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

VOL. VII.—No. 12.

TORONTO, THURSDAY, MARCH 23, 1899.

PRICE FIVE CENTS.

Presbyterian Review and Divorces.

IF there are to be divorces granted we prefer to have them adjudicated by authorities who are responsible to the country as a whole, rather than by the authority of any particular church." (Quoted in Mail and Empire, March 11.)

This is the conclusion of an article in the above named paper, upon one aspect of the marriage question in the province of Quebec.

Down there, as the world knows, the people are chiefly Catholic, and look to the Church for guidance in these matters. Holding her of immediate divine institution and jurisdiction they are too clear-headed not to perceive that whatever is in contradiction to her fundamental law, is, ipso facto, shown to be wrong, and therefore of no obligation in conscience.

One of her dogmas—unchangeable as herself—is that marriage amongst the baptized is sacramental, and that therefore she alone has control of it, in the sense of being divinely commissioned to rule, beyond appeal, when, and to whom, and under what conditions, it may or may not be administered.

This is a position from which she never can recede.

But then the state, for the reason the family is the unit of count in society, and the basis of so many rights and obligations of a civil character, claims to have jurisdiction, and the power as well as the right, to have a say in the matter. And so at once we are precipitated headlong into the depths of that mighty question, raised but not settled by the memorable words: Give to Caesar what belongs to Caesar, and to God what belongs to God.

Now, as two men in their sober senses do find themselves in deep water are less likely to engage in a trial of strength than in thinking how both may, most surely, get safe to the solid ground, so we consider it best here to ask our brother of "The Review, How do you think this difficult question should be settled?—Does marriage belong primarily to Caesar or to God? Is it a spiritual or civil question?"

We know something of Presbyterianism and believe that about it that the 16th century, men, under evil guidance, leaped madly from out the Ark of God, soon found they must have some other way to buoy them up, than the old-fashioned rigidity of the saints, which itself more closely than others, upon the lines of Peter's Boat, which was not built by human hands.

Lutherans, Anglicans and others, either for self-protection or to assert difference, threw themselves unconditionally into the hands of Caesar, and accepted him as supreme, whether in church or state. The Presbyterians on the contrary denied the right of any merely earthly ruler to interfere in any manner with the things and persons of God, and for as anything purely hand-made can copy what is divine—followed in the ways of the Catholic Church. Let it be said, as some Presbyterians seem to do, that we are not, but we are on the same ground as the Catholic Church, and the same way to heaven. Let's see the meaning of Covenanting, Cameronism, and much akin to that, in the history of the church of Scotland? Let's see if it is not like going back upon all these, like indeed, breaking off from the whole spirit of Presbyterianism for the Review to urge that marriage be withdrawn from the church and given up to secular jurisdiction. Let's see if marriage is anterior to all society, having been first administered by God Himself to the original pair. The Review cannot "adjudge" upon the questions from which it flows.

Nobody, of course, thinks of doubting that the state has the right to make laws affecting the married as well as the single. But as to marriage itself, that is a spiritual act, and to the full extent that it is such the state has no authority whatever to do with it, as having no competence in spiritual things.

The Review may not agree with us in interpreting Christ's words, "What God has joined let no man put asunder." Our understanding of them is in fact there should be no divorce, as in fact there is none allowed in the Catholic Church. What goes by the name of divorce is an essentially illegitimate thing what the public understand by the term. The common interpretation of the word is to the effect that a marriage, really such, has been set aside, annulled, made as if it had never been. But this is simply impossible in the light of the divine rule quoted above.

What, then, do we mean when we quote the word divorce? Well first—by the present bad sense of the expression of "divorce"—we don't mean the use of it to express the Church's action in relation to persons who think themselves married, but are not. It is outsiders who put the word in our mouth, and make us seem to speak their own language. The sacrament by which marriage is indissoluble depends upon con-

tract. The contract is the matter of it, and contract, as all the world knows, depends for vitality upon conditions, of which some render it illicit though binding, and others make it a mere empty ceremony of no force or value whatever. In the latter eventuality, as when for instance one or both of the parties were not free but forced in their consent, or where an impediment altogether blocking their right of action exists, or in any other conceivable case, there is no contract and consequently no marriage; and on production of proper evidence to that effect the Church bids the parties to separate, as having no tie of law or conscience between them, and as if they were a husband and wife. And this is, by the public called a divorce, though manifestly it is no such thing—there is no divorce in the church of God.

Surely the Review knows all this, and surely too, he can hardly think it in so solemn a matter, involving such delicate personal considerations, such dealings with the soul and conscience of the Church, the mother of the faithful, will allow of no distinction of treatment and nice discrimination, through her sense of responsibility to God, that can be reasonably hoped for from any authority responsible only to "the country as a whole."

Mission at the Central Prison.

A mission beginning last Sunday week, the fourth Sunday of Lent and ending on Passion Sunday, was held at the Central Prison. The priests who took part were Fathers Chretien, Murray and Raach, with the prison chaplain Father Walsh, C.S.B. Out of a total of about 108 Catholic men, 55 received the sacraments and twelve others came under instruction for First Communion—totaling 67. The exercises were from the nature of the case confined to two evenings and consisted of the beads and instructions, appropriate hymns, confessions and night prayers. Miraculous are also held by the Basilian Fathers on Pentecost week to complete the Easter duty and also the third week in Advent for the Christmas Communion. On making inquiry we learn that the Catholic prisoners have Mass said morning every Sunday morning from 8 to 9 o'clock. They have a choir which is in a fairly efficient condition which adds in a remarkable manner to the impressiveness of the divine service. From 9 to 9.30 the prisoners are instructed by two zealous members of the Catholic Youth Society, St. Mary's branch, Messrs. Richardson and Foutou. The prisoners furthermore are visited every Monday and Saturday evening and are all seen by the prison chaplain, which they leave the prison, and if they have not lately received the sacraments they prepare themselves for doing so the Sunday before their departure. On an average 90 per cent. of them become reconciled with their God before recommencing their battle to the world for an honest livelihood. These visits do not include others made by the chaplain to the prisoners, who in special cases at the desire of the prisoner. As the Catholic paper of Toronto we are glad to announce as we were to learn on the highest authority on the subject that the work of the mission is a success under the most respectful and reverent and afford him unsurpassed facilities for carrying out his holy mission.

