

The Catholic Register.

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

VOL. I.—No. 19.

TORONTO, THURSDAY, MAY 11, 1893.

PRICE 5 CENTS.

Register of the Week.

On Wednesday, May 8th, the final debate on Mr. Martor's Prohibition bill was held. The time was taken up mainly by Mr. Meredith's attack on the Government policy and Sir Oliver's defence of the amendment proposed by Hon. Mr. Ross. Mr. Meredith began by assailing what he described as the shuffling attitude of the Government on the question before the House. The Minister of Education had to bear the brunt of the attack. Mr. Meredith said it was he who disposed of the Schultz Bill fifteen years ago in the same manner in which Mr. Martor's Bill was being set aside. He accused the Government of being bound to the liquor interest by chains of gold, quoting from the letter of Mr. Cutlbert after the last election, and from a letter of a citizen of Peterborough to show that the saloon-keepers were forced to contribute to the Reform election fund. He gave his full adhesion to the principle and letter of the bill before the House, maintaining that the country was evidently ripe for such a measure, and the House had undoubtedly power to deal with it. He resented bringing the Dominion Government into the debate. If they had not done their duty to stem the evil of intemperance, it was no reason why the Provincial authorities should neglect theirs. He concluded by giving his assent to the original motion.

Sir Oliver Mowat expressed his gratification at the sudden conversion of his honorable friend to the temperance cause. Why had he not in his zeal for Prohibition called upon the Government to introduce a bill? This bill was, he thought, only another device of the Opposition for political purposes, and was not introduced through love of religion and morality. The last time such a bill was introduced in the House the leader of the Opposition, Mr. Cameron, since Chief Justice, agreed with him that the Province could deal with the liquor question only as a matter of revenue. To pass a prohibitory measure with doubtful sanction would be simply to license everybody, and would be a blow to temperance. As to the charges made by the leader of the Opposition, they had adduced only two unproven accusations out of the thousands of cases in the Province. The majority of license-holders in the Province were Conservatives, and their politics did not stand in the way of their business. He concluded by stating opinions of leading authorities that the Provincial Government could not deal with Prohibition.

Mr. Tait concluded the debate. He produced a declaration signed by 143 liquor-dealers in the city that they

had not been asked to contribute to the Reform campaign funds. There were 822 petitions in favor of a plebiscite. Their wishes should be respected.

Mr. Ross's amendment to the amendment, giving the bill a six month's hoist, and providing for a plebiscite, was finally carried by 54 to 88. On Thursday Mr. Ross introduced a bill providing for the plebiscite. The vote is to be taken the first Monday in January, 1894, at the municipal elections.

A large and important deputation of the German and Austrian press was received lately by the Holy Father. Upon entering the audience hall the Pope exclaimed.—"Ah, here are the soldiers of the pen!"—"Your testimonies," said Leo XIII. in his reply to their address, "correspond admirably to the special benevolence which we have bestowed upon the faithful of Germany, and particularly to those who devote themselves to the noble mission of which you acquit yourselves, and who, writing and publishing newspapers inspired by Catholic spirit, deserve well of religion and of the Church of God. Certainly there is hardly anything greater than the function, whose end is to defend energetically, in the midst of this mass of errors and this depravity of doctrine and moral, the sacred rights of truth, under the condition of not wounding charity.

"We have confidence that you will attain this result by following the paths and rules which are traced out for you by this Apostolic See, this See which is the firm basis of truth and justice, the strong citadel of authority which unbridled licence is to day attacking. This See is at the same time an efficacious element and strong bond of concord and peace. You will thereby easily recognize how we rejoice at hearing you profess and express your sentiments of faith and docility in regard to the Church and this supreme Apostolic See, whose rights, we are certain, will be defended by you with courage and perseverance. And in the magnificent path which you will open to those who follow you, you feel encouraged every day by those who have already reaped the fruits of your efforts, by the sympathy and praise of wise and upright men, by the desire of realizing the hope we hold about you, and above all, by the excellence of the good which your efforts will obtain. Amongst these various kinds of good the most important is the full and perfect peace and concord between Church and State, one tends, conformably to its divine institution, to gain eternal salvation; the other, the well-being of here below; both will obtain the desired result if they walk in union, but both will pass

through terrible crises if they are divided.

"Continue therefore with zeal as you have begun, and receive as a pledge of our paternal love the apostolic benediction which we grant with all our heart to each and every one of you in particular."

The ceremony of opening the World's Fair at Chicago took place on the appointed day, May 1st, with everything but pleasant weather to make it agreeable and create a lasting impression upon all who witnessed it. The President of the United States, surrounded by his Cabinet, by high officials from many of the States, and distinguished representatives from abroad, made the dedicatory speech, then pressed the button—and steam and electricity did the rest. The event was no ordinary one. military in procession, guns saluting, flags streaming in the morning breeze, are displays to which we are not accustomed. It is not, therefore, astonishing that on a civic and state holiday the crowd should swell to something like 175,000. A special stand had been erected, from the platform, upon which were chairs for President Cleveland, the Duke of Veragua and his party, and the higher officers of the Fair. After the preliminary exercises had been gone through, the President of the United States rose, and, surveying the vast audience, addressed them as follows. "I am here to join my fellow citizens in the congratulations which befit this occasion. Surrounded by the stupendous results of American enterprise and activity, and in view of the magnificent evidences of American skill and intelligence, we need not fear that these congratulations will be exaggerated. We stand to-day in the presence of the older nations of the world and point to the great achievements we here exhibit, asking no allowance on the score of youth. The enthusiasm with which we contemplate our work intensifies the warmth of the greeting we extend to those who have come from foreign lands to illustrate with us the growth and progress of human endeavor in the direction of a higher civilization. We, who believe that popular education and the stimulation of the best impulses of our citizens lead the way to a realization of the national destiny which our faith promises, gladly welcome the opportunity here afforded us to see results accomplished by the efforts which have been exerted longer than ours in the field of man's improvement, while in an appreciative return we exhibit the unparalleled advance and wonderful accomplishment of a young nation, and present the triumphs of a vigorous, self-reliant, and independent people. We have built these edifices, but we have also built the magnificent fabric of a popular government, whose grand proportions are seen throughout the world. We have made and here gathered together objects of use and beauty, the products of American skill and invention. We have also made men who rule themselves. It is an exalted mission in which we and our guests from other lands are engaged, as we co-operate in the inauguration of an enterprise devoted to human enlightenment, and in the undertaking we here enter upon we exemplify in the noblest sense the brotherhood

of nations. Let us hold fast to the meaning that underlies this ceremony, and let us not lose the impressiveness of this moment. As by a touch the machinery that gives life to this vast Exposition is now set in motion, so at the same instant let our hopes and aspirations awaken forces which in all time to come, shall influence the welfare, the dignity, and the freedom of mankind."

As the last words fell from his lips the President pressed the button on the table near him. This was no signal for a demonstration, in fact, difficult of imagination and infinitely more, so of description. At one and the same instant the audience burst into a thundering shout, the orchestra pealed forth the strains of the Hallelujah chorus, the wheels of the great Allis engine in Machinery hall commenced to revolve, the electric fountains in the lagoon threw their torrents toward the sky, a flood of water gushed forth from the McMonie's fountain and rolled back again into the basin, the thunder of artillery came from the vessels in the lake, the chimes in Manufacturers' hall and on the German building rang out a merry peal, and overhead the flags at the top of the poles in front of the platform revealed two gilded models of the ships in which Columbus first sailed to American shores. At the same moment also hundreds of flags of all nations and all colours were unfurled and within sight of the platform. It was fully ten minutes before the demonstration subsided. Then the band played "America," and the exercises were at an end. The Columbian Exposition was open to the nations of the world. It was precisely the hour of noon when President Cleveland touched the button and thus declared the opening an accomplished fact.

The formal dedication of the Woman's building took place in the afternoon of the same day, when Mrs. Potter Palmer delivered the following address. "Our unbounded thanks are due to the exalted and influential persons who became in their respective countries patronesses and leaders of the movement inaugurated by us to represent what women are doing. Her Majesty the Queen of England has kindly sent an exhibit of the work of her own hands, with the message that while she usually feels no interest in expositions she gives this special token of sympathy with the work of the Board of Lady Managers because of its efforts for women. Her Majesty the Queen Regent of Spain has kindly promised to gratify our desire by sending some relics of the great Isabella whose name is so closely associated with that of the discoverer of our continent. The Orient has not been behind in its efforts to co-operate with us, although it has succeeded in doing so only on a limited scale and in many cases unofficially. Japan, under the guidance of its liberal and intelligent Empress, has promptly and cordially promoted our plans. Her Majesty the Queen of Siam has sent a special delegate, with directions that she put herself under our leadership and learn what industrial and educational advantages are open to women in other countries, so that Siam may adopt such as will elevate the condition of her women."

HON. EDWARD BLAKE, M. P.

Reply to Mr. T. W. Russell's Arguments.

The *Globe's* London correspondent makes the following reference to Mr. Blake's speech, in reply to Mr. Russell, who was lately in Canada in the interest of the Irish landlords:

Mr. Blake, rising at 10.35, followed Admiral Field, but made scant allusion to his remarks. For Mr. Blake's object in addressing the House was to rebut the extravagant argument against Home Rule which Mr. T. W. Russell had worked out in a speech made earlier in the debate, as the result of his recent four week's visit to Canada. Mr. Russell is a very useful and successful platform orator of the firebrand class, but it goes without saying that in breadth and power of mind, as well, of course, as in knowledge of Canadian affairs he compares to Mr. Blake as a pigmy to a giant. There can be no two opinions as to who would triumph in the combat, but the ease, the thoroughness and the unforced eloquence with which Mr. Blake demolished and pulverised Mr. Russell's contentions were greatly appreciated by the House, and afforded to the English legislators further evidence of the justice of the reputation which Mr. Blake has brought with him from Canada. The House was tolerably filled when Mr. Blake began, and it got fuller as time went on. Point after point of his speech was endorsed with cheers by both the Nationalist and Liberal members, the former especially particularly enjoying the "drubbing" Mr. Russell received. The ministerialists as a whole heartily welcomed the arguments Mr. Blake adduced in support of the bill from a Canadian experience. This was especially the case with regard to those passages in which the speaker declared that the history of Quebec showed how utterly illusory were the fears entertained by the Ulster Protestants that they would suffer injustice in consequence of Catholic ascendancy. "Myself a Protestant and kin with the minority in Quebec, I have anxiously watched the progress of events there," said Mr. Blake, "and as far as I can judge, the minority has always had its share, and generally it has had more than its proportionate share, in the government of the country." Later on, in an eloquent passage, Mr. Blake said: "I agree that the Protestants and English-speaking minority in Quebec are not in quite so comfortable a position in some respects as they would be in if all who are around them were of the same extraction, of the same race and of the same faith, but there is no ground for alleging that the situation of the Protestants is made uncomfortable by the majority that surrounds them." "On the contrary," Mr. Blake added in a passage which was much applauded, "I believe that one of the most creditable parts of a creditable history is the degree of tolerance, of liberality, breadth of spirit and recognition of the rights of the minority which distinguishes the Roman Catholic province of Quebec." Here and there throughout the speech there were references to the broader considerations of statesmanship which underlie the whole Home Rule scheme. Mr. Blake, for instance, argued that, as in the case of Canada twenty-five years ago, so in the case of Ireland now, the remedy of admitted evils is the substitution of a union for things really common with separate institutions, for things really local, and the peroration of his speech was a forcible reminder that the essence and substance of the whole controversy turned on the question whether parliament was going to adopt the policy of trust and belief or the policy of incredulity and despair. It was just upon midnight when Mr. Blake resumed his seat amid very

hearty cheers and the debate was forthwith adjourned.

Earlier incidents in the evening to which I have briefly alluded, absorbed so much attention, and the hour at which Mr. Blake spoke was so late, that his speech necessarily receives slight comment from the press to-day. On the whole, however, the verdict pronounced is distinctly favorable. The *Daily News*, in the following editorial passage, pays a high tribute to the Canadian statesman:—"Lord George Hamilton, whom the leaders of the intellectual party judiciously put up to follow Mr. Asquith, protested against handing over the government of Ireland to such men as the Nationalist members of the House of Commons. There are few, indeed, of those members who are not better fitted to govern their own country than Lord George is to govern the United Kingdom. No minister was ever dearer at the price, and no pensioner ever less deserved his pension. It is a little unfortunate for an otherwise much too fortunate man that, having followed Mr. Asquith, he should have been himself followed at a later period of the evening by Mr. Blake. A comparison, or even a contrast, between the two men would be so ridiculous as to incur the charge of ineptitude. Mr. Blake is inferior to no man in the House of Commons, as he showed again last night, in vigor of mind, in power of expression or in knowledge of constitutional statesmanship." The *Daily Chronicle*, too, is very eulogistic. It says: "Mr. Blake's review of the Canadian situation and of the Ulster arguments was really a remarkable piece of reasoning—eagerly drunk in by Mr. Gladstone—and worthy of a much earlier hour. But my space is gone."

EXTRACTS FROM THE SPEECH.

The following are extracts from Mr. Blake's speech, as reported in the *Times*. Alluding to Admiral Field's speech, he pointed out that he had not made it apparent why "the powers of offence and defence of the empire would be weakened by the passage of this bill. That was to be taken as a matter of faith from the honorable and gallant admiral. This country would want more ships, more guns and more admirals, he supposed. (Admiral Field: "No, no; there are too many already," and laughter.) Yes there was one too many. (Nationalist cheers.) How making Ireland contented and loyal could produce a state of things in which one more admiral, one more ship or one more gun would be required it was impossible to understand." Turning his attention to Mr. T. W. Russell, Mr. Blake said:—"The hon. member for South Tyrone and others had asked how he, a Canadian representing an Irish county, could stand up here and upon platforms in this country advocate the cause of home rule without the knowledge to be acquired by long residence in Ireland. He admitted the justice of some of those remarks; but the history of Ireland was writ large in the book of the world in pages that were filled with tears and stained with blood, and that might be read by those who ran, and he had read them, not running, but for twenty years. (Hear, hear.) The hon. member for South Tyrone could not have had that advantage in regard to Canada, because it was the good fortune of that country not to have for a great many years occurrences which had dimmed and stained the pages of the history of Ireland. Canada, large in extent, but occupying rather an obscure corner of the world, had settled its own difficulties without troubling England, and therefore, had not given this country an opportunity of learning much about it."

FALLEN AMONG ORANGEMEN.

The hon. member had spent three or four weeks in Canada and had fallen among Orangemen—(Nationalist cheers)—and persons of that kidney.

They did not beat or wound or rob him, or despitely use him—(laughter)—but, on the contrary, they received hospitably and crammed him with things which he was only too anxious to swallow, and which were difficult of retention. ("Hear, hear," and laughter.) He did not deny that there was in that country a large and powerful body of Puritans who entertained hostile feeling with reference to Home Rule for Ireland, but it was mainly composed of Orangemen as fanatical as the Orangemen on this side of the water. Mr. Blake showed that Mr. Russell had totally misapprehended both the settlement affected by the Union Act of 1840 and that affected by the Act of Confederation. The settlement favored by Lord Durham had really in view the denationalizing of the French portion of the inhabitants of the country and their absorption by the English portion. The attempt after 25 years' trial failed. In the end a deadlock ensued, and after a long period of government with weak and inadequate majorities the statement of both sides set themselves to see whether some remedy could not be applied. The hon. member said that the remedy which was applied was one of a different character from that which he understood it to be. It had been suggested that it was a remedy by means of the creation of an incorporating union of those two with the other provinces. It was not so. Such a remedy would have been rejected. It was felt at last that the true remedy was to leave to each of those communities which had formerly been separate provinces, and which had never been welded together by the force applied to them in the settlement of 1841, the control by each of its own local affairs—(cheers)—to find a common ground with reference to affairs in which their interests were really cognate, to create a true union of feeling and interest by limiting that union to those subjects on which the people felt that a common parliament ought to act, and by granting to each of the countries a separate institution for their own local management of such affairs as were special to themselves.

Mr. T. W. Russell did not think that he had referred to the settlement of 1867.

MR. RUSSELL'S ERROR.

Mr. Blake said that this was the cogent part of the whole argument. The hon. member's friends had given him an account of the Durham settlement, and for all the hon. member appeared to know that settlement was continuing apparently to this day.

Mr. T. W. Russell said he was replying solely to a statement regarding Lord Durham's settlement. He was perfectly aware of the settlement of 1867, but inasmuch as it did not come within the province of his reply he did not make use of it. The hon. gentleman had referred to his sources of information. He might tell the hon. gentleman that the information had not come from Orange sources, but from a gentleman who happened to be a partner in the business of the hon. gentleman. (Laughter.)

Mr. Blake said that the important point of the Canadian parallel was the point which the hon. member had omitted. The incorporating union produced the evil results of the incorporating union between Great Britain and Ireland, and twenty-five years of experience convinced them that it was necessary to apply a remedy. The remedy adopted was the substituting of a union for things really common and separate institutions, for things really local. (Cheers.) The hon. member said that this proved his case as to Ulster, because Upper and Lower Canada were separate. But that was not the Ulster of Quebec. The Ulster of Quebec, according to the views of the hon. member, was to be found in that loyal and Protestant minority whose attitude in the earlier years he

had sketched a few moments ago. The loyal and Protestant minority accepted the proposal that was made for a federation that was made with legal safeguards. Therein they showed their wisdom. But there had never been a time in the early or in the later days in which they viewed the Roman Catholic majority with that degree of detestation and abhorrence which the House now learnt regulated the sentiments of the loyal Irish minority towards their countrymen. (Hear, hear.) Certain precautions being taken—and the present bill abounded with precautions—"Oh," and cheers—the situation in Quebec was willingly accepted.

THE MAJORITY MUST RULE.

No doubt some were still dissatisfied, for there was nothing more difficult in the world than for a minority of that race, and having the predominant position which it had occupied, to reconcile themselves to the view that the majority should rule. (Cheers.) They did not like it, and it was but human nature that they should not, though not the highest part of human nature. (Hear, hear.) Himself a Protestant and kin with the minority in Quebec, he had anxiously watched the progress of events there, and as far as he could judge the minority had always had its share, and generally more in the government of the country. (Cheers.) There was always one or more English and Protestant minister among the provincial governors. There had been an extraordinary degree of liberality with reference to the representation in parliament of those who were, not merely of an absolutely different race, but of another town and another creed. (Hear, hear.) The measure of 1867 was a proposal to change the constitution of several autonomous provinces.

Hon. members had told him that if this measure became law Ulster would separate from the rest of Ireland, and would go in for complete independence. There was, however, a variety of opinion on that point. (Hear, hear.) He did not know which character that resistance was to assume. It was said that Ulster was to become an armed camp, and that she was to win against all Ireland. Well, if Ulster could win against all Ireland in arms she could certainly win against all Ireland without arms. (Hear, hear.) There was no proposition more settled than that if Ulster was the superior province, possessed of all those high qualities which went to make up a people, she would command the situation in Ireland under all circumstances. (Hear, hear.) It was said that the Irish legislature would consist of two parties—the Roman Catholic Nationalists and the Protestant Loyalists, and that the former would outnumber the latter by three to one. But could anyone suppose that when all the representatives of Ireland were met together in the national legislature that that demarcation of parties would be preserved? It was one of the good qualities of Irish Nationalists that there was a considerable divergence of opinion among them, which sometimes manifested itself at inconvenient times, and if it was feared that the presence in the Imperial parliament of 80 Irish representatives would dominate 500 or 600 British representatives, why should not the Protestant minority of one-fourth in the Irish legislature acquire an equally powerful position? (Hear, hear.)

PROTESTANTS IN QUEBEC.

He had repeatedly asked Protestants in the province of Quebec whether they had anything to complain of in connection with educational matters, and he had never yet discovered that they had any serious grievance. It was, in fact, acknowledged that more had been given to the Protestants by the free will of the assembly than it was constrained to give. Then, the hon. member said that the Roman Catholic church took the tithes from the land. Yes; but whose legacy was that? Who established this tithe? (Hear, hear.)

