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# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect th<sup>d</sup> est."—BALMEZ.

VOL. III.—NO. 31.

TORONTO, THURSDAY, AUGUST 1, 1895.

PRICE FIVE CENTS.

## NEWS OF THE WEEK.

**British Politics.**—The practical destruction of the Liberal party is the result of the general election when the final count is made. The Irish party remains as solidly Irish as before, and the Conservatives are independent of the disident Liberal alliance. The following table shows the condition of the various parties previous to and after the fight :

Before.	After.
Lib. .... 272	167
Con. .... 269	388
Nat. .... 72	69
Lib. U. .... 49	72
Par. .... 0	12

There are three constituencies still to hear from, East Donegal, Arthur O'Conor's seat, which will return a Nationalist, South Derry which will send a Liberal Unionist back, and Orkney and Shetland which is a Liberal constituency. Mr. Gladstone has written a letter to a former supporter referring to the election as a singular one. The Freeman's Journal says it is probable the Conservative government will shortly bring forward a scheme to establish and endow a Catholic university in Ireland.

**European.**—The restoration of Lord Salisbury to power has animated the press of Germany Austria and Italy with fresh hopes of English support of the Triple Alliance. At the same time France is preparing for a diplomatic campaign over the question of British occupation of Egypt, the island of Trinidad, and other territories. The excitement in the Balkans continues unabated, and it is a question whether Prince Ferdinand may abdicate in favour of his son on account of the popular blame attaching to him for the assassination of Stamboul.

**Canadian.**—On July 25 a monument was unveiled to commemorate the battle of Lundy's Lane. Sir Oliver Mowat has been visiting Caithness and has received the freedom of Wickburg. A report put in circulation that Chief Justice Meredith is to come down from the bench and enter the Dominion government is discredited. The Ottawa government has re-opened negotiations with the Manitoba government over the school question. The report of the Commission appointed by the Ontario government to investigate the condition of the Ottawa Catholic schools is being prepared.

## ST. VINCENT DE PAUL SOCIETY.

A Falling Off in Membership and Increasing Demands on the Conferences Reported.

The report of the Toronto Provincial Council of the Society of St. Vincent de Paul has just been published. It is not at all a satisfactory showing for the year as the following extract declares :—

1883. 1884.	
No. of Conferences .....	10. 10
" Active members .....	25. 21
Average number .....	100. 97
No. of families relieved .....	349. 404
" persons relieved .....	1890. 1691

Receipts during the year \$287 50 \$253 66  
Contributed by members \$23 72 \$32 67  
Balance on hand ..... 121 77 949 74

The foregoing statement shows one fact, which is very much to be regretted—a considerable falling off in membership. With two successive hard winters, accompanied by dull times, it is not surprising that the demands upon the Conferences for assistance were greatly increased ; for many families, who had been in the habit of contributing, before, were forced to do during the last winter. But the effects appear to have reached the Society itself, for it has been found that quite a few good, zealous members have withdrawn from the Conferences on account of change of circumstances brought on by the hard times. This will not continue for the part of the falling off in membership. However, although the workers were fewer, the members are to be congratulated upon the results of the year's work. The amount expended is only a trifle less than that of the previous year, and the number of families visited and assisted is much larger.

A satisfactory account is given by the Reverend McBride of the Night School in St. Nicholas Home, the Redemptorist Fathers of St. Patrick's speak well of the Italian night school, and the report dwells encouragingly upon the progress of the St. Vincent de Paul Children's Aid Society now legally incorporated.

The following are names of regular subscribers to the funds of the Council, or of the several conferences :—His Grace the Archbishop of Toronto, Rev. J. L. Hand, Dr. Goldwin Smith, Thomas Flynn, James MacKenzie, John Murphy, Dr. J. J. McGuire, Eugene O'Keefe, P. O'Connor, Dr. Wallace, V. M. Risch, The Williams Estate, John Scully, C. Cashman, Mrs. John Foy, M. Perry, Mrs. Gaffney, Col. Law, Mrs. Richards, L. J. Coagrove, W. A. Lee & Son, G. George, Lady Smith, Rev. E. Murray, Mrs. John Smith, Miss Jessie Smith, Miss Smith, Mrs. J. Weir, T. B. Morris, Mrs. G. Kelly, Peter Ryan, Wm. Clarke, Geo. G. McGinn, James Connolly, James O'Donnell, Mrs. Quinn, Major K. Leigh, Wm. P. Atkinson.

## CATHOLIC CHARITY.

### Father Ryan on What It Is and What It Does.

At the Pan-American Congress—The Heroic and Holy Works of the Catholic Church and their Great Work Described.

Father Ryan's address on Catholic Charity, delivered at the recent Pan-American Congress was extempore. After a few pleasant introductory remarks he spoke substantially as follows :

Our learned and eloquent Brother, the Rev. Dr. from Detroit, told us this morning that there are ministers of the seventh day and ministers of the seven days ; and indeed I may say of the seven nights ; for after fourteen hours work a day I am liable to a sick call anytime of the night. I have not had time to write my address. I have tried to get time to think it, and I will give you my thoughts extempore. They will come directly from the head and straight from the heart. My subject is, "Organized Charity and the Catholic Church." The subject is very important and interesting, and most appropriate to the object and aim of this Congress, which pretends to consider the various forms of applied Christianity. But the subject I have chosen is also very vast and comprehensive. Volumes have been written on it. It is as old as the Church and as new, I will take it in its most modern form, but even here I can treat it in only a brief and summary way. I will aim at being suggestive rather than exhaustive. I will give you some thoughts and general principles, together with a few

IMPORTANT AND STRIKING FACTS,

and allow you to draw your own conclusions. Indeed the knowledge thus gained from your own thoughtful, intelligent reflection will be more useful and permanent than any I could impart. And first, it may be well to explain clearly and distinctly what the subject means. Every one knows what an organization is, for nowadays everything and everyone "organizes." Labor organizes ; capital organizes ; literature, philosophy, philanthropy organizes ; men, women and children organize. So all know what is meant by an organization. It is more difficult and more necessary to understand clearly what is meant by organized charity ; for, ad philosophy, science or philanthropy organizes, so too does charity. But charity is not philosophy, nor science, nor even philanthropy. There is to be an address during this congress on "Organized Energy," and another address on "Organized Philanthropy." My address will not interfere with either, but may help to perfect both. Organized energy may be only material, organized charity must be spiritual. Organized philanthropy is natural and human, organized charity is supernatural and divine. Organized philanthropy works only for man, organized charity must work also for God. Organized philanthropy has been and maybe pagan, organized charity is essentially Christian, for organized charity is founded not merely on the brotherhood of man, not even on the fatherhood of God, but primarily on the love of our Lord. "The firstborn among many brethren." Organized charity works indeed for man, and works for man as only it can work—unselfishly, generously, perseveringly, heroically. But it so works only and so far as it is animated by a divine principle, sustained by supernatural motives and means, and directed to a supernatural end. All this will perhaps be best seen by considering organized charity in action.

### SPLENDID ILLUSTRATIONS

could be culled from the history of the Catholic Church, but for the sake of brevity and clearness I will select as examples only a few organizations.

I do not agree with my friend the energetic Dr. from Detroit in saying, we must abandon the old Theology and give ourselves only to the modern "centralized, concentric Christianity." I hold unflinchingly to the old faith, and I especially revere and admire the old charity, of the Catholic Church. I say with the celebrated historian, Frederick Hunter, that "all the institutions of beneficence which the human race to day possesses for the solace of the unfortunate ; all that has been done for the protection of the indigent and afflicted in all the vicinities of their lives, and under all kinds of suffering, have come directly or indirectly from the Church of Rome. That Church set the example, carried on the movement and supplied the means of giving it effect." But I would not now ask attention to what

Catholic charity has done in the past, but what it is doing in the present. I would not say : Go and read ; but come and see, and then go and honestly tell what you have seen and heard. "The blind see, the deaf hear, the lame walk, lepers are cleansed and the poor have the Gospel preached to them."

During the late interesting convention of the Women of Canada, held in our city, I was asked : "What are Catholic women doing in the great cause of suffering humanity?" I answered them, and I answer now, they are doing everything. There are at present on this American continent about twelve thousand Catholic women devoting their lives to the relief of every form of human suffering. The Rev. Dr. from Detroit, told us this morning that there are ministers of the seventh day and ministers of the seven days ; and indeed I may say of the seven nights ; for after fourteen hours work a day I am liable to a sick call anytime of the night. I have not had time to write my address. I have tried to get time to think it, and I will give you my thoughts extempore. They will come directly from the head and straight from the heart. My subject is, "Organized Charity and the Catholic Church." The subject is very important and interesting, and most appropriate to the object and aim of this Congress, which pretends to consider the various forms of applied Christianity. But the subject I have chosen is also very vast and comprehensive. Volumes have been written on it. It is as old as the Church and as new, I will take it in its most modern form, but even here I can treat it in only a brief and summary way. I will aim at being suggestive rather than exhaustive. I will give you some thoughts and general principles, together with a few

NOT to the service of heart and of mind Are the cares of that heaven-minded virgin.

Like Him whom she loves, to the mansions of grief.

She hastens with the tidings of Joy and rest.

She strengthens the weary—she comforts the weak.

And soft is her voice in the ear of the sick ; Where want and affliction on mortals attend, The Suster of Charity there is a friend.

Unshaking where pestilence scatters his breath.

Like an angel she moves, 'mid the vapors of death ;

Whom the loud musket, and flashes

the sword, Unfeeling she walks, for she follows the Lord.

How sweetly she bends o'er each plague-tainted face,

With looks that are lighted with holies grace.

How quickly she dresses each suffering limb,

For she bears in the wounded the image of Him.

Behold her, ye world ! behold her, ye vain !

Who shrink from the pathway of virtue and pain ;

Who yield up to pleasure your nights and your days ?

With love that is pure, with love that is true,

With love that is gentle, with love that is true.

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## MR. HEALY'S POSITION.

## One of Extreme Danger to the Home Rule Cause.

The latest Developments in the Situation Letters from Mr. McCarthy, the archbishop of Dublin and others—Healy's part on the side—No explanation of his Omagh Charge.

FROM THE FREEMAN'S JOURNAL.

We have taken the following letter from the copies of the Freeman received by the latest mail. They explain all the developments that have arisen out of Mr. Healy's scandalous and malicious charges at Omagh:

*Th. Editor of the Freeman.*

Sheehan Hotel, Dublin,  
13th July, 1895.

DEAR SIR.—The charges against the Committee of the Irish Party which have been attributed to Mr. Healy, and which he has never yet either defined or repudiated, have been the chief stock in trade of the Unionists in Great Britain and of factious men in Ireland during the last week; and I regret to be obliged to state my conviction that they have to a considerable extent influenced the elections in Great Britain. Mr. Healy has never specifically repudiated the version of those charges which was published in the *Unionist Press*.

That version was that the Committee of the Irish Party had corruptly sold four Northern seats for £2000 a year.

Such a statement is an absolute and most scandalous falsehood. Not a shilling has ever been received by the Irish Party in respect of these seats or any other seats. No one has ever been concerned in connection with the four Northern seats of which the Irish Party have the sole right to be ashamed, and nothing in the publication of which could injure the Committee of the Irish Party in the opinion of honourable men; and Mr. Healy is perfectly at liberty to publish any disclosures or documents which he may think fit to n a public place.

All the arrangements connected with these Northern seats have been long familiar to Mr. Healy. He now quite as much about them as any one of his colleagues, and none of us had ever heard a word of protest from him until the extraordinary scene which took place at the Omagh Convention.

In my telegram to Mr. Diamond, published on Thursday, I understood that a full statement in reference to this arrangement would be made by Mr. Blaikie at Cork on Wednesday, and I and my colleagues on the Committee adopt Mr. Blaikie's statement, and accept to the fullest extent responsibility for everything contained in it. The fact is, as made clear by Mr. Blaikie, that the only arrangement in respect of these Northern seats has been that so long as the local leaders consider it best that the seats should be contested by Gladstonian Home Rulers in preference to pledged members of the Irish National Party, so long the registration expenses should be borne by Liberals and not by the National funds.

There is nothing new in this arrangement. It has been in force for some years; and it will be remembered that in 1892 Mr. Walker, who had been Attorney-General, stood for South Derry without any protest from Mr. Healy.

The country expected and still demands from Mr. Healy an explanation of the grounds on which he decided to make at such a crisis as the present a charge against his colleagues utterly without foundation, and the making of which was certain to inflict enormous injury on the National cause.

Yours,

JUSTIN McCARTHY.

THE ARCHBISHOP'S CIRCULAR.

The following letter was read in all the churches and schools of this diocese of Dublin.

Archbishop's house,

Dublin, 11th July, 1895.

VERY REV AND DEAR FATHER.—As we are on the eve of a general election, upon the issue of which the welfare of our country must largely depend, it is our duty to seek, by prayer, the special aid of Heaven, that all who share in the responsibility of all the momentous public issues now before the country may, throughout this critical time, be guided by the Spirit of Divine Wisdom.

For this purpose, the Collect of the Mass of the Holy Ghost will be said in all the Masses of each day, in all the churches and schools of this diocese, until the close of the present month.

During the same period, the Collect of the Votive Mass for Peace should also be said, in earnest supplication to God, that in his infinite mercy, He may hasten the banishment from amongst us of the evil spirit of dissension, and grant to our sorely-tried country the blessings of unity and peace. May He touch the consciences of those who may be responsible for the present unhappy state of discord and conflict between some of our most prominent representative public men. May He put into their hearts some thought of the criminality of the course they are pursuing by their reckless persistence in seeking, at such a time as this, to alienate personal views, in disregard both of the common good and of the credit of the Irish nation. For, surely, we have reached a time when the dictates of common sense, to say nothing of the principles of patriotism or of religion, must make it plain to all, that the only prospect before our country is that of national ruin and disgrace if an end is not speedily put to the feuds and dissensions that are going far to make the name of Ireland a by-word throughout the world.