A Tribute from William O'Brien to Sir John Lubbock.

Father Dollard has received the following letter from Mr. William O'Brien:

MALLOW COTTAGE, WESTPORT, CO. MAYO, March 6th, '99.

REV. DEAR SIR—I am grateful to you for your thoughtful letter in sending me the verses "Laud Laud Aben," and still more for the kindly message that accompanied them.

Your poems from time to time in the American papers have a force and a living flame that I was afraid had disappeared from among our poets, and it is a very genuine pleasure to have you again speak to us with so hardy and manly a hand as to press us to keep the old flag flying in the evil days we have fallen upon. With best wishes, believe me,

Sincerely yours,
WILLIAM O'BRIEN.
Rev. J. B. Dollard, Toronto.

Mr. Peter Mcweeney for the Senate.

MONTROU, N.B., March 15.—Mr. Peter Mcweeney, of this town, has been appointed to the Senate to succeed the late Hon. Michael Adams.

MONROU, N.B., March 15.—Mr. Peter Mcweeney, of this town, has been appointed to the Senate to succeed the late Hon. Michael Adams. He is a close student of public affairs, a careful reader, a fair speaker, and will take to the Senate such business ability and general knowledge as are characteristic of his party. He is a native of the people of Montserrat, and Conservatives as well as Liberals are joining in congratulations to the new Senator.

Hon. Mr. Mcweeney is about fifty years of age, and a native of Montserrat, his parents being the late Peter Mcweeney and Johanna Mcweeney, natives of Kenmare, County Kerry, Ireland. He was educated in Montserrat, and at an early age went to St. John's, where he pursued his studies at the dry goods business. In 1868 he returned to Montserrat, and went into partnership with his brothers, Edward and Thomas, under the firm name of Mcweeney Brothers. In 1877 he was elected to the House of Representatives. Mr. Mcweeney took an active part in the movement for the incorporation of the town of Montserrat in 1877;

has been town councillor, chairman of the Finance and Fire Committees, a member of the Board of Health, chairman of the Alms House Commissioners and chairman of the Board of School Trustees. He is, of course, a liberal.

BUTLER'S CATECHISM.

To the Editor of The Catholic Register.

DEAR SIR.—The discussion on "Butler's Catechism" appears to be exciting a great deal of interest, and not without reason. For there are few parents or teachers who do not find it difficult to get a child to remember, not to speak of understanding, many of the answers in Butler's. The writer of the article in last week's Register, perhaps without intending to pick and choose from his criticisms of Father Foley's letters to The Record, Father Foley was not writing a Catechism or even a letter for children, and it is surely not a question of pedagogy or theory, for that matter, but of fact and of common sense. No one would think of teaching a child to read for instance by making him begin with the fourth book, then why expect children to learn and remember words and sentences they cannot understand and hardly pronounce? It appears to be the principal object of all who have so far written on the subject not so much to criticize or find fault with Butler, as to help that those in authority to pick and choose from his simple and easier catechism for children could not be put together from the many there are in existence, Butler's among them. There are excellent models in most countries and in this, as in this taken up, not at all in a spirit of criticism, and a catechism compiled for children not "grown up," would it not be a boon, and a saving of time, temper and labor for all priests, parents, teachers and children.

Yours respectfully,
J. E. F.

Obituary.

Mr. Thomas Bonner—who was a resident of Toronto for nearly sixty years—died at his home, Anne street, on the 15th instant after a short illness. A few weeks ago our old friend was in the enjoyment of good health, for he was then in the eighty year of his age; but a sharp attack of the grippe, which developed into pneumonia, cut short his long and active life.

Born in Belleek, County Fermanagh, Ireland, he inherited that steadfast love of Faith and Fatherland so eminently characteristic of the man of the North, and the lessons of his youth were not forgotten in the land of his adoption. While faithful to his religious duties, he was a zealous and active member of the Protestant Episcopal Church of the Diocese of Toronto, and he was for many years a member of the choir of St. Michael's Cathedral.

The funeral took place on Saturday last at St. Michael's Cathedral. The pall-bearers were the four sons of the deceased—John Bonner of Cincinnati, O.; James Bonner of New York City; Patrick Bonner of Boston; and Mr. C. J. Balsem, son-in-law of the deceased, who was one of the chief mourners. The Requiem Mass was sung by Rev. Father Rohleder, with Rev. Dr. Treacy as deacon and altar server. The musical services were most impressively rendered by Mrs. Tappel, Mr. A. J. Hobbler and Mr. M. D. Caron. After the Absolution the body was taken to St. Michael's Cemetery, where it was laid to rest in a large number who had known and respected Mr. Bonner as an upright and enterprising citizen. May his soul rest in peace.

Forty Hours at St. Helen's.

"Forty Hours" began at St. Helen's on Sunday. The High Mass was celebrated by Father Richardson, Father Cruise and Oberver. Father Cruise preached. Rev. Dr. Treacy presided at the altar. Father James Walsh was the preacher on Monday evening and Father McTier, C. S. R., on Tuesday evening.