The tithe taken was very moderate in amount, and provided a very moderate subsistence. But the Protestants had no grievance in connection with this tithe, for it was only exacted from Roman Catholics, and if a Protestant bought a farm it was tithe-free as long as it remained in Protestant hands. It was said by grievance-mongers that when a Protestant held land efforts were made to get it from him by the priests. But all that the priests ever did was to supply money to an intending purchaser at a low rate of interest, so that he was enabled to pay a higher price than he would otherwise be able to pay to the Protestant vendor of the farm, who was tempted by a good price to part with his land. The only grievance was that the Protestant farmers were in this way induced to go. (Mr. T. W. Russell. "They are being squeezed out." He agreed that the Protestants and English-speaking minority were not in as comfortable a position in some respects as they would be if all those around them were of the same extraction, of the same race and of the same faith, but there was no ground for alleging that the situation of the Protestants was made uncomfortable by the majority that surrounded them; on the contrary, he believed that one of the most creditable parts of a creditable history was the degree of tolerance, liberality, breadth of spirit and recognition of the rights of the minority which distinguished the Roman Catholics of the province of Quebec.

A CHOICE OF TRUST OR DISTRUST.

Mr. Blake concluded as follows: "The people of Canada were coming more and more to see that they had little to do with our little wars or continental diplomacy. By bringing forward the present proposals for Ireland the feelings of Canada had been much allayed, and they began to see a practical plan for enabling them to continue permanently their connection with the mother country. The natural share of Ireland in imperial and national affairs were hers and was to be hers. All that was wanted to mature Irish prosperity was the existence of a feeling of contentment and a sense of common interest. (Hear, hear.) Let parliament give her that local control she asked for, give her that share in national concerns she rightly demanded, and a settlement in substantial terms of finality would be obtained. He believed that the principle of Home Rule for the various divisions of the United Kingdom might long precede the practical application of it, and when it was recognized that local opinion should rule in Scotland in Scottish concerns, that local opinion should rule in Wales in Welsh affairs, and in England in English affairs, many of the difficulties which now give rise to alarm would be solved in practice. The essence and substance of this whole controversy it might be difficult to argue on ordinary lines. It depended on whether parliament was going to adopt the policy of trust and belief or the policy of incredulity and despair. (Hear, hear.) It depended also, upon the question whether animosity, rancor and alienation produced by past wrongs and injustices were repairable in the mind of man, and whether they were to be repaired by the continuance of wrongs and injustice, by the continuance of the rule of superior force, or by the abandonment of wrong and injustices and by the grant of the reasonable rights of citizenship. Unless they acknowledged that the men to whom they had granted the franchise were entitled to the ordinary normal rights of majorities, and unless they were prepared to go back and govern Ireland as a crown colony, they had no alternative, logically or practically, except to come forward and trust these men they had declared to be capable citizens with the duties of capable citizenship, and to give them an opportunity of showing

their highest aspirations and their best qualities by saying to them, "We trust you, and we believe you will be equal to the situation." (Cheers.)

Miss Mary Redmond.

Miss Mary Redmond, of Dublin, the youngest sculptor in all Ireland to have the honor of receiving commissions for public monuments, has recently had a lesson which might prove edifying to less enthusiastic philanthropists. In 1889 she received a commission to make a statue of Father Mathew, and at once set to work. It was not until 1891 that her clay model was finished; and meanwhile had rescued a little *gamin* from starvation and permitted him to pose or make himself otherwise useful in her studio. The clay model, representing the great temperance apostle with hand upheld as if in blessing, was awaiting the decision of the committee, when the charity boy turned rebellious and had to be discharged. In revenge for this he visited Miss Redmond's apartments by stealth, and when she returned from a walk, announced that he had "done for" her statue. The labor of years had been destroyed in a moment: but the brave girl set to work again, and in May, 1892, another model was placed before the committee, who accepted it with much acclaim. It has been reproduced in Carrara marble, and critics are unanimous in their praise. The poor little wretch who destroyed the first clay model was given a sentence of seven years' penal servitude.

On April 10th, while Michael Coogan, laborer, of Watkin street, Kilkenny, was engaged in cleaning the windows of Patrick Hickey's house, in Lower John street, the ladder on which he stood slipped, and he fell to the pavement, fracturing his leg in two places. He was removed to the County Infirmary, where he is progressing favorably, but he will be incapacitated for several months, and his wife and five young children—the eldest but eleven—will be sadly straitened for the means of subsistence till his recovery.

The mineral water factory recently opened in Ballina by Messrs. Egan & Son, Sligo, already rests on a basis so secure as to warrant the development of the business to very large proportions. Messrs. Egan have been fortunate in securing business premises admirably adapted for their business, and capable, in their consciousness, of meeting any future requirements. The present output from the factory is 30 dozen an hour. The orders flowing in are fully equal to this supply, and new connections are being daily formed in surrounding towns, where trial orders have been given with very satisfactory results.

Young women, and especially summer girls, who deal lightly in hearts, will be interested to learn from Marion Crawford's latest book, "The Children of the King," of the momentous consequences that attend an engagement of marriage in Italy. "It is not easy," says Mr. Crawford, "to convey to a foreign mind generally the enormous importance which is attached in Italy to a distinct promise of marriage. . . indeed, almost amounts, morally speaking, to marriage itself, and the breaking of it is looked upon, socially, almost as an act of infidelity to the marriage bond. A young girl who refuses to keep her engagement is called a *civetta*—an owl—probably because owlets are used as a decoy all over the country in snaring and shooting all small birds. Be that as it may, the term is bitter reproach. It sticks to her who has earned it, and often ruins her whole life."

For Severe Colds.

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

J. PAYNTER, Huntsville, Ont.

At the usual fortnightly meeting of the Urlingford Board of Guardians, on April 13th, Mr. Michael Scott, D. V. C., and subsequently Mr. Wm. DeCourcy, J.P., chairman, presiding, Mr. John Phelan was elected Vice-chairman for the ensuing year; Dr. Cormack was elected Medical officer, and Mr. M. M. Murphy, of Kilkenny, was elected solicitor to the Union.

A Simple way to help Poor Catholic Missions. Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammoncton, New Jersey. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammoncton Missions.

A Cure and a Conversion.

During the month of June, 1892, Father Mathieu, a passionist, while at the Grotto saw coming towards him a small invalid carriage in which was a poor lady, a paralytic, who had just emerged from the fountain and who was weeping. He understood that her grief was caused by not having been cured, approaching her he said: "Courage, madam." The poor invalid looked at him in astonishment, and, seeing his secular dress, she mistook him for a protestant minister. "Sir," she replied, "I have no occasion to speak with you; you are a protestant, I do not know you." "Madam, I am not a protestant, I am a Catholic and a priest." To assure herself of this fact, the invalid examined the breviary the priest had in his hand. "And you tell me to have courage Abbot?" "Yes, madam, I hope you shall be cured." The evening of the same day, while the Father was saying his rosary at the Grotto a gentleman approached him "Abbot," he said, "are you the one who told my wife this morning to have courage." "Yes, sir, but I am not the abbot." The gentleman was greatly astonished! "Well, who are you then? you said you were a Catholic priest." "Yes, certainly, but I am not an Abbot, I am a Father, I am a religious." "Ah! well then! Father, have you hope?" "Yes, sir, much." "How so?" "You have two children whom I saw at their mother's side and whose faith is profound; their prayers shall be heard." It appears that the elder especially, a young man 19 years of age, was praying like an angel.

"And you, sir," said Father Mathieu, "have you not hope?" "Oh, Father, I do not believe." "Why, then, are you here?" "Oh! my wife desired to come; I am a judge at Lyons, I am having a vacation, so I came. . . Reverend Father, would you say Mass to-morrow for my wife?" "That would be impossible, for all my intentions were taken in Paris for my sojourn at Lourdes; but I shall say the rosary each day for her." "Will you come and have breakfast to-morrow with us at the Hotel England?" "No, I came to pray and not to pay visits?" The second day passed in the same manner as the first; the invalid bathed herself but was not cured. The third day, the Father, still at the Grotto, saw the little carriage approach and was seized with compassion on perceiving that the good invalid could scarcely hold a rosary in her hand (she had been a paralytic for 15 years.) "Madam," the good Father said, "before going to the fountain, say the beads for the suffering souls in Purgatory and ask for you a cure in honor of Our Lady of Lourdes." "Yes, Father." The rosary having been said, the pious Lady was borne to the fountain, the Father during this time was praying at the Grotto. Oh! joy! he beholds her returning, not in her carriage, but walking leaning on the arm of her second child, a young girl, her tears were again falling in abundance, but they were tears of joy.

She was not yet strong, in the evening she came in her carriage, but after her second bath on the same day, she was completely cured! We leave to your imagination the Father's indescribable joy, that night the lady's husband came to the Grotto and again found the religious, "Well, sir," said the priest, "your wife is cured. Have you faith now?" "What! what! Father." "What, do you not consider that you are dangerously ill? It is your soul that is stricken down and whose cure is questioned. If you do not attend to it, beware, God can punish you and send upon you the sickness of which your wife has been lately cured. If you wish to escape, rely to confession this very night and receive communion with her to-mor-

row in thanksgiving," it appears, from what the lady, who was a very good christian (she received communion every week), told the Father, that the husband had been terrified, the more so because he had seen his wife cured in accordance with the hope the Father had expressed and he feared that the second part of his announcement would likewise come to pass. Accordingly he took his precautions: he immediately went to the missionaries' house, called one, made his confession that night and went to communion the next morning. This religious had been sent by a grateful lady who had obtained, the cure of her little daughter by using water from the Grotto that the Father had given her.

A Reminiscence of Napoleon III.

General de Verely, one of the last survivors of the Strasbourg incident in the chequered career of Napoleon III., who died recently at Nancy, was the son of an officer under the old regime who had emigrated during the Reign of Terror, and returned to France during the Consulate. One of the ancestors of Antoine Adolphe Chautan de Verely, who was born at Metz, on November 30th, 1804, was Francis George Chautan, an Irish gentleman obliged, in 1660, by religious persecution to abandon his property and fly from his country like many others of his compatriots, victims of the same cause, and take refuge in France, when he joined the army and rose to a high rank. He married the heiress of the fief of Verely, which name was then added to that of Chautan, transformed by local usage into Chautan. Except some who took Holy Orders, the descendants of Francis George Chautan (certainly not a very recognisable Irish name) followed his example and adopted the career of arms in which several distinguished themselves, notably Sebastian, a learned engineer, killed in 1713 at the siege of Fribourg, and Charles, who, riddled with wounds, returned after the campaigns of 1791 in Spain, 1732 in Italy, and 1742 in Bohemia. The late General de Verely was an artillery captain when he stopped Prince Louis Napoleon in his adventurous career at Strasbourg in 1836, and the future Emperor of the French surrendered himself a prisoner along with his principal adherents to prevent a useless shedding of blood. To the praise of Napoleon III. It should be said that the Emperor never remembered the indignities of Prince Louis, and placed no obstacles to the career of M. de Verely, for whom he testified a particular esteem. Under the Second Empire the former Strasbourg captain reached the grade of general received the badge of the Legion of Honour, winning his spurs by his brilliant campaigns in Africa and Italy.—*Irish Catholic*.

At the Limerick Quarter Sessions it was announced that the case against the Jewish money lender, Hesselberg, for alleged obtaining of money, under false pretences, had been abandoned. There was only one other charge—a case of larceny—before the Court.

Among the manuscripts of the Borgia Museum, copies of which are to be sent to Chicago, is a letter of Nicholas V. to two Irish bishops in regard to sending missionaries to Greenland. The letter was written in 1448, forty-four years before the discovery of America.

The Lord Chancellor has appointed Mr. Jonathan Haughton, Rockspring, Ferns, to the Commission of the Peace for the County of Wexford. Mr. Haughton has for many years been a member of the Enniscomerty Board of Guardians, representing the division of Ballymore and Harrow. He has been in the forefront of the National movement in North Wexford, and is held in high esteem by all classes of the community.

What Can be Done?

When the system is overloaded with impurity, the circulation sluggish, and the stomach out of order, as is often the case in spring time, there is no remedy so efficacious as Burdock Blood Bitters to remove every trace of impure matter and restore perfect health.

THE GRAND SEMINARY.

On Wednesday the 26th April, took place at the Grand Seminary, Sherbrooke Street, Montreal, a ceremony which we believe to be so far unique in the history of that venerable institution. The members of the class who were ordained to the holy priesthood in 1877, assembled on that day from various and remote parts of the great Republic and of Canada to offer to their *Alma Mater*, and to the Sulpician Fathers, their former professors, an expression of their esteem and gratitude, and to leave their younger brethren who are being formed to the great work of seeking souls, a token that will daily remind them, and by more ways than one, of the sublime calling that awaits them, and of the means necessary to fit themselves for it. This testimonial took the shape of a magnificent bronze bust of the saintly Olier founder of the Sulpician Order, and the originator of seminaries for the education of the clergy in France. This bust is mounted upon an artistic pedestal of precious marble, and bears upon three of its faces Latin inscriptions setting forth the date, purpose, and other circumstances of the gift, the names of the donors, and members of the class, as well as those of the faculty who then filled the various chairs. It is placed beneath the arch, at the grand chapel extremity of the great corridor, so that the students deile past it every time they visit the chapel and are thus reminded both of the saintly founder it represents, of the noble example and whole souled sentiments of older brothers who return after fifteen years of faithful labour and of contact with the world to proudly proclaim their inviolable attachment to the principles of Father Olier, and their deep conviction that only fidelity to them makes the true priest. It was certainly a most touching as well as edifying spectacle to see these devoted men gather from the four points of the compass, leave busy parishes where their presence is daily necessary, and undertake, some of them at least, long journeys to give this spontaneous mark of grateful affection to the home where they received their priestly education. The Reverend Fathers must have been encouraged in their arduous work by seeing their efforts so nobly appreciated, their lessons so faithfully practised, and assuredly the large number of theologians and philosophers who now fill the house, will not soon forget the touching scene where they beheld former students and professors united in affection and mutual esteem as members of the same family.

The day's programme began as was most thoughtful and proper, by a solemn mass of Requiem for the departed members of the class, already nine in number. His Grace, the Archbishop of Montreal, Mgr. Edward Charles Fabre, assisted at the throne in cope and mitre. The following were the officers of the Mass: Celebrant, Rev. James Coyle; deacon, Rev. Bernard Marron; sub-deacon, Rev. D. J. Wholey; master of ceremonies, Rev. J. B. Brasseur, assistant master of ceremonies, Rev. J. P. Yuite; assistant priest at throne, Rev. J. Lee; chaplains, Rev. Michael McKeon and Rev. Wm. Pyne.

His Lordship, Bishop Gravel of Nicolet, graced the ceremony with his presence. Quite a number of the city clergy were also present, amongst whom were noticed Fathers Deguire and Troie of St. James, Father Quinlivan of St. Patrick's and others.

Shortly after Mass took place, in the grand corridor, and in presence of the assembled professors and students, the presentation of the monument. His Grace, Archbishop Fabre and Bishop Gravel were both present. The address of presentation was delivered by Rev. J. H. Mitchell, and profoundly impressed everyone who heard it. One

could see that the speaker's heart was on his lips, and the fullest conviction dictated each of the well chosen words which he uttered.

In presenting the statute Father Mitchell concluded an eloquent address by saying:

Accept then, for our *Alma Mater*, this monument which we present as an evidence of our filial gratitude and priestly esteem. May it be an inspiration to all aspirants to the sacred ministry who may abide within these walls, and remind them ever of the typical priest under whose auspices their work of preparation is being conducted. Thus may we hope for a succession of brothers, in whose priestly lives we may all find encouragement. For priests who will meet the requirements of an exacting world, and be able to reflect on Holy Church, and on our own *Alma Mater*, the glory of years well spent in the service of God and of humanity. And here, if presuming on the immunity of elder brothers, we may be able to address those who now enjoy relationships similar to those we once enjoyed—we would say—in the name of all the sacred endearments that hang around seminary days, we exhort you to be loyal to the inspirations which are experienced only while here. If ever there were a time when the typical priest was in demand, such is the present. As the prophets of Israel sighed for the clouds to rain down the Just One, so in a somewhat like sense is the world to-day longing for those men of prayer, men of virtue, men of learning, men of action—in a word, ideal priests who are needed to lead on the nations against vicious and unbelieving hordes.

If your purpose be not thus high and holy we are already engaged in the battle protest against your advancement, because your presence will only weaken our ranks. But if your conception of the sacerdotal state be such as the life of Father Olier would inculcate, then will we look with eagerness for your coming into our midst where your zeal and learning will help and cheer.

As brothers we now invite you to join with us in pledging renewed fidelity to our sacred calling and to our benign mother, and in doing so we know of no better time or place to select than here and now while we stand around this tribute of filial regard erected to the undying honor of that venerable priest whom the great Bossuet eulogized as "*Virum præstantissimum et odore sanctitatis florentem.*"

As the Superior of the Seminary, Rev. Father Colin, was confined to his room through a severe attack of rheumatism, the reply was given in his name by Rev. Father Lecocq, Director of the Grand Seminary. He expressed his regret at the Superior's inability to be present, and said he was delegated by the latter to say how much pleasure it would have afforded him to be amongst them to day. But he was with them in spirit, if not in body, and fully appreciated and thanked them for the beautiful gift they were offering to-day. Father Lecocq, continuing, observed that this action on the part of the class of 1877 was entirely spontaneous on their part, that it was not the outcome of any suggestion on the part of the Sulpicians. Some months ago an humble request was addressed to the Superior, soliciting permission to offer a monument of Father Olier to the Grand Seminary. In general, people solicit favors for themselves; it is seldom that generosity rises to the height of asking leave to confer a benefit on others. For a moment there was some hesitation on the part of the Seminary authorities. The only ground of this hesitation was the remembrance of the Scriptural injunction: "*Nec enim debent filii parentibus thesaurizare, suo parentes filijs.*" This hesitation, however, could not long subsist in presence

of the nobleness of sentiment, which conceived such a project and a delicacy of feeling which asked leave to execute it. The authorities of the Seminary felt that they were sharing, if only in a small degree, the honor and credit which these men were reflecting on themselves by their noble act. Shakespeare had said that men's good actions were generally written in water and the bad ones cast in bronze. But here at least the adage was reversed; they had expressed in beautiful and lasting bronze an act which would be, and deserved long to be, remembered. All this they had done very quietly and unpretentiously, just as good men ever perform their actions, for good is never noisy, just as noise never does good. It was not a bust even of the Angelic Doctor they had selected as a fit expression of what they desired this day to proclaim: no, but a figure of the venerated Olier, whom some present might live to see proclaimed venerable by the Holy See, since his cause was soon to be examined by Rome. Even in the full blaze of this nineteenth century, after having passed fifteen long years face to face with the world and its maxims, they were proud to come here to-day and boldly affirm that if they had accomplished any good, if they had escaped the contagion of a corrupting world, they owed it to fidelity to the principles and teaching of this wonderful man whom God had raised up for the sanctification of the secular clergy. Yes, in spite of all to the contrary, it was the spirit of Father Olier that made the true priest, the one who was really a Saviour of souls and a model for the people. It was consoling to the faculty to hear these principles so emphatically affirmed by men who knew from experience the truth of what they said. In conclusion, he thanked them once more in the name of the Superior, and of his confreres, for their beautiful gift, for the noble sentiments they had so well expressed, and for the bright example they had set for the seminarians.

A second presentation was made after dinner to Mgr. Fabre, consisting of a magnificent pectoral cross and chain.

The following is a complete list of the members of the class of 1877, who were present, with the dioceses to which they belong:

Revs. J. B. Brasseur, M. A. Charpentier, Montreal; Revs. J. J. Buckley, D. J. Wholey, Boston; Revs. James Coyle, L. J. Deady, William Pyne, Providence; Revs. W. J. Doherty, J. H. Mitchell, Brooklyn; Revs. J. F. Lee, J. P. Tuite, Springfield; Rev. Bernard Barron, Ogdensburg; Rev. P. H. McDermott, Albany; Rev. Michael McKeon, Hartford; Rev. Patrick Kenny, St. Paul, Minnesota.

