable, as the new ship, the commodore of the fleet, moved majestically along passing by large ships, steam and sailing, that are to be seen almost every day busily engaged in the coal trade. As we steamed along the beautiful harbor of Sydney, with scarcely a ripple on the length and breadth of the grand sheet of water, the thought would frequently come to my mind—shall I ever again behold Sydney harbor as I now see it; on one side its pretty town built on a high elevation, looking its very best, on the other its rich scenery reflected in the glossy surface of its water by the golden rays of the setting sun. As South Sydney is fast receding from sight, with a tinge of sadness I turn to the right to take a last fond glance of her twin sister, North Sydney. The coal is being shipped at all the piers with great rapidity, and the trade has every appearance of being briskly carried on. Every now and then a tremendous noise is heard, as the coal drops from the cars into the holds of the vessels, while the puff, puff, and the shrill notes of the engine far away at Sydney mines tells us that the work is going on just as lively there as here. North Sydney is a busy and attractive town, and this afternoon it looks a perfect gem, as its many fine buildings sparkle like so many jewels in the sunlight. It is now drawing late in the evening and I am still on deck taking a last farewell look at Cape Breton until gradually the shades of night set and leave me no longer the pleasure of gazing upon the land where I spent many happy days with gentle, kind and hospitable friends, God be with them! Away I go to my humble cot and turn in with lonely thoughts and sad remembrance of the past few hours that disturbed my slumbers till far advanced in the night.

Tuesday, 3rd.—The first thing that brought me to my recollection this morning was the steward coming into my state room all smiles offering me a cup of coffee and a sandwich. Having breakfasted I betake myself on deck to see nothing but a great circle of water round about, and a clear blue sky overhead. The wind is blowing a slight breeze from the west and the ship moving gracefully along at the rate of ten and a-half knots an hour. Every one on board is in good cheer at the bright prospects of having a pleasant passage, and of soon seeing their dear friends at home. But in the latter case I am an only exception, for I am turning my back on home, going to a foreign land where I know no one, and no one knows me. However, I am spending to-day as happy as could be expected under the circumstances. With plenty of good things to eat, a good appetite to do them justice, a select company to pass away a dull hour—what for the present can one deserve more! At supper, the Captain, a cheery man, asked me to stay up to see Cape Race Light, as we expected to pass in sight of it about ten o'clock. Up I remained till eleven o'clock, and yet no sign of that land-mark I'm so anxious to see on dear old Terra Nova. The Captain assigns the cause to a thick fog which enveloped it, and completely shut it out from sight, otherwise says he, we would see both lights. Cape Pine and Cape Race as we passed not more than eight or ten miles from

them. For two hours we have been passing through signal lights, which lay like sparks of fire in the bosom of the ocean, the only warning of the poor bunkers to keep their schooners from being run down by ships ploughing along by them almost every hour of the day and night. I can't help thinking what would be the fate of the poor fellows if their fragile vessels were run down by a large ship such as now passed by them apparently unmindful of their night signals.

Wednesday, 4th.—This day opens fine with a nice breeze from the north, the ship making splendid progress and every sign of fine weather. Breakfast being finished I make my way on the bridge to find the first officer, Mr. Harris enjoying his smoke, and with spy-glass in hand trying to make out what seemed to him a large square rigged ship. I have still my doubts about the little mite he calls a "square rigger." We entered into a friendly chat, during which he told me several interesting tales about his twenty years sea-faring life. These were so full of interest to me at least, that by the sound of the bell I was not a little surprised to find that an hour had passed away during the course of his narrative. In the afternoon the wind veered from the north-west and began to freshen up and continued to increase until twelve o'clock at night when it reached a strong breeze. The sea taking the ship's broadside began to pitch her very much about, so much so that every moveable thing in the cabin began to sail round in happy confusion. The nausea of sea sickness began to take hold on me, and I had all I could do to keep from sacrificing my supper. To add to my discomfort the water coming over the ship, and with each heavy roll she gave was fast finding its way into the cabin. With the water leaking through the deck—the ship being new there were a great many leaks in her—and coming in large quantities through a badly fitted exhaust pipe which lay under my berth, by morning it was no trouble to take a swim in my stateroom if I felt so disposed. From the water trickling down during the night, I had to seek shelter from the top to the under berth. But even here I could not sleep, for the slushing of the water about the cabin floor kept me awake all night.