Galicians are Pursued to California.

The St. Boniface Northwest Review of March 7th, says: "Rev. Father Kelly, O. M. I., went to Dauphin last week. In his last missionary excursion to Pleasant Home, Galicium, St. Joseph, and St. Lawrence, O. M. I., who are even more fervent Catholics than any of their fellow-countrymen has yet seen."

No Catholic University for Ireland.

LONDON, March 17.—At a meeting of the Executive Committee of the British and Foreign Bible Society on Monday the Duke of Devonshire announced that the present Government would not create a Catholic University in Ireland.

The Public should bear in mind that Dr. Thomas' Ecclesiastical law has nothing in common with the impure, deteriorating class of so-called medical oils. It is eminently pure and really efficacious in relieving pain and lameness, stiffness of the joints and muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

THE JESUIT RELATIONS.

Our readers will recall the opening reviews of the Cleveland edition of The Jesuit Relations in these columns. The publishers are now completing their great enterprise, and some of the recent volumes that have reached us merit extended notice from the Canadian press. But before we refer to the contents of these particular numbers it will not be out of place to pay a candid tribute to the editorial staff as well as to the publishers for the painstaking supervision and sustained perfection of their new all but accomplished labors. It is not too much to say that never was there undertaken in the literary history of America a larger task, and as to the general style of it, its fulfillment, it is difficult to see how or where it could be improved upon. Indeed it is entitled to be regarded as nothing less than a national achievement, and one that will continue to gain in prominence by virtue of the certain reference on the part of future writers to this as the standard edition of The Jesuit Relations. There is no gaining this distinction as the reward and triumph of the American editors and publishers. Assisting Mr. Trevis in his work are the following as the editorial staff: Translators, Finlay Alexander, Percy Favor Becknell, Crawford Lindsay, William Peir, Hiram Allen Sobor; assistant editor, Emma Helen Blair; bibliographical advisor, Victor Hugo Paltsis. The work of translation whether from the French, Latin or Italian is admirable, the arrangement of original text and English translation set opposite each other page by page affords the utmost facility for reference, whilst the copious notes of every volume add an invaluable feature of interest. It will be quite impossible to praise the work too much from a typographical standpoint, there being so much to admire and not a flaw to be discovered. In fact every detail of modern skill, excellence and accuracy in book making is exhibited at its best. The work is large, and the student will find it in an especial manner most acknowledge a corresponding obligation to the editors and publishers who planned so broadly and laid so well the ground for the reconstruction of the basis of American history.

Vols. XXX, XXXI, XXXII, take in the Relations of 1647 of Lalumetac, who tells of the labor, captivity, sufferings and death of Father J. J. de Smet in the month of July 1647. J. J. de Smet himself describes his capture in 1642, the cruelties inflicted upon him and the tedious journey to the Iroquois villages. Whenever one comes back to the plain clear and unadorned accounts of the sufferings of these Frenchmen, Jacques Goupil, Couture and their Huron companions—the renewed impression is that since the Master Himself went the Way of the Cross there never was and never can be such a record of suffering and bloodshed as that of the Jesuit missionaries. The persistence of the Christians realized the highest type of heroism, and over against it was the superstitious rage of the natives correspondingly watchful and menacing. The story of this long and cruel war between the missionaries and the savages is so full of interest and so full of pathos, that it is a pleasure to read of the sufferings of the missionaries, and the more one reads of the sufferings of the missionaries, the more one feels that the missionaries were indeed the heroes of the 17th century. The missionaries were indeed the heroes of the 17th century. The missionaries were indeed the heroes of the 17th century.

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One young lad, a Christian, was enduring torment beside an infidel at the hands of the Iroquois, when the Christian offered to baptize his brother. Other captives of the Iroquois were baptized by the Jesuit missionaries under torture. From then the torturers never could draw a sign of pain. The Jesuits understanding the Indian nature were always ready to baptize the victims of torture, whose souls were the sacrament with the highest evidence of their courage. The Fathers about 1700 Huron baptisms for one year, besides many baptized at St. Joseph whose number is not known. Among those who were marked with the holiness of the most holy religion might say "In this Relation we have by Regueneau the first recorded mention of the falls of Niagara, which in editorial notes explains, appeared without a name on Champlain's map of 1632. Lalumetac in his Relation of 1641 mentioned the river but not the falls. The first illustration of the enterprise was given by Hennepin in "L'histoire de 1687." The Superior also is mentioned for the first time in the Relations and apparently then received its name.

Vol. XXXV contains some valuable illustrations; a reduced size sinistral plate from Historical Geography is by Francis Crucifix S. J. and also a sinistral handwriting of Father Abbaet, from the parish register of Notre Dame, Montreal in 1650, also the handwriting of Father Vincent from the account of the chapel of Sillery. The first document in the volume is a letter from Regueneau to his General dated in 1650 in the Huron country. It is a story of a great misery of the Huron nation. Father Vincent from his account of his job down at their posts and war, famine and pestilence is the common lot. Cannibalism has been revived by the famine and corpses dug from the graves for food. Let us not forget in the midst of their afflictions the people seek baptism from the missionaries with more piety than ever before. The missionaries are established at Christian Island through up defenses against the attacks of the Iroquois. 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THE MOTHERLAND

Latest Mails from ENGLAND IRELAND and SCOTLAND

ASTRIM.

The district in the neighbourhood of St. Clement's church, Belfast, is in a state of turmoil. Mobs revel in the building at the morning and evening services, and the Rev. Mr. Peoples has been loudly grieved and hooded. He was escorted from one morning service to his residence in Castleberg street by fifty constables. The revered gentleman was struck with a large potato and just before his arrival at his lodgings a stone was hurled through a window, striking one of the daughters of the Rector's landlady. At the evening service the crowd whistled music hall ditties, shouted and sang, and the police were called in to clear the building.