Before dispersing, with that thoughtfulness and delicacy which marked every one of their proceedings all went in a body to pay their respects to Father Colin, the Superior of the Seminary, who, as we have said, was unable, through illness, to attend the ceremony at the Mountain. He received them in his sick-room with the most cordial affection, spoke to them for a good quarter of an hour with something of his wonted ardor, and with all the old affection beaming from his eyes. In bidding them a most paternal adieu, he presented each one with a little crucifix, enriched with special indulgences, as a memento of his undying attachment to sons who had proved themselves worthy of the care he had formerly bestowed on them. Happy are the masters who can point with laudable pride to such pupils! Happy are the seminarians who have such models to emulate!—*True Witness.*

The above celebration recalls very pleasant memories:

Old faces look upon us,
Old forms go trooping past.

We were of that class of '77. By mere accident we learned of the intention; and felt rather surprised that

the committee in charge had not made it a universal thing among the members of the class. Many others besides those mentioned on the list would have gladly turned their hearts and eyes towards Montreal, to testify their gratitude towards, and esteem for, the Grand Seminary, its saintlike founder and its holy directors.

The only other surviving member of that class in the Archdiocese of Toronto is Father Gallagher of Pickering. The late Fathers Gavin and Skelly also belonged to it. The Hamilton priests still in the Church Militant are Fathers Cassin of Mount Forest, Brohman of Formosa, and O'Leary of Freelon. Another member from Hamilton belonging to it is now a priest with the Redemptorists in Australia. Father Halson, who, after studying two years at Montreal, went to Rome to complete his theological studies. We met from many a distant quarter at that great centre of priestly virtue and learning, and now after sixteen years, separated still further apart, we are united in that faith which is common to us all and unswerving love for our *Alma mater.*—ED. CATHOLIC REGISTER.

Editorial Notes.

The German Army Bill, after all, is rejected and Parliament dissolved. A vote taken on the 6th inst. stood 310 against the Bill to 162 in favor of it. Compromise had failed, imperial wishes were disregarded, and the elections are at hand, with a dark prospect for the Government and not a cheerful one for its opponents. The English correspondents regard the situation as very gloomy, and think that the speeches and events of the last few days menace the peace of Europe. The *Daily News* (London) says the crisis is a military one rather than political, and that it is really a fight for mastery between people and palace.

His Grace, Archbishop Cleary of Kingston, solemnly excommunicated a couple who were living at Kemptville in open violation of the laws of the Church on Matrimony. The man, Richard McGovern, having obtained a divorce in the United States from his lawful wife, went through the form of marriage with another woman, Mary Barkely. The Christian conscience of the neighborhood was rightly scandalized. The matter was reported by the pastor, Father Michael McDonald, to the Archbishop, who summoned the parties to answer the complaint. He admonished them, but all in vain—and the end came on April 30th, when his Grace went down to Kemptville, and passed the dread sentence cutting the guilty pair from the Communion of Christians. Be it to the credit of society the need for such punishment is rare, but the singleness and inviolability of the marriage tie cannot be violated and a Bishop of God's Church stand by and silently witness the abomination.

A neat pocket volume entitled *New Month of May* issues from the Visitation Convent of Baltimore. The work is composed of extracts from the writings of St. Francis of Sales—a few sheaves of golden grain from a work which the Saint prepared for his spiritual children, the Sisters of the Visitation. Treating of the Mother of God, taken from the sweetest of spiritual authors, the little book readily and justly commends itself to all who wish to be devout to the Blessed Virgin.

Bonziger & Bros. have published a *Manual of the Holy Family* which has been carefully prepared by Father Hammer, a member of the Franciscans. It contains the rules and prayers of the Association founded by Apostolic Briefs last year, and which the Holy Father established that Catholic families might be induced to take as their model the Holy Family of Nazareth. The purpose of this manual is to cultivate that devotion, and we feel confident from its contents that it will serve its purpose.

The *Canadian Magazine* for May opens with a severe but just criticism upon our teaching and education—which the writer regards as a cram and superficial. Dr. Bryce, in an able article, asks the timely and serious question whether Cholera is coming. How it is to be answered depends upon localities. "At least," he says, "one Ontario city may, with her record during the past three years from typhoid, lay these facts to heart and seriously ask herself whether, if cholera should unfortunately make its appearance in America, she can expect to keep free from its ravages." Does that cap fit Toronto? Let our city fathers answer.

The *Rosary Magazine* and *Donahoe's Monthly* are also to hand, and are hereby gratefully acknowledged.

ARCHBISHOP FABRE.

Owing principally to the fact that Montreal is the great seat of ecclesiastical education for Canada and a great part of the United States, few prelates are so widely known as the Venerable Archbishop of Montreal, Charles Fabre. On the 1st inst. he celebrated the twentieth anniversary of his consecration, which was made a special occasion for a grand display of loyalty to the chief pastor of the most Catholic city on the continent. In answer to the invitation 160 priests gathered in the Sanctuary of the Montreal Cathedral, where His Grace sang High Mass. After Mass the *Te Deum* was sung, and an address presented on behalf of the clergy of the ecclesiastical province of Montreal. The visiting priests dined afterwards at the Archbishop's residence.

In the evening a great demonstration took place in St. Peter's Cathedral by the lay population. At least two thousand men from all parts of the city, many of them of high standing in the professional and commercial world, gathered beneath the majestic dome. Two platforms had been erected, on which Archbishop Fabre, Bishop Gravel, and many distinguished laymen took their seats. Mayor Desjardins read an address in French. He recalled Mgr. Fabre's good work before and since his elevation to the episcopal dignity, the opening of new churches and religious institutions, the reform of ecclesiastical discipline and the propagation of education. All this development had coincided with the marvellous material progress of Montreal. In the face of this, certain alleged economists contend that the prosperity of religious institutions was a cause of poverty to the public, but they would not be believed by the people. They would always prefer the works and the principles which have been an honor and a source of strength to their race. All representatives of authority seemed in these days to be the special object of malicious attacks, and they were sorry to recognize the fact that Canada had not escaped this scourge. Certain individuals had undertaken to destroy the respect due to the clergy, by exploiting the individual failings of a few members of that order. (Cries of "Shame!") They had even gone further, and it was for that reason that this vast assemblage had come together to denounce the proceedings directed against their spiritual chief. They had come to affirm that they would always respect that which their forefathers had always respected and defend the institutions which have been the bulwark of their nationality. They would always be united as dutiful children to avenge the church against the attacks of those who would ignore her authority and forget the benefits they had received.

Dr. Hingston then read the following address in English:

MAY IT PLEASE YOUR GRACE—This province has hitherto had chief and ordinary pastors of zeal, piety and learning, and no part of the province has been more favored in this respect than the diocese of Montreal.

In the selection of Your Grace for the Episcopate the exhortation of Paul was not disregarded: *Nec quisquam sumit sibi honorem sed qui vocatur a deo tanquam Aaron.* (Heb. v. iv.)

As a priest your patience, zeal and kind heartedness secured the gratitude and affection of those to whom you were called to minister and the respect and esteem of those who, like yourself, were engaged in working for the salvation of souls. By these you were indicated as the successor to that great and good man whose memory is still green in our midst. By the highest authority you were chosen to fill the exalted position in the superior

order of pastors in the Christian church.

Twenty years ago there was placed upon your shoulders the spiritual government of all ordinary pastors in this diocese, and, at a later period, you were elevated to be a higher dignitary of the first class in the government of the Church—a bishop of bishops.

It could not be otherwise than that a position which gave authority in questions of faith, morals and discipline, should bring with it pleasure sometimes, pain sometimes, and, too generally, perhaps, anxiety. Were it as easy to do, as to know what were good to do, charity would find every support in Your Grace, without ceasing, at any time to suffer as towards some, while being just to the many whose spiritual interests you safeguard, and are compelled, by virtue of your office, to safeguard. Should the performance of imperative duty involve you, at any time, in what is painful, your pain is shared by those to whom you have a right to look for sympathy and condolence, and to whom you do not look in vain.

In your watchfulness over the spiritual interests of those entrusted to your care you have brought hitherto many orders of men and women who devote themselves to works of charity, religion and education.

The financial difficulties excuse the allusion to them—which existed at the beginning of your episcopate, and which demanded such rigid economy in your household as to preclude hospitalities, even, which are usual, have happily in great measure passed away; yet while these self-denials were being exercised there advanced steadily towards completion the magnificent edifice in which we are this evening assembled, which is an important and imposing addition to this city's beauty, and bears evidence of the piety of her citizens.

At the time of your consecration the prayer *Ad Multos Annos* was invoked in your regard, and now, after twenty years, *Ad Multos Annos* is still the fervent supplication of Your Grace's devoted and attached diocesans.

His Grace replied in both French and English.

Hon. Solicitor-General Curran followed with an eloquent tribute from the English speaking Catholics of Montreal. "They all sympathized with the Archbishop: they sincerely congratulated him on the twentieth anniversary of his consecration; and they ardently prayed that it might please a benign Providence to enable him to celebrate his golden wedding on the fiftieth anniversary of his episcopal consecration."

Other speeches followed, and Mgr. Fabre again returned thanks, and the proceedings closed with a few remarks from the Hon. Mr. Taillon, who had been called upon by the audience.

Baseball

The *World of Monday* says: The Park Nine and the St. Michael's College team played a practice game on the College grounds Saturday, which resulted in favor of the students by 19 to 3. The Park Nine, though defeated, will not be discouraged. They have the material, and require only a little more practice to guarantee them a place in the Canadian finals. Strowger threw well to second, and had a number of put-outs to his credit. Near the close of the seventh inning he was hit by a foul ball and had to be replaced behind the bat. Campbell caught well for the College, showing himself a good all-round player. The following is the score by innings:

Park Nine	200000001	3	6	6
St. Michael's College	0023071402	19	19	4

Two base hits—Maxwell, Whalen, Buckley 2, Coty 2, Campbell 2, Maboney, Bolavenno. Three base hits—Buckley, Fitzgerald, Batteries—Sykes-Strowger; Coty-Campbell. Umpires—Lynden, Coakley

Insomnia is fearfully on the increase. The rush and excitement of modern life so tax the nervous system that multitudes of people are deprived of good sufficient sleep, with ruinous consequences to the nerves. Remember, Ayer's Sarsaparilla makes the weak strong.

St. Joseph's Academy.

On Monday, the first of May, as a fitting opening for the month of Mary, the pupils of St. Joseph's entered into their annual retreat, which was given by the Rev. Father Grogan. Three days of silence and prayer followed, and the halls which lately were ringing with the clatter of a hundred voices, were wrapt in meditative stillness.

Each day opened with the Holy Sacrifice, and, after hours of spiritual reading, instruction, meditation and prayer, closed with the benediction of the Blessed Sacrament. Nothing was left undone to render the retreat most solemn and impressive. Surely one could not but imbibe a little of the sanctity which seemed the very breath of air around; surely there could be room for none but serious thoughts in those three days of extraordinary graces and favors. And so it seemed, that all had caught the spirit as the three days went on, and the last morning came all too soon—the morning of the first Friday when, after a Mass celebrated by Rev. Father Grogan, at which all received Holy Communion, the retreat was fittingly closed by a reception of eighteen candidates into the League of the Sacred Heart, and the distribution of crosses among the promoters. Then, for the last time Rev. Father Grogan addressed the pupils, dwelling on this devotion to the Sacred Heart, its origin, its universality and its merits, urging them also to be zealous in its promotion. The voice of the good priest, which had first led us "into the wilderness," and had untiringly continued to guide us in the spiritual world, seemed to grow in eloquence at the moment when we were to be left to wander back to our material world. Then followed the Papal Benediction, and the retreat of 1893 was closed.

His Grace at St. Paul's.

His Grace, Archbishop Walsh, commenced his annual tour of diocesan visitation at St. Paul's parish last Sunday. The church was packed by a vast congregation of the faithful of the parish, anxious to hear his Grace's words of advice and share in his episcopal blessing. The Archbishop was assisted at the throne by Rev. Father Hand and Rev. Father Ryan. The Mass was celebrated by Father Reddin, assisted by Rev. Father Kelly and Mr. Carbery. At the conclusion of the Mass Father Ryan preached on the sacrament of Confirmation. His Grace, before administering Confirmation, gave solid advice to parents and children upon the means of leading good Christian lives. After the ceremony he pledged all—about 180 children—to abstain from intoxicating liquors until the age of twenty-one years. He highly commended the League of the Cross, which has done so much good in St. Paul's parish.

In the evening at Vespers the children and sodalists to the number of 200, formed in the large hall and marched to the church, carrying a statue of the Blessed Virgin and appropriate banners. Father Hand enrolled the children in the Brown Scapular and received 20 young ladies into the Sodality of the Children of Mary. He afterwards preached a forcible sermon on devotion to our Blessed Lady. The benediction of the Blessed Sacrament closed a day replete with blessing for the people of St. Paul's.

Literary and Musical Evening.

The officers and members of the Catholic Young Ladies' Literary Association gave another of their open literary and musical entertainments in their hall on McCarr street last evening. Father Ryan, of St. Michael's Cathedral, occupied the chair, and opened the entertainment with a few well chosen remarks, after which he announced the first number on the programme, which was a selection on the piano by Mr. A. E. Harding, and was very well rendered. The principal event of the evening was the reading of the essays that had received the prizes in the late contest. The essayists were to have as their subject some one of the leading Catholic authors. The first prize was awarded to Miss Nellie Kelly, who chose as her subject Cardinal Newman; the second prize was difficult to award, as there were two left out of quite a number who were entitled to it, so it was decided to draw lots for who should receive the prize, and Miss Mollie O'Donohoe became the possessor, while Miss Lane was given next place. Their authors chosen were John Boyle O'Reilly and Father Ryan, the poet of the South, respectively. A most pleasant entertainment was given, and the large hall was more than taxed to its utmost capacity. On the 46th an "At Home" is to be given by the Society in the Academy of Music.—*Mail of Friday.*

Oak Hall.

We call special attention to the advertisement in this issue or our last paper. This firm—always prominent in their line, and in their strictly honorable methods of doing business—have had such success that they have found it necessary to rebuild. This decision was only arrived at on Saturday last. The plans are now under way, and the building is to be completed at once. As

they have an immense stock, and only a very limited time in which to run it off, they are offering inducements to the people of Toronto and vicinity such as no clothing house ever before attempted. On their plainly marked prices, which all can verify for themselves, they are giving a straight discount of 15 per cent. on every article. By all means call on Oak Hall, and provide clothing for yourself and boy, at prices which will surprise you.

Condolence.

At the regular meeting of the Columbus Commandery, No. 219 of the Knights of St. John, it was moved by Sir Knight J. J. Dalton, seconded by Sir Knight John Hynes:

Whereas it has pleased Almighty God in His infinite wisdom to call to her eternal home the beloved mother of our esteemed brother Philip Hamell:

Be it resolved that the members of Columbus Commandery No. 219 do extend to Sir Knight P. Hamell our most sincere and heartfelt sympathy in this his hour of affliction; and we pray that the great Creator of all good may strengthen him and give him the grace to bear with Christian fortitude the sad and severe loss sustained.

Resolved that a copy of this resolution be sent our afflicted brother, and recorded in the minutes of the Commandery; and also published in THE CATHOLIC REGISTER.

CHARLES CUNNINGHAM, Rec. Sec.
J. J. WALSH, President.

Launch of a New Steamer.

The Niagara Navigation Company displayed its increasing energy by launching a new steamer, the *Chippewa*, at Hamilton last week. Miss Gertrude Foy, daughter of Mr. John Foy, Manager of the Niagara Navigation Company and Miss Phyllis Hendrie, daughter of Mr. John S. Hendrie, Vice President of the Hamilton Bridge Company, dashed a bottle of champagne at the *Chippewa* as she left the dock and floated out into the bay, with the hopes and best wishes of all pleasure-seekers.

Catholic Young Ladies' Literary Society

An entertainment of a very high order is to be given in the Academy of Music on the 18th of May, under the auspices of the Catholic Young Ladies' Literary Society. Mr. O'Hagan will deliver an interesting lecture on the "Genius and Character of Longfellow." Miss Marguerite Dunn, the well known elocutionist, who is always a favorite, and Mr. Harold Jarvis, the distinguished vocalist of Detroit, will contribute to the pleasure of the evening.

Concert.

A concert under the auspices of the Knights of St. John, No. 212, Drill Corps will be held on Monday evening, May 15th, in St. Patrick's Hall, McCaul street. A very pleasant entertainment is promised. Both the public and friends are cordially invited.

Personal.

We are pleased to see that our friend, Dr. Cassidy, chairman of the Provincial Board of Health, has received the distinction of honorary councillor of the British Empire (H. C. B. E.) for the International Congress and Demography.

St. Basil's.

A lecture by his Grace the Archbishop, on "Catholic Worship and the Fine Arts," will be given Sunday evening, May 14th, at St. Basil's Church. Also Musical Vespers by the choir. Voluntary offering for the Ladies' Sewing Society.

Our readers can have their eyesight tested with proper instruments at the new store of "My Optician," 159 Yonge street.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickel's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

There is a tombstone dated 1846 in one of the old graveyards at the Long Tower. James Sheehan, pilot-outer harbor, Dundalk, has resigned, after having faithfully filled the arduous post for 48 years. His son Patrick Sheehan will probably be appointed to succeed him.

Best Ever Made.

DEAR SIRS—I can highly recommend Haggard's Pectoral Balsam as the best remedy ever made for coughs and colds. I am never without it in my house.
HARRY PALMER, Lorneville, Ont.

JOHN BAPTIST DE LA SALLE.

Father Ryan's Sermon in Honor of the Founder of the Catholic Schools.

Wednesday, May 3rd, being the Feast of Blessed De La Salle, Founder of the Institute of the Brothers of the Christian Schools, a special service was held in his honor at St. Michael's Cathedral. Solemn High Mass was sung in presence of his Grace the Archbishop. Very Rev. Vicar General McCann was celebrant: Rev. J. Kelly, deacon; and Rev. Mr. Carbery, sub-deacon. The children of the Separate Schools of the city attended, and the Brothers' boys, under the direction of Brothers Odo and James, gave with splendid effect some choral hymns.