Make it known to the congregation attending your church that those prayers, inspired by the wisdom of the Church, are now being daily offered up to God in the Holy Sacrifice. They are prayers in which all our Catholic people, no matter how widely divergent their political views may be, should be able cordially to unite.

I take this opportunity, also, of once more directing the attention of the clergy

of the diocese to the salutary provisions contained in the legislation of our National Synod of May, 1890, on the subject of the action of the clergy in politics.

These provisions are contained in the statutes of the Synod, numbered 249-252.

They impress upon the propriety of dealing at all in our churches with secular matters, such as political discussions, and they lay down with great clearness the conditions under which such matters should be dealt with by the clergy, and outside the Church.

As is provided in these statutes, whatever action is taken by the clergy in connection with elections, whether of members of Parliament or of representatives of the people in local bodies, such as town boards, and the like, should be kept out of the church.

(1) Outside our churches: but also  
(2) Free of tumultuous contention;  
(3) Within the bounds of Christian charity;

(4) In the subjection to the Bishop of the diocese, so that dissensions among the clergy may be avoided;

(5) Moderate, as is becoming in the ecclesiastical state; and

(6) Regardful of the right of all to think and act for themselves in every matter that stands clear of Christian duty.

These are the wise provisions authoritatively and unanimously prescribed by the Bishops of Ireland for the regulation of the actions of the clergy in connection with elections. They will, I have no doubt, be kept steadily in view, and be observed in the spirit as well as in the letter by the clergy of this diocese in the time of popular excitement that is now before us.

I remain,

Very Rev. and Dear Father.

Your faithful servant in Christ,  
† WILLIAM,  
Archbishop of Dublin, &c. &c.

MORE SNEERS FROM HEALY.

To the Editor of the Freeman.

DUNDALK, 15, 7, '95.

SIR.—The only charge of corruption made by any Irish member recently against his colleagues that I am aware of is that contained in the "Sadler and Keogh" suggestions of certain politicians. My answer to Mr. Justin McCarthy is, let him publish the Blake letter if he is not ashamed of it.

Having had the Government in the "hollow of his hand" for the last three years, and secured nothing out of the most favourable situation for Ireland which we are likely to see in our generation, an attempt is made to divert public indignation by starting an attack on me, to shield from public criticism the men responsible for the present miserable situation.

I leave my conduct to the judgment of the public and think it will contrast fairly with that of the men who desert the sinking ship and shout lobbies at their colleagues as they sink away.—Yours truly,

T. M. HEALY.

MR. J. J. O'MEARA AND THE THRONE SEATS.

To the Editor of the Freeman.

21 GREAT BRUNSWICK STREET,  
DUBLIN, 15th July, 1895.

DEAR SIR.—Mr. T. M. Healy being unable to owing to the North Louth being unrepresented in Parliament, to represent our allegations as to his professional conduct in the North Tyrone registration appeals, has asked

to place the facts before the public.

They sufficiently dispose of your insinuations that while condemning the Blake compact in North Tyrone he pocketed in fees some of the £2000 a year obtained

from the Liberal whips under that arrangement.

The fact that politically I am opposed to Mr. Healy will induce the most biased member of the public to have confidence in my statement.

From 1886 until 1891, as a solicitor, I had charge of the Parliamentary revisions of voters for the North Tyrone Division on behalf of the Nationalist Party. I was paid by the Nationalist Party and it was solely in their interest I attended such revision. At the close of each such revision I appealed, when I considered the interest of the Nationalist Party warranted it, from certain decisions pronounced by the revising barristers for the time being, and engaged and paid as my counsel Mr. Healy, who had a peculiarly thorough knowledge of franchise law. Mr. Healy argued these appeals solely as my counsel and on behalf of the Nationalist Party, in whose interest they were lodged. The appeals taken by me, except those taken in the Tory interest, were the only appeals taken from the division.

I did not attend the revisions of 1891 or 1892.

I regret that I have not had an opportunity of interviewing the Right Hon. Mr. Dickson, and obtaining from him his consent to my using his name by me in connection with this unfortunate matter, but as you have already done so in your leader of Saturday last, I am confident that Mr. Dickson will overlook my apparent rudeness, more especially as the public mind imperatively demands the truth facts.

Previous to the revision of 1891, Mr. Dickson called upon me, and in the course of conversation was good enough to state that he would like me to resume revision work, and that he had given my name to a number of our friends in North Tyrone. Shortly afterwards I received communications from my friends Rev. John McConologue and Mr. E. Gallagher of Strabane, two of the most trusty Nationalists the North of Ireland can produce, pressing me to go down, and upon consulting a gentleman with whose political opinions I sympathised, as he and I differed from the mode of procedure adopted by the Nationalists of North Tyrone and other districts in Ireland after the events of 1891, I attended the revision of 1891, and subsequently, on a similar pressing invitation from Mr. Gallagher, the revision of 1894.

During such revisions of 1891 and 1894 I was instructed by the same persons, parties and individuals, who had previously instructed me at the revisions provided by me prior to 1891. I attended such revisions on behalf of the Nationalists of North Tyrone, and it was in their interests that I gave my services. No engagement was ever entered into by me by which I should represent at

such revisions of 1891 and 1894 any English-Liberal organisation or political party, and as I gave my services gratuitously, having no old alliance for the constituents, and knowing the demands upon the depleted exchequer of the Nationalists of North Tyrone, I gave no fee to any such English-Liberal, anti-political party for such services, or from any one in their behalf, or from any other organisation in the place of 1891-94, social and not for salary, travelling or hotel expenses. I do not know, because I sought for none, from my Nationalist friends.

Patriotism, you see, "etcetera," is not the exclusive monopoly of the journalist or politician. A little of it can sometimes be found in an attorney.

The fact that I represented the Nationalists during such years (1891-1894), the period covered by the alleged arrangement, is evidenced by the fact that at a meeting of the Nationalists of North Tyrone, held in Strabane, a vote of thanks was passed by me to them.

Upon referring to your issue of 21st December, 1894, you will find a report of that meeting at which no English Liberal was present.

Similarly, according to my usual custom, at the close of the revisions in 1891 and 1894 I, with the solicitor associated with me, caused to be lodged a number of appeals from the decisions of Messrs. Cumming and Wall, Q.C., the revising barristers for these years respectively. The briefs to argue such appeals were sent in the usual way to Mr. Healy as counsel, and no understanding or suggestion was ever made to him by me or by anyone on my behalf that such appeals were in the interest of any political party or organisation to that for which we had previously acted. These, with the exception of those taken by the Tories, were the only appeals taken from North Tyrone during the years 1891 and 1894.

There have been many county Derry revision appeals for several years past, and as regards the Derry city appeal, in which Mr. Healy was engaged, he was instructed and paid by Mr. James E. O'Doherty, recently a Nationalist member of Parliament for Donegal, and who acted solely for the Nationalist Party.

The necessity existing for an accurate knowledge of the actual circumstances before statements are published lies in the fact that not having received my costs from the ratepayers of the county Tyrone, whose rates are liable to me for the expenses of the successful appeals of 1891 and 1894, or from anyone else, I have not as yet been enabled to pay Mr. Healy his fees as counsel for arguing and appearing upon such appeals.

After that plain statement of the facts I think the supposition that Mr. Healy in his professional capacity was guilty of conduct which he, in his political capacity, publicly condemned, fails to stand the ground, and is without foundation.

Yours faithfully,

J. J. O'MEARA.

MR. SEXTON'S RETIREMENT.

Mr. Thomas Sexton has addressed to Mr. M. J. Flavin the following letter:

21 North Frederick street,  
Dublin, 12th July, 1895.

DEAR MR. FLAVIN.—As you were my most active friend and supporter during the last election for North Kerry, I wish to state to you, in reply to your letter, the reasons why, under existing conditions, I cannot consent to represent the Irish Party, or to enter the House of Commons. The discharge of my duties in the house will demand all the time and care I could possibly bestow, but in the last few years been made more difficult in consequence of the state of contention kept up in the Irish Party by a section of its members. The evil effects were made manifest to the public by continued attacks on the constitution of the party, its organization and its course of action, as well as by the most reckless charges against the chairman, the committee, and nearly every man elected by the party to any post of authority or trust. It is notorious that this state of indiscipline and discord in the Irish Party has not abated with the lapse of time; on the contrary everybody knows it has considerably increased, resulting in such disastrous disorganization and interruption of all useful work that the proper performance of Parliamentary duty has now become impossible.

My only purpose in entering Parliament is to represent the people of North Kerry to the best of my ability for the welfare of my constituents.

They sufficiently dispose of your insinuations that while condemning the Blake compact in North Tyrone he pocketed in fees some of the £2000 a year obtained from the Liberal whips under that arrangement.

The fact that politically I am opposed to Mr. Healy will induce the most biased member of the public to have confidence in my statement.

From 1886 until 1891, as a solicitor, I had charge of the Parliamentary revisions of voters for the North Tyrone Division on behalf of the Nationalist Party. I was paid by the Nationalist Party and it was solely in their interest I attended such revision. At the close of each such revision I appealed, when I considered the interest of the Nationalist Party, in whose interest they were lodged. The appeals taken by me, except those taken in the Tory interest, were the only appeals taken from the division.

I did not attend the revisions of 1891 or 1892.

I regret that I have not had an opportunity of interviewing the Right Hon. Mr. Dickson, and obtaining from him his consent to my using his name by me in connection with this unfortunate matter, but as you have already done so in your leader of Saturday last, I am confident that Mr. Dickson will overlook my apparent rudeness, more especially as the public mind imperatively demands the truth facts.

Previous to the revision of 1891, Mr. Dickson called upon me, and in the course of conversation was good enough to state that he would like me to resume revision work, and that he had given my name to a number of our friends in North Tyrone.

Shortly afterwards I received communications from my friends Rev. John McConologue and Mr. E. Gallagher of Strabane, two of the most trusty Nationalists the North of Ireland can produce, pressing me to go down, and upon consulting a gentleman with whose political opinions I sympathised, as he and I differed from the mode of procedure adopted by the Nationalists of North Tyrone and other districts in Ireland after the events of 1891, I attended the revision of 1891, and subsequently, on a similar pressing invitation from Mr. Gallagher, the revision of 1894.

During such revisions of 1891 and 1894 I was instructed by the same persons, parties and individuals, who had previously instructed me at the revisions provided by me prior to 1891. I attended such revisions on behalf of the Nationalists of North Tyrone, and it was in their interests that I gave my services. No engagement was ever entered into by me by which I should represent at

## ARCHBISHOP CROKE.

## Celebration of His Silver Jubilee at Thurles.

An occasion that will ever remain memorable assembly of the Episcopate and Priesthood—Important Address by Cardinal Lowe on the Relations of Pastor and People.

THURLES, TIPPERARY, July 18.—To-day was celebrated the silver jubilee of His Grace Most Rev. Dr. Croke, Lord Bishop of Cashel. His Eminence Cardinal Lowe and the bishops and priests assembled at St. Patrick's College at 10 o'clock. A procession to the cathedral was formed, headed by the cathedral chapter, then came Mr. Gargan, President of Maynooth ; Mr. Byrne, Dungannon ; Mr. Fitzpatrick, Rathgar ; Mr. Nugent, Liverpool ; Mr. Kelly, Rector of the Irish College, Rome, followed by the Bishops of Ireland, and the Suffragan Bishops of the Archdiocese, the Archbishops of Tuam, Dublin, San Francisco, Cashel and Emly, the Primate of All Ireland, three hundred priests and as many representatives of corporate and other bodies. His Grace the Archbishop of Dublin celebrated Mass.

After Mass the Cardinal Archbishop ascended the pulpit and preached an impressive sermon as follows—

Blessed is the people that knoweth jubilation. They shall walk, O Lord, in the light of Thy countenance, and in Thy name they shall rejoice all the day, and in Thy justice they shall be exalted.—Psalm LXXXVIII, 16, 17.