CARLUW.

An interesting ceremony took place at Carluw, County Wick, on the 18th inst., in the presence of the first son of the new convent for the Poor Clares, established in Armagh, Dublin, and other sisters in Ireland. The Poor Clares have made it nearly known, and their concerns are familiar objects, but of the Barmouth Order of Franciscans, the most strict and austere of religious Orders sanctioned by the Church, there was no foundation in Ireland prior to the arrival in Carluw, some six years ago, from the Mother House at Lavenhams, Manchester, of three nuns who follow the constitution of three centuries ago. Mother Abbess Serafina, a Kilkenny lady, by the way—and her two companions, were immediately joined by three other members from the English convent, and a small community of seven have continued the service and praise of God in surroundings little befitting even the simplicity and the austerities of the Poor Clares, Collectives.

CORK.

The death has occurred of Canon Griffin, P.P., Mill street. Though by no means robust health since his almost fatal attack of illness nine years ago, and though partially incapacitated for the discharge of missionary duty, there was not apprehension on the part of friends that his long and arduous career in the "church" was so soon to terminate.

DEIRY.

The Nationalists of Derry are surprised to learn that their representative, Count Arthur Moore, was the only Irish Nationalist member who voted for the increase of the British Army in the House of Commons.

DOWN.

The intelligence was received in Newry that Mr. George Crawford, H. Handcock, second son of Mr. H. H. Handcock, manager of the Newry Branch of the Bank of Ireland, had been killed by a lion. It appears that on the night of the 22nd January last, while in camp at Fort Sebunghy, Zambesi, the deceased, who was in the Cape Mounted Police, heard a noise proceeding from the stables. He went out to see what was wrong, and unfortunately did not take his rifle with him, nor had in a light, as the distance was not great. In a few minutes his companion heard young Handcock calling him loudly, and he at once jumped up and grasping his rifle, ran in the direction of the stables. To his horror he saw deceased lying on the ground, and a large lion standing over him.

DUBLIN.

On March 8 a most interesting incident took place at Tyrone House—the Marlborough street school. It was the unveiling of the bust of the late Sir Patrick J. Keenan, K.C.M.G., C.B., B.L.S., subscribed for mainly by the National Teachers of Ireland. The bust, which is of marble, is indeed worthy of the memory of its subject, for it is in the very best method of Sir Thomas Farrell, the gifted president of the Royal Hibernal Academy. At the ceremony the Right Hon. Mr. Edmund Dease presided.

The death of Dr. M. A. Boyd came with a shock upon the profession and public alike in Dublin. Only a week before Dr. Boyd was alive and well, in the full vigour of the very prime of life. Dr. Boyd was one of the most prominent and successful members of the medical profession in Dublin. His distinguished one from his success during his marked him out for brilliant professional began at an untimely age. He was a fellow of the Physicians in Surgeons. His vigorous, military, medical, Catholicism, the member of the also one later Military phys- ically early cation was

The impending general reopening of the British Chancery Court case re Coghlan, in which a sum of three-quarters of a million of money is involved, is settled with interest by the Irish claimants, some 260 in number, all of whom in the legitimate line originally belonged to this part of the world. Amongst them is a gentleman from America of the same name as the intestate, and who claims to be a grand-nephew on the male side. He spent many months searching for proofs, oral and written, in support of his claim to be considered the nearest legitimate descendant. If successful, he said would divide the fortune equitably

amongst all bona fide claimants. The points relied upon by the fortune-seekers are principally that they are nearer in degree of affinity to the deceased than any of those amongst whom portion of the fund has been distributed under the will of Mr. Justice Keogh, and that they have a locus standi, inasmuch as over one million sterling had to be given as security that the assets would be available should nearer claimants prove their right to them. The result of the case brings out some curious facts in connection with the last of the Irish chieftains. The Mac Coghlan, hereditary Princes of Garrycastle, of the Deceanian race, who was also the last living link with a remote ancestor, died as late as 1790, and was M.P. for Banagher, then a two-seat Parliamentary borough, and with him all the present litigants claim a blood relationship. Here is his description: "He was not known by any other name in his own country than the Mac," remarkably handsome, tall, and, certainly, proud, hospitable in the extreme, and of expensive habits. In disdaining modern times, he adhered to the national customs of his land, and the modes of living practised by his ancestors. His house was ever open to strangers, his tenants held their lands at will, and paid their rents according to the ancient fashion, partly in kind and partly in money. He levied the fine of six months upon a vessel that, and he was himself heir to the farm. No law was enforceable or practised within the precincts of the Mac's domain save that of the Brehon code, and any dispute of legal point was decided by him-elf, most commonly by the aid of a juryship. In all respects he reigned like a chieftain of the early seventeenth century." He died without heirs male, and his vast estate passed to the son of his sister, Denis Borris Daly, of various counties in Ireland, who sold it to various parties in Ireland.

WESTMOUTH.

The announcement is made of the death of the mother of the Bishop of Achery, the Rev. Dr. Leoey, at the Royal Marine Hotel, London. The venerable lady, who had reached the age of seventy, was highly esteemed by a large circle of friends, and in Athlone, at which most of her life had been identified, the sad news of her death was received with regret. She was the widow of the late Patrick Lyster, whose family had been intimately connected with Athlone since the middle of the last century, and who had long been chairman of the local "Town Commissioners for the Poor."