Rev. Father Ryan preached the sermon. Taking his text from the Acts of the Apostles—"He began to do and to teach"—the preacher said in part: The many glorious acts of our illustrious Pontiff Leo XIII. will make his life an ever memorable epoch in the history of the Church, a new era in the history of the world. It may be a strong thing to say, but it can be said with truth, that one of the most significant, most instructive, most opportune acts of our great Pontiff, who is at once the Pope of first principles and the Pope of the people, was the solemn beatification of John Baptist De La Salle, Founder of the Institute of the Brothers of the Christian Schools. In raising this venerable servant of God to the honor of our altars, Pope Leo has vindicated the right of the Church to be called the Teacher of the Nations, has defined the dogma of Christian Education, and has canonized the cause of the Catholic schools. This one act is itself an argument in defence of Catholic claims to freedom of conscience in the school-room. While the life and work of Blessed De La Salle are convincing proofs of the beneficial influence of Catholic teaching. John Baptist De La Salle lives in his work and in the Institute he founded. We shall consider that work as it is seen in the life and teaching of the Brothers of the Christian Schools. On a modest tombstone in the cemetery of St. Yon, France, is written this simple epitaph. "Here awaits the resurrection Venerable John Baptist De La Salle of Rheims, Priest, Doctor of Theology, Canon of the Metropolitan Church of Rheims, Founder of the Brothers of the Christian Schools. He died on Good Friday, in the sixty eighth year of his age, the 7th of April, in the House of the Brothers at St. Yon. May God grant rest to his soul." Beneath the epitaph might be written this panegyric: "He began to do and to teach." It is the panegyric of the inspired biographer in the life and work of the Divine Master, Jesus Christ our Saviour, the Model Teacher of mankind. The ruler of the synagogue admitted that the work of the Divine Master was evident proof of His mission to teach. The popular verdict on His teaching was that "He did all things well," and therefore spoke with authority and effect, "and not as the Scribes and Pharisees." If rulers of our synagogues would divest themselves of sectarian prejudices, and if the advocates of secular education would open their eyes to the facts, both would give a like verdict on the system of Catholic teaching followed by the sons of Blessed De La Salle. John Baptist De La Salle took the Divine Master as a model for himself and for the Christian teachers he formed, and herein lay the source of his power, and the secret of his success. He began to do and to teach. He graduated in the model schools of Christ and got his diploma from the Master who said: "Learn of me because I am meek and humble of heart." He was a ripe and finished scholar before he became a teacher or a founder; and the characteristic of

his system of education he founded is precisely this—that it is a system of perfectly formed teachers. Of course it is a system of most efficient and successful teaching, but it is so because of its efficient and successful teachers. The latest and best authority on the working of the Public School system in the United States, Dr. J. M. Rice, tells us "at it is very imperfect indeed, and that the chief reasons of this imperfection are political patronage and incompetent teachers. John Baptist De La Salle began his own education, his self formation in the Christian school, the school of Christ. It is the only common school. It is the real Catholic school, the universal school, to which all must go who would graduate, who would ascend to the higher life, the better life, the eternal life. The lesson is the same for all, and it is—self-sacrifice. This is the system of education laid down by the Divine Master. It is His programme of study, and it is his only one and there is none other. "Unless a man deny himself and renounce all, he cannot be my pupil." His teaching is very plain and simple, but it is imperative. John Baptist De La Salle was an apt pupil and learned his lesson well. His delight as a boy was to say his prayers and serve at the altar. He began to found the school of altar boys. He began to do and to teach, and he taught by what he did. He became a priest, a Doctor of Theology, a Canon of the Cathedral of Rheims. He was learned and wealthy, had all the grace of manner and personal magnetism that go far to make a leader of men in Church and State. He sacrificed all for the honor of teaching the children of the people, and the glory of founding a school of popular teachers. A man of God is always a man of the day. A man can never live for himself. His life, like his Divine Master's, must be a sacrifice for souls and for society. But in sacrificing he saves. When Blessed De La Salle was called by God to found his Institute society was menaced by two great dangers—Cesarism and Socialism. The very year John Baptist assembled his twelve disciples around him to begin the work of Catholic teaching, Louis XIV., blinded by pride and passion, was contesting the privileges of the Sovereign Pontiff, and the first French edition of the "Twelve Virtues of a Good Teacher" appeared in Paris on the eve of the taking of the Bastille. Blessed De La Salle began with twelve disciples; the soul of the system he founded is contained in these "Twelve Virtues," of which his "methods" are only the practical application. The twelve virtues of a good teacher are: Gravity, Silence, Humility, Prudence, Wisdom, Patience, Meekness, Firmness, Zeal, Vigilance, Piety and Generosity. Three may be taken as samples of all. And first is Wisdom, "which consists in making the teacher know and love and fulfil the grand, the noble, the infinitely precious object of his sublime calling. Wisdom will intimate to him the great principles and leading facts of the sciences; he must ground himself well in these, for should he be deficient in their knowledge he would communicate to his pupils nothing but vain words and ideas without foundation or connection that would soon be forgotten." This last clause gives a good description of what is called secular culture in our common schools.

Mr. Rice tells us that when the public school teacher in Boston was ashamed to let him see what his pupils had done in arithmetic, he told the children to rise, and go "right through their exercises in physiology" for the Inspector's benefit. The second virtue of a good teacher is Prudence, and, "prudence leads him to discover and use the best means to obtain a certain end, and to remove the obstacles which may lie in the way of its attainment. And this pru-

dence is to be used in physical, intellectual and moral education." Some people say the Christian Brothers can teach only catechism. Here we see they are told to begin with physical culture—seeing to the health of their pupils; then go on to mental culture—to have sound minds in sound bodies; and making all perfect in moral culture, preparing the pupils to be good citizens, and educating souls and hearts for God. The third virtue of a good teacher is Generosity "which leads him to sacrifice voluntarily his own interests for the glory of God and the good of his neighbor." It is not surprising that the result of the twelve virtues in action, with the methods prescribed for schools, is a continual renewal of the moral miracles of the first twelve Christian teachers. This age of ours will believe only what it sees. The sons of Blessed De La Salle may challenge the age and say to its sages: "Come and see. Come to France, and see our 10,619 Brothers, and our 214,853 pupils in 1,852 schools. Come to England and see our 191 Brothers with 2,504 pupils in 15 schools. Come to Belgium and see our 665 Brothers with 16,868 pupils in 99 schools. Come to the United States and see our 901 Brothers with 24,852 pupils in 105 schools. Come to Canada and see our 508 Brothers with 16,316 pupils in 51 schools. Come to India, China and Japan. Come to Italy, Algeria and Egypt. Come to all the countries of the civilized world and see our 14,773 Brothers at work, with 2,761 preparing. And if you would see our work come to our primary schools, to our High schools, to our Normal schools, to our Technical schools, to our Manual Training schools, to our Boarding schools, and our Academies, to our Industrial and Reformatory schools. Come and see what our work is in every department of popular education. And if you would know what kind of work we do come to Chicago. See that our work holds first place in the Catholic Educational Exhibit—as the Catholic Exhibit holds first place in the exhibits of education. Come and see in these Catholic treasures what the old Church has done in the past, for literature science and art, and have the honesty to acknowledge that she is keeping pace with the progress of the present in every best educational endeavor. For us, it is enough to say: Come to Toronto and see the splendid work our Brothers have done and are doing, and learn to appreciate their efforts and to join with them in honoring and imitating their saintly founder, Blessed John Baptist De La Salle.

Now that the Conservatives see that their language is producing evil results around Belfast, they are striving to root up the terrible hatred whose seed they too busily planted a short time ago. They have anxiously warned the people that disorders such as have occurred in Ulster during the last few days will help instead of retard the cause of Home Rule. The fact that the soldiers never hesitated in dealing with the mob has cooled their ardor, and shown them that resistance is absurd.

The German Army Bill is having little success. Failing with the clerical party, Caprivi is coquetting with the National Liberals, but keeps yielding. The Government is willing to abate its demand of 72,000 by 19,000. The Socialists will not agree to more than 42,000. So confident are they of the early dissolution of the Reichstag that they have issued a manifesto.

A Prompt Cure.

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

ETHEL D. HAINES, Lakewood, Ont.



LET IT RUN

and your cough may end in something serious. It's pretty sure to, if your blood is poor. That is just the time and condition that invites Consumption. The seeds are sown and it has fastened its hold upon you, before you know that it is near.

It won't do to trifle and delay, when the remedy is at hand. Every disorder that can be reached through the blood yields to Dr. Pierce's Golden Medical Discovery.

For Severe Coughs, Bronchial, Throat and Lung Diseases, Asthma, Scrofula in every form, and even the scrofulous affection of the lungs that's called Consumption, in all its earlier stages, it is a positive and complete cure.

It is the only blood-cleanser, strength-restorer, and flesh-builder so effective that it can be guaranteed. If it doesn't benefit or cure, in every case, you have your money back. All medicine dealers have it.

For every case of Catarrh which they cannot cure, the proprietors of Dr. Sage's Catarrh Remedy agree to pay \$500 in cash. You're cured by its mild, soothing, cleansing, and healing properties, or you're paid.



NO my son, this gentleman has not been placed in a corner until he promises to "be good." In a moment of temporary aberration he yielded to the prompting of a false economy and decided to lay his own

carpet, the result will be easily anticipated by all who have done likewise.

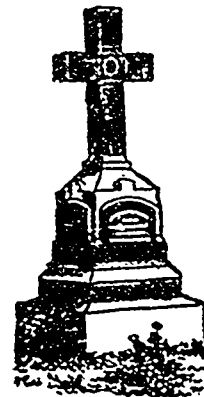
Carpets cleaned by latest process, and re-laid by competent workmen. Re-fitting and altering a specialty. Upholstering, Furniture re-upholstered, Mattresses re-made. Lowest rates. Best work.

Ontario Carpet Cleaning Co.

W. O'CONNOR,
10 Marlborough Ave.

TELEPHONE 3211.

17-1m



COUGHLIN BROS.

DESIGNERS,
MANUFACTURERS
AND IMPORTERS OF

Artistic
Monuments.

WORK ERECTED
IN A SOLID MANNER.
20 Years' Experience.

OFFICE AND WORKS
539 YONGE ST.,
EAST SIDE,
TORONTO.



TEXAS BALSAM

Is the only rapid and Certain Healer for
Scratches, Corks, Galls, Sore Shoulders
and all Wounds on

HORSES AND CATTLE.

Ask your dealer for TEXAS BALSAM, and take no other. Or sent by mail on receipt of price, 25 cents, by

C. F. SEGSWORTH,
No. 6 Wellington East.

12-3m

Toronto, Ont.

Toronto Savings & Loan Co.

10 KING ST. WEST.

FOUR PER CENT. interest allowed on deposits from day put in to day withdrawn. Special interest arrangements made for amounts placed for one year or more.

Money to lend on Mortgages, Bonds and Marketable Stocks.

24-7

ROBERT JAFFRAY,
President.

A. E. AMES,
Manager.

The Christian Brother.

By Thomas D'Arcy McGee.

In the streets of the city, where laughter is loud—
Where Mammon smiles down on his worshipping
crowd,
Where the footsteps fall fast as the falling of rain—
Of the sad and the sinful, the vile and the vain—
In the streets of the city what form do we meet,
With long cable robe flowing free to his feet?
Who is it that moves through the wondering mall?
Tis our teacher—a son of the sainted La Salle!
He had left his young home in the land of the vine,
For the vineyard of God for those tendrils of thine:
He had heard that dear voice, which of old calmed
the sea.
As it whispered to him "Bring the children to Me,
For, of such is the kingdom of God," ere the soul
Hath a speck of the sin that defileth the whole
Tis for this that he liveth (upheld him who shall?)
Who walks in the way of the sainted La Salle.
O city, that looking forth, seaward forever
To the fleet on the bay, through the fleet on the
river—
Stillaving thy limbs in the parallel tides
And proud of the strength that disaster derides—
Would you win true renown? 'tis a dutiful youth—
An heirloom of honor, devotion, and truth;
Would you have them to pillar the home and the
hall?
Oh! teach them the lore of the sainted La Salle!

THE CATHOLIC CHURCH.

The Oakland (Cal.) *News* reports the following portion of a sermon delivered in the Independent Presbyterian Church, of that place, by Rev. Mr. Hamilton:

"We are compelled to own that this old Mother Church shows an astonishing vitality. More than half Christendom still bows at her altars. The common people cling to her robes. Through pitiless storms that leave seats of our Protestant sanctuaries nearly vacant, we see them crowding to her worship, morning, noon and night. Wherever a few of her children make their homes a cross-surmounted church will soon be seen. She builds wisely to make convenience among the poorest communities, to win aesthetic culture wherever wealth creates such a taste to be pleased. And her people pay for her churches.

"Her missionaries are always crowded to every heathen country, and among the great populations of India and China number their converts by scores for every one that Protestants can count for the fruits of their labors. No degree of possible self-sacrifice demanded by their work turns them back. No danger appals them. Wherever she gains a foothold she speedily erects the university, the college and the seminary, as well as the church, and wins thousands of the sons and daughters of other religions and even to Protestants, by the superior appliances with which she furnishes them. And close by the side of her school and church you will soon see her asylums for indigence and misfortune spring up. She is also a gentle and tireless nurse of human pain. Where the pestilence mows its deadliest swath of human lives, there you will see her Sister of Mercy and Father Confessors, never shrinking from the touch of the plague and never leaving the field or remitting their ministries of care till the scourge departs or death discharges them. And many a good priest has evinced his sincerity as well as his courage by going into the battlefield where death fall the thickest that he might give the comforts and hopes of his religion to the dying.

"We sometimes hear it said that the whole system of Romanism is a shell, without a heart, substance or spiritual life, that the masses are duped by its false pretenses, but its leaders know it is hollow. We shall never deal wisely with the evils in any great power which millions of human hearts love and trust and find comfort in until we learn to do it justice. We know that men do not endure half a century of voluntary pain and sacrifice for what is in their eyes a transparent sham.

"Millions of thirsty souls, generation after generation, do not rush to a fountain which has long ago run dry.

When human hearts are seeking eternal life they do not hold it so cheap as to take up with a patent counterfeit. Catholics find some deepest want of soul in their Church, or they would turn away from her as a false mother.

"The judgment of charity is beginning to supersede the judgment of prejudice upon her. The tone of Protestant utterances respecting her value is rapidly changing. The *Atlantic Monthly* not long ago sent forth an appreciative article that fully conceded her merits. The Rev. Thomas K. Beecher, followed with words of high commendation. The Rev. Mr. Ijams, in his sermon lately at the installation of Dr. Rexford, in San Francisco, noticed the place she fills among the religious organizations of Christendom in the same tone. And let within the week past comes to us the *Christian Union*, one of the most widely circulated and powerful papers of Protestantism, bearing this sentence. "With all respect for the earnestly religious among the old Catholics and the Continental Protestants, we judge that the Church of Rome contains by far the greater part of the living spiritual faith that exists on the Continent (of Europe)." Testimony could hardly say more. The power of the Catholic Church and her use of that power for good within a certain sphere are not to be questioned.

"Wherein lies the secret of this great strength? One short sentence gives the answer. That Church has come to fixed conclusions. In doctrine and practice her mind is made up. It is not doubted; she has the stability and force of the single mind. Her ritual is one for all the world—for the Pope at Rome and for the Digger Indian in California. The very sound and accent of its words are the same. No thought of innovation is tolerated for a moment. There is no debate over methods. The preliminaries of work are all settled. All hesitation is off. There is nothing to be done but the work. And what that is was decided ages ago—to extend and preserve the Church as she is. Each member soon learns his part. Age after age the command goes forth from the triple crowned Head at Rome. The whole mighty organism, from the scarlet Cardinal to the rag-picker in the street, moves responsive to that command."

James McKevitt, one of the Irish political prisoners, was released from Portland Prison, on Monday, April 10th. He was convicted at Liverpool, in July, 1881.

Lord Gormanston is on a short visit to Gormanston Castle, where he will remain for some time before sailing for Tasmania, of which he has been appointed Governor.

The Lord Chancellor has appointed the following gentlemen to the Commission of the Peace for the County Antrim:—John Doran, Esq., Greenview, Dunmurry; J. W. Fogarty, Esq., M.D. Cushendall.

A large number of members of the "Society of Friends" in Ireland (the Quakers) have issued an address to their co-religionists in favor of the Home Rule Bill. Among others it is signed by Mary Fisher Hatton, 10 Dyke Parade, Cork, and Hannah E. White, St. Luke's, Cork.

The old pupils and friends of the late Rev. Michael O'Sullivan, C.M.V.G. are engaged in subscribing as much as will meet the cost of an aisle window and tablet in St. Vincent's Church, Sunday's Well. They feel that such a memorial ought not to be further delayed.

At the meeting of the Mallow Board of Guardians, on April 14th, Mr. H. D. Spratt was unanimously elected Chairman of the Board. Mr. J. Harold was elected Vice-Chairman by a majority of seven over Mr. Cornelius O'Callaghan, and Mr. James Byrne was unanimously re-elected Deputy Vice-Chairman.

The uses of sorrow are manifold, for it is so wrought into the order of things that no man can grow into large and noble living without its solemn and tender teaching. There is one aspect of it, however, which is often overlooked; it is the sense of fellowship which it breeds in those who open their hearts to its teaching.

Keep No More.

Watson's cough drops will give positive and instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists. R. & T. W. stamped on each drop. Try them.

AYER'S CHERRY PECTORAL

Is the best remedy for colds, coughs, bronchitis, sore throat, la grippe, pneumonia, hoarseness, or other derangements of the vocal organs, throat, and lungs. Its record covers half a century and is gathered from all quarters of the globe. It is the favorite preparation with singers, actors, preachers, teachers, and public speakers. It soothes the inflamed membrane, promotes expectoration, and strengthens the voice. Taken at the first symptoms of consumption, it checks further progress of the disease, and even in the later stages, it eases coughing and induces repose. By reason of its great strength, it is the most economical medicine of the kind to be found anywhere in the world.

"We have been dealing in Ayer's Medicines for years, and have always found them to give the very best satisfaction. One of our customers, a lady, was afflicted for a long time with chronic bronchitis. In the summer of 1889, after having used various remedies without benefit, she tried Ayer's Cherry Pectoral, and almost immediately she was relieved, and in a short time, cured."—R. S. Webster & Co., Udonia, Ont.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Prompt to act, sure to cure

DR. MCKENNA,

204 SPADINA AVE

TELEPHONE 2995. 0-6m

J. J. CASSIDY, M.D.

TORONTO.

Residence, 69 BLOOR ST. EAST,

Office, 70 Queen St. East.

OFFICE HOURS: 9 to 11 A.M., 2 to 6 P.M.
TELEPHONE 3544.

POST & HOLMES,
ARCHITECTS.

OFFICES:

Rooms 28 and 29 Manning Arcade,
A. A. POST. Toronto. A. W. HOLMES
TELEPHONE 451.

A. J. McDONACH,
DENTIST,

Office and Residence

274 SPADINA AVE.,
Three doors south of St. Patrick st.
Telephone 2492.

COSGRAVE & CO.

MALTSTERS,

Brewers and Bottlers

TORONTO.

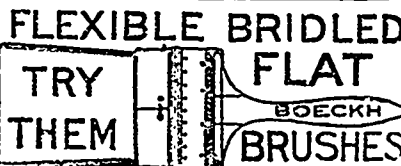
Are supplying the Trade with their superior

ALES AND BROWN STOUTS,

Brewed from the finest Malt and best Bavarian brand of Hops. They are highly recommended by the Medical Faculty for their purity and strengthening qualities.

Awarded the Highest Prizes at the International Exhibition, Philadelphia, for Purity of Flavor and General Excellence of Quality. Honorable Mention, Paris, 1878. Medal and Diploma, Antwerp, 1885.

Brewing Office, 295 Niagara St.
TELEPHONE No. 264.



AGENTS WANTED

To canvass for the

CATHOLIC REGISTER

Write for particulars,

Or apply at office,

40 Lombard st., Toronto.

Professional Cards.

C. J. McCABE,
BARRISTER and SOLICITOR.

Office: 66 Adelaide St. East,
TELEPHONE 1436. TORONTO.

Money to Loan. Conveyancing.
20-ly C. J. McCABE, B.A.

O'DONOHUE, MACDONALD & CO.

Barristers-at-Law, Solicitors,
NOTARIES, &c.

OFFICE—DUFFERIN CHAMBERS,
100 CHURCH ST., TORONTO

Special attention to Quietest and Investing Titles.

Money to Loan. Money Invested.
HON. J. O'DONOHUE, Q.C. HUGH MACDONALD

ANGLIN & MINTY,
BARRISTERS, SOLICITORS,
NOTARIES, &c.

OFFICE: MEDICAL COUNCIL BUILDING,
Corner of Bay and Richmond Streets,
(Next door to the City Registry Office),

TORONTO. CANADA.
FRANK A. ANGLIN. GEO. D. MINTY.
MONEY TO LOAN. MONEY INVESTED

FOY & KELLY,
Barristers, Solicitors, &c.

OFFICES

Home Savings and Loan Co.'s Buildings,
74 Church Street, Toronto.
J. J. FOY, Q.C. H. T. KELLY

MULVEY & McBRADY,
BARRISTERS, SOLICITORS, &c.

PROCTORS IN ADMIRALTY,

Room 67, Canada Life Building,
66 KING ST. WEST, TORONTO.

Telephone 706

THOMAS MULVEY. 17-6m L. R. McBRADY.

QUINN & HENRY,
Barristers, - Solicitors, - &c.
TORONTO, ONT

OFFICES—No. 6, MILLIKEN'S BUILDINGS,
55 ADELAIDE ST. EAST. Telephone 1189.
J. M. QUINN F. P. HENRY.

Macdonell, McCarthy & Boland,

Barristers, Solicitors, Notaries, &c.
Offices—Quebec Bank Chambers,
No 2 Toronto street
Toronto.

MONEY TO LOAN.

A. C. Macdonell B. C. L. W. C. McCarthy
W. J. Boland.

C. P. LENNOX, L.D.S.

C. W. Lennox, D.D.S., Philadelphia

:: L. D. S., Toronto ::

C. P. LENNOX & SON.

:: Dentists ::

ROOMS A AND B, YONGE ST. ARCADE,
TELEPHONE 1846 :: TORONTO

The Catholic Register,

PUBLISHED EVERY THURSDAY.