The wave of rejoicing which sweeps to day over the archdiocese, awaking a responsive throb in many a home-stead of Catholic Ireland and among many of her scattered children beyond the sea, may well claim the blessing pronounced by the Royal prophet on "the people that knoweth jubilation." Ours is a sacred joy and springs from hallowed feelings which lie deep down in the Irish Catholic heart. Warm human sympathy may bring it into play; gratitude for great services, friendship begot of unvarying kindness, admiration inspired by noble gifts of mind and heart may lend it intensity, but finds its chief source in something higher, holier, more enduring still. As an outward expression of that beautiful union which binds pastor and people in the closest bonds of mutual affection and confidence, it is born of faith sustained by hope, and warmed into vigorous life by the fire of divine charity. If we keep this thought carefully before our minds it will enable us to raise our jubilee celebration high above the rejoicings with which men crown mere temporal achievements, and to bring it within the lines marked out by the prophet in the words I have quoted. The congratulations which we shower upon the venerated prelate who so worthily yields the destinies of his historic see, our gratitude for the triumphs which have brightened an episcopate of twenty five years, and even for the trials and sorrows which have rendered it meritorious, our prayers earnestly breathed forth that it may still have a long, fruitful and glorious future, will be so many acts of homage to the Giver of all good gifts, so many acknowledgements of our dependence upon His mercy and our confidence in His bounty. Inspired, therefore, by such motives and guided by such principles we "shall walk in the light of His countenance;" in "His name we shall rejoice all the day, and in His justice we shall be exalted." Two considerations will suffice to justify the feelings which animate us on this occasion, and show that they are founded on sound solid religious sentiment — on sentiment which has done much honour to the faith and consecrated the patriotism of our people. One is the dignity and sanctity of the office to which the Archbishop of Cashel has devoted twenty-five years of zealous, unselfish, fruitful service. The other is his unwavering fidelity to the glorious traditions of the Irish priesthood. In the few remarks I may have made on these points, I am forced to speak under restrictions which render my task, however pleasing, by no means an easy one. These restrictions have been imposed upon me by the illustrious prelate who is the centre of interest for us all to-day; and if I fail to keep within the lines so rigidly marked out for me, I must only claim his indulgence before hand. We must remember, dear brethren, before all and above all, that he whom we have met to honour is a Christian bishop. No doubt he has many other strong claims on our esteem and affection. He has been blessed by God with great natural gifts, learning, eloquence, warm and generous impulses; but these have been made to minister to the duties of his office. Like the Prophet Jeremiah, he is a lover of his brethren and of his country; but that noble love is tempered, controlled, and sanctified by the ever present sense of higher responsibilities. As, therefore, the office to which he has been raised claims the chief devotion of his life, so should it be our chief motive for the veneration and affection with which we surround him. If we consider that office in the light of faith we cannot fail to be deeply impressed by the dignity which it in-

volves, the reverence which it merits, and the submission which it demands on the part of these who are subject to its authority. In the bishop we find the plenitude of Christian priesthood. In a certain sense he represents the person and speaks with the authority of Christ—"For Christ, therefore," says St. Paul, "we are ambassadors, God, as it were, exhorting by us." (1 Cor. vi. 20.) He is the successor of the Apostles through the universal jurisdiction which pertained to them as founders of the Church is, in his case, restricted to a specified territory. To his people he is, in subordination, of course to Christ's Vicar, the repository of the Church's authority and the exponent of her teaching. He is a ruler, divinely appointed to govern, superintend, and direct the portion of Christ's flock committed to his care. "Take heed," says St. Paul, "to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule the Church of God, which he hath purchased with His own blood." (Acts xx. 28.) He is the doctor whose lips must keep knowledge and from whose mouth his people must take the law. "For the lips of the priest shall keep knowledge," says the Prophet, "and they shall seek the law at his mouth." (Malachi ii. 7.) He is the father of his people, charged with their highest interests, rejoicing in their joy and sympathising in their sorrow. "Who is weak, and he is not weak? Who is scandalised and he is not on fire?" (1 Cor. xi. 29.) To him they must hold the place of family and friends, of worldly ambitions and temporal possessions. On the day of his consecration a ring is placed upon his finger to remind him that he espouses his Church, and that, as by the law of holy marriage, a man "must leave his father and his mother and cleave to his wife," so must a bishop sacrifice all other ties to his flock committed to his keeping. "I him the poor must be an inheritance; in him the suffering and afflicted must find sympathy; he must be a strength to the weak, a steady influence to the wavering, a tender refuge even to the fallen, having, after the example of the great High Priest, "compassion on them that are ignorant and that err." (Heb. v. 2.) Behold, my brethren, in dry detail the leading features of an office which, if it confers great dignity, involves tremendous responsibility. To discharge its duties with fruit and safely acquit oneself of the responsibility mere personal sanctity does not suffice. Even those golden qualities which St. Paul impresses upon his disciples Timothy and Titus are not in excess of what the office demands. But the highest gifts, natural and supernatural, with which a bishop might be endowed, would fail to ensure the success of his administration were he not blessed with a faithful people deeply impressed with the sacred character of his authority, prepared to receive him as the representative of Christ to them, as the particular organ of the Church in his diocese, as the ruler who claims, by divine right, the reverence and obedience. The same great Apostle who has laid down so expressly and emphatically the high qualities which should adorn a bishop, no less expressly and emphatically impresses upon the people the duty which they owe to him as their spiritual guide and ruler. "Obey your prelates" he says, "and be subject to them; for they watch as being to render an account of your souls; that they may do so with joy and not with grief; for that is not expedient for you." It appears evident, therefore, that the mutual sympathy between pastor and people which is so essential for both is so great that the mutual respect and obedience there is sure to be cheerful, earnest, enthusiastic co-operation in the pursuit of God's work. This tie which spring from this common effort to attain a high and holy end bind a religious people and a zealous and self-sacrificing bishop or priest in a union close and imperishable. Men who tell us that these ties are becoming loosened, that the day is not far distant when they shall drop to pieces among our people, as they have done elsewhere, forget the deathless principle in which they originate, the divine power by which they are cemented. Should such a day come for Ireland, it will be the day when the faith of Patrick has failed, when the deep religious spirit of his children has given place to the sceptical spirit of the age, when Christian virtues are no longer cherished, Christian charity no longer dominates the lives of our people, and Christian hope is dead. Yes, my brethren, I maintain that the union between priesthood and people which we so often hear attributed to ignorance and prejudice, that the assertion of authority on one side, which it has become fashionable to brand as tyranny, and the yielding obedience on the other, which is so flippantly denounced as slavery, have their roots struck fast and deep in the divine constitution of the Church.

Nor are there wanting external causes which draw more closely together the bonds of that beautiful union. Nowhere have those causes told with more striking effect than in

(Continued on Page 7.)

Stearship Booking Office.  
As the season for European travels is near those wishing passages to London, Liverpool, Glasgow, Paris, Rotterdam should apply soon as possible. New York, Boston, Secure your American rates for Niagara Falls, Buffalo or Hamilton from Chas. E. Burns, 77 Yonge St. 3rd door above Klug St.

The Catholic Almanac for Ontario is now to be had from the Office of the Catholic Register, mailed on receipt of price, 25 cents.

## OUR BOOK REVIEWER.

## A STORY OF COURAGE.

Annals of the Georgetown Convent of the Visitation of the Blessed Virgin Mary from the manuscript records by George Parsons Lathrop and Rose Hawthorne Lathrop Boston and New York Houghton Mifflin & Co., the Riverside Press Cambridge.

Mr. and Mrs. Lathrop have a keen appreciation of delicacy and purity in all things and this account of their visit to the historic Visitation Convent in the neighborhood of the city of Washington is a study of religious life that cannot fail to deeply interest all Catholic readers, and prove instructive to Protestants into whose hands the volume may find its way. The account of the visit and the description of the convent and grounds fill the first fifty odd pages and then come forward with a history of only historical following with accuracy as we are told, but entirely original form the authentic records of the convent placed in the hands of the authors by the Mother Superior.

The Visitation convent Georgetown may be described in a word as being to United States historically speaking what the Ursuline Convent Quebec is to Canada, although perhaps not as rich in association with the heroic age of warfare in North America. The pecan trees within its grounds have been grown from nuts sent by President Jefferson to the grandfather of one of the nuns. Outside the gating where the nuns kneel to make confession General Winfield Scott, the American commander at Lund's Lane said farewell to his daughter who was dying of consumption in the convent when he was setting out for the battle. In the records of the convent there are many such pathetic instances, but it is as a link between the old world and the new that the Georgetown convent must be described in order to enlist the interest of Catholics who are not citizens of the United States. Mr. and Mrs. Lathrop are to be congratulated upon giving to this part of their task their closest attention and the great bulk of their pages. The establishment of the Visitation order at Georgetown is connected by an interesting chain of circumstances to the dim past. It carried us back to a prediction made in 1619 by St. Francis de Sales that in the study of the convent would be found the secret of the Order's success. And this was not far from the truth, for the conversion of the Order to the absolute service of religion. Nor would the church permit such a sacrifice, unless there were a mutual consent between the two, and a distinct unquestionable vocation on the part of each, for otherwise an indignity might seem to be offered to the sacrament of marriage. One of the greatest virtues in the world is to build up to consecrate, and hold together the family and sanctify it. Therefore it does everything in its power to prevent divisions, concord and good will in them. Hence it would have been impossible to let Mr. and Mrs. Lathrop go to their vocations, if their vocation had not been a pure and their circumstances exceptional. As it was their choice seemed to be justified, and their young children also were happily provided for.

The annals of the community since its foundation indeed a story of courage, but it is to the extraordinary circumstances leading up to its foundation that general interest must attach.

Mr. and Mrs. Lathrop have performed the putting together of the story with admirable literary skill, and they have imparted to their work throughout a spiritual color typical of the Order to which these devoted nuns belong.

At this time it is a rather strange fact that Father Neale knew little or nothing about the Order which he was determined to establish. He had never seen their rules or their costume—except in his vision. Provisionally a Carmelite habit had been adopted until at last one day, in a package of devotional objects which came from Europe, a lithograph of St. Jane de Chantal was discovered. Authentic costumes were sent out in 1840. It may be mentioned that in 1840 Father Neale was consecrated Conjuror to Archbishop Carroll of Baltimore, and in 1841 he changed his Archdiocese, the year later having joined Archbishop Carroll, and in 1847 he passed away in the same year that he had witnessed the admission to their solemn vows of Alice Lator and her devoted hand upon the 10th anniversary of the death of St. Francis de Sales.

The annals of the Georgetown Convent cannot of course be touched upon without recalling the remarkable entrance to the monastic life of Sister Mary Austin Barber, a young woman of 28 and the mother of five children, when she went into the convent. Her husband Rev. Virgil Barber was an Episcopalian minister and was converted to the true faith by reading the life of St. Francis Xavier. The wife followed him in the study which led both to become catholics. And this was not all, for the conversion of the wife to the religious life. The examination of this extraordinary step given by Mr. and Mrs. Lathrop seems to us to be couched in terms of admirable clearness and propriety and cannot help quoting:

A word of prudence seems to be necessary in giving here on behalf of Sister Mary Austin Barber because the circumstances under which her entrance to the monastic life was made were so extraordinary. It is a thing almost unheard of that a husband and a wife, especially when they have children, should simultaneously feel moved to give up their life together, separately and in avoidance of the absolute service of religion. Nor would the church permit such a sacrifice, unless there were a mutual consent between the two, and a distinct unquestionable vocation on the part of each, for otherwise an indignity might seem to be offered to the sacrament of marriage. One of the greatest virtues in the world is to build up to consecrate, and hold together the family and sanctify it. Therefore it does everything in its power to prevent divisions, concord and good will in them. Hence it would have been impossible to let Mr. and Mrs. Lathrop go to their vocations, if their vocation had not been a pure and their circumstances exceptional. As it was their choice seemed to be justified, and their young children also were happily provided for.

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## THE CONVENT GIRL'S PRAYERS:

A Complete Manual of Devotions for Church, School and Home. Compiled by a Religious—Montreal and Toronto, D. J. Sadler & Co.

A prayer book offered specially to our young girls when it is a really beautiful offering in something to write pleasantly about. The prayer book which a surprised woman found in the possession of her late sacred hours, passes from the time when she emerged from childhood, a treasury in which are deposited a thousand virtuous thoughts never to be forgotten or lost. Who is the woman who is not possessed of such a priceless vade mecum? She has missed much precious pleasure in youth who has not such a book to peep into in more mature years; years that are too often care-worn; when reflection alone sweet and anticipation perhaps but rarely felt. The book before us has evidently been compiled by one who understands a woman's heart when young as well as when old. A most suitable offering to a girl, its contents are good for all the future, and bound in flexible covers it is easily designed for life time, with its various decorations. Right beside a little picture of the Child of Mary's molar is inscribed the dedication: "To Mary conceived with out sin, the Immaculate Mother of God, the glorious Queen of Angels, and the Sovereign Mistress of every convent school." On the reverse page are these sentences by Cardinal Newman: "He beholds thee wherever thou art. He calls thee by thy name. He sees thee. He understands thee. He knows all thy own peculiar feelings and thoughts, thy weakness, thy strength. He views thee in thy day of rejoicing and thy day of sorrow. He notes thy very countenance. He hears thy voice, the beatings of thy heart, thy sighs, thy tears. That dost not love thyself better than He doth. Those who shrink from meanness than He doth like thy bearing it. And—He is God." At intervals among the pages we come upon gems of devotion and instruction such as many are fond of inserting among the leaves of a prayer book in the form of cards and clippings. There is of course a full alphabetical index to the prayers, hymns and sequences for the different seasons of the liturgical year, the introits, collects and post-communions for all Sundays and holidays, and the special devotions for each month and each day; indeed, nothing seemed to have been overlooked or omitted, whilst the introductory chapters on the explanation of indulgences, fasts and abstinence, to a Roman Catholic on the way to teach the practice of piety and pious customs are admirably clear and complete. The annotations in the life of the young girl are to be filled in by herself on an ornamental blank page having spaces for the dates of baptism, first communion, confirmation, admission to the sodality of the Blessed Virgin, and other memorable days. The intelligence with which the compiler has designed to impart interest to the study of every devotion recommended to the child is sometimes apt to provoke a smile. For instance in relation to the morning exercise the following is added to the suggestion of pious thought whilst dressing: "Dress yourself neatly; elegance and good taste in dress is not vanity. I would wish the devout,

says St. Francis de Sales, "to be well dressed, but without pomp or affectation."

No young girl could have put into her hands by relative or friend a manual of devotions more certain to be prized than this. The book has the imprimatur of Edwardus, Car., Arch., Marianopolitanus.

STORIES OF THE PROMISES: and other Tales. By Mrs. M. A. Sadler and her daughters. Montreal and Toronto, D. J. Sadler & Co.