The London Council Chamber of the Town hall was crowded upon the occasion of the presentation of the freedom of the city to Mr. Thomas Clarke, who had been a fellow-prisoner of Mr. John Bull. Mr. Justice Wilton could not help giving vent to a characteristic fling at the proceedings on the occasion of the presentation of the freedom of the city to Mr. Thomas Clarke, who had been a fellow-prisoner of Mr. John Bull. Mr. Justice Wilton could not help giving vent to a characteristic fling at the proceedings on the occasion of the presentation of the freedom of the city to Mr. Thomas Clarke, who had been a fellow-prisoner of Mr. John Bull.

A convention of the Nationalists of the County of Longford was held at Longford for the purpose of taking into consideration the forthcoming County and District Council elections. The Rev. Dr. Hoare, Bishop of Armagh, presided. A pledge to be signed by the candidates was formulated by the convention. The candidates, amongst other matters, will be asked to pledge themselves to support Home Rule for Ireland.

MAYO.

We note with pleasure that the Rev. Father has got a new foundation in Cnought, at Carrick-Shannon. We believe this is the first time that a missionary house of any religious Order has been established in Cnought. The Very Rev. Father Superior Sumner has been appointed Superior of the new foundation. The Ballinrobe United League, after the Government had proclaimed a meeting in the town, passed a resolution of emphatic condemnation of the Irish members of Parliament who absented themselves from the House of Commons on the occasion of the recent division on the question of the "West of Ireland Problem." The resolution was that we congratulate the people of Kilmalee district for not purchasing one single acre of the grazing lands offered for sale at the late auction in Kilmalee, and we trust that the people of the other parts of Mayo will act in a like manner, and thus deal a death-blow to the cursed system of the "seven months' leasing."

MAYO.

On March 5 Ballinrobe and the neighbouring district was placarded with Government proclamations signed by Allan Bell, R.M., prohibiting the holding of an United Irish League meeting at Roundford, a village situated four miles distant. At an early hour a large force of soldiers and constables of the County Inspector and two District Inspectors were drafted into the place, and every approach strongly guarded; but the elaborate plans of the authorities were frustrated, and a most successful meeting was held outside the chapel at Nobean, less than a quarter of a mile from Roundford. Mr. Peter Regan (organiser), anticipating the proclamation, had word sent to the people to meet there in the morning. The police at Ballinrobe evidently anticipated this move on the part of Mr. Regan, so they kept close watch upon him; but despite all their precaution he succeeded in evading them and getting into Nobean, accompanied by Mr. Kiwlin, solicitor.

MAYO.

The impending general reopening of the British Chancery Court case re Coghlan, in which a sum of three-quarters of a million of money is involved, is settled with interest by the Irish claimants, some 260 in number, all of whom in the legitimate line originally belonged to this part of the world. Amongst them is a gentleman from America of the same name as the intestate, and who claims to be a grand-nephew on the male side. He spent many months searching for proofs, oral and written, in support of his claim to be considered the nearest legitimate descendant. If successful, he said would divide the fortune equitably

ENGLAND.

DEATH OF A DISTINGUISHED CONVERT.

It is with regret we announce the death in his eighty-third year, of Evelyn Keble, of Filigee House, Clough, Leigh, Devonshire. The deceased gentleman came from a noble line of ancestors, and was the lineal descendant in unbroken succession of the renowned Sir William Wallace, so famous in Scottish history. The subject of our notice was born in India on the 7th of May, 1816. He was the eldest son of Evan Hamilton Ballie, who was at that period a Judge in the Indian Civil Service, and of Maria Moore, daughter of Lord Byron. The deceased gentleman was the great-grandson of Hugh Ballie, IV., of Doohfour, Invernesshire.

His parents returned to England shortly after the birth of Evan, so that he had the advantage of a thorough English education in our public schools and colleges. His first school was at Westminster, from which he was sent to Sherborne. His more than ordinary intellects acquired here made him a favorite not only with his teachers, but also with his fellow-students. On the course he became an undergraduate at Oxford, where he had a most brilliant career in classics, in which he took



When a man gets down on his back, so that he has to be carried about like a baby, he finally realizes that he is a sick man; he has been a sick man for years, but has recognized nature's warnings. He realizes that he does not strike a man like a flash of lightning upon him by degrees, and at every step he is a sicker man. It is in time to take warning. Headache, dizziness, loss of sleep at night, loss of appetite, nervousness, bad taste in the mouth in the morning, and all these are all the signs of an approaching illness. Dr. Pierce's Golden Medical Discovery creates appetite, cures indigestion, builds up the system, and cleanses the blood, quickens the circulation and tones the nerves. It makes rich, red, tissue-building blood. It helps the brain, but does not make corpulent people more corpulent. Unlike cod liver oil, it does not make you feel sick. On the contrary, it tears down and cures the unhealthy habits that constitute corpulence, and restores the blood to its normal state, the fountain of good health. It cures 98 per cent. of all cases of consumption. All bronchitis, whooping cough, influenza, and whooping cough, spitting of blood and weak lungs are cured by it. Thousands have testified to its merits. It is a dealer's business to give you what you ask for; not to tell you what you don't want. Dr. Pierce's Pleasant Pellets cure constipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. It is a safe, healthy laxative, and two mild cathartics. Prudently sell them, and nothing is "just as good."

THE CONVERSION OF THE PRESS.

Says the Boston Weekly News:—"The Rev. Mr. Moffatt, the Wesleyan minister at Brighton, has just made a stupendous discovery. He has discovered that the newspapers are 'rolling over to Rome.' The New York Daily Free Press says that the conversion of the press is complete. When the press is converted to Rome, it can no longer, of course, be a 'free press.'"