Thursday, 5th.—At long last the morning light sheds its blessed rays once more upon us and things begin to look bright again. There is still a heavy sea on and the wind continues to blow strong from the north west. The ship is labouring heavily though bravely in the rough sea, which gives one enough to do to make two or three steps without being tripped up. The steward met with what was near being a serious accident this morning. He was just after laying the table for breakfast when the ship gave an extra heavy lurch which sent the dishes flying off the table, and in trying to save the smash he fell, with the contents of the coffee pot spilling over him, scalding his left shoulder and arm considerably. I felt for the poor man, and the more so because the way in which the Captain expressed his sentiments when he saw the empty coffee pot and chaos of broken dishes did not at all help to alleviate the sufferings of the poor steward. I made up my mind from what happened that I should go minus my breakfast, but after an hour or so as I lay between sleep and awake. I was agreeably surprised to find the victim of the coffee pot coming into my berth with my breakfast in a tray. About eleven o'clock, the captain put in an appearance, and told me he had been up all night, as the water came also into his berth, and prevented him from enjoying his rest. One of the sailors was sent to bail the water out of my room, that was splashing about from side to side every time the ship lurched. After some time he succeeded in getting his bucket filled, and was

moving off when she gave a great roll over which sent himself and the bucket rolling over against the side of my berth spilling its contents on top of me as I lay in bed. I looked at him with feelings akin to anger, and saw his half-turned face light up with a broad smile which spoke louder than words that he was enjoying the sight of a land lubber like me getting a taste of salt water. I spent the whole of the day in bed, for the most part trying to keep myself from falling all fours on the cabin floor and making myself believe that it was an envious position after all to be "rocked in the cradle of the deep."

Friday, 6th.—Another twenty-four hours have passed over and still this morning finds me in the same state as last night—lying on the broad of my back without a wink of sleep. I was badly shaken up by the gigantic summersaults the ship was turning all night from top to top of the mighty waves. The same process of getting the water out of my room had to be gone through as the previous morning, only the method of drying it up with cloths squeezed into the bucket was found readier than using a small tin can. The long dreary night being over the surroundings began to look brighter inside, but outside as I took a peep through the port hole, I could see nothing but mighty billows topped with a snow-drift foam. About twelve o'clock the steward brought me some dinner and told me the storm was still raging though the heavy sea was going down. A few hours passed by during which the crashing of the waves and the howling of the wind and the rocking of the ship seemed to have less effect upon me till at last I dropped off to sleep not to awake till far advanced in the morning.

Saturday, 7th, brings a change for the better. During the night the wind abated considerably, and the sea is not running so high as it did yesterday. After taking a cup of coffee, I arose to dress myself but found my clothes well saturated with salt water, so I had to discard them and procure dry shiftings. By dinner time I managed to get my sea legs on, though I reeled about like a drunken man and took my place at the dinner table when I learnt from the Captain that the deck cargo had shifted during the storm and considerable damage was done by the heavy sea sweeping over her. After dinner I ventured on deck for the first time since Wednesday evening. The sea looked very angry, as though it had not vented all its fury on us yet, but the second officer informed me that it was quite smooth now compared to the mountainous heights the seas reached during these last few days. I remarked that the air was much cooler now than when we left port; the reason is quite evident, said he, for now we are fifty-four degrees north of the equator, which leaves it four or five degrees colder here than at Sydney. After supper I went on deck again to have a walk around, though it was with very unsteady gait, having not yet recovered from giddiness brought on by seasickness. The ship is now on her course with canvas set to help her along, after being detained for thirty six hours hove to in the storm. I happened to pass by the engine house and had a chat with the chief, Mr. Kerkling, who was quietly enjoying his smoke standing at the door. After a short time we became fast friends, and finishing commenting on the bitterness of the storm-king's visit, he invited me down to see the double engine working. He showed me through the huge concern and took great pains in explaining to me the use of the different kinds of pipes and valves in connection with the engine. But half what he said was lost to me on account of the noise of the machinery at work. One thing he impressed on me was that the screw made 604,800 revolutions since we left Sydney. T. F. F.



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