AT THE

OFFICE, 40 LOMBARD STREET, TORONTO.

TERMS OF SUBSCRIPTION:

TWO DOLLARS PER ANNUM.

FOR ADVERTISING RATES APPLY AT OFFICE.

THURSDAY MAY 11, 1893

Calendar for the Week.

- May 11—Ascension of our Lord (Eolyday of obligation.)
 12—St. Narcous and his companions, Martyrs
 13—S. Stanislas, Bishop and Martyr.
 14—Sunday within Octavo of the Ascension, S. Pascal, Pope and Confessor.
 15—S. Isidore, Laborer, Confessor.
 16—S. Ubald Bishop and Confessor
 17—S. John Nepomuceno, Martyr.

Philosophical Talks.

EXAMINATIONS AND ETHICS.

Educators are discussing the utility of examinations as aids to educational effort, or as tests of intellectual progress. As usual, in such discussions, doctors differ, and if patients do not die, examinations go on, and pupils dread the "passes" to intellectual excellence and postgraduate fame. However, a certain Professor Porter, who speaks by the card for common schools, has some consoling doctrine for timid scholars. Whatever may be said of the value of examinations in other branches of learning, the Professor is quite positive that they should be rigidly excluded from the science and school of Ethics. He is especially severe on the baneful effects of any attempt at an examination of conscience, and he declares his conviction that the moral desolation with which the common schools of New England are made desolate is mainly due to the unamerican habit of Yankee youth examining their consciences! This practice, the Professor says, makes young America "too introspective." The Professor seems to be of the ethical school of the other old lady from New England, who would never consent to give up "the consoling doctrine of universal depravity."

However, the Professor is ready to compromise. He will have some kind of conscience for the common schools, and will even permit it to be examined. He calls this conscience "the responsive respect for public institutions." Now, we have considered many kinds of conscience—the scientific conscience, the commercial conscience, the political conscience, and the society or McAlister conscience—but we find it hard to place Professor Porter's conscience. He would probably call it the common school conscience, from which he has been careful to banish the Creator. Anyhow, this "responsive respect for public institutions" is a manufactured conscience, a mechanical conscience. He tells us that, "the institutions themselves will take care of this conscience afterwards;" but he does not tell us who will take care of this conscience or these institutions *now*.

We have to tell Professor Porter and all his school that every boy, every rational, moral being, must be "introspective;" which big word means when translated that every

man should *look into himself*, should see his own heart and examine his own conscience. A more respectable authority than Professor Porter once said: "*Precavatores revertimini ad cor.*" "Ye hypocrites and quibblers (and common school Professors) go home to your hearts!" Examine your own consciences before you pretend to profess even common school morality.

The best text-book of Ethics ever written is "The Spiritual Exercises of St. Ignatius Loyola"; and one of the most important chapters in that admirable book is on the Examination of Conscience. There are two examinations of conscience, the experienced writer says—"particular" and "general." The particular examination looks at the conscience before action. The general examination is a survey of the field when the day is done—a numbering of the deeds, of thought, word and act that are living, or wounded or dead.

Ignatius was a soldier saint. His wonderful book is a programme of battle, a text-book, too, of military tactics, for the direction of conscience in the warfare of life. Napoleon said that the only enemy he feared was *l'imprevu*, the unforeseen. The particular examination of conscience guards against this enemy. "Forewarned, forearmed, is its motto; and its war-cry is: "Watch the weak point," the particular danger, the predominant passion. Watch in the morning, watch at noon, watch at night, says the soul, acting as sentinel in its daily rounds. And in this it only repeats the warning of the divine Leader, whose work was to form soldiers and save souls. "Blessed is the man who shall be found watching"—that is, who shall be found practicing this particular examination of conscience when the Leader comes to give the pupil his prize and the soldier his pay.

The honor and reward will be determined by the general examination of conscience, which measures the quantity and tests the quality of the work that is done. It may have to face defeat or victory. It has grief for the day that is lost, gratitude for the day that is won. As it goes over at eve the field of battle, there is joy for the living, sorrow for the dead, while the wounded are carefully looked to, and are handed over to the particular examination to be carefully watched on the morrow.

Repetitio est mater studiorum is an axiom of moral as well as of intellectual progress; and the axiom means, that, in the matter of particular and general examination of conscience, only careful and continual repetition will insure success. Doctors may continue to differ, then, about the value of examinations in other branches of science; but all pupils who wish to graduate in the science of ethics, in the school of moral conduct, and all teachers who wish to be worthy of their holy calling, all fathers and mothers in the Christian home will ever hold in highest esteem the principle and practice of daily examination of conscience.

The Pope received on Tuesday 500 Catholic pilgrims who had come from Germany to testify their devotion to his Holiness. His Holiness has made arrangements to receive eight hundred pilgrims from Malta on May 21.

Mr. Langtry's Lecture.

On returning to Mr. Langtry's lecture on Presbyterianism we are anxiously looking from day to day for an answer from those directly concerned. Our review of the case must surely not be the only response, for we disclaim all ambition to champion such a cause. Can it be that the Kirk Divines are going to rest in silence under such a blow? If they turn the other cheek in the proper spirit it will be decidedly edifying; but if they are looking to Rome for comfort in this hour of distress they are mistaken. All that Mr. Langtry said about Presbyterianism as a religious system is true, and cannot fail to call forth concurrence from every member of the Catholic clergy. So far as the historical arraignment of the rise and progress of Calvinism goes, and so far as the doctrinal statement of the creed and its tendencies is concerned, the most critical must admire the scholarly labors displayed in the former, and the sound logical objection the lecturer takes against the latter. We have no word but that of praise upon either of these scores. Presbyterianism, whether in the sacking of Antwerp Cathedral in the Netherlands, in the mutilation of the cathedrals and minsters of England, or in the Know-Nothing movement and Protestant Protective Association of America, has always displayed the same spirit of hatred, discord and selfishness. In its history it has shown no pity, in its creed it knows no mercy. It took for its guiding principle the doctrine of individual interpretation, and then condemned to the fires, both of this world and the next, all who differed from it. The blow which it dealt to church art, church music, religious worship and sentiment, knocked the heart and life out of its adherents. Its chapels became simply barns whose rafters echoed with no song of praise, and were scented with no smoke of sacrifice. Much of this may be passing away, so far as religious teaching and practice are concerned, but the old spirit is manifesting itself in other ways. Calvinism in the sixteenth century struck at the churches; Cromwellian Puritanism in the seventeenth century struck at the throne, and Orangeism in the eighteenth and nineteenth century—with its youngest brother of to day P. P. Aism—strikes at politics and society. But as the most important question with a man is his salvation, so the action and effects of Presbyterianism upon other questions are of minor consideration when compared to its results upon Christianity. These results, witnessed in the sceptical and rationalistic spirit of the times, or the still more irreligious and scoffing tone of rising generations, were well presented by Mr. Langtry. Had a Catholic priest put the blame upon Presbyterianism, no one would have thought it strange. But when we consider the source we think that it calls for attention from those to whom it is addressed.

We now put in our own say; and we claim that it calls for the attention of both lecturer and lectured. Both desire a united Christianity. How that can be attained by Presbyterian

principles is incomprehensible. That our Blessed Lord, Wisdom Incarnate, knowing the human heart as He alone knows it, could establish a Church without a teaching authority, that He would merely put the written word into the hands of every one and then expect that Church to live for all time, bears a contradiction on the face of it. Had Christianity been started on that plan it would have crumbled before the downfall of the Roman empire. It has been tried, and, after three centuries, it has given the most striking evidences of its inclusive power. We think with Mr. Langtry that the union of Christianity must be sought elsewhere—in that historic continuity whose unbroken line will carry us back to the day when the apostles sat in council at Jerusalem with Peter at their head. Here comes the inconsistency of the High Church Party. Cut off from all other Protestant societies by their demand for a regularly ordained episcopate, rejecting Rome as fallen and apostate, they hold an isolated position in Christendom very similar to the position which the Donatists held in Africa in the fourth century. But this ideal Church lacks the essential of unity and Catholicity. "The unity must bind together for all ages," there must be a single source of teaching, judging and governing power. Seek it where you will, the Church of Christ is one, and it must be one, must have one head, one shepherd, one supreme bishop, the delegate and vicar of Christ. Say not that that supreme bishop is Christ Himself, because then you take the keystone from the visibility of the Church and are just in the position of Presbyterians. If you say that the oldest See lost its pristine sanctity and fell from its high estate, that it bent the knee to idols and became the slave of immorality, greedy only for political power and looking only to external forms, then throw off the mask and acknowledge that Christianity is a thing of the past, our faith is vain, we are still in our sins. God made an *Ecclesia Docens*—a teaching Church—an infallible teacher and judge in faith and morals for all places and times, so that "*securus judicat totus orbis terrarum*" (the whole world judges safely) was true of the Church when first uttered by St. Augustine against the Donatists; it had the same value when it arrested the attention of John Henry Newman and led him to the only haven of refuge for those who desire a united Christianity.

The historical allusions to Rome contained in the lecture are so old and threadbare that they ill become such a lecture. Too general in their character to be criticized, they lack the intrinsic quality of truth and the extrinsic quality of scholarship—they are calculated only to arouse bigotry and maintain a spirit which otherwise Mr. Langtry has ably attacked. If, in the union of Christians, Rome is to be excluded by such as Mr. Langtry represents; then they are acting a farce, and if it were not for their insignificance, they are making themselves the laughing stock of Christian scholars of the East and West. Amongst the Greeks there never was an idea of unity of East and West in which Rome

was not the centre. The Emperor Alexander I. of Russia was planning a reunion of the Russian Church with the Holy See when a premature death cut him off, for which he was prepared by a Catholic priest.

At some future time we may touch upon the historical points to which we now refer. In the meantime we ask Mr. Langtry not to look upon the Roman march with the look of preconceived prejudice, but to lift his eyes to that pillar of truth which rises from it, whose cross-tipped dome is the crown of authority, and whose arches contain the keystone of unity. Like the rock upon which it is built, it withstood the storms of Arianism from the East, barbarism from the North, Mohammedanism from the South, and Schism from the west—and it stands out to-day glorious in its history like a mountain top round which the clouds of centuries gathered, stormed and broke. The golden light of calmer judgment is setting in upon it, tipping its peaks and domes of creed, policy and action. Will the lovers of a united Christendom gather in Rome against the storm of rationalism and scepticism? Strengthened by the Greek Church on the East and the English energy on the West, what a power for religion! Yet this is the only Christianity which can overturn Judaism, Mohammedanism and Heathendom. Whether particular individuals will turn thus we cannot say, but the increasing desire for deeper, truer union than is possible under Presbyterian principles, or the lonely, doubtful Episcopate of the English Church gives us hope that a movement of this kind will be seen in the near future.

The Jews on Home Rule.

A new and most probably not unforeseen enemy to Home Rule appeared in the public streets of London last week. It was an assemblage of Brokers, composed principally (as might be expected) of London sharpers and Jews. Eight hundred Brokers, the cable relates, headed by leaders bearing the Union Jack, and wearing Union Jacks of paper in their hats, marched in procession from the Stock Exchange to a Unionist meeting at Guildhall. Upon reaching Guildhall the Brokers sang "Rule Britannia," and cheered loudly for Lord Salisbury and other Unionist leaders. Brokers are not, as a class, popular in any country, nor is their influence for good much appreciated or sought for by politicians of any colour. Their exactions were so exorbitant, and their calling so detested in Russia and in Germany, that the Governments of these Empires could not quell the popular uprisings which sought the extermination or banishment of the whole Jewish race.

In no great Capital does Jewish avarice thrive or flourish in greater degree or with such undisputed sway and remorseless vigor as in England's huge Metropolis. Through its fatal agency numberless young scions of the most ancient and noble families have been brought to bankruptcy and shame. Open and secret gambling in aristocratic quarters finds life and sustenance in the shops of the Jewish

Broker. Varied indeed and calamitous are the evils wrought in English society by the extreme readiness of the Jewish Broker to accommodate, on good security, the dissolute young lord of the realm, or the giddy and thoughtless idol of a noble family who is rushing to inevitable disgrace and ruin.

But one of the most fruitful and best paying fields of Jewish operation has been for many years the coming-of-age son of the Irish landlord. It has often happened that even the landlord parent succumbed to the wily and seductive charms of the too accommodating Broker, and that his vast and rich estates were so heavily encumbered with mortgages that nothing was left to be squandered or dissipated by the incoming heir at law. Home Rule is, therefore, most naturally dreaded by the Jewish Broker—exploiting the Irish landlord was always a sure game, loaning to the scapegrace son was a well known trump card of the Jewish fraternity. What exactions were forced on the industrious, struggling Irish tenant to meet ever increasing interest and new demands never troubled the Jewish conscience, as it never interfered with the landlord's appetite for gorgeous style and forbidden pleasures.

Most fortunately, however, by Heaven's favour, it occurred to the mind and conscience of a great statesman to save the Irish people from the rapacity of the landlord and the greed of the Jew. The stalwart and honest Irish farmer who tills the soil, and seeks no further return for his labors than the happiness of his family and quiet home, will never contribute one farthing towards the enriching of any foreign Jew or Gentile. It should surprise no one, therefore, to be told that the English Broker is opposed to Home Rule for Ireland. It touches him in the very sores and most sensitive part of his anatomy—his pocket—it sets him in a white heat of rage against Mr. Gladstone and the Radicals, who have no thought of him or of any diminution of his resources that may result from the saving of honest families and the building up of Irish homes and Irish nationality.

The Jewish brokers are undoubtedly the most to be pitied of all the fanatical opponents of Home Rule. If we consider the actual loss to their revenues, and if they are at all entitled to any share of human commiseration, their case is far more deplorable than that of the Orangemen. The Orangemen will have everything to gain from Home Rule that Catholics expect. Their material interests will be vastly improved, their manufactures will be encouraged, and their commerce and trade greatly facilitated and improved. They will be allowed every privilege, except that of a domineering ascendancy over their Catholic neighbors. In fact, the Jews and Brokers of London must be set down as the only possible sufferers by the granting of Home Rule to Ireland.

Manitoba Schools.

The April number of *Knox College Monthly* contains an excellent article on the Manitoba School Question, which deserves more than a passing notice, and entitles its writer, the Rev. Mr. Farquharson, to the thanks of all interested.

The fact that Catholics are taxed on behalf of schools which Protestants alone can patronize, while they are, in addition, providing schools for the

education of their own children, raises in the mind of the writer the question whether there is not a seeming injustice. "Unless the very best reasons can be advanced for such a tax it ought not to be levied for a single day. The fear that Catholics would be asking more and more is not a reason, because we would do well if we made a just settlement of the question before us." Is the demand contrary to the conscience of Protestants? No, they do not ask them to change their faith, or even their system of education. Even supposing this demand of Catholics were unreasonable, the religion of Protestants does not oblige them to oppose it. "The cause of our Lord never yet suffered from the willingness of His followers to surrender their rights." But this demand is not so unreasonable—that twenty five per cent. of a province should be set free from a tax of whose benefit they cannot avail themselves. A question meets us here: why cannot Catholics avail themselves of the public school? The real reason is that Roman Catholics believe that education separated from religious instruction is only a questionable good, and this means the teaching of as much doctrine as the child is capable of grasping. "It is, therefore, no small grievance for a man holding this view to have the difficulties of maintaining the class of schools which he deems by far the best greatly increased by a tax-collector, armed with the authority of the law, seizing the means which he had intended to expend on the maintenance of the school of his choice to apply it to maintain schools in which he has little faith." In this argument, adds the writer, we may quarrel with the Roman Catholic premises, but we cannot deny that the conclusion is rightly drawn.

As to the matter taught in schools, the question of history is always a sensitive one—and it is impossible to "have a school in which Protestant sentiment prevails so conducted that nothing offensive to Roman Catholics will be taught." But even if nothing were taught offensive to Catholics, a system, without religion is defective. This defect cannot be supplied by the principle of love for man; for this principle, divorced from the higher one, even supreme love of God, is ever halting and uncertain in its action. "If he (the Catholic) places the doctrines of his Church, its catechism, &c., where we place morality, and that too, as, in his opinion, in the only way in which morality can be taught successfully, is he so far astray in spurning all other schools, and clinging alone to those where alone this teaching can be had?" It might have been asserted that the country was Protestant before Catholic Emancipation was passed, but Catholics having the same right of suffrage as Protestants a full share of influence in the government of the country must be conceded to them. Manitoba is not Protestant in the sense that all its inhabitants are Protestants, nor in the sense that Protestants contribute all the revenue. Roman Catholics contribute their share; and what right have Protestants to say that no part of the public funds raised for educational purposes shall be expended in accordance with the views of Roman Catholics? The

very ground upon which the theory of taxation rests is that all taxes are raised for the benefit of him for whom they are collected, and that they are expended in accordance with his desires.

Whether the parent conducts the education of the child directly, or indirectly through the medium of a teacher, he is responsible before God "as to the method of instruction, aye, and its matter as well. It is most sincerely to be hoped that no despotism of democratic government will interfere with a man's right to educate his children in accordance with his own views. The signs of such a calamity are not wanting. The fact that one particular view is that of the majority is no guarantee that it is not despotism. Where is the safeguard for the minority? Before the State all churches are equal. It is, therefore, the State's duty to respect all irreconcilable differences with regard to education, and, as far as possible, put all parties on an equal footing—a plan which is all the easier carried out, as only two classes are needed to satisfy the people. Why should not these systems of education be permitted to work side by side, on an equal legal footing, until experience demonstrates, beyond gainsaying, which is the better?"

The writer concludes his well reasoned article by asking whether, at the present time, it is wise "for the Protestant majority of a province to enact a school law which must eventually throw Roman Catholics on the defensive against all things Protestant?" "It is better, far," he thinks, "to speak now, to speak at all times, in love's gentle tones than in law's harsh accents." We join most heartily in that thought, which ought to be a watchword for every true lover of Canada.

Comment upon the whole article is unnecessary. In many points of view the article is excellent, although, as might be expected, the writer holds our premises wrong.

P. P. A. Oath.

A form of oath taken by the members of the P. P. A. has been going the rounds. The following extract will give our readers an idea. "I do hereby solemnly promise and swear that I will not subscribe to any charitable institution in which are found Roman Catholic interests. That I will not vote for, support, or assist by means of any kind whatever any person or persons seeking election for the Parliament of Canada, legislature of Ontario, city councils, or township councils, or any office in the gifts of the said parliaments or councils; but, on the contrary, will do my utmost to prevent the election to the said parliaments or councils of any person or persons of the Roman Catholic faith, unless I have first obtained the written certificate of Committee "A" of this Association. That I will not marry or give in marriage any member of my family with a Roman Catholic family, and will disinherit any member of my family who intermarries with a Roman Catholic without first obtaining a certificate from the said Committee "A."

All employing of, or employment by, Roman Catholics; all selling of property to, or purchase from, Roman Catholics is likewise forbidden.

As an oath it is a blasphemy, that the God of peace should be summoned to witness such an unjust war. As a weapon of selfishness and persecution it may serve a purpose, but not the purpose of justice. As a method of warfare, it is poisoning the wells from which society in every civilized land draws the waters of all daily intercourse.

CARDINAL VASZARY.