Mrs. Sadler and her daughters are too well known by name to all readers of Catholic literature in Canada to need comment on these collected short stories originally contributed to the Canadian Missions under the Sacred Heart. The author of the tales keeps the motive with which the tales were presented to the public in attractive book form between handsome cloth board covers. In her preface Mrs. Sadler hopes that the little volume may be found useful in some small measure in carrying out the glorious motto of the League—"Thy Kingdom Come"—and for young readers, we have no hesitation in saying, the book will furnish many strikingly sympathetic and enthusiastic accounts of the operation of Divine love in doved hearts. Human nature, too, is often treated so skilfully that many of the stories have a strong dramatic attraction which is certain to hold any young reader who takes up the book. Little Harry Colson is a hero in the strict Tom Brown type; Miss Sadler's Hontonian in the story of "A Bold Soldier of the Household," is a courageous character; the "Story of Mary McNamee" is an extremely beautiful touch of the supernatural, and the boy who will not eat his vegetables, little Harry O'Connor's death must be cold-blooded. These are only a few of the many Stories of the Promises that leave a deep and beautiful impression. One point about these tales which deserves particular mention is their singularly modern application, and as they are all Canadian in tone and situation their publication is in every sense timely. The artistic appearance of the volume should also help to make it a most desirable gift book.

## A Midwinter Magazine.

Frank R. Stockton, the author of "The Lady, or the Tiger?" contributes under the title of "The Beloved Breakfast," one of the most delightful love letters to the August "Ladies' Home Journal." The happy incident of Mr. Stockton's story is not indicated by the charming illustrations which Mr. W. T. Smedley has provided for the text. Women who love dainty needlework will be delighted with Helen Mar. Adams' "Louis XV Embroidery Designs" and Miss Roberts' "Set of Six Dollies." Miss Parloa writes from abroad of "Methods of French Cooking"; Eben E. Rexford of "Flower Shows in Small Cities," and Isabel A. Mallon contributes a daintily-illustrated page on the "Pretty Summer-Birds."

## PETERBOROUGH SCHOOLS.

List of Successful Pupils in the Recent Examinations.

The following are the results of the recent examinations in the various Catholic Schools of Peterborough.

## Murray Street School.

FORM I.

Class A to Part II—Albie Quinlan, Lionel Brennan, John Cadigan, Brian Conroy, Joe White, Julius Woollie, Ed. Legrandeur, Charlie Dolaney, Joe Lazar, K. Overend, O. Hallinan, Leo Fountaine, Leo Dineen, Frank Hickey, Herbie Henry, Bertie Cadigan, Leo Kearny, Geo. Kearns, Fred Clancy, John S. Kelly.

Class B to Class A—Harry Hayes, Davy Conroy, John Hoban, Willie Hefner, Eddie Redmond, Joe Devlin, Michael O'Brien, Vincent Sullivan, Isaac Durante, Johnny Burns, Leo Princett, Bortie Hayes, Harry Frazer, Ovila Lalonde, John Hogan, Leo Vincent, Fred Delaire.—17.

Class C to Class B—Frank Hollahan, Henry Hickey, Stephen O'Toole, Fred Knapp, Alex Morency, Charlie Kane, Andy Arsenault, Roy Galvin, Leo Lazar, Herbie Hefner, Tatase Mercier, Otto Stortz, Fred Kearns, Willie Clancy, Tommy Collins, Tommy Reilly, Morty Brennan, Fred Conroy, Eugene Coniglio, Harry Quinlan, Fred Spratt, Bertie Conroy, Joe Minogue, Davy Quinn, Eddie Kavanagh.—26.

Class D to Class C—Gerald McFadden, Joe Hobbing, Cecil Kyle, Leo Hogan, Deacon Lalonde, Roy Cavanaugh, Patrick Gorham, Tommy Meade, Bortie Whaley.—19.

## FROM PART II TO II.

Honours—Michael Donovan, Leo Duroche, Willie O'Brien.—3.

Passed—Powel Wooley, John Heffernan, Victor, Sullivan, Joseph Sullivan, Frank Hourigan, Michael James, Mattie J. Kearns, Joseph Gilman, Herbert De laune, Willie Hayes, O. L. O'Leary, John Keane, Archie Legrandeur.

Recommended—Frank Fountain, Theodore Legault.—15.

## SR. II TO JR. III.

Honours—J. Clancy, T. Raymond, P. Elsherry.

Passed—W. Major, J. Laronde, E. Lassevour, H. Galvin, G. Cougle, B. Vinette, D. Dolan, W. O'Toole, J. Hofferman.

JR. III TO SR. III.

Honours—J. Dolan, H. Muncaster, T. McDonald.

Passed—F. Flaherty, F. McIntosh, A. Dunn, J. Kyle, J. Henry, G. Pope, W. Kelly, H. Overend.

JR. III TO JR. IV.

Honours—J. O'Brien, R. Stortz, H. Sullivan.

Passed—G. Brennan, T. Leveque, E. Doherty, J. Cooper, Leo Clancy, P. O'Toole, A. Doris, D. Gervais, W. Morris, R. O'Brien, T. Harley, A. Delaire, R. Spratt, J. Judge, O. O'Shea.

Recommended—M. O'Toole, J. Clancy.

## JR. IV TO SR. IV.

Honours—C. McDonnell, J. Judge, M. Kennedy, J. Gorham, Leo Callaghan, P. O'Toole, W. Whaley, D. Kano, J. Connors, J. O'Connell.

## CENTRAL SCHOOL.

## JUNIOR TO SENIOR IV.

Honours—M. McMahon, M. Kelly, D. O'Heron, H. O'Donnell, M. McCormick, J. Riley.

Passed—A. Gilman, L. Laplante, T. Watson, L. Lynch, E. Primeau, M. A. Crowley, H. Crowley.

## SENIOR III TO JUNIOR IV.

Honours—F. Corkery, M. Houlihan, M. Lawrence, A. McTee, A. Carleton, M. Bell.

Passed—M. Owen, M. Sullivan, H. Lynch, E. Kelly, H. McDonagh, E. Coughlin, A. Sullivan, H. Minicolo, A. Picard, M. McPherson, O. Horon.

## JUNIOR TO SENIOR III.

Honours—V. Daugherty, L. Hallinan, S. Dolan, Margaret Burns, M. Butler, J. Lynch.

Passed—G. McFadden, M. Quinlan, M. Kylie, K. Heffernan, S. O'Brien, M. Collins, E. O'Leary, M. Hoanan, M. Hurley, L. Harrick, L. Fitzgerald, B. Costello, L. Mahoney, W. Brennan, M. Clancy, M. Corkery, E. Daighnault.

## SENIOR II TO JUNIOR III.

Honours—F. Hallinan, N. Simons, M. Garrett, D. Stephens.

Passed—S. McMahon, A. Guerin, L. Bell, M. Halpin, K. Arsenault, M. Buck, M. Potter, A. Primeau, V. Clancy, M. Doris, C. Hallinan, C. Cahill, N. Coughlin.

## JUNIOR II TO SENIOR II.

Honours—M. L. Quinlan, H. Kelly, L. Doris, S. Morrow.

Passed—Norah Hayes, L. Doyle, M. Kelly, C. Corcoran, A. Galvin, N. Hobbing, M. Hennessy, M. McNamee, M. L. Delaire, M. Fountain, S. Beauregard.

## FORM I—from SR. PART II TO JR. II.

Honours—N. Laplante, M. Hurley, J. Delaire, S. McMahon, A. Kennedy.

Passed—Z. Buck, J. Conroy, J. Stortz, K. Daley, J. Kearns, T. Maher, M. Donovan, J. McMahon, J. O'Donnell, R. Brian, N. Weatherhead, M. Cartlon, C. Murphy, F. Hayes, F. Bailey, T. Legros.

## FROM JR. PART II TO SR. PART II.

Honours—C. Clancy.

Passed—A. Laplante, T. Welsh, E. Kylie, M. McGrath, M. O'Shea, E. Frederick, F. Brennan, M. Tayenne, E. Bogie, A. Gordon, F. Pope, C. O'Donnell, T. Cooper, O. Sullivan.

## FROM SR. PART I TO JR. PART II.

Honours—E. Doris.

Passed—G. Primeau, B. Weir, M. Geary, J. O'Brien, B. O'Brien, A. Kylie, T. Bell, M. Carson, T. O'Verand, M. McNamee, A. Huard, M. Daigle, D. Leger, F. Wall.

## FROM PRIMARY TO PART I.

F. Butler, M. O'Brien, M. Callaghan, T. Spratt, M. Carville, N. Sullivan, K. McNamee, F. Donoghue, W. O'Brien, E. Potter, T. Potvin, A. Hurley, L. Lavasseur, M. Whaley, M. Legor, A. Hoolihan, A. Hobin, M. Bogue, N. Durocher.

## SENIOR II TO JUNIOR III.

Honours—Eveline Labbe, Mary Calnan, Mary O'Brien.

Promoted—Mary Trombly, Mary Kennedy, Annie Desautels, Clara de Legrandeur, Anna Brice.

## SENIOR II TO SENIOR II.

Honours—Almaude Laplante, Marie Maguire.

Promoted—Archibald Brault, Sara O'Connor, Sophie de Legrandeur.

## JUNIOR II TO SENIOR II.

Promoted—Mary Louise Laplante, Elizabeth McPherson, Annie Fagan, Charles Martyn, Coline Rishe, Virginia Guerin, Jas. Maher, Annie Goselin, Annie Lafave, John Riache, Rose Guerin.

## PART II TO JUNIOR II.

Honors—Mary Drake, Henry Riley, Roland Gordon, Joseph Grady.

Promoted—Matilda La Fave, Fred Lorrette, Alice Haumann, Edward Lahane, Josephine Gordon, Annie Graham.

## RECOMMENDED—Francis Cooper.

## PART I TO PART II.

Honors—Mary Drake, Henry Riley, Roland Gordon, Joseph Grady.

Promoted—Matilda La Fave, Fred Lorrette, Alice Haumann, Edward Lahane, Josephine Gordon, Annie Graham.

## RECOMMENDED—Francis Cooper.

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## The Catholic Register.

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THURSDAY, AUGUST 1, 1895.

## Calendar for the Week.

- August 1—St. Peter's chains.  
 2—St. Stephen L., Pope and Martyr.  
 3—Feast of the Assumption of St. Stephen.  
 4—St. Dominic.  
 5—Our Lady of the Snow.  
 6—Transfiguration of our Lord.  
 7—St. Cajetan.

The Speaker, the inspired mouth-piece of the Liberal leader in England, opposes the Catholic claims in regard to the Manitoba School question. The Times, on the other hand, declares the crux of the situation is the decision of the Privy Council. These are exact reflections of the opposing political views of the whole question of education in England.

We would earnestly draw the attention of our Orange friends, who are "whooping it up" for secular schools in Canada at the same time that they are giving thanks for the return of the Conservative Government and the Balfour family to power in Ireland, to the speech of Mr. A. J. Balfour on the education question, reprinted in this issue from our English exchanges. Let them learn, and inwardly digest, Mr. Balfour's conviction, that "the education of the future ought not to be limited to the beggarly elements of secular instruction," and that under the denominational system alone "the best ideal of education could be carried out." It is pretty plain to us that the prominent Orange advocates of secular schools here are out in the water beyond their depth.

Speaking for himself on the occasion of his jubilee, Archbishop Croke drew the following spirited sketch of an Irish people:

I have never courted the smiles of the great nor sought favors from the Government (cheers). In religious matters I have never questioned the conscientious convictions of anyone, nor the absolute right to uphold them (cheers). Brought up, though not bred, for the most part, amongst free peoples, I have imbibed the love of liberty from my earliest years, and have ever been in heart and fact, I own, a rebel against every species of tyranny, and thoroughly in sympathy with the poor, the afflicted, and the oppressed (cheers). I joined the National party in '79, having first convinced myself that the cause they advocated was a just and righteous one, and that the men who headed the movement were made of the proper mettle (cheers). This brought down on me the malevolence of not a few, but the blessings of many; and if I suffered, as I did in consequence, and had to pay the penalty, in various ways, of my advanced views and determined action, as an Irish Nationalist, I have been at all times rewarded an hundredfold by the affectionate regard of the people and the steady support of the great majority of the Irish priests and bishops.

## Ireland and the Conservatives.

The fidelity of the Irish people to the cause of Home Rule should offset the tremendous sweep the Conservatives have made in England. The fact must be recognized that the same charge upon which the Liberals have been condemned in the English counties and boroughs were levelled with equal, and even greater, force against the Nationalist party in Ireland by their combined enemies, the Redmondites and the Orangemen of the North.

"A plothora of promises, but nothing realized by Rosebery," was the election cry of the English Conservatives. "Liberal promises have been and are delusive" shouted the Parnellites from every platform in Ireland. To make matters worse, while the Liberals fought a loyal party battle, the Nationalists received from T. M. Healy, in the thick of the fight, a stab so treacherous, that were a less devoted people concerned, it would have wrecked the cause completely.

And what has been the result on both sides of the channel? In England, Wales and Scotland the Liberals have suffered the loss of one hundred supporters as a sacrifice to public disappointment over their record of failure; in Ireland, where the popular feeling was far more bitter, the Nationalists have emerged from the combat with the loss of not more than two seats. Such a magnificent proof of devotion to a great cause has seldom been given in the history of any country. It has demonstrated more clearly than anything that has happened during the present Irish movement, that the people are determined to press their rightful demands for a just measure of Home Rule in the face of any English majority.