DEATH OF FATHER BRIDGETT.

Father Bridgett, whose death is announced in the London papers, was a convert of a gentleman among the anti-Catholic portion of the Coronation.

DEATH OF A FAMOUS REDEMP-TORIST.

The Rev. T. E. Bridgitt, C.S.B., one of the most distinguished priests in England a convert, and a man whose name had become known to the world ever since his conversion from Father Bridgett. It was never intended for publication. The motives which moved him to write it are characteristic and edifying.

In beginning this sketch of my life I am moved by two motives. First, in my own behalf, in an obituary notice was written of deceased converts. I hope to do in my own behalf (the sketch in 1895). Now, I have written it in the great difficulty there is when one is writing of his own life. The impression that he has made is easy enough to record. The facts have to be collected from many sources, and some remain unknown and uncertain. My first motive, then, in the following sketch is to spare the pains of the chronicler charged with my obituary notice. So, my dear convert, unknown to me now, and who will not read this till after my death, I salute you, and thank you for the rest of my life, and my memory; if I am saving you some labour, please say so. De Profundis and a few Aves for my soul. I will certainly pray for you.

"My second motive is personal. The review I am going to make will help me to recall my sins and my folly, and my waste of time, and also the mercies of God. These reflections I hope to make as I proceed; but I shall not write them down. This will not be a book of confessions, but it will be a record of my life. I have troubled my mind enough with my sins; I will not burden the poor christians. If I do not write to humble myself, neither is it to glorify myself. I shall put down in all simplicity the few little works God has allowed me to do. They are not many, nor illustrious in themselves. Yet they are far more numerous and honourable than belittle so poor a convert; and they have been all full of importunate, and words in the execution. Omnia male fecit might be my epitaph."

LIBERALS AND HOME RULE.

One of the most interesting paragraphs in the annual report of the National Liberal Federation of Great Britain makes the following reference to Irish reform legislation:—"By far the most important legislative achievement was the Irish Local Government Act. It was not Home Rule in the Liberal sense, but a comparison between the bill of 1892 and the Act of 1898, both introduced by Lord Salisbury's Government, would show what enormous progress had been made through the instrumentality of the Home Rule movement, in securing justice and equality for Ireland. There was a disposition in some quarters to suggest that the Liberal party ought to stand in a white sheet, and confess that their advocacy of Home Rule was a mistake, for which they were now sorry. In reality, the Irish Local Government Act was the white sheet, in which the Unionists had confessed that their opposition to Home Rule was based on reasons which they no longer believed in, and which, at all events, they had abandoned. It was not the first time, as it would probably not be the last, that the Tory Government had passed into law a measure, for which their opponents had furnished the driving power. The Irish Local Government Act also served to illustrate the anomalous position of the House of Lords as constituted at present. By relieving the Irish landowners of the obligation of paying any local rates, and by giving them the right to give them a £300,000 a year for ever, it was frankly admitted by the Government that they felt it impossible to pass the Act unless it contained this huge bribe. In other words, the opposition of the house of landowners had to be bought. If so the money was taken out of the taxes, and the Bill became law. Was it possible to imagine a more glaring instance of the unfairness and absurdity of our present Second Chamber? It would be impossible to conceive a greater negation of popular Government than this, and Liberals would do well not to overlook the object lesson afforded by this conduct on the part of the Lords."

Every household should have on hand a box of Dr. Cassell's Quinine. The disease which it is best to cure is malaria, and the many doctor's bills it saves warrant it in taking first place in the family medicine chest. All dealers sell and recommend it.

"I dearly love birds," he gently sighed. And then she didn't do a thing but hasten to the piano and softly begin singing "I wish I were a bird." They are looking for a nest now.—Yonkers Statesman.

THE EXEMPTION QUESTION.

The following has appeared in the Toronto World.—In your editorial of this morning on the question of church exemptions, you lecture the "church" on the matter. You state that this attitude is a mistake, just as was the "church's" course on the Sunday case question and on prohibition. Now, would it not be fair to specify what you mean by the "church"? As far as the Catholics of Toronto are concerned, I can safely say that they were almost without exception in favour of Sunday laws, and opposed to recent prohibition campaigns. I supported Sunday laws, both in the press and at the polls; and, though for years a member of a total abstinence society of the most rigid kind, I was against prohibition, which I did not regard as practicable, and yet I suppose I come under that indefinite something which the World designates as the "church" and identifies with "the Sabbath observance Association and the Prohibition Alliance." When you again advert to the "church's" attitude on Sunday laws and prohibition, Mr. Editor, kindly specify what you mean by that term, for I deny that the Catholic church has in any way connected herself to Sabbatarianism or prohibition.

I come now to the question of church exemptions. It is right to admit that on the lines of rigid justice, churches cannot claim exemption. They enjoy the advantages of the free poll, protection, etc., as well as any other property, and have just as much claim to pay for these advantages, but the same can be said of all the many millions of dollars worth of exempted property in Toronto, of which church property is only a fraction. Why not propose to do away with exemptions altogether? Exemption I regard as a privilege, not a right. But, surely, if that privilege should be extended to any property, the churches ought to rank first. Together with the advantages they confer from a moral point of view, advantages which are shared in even by those who do not believe in them, they beautify the city, make it more attractive from a residential point of view, add to the value of property in the neighbourhood, and, speaking of Catholic churches in particular, I can say they are emblematic of the nation's refinement. Their doors are open to him all day long, inviting him to turn at any moment from his grimy surroundings and feast himself on their beauties.