The French papers contain additional particulars of the recent attempted assassination of his Eminence Cardinal Vaszary, Prince Primate of Hungary and Archbishop of Gran. The prelate's assailant, Michael Csolics, had been eleven years in the service of Cardinal Simor as butler. During the vacancy in the Archiepiscopal See three hundred bottles of wine disappeared. Csolics, not having been able to account for them, was dismissed a year ago by the steward. Feigning innocence, after several attempts to get back, he resolved to be revenged and bought a large kitchen knife, which, well sharpened, he concealed in his pocket. It was with this he tried to assassinate the Cardinal who was standing up. The noise of the struggle with the secretary, Rev. Dr. Kohl, who threw himself between his Eminence and Csolics, attracted another young priest, Father Vargha, who was awaiting an audience in an adjoining room and who, being very vigorous, succeeded, not without difficulty, in wresting Dr. Kohl from the grasp of his adversary and seizing the terrible cutlass. When the two ecclesiastics gave Csolics into the custody of the servants who had meanwhile rushed forward, he turned towards the Cardinal and exclaimed: "It was for your Eminence it was intended." "You wanted then to assassinate the Prince Primate?" asked Father Vargha. "Yes," replied Csolics; "I wanted to kill the Prince Primate." It was only then Dr. Kohl saw that he himself was wounded. After taking a few steps, he fell from weakness, saying: "That man has wounded me." The courageous priest had received five stabs, two of which placed his life in danger. Csolics told the officers of justice that his crime was premeditated, and that he was determined to renew the attempt. From various symptoms it was concluded that he was mentally deranged. The news created the greatest excitement in Austria and Hungary. The Emperor Francis Joseph hastened to telegraph his congratulations to the Cardinal. All the Ministers, a large number of the members of both Chambers, the civil and military authorities, and several people of prominence called early at the primatial palace to pay their respects and express their sympathy to Mgr. Vaszary. The Rev. Dr. Kohl is a religious of the Martinsberg Convent whom Monsignor Vaszary attached to his person after his elevation to the primacy. It was with the greatest regret he quitted his monastery. It needed all his affection for the Father Abbot, become a prince of the Church, to make him exchange his calm and happy life in the midst of his students and his books for an existence entirely devoted to occupations so little in accord with his tastes and habits. His condition, without being desperate, remains very serious. *Irish Catholic.*

The Floral Calendar of Saints.

There are (says the *Irish Catholic*) several ideas connected with flowers and feasts that are interesting for their age or their beauty. In some cases we find flowers dedicated to saints, or named for them. Thus the Christmas Rose as it is called, is dedicated to Saint Agnes, and the dead nettle to Saint Vincent. In February we find the custom of putting up sprigs of box, instead of Christmas greens, on Candlemas; and these sprigs are left up till Easter eve. The snowdrop, blossoming near this time, has been called the "Fair Maid of February," and there is an old tradition that crocuses blossom before the dawn of Saint Valentine's day; but our crocuses have learned better, and are brave to appear as they do in March.

The leek of Saint David's day, the first of March, are for ever associated,

for Saint David is the patron of Wales and every Welshman then wears a leek in his hat: "Nor scorn to wear the leek upon Saint Davy's day."

Who needs to be told about the shamrock and Saint Patrick? But fewer, perhaps, are aware that daffodils are called lent-lily, and that this has been contracted into lentil, which we sometimes find used in English books. Palm Sunday needs no explanation; but did you ever hear the anemone called the "pasqua flower," blossoming as it does at Easter?

In olden time the milk-wort was carried in procession during Rogation week, and was called Rogation flower and procession-flower. The Swiss have a custom of hanging wreaths of edelweisse, the lovely flower of the Alps, over the doors and windows on Ascension day, or sometimes the wreath was made of amaranth, emblem of immortality. On Saint George's day, April 23, blue coats were worn and hence the harebells, blooming then, were assigned to England's patron saint.

May has more floral traditions than could be chronicled. The rose is the flower of Whitsunday, blossoming as it does at that beautiful feast, while the box has been associated with Whitsunday for household decoration. In Hanover they gather lilies-of-the-valley on Whitsunday, and in Russia girls throw wreaths of flowers in the waters of the Neva at Whitsuntide, in memory of their friends.

The pure daisy is probably named for Saint Margaret of Cortona, its name being Marguerite or herb-Margaret, and the dear white flower is thus consecrated to the penitent sinner. Sweet-William was once Saint-William, called after one of the saints of that name, we do not know which; and the sunflower closes August, being nicknamed Saint Bartholomew's Star.

The Michaelmas daisies, those dainty, fine flowers, we all love when they bloom on the feast of Saint Michael in September. There is a golden star-lily called Saint Jerome's lily and the Passion-flower or Holy-Rood-flower is naturally the emblem of Holy Cross day.

There was formerly a custom of burning heath on All Saint's day, and the trumpet-flowered-wood sorrel has been called Saint Cecilia's flower, while the blossom known as love-in-a-mist was called Saint Catharine's flower because of a fancied resemblance to the spokes of the wheel upon which she was martyred.

Herb-Barbara, or Saint Barbara's cross, grew and was eaten at the time of her feast December 4; hence its name. And this brings us to Christmas, with its ivy and laurel and rosemary, its evergreens, holly and mistletoe, when all the woods are pressed into service to make church and home beautiful with the best of nature's gifts which the frost has spared. For, as the dear old carol says:

"Christ was born on Christmas day,
Wreath the holly, twine the bay."

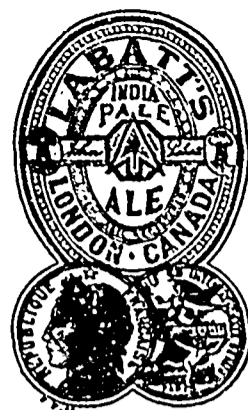
The golden jubilee anniversary of the consecration of the Church of the Most Holy Redeemer, New York, will be celebrated with great ceremonies next October.

Guard Against Cholera.

Keep the blood pure, the stomach in good working order, and the entire system free from morbid effete matter by using Barcock Blood Bitters, which cleanses, strengthens and tones the whole system. Cholera cannot attack the healthy.

We can ask nothing of our sorrowful Mother without obtaining it. Gratitude compels me to publish this—*Madame Barak*

On Wednesday, April 12th, Lady Keenan, wife of Sir Patrick Keenan, died at her residence, Glanevin, from shock, caused by severe burns sustained on the previous Sunday night. The deceased lady's night-gown became ignited, while she was standing before the bedroom fire, after undressing, and before the flames could be extinguished, she received severe injuries, which led to her death.

LABATT'S
LONDON

ALE & STOUT.

For Dietetic and Medicinal use the most wholesome Tonics and Beverages available.

Fight Medals, Ten Diplomas, at the World's Great Exhibitions

JOHN LABATT,
LONDON, CANADA.

JAMES GOOD & Co.,

Cor. Yonge and Albert sts.,

AGENT, - - TORONTO.

INSIST UPON A
Heintzman Co. Piano

WHEN you are ready to purchase a Piano for a lifetime, not the makeshift instruments for a few years' use, but the Piano whose sterling qualities will leave absolutely nothing to be desired, then insist upon having a

HEINTZMAN & CO. PIANO.

Its pure singing tone is not an artificial quality soon to wear away, leaving harshness in place of brilliancy, dullness in place of sweetness, but an inherent right of the Heintzman. Forty-five years of patient endeavor upon this point, non-deterioration with age, has made the Heintzman what it is—the acknowledged standard of durability.

Catalogue Free on Application.

Heintzman & Co. 117 King st. West.

Confederation Life

J. K. MACDONALD,
Managing Director.

TORONTO.

W. G. MACDONALD,
Actuary.

NEW INSURANCE, 1892 (WRITTEN), \$3,670,000

GAIN OVER 1891, - - \$750,000.

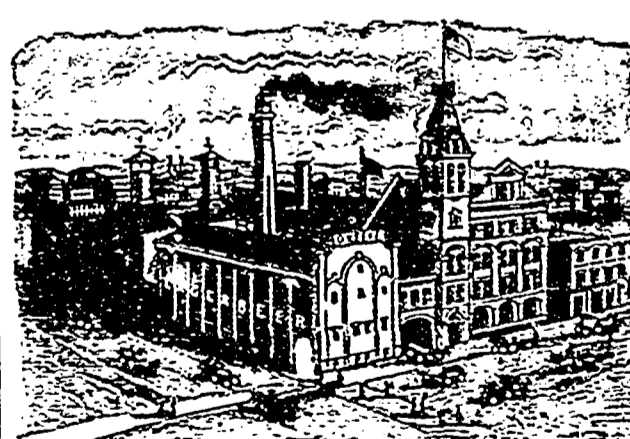
Insurance at Risk, - \$22,565,000

GAIN FOR 1892, - - \$2,000,000

POLICIES

Issued on all approved and well-tried plans are Non-Forfeitable, Indisputable and Free practically from all conditions and restrictions as to residence, travel and occupation

AFTER TWO YEARS

THE O'KEEFE
BREWERY CO.OF TORONTO
LIMITEDEUGENE O'KEEFE,
Pres. and ManagerWIDMER HAWKE
Vice-Pres. and
Asst. Mgr.CHAS. HEATH,
Sec. & Treasurer.SPECIALTIES—English and Bavarian Ales, in wood and bottle.
XXXX Porter, Gold Label, in Bottle.
Pilsener Lager, equal to the imported.

LISTEN!

M. J. CROTTIE,

838 and 844 YONGE STREET,

Can sell you

Staple and Fancy DRY GOODS,
Men's Furnishings, Hats and
Caps, Ties, Shirts,
and Cuffs,As cheap as any other store in the city.
Call and be convinced. Our stock is
always well assorted.

M. J. CROTTIE,

838 and 844 Yonge st.,

(The Beaver.) North Toronto.
TELEPHONE 3362.

TELEPHONE 1106.

M. McCABE,
UNDERTAKER.

EMBALMING A SPECIALTY.

845 Queen St. West, Toronto, Ont.

GEO. W. COOLEY,

IMPORTER OF

WINES, LIQUORS, Etc.,
667 YONGE ST., TORONTO.

Sole Agent for

FLORIDA AND ORANGE WINES.

Orders from the country will receive special
Telephone 3089. attention. 13-32

Give Us This Day Our Daily Bread.

Give us our daily bread, we say,
And look no farther than to-day;
And be to-morrow grey or gold,
Or plentiful, or pinched with cold;
Thine be to-morrow as to-day!

Even as the small bird shall receive
The food its mother gives, nor grieve
Lest that to-morrow fall; so we,
Lifting our lips and hearts to Thee,
Trust Thee for all the days we live.

Keep us within Thy Heart that's wide:
Thy love our nest in which we hide;
Thy thought, the wing to fold us in
All night till the new day begin—
The day for which Thou wilt provide.

Devotion to Our Lady of Good Counsel.

We take the following from the *Guide to the Oratory*, South Kensington (London), edited by Henry Sebastian Bowden, Priest of the Oratory:

Facing St. Cecilia, in a rich frame of gilded clouds, and supported by cherubs, is a copy of the picture of "Our Lady of Good Counsel," in her famous shrine at Genazzano, near Rome. "The pious tradition," to use the words of Benedict XIV., as to the origin of this devotion, is as follows: "In the Fifteenth century, the Ancient Church of Our Lady of Good Counsel at Genazzano was being rebuilt at the cost of a devout and aged widow named Petruccia. Though she had given her all, her means proved unequal to the task, and her undertaking being brought to a standstill, Petruccia and her unfinished walls were an object of universal ridicule. Still her courage did not fail; she had begun the work for the honor of the Mother of God, and had no fear but that our Lady would carry it through. On April 25, 1457, the feast of Our Lady of Good Counsel, while multitudes were gazing at the roofless shrine (it was market day), strains of celestial harmony were heard, the bells pealed spontaneously, a white cloud was seen to settle on the roofless wall of Petruccia's Church, and within was disclosed the picture of Our Lady of Good Counsel and her Divine Son. Shouts of "Vive Maria" broke forth, and Petruccia's triumph was complete. The picture was styled "Madonna del Paradiso," in the belief that it had been painted by the angels who had brought it to its present site. Yet another marvel followed: There arrived two pilgrims, who declared that this identical picture was from a shrine of Our Lady at Scutari in Albania, where, owing to the spread of Mahomedanism, faith and purity were alike decaying: that it had been transported across the waters of the Adriatic, how, they know not, and that they too, in some mysterious manner, had been borne in its wake. At Rome it had disappeared, and they had only found it now by being attracted to Genazzano through rumours of the miracle which had taken place."

Such is the tradition; and for four centuries since the events above narrated are said to have occurred, the sanctuary of Genazzano has been a source of grace and blessing to innumerable pilgrims from every part of the world. The humble shrine is a Bethel, where the soul finds her God, a Bethsaida, where the lame and impotent have been healed by the Giver of Life.

The brief "injunctæ brevis" of Benedict XIV., July 2, 1758, grants to all who join the Pious Union, a branch of which is established at the Oratory, on the performance of certain conditions, the same favors as are obtained by a visit to the shrine itself. (Pages 61 and 62.)

The Standard Work on the Shrine and its history, is that written by the late Monsignor George F. Dillon, D.D., Missionary Apostolic. It is entitled "The Virgin Mother of Good Counsel." A history of the Ancient Sanctuary of Our Lady of Good Counsel in Genazzano, and of the wonder-

ful apparition, etc. (New ed. Dublin, Gill, 1892.)

Pope Leo XIII., on November 29, 1880, granted an indulgence of 100 days to all who would reverently recite the following prayer:

Most Glorious Virgin! Chosen by the Eternal Council to be the Mother of the Eternal Word made Flesh, Treasuro of Divine Grace and Advocate of Sinners, I, the Most unworthy of thy servants, supplicate thee to be my guide and counsellor in this valley of tears.

Obtain for me the most precious blood of thy Son, pardon for my sins, the salvation of my soul, and the means necessary to secure it. Grant that the Holy Catholic Church may triumph over her enemies, and that the Kingdom of Christ may be propagated on earth. Amen.

One hundred days' indulgence, whenever said, reverently kneeling before a picture of Our Lady of Good Counsel, and using the above prayer, we may hope to get any lawful request. Do not forget beloved Ireland in her difficulties. We all want God's grace and Mary's "Good Counsel."

The feast of Our Lady of Good Counsel is celebrated on April 26.

Death of a Distinguished Jesuit.

The death is announced of the distinguished English Jesuit, Rev. Henry Coleridge, S. J., younger brother of the Lord Chief Justice, which occurred on Friday at Manresa House Roehampton, in his 71st year. He was educated at Eton, and was afterwards elected to an open scholarship at Trinity College, Oxford, where he took his degree with first-class honours in classics. While a young man he became a convert to the Catholic Church, and entering the Society of Jesus, was constantly employed in tuition, or in the work of preaching. He was the author of several religious works included in the Quarterly Series issued from the Roehampton Press. For a long time he was rector of the church in Farm street. He was a contributor to many of the reviews on subjects relating to scientific research and theology, and just before his death had completed and published a "Life of Christ," the last of a long series of theological works.

The banquet given by the Catholic Lord Mayor of London (Alderman Stuart Knill) to celebrate the return of Cardinal Vaughan, was a unique occasion. Never, probably, have so many Catholic peers been gathered under one roof, and alternating with them at high table were seventeen Catholic Bishops. It seems, however, to have attracted the hostile notice of some of the Duke of Norfolk's political allies, and we are promised a serious row on the subject when the Common Council meets next. What has especially excited the ire of the Orange Tories is that the toast of the Pope and the Queen should have been coupled, and still worse, that Lord Mayor Knill should have placed the name of his Holiness before that of the Queen.

After the Mansion House banquet the Lord Mayor drove Cardinal Vaughan to the reception in honour of Mr. Burne Jones at the New Gallery, where the entry of the Cardinal in full dress threw everyone else into the shade. The Prince of Wales conversed with Cardinal Vaughan for several minutes.

Health, Strength and Life.

Nothing can surpass *Almoza Wine* as a restorative when the vital forces are exhausted; it corrects and counter-balance the effects of the perturbation of the system; it gives tone to the system and protects the organization against debilitation; it is the surest element to enrich the blood, and the base of a nutritious agent, and above all is the restorer of health. Gianelli & Co., 16 King street west, Toronto, sole agents for Canada. Sold by all druggists.

GROCERIES WINE LIQUORS

WHISKIES,
IRISH,
John Jamieson's
Wm. Jameson's
Burke's Roe's.
SCOTCH,
House of Commons
Old Smuggler
Royal Eagle
Bulloche Larde's.
CANADIAN,
Walker's Club and Imperial
Gooderham's "Special"
Corley's I X L
Seagram's.
JAMES GOOD & Co
—220—
YONGE ST.
PHONE 424.

ASSURED.



The Kidneys, Liver and Bowels are the avenues through which waste matter travels from the system. If allowed to get clogged or neglected, disease is sure to follow.

Cleanse these organs thoroughly by the liberal use of

St. Leon Mineral Water,

elimination then becomes simple and easy and the climax of health and happiness is assured.

St. Leon Mineral Water Co., Ltd.

Head Office King street
West Branch, 449 Yonge street, Toronto.
All Druggists, Grocers and Hotels.



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

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of W. H. Marshall, Architect, Brandon, on and after Friday, May 5th, and tenders will not be considered unless made on the form supplied and signed with the actual signature of tenderers.

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

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

By order, E. F. E. ROY, Secretary.

Department of Public Works,
Ottawa, 1st May, 1893.

- Church Pews -

SCHOOL FURNITURE

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

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

Trusts Corporation

OF ONTARIO

And Safe Deposit Vaults.

Bank of Commerce Building, King St. TORONTO.

Capital Authorized, \$1,000,000.

Capital Subscribed, \$800,000.

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

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

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

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

A. E. PLUMMER, - Manager.

Lowe's

Commercial Academy

346 Spadina Avenue
Toronto

Shorthand, (Isaac Pitman's System)
Book-Keeping; Typewriting \$5
until proficient.

Shorthand by Mail \$5 until proficient.

Over 2000 graduates during past five years
Pupils assisted to positions

**DUNN'S
BAKING
POWDER**
THE COOK'S BEST FRIEND
LARGEST SALE IN CANADA.

**TEETH WITH OR
WITHOUT A PLATE**

"VITALIZED AIR"

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

A. T. HERNON,

The well-known Church street

BUTCHER.

HAS REMOVED HIS BUSINESS

To larger and more commodious premises, where his old patrons and the public generally will find the same high qualities of meat that he has always been noted for.

256 CHURCH STREET

Three doors South of Wilton Ave.

**The Register
BOOK**

—AND—


JOB

Printing Department.

EVERY DESCRIPTION OF WORK
NEATLY EXECUTED.

ORDERS BY MAIL PROMPTLY ATTENDED TO.
Write for Prices or Telephone 489.

Some Children Growing Too Fast

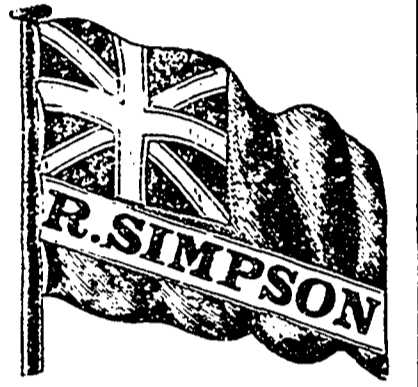


become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES
Of Lime and Soda.

Palatable as Milk. AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Genuine made by Scott & Bowne, Belleville. Salmon Wrapper: at all Druggists, 50c. and \$1.00.



South-West Corner Yonge & Queen Sts.

Building Sale

WHEN buying silks watch quality closely. Be satisfied only with the best. A grand thing to get this best, as this store is offering silks to-day.

Printed China Dress Silks, all new designs, 75c. sale price 45c.
Japan Silks, 27 in., sale price 50c.
Figured Bengaline Silks, 35c.
Black Silk Velvets, \$1.50, now \$1; \$1.75, now \$1.25; \$2.25, now \$1.60.

BEAUTIFUL LINE HENRIETTAS
At a very emphatic Building Sale Cut.

Henriettas, leading shades, 3 1/2, were 45c; 46-in., 50c, were 65c; 60c, were 75c.
English and Scotch Tweeds, 50c.
Handsome Delaines, 15c.
English Washable Prints, 5c; 10c prints for 7 1/2c.
Lawn Flouncings, tuck and hem, 15c—dress lengths.
Seaside Muslins, a decided novelty, no ironing, 30c.
Fancy Stripe Muslins, 2c, were 15c.
White Cottons, 30-in., 6c.
Table Covers, Tapestry, \$2.25.
Roller Towelling, 15-in., 5c.
Crumb Cloths, 50c, \$1.
Ladies' Cotton Hose, seamless, 2 pairs 15c.
Ladies' Patent Vamp Oxford Shoes, 90c; Misses', 75c.
Glassware; 6 handsome goblets, 25c.
Crockeryware; tea set, 44 pieces, \$2.65.
Baby Carriages, beautifully upholstered, parasol top, \$7.50.
Bent Rail Waggon, painted red, steel wire wheels, \$1, were \$1.75.
French Wove Corsets, 50c, were 85c.
Fine line new Blouses.
Ladies' Elastic Ribbed Vests, 4 for 25c.