And now that the Irish people are in the very stress of conflict once more, the question arises how are the Conservatives likely to use their vast power? They have a magnificent opportunity to meet Ireland's claims to be placed in a position of equality with Great Britain in regard to internal administration, and to do so independently of the coalition with the dissentient Liberals. Or they have the chance to attempt a redistribution of seats in the Sister Island that will rob its representation of a large measure of strength, and cripple any future Union of Liberals and Nationalists. These are the extreme courses open to Lord Salisbury. He is committed against Mr. Gladstone's Home Rule ideas, and we doubt very much that we will adopt the latter policy which would be a brutal abuse of a giant's strength. It is more than probable that he will lose no time in taking up those matters of foreign policy which are daily growing more serious for England and for Europe, and will present them to the electors of the United Kingdom in a manner calculated to absorb public attention for some time. That he must at the same time offer some Irish policy is not to be doubted; but what it may be he has not, nor have any of his lieutenants, dropped even as much as a hint. From irresponsible quarters some statements have issued, which are manifestly guesses, having no other foundation than the imperative necessity of meeting Irish demands with some appearance of conciliation, if not justice. As far as the intentions of the Premier go, it does not matter so much now whether the Irish party is visibly united or not. The country has come safely through the election campaign, for which there was but a slight fund to draw upon, and in Westminster two or three Irish camps may, perhaps, be better fitted to carry on a harrassing warfare upon the unwieldy government majority, than if they were disorganized under one leader. After the events of the general election it would be vain to look for unity and an agreement upon the question of leadership. Therefore the chief function of the divided forces will be to compel the attention of the Government to Irish questions, no matter how pressing foreign affairs may be upon the administration.

It will be seen from the election returns that the Conservatives are in a majority over all the other parties combined. If they have an Irish policy they can accordingly carry it into effect with or without the consent of the Irish representation. It has become in the plainest light the English government of Ireland, and whether that government is to be for good or ill, England must accept all the credit or blame. As long as Irishmen are in the House asking for more, some concessions, of necessity, are to be expected.

Mr. Balfour's scheme of a Catholic university is likely to come up, in company with a satisfactory bill relating to the schools of the Christian Brothers. It is well understood in Ireland that Lord Salisbury, Mr. Balfour, and the straight Conservatives are the honest and outspoken friends of Catholic education, which they recognize as the greatest influence of the present age arrayed against the modern tendency towards godless, or purely secular education. The presence of the Duke of Norfolk in the new Government is an additional sign that this great subject stands to receive prompt attention.

It has also been hinted that Ireland is to be honored by a royal residence. If the Conservatives carry out that policy they will achieve a master stroke for the long desired union of

hearts. Mr. Balfour and his followers, having helped the land bill that failed in Liberal hands towards the close of the late Parliament, cannot afford to neglect that, or a better measure, when they are called to the post of duty. There are all reasonable indications of the Conservative policy.

But a union of interests can never be effected between the two islands except along Home-Rule lines, and if the Conservatives are thinking to send a Royal Prince to Dublin it would be an insult to ask him to dwell in the Aegean stables, for to nothing else can Dublin Castle be compared in the light of Castle government since the union. The more the suggestion of a resident Royal Prince, to replace the Lord Lieutenant, is considered the happier does it seem. Since nothing but a Home Rule policy can settle the deep seated Irish trouble, and since the Royal Prince would allay the most foolish fears of the Orange conscience, then does it not seem that this is the only and the happiest way out for all parties?

## French Evangelization.

The Globe is of opinion that Dean Harris was ill advised in making vague and general charges against the Missionaries sent by Protestant Churches to evangelize the people of Quebec? When one considers the gravity of the offence, if not insult, offered to the Catholic populations of that Province, the Dean's charges appear moderate in the extreme. He merely complained of the intellectual inferiority of the Missionaries sent there; the Colporteurs of King James' Bible and tract distributors, who perambulate the country districts in Quebec, obtruding their unwelcome presence into the homes of poor and unsophisticated habitants, with a view to the perversion of innocent children from the Faith of their fathers. Dean Harris, we repeat, was moderate indeed, when he refrained from denouncing the whole system, and confined his aspersions to the rudeness and ignorance of such Missionaries as compared with the intelligence and culture of the Priests already in charge of such flocks.

The Dean would be justified in protesting against the imputation, "That the people of Quebec are a benighted race, sunk to the eyes in superstition, and given over to worse than Pagan darkness, if not immorality." The Deane would be justified in protesting against the imputation, "That the people of Quebec are a benighted race, sunk to the eyes in superstition, and given over to worse than Pagan darkness, if not immorality."

If the populations of the Lower Province are a Christian people, holding to the Apostles Creed, and able to repeat it, with other forms of prayer, and belief in the great and essential truths of Christianity, why send Missionaries amongst them? If they believe in the Ten Commandments and adhere to their general observance, why spend large sums in sending amongst them men, perhaps of questionable character, to inculcate a new code of faith and morals, and sow distrust of the Church in which their souls had been nurtured from infancy, and of the Shepherds divinely appointed to rule over them?

Against the inconsistency and folly of preaching Christianity to a Chrisian people already spiritually provided for by learned and zealous pastors; against the incongruity of forcing religion on a people against their will, and of luring away innocent children from the parental home, to place them safely under the roof of proselytizing institutions, Dean Harris uttered no public and indignant protest. The Canadian Reviewer would not be true to its mission, however, if it did not protest loudly, as it has done on some former occasions, against the hateful system that spends large sums every year in persistent efforts to uproot the Catholic faith, so sow dissension among families where peace and happiness reigned, and to scatter the seeds of strife and rebellion against legitimate church authority. The evils that flow from proselytism are as deplorable and sickening as they are multitudinous and irreparable.

The Catholic pastor at Pointe aux Trembles, near Montreal, writing to us on the subject says:

Here is a very large establishment—in which the unwary and the destitute are robbed of their money, which is then fed into other and secretized legal measures. During the winter season lay good-for-nothings and tramps are taken in and done for. Nothing is said about the necessity of a change in religion, worship, but the newcomers perceive in a very short space of time the better quarters and more substantial food, shelter, and clothing, than join in Protestant prayer and attend religious service. Colporteurs and tract distributors, as soon as spring tide opens, start out on their expedition (see note on campagne). They

call to the houses where there is a large number of children or even fourteen sometimes, they will take charge of these little girls, they will give them free board and education and provide to obtain for them, when able to work, lucrative situations in rich lands in the city of Montreal. Solemn promises are made that the children's faith shall never be lost, etc. etc. The unscrupulous French-speaking priests, who are often such fastidious, and there is above the last they are of their parents. In one year the daughter will not recognize her mother. She will have nothing but contempt for the mother's faith in it.

Many mothers open their eyes when too late to the fact that they have brought their daughters into the world, and their families, when the serpent was permitted too early entrance to their mother's bodies. But their daughter's spiritual, if not moral, ruin is complete. The loss to mother and child is irreparable.

And of such are the proselytising establishments kept up at enormous expense by unsuspecting Protestants of Ontario. At the late synod held in London, Ont., Rev. Mr. McVicar, of Montreal, made a very strong appeal for more funds to help on the work at Pointe aux Trembles. At the Pan-Presbyterian convocation, held in Toronto at the time of the Jesuit Estates Act agitation, Rev. Dr. Eby was refused any aid for new schools and churches in Japan, but \$10,000 were voted unanimously towards the proselytising work and institution at Pointe aux Trembles. It was thus plainly hinted that in the estimation of the Presbyterian Council the French Canadian Catholics are sunk more deeply in superstition and are more entitled to communion than the Mikado's subjects or the heathen Chinese.

The Toronto News has the following on this subject:

"To localities where there are Protestant settlements, or those who desire to hear the Gospel as preached by Protestant denominations, it is all very well to send preachers of that faith. But to despatch Protestant ministers into wholly Catholic centres in the sister Province, for the sole purpose of making proselytes is an insult for which there is no adequate compensation, and not even calculated to advance Christ's kingdom."

"While the Baptist, the Methodist, the Presbyterian, the Anglican and the Roman Catholic each prefers the form of worship to which he has been accustomed, and entertains a strong preference for the doctrine in which he has been brought up still more strongly than any other, it is certain, however, that he prefers that gift, it is necessary to abandon the Roman Catholic for one of the Protestant forms or in perdition."

To all of which the Globe itself very pertinently subjoins:

"Some of our denominational contemporaries took exception to the last argument when used by the Globe, and declared that 'salvation' in the sense of escaping punishment, was not the sole or main object of religion. We are quite willing to substitute 'regeneration' and will ask you if it is seriously demanded that before we claim that gift, it is necessary to abandon the Roman Catholic for one of the Protestant churches?"

## Ontario School Population.

The loss of some of the figures that should have been quoted in an article last week, on school population and school attendance, made some errors which can be best discerned by quoting the report on the subject of the Minister of Education for 1894.

The Minister's return of school population includes the Public Schools and the Catholic Schools in the same table, and the combined statistics make a showing that seems to deserve serious attention, particularly in regard to the declining tendency since 1887. Here is the table in its entirety:

YEAR.	SCHOOL DEPARTMENT.	PRIZE REMOVED.
1807.....	447,720.....	401,618
1872.....	495,756.....	454,662
1877.....	494,804.....	490,860
1882.....	488,817.....	471,512
1887.....	611,212.....	493,212
1892.....	595,238.....	485,670
1893.....	592,503.....	481,068

A steady and splendid increase in the attendance at the Catholic schools marks the whole of the period covered by the Minister's report, and may be traced in the following figures:

1807, 18,924; 1872, 21,406; 1877,

24,952; 1882, 26,148; 1887, 30,878;

1892, 37,405; 1892, 38,067.

It would be better could the contrast be put more closely side by side; but a plain enough indication of the actual state of affairs is afforded by the report of 1894, which the Minister's report makes conspicuous. The decrease for the year in the number of registered pupils of all ages in the Public Schools was 5,203, while the increase for the year in the Catholic Schools was 601.

## Work of the Congress.

The Pan-American Congress is over, and many are the comments that have been made upon its features. Granted it was not a financial success, and that the disappointment felt by the magnificient audience assembled in the Massey Hall to hear Archbishop Ireland was such as might not have been done for. Nothing is said about the necessity of a change in religion, worship, but the newcomers perceive in a very short space of time the better quarters and more substantial food, shelter, and clothing, than join in Protestant prayer and attend religious service. Colporteurs and tract distributors, as soon as spring tide opens, start out on their expedition (see note on campagne). They

citizens of any denomination have no cause to blame themselves, but contrariwise are entitled to, and have received, praise for the unabated interest they displayed in the meetings from first to last. For our own part we are sorry that the main cause of dissatisfaction, Archbishop Ireland's inability to appear, should have occurred, and it is also to be regretted that in the press a disposition to forcibly express that dissatisfaction was shown.

From the Catholic point of view the Congress was nothing less than a signal triumph. It brought about an introduction of ministers of all the denominations, and it brought adherents of all denominations within earshot of three or four typical Catholic priests. The addresses of Dean Harris of St. Catherines, and Rev. Dr. Conaty, President of the Catholic Summer School, which we published last week are penetrating, through the press, into the remotest channels of public information in Canada and the United States. The importance of these addresses at the present time cannot be overestimated. The space was not at our disposal last week to give the address published in the present issue, by Rev. Father Ryan, rector of St. Michael's, on "Catholic Charity," which we believe is of present practical value to the largest number of people.

Remembering the composition of the Congress, the educational influence of these three subjects is decidedly profitable, and must assuredly bear fruit in creating a better understanding among the community at large. In point of fact the Congress did not dissolve before this feeling had been expressed by resolution. Let us hope for and help its continuance. The Catholic people of Canada have very good reason to appreciate the success of their spokesmen at the Congress.

## Archbishop Croke.

The most striking personality among the hierarchy of Ireland, the purest type of patriot, the true stamp of Celt the race has ever produced, and one of the most distinguished and scholarly sons of the Church to-day is His Grace the Most Rev. Thomas W. Croke, Archbishop of Cashel, an account of whose silver episcopal jubilee we take no small pleasure in presenting to our readers.

To those who have never seen him Dr. Croke may be described as the biggest and stately old man in Ireland, whose tongue, whether speaking in the pulpit or from the platform, rolls off the richest brogue to be heard from one end of the Island to the other. A patrician without a peer of Irish athletic games, a Nationalist who has gladly sacrificed means and talents to the cause he holds close to his heart, an orator of O'Connell's wit, magnetism and force, it can be said without fear of contradiction that His Grace of Cashel is the most popular Irishman, lay or clerical, in Erin at the present hour. To hear him address a Tipperary audience from a window overlooking the main street of Clonmel or Cashel, to hear the ringing cheer fill up the paces of his thrilling voice, to note the enthusiasm and motion of the multitude at his every command, is to witness a really remarkable demonstration of the powers of oratory.

To write a biography of Archbishop Croke, and especially of the period of his episcopacy, would be to tell the story of Ireland during that time. He was born in Mallow, Co. Cork, in May 1824, and it may not be entirely uninteresting to add, that his mother was a Protestant, whilst his father's family gave to the Church one of the most venerated priests of his day in Ireland. In his 23rd year the future Archbishop achieved his first great distinction by taking away both the gold and silver medals from twenty students, selected from the various colleges in Rome, at the concours held in July, 1846. He was a companion of Cardinal Newell in when ordained to the ministry, and two years later he was appointed Professor of Dogmatic Theology in the Irish College in Paris. He was quickly recalled to Ireland, where the people, dying of famine, had sore need of priests like him, and for six years he labored in his native County, at Middleton. In less than ten years he was appointed President of St. Colman's College, Fermoy, and in 1870 was nominated to the Bishopric of Auckland. Separation from Protestantism. Note the difference at the last meeting of the S. S. B. four Public School supporters were awarded contracts in preference to Catholic tenders. Of course they were the lowest in every case. Quite a contrast with the action of the Public School Board.