If the World took the stand that churches have no claim on the strict principles of justice to exemption, I would not object. But when you, Mr. Editor, go further, and maintain that church exemptions are unjust and inconsistent with Christianity, I at once take issue with you. The only reason being formerly the same as in the past, that church exemption "compels the people who do not believe in churches to contribute to their maintenance." This argument shows strange inconsistencies in such a pronounced advocate of protection as yourself. What is protection doing every day? It is taking money out of the pockets of those who do not believe in protection, and putting it into the wallets of protected manufacturers. If it is unjust that church exemption "compels the people who do not believe in churches to contribute to their maintenance," how is it right and just to levy toll for the maintenance of luxury industries on those who are utterly opposed to this nursing process? It does not follow because churches have no claims of exemption on the score of rigid justice that they therefore are unjustly availing themselves of exemptions granted by the majority of a community. I would have no objection in justice to a municipality voted one to me I would be guilty of no injustice in accepting it.

With regard to the abuse of church exemption, I am heartily in line with the World. In fact, I would wish that enterprising journals to advocate a committee of citizens to consider this whole question of exemptions. There is no doubt whatever that this privilege of exemption has induced many serious abuses, which are an adornment to the city, and should all exemption be suddenly swept away, very great hardship would in many cases result. I would, therefore, advocate a well considered movement gradually leading to the total abolition of exemptions of every kind in its goal.

JUDGE MCCREIGHT IN ROME.

Mr. J. F. McCreight, a retired Judge of British Columbia, is now about set out for England after a long stay in Rome, where he was enabled to see the Holy Father. Mr. McCreight is a convert to Catholicism of fifteen years' standing, and it was interesting to hear his comments on Roman organization and Roman doctrine studied from a legal standpoint. Such is the way in Rome, whatever visitor comes there, he has a meeting with the Pope, being visited from every variety of circulation. Before his conversion Mr. McCreight was the chancellor of an Episcopalian diocese.

He had tried it.—Mr. John Anderson writes:—"I venture to say few, if any, have received more benefit from the use of Dr. Thomas' Eclectic Ointment, than I have. I have used it regularly for over ten years, and it has succeeded in curing me. I know of it, and have sold it of great virtue in cases of severe rheumatism and ischiatic consumption."

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STAMMERING

The Arribant Bishop of Westminster. The Daily Mail gives the text of the prayer composed by Father Brindle and read by him at the Gordon Memorial service at Marlborough. "Four chaplains, writes Mr. G. W. Stevens, of that memorable scene:—Catholic, Anglican, Presbyterian, and Methodist—came slowly forward and ranged themselves with their backs to the palace, just before the Sirdar. Snow-haired Father Brindle, best beloved of prelates, laid his helmet at his feet, and read a memorial prayer, half-learned in the sun." The following is the prayer: "O Almighty God! Whom Providence are all things which come into the lives of men, whether of suffering which Thou permittest, or of joy and gladness which Thou allowest, look down, we beseech Thee, with eyes of pity and compassion on this land, so loved by that heroic soul whose memory we honour before Thee this day. Give back to it days of peace; send to it rulers animated by his spirit of justice and righteousness; strengthen them in the might of Thy power, that they may labour in making perfect the work to which he devoted, and for which he gave his life. Grant to Thy servants that we may copy his virtues of self-sacrifice and fortitude, so that when Thou call'st we may each be able to answer 'I have fought the good fight—a blessing which we humbly ask in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.' The Sirdar is said to have been moved to tears by the prayer, a copy of which, by his request, was presented to all the officers. Father Brindle is the compiler of the Prayer Book adopted by the War Office for the use of Catholic soldiers. UNFOUNDED STORY ABOUT MR. BLAKE. The London correspondent of the Toronto Globe publishes the following letter from Lord Edward Blake, which speaks for itself:—"Privy Council Office, March 4th, 1899. "Dear Sir.—I have your note of yesterday, enclosing a cable of February 29th, and a Canadian Journal, on which you ask my views. I have read the article, the author, while endeavoring to give lively imagination, is not fortunate in his searches after or guess—as at truth. I have never been able, though anxious, to set a time for quitting my Irish home. I have never thought of returning to Canada 'for good' in May, although I do hope to be home for a little after August. The idea of such a farewell banquet, as stated, is, therefore, baseless; and, as anyone with even a glimmer of light on the situation will understand, it is utterly unwarrantable. The other statements are all unwarrantable. I hope it is true that I have still some friends in Canada. But they have not been replying to me that the Liberal party is being destroyed by anybody, or urging me to return; nor have the younger members of the party been appealing to me, nor have Irish Catholics asked me to come to their assistance or alleged any injustice. Since no one of all those 'apologists' has been made, it goes without saying that the matter is not been answered. And the simple truth is that I have made no statement on Canadian affairs, going beyond the line of my speeches when last in Canada. If you continue to think that this 'cable with a circumstance' deserves attention I yield for once to your view, and permit you to publish this note. But my custom is to allow such things to die unmentioned. Yours faithfully, (Signed) EDWARD BLAKE."

REV. ARCHBISHOP DOUGLAS ON THE CHATELAIN. The despatches from Halifax, N.S., telling the story of the wreck of the splendid new steamship Chateau, of the Allan line, describe an incident which is well worth repeating. The vessel was groping her way through the black ice at 2 o'clock on Sunday morning last, when she struck the Gannet Rock ledge, eleven miles south-west of Yarmouth light. During the forenoon Lord Archbishop Douglas, a reverend gentleman, who has been out in the North-West of Canada as a Jesuit missionary, held a religious service on the deck. It was a service conducted by a Roman Catholic clergyman but his fervent prayers, Bible reading and brief address savoured of no sect, and the passengers, Catholic, Protestant and Jew, reverently joined in what, under the circumstances, was one of the most impressive services they had ever attended.