ORDER ANYTHING BY LETTER.

R. SIMPSON,

S. W. corner Yonge and Queen streets, Toronto. Entrance Queen st. TORONTO.
Store Nos. 174, 176, 178 Yonge street, 1 and 3 Queen street West.

PILES

"ANAKENIS" gives instant relief and is an infallible cure for Piles. Price \$1 By Druggists or mail. Samples free. Address "ANAKENIS" Box 2414, New York City.

John Doran, Greenview, Dunmurry, and J. W. Fogarty, M. D., Cusheadall, have been appointed to the Commission of the Peace for the County Antrim.

A satisfactory arrangement has been come to between Lord Midleton and the Very Rev. Dr. Hutch, P. P., Midleton, respecting the site for the proposed new church and burial ground, which has been placed at the disposal of the local church committee. It comprises about five acres.

SUMMARY OF IRISH NEWS.

Antrim.
The dead body of a man named Lowry, who resided at Portrush, was found in a stream of water at Glenmanus, within a mile of the "Port," a few days since. It is thought on his way home deceased stumbled over the side of the road, which is almost unprotected at this place, and fell into the water, and being unable to extricate himself he was drowned.

Armagh.
Some days since the following named Bishops of the Province of Ulster waited upon Cardinal Logue, at his residence, Armagh, and presented him with an address of congratulation on his elevation to the Cardinalate: Most Rev. James Donnelly, D. D., Bishop of Clogher; Most Rev. Bartholomew Woodlock, D. D., Bishop of Ardagh and Clonmacnoise; Most Rev. Patrick M'Alister, Bishop of Down and Connor; Most Rev. Thomas McGivern, Bishop of Dromore; Most Rev. Ed. M'Gennis, Bishop of Kilmora. There were also present—Rev. Henry M'Neese, Adm. Armagh; Rev. John Quinn, C. C., do; Rev. J. E. Flynn, C. M., St. Patrick's Training College, Drumcondra; Rev. J. Boyle, C. M., St. Patrick's College, Armagh; Rev. T. J. Lawless, C. M., Armagh. The Cardinal replied in a very happy and patriotic vein, after which he entertained his distinguished guests at luncheon.

Clare
At the Kilrush Convent of Mercy, recently, several professions took place. Most Rev. Dr. M'Redmond, Bishop of the diocese of Killaloe, officiated, assisted by Very Rev. Dr. Malone, P. P. and V. G., Kilrush, and the Rev. Dr. Courtney, C. C., Kilrush. The following ladies received the black habit.—Miss Bridget Healy, eldest daughter of Mr. Michael Healy, of Rossfinch, Newport, county Tipperary (in religion Sister Mary of Mercy); Miss Mary Shannon, eldest daughter of Mr. James Shannon, Carnacalla, Kilrush (in religion Sister Bernard); Miss Mary Griffin, eldest daughter of Mr. John Griffin, of Knockatuna, Kilmally, Ennis (in religion Sister Aloysius).

Cork.
Alderman John O'Brien, for three years Mayor of Cork, died suddenly at Killarney a few nights ago, at the age of 45, while traveling for his drapery establishment. He had been closely identified with advanced National politics for the past thirteen years, being one of the first secretaries of the Land League when established in Cork.

Derry.
Sister Mary Columba Joseph died a few days since, in the Convent of Mercy, Derry. The deceased, who had been in delicate health for some time, entered the Convent during the episcopate of the late Most Rev. Dr. Kelly, and received the black veil from the present Bishop, Most Rev. Dr. O'Doherty. She was a niece to the late very Rev. Father John O'Doherty, so long prominently identified with the county Donegal, and her aunt (Miss Rose Doherty) died last year in the Order of Notre Dame at Plymouth, where she was known in religion as Sister Mary of Saint Cyprian. Sister Columba (whose name in the world was Miss Grace Brealin) was the only sister of Mrs. Patrick Maxwell, Glenkeen House, Derry.

Donegal.
Rev. William O'Doherty, P. P., Clonmany, acknowledges a number of subscriptions from America towards the Dunaff Disaster Fund.

Down.
Mrs. Margaret Kelly, Drummacconnor, Crossgar, relict of the late Mr. William Kelly, who died recently, was a member of one of the oldest and staunchest Catholic families in the diocese of Down, and passed to her reward full of years and honor at the ripe age of 76.

Dublin.
The death is announced of Peter White secretary of the Irish Industries Association, at his residence, St. Justin's, Dalkny, Dublin. Deceased was deeply interested in the production of Irish manufactures, and, besides being identified with the Irish Industries Association, was also connected with the Irish Woollen Company, which he represented with great success during several trips to America. As a result mainly of his efforts a good market for Woollen goods was established in the United States, and at home also he did most useful work in developing Irish industry. Interment took place in Glasnevin Cemetery.

Beatie H. Bedloe, Burlington, Vt., had a disease of the scalp, causing her hair to become very harsh and dry, and to fall so freely that she scarcely dared to comb it. Ayer's Hair Vigor gave her a healthy scalp, removed the dandruff, and made her hair thick and glossy.

SAFE, CERTAIN, PROMPT, ECONOMIC.
These few adjectives apply with peculiar force to DR. THOMAS' ELECTRIC OIL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney troubles, excoriations, sores, lameness and physical pain.



FATHER KOENIG'S NERVE TONIC
IS WITHOUT AN EQUAL. 9
PERRYVILLE, Mo., March 10, '91.
Nervousness and scrupulosity were ailments from which I suffered for six years, and although trying many medicines without relief, I at last, by the advice of our minister, Rev. C. Mueller, tried Father Koenig's Nerve Tonic, and my nervousness and other ailments disappeared. This nervotonic is without an equal.

Had the Desired Effect.
HAMING, Iowa, May, 1890.
I recommended Pastor Koenig's Nerve Tonic to several of my parishioners, for nervous prostration, one for all the time, seven for whom I am assured the Tonic was more than money or time could procure a perfect cure in their cases. Hoping this will suffice to prove the excellent effect of the remedy, I thank you for the extreme kindness shown to the poor in the past.

FREE
A Valuable Book on Nervous Diseases and a sample bottle to any address. Four patients also got the medicine free.
This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIG MED. CO., Chicago, Ill.
Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9.

IMPERIAL BANK OF CANADA.

DIVIDEND No. 36.

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

Thursday, the 1st day of June next.

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

THE ANNUAL GENERAL MEETING
of the shareholders will be held at the Bank on Wednesday, the 21st day of June next. The chair to be taken at noon.

By order of the board.
D. R. WILKIE, Cashier.
19-1
Toronto, April 27, 1893.

FREEHOLD LOAN AND SAVINGS Co.

DIVIDEND No. 67.

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

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



GILLET'S PURE POWDERED LYE
PUREST, STRONGEST, BEST.
Ready for use in any quantity. For making Soap, Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds sal soda.
Sold by All Grocers and Druggists.
H. W. GILLET, Toronto.

GRATEFUL—COMFORTING.

EPPS'S COCOA

BREAKFAST—SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected Cocoa, M. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Dr. Cassell's Case*
Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus.
JAMES EPPS & Co., Homoeopathic Chemists, London, England.

PISO'S CURE FOR CONSUMPTION
CURES WHILE ALL ELSE FAILS.
Best Cough Syrup. Taste Good. Use in time. Sold by Druggists.

IMPERIAL CREAM TARTAR



BAKING POWDER

PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

E. W. GILLET, Toronto, Ont.

GO TO DILL & O'HEARN,
FOR YOUR House, Sign or Ornamental Painting, Plain or Decorative Paper Hanging.
212 QUEEN STREET WEST.
TELEPHONE 1820. 11 v

\$3 a Day Sure.
Send me your address and I will show you how to make \$3 a day, absolutely sure I furnish the work and you free, you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.
Address A. W. KNOWLES, Windsor, Ontario.

F. ROSAR, UNDERTAKER,

240 KING ST. EAST, TORONTO.
TELEPHONE 1034.

RUBBER BOOTS,

And Other Rubber Goods Repaired
H. J. La FORCE
Fine Boots & Shoes Made to Order
194 CHURCH STREET
Toronto, - Ont.

WESTERN Assurance Company.

INCORPORATED 1851.
CAPITAL, - - \$1,200,000.
Fire and Marine.
Head Office, Toronto, Ont.

PRESIDENT: A. M. EMERY, Esq.
VICE-PRESIDENT: Geo. A. Cox, Esq.
DIRECTORS:
Hon. S. C. Wood, W. R. Brock, Esq.
Geo. McMurrich, Esq. A. T. Fulton, Esq.
H. N. Baird, Esq. Robert Beatty, Esq.
J. J. KENNY, Managing Director
SOLICITORS:
Messrs. McCarthy, Oile, Hoskin and Creelma
Insurances effected at the lowest current rates on Buildings, Merchandise, and other property, against loss or damage by fire.
On Hull, Cargo, and Freight against the perils of Inland Navigation.
On cargo Risks with the Maritime Provinces, by rail or steam.
On Carries by steamer to British Ports.

Wm. A. Lee & Son,
GENERAL AGENTS,
10 ADELAIDE ST. EAST.
Telephones 592 & 2075.

Inshavogue.

We clip from last Saturday's Daily Record the following very interesting account of an entertainment given in the Town Hall, Waterloo, for the benefit of the Orphan's Home, St. Agatha:

The Literary and Dramatic Society of St. Jerome's College, Berlin, Ont., made their first bow to a Waterloo audience last Thursday night, when they produced that capital comedy-drama, "Inshavogue." The hall was crowded to the doors many having to stand throughout the entire performance, and it is quite within bounds to state that not one of those who attended was disappointed, but all were delightfully surprised at the artistic manner in which the play was presented. Mr. Francis C. Neisens, the Inshavogue, is a born actor, combining wit, pathos and tragedy, and the round of applause which greeted him was only what he deserved. The character of Herrik Wolfe and Lord Desmond were also cleverly taken. But they all did well, and should they ever again decide to appear behind the footlights in Waterloo they may rely upon receiving a hearty welcome, and, what is more substantial, a crowded house. The performance closed with a laughable farce, "Irish Justice." And the orchestra! The lively strains of music so sweetly played by the college orchestra, under the leadership of Prof. F. Mayrhofer, helped materially to whilo away the otherwise rather long lapse of time between the acts. Boys, we heartily congratulate you upon the success of your evening's performance.

UNEQUALLED—Mr. Thos. Brunt, Tyendinaga, Ont., writes:—"I have to thank you for recommending DR. THOMAS' ELECTRIC OIL for bleeding piles. I was troubled with them for nearly fifteen years, and tried almost everything I could hear or think of. Some of them would give me temporary relief but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it."

THE MARKETS.

Toronto, May 10, 1893.

Table with 3 columns: Commodity, Price per unit, and Price per unit. Includes items like Wheat, Barley, Oats, Peas, Dressed hogs, Chickens, etc.

LIVE STOCK MARKETS.

Toronto, May 9.—There was a good local enquiry for butchers cattle, and prices for the best ranged from 37 to 41c per pound. MILKERS AND SPRINGERS. We had a very small supply here, as scarcely a dozen were to hand; there was an unusually good demand and prices were from \$4 to \$5 a head better; all grades were in request. SHEEP AND LAMBS—The sheep, yearling, and spring lambs did not total up above 80, and with this small run quotations were firm. Sheep were sold at from \$5 to \$7.50 each, one bunch of 43 sold at \$6.75 each. Yearlings were wanted and firm at the figures of last Friday. Spring lambs were not in active demand, but sold at from \$4 to \$5.75 each; one bunch of four sold for \$5.25 each. CALVES—About 150 came in, but there were very few really good calves among them: a bunch of 55 sold at \$5.75. Choice calves will sell well. HOGS.—The run was comparatively light to-day, and did not exceed 360. For fed and watered hogs the outside price was \$6.50, off cars \$6.75 was stated to have been paid, other grades were unchanged. All kinds are wanted.

ACADEMY OF MUSIC, THURSDAY, MAY 18. LECTURE,

Under the auspices of the Young Ladies' Catholic Literary SOCIETY,

THOS. O'HAGAN, M.A., Ph.D.

Subject—"Genius and Character of Longfellow."

Miss Marguerite Dann, - Elocutionist,

MR. HAROLD JARVIS, And other well-known vocalists and musical artists, will appear

TICKETS, 25 CENTS. Reserved Seats, 50 Cents. Plan at Nordheimer's.



Ward off Spring diseases by taking K. D. C. It restores the stomach to healthy action, a healthy stomach tones the system. Try K. D. C.

Free sample mailed to any address.

K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

J. YOUNG, (ALEX. MILLARD,) The Leading Undertaker 347 YONGE STREET. TELEPHONE 679.

SOUVENIRS FOR FIRST COMMUNION.

Prayer Books, bound in the following: Ivory, Tortoise, Pearl, Jet and Celluloid Covers, from 75c upwards. The First Communicants Manual from 50c upwards. The Great Day. By Mrs. J. Sadlier. Cloth, 45c; Cloth, gilt, 60c. Stories for First Communicants. By Rev. Jos. A. Keller, 50c. Considerations for Communion. By C. M. Caddell, 20c. My First Communion. By Rev. R. Brennan, D. D., 75c. Holy Communion. By Rev. J. Furniss, C.S.S.R., paper, 5c. Holy Communion. By Mons. de Secur. paper, 10c. PICTURES. Holy Communion pictures, mounted in lace and used as "Book-marks." From 5c each upwards. First Communion Pictures—English or French: Size, 6 1/2 x 10, Boys or Girls. Per doz. 20c. 9 x 12, Boys or Girls. Per doz. 40c. 12 x 18, Boys and Girls on same picture. Per dozen 60c. 12 x 18, Boys or Girls, with figures of same heads, per dozen 72c.

Our Premium Catalogue contains list of Books suitable for Colleges, Convents, Separate Schools and Sunday Schools, will be mailed on application.

D. & J. SADLIER, No. 123 Church street, Toronto, Ont. No. 1669 Notre Dame st. Montreal, P.Q.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS. For Sale by all Dealers. T. MILBURN & CO., Proprietors, Toronto.

J. SUTCLIFFE & SONS.

182-184 YONGE STREET. 6 and 8 QUEEN STREET WEST.

AT OUR BARGAIN DEPOT Ladies' Linen Collars, 5c each. Mending Cotton, on cards, 5c doz. Lace Curtains, 2 1/2 yds. long, 35c pair. MAIN AISLE, QUEEN ST. STORE.

YOU OUGHT TO KNOW

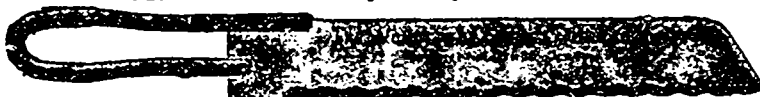
Of our Spring importations of Table Damasks and Fancy Linens from the best manufacturers in Ireland, Germany and Scotland. The newest designs in Fringed and Hem-stitched Linens, Table Cloths, Napkins, Towels, etc.

New openings in Prints, Sateens and Gingham. Excellence of weave and printing is a feature of our washing dress fabrics.

Muslins and Embroideries, Laces, Nets and Veilings. An immense assortment of the newest and best makes at popular prices—prices that make a growing trade.

"Those Wonderful Christy Knives." BREAD, CAKE, AND PARING.

"A Brilliant Idea Successfully Developed for the Millions."



Read what MRS. EMMA P. EWING, late Professor of Domestic Economy in the Iowa Agricultural College, Iowa, and in Purdue University, Indiana, and now in charge of the School of Cookery at Chautauqua, N. Y., writes:

"Those Wonderful Christy Knives do the work for which they are designed, in an admirable manner, and should have a place in every well-ordered family. I take pleasure in recommending them to housekeepers everywhere. EMMA P. EWING."

A LIVE AGENT WANTED IN EVERY TOWN. Our Agents are Going Money. Set of Three Beautifully Finished PLATED KNIVES sent (charges paid) for ONE DOLLAR Circular Free on Application. The CHRISTY KNIFE CO., Toronto, Ont.

COLLEGE NOTRE DAME. Cote Des Neiges, Montreal, Canada. FOR BOYS FROM 6 TO 12.

This Institution directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of six and twelve years. They receive here all the care and attention to which they are accustomed in their respective families, and prepare for the classical or commercial course. The French and English languages are taught with equal care by masters of both origins. Boys are received for vacation. L. GEOFFRION, C.S.C., President.

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

Table with columns: Close, a.m., p.m., Duz., a.m., p.m. Lists times for G. T. R. East, O. and Q. Railway, G. T. R. West, N. and N. W., T. G. and B., Midland, C. V. R., G. W. R., U. S. N. Y., U.S. West'n States.

English mails close on Mondays, Tuesdays and Thursdays at 10 p.m., and on Saturdays at 7.15 p.m. The following are the dates of English mails for May: 1, 2, 4, 6, 8, 9, 11, 13, 15, 16, 18, 20, 22, 23, 25, 27, 29, 30.

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

TORONTO CARRIAGE WORKS. MANUFACTURERS OF CARRIAGES & WAGGONS OF EVERY DESCRIPTION. CULLERTON & MCGRAW, 29 and 31 AGNES STREET, TORONTO. Repairing and Re-painting a specialty. Moderate prices. 10-11

EYESIGHT PROPERLY TESTED BY MY OPTICIAN, 159 Yonge st., Confederation Life Bldg. TORONTO. 10-3m

TORONTO CARPET CLEANING CO. TELEPHONE NO. 2888. Carpets taken up Cleaned and Re-laid. New Carpets made and laid, Oil Cloths laid, Window Shades hung, Feathers and Mattresses renovated, Furniture Repaired. PFEIFFER & HOUGH, 44 Lombard Street

St. Michael's College,

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

Full Classical, Scientific, and Commercial Courses.

Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year. Day pupils \$28.00. For further particulars, apply to

1-y REV. J. R. TEEFY, President

St. Jerome's College

Berlin, Ont. Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address, Terms including all necessary expenses, except for books \$14 per annum. REV. THEO. SPETZ, C. R., D.D., President.

THE CAUSLAND & SON'S MEMORIAL WINDOW CHURCH & SECULAR STAINED GLASS

THE DEAF HEAR SOUND DISC WHEN THE DEAFNESS IS CAUSED BY SCARLET FEVER, COLDS, MEASLES, CATARRH, &c. BY THE USE OF THE INVISIBLE WHICH IS GUARANTEED TO HELP A LARGER PER CENT. OF CASES THAN ANy OTHER DEVICE COMBINED. THE CASE TO THE EAR AND PLACES ARE TO THE EYE. FACILITY IN REPAIRS. THE DEAF HEAR SOUND DISC. S. A. WALLER, Bridgeport Conn.

RAMONA.

A Story.

By HELEN JACKSON.

CHAPTER XIV.

The first day had gone, it was near night of the second, and not a word had passed between Felipe and Ramona except in the presence of the Senora. It would have been beautiful to see, if it had not been so cruel a thing, the various and devious methods by which the Senora had brought this about. Felipe, oddly enough, was more restive under it than Ramona. She had her dreams. He had nothing but his restless consciousness that he had not done for her what he hoped; that he must seem to her to be disloyal; and this, and a continual wonder what she could be planning or expecting which made her so placid, kept Felipe in a fever of unrest, of which his mother noted every sign, and redoubled her vigilance.

Felipe thought perhaps he could speak to Ramona in the night, through her window. But the August heats were fierce now; everybody slept with wide-open windows; the Senora was always wakeful; if she should chance to hear him thus holding secret converse with Ramona it would indeed make bad matters worse. Nevertheless, he decided to try it. At the first sound of his footsteps on the veranda floor, "My son, are you ill? Can I do anything?" came from the Senora's window. She had not been asleep at all. It would take more courage than Felipe possessed to try that plan again; and he lay on his veranda bed, this afternoon, tossing about with sheer impatience at his baffled purpose. Ramona sat at the foot of the bed, taking the last stitches in the nearly completed altar-cloth. The Senora sat in her usual seat, dozing, with her head thrown back. It was very hot; a sultry south wind, with dust from the desert, had been blowing all day, and every living creature was more or less prostrated by it.