## Bigotry in the Public School Board.

"FAIR PLAY" writes: The Toronto World of the 19th inst., under the heading, "Bloomers the only Wear," contains the following: "Trustee McPherson enquired why the lowest tender for the alterations at Ryerson School was not accepted? Trustee Hodgson replied that the tenderer was a Catholic School supporter."

Are we to judge from the above that no supporters of Separate Schools, that is, Catholic schools, have their tenders accepted for work on Public Schools? If this be the case, would it not be more straightforward if the members of the Public School Board, when asking for tenders, were to add, "No supporters of Separate Schools need apply." Thus Catholics would be spared the trouble of sending in their useless tenders. Moreover, if the Public School Board refuse to accept tenders from Catholics, would it not be only just retaliation of the Separate School Board to refuse tenders from Protestants. Note the difference at the last meeting of the S. S. B. four Public School supporters were awarded contracts in preference to Catholic tenders. Of course they were the lowest in every case. Quite a contrast with the action of the Public School Board.

## Canadian Catholic Women Writers.

Mr. Thomas O'Hagan, M.A., writes: You were kind enough to make reference in your last issue to an article of mine bearing the above title, which appeared in the July number of the Catholic Reading Circle Review, the official organ of the Catholic Summer School. I wrote the article for the express purpose of bringing Canadian in the Summer School, as well as to give evidence that Canadian Catholic women are not altogether behind the times in the way of literary disposition and gifts. In justice to two promising Catholic women writers of Toronto, Mrs. D. A. O'Sullivan and Miss Rose Ferguson, I wish to say that they should have had a place in the circle represented. I hope to remedy this some future day. In my opinion Miss Ferguson's poems are worthy of a place in the very best of our journals and magazines.

## MR. BALFOUR AND EDUCATION.

*Religious Education the Ideal System—Stellar Instruction is Heretical.*

Mr. A. J. Balfour, speaking at St. Helens during the election in support of Mr. Soton-Karr, said he desired specially to call attention to the question of the voluntary schools. It was a question in which every parent and every householder was vitally interested. He was told that they were threatened in St. Helens with a School Board. He trusted one would not be forced upon them, but if they returned to power an Education Minister with the opinions of Mr. Acland they would surely see one district in England after another forced, whether it liked it or not, under the educational domination of the School Board, with all the attendant cost and difficulties. The educational system in Scotland and Ireland was essentially different, from historical and other reasons, and was not open to the criticisms justly levelled at some parts of the English system. In Ireland they had substantially a denominational system, broadly speaking, supported out of the money of the taxpayer. In Scotland they had universal and compulsory School Boards, but they were permitted to teach denominational formulas. But the English system was entirely different. It combined schools usually under the control of the Church of England, the Wesleyans, or the Roman Catholics, with schools entirely supported out of the rates, and in which religious education was carried on subject to certain conditions imposed by an Act of Parliament. Now, if the process of absorption of all voluntary schools was permitted to go very much further the cost thrown upon the ratepayers would be enormously augmented. His first plea on behalf of the voluntary schools was that they were economical, but so exacting were becoming the requirements of the Education Minister regarding buildings and equipment that voluntary resources could not meet them, and so voluntary schools were being forced to give way to Board schools which were more costly, or had to meet a competition on most unfair terms with the Board schools. This was a hardship upon those who supported the voluntary schools and were yet required to pay rates for the Board schools, and it was an injustice to parents who desired that their children should attend denominational schools. If we were going to replace the existing voluntary schools by new fabrics and new equipments, £30,000,000 would be required to carry out the project. The change could only be carried out at a less cost by practically compelling the voluntary schools managers to give up their schools for a nominal sum to promote a system which the original benefactors disagreed with (cheers). The condition of the voluntary schools was one of the questions which demanded the immediate and earnest attention of the Government. In this view the religious aspect of the question was more important than the financial aspect. Those who took his view that the education of the rising generation ought not to be limited to the beggarly elements of secular instruction, and that it was not by passing a certain number of standards, or by satisfying a certain number of Government inspectors, that we were going to raise up a generation worthy to be the successors of those who had made England what it was, would, he was sure, work shoulder to shoulder with those who desired to see preserved as an integral part of our educational system the voluntary schools, by which alone the best ideal of education could be carried out (cheers).

Blessing the Cemetery at Barrie.

On Sunday, 21st inst., the cemetery at Barrie was blessed by the Very Rev. Dean Egan. He was assisted by the choir and acolytes of St. Mary's Church, led by Professor O'Mara. A large congregation had assembled at 4 o'clock, the time appointed to witness the solemn and impressive ceremony. The blessing being concluded, the Dean ascended a mound under the lofty cross and from there delivered a discourse, in which he explained that the blessing of a cemetery was one of those functions reserved for bishops, but which bishops can delegate to priests. In the present case His Grace the Archbishop had delegated to him the necessary faculties. Then he went on to speak on blessings in general, the principles on which they rest, what they teach, their antiquity and their effect. Speaking in particular of the blessing of a cemetery, he enlarged on the sentiments which the ceremony is calculated to inspire, saying that religion, which so often blesses, man which blesses his fields, his meadows, his cattle, his food, his house, his children, in fact everything that he uses, teach him that he is holy since everything around him must be holy in order to come in contact with him. Religion also blesses and consecrates the place of his burial so as to remind him that death does not divest him of his holiness, and that he continues worthy of respect even in the dust of the grave. The word cemetery, he said, means a dormitory. It was Christianity that first gave this name to a place where the deceased rest. It is full of philosophy. In the eyes of the Church of

God death is only a sleep, since the place in which they have lived, rest, is only a dormitory. Now sleep necessarily supposes an awaking. Henceforth who can think of a cemetery without expressing a sentiment most consoling to the good and most terrible to the wicked—the dogma of the last resurrection?

The ceremony and discourse, of which this is but a brief and imperfect sketch, concluded, the large congregation dispersed much impressed and edified.

MR. CLARKE WALLACE.

His Latest Deliverance on the Manitoba School Question.

HATIFAX, July 30.—Speaking to the Grand Orange Lodge here to day, Mr. Clarke Wallace, Grand Master, made the following reference to the Manitoba School question:

This phase of the question, however, is essentially and distinctly political, and not judicial, or merely automatic. The Dominion Government cannot divest itself of political responsibility by assuming to act as a judicial body. In the last resort, the Parliament of Canada, the matter must be dealt with on political, though not party grounds. As you are aware, after the Judicial Committee rendered its decision, the Federal Government heard the appeal of the minority, and subsequently made an order on the Manitoba authorities to restore to the Roman Catholics the rights and privileges which they had enjoyed previous to the enactment of the Public School laws in 1890. That order has not been complied with.

The Provincial Legislature, in a moderately worded memorial, has set forth the reasons why the order cannot be carried in effect, at the same time intimating that if any real grievances

on the part of the minority exist they will be duly considered, with a view to their removal; and in consequence of this intimation the Federal Government has resolved, with the approval of the House of Commons, to renew communication with the Manitoba authorities for the purpose of ascertaining more definitely what the latter are disposed to regard as grievances calling for redress. Now, I have never concealed from myself that this whole question is surrounded with difficulties, nor have I hesitated to frankly express my own opinions upon it when occasion has required. The line of distinction between secular and religious education is easily drawn. The one is the duty and care of the State; the other pertains to the church, and just so far as the two are conjoined in one, the Public Schools, to that extent is the danger of church and State alliance created. No man, least of all members of our association, would desire to ride rough-shod over or in any way interfere with the conscience or the religious convictions of any portion of our population. Liberty of conscience and the free exercise of religion lies at the very root and foundation of Orange principles. But Separate Schools, the recognition by the State of one denomination as entitled to special privileges in matters of education, seem to me wholly incompatible with that absolute divorce of church and State which we hold to be essential to the well being of the community at large, and necessary to the inculcation of a spirit of common citizenship and a sense of common patriotism. Education has been committed by our constitution to the Provinces. Out of the seven Provinces which form the Dominion of Canada in two only has a system of Separate Schools been established by law, and, speaking here, in the capital of Nova Scotia, I appeal to you of the Maritime Provinces, to bear me out in the statement that the Public School system which you so long enjoyed has worked to the advantage of all classes and creeds, to the benefit of the people as a whole, and to the injury of none, either in respect of secular or religious education. I do not believe that the people of Manitoba would tolerate the infliction on any class in that Province of a real, tangible, manifest grievance in the matter of schools. I know them well enough and have sufficient faith in their sense of right and justice to be convinced that no appeal made to them which is based on a case of actual hardship or oppression will be allowed to remain unheeded, but I do strenuously object now and at all times to any law being imposed upon that or any other Province at the dictation of a church.

Fenetang.

Branch 75 C. M. B. A. had their annual outing on Thursday, July 18, to Minieognashine. Two small boats, the Masonic and Maud, carried the pleasure seekers in sufficient numbers to make it a decided success. A thoroughly enjoyable time was spent boating, fishing and picknicking generally. The Branch and committee are to be congratulated on the success attending their efforts. The following composed the committee: M. A. Gendron, Pres.; D. J. Shanahan, Louis Dusome, W. R. Parker, P. T. McDonald.

Whoever sighs after Me with an ardent love, draws the breath of which he has need, not from himself, but from My Divine Heart.

Every man may be—and, indeed, must be—if he would be saved, his own "straight gate," and every man is by nature his own "broad way."

## CORRESPONDENCE.

The Amateur Choir Leader.

To the Editor of the Catholic Register.

Sir,—Judging by the fact that the amateur choirs of the large cities of the United States, while during the past few years much improvement has been made in Catholic church music, it is evident that that still important parameter especially of the amateur type is destined soon to be relegated to the obscurity which he is better fitted to adorn. At the present time it is remarkable that the amateur choir leader or time beater as he is more properly designated is to be found in churches where there is but a handful of singers and where music is seldom or never well rendered. One need not look far for the cause of this inefficiency in such choirs; singers who rely upon the time beater do not and never can amount to much as soloists, good organists are not to be found in amateur choirs, good conductors are not to be found in amateur choirs.

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The Catholic Register Printing & Pub. Co. of Toronto.

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CLOSE . . . . . DUE . . . . .

a.m. p.m. a.m. p.m. a.m. p.m.

G. T. R. East.....6.00 7.45 7.20 9.40

O. and Q. Railway.....7.45 8.00 7.35 7.40

G. T. R. West.....7.35 12.40 5.00 5.00

T. G. and B. ....7.00 7.45 4.00 5.00

Middle.....7.20 3.35 12.50 5.00

C. V. R.....7.00 3.00 12.35 5.00

a.m. p.m. a.m. p.m. a.m. p.m.

G. W. R.....2.00 7.50

.....6.30 10.45 8.30

a.m. p.m. a.m. p.m. a.m. p.m.

U. S. N. Y.....4.00 12.10 9.00 6.45

.....9.30

U.S. West & States.....4.00 12.10 9.00 8.30

.....9.30

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N.B.—Those who have branch post offices in every city or town of this district should transmit their Banking Books and money. Order business at the local office and forward to the head office, giving the date to notify their correspondents to make orders payable at such branch post office.

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## REV. DR. LAMBERT.

## An Interview With the Catholic Register.

His Views on the Educational Problem in the United States and Canada—Catholics Have Nothing to Complain of in Ontario—The Manitoba School Question is a Matter of Justice and the Honor of Confederation.

It was a great disappointment to many on the closing day of the Pan-American Congress to go without an address from Rev. Dr. Lambert, the editor of the New York Freeman's Journal. Every one in the great audience knew Dr. Lambert by name. The sophistries of Ingorsell have been utterly confounded by him, and his fame as a Catholic writer has gone to the ends of Christendom. He made an excellent chairman of the Congress; brief and practical in all his remarks, but if the meeting had the Chairman in hand instead of the arrangement being vice-versa the distinguished visitor would have contributed nothing less than a speech.

Short as was his stay in the city Dr. Lambert found time to give an interview to a representative of the Register. His practical methods displayed at the Congress were softened in conversation by that graciousness of manner which is characteristic of all great men and certainly of none more so than great Catholic priests. But he is extremely business-like at the same time. If journalists are the easiest prey of interviewers Dr. Lambert is only an exception to the rule in so far as he controls the operation himself in a large measure, and never permits it to drag.

"Now what exactly is it you wish me to say?" was his first question. This with a quick concentration of attention summoned to his keen face.

"Your views on the broad question of education in the United States and Canada."

"Very well. Now the whole difficulty lies in this fact, both in Canada and the United States, that the people are all mixed up. They belong to all the various denominations. That is what we have to confront. While I think the great majority of people, both in Canada and the United States, recognize the fact that religion is necessary to good order and good government, and especially to the perpetuation of the Christian state, yet, inasmuch as they are all split up into the various sects, the difficulty is to get any particular system by which religion can be taught to the children which is not contrary to the convictions of the parents. That is the whole problem."

"And what do you think of it?"

"It may possibly happen that the people will come at some future time, it may be to us, to us to receive a dispensation from the commandment of God from the school room, and when they do that they may come to some agreement on the basis of a denominational system."

"You are speaking of the problem as it affects you in the United States?"

"Yes; I think you have a system here in Ontario. I have been looking into it at St. Catharines, which ought to be very satisfactory. The tax payer has the right to say how his taxes for school purposes shall be devoted to public education. Catholics can have nothing to complain of in such a system. We havn't it that way in the United States; we have had for some years what as Christian people we regard as a compromise. In a nutshell it amounts to this: you are Protestant and we are Catholics; let us teach the children at home. Such is the theory of it. Your system in Ontario is certainly just to every parent, whether Protestant or Catholic."

The Manitoba school question is exciting a great deal of attention in the United States.

Yes; all the papers are watching and commenting upon it. As we see it over there it is simply a matter of justice. When Manitoba entered into Confederation there was a distinct contract made that the Catholics should continue the schools they then had in operation.

Now any change from that is breaking the contract which concerns the dignity of the Dominion just in the same way as if one of the States of the union should disown the confederacy of the United States. It is simply a question of justice, affecting the honor of your confederation."

Alb. is a beautiful city, continued Dr. Lambert, departing abruptly from the subject of the interview. The Congress I attended to-day speaks well for the intelligence and good understanding of your people upon such questions as we have been discussing. Your newspapers ought to be creditable and the Catholic press should be strong even if circulated in Toronto only.

A. O. H.

The annual excursion of the various Divisions of Toronto and vicinity will take place on Wednesday, August 14, to Niagara Falls, N.Y., via palaco steamers Chippewa and Chippewa. This will be an unusually interesting event, as the excursionists will be joined by the Hibernians of the Falls and Buffalo, as well as the brethren of the Canada side of the Bridge. Ample accommodation and games will be very attractive. The excursion promises to be both large in number and enjoyable from point to point down the lake.

To pretend to be converted, and not to be, is impudence and hypocrisy;—and to be converted and not to show it, is weakness before God.

Severe colds are easily cured by the use of Bickle's Anti-Consumptive Pills, a modicum of extraordinary pain-relieving and lung-purifying. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all afflictions of the throat and chest. Its agreeableness to the taste makes it a favourite with ladies and children.

## FARM AND GARDEN.

A horse was ridden long before he was shod, and until it was learned how to put shoes on him, his greatest usefulness was not achieved. It is easier for comment that the amateur did not really learn to shoe him long before they did. They were put on him, however, the feet of animals for strength or burden. These coverings were made of leather and even plated shoes of horn were put upon mules, which, by the way, were often rider in an open thinnish than horses were. By-and-by these were made of metal, not as the animal's foot is faced with iron to-day, but a metal shoe was made into which the horse's foot was placed, says the Horseman.

The master that drew Nero's chariot were shod with silver shoes while those of his wife's "turnout" were of gold. The shape thereof "deponent saith not." An old historian tells us that a people living in Asia used to draw socks over the feet of their horses when the snow lay deep upon the ground, and way of the snow through the trees. They cover the earth like the clouds of fog in the same way. It seemed as if all the client shoes were put upon the horse's feet of leading or strapping. Was horses' not shod in ancient times? Alexander once is said to have marched until the feet of his horses were broken, while in another expedition of ancient days the "cavalry" was left behind because the hoofs of the horses were in bad condition.

The nearest thing we find to the horse-shoe of to-day was found in the grave of an old King of France, who died in 481. There were four nailheads in the shoe, and this is the first mention of nailing on a shoe. It might be well to notice just here, the fact that the horse-shoe "kept evil spirits away" even as long as in the days of this old King, 1,500 years ago and was doubtless placed on his grave for this purpose.

It is now apparent that the fruit crop will be greatly short this year—a total loss in some sections. Therefore, all growers whose products escape injury from the destructive May frosts, should do everything possible to increase the thrifit of their trees and vines, remembering that the decreased yield will result in better prices for desirable products. But the horticulturist who would have an abundance of fruit for the market must not now be idle. The orchard and garden require careful watching this season, when voracious insects rapidly increase and devour everything in sight. In most cases, it will be necessary to continue spraying with Paris green, and other insecticides, and if there is any trouble from currant worms or the curculio—which are not exterminated as easily as ordinary pests—they should be destroyed at once by using the proper remedies. If the blight has appeared on your pear trees, cut off and burn the affected branches before the disease spreads. Pruning should also be done now, as the wounds heal most quickly in July than in other seasons. But all large wounds ought to receive a coating of melted grafting wax, or thick, coarse pitch, different from that of the weather. The thinning out of fruit must not be neglected where large, fine specimens are desired. Most growers hesitate to perform this operation, but those who wish superior products that will sell easily should practice severe thinning out.

Although it was formerly the custom to allow grass to stand until fully grown to maturity, progressive cultivators have of late years come to favor early cutting, for the reason, now generally recognized, that there is more nourishment to be secured when it is young, says D. H. Moore, in the Christian Worker. There are still some farmers who wait until after the grass has flowered, but their grass is apt to be woody, indigestible, and of comparatively little value for feeding; nor do they obtain so large a second crop as those who cut early. Hay garners when it is ripened and brown is of small use except as litter, and it hardly pays to cut it for such a purpose. The husbandman who has many acres of cultivated crops to look after, and is inclined to postpone his hay making labors, will find it more economical to hire extra men and get the work done to allow the grass to grow past its blooming time. The crop is late this season, but the recent heavy rains have caused it to mature rapidly, and all those interested should now get their mowers, tedders, rakes, etc., in shape to commence cutting at the earliest possible moment. Of course, in haying, much depends upon the weather, but when it is favorable, and operations have been started, it is important that they be prosecuted vigorously and speedily until the valuable product is safely under shelter. And hence the necessity of having everything in readiness before the time for mowing arrives—of making sure that the needed men are engaged, and that all tools, machinery and teams are in good condition—so there will be no delays or accidents during the work in the field.

A curious incident occurred at Ascot recently, says the London Daily Telegraph. While a large number of plain Jane luncheons were paying the delights of an open air repast in the garden, the crowd settled around a great swarm of bees settled down on the guests around a table in a corner. They buzzed and buzzed everywhere. Ladies had been in their bonnets and gentlemen found their hats turned into striking likenesses of "Catch-em alive-ol's." Some of the swarms settled on the cold salmon and other members of it tumbled into the champagne cup. In fact, the bees created the greatest consternation in that quarter of the grounds.

They were gradually drawn off from the luncheon party by a gentleman whom occurred the happy idea of treating them to a little music on a metal tray under a tree. After the tapping or tinkling on the article had continued for two or three minutes the queen bee settled on the branches above to listen to it, and was at once followed by the swarm. It was an extraordinary sight to see hundreds of the insects hanging like great black and gold clusters on the branches of the tree while the tinking continued. It ceased with the luncheon, and the bees did no more harm. In the earlier part of the performance a lady was pretty severely stung.

If we love our country we will love religious influence; and as I heard a few moments ago the band playing the beautiful Christmas hymn sing in the Catholic church, the "Adeste Fideles," it seemed to me to be a text and I was about to take it for the sermon. Of course it would be better, a thousand times better, if we were all united in the same sanctuary, under one Lord, one faith, one baptism. There is a yearning for this in many hearts, but until it may come let us be united in patriotism, in a united in a kind feeling towards each other, for the charitable must precede the dogmatic union.—Archbishop Ryan.

## DOMESTIC READING.

It is easy to find reasons why other people should be patient. Responsibility must be shouldered. You cannot carry it under your arm.

No man can be provident of his time who is not prudent in the choice of his company.

Making music is a religious rite which can only be performed by one in perfect charity with all men.

The memory of one good man is a light which sheds the brightest rays that fall on the lives of thousands.

It is not what he has, nor even what he does, which directly expresses the worth of a man, but what he is.

Men of the noblest dispositions think themselves happiest when others share with them their happiness.

There is no place where earth's sorrows are more felt than up in Heaven;

There is no place where earth's failings have such kindly judgments given.

—Pater.

Blessed is the memory of the man who hides his poor deeds behind the glorious memory of God's good deeds.

People glory in all sorts of bravery except the bravery they might show on behalf of their nearest neighbour.

Great talent should be held to be a guarantee for good character; the loss of the one makes the other dangerous.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Ruin. XV. I.

A woman has her ideal as well as a man; she loves purity and truth, and loathes degradation and vice more than a man does.

The mistake from the beginning has been that women have practised self-sacrifice when they should have been teaching men self-control.

You can do nothing without enthusiasm. You cannot carry on a charitable relief society or a political club, with cold-blooded men.

For whom the heart of man shuts out.

Sometimes the heart of God takes in,

With silence and the world's loud din.

Love, when true, faithful, and well fixed, is eminently the sanctifying element of human life; without it, the soul cannot reach its fullest height of holiness.

Little girls are seeds of great ones. Little pretties are gems of great ones. Little truths are like small holes in the rainbow, the beginnings of large ones.

Then act not the more holy for being praised, nor the more worthless for being dispraised. What thou art thou: neither by words, nor thou be made greater than what art in the sight of God.—Thomas a Kempis.

Do you know what a joyful sorrow is?

All who sing, all make music, all feel

warm and forgetting in the midst of one's sorrows—a delicious feeling when it takes possession of you cease to be hard and cold here, and want to do good.

Let every dawn of morning be to you as the beginning of life, and every sunset to you as the close; then let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves.

All need both to give and to receive encouragement in this practical, hurrying world; and how better can the wheels of life be made to run smoothly than by comforting and upholding in every way, and by seeing and openly acknowledging the fitness and special gifts of our fellow-creatures?

What good it does to us to admire! Admiration is the breath of the soul—I had almost said its greatness. A narrow mind will not admire, neither will a conceited one. In order thoroughly to admire, one must needs get out of self. Admiration, that supreme independence, is a conqueror as well as a reveler. To admire is to possess.

In the nature of affection to be ever ready to render service to every one, to supply the evident needs of those about us, to divine their hidden needs; in a word, to remove or alleviate the sufferings of others, even at the expense of our comfort and repose. Affection is composed of little attentions, delicate kindnesses, considerate forethought; it may be translated by the simple words, "giving pleasure."

Kind words do not cost much. They never blister the tongue or lips. We never hear of any mortal trouble arising from a hearty laugh. Though they cost much, yet they cost nothing much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is. We have not yet begun to use kind words in such abundance as they ought to be used.

To every one of us there come now and then moments of genuine self-revelation when the clouds of egotism and personal misapprehension, through which we usually behold our own personality in a glorified halo, fade away before the piercing light of true introspective analysis; forced suddenly upon us by some disillusionising incident or accident of the moment; and then for one brief flash we have the advantage of seeing ourselves as we really are.

Every one of us casts a shadow. Those hang about us a sort of penumbra—a strange indefinable something—which we call personal influence, which has effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we want to have it, and then lay aside at will, as we lay aside a garment.

It is something that always pours out from our life, like light from a lamp, like heat from a flame, like perfume from a flower.

If we love our country we will love religious influence; and as I heard a few moments ago the band playing the beautiful Christmas hymn sing in the Catholic church, the "Adeste Fideles," it seemed to me to be a text and I was about to take it for the sermon.

The union of religion with patriotism. Of course it would be better, a thousand times better, if we were all united in the same sanctuary, under one Lord, one faith, one baptism.

There is a yearning for this in many hearts, but until it may come let us be united in patriotism, in a kind feeling towards each other, for the charitable must precede the dogmatic union.—Archbishop Ryan.

They never fall.—Mr. N. M. Boughner.

Langton, writes: "For about two years I was troubled with Inward Piles, but by using Parneille's Pills, I was completely cured, and although for years have eaten solid food, I have not had a recurrence." Parneille's Pills are anti-bilious and a specific for the cure of Liver and Kidney Complaints, Dyspepsia, Covertiveness, Headache, Piles, etc., and will regulate the secretions and all bilious matter.

There is always danger to those who have to talk much about religion, that the religion may become that of the head rather than the religion of the heart.

Effects of the French Treaty. Wine at Half Price.

The Bordeaux Claret Company established at Montreal in view of the French Treaty are now offering the Canadian connoisseur beautiful wines at \$3 and \$4 per case of 12 large quart bottles. These are equal to any \$6.00 and \$8.00 wines sold on their shelves. Every well hotel and club is now handling them and they are recommended by the best physicians as being perfectly pure and highly adopted for invalid use. Address for price list and particulars, Bordeaux Claret Company, 90 Hospital Street, Montreal.

## FIRESIDE FUN.

A Good Investment.—Customer: "I like that umbrella stand, but I don't think it is worth \$12." Salesman: "Why madam, the very first umbrella that I left in it may be worth more than that."

Jeweler: "The inscription you wish engraved on the inside of this ring, I understand, is Marcelline to Irene." Young Man: "With embarrassment?"

"Yes, that's right. But er—don't cut the lovely and graceful New Woman in with will with patronage look—but when she meets, looks like a tailor but cooks like a fancy French cook—"

Then the man will look fondly upon her, all will say, "How nice she is!"

Oh, she will be the New Woman, of whose kind there will be no old maid,

For breakfast at once. I'm in a great hurry.

The catarrh is not far from here, is it?"

Walter: "No, sir; only about five minutes' walk." Tourist: "Very well, then, let it know I am coming. I am an

old tourist.

At noon I will be at the Ideal Holiday.

There is more to do, more to learn and more to enjoy at the

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H. J. HILL, Manager, Toronto.

## AMERICAN NOTES.

The opening of the Summer School at Madison, Wis., was signalized by the arrival, from various points, of well-organized excursion parties of considerable magnitude, people who have neither time nor means to remain even one week, have in this way shown their appreciation and their interest. These zealous bands, headed by their reverend masters, have not only displayed their own filial devotion to a movement approved by the Church, but have encouraged those who originated the plan, and cheered those who hope to benefit by it. Thus Madison was a scene of much activity on Sunday week, there was the cream of Chicago's Catholic society, the Columbus Club; there were some of Milwaukee's noblest sons, members of the Catholic Order of Foresters of St. Gall's Court; there were large numbers of zealous Catholics, who came in on a special train on the Illinois Central from Freeport and neighboring towns under the auspices of Freeport's Columbus Club.