As the Senora's eyes closed, a sudden thought struck Felipe. Taking out a memorandum-book in which he kept his accounts, he began rapidly writing. Looking up, and catching Ramona's eye, he made a sign to her that it was for her. She glanced apprehensively at the Senora. She was asleep. Presently Felipe, folding the note and concealing it in his hand, rose, and walked towards Ramona's window. Ramona terrifiedly watching him; the sound of Felipe's steps roused the Senora, who sat up instantly, and gazed about her with that indescribable expression peculiar to people who hope they have not been asleep, but know they have. "Have I been asleep?" she asked.

"About one minute, mother," answered Felipe, who was leaning, as he spoke, against Ramona's open window, his arms crossed behind him. Striding them out, and back and forth a few times, yawning idly, he said, "This heat is intolerable!" Then he sauntered leisurely down the veranda steps into the garden-walk, and seated himself on the bench under the trellis there.

The note had been thrown into Ramona's room. She was hot and cold with fear lest she might not be able to get it unobserved. What if the Senora were to go first into the room! She hardly dared look at her. But fortune is not always on the side of tyrants. The Senora was fast dozing off again, relieved that Felipe was out of speaking distance of Ramona. As soon as her eyes were again shut, Ramona rose to go. The Senora opened her eyes. Ramona was crossing the threshold of the door; she was going into the house. Good! Still farther away from Felipe.

"Are you going to your room, Ramona?" said the Senora.

"I was," replied Ramona, alarmed.

"Did you want me here?"

"No," said the Senora; and she closed her eyes again.

In a second more the note was safe in Ramona's hands.

"Dear Ramona," Felipe had written, "I am distracted because I cannot speak with you alone. Can you think of any way? I want to explain things to you. I am afraid you do not understand. Don't be unhappy. Alessandro will surely be back in four days. I want to help you all I can, but you saw I could not do much. Nobody will hinder your doing what you please; but, dear, I wish you would not go away from us!"

Tearing the paper into small fragments, Ramona thrust them into her bosom, to be destroyed later. Then looking out of the window, and seeing that the Senora was now in a sound sleep, she ventured to write a reply to Felipe, though when she would find a safe opportunity to give it to him there was no telling. "Thank you, dear Felipe. Don't be anxious. I am not unhappy. I understand all about it. But I must go away as soon as Alessandro comes." Hiding this also safe in her bosom, she went back to the veranda. Felipe rose, and walked toward the steps. Ramona, suddenly bold, stooped, and laid her note on the second step. Again the tired eyes of the Senora opened. They had not been shut five minutes; Ramona was at her work; Felipe was coming up the steps from the garden. He nodded laughingly to his mother and laid his finger on his lips. All was well. The Senora dozed again. Her nap had cost her more than she would ever know. This one secret interchange between Felipe and Ramona then, thus making, as it were, common cause with each other as against her, and in fear of her, was a step never to be recalled—a step whose significance could scarcely be overestimated. Tyrants, great and small, are apt to overlook such possibilities as this; to forget the momentousness which the most trivial incident may assume when forced into false proportions and relations. Tyranny can make liars and cheats out of the honestest souls. It is done oftener than any except close students of human nature realize. When kings and emperors do this, the world cries out with sympathy, and holds the plotters more innocent than the tyrant who provoked the plot. It is Russia that stands branded in men's thoughts and not Siberia.

The Senora had a Siberia of her own, and it was there that Ramona was living in these days. The Senora would have been surprised to know how little the girl felt the cold. To be sure, it was not as if she had ever felt warmth in the Senora's presence; yet between the former chill and this were many degrees, and except for her new life, and new love, and hope in the thought of Alessandro, Ramona could not have borne it for a day.

The fourth day came; it seemed strangely longer than the others had. All day Ramona watched and listened. Felipe too; for, knowing what Alessandro's impatience would be, he had, in truth, looked for him on the previous night. The horse he had rode was a fleet one, and would have made the journey with ease in half the time. But Felipe reflected that there might be many things for Alessandro to arrange at Temecula. He would doubtless return prepared to take Ramona back with him, in case that proved the only alternate left them. Felipe grew wretched as his fancy dwelt on the picture of Ramona's future. He had been in the Temecula village. He knew its poverty; the thought of Ramona there was monstrous. To the indolent, ease-loving Felipe it was incredible that a girl reared as Ramona had been could for a

moment contemplate leading the life of a poor laboring man's wife. He could not conceive of love's making one undertake any such life. Felipe had much to learn of love. Night came, no Alessandro. Till the darkness settled down, Ramona sat watching the willows. When she could no longer see she listened. The Senora, noting all, also listened. She was uneasy as to the next stage of affairs, but she would not speak. Nothing should induce her to swerve from the line of conduct on which she had determined. It was the full of the moon. When the first broad beam of its light came over the hill and flooded the garden and the white front of the little chapel just as it had done on the first night when Alessandro watched with Felipe on the veranda, Ramona pressed her face against the window-panes and gazed out into the garden. At each flickering motion of the shadows she saw the form of a man approaching. Again and again she saw it. Again and again the breeze died and the shadow ceased. It was near morning before, weary, sad, she crept to bed; but not to sleep. With wide-open anxious eyes she still watched and listened. Never had the thought once crossed her mind that Alessandro might not come at the time Felipe had said. In her childlike simplicity she had accepted this as unquestionably as she had accepted other facts in her life. Now that he did not come, unreasoning and unfounded terror took possession of her, and she asked herself continually, "Will he ever come? They sent him away; perhaps he will be too proud to come back!" Then faith would return, and saying to herself, "He would never, never forsake me; he knows I have no one in the whole world but him; he knows how I love him," she would regain composure, and remind herself of the many detentions which might have prevented his coming at the time set. Spite of all, however, she was heavy at heart; and at breakfast her anxious eyes and absent look were sad to see. They hurt Felipe. Too well he knew what it meant. He also was anxious. The Senora saw it in his face, and it vexed her. The girl might well pine and be mortified if her lover did not appear. But why should Felipe disquiet himself? The Senora disliked it. It was a bad symptom. There might be trouble ahead yet. There was indeed trouble ahead—of a sort the Senora's imaginations had not pictured.

Another day passed; another night; another, and another. One week now since Alessandro, as he leaped on his horse, had grasped Felipe's hand and said: "You will tell the Senorita; you will make sure that she understands why I go; and in four days I will back." One week, and he had not come. The three who were watching and wondering looked covertly into each other's faces, each longing to know what the others thought.

Ramona was wan and haggard. She had scarcely slept. The idea had taken possession of her that Alessandro was dead. On the sixth and seventh days she had walked each afternoon far down the river road, by which he would be sure to come; down the meadows, and by the cross-cut, out to the highway; at each step straining her fearful eyes into the distance—the cruel, blank, silent distance. She had come back after dark, whiter and more wan than she went out. As she sat at the supper-table, silent, making no faint of eating, only drinking glass after glass of milk, in thirsty haste, even Margarita pitied her. But the Senora did not. She thought the best thing which could happen would be that the Lidian should never come back. Ramona would recover from it in a little while; the mortification would be the worst thing, but even that time would heal. She wondered that the girl had not more pride than to let her wretchedness be so plainly

seen. She herself would have died before she would go about with such a woe-begone face for a whole household to see and gossip about.

On the morning of the eighth day Ramona, desperate, waylaid Felipe as he was going down the veranda steps. The Senora was in the garden and saw them, but Ramona did not care. "Felipe!" she cried, "I must, I must speak to you! Do you think Alessandro is dead? What else could keep him from coming?" His lips were dry, her cheeks scarlet, her voice husky. A few more days of this, and she would be in a brain fever, Felipe thought, as he looked compassionately at her.

"Oh no, no, dear! Do not think that!" he replied. "A thousand things might have kept him."

"Ten thousand things would not! Nothing could!" said Ramona. "I know he is dead. Can't you send a messenger, Felipe, and see?"

The Senora was walking towards them. She overheard the last words. Looking toward Felipe, no more regarding Ramona than if she had not been within sight or hearing, the Senora said, "It seems to me that would not be quite consistent with dignity. How does it strike you, Felipe? If you thought best we might spare a man as soon as the vintage is done, I suppose."

Ramona walked away. The vintage would not be over for a week. There were several vineyards yet which had not been touched; every hand on the place was hard at work, picking the grapes, treading them out in tubs, emptying the juice into stretched raw-hides swung from cross-beams in a long shed. In the willow cove the brandy-still was in full blast; it took one man to watch it; this was Juan Can's favorite work; for reasons of his own he liked best to do it alone; and now that he could no longer tread grapes in the tubs he had a better chance for uninterrupted work at the still. "No ill but has its good," he thought sometimes, as he lay comfortably stretched out in the shade, smoking his pipe day after day, and breathing the fumes of the fiery brandy.

As Ramona disappeared in the doorway, the Senora, coming close to Felipe, and laying her hand on his arm, said in a confidential tone, nodding her head in the direction in which Ramona had vanished: "She looks badly, Felipe. I don't know what we can do. We surely cannot send to summon back a lover we do not wish her to marry, can we? It is very perplexing. Most unfortunate, every way. What do you think, my son?" There was almost a diabolical art in the manner in which the Senora could, by a single phrase or question, plant in a person's mind the precise idea she wished him to think he had originated himself.

"No; of course we can't send for him," replied Felipe angrily; "unless it is to send for him to marry her; I wish he had never set foot on the place. I am sure I don't know what to do. Ramona's looks frighten me. I believe she will die."

"I cannot wish Alessandro had never set foot on the place," said the Senora gently, "for I feel that I owe your life to him, my Felipe; and he is not to blame for Ramona's conduct. You need not fear her dying. She may be ill; but people do not die of love like hers for Alessandro."

"Of what kind do they die, mother?" asked Felipe impatiently.

The Senora looked reproachfully at him. "Not often of any," she said; "but certainly not of a sudden passion for a person in every way beneath them in position, in education, in all points which are essential to congeniality of tastes or association of life."

The Senora spoke calmly, with no excitement, as if she were discussing an abstract case. Sometimes, when she spoke like this, Felipe for the moment

felt as if she were entirely right, as if it were really a disgraceful thing in Ramona to have thus loved Alessandro. It could not be gainsaid that there was this gulf of which she spoke. Alessandro was undeniably Ramona's inferior in position, education, in all the external matters of life; but in nature, in true nobility of soul, no! Alessandro was no man's inferior in these, and in capacity to love—Felipe sometimes wondered whether he had ever known Alessandro's equal in that. This thought had occurred to him more than once, as from his sick bed he had, unobserved, studied the expression with which Alessandro gazed at Ramona. But all this made no difference in the perplexity of the present dilemma, in the embarrassment of his and his mother's position now. Send a messenger to ask why Alessandro did not return! Not even if he had been an accepted and publicly recognised lover would Felipe do that! Ramona ought to have more pride. She ought of herself to know that. And when Felipe later in the day saw Ramona again he said as much to her. He said it as gently as he could; so gently that she did not at first comprehend his idea. It was so foreign, so incompatible with her faith, how could she!

When she did not understand she said slowly: "You mean that it will not do to send to find out if Alessandro is dead, because it will look as if I wished him to marry me whether he wished it or not?" and she fixed her eyes on Felipe's with an expression he could not fathom.

"Yes, dear," he answered, "something like that, though you put it harshly."

"Is it not true," she persisted, "that is what you mean?"

Reluctantly Felipe admitted that it was.

Ramona was silent for some moments; then said, speaking still more slowly "if you feel like that we had better never talk about Alessandro again! I suppose it is not possible that you should know, as I do, that nothing but his being dead would keep him from coming back. Thanks, dear Felipe," and after this she did not speak again of Alessandro.

Days went by; a week. The vintage was over. The Senora wondered if Ramona would now ask again for a messenger to go to Temecula. Almost even the Senora relented, as she looked into the girl's white and wasted face, as she sat silent, her hands folded in her lap, her eyes fixed on the willows. The altar-cloth was done, folded, and laid away. It would never hang in the Moreno chapel. It was promised in Ramona's mind to Father Salvierderra. She had resolved to go to him; if he, a feeble old man, could walk all the way between Santa Barbara and their home she could surely do the same. She would not lose the way. There were not many roads: she could ask. The convent, the bare thought of which had been so terrible to Ramona fourteen days ago, when the Senora had threatened her with it, now seemed a heavenly refuge, the only shelter she craved. There was a school for orphans attached to the convent at San Juan Bautista she knew; she would ask the Father to let her go there, and she would spend the rest of her life in prayer and in teaching the orphan girls. As hour after hour she sat revolving this plan, her fancy projected itself so vividly into the future that she lived years of her life. She felt herself middle-aged—old. She saw the procession of nuns going to vespers, leading the children by the hand; herself wrinkled and white-haired, walking between two of the little ones. The picture gave her peace. As soon as she grew a little stronger she would set off on her journey to the Father; she could not go just yet, she was too weak; her feet trembled if she did but walk to the foot of the garden.

Alessandro was dead, there could be no doubt of that. He was buried in that little walled graveyard of which he had told her. Sometimes she thought she would try to go there and see his grave, perhaps see his father; if Alessandro had told him of her the old man would be glad to see her; perhaps, after all, her work might lie there, among Alessandro's people. But this looked hard, she had not courage for it; shelter and rest were what she wanted—the sound of the Church's prayers and the Father's blessing every day. The convent was the best.

She thought she was sure that Alessandro was dead; but she was not, for she still listened, still watched. Each day she walked out on the river road, and sat waiting till dusk. At last came a day when she could not go, her strength failed her. She lay all day on her bed. To the Senora, who asked frigidly if she were ill, she answered: "No, Senora, I do not think I am ill. I have no pain, but I cannot get up. I shall be better tomorrow."

"I will send you strong broth and a medicine," the Senora said; and sent her both by the hands of Margarita, whose hatred and jealousy broke down at the first sight of Ramona's face on the pillow; it looked so much thinner and sharper there than it had when she was sitting up. "Oh, Senorita! Senorita!" she cried in a tone of poignant grief, "are you going to die? Forgive me, forgive me!"

"I have nothing to forgive you, Margarita," replied Ramona, raising herself on her elbow and lifting her eyes kindly to the girl's face as she took the broth from her hands. "I do not know why you ask me to forgive you."

Margarita flung herself on her knees by the bed in a passion of weeping. "Oh, but you do know, Senorita, you do know! Forgive me!"

"No, I know nothing," replied Ramona; "but if you know anything it is all forgiven. I am not going to die, Margarita. I am going away," she added, after a second's pause. Her inmost instinct told her that she could trust Margarita now. Alessandro being dead, Margarita would no longer be her enemy, and Margarita could perhaps help her. "I am going away, Margarita, as soon as I feel a little stronger. I am going to a convent; but the Senora does not know. You will not tell?"

"No, Senorita!" whispered Margarita—thinking in her heart, "Yes, she is going away, but it will be with the angels"—"No, Senorita, I will not tell. I will do anything you want me to."

"Thanks, Margarita mia," replied Ramona. "I thought you would;" and she lay back on her pillow and closed her eyes' looking so much more like death than like life that Margarita's tears flowed faster than before, and she ran to her mother, sobbing out, "Mother, mother! the Senorita is ill to death. I am sure she is. She has taken to her bed; and she as white as Senor Felipe was at the worst of the fever." (TO BE CONTINUED.)

A MAN MADE HAPPY.—GENTLEMEN—For five years I had been a great sufferer with Dyspepsia; the pain in the pit of my stomach was almost unbearable and life only seemed a drag to me. When I would go to sleep I would have horrible dreams, and my life became very miserable, as there was no rest neither day or night. But with the use of only two bottles of Northrop & Lyman's VEGETABLE DISCOVERY this unhappy state has all been changed and I am a well man. I can assure you, my case was a bad one, and I send you this that it may be the means of convincing others of the wonderful curative qualities possessed by this medicine, that are specially adapted for the cure of Dyspepsia. A lady customer of mine had the Dyspepsia very bad; she could scarcely eat anything, and was troubled with pains similar to those I suffered with; and she cured herself with two bottles of Northrop & Lyman's VEGETABLE DISCOVERY. I wish you success with your medicine, as I am fully convinced that it will do all you claim for it. Signed, MELVILLE B. MARSH, General Merchant. Abercorn, P. Q.

OTTOLENE
IS THE
POPULAR
SUBSTITUTE FOR LARD.

ALL THE COOKING SAINTS AND APOSTLES PRAISE IT, SO DO DIETETIC SINNERS AFTER THEY HAVE USED IT, SO DOES EVERY BODY WHO HAS TRIED IT. TRY IT YOUR SELF AND SEE.

Sold by Grocers Everywhere.

Made only by
N. K. FAIRBANK & CO.
Wellington and Ann Sts.,
MONTREAL.

Howarth's Carminative Mixture.

This Medicine is superior to any other for Disorders of the Bowels of Infants, occasioned by teething, or other causes.

GIVES REST TO CHILDREN, AND QUIET NIGHTS TO MOTHERS AND NURSES.

Prepared according to the original formula of the late John Howarth. Manufactured and sold by

S. Howarth Druggist 243 Yonge St



Whaley, Royce & Co.,
IMPORTERS OF
MUSICAL MERCHANDISE
Music Engravers and Publishers. Band Instruments, Vocal and Instrumental Music, Band and Orchestral Music. Cheaper THAN ANY OTHER HOUSE in the trade. Send for catalogue. **BAND INSTRUMENT REPAIRING A SPECIALTY**
158 YONGE STREET TORONTO

EMPRESS HOTEL



339 YONGE STREET,
Corn. Gould Street, TORONTO.
TERMS: \$1.00 & \$1.50 per day.

Street Cars from Union Station pass every 3 minutes.
R. DISETTE, Proprietor.
Telephone 2279.

THE ONTARIO MUTUAL LIFE
A PROSPEROUS HOME COMPANY.

Assurance in force, Jan. 1, 1893,	\$16,122,195
New Assurances taken in 1892,	2,651,000
Cash Income for 1892,	614,951
Cash Paid to Policy-Holders in 1892,	214,320
Assets, December 31, 1892, over	2,253,884

The 20-Year SURVIVORSHIP DISTRIBUTION POLICY now offered embraces all the newest features and is the best form of PROTECTION and INVESTMENT money can buy. It has no rival. Guaranteed values, attractive options, and liberal conditions.

THE HOME SAVINGS AND LOAN COMPANY, LIMITED.
ESTABLISHED UNDER LEGISLATIVE AUTHORITY.

Authorized Capital, \$2,000,000. Subscribed Capital, \$1,750,000.

OFFICE—No. 78 CHURCH STREET, TORONTO.

DIRECTORS:
Hon. FRANK SMITH, Senator, President;
EUGENE O'KEEFE, Esq., Vice-President.
WM. T. KIELY, Esq. JOHN FOY, Esq. EDWARD STOCK, Esq.
JAMES J. FOY, Esq., Solicitor.

Deposits Received from 20c. and upwards, and interest at current rates allowed thereon.

Money loaned at reasonable rates of interest, and on easy terms of repayment, on Mortgages on Real Estate, and on the Collateral Security of Bank and other Stocks, and Government and Municipal Debentures.
Mortgages on Real Estate and Government and Municipal Debentures purchased.
Office Hours—9 a.m. to 4 p.m. Saturday—9 a.m. to 1 p.m., and from 7 to 9 p.m.
JAMES MASON, MANAGER.

P. BURNS & CO.
1856. ONLY IMPORTERS OF 1893.
Celebrated Scranton Coal and Best Steam Coal IN THE MARKET.
HEAD OFFICE—38 King street East.
BRANCHES—546 Queen street West, and 899 Yonge street.



AFTER 20 YEARS



Of a steadily increasing trade---conducted on a strictly honorable basis--we have found it necessary to

RE-BUILD.

In order to reduce our stock quickly we will give a discount of

 **15 PER CENT.** 
ON EVERY SALE.

We never before had occasion to commence any special sale.

Our building is to come down, hence this offer.

WE MUST CLEAR OUT.

Take advantage of this opportunity of getting Clothing at less than Manufacturers' Prices.

OAK - HALL.

The Great One-Price Clothing House,
115, 117, 119, 121 KING STREET EAST.