Rev. Dr. H. A. Brann rector of the church of St. Agnes New York after reviewing the educational work of the Christian Brothers says: The memory of these devoted teachers shall be cherished by you also, young gentlemen, and the older you grow the more you will realize the debt of gratitude you owe to them. All honor, therefore, to these noble Brothers of the Christian Schools! They have taught you to be true Christian men—that is to be pure, honest, truthful; men of principles and of courage. They have equipped you to be leaders and champions in the old Church, that never yields to human respect, to human prejudices or passions, but is always ready to go back to the Catacombs, if necessary, rather than compromise a dogma, or trim a precept of the doctrines of Christ. Stand bravely by her in the battle of truth against error. Soldiers of truth, stand by your flag and guns, and the final victory will be yours, for she hears that you will be madder than ever."

She was going home.—"I am going home to mother," said the young wife,

"and what is more, I am not coming back till I have eaten that you have taken care of me."

"Are you aware, sir," said an irate

farmer in Yorkshire to a farmer whom he thought wanting a proper respect,

"Are you aware, sir, that my ancestors came over with the Conqueror?"

"And if they did," replied the farmer, "I reckon they found mine here when I came."

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**ADVENTURES  
OF A  
STOCK BROKER'S CLERK.**

BY A. CONAN DOYLE.

"There he goes!" cried Hall Pycroft. "Those are the company's offices into which he has gone. Come with me and I'll fix it up as easily as possible."

At 7 o'clock that evening we were walking, the three of us, down Corporation street to the company's office.

"It is of no use our being at all before our time," said our client. "He only comes there to see me apparently, for the place is deserted up to the very hour he names."

"That is suggestive," remarked Holmes.

"By Jove, I told you so!" cried the clerk.

Following his lead we ascended five stories, until we found ourselves outside a half-opened door, at which our client tapped. A voice within bade us "Come in" and we entered a bare, unfurnished room, such as Hall Pycroft had described. At the single table sat the man whom we had seen in the street, with his evening paper spread out in front of him, and, as he looked up at us, it seemed to me that I had never looked upon a face which bore such marks of grief, and of something beyond grief—a horror such as comes to few men in a lifetime. His brow glistened with perspiration, his cheeks were of the dull dead white of a fish's belly, and his eyes were wild and staring. He looked at his clerk, as though he failed to recognize him, and I could see by the astonishment depicted upon our conductor's face that this was by no means the usual appearance of his employer.

"You look ill, Mr. Pinner," he exclaimed.

"Yes, I am not very well," answered the other, making obvious efforts to pull himself together, and licking his dry lips before he spoke. "Who are these gentlemen whom you have brought with you?"

"This is Mr. Harris of Bermondsey and the other is Mr. Price of this town," said our clerk, glibly. "They are friends of mine and gentlemen of experience, but they have been out of a place some little time, and they hoped that perhaps you might find a place for them in the company's employment."

"Very possibly! Very possibly!" cried Mr. Pinner, with a ghastly smile. "Yes, I have no doubt that we shall be able to do something for you. What is your particular line, Mr. Harris?"

"I am an accountant," said Holmes.

"Ah, yes; we shall want something of the sort. And you, Mr. Price?"

"A clerk," said I.

"I have every hope that the company may accommodate you. I will let you know about it as soon as we come to any conclusion. And now I beg that you will go. For God's sake leave me to myself!"

These last words were shot out of him as though the constraint which he was evidently setting upon himself had suddenly and utterly burst asunder. Holmes and I glanced at each other, and Hall Pycroft took a step behind him.

"You forget, Mr. Pinner, that I am here by appointment to receive some directions from you," said he.

"Certainly, Mr. Pycroft, certainly," the other answered in a calmer tone. "You may wait here a moment, and there is no reason why your friends should not wait with you. I will be entirely at your service in three minutes, if I might trespass upon your patience far." He rose with a very courteous air, and, bowing to us, he passed out through a door at the farther end of the room, which he closed behind him.

"What now?" whispered Holmes. "Is he trying to give us the slip?"

"Impossible," answered Pycroft.

"Why so?"

"That door leads into an inner room."

"There is no exit?"

"None."

"Is it furnished?"

"It was empty yesterday."

"Then what on earth can he be doing? There is something which I don't understand in this matter. If ever a man was three parts mad with terror, that man's name is Pinner. What can have put the shivers on him?"

"He suspects that we are detectives," I suggested.

"That's it," said Pycroft.

Holmes shook his head. "He did not turn pale. He was pale when he entered the room," said he. "It is just possible that—"

His words were interrupted by a sharp rat-tat from the direction of the inner door.

"What the deuce is he knocking at his own door for?" cried the clerk.

Again and much louder came the rat-tat-tat. We all gazed expectantly at the closed door. Glancing at Holmes I saw his face turn rigid and he leaned forward in intense excitement. Then suddenly came a low gurgling, gargling sound and a brisk drumming upon woodwork. Holmes sprang frantically across the room and pushed at the door. It was fastened on the inner side. Following his ex-

ample we threw ourselves upon it with all our weight. One hinge snapped, then the other, and down came the door with a crash. Rushing over it we found ourselves in the inner room. It was empty.

But it was only for a moment that we were at fault. At one corner, the corner nearest the room which we had left, there was a second door. Holmes sprang to it and pulled it open. A coat and waistcoat were lying on the floor, and from a hook behind the door, with his own braces round his neck, was hanging the managing director of the French Midland Hardware Company. His knees were drawn up, his head hung at a dreadful angle to the body, and the clatter of his heels against the door made the noise which had broken in upon our conversation. In an instant I had caught him round the waist and held him up, while Holmes and Pycroft untied the elastic bands which had disappeared between the livid creases of skin. Then we carried him into the other room, where he lay with a clay-colored face, puffing his purple lips in and out with every breath—a dreadful wreck of all that had been five minutes before.

"What do you think of him, Watson?" asked Holmes.

I stooped over him and examined him. His pulse was feeble and intermittent, but his breathing grew longer, and there was a little shivering of the eye-lids which showed a thin, white slit of ball beneath.

"The paper!" croaked a voice behind us. The man was sitting, blanched and ghastly, with reason returning in his eyes, and hands which rubbed nervously at the broad, red band which still encircled his throat.

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"Look at this, Watson?" cried he. It is a London paper, an early edition of the Evening Standard. Hero is what we want. Look at the headline—"Crime in the City. Murder at Mawson & Williams' Gigantic Attempted Robbery; Capture of the Criminal." Hero, Watson, we were all equally anxious to hear it, so kindly let it stand upon the table, and a cry of triumph burst from his lips.

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"I suppose we ought to call the police in now," he said; "and yet I confess that I would like to give them a complete case when they come."

"It's a blessed mystery to me," cried Pycroft, scratching his head. "Whatever they wanted to bring me all the way up here for, and then—"

"Pooch! All that is clear enough," said Holmes, impatiently. "It is this last sudden move."

"You understand the rest, then?"

"I think that it is fairly obvious. What do you say, Watson?"

I shrugged my shoulders.

"I must confess that I am out of my depths," said I.

"Oh, surely, if you consider the events at first, they can only point to one conclusion."

"What do you make of them?"

"Well, the whole thing hinges upon two points. The first is the making of Pycroft write a declaration by which he entered the service of this propterous company. Do you not see how very suggestive that is?"

"I am afraid I miss the point."

"Well, why did they want him to do it? Not as a business partner, for these arrangements are usually verbal, and there was no earthly business reason why this should be an exception. Don't you see, my young friend, that they were very anxious to obtain a specimen of your handwriting, and had no other way of doing it?"

"And why?"

"Quite so. Why? When we answer that we have made some progress with our little problem. Why? There can be only one adequate reason. Some one wanted to learn to imitate your writing, and had to procure a specimen of it first. And now if we pass on to the second point we find that each throws light upon the other. That point is the request made by Pinner that you should not resign your place, but should leave the manager of this important business in the full expectation that a Mr. Hall Pycroft, whom he had never seen, was about to enter the office upon the Monday morning."

"My God!" cried our client. "What a blind beetle I have been!"

"Now you see the point about the hand-writing. Suppose that some one turned up in your place who wrote a completely different hand from that in which you applied for the vacancy, of course the game would have been up. But in the interval, the rogue learned to imitate you, and his position was therefore secure, as I presume that nobody in the office had ever set eyes upon you?"

"Not a soul," groaned Hall Pycroft.

"What now?" whispered Holmes. "Is he trying to give us the slip?"

"Impossible," answered Pycroft.

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would be put down to a family resemblance. But for the happy chance of the gold stuffing your suspicious would probably have never been aroused."

Hall Pycroft shook his clenched hands in the air. "Good Lord!" he cried. "While I have been fooled in this way, what has this other Hall Pycroft been doing at Mawson's?" What should we do, Mr. Holmes? Tell me what to do!"

"We must wire to Mawson's."

"They shut at 12 on Saturday."

"Never mind, there may be some doorkeeper or attendant—"

"Ah yes; they keep a permanent guard there on account of the value of the securities that they hold. I remember hearing it talked in the city."

"Very good, we shall wire to him and see if all is well, and if a clerk of your name is working there. That is clear enough, but what is not so clear is why at sight of us one of the rogues should instantly walk out of the room and hang himself."

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**ARCHBISHOP CROKE.**

(Continued from Page 2)

scattered children of St. Patrick than those which everywhere greet the name of the Archbishop of Cashel; it would be hard to find a prelate who has stronger claims on the esteem, affection, and gratitude of his fellow countrymen. For well nigh fifty years his life as priest and bishop has been before them; and in all those years even his enemies, if he had any, could point to nothing which would compromise his character as an Irish priest, an Irish bishop, or an Irish patriot. I do not mean to say that he has never made a mistake, or been surprised into an error of judgement. Did I say so, I would deplore him of credit for what, I at least, regard as the strong points of his character. It is only the cold, calculating, wary man, the man who will take no risks even for the sake of the highest and most sacred causes, the man who lies when storms are brewing, that can pride himself on avoiding mistakes and errors of judgment. The man of open, confiding disposition, of generous impulses, of simple, straightforward purpose, may be betrayed into mistakes; but they are more redeemed by the good he effects. The Archbishop of Cashel has ever been to the forefront when the cause of religion or the cause of country claimed his aid; the wonder, therefore, is that in such unselfish, active, energetic life the mistakes has been so few. He has certainly made no mistake in the principles by which he is guided—love of the Church, in which he holds so high and well-merited a position; love of the people who have been committed to his care, and love of the country which is proud of him. He may well look back with satisfaction upon his career as bishop, whether among his exiled countrymen under the Southern Cross, or in this grand old See of Cashel. In him have his people ever found a kind father, a sterling friend, a trusted guide whose sympathy was never denied even to the erring and the fallen, the poor were never driven from his gate. Neither has his compassion and active sympathy been confined to the members of his own flock, as I, and I am sure some of my colleagues in the episcopate, have good reason to know. When we were surrounded by a people on the verge of famine one of the first hands extended to us was that of the Archbishop of Cashel, and it never was an empty or a niggard hand. I might still dwell, my Lord Archbishop, in more minute detail on the many other circumstances which conspire to give a deep and absorbing interest to the religious ceremonies of to day and to the occasion which they are meant to sanctify. The cherished memories of the past arise before me, with their joys and sorrows, which, like light and shade, vary without marring the beauty of the prospect; and I am reminded that you are the inheritor of the glorious traditions which they give to view. I cannot forget that the crozier which you wield descends to you through a long line of illustrious predecessors. It comes from Cormac, patriot and scholar, prince and pontiff. It dropped from the hand of O'Hurley only when he had sealed with his blood the testament of fidelity to faith and to country which he has left to his successors.

It is customary at Mawson's for the clerks to leave at midday on Saturday. Sergeant Tuson of the city police was somewhat surprised, therefore, to see a gentleman with a carpet bag come down the steps at 1.20. His suspicious being aroused, the sergeant followed the man, and, with the aid of Constable Pollock, succeeded, after a most desperate resistance, in arresting him. It was at once clear that a daring and gigantic robbery had been committed. Nearly £100,000 worth of American railway bonds, with a large amount of scrip in other mines and companies, were discovered in the bag.

On examining the premises the body of unfortunate watchman was found doubled up and thrust into the largest of the safes, where it would not have been discovered until Monday morning had it not been for the prompt action of Sergeant Tuson. The man's skull had been shattered by a blow from a poker, delivered from behind.

There could be no doubt that Bedington had obtained entrance by pretending that he had lost something behind him, and having murdered the watchman, rapidly rifled the large safe, and then made off with his booty. His brother, who usually works with him, has not appeared in this job, so far as can at present be ascertained, although the police are making energetic inquiries as to his whereabouts.

"Well, we may save the police some little trouble in that direction," said Holmes, glancing at the haggard figure huddled up by the window. "Human nature is a strange mixture, Watson: You see that even a villain and a murderer can inspire such affection that his brother turns to suicide when he learns that his neck is forfeited. However, we have no choice as to our action. The doctor and I will remain on guard, Mr. Pycroft, if you will have the kindness to step out for the police."

"Well, that is pretty clear also. There are evidently only two of them in it. The other is personating you at the office. This one acted as your messenger, and then found that he could not find you an employer without admitting a third person into his plot. That he was most unwilling to do. He changed his appearance as far as he could, and trusted that the likeness, which you would not fail to observe,

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