As Parson's Vegetable Pills contain Sarsaparilla and Dandelion, they cure Biliousness, Constipation, Wind, and Rheumatism. They also contain Rooting and Bile which give them a virtue truly wonderful in their action on the stomach and bowels. Mr. E. A. Colquhoun writes:—"I have used Parson's Pills as an excellent remedy for Biliousness and Constipation of the Liver, having used them myself for some time."

THE DOMAIN OF WOMAN

AN ALLEGORY. I stood in a valley, over which hung a deep and heavy mist; the valley lay at the foot of a lofty mountain, but only a few feet of its side were to be seen through the haze. I felt that I was far from home, and I groined in vain to find my way.

He is no Stranger now. He is no Stranger now. He is no Stranger now. He is no Stranger now. He is no Stranger now.

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THE HAND THAT ROCKS THE CRADLE

crowning the mountain summit; and in the rainbow I read three short words, "God is Love." To the Throns the Angel led me, and there I saw the stranger sitting in power; He was changed, yet the same. I saw the wounds on His hands, but now they looked dazzling. I saw scars on His head, but they were as rays from the sun, beneath His Crown of purest gold.

He is no Stranger now. He is no Stranger now. He is no Stranger now. He is no Stranger now. He is no Stranger now.

A ROMANTIC HONEYMOON

Probably no youthful English married couple ever spent so romantic a honeymoon (says the "Lady") as that which Mr. Neville Lytton and his bride are now enjoying.

POPE LEO HONOURS A NEW YORK WOMAN

New York, March 18.—For the first time in many years a New York woman has been decorated by the Pope. The recipient of this great honour—one of the highest that can come to a good Roman Catholic—is the Countess di Cesnola, wife of General L. P. di Cesnola.

R. J. MCGAWNEY, D.D.S., L.D.S.

DENTIST 478 YONGE STREET OPPOSITE WILSON AVE.

is Miss Linsey's Endorsation of Dodd's Kidney Pills. They cured her of Female Weakness and Headache. When Other Medicines Were Without Effect—Her Case Bryan W. in Kilo Started Using Dodd's Kidney Pills.

SIR WILLIAM HAIRCOURT IN ROME

The ex-leader of the British Liberals has "gone over to Rome" (in the geographical sense) to rest from the work and turmoil of Parliamentary and ritualistic strife.

AN IRISH CLUB

The Irish Club has been inaugurated in London by a conversation at the club premises in Henrietta street, Strand.

THIS MAY BE A SCOTCH JOKE

The Convener of the United Presbyterian Synod of Scotland has been addressing his friends on the Irish Unionist question, and telling them all about it.

AUXILIARY BISHOP FOR NEW ORLEANS

Rev. Father Gustave A. Boudé, pastor of Annapolis church, New Orleans, recently informed on March 4th that the Pope had appointed him auxiliary bishop of the Louisiana diocese.

HARLEY HOUSE TO BE DEMOLISHED

Harley House, the well-known Catholic convent in Marylebone road, is to be demolished in order to make room for a block of flats, which the purchaser intends to erect.

Being troubled off and on with pain in my back, caused by constipation, I tried several kinds of pills I had seen advertised, and to put the truth in a nut shell, Dr. Chase's Kidney-Liver Pills are the only pills that have proved effectual in my case.

"My dear Sir, I have here a silver stick, I'd like to sell you." "Not much, I never mix business with politics." Detroit Journal.

EVERY DESCRIPTION OF CARPENTER WORK Respected promptly by JOHN HANRAHAN, No. 55 Maitland Street, Toronto.

The Catholic Register PUBLISHERS OF. JOB DEPARTMENT 40 LOMBARD ST. TORONTO. TELEPHONE 489

SHORT BUT PITHY.

The little children standing in a line, "P-u-l-y, p-u-l-y," then there were nine, Nine spotted faces, fearful of their fate.

THE SPELLING MATCH.

"S-p-e-l-l-i-n-g, miss," then there were eight. "Night pair of blue eyes, bright as stints in heaven," then there were seven.

"F-i-b-b-l-e, hero," the spelling match was won. "H-i-b-b-l-e—Dose your novel end happily? Scribbler—No! It has been rejected by every publisher.—Brooklyn Life.

FUNERAL OF SISTER PERPETUA

Guelp, March 16.—The funeral of the late Sister Perpetua Heffernan, took place this morning from St. Joseph's Hospital, to the cemetery, at nine o'clock.

M. MCGABE UNDERTAKER

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March 23—The Most Precious Blood of Jesus. 24—The Sacred Host of Our Lady. 25—Annunciation B. V. M. 26—Palm Sunday. 27—Of the Feria. 28—Of the Feria. 29—Of the Feria.

Hon. Edward Blake. Hon Edward Blake denies the existence of even a vestige of foundation for the report that he would return to Canada in May for good. The public will know how to accept special cable despatches again.

Opening of Parliament. The colorful features of the parliamentary speeches at Ottawa give little promise of the session developing any real interest.

The collector's features of the parliamentary speeches at Ottawa give little promise of the session developing any real interest. The gentleman who started the debate on the address made the performance from the very outset a renewal of the time-honored hippodrome, never once deviating from the beaten path.

Time to Stop It. We publish in another column some letters urging that the "merry Andrew" be dropped from the programmes of St. Patrick's Day concerts.

Two Notable Submissions. In direct connection with the recent controversy over "Americanism" the submission of Dr. Schell of Wurzburg to the decrees of the Sacred Congregation of the Index is a more important and notable fact than the withdrawal by Abbe Klein of his "Life of Hecker," Protestants in Germany and France had expected such a stand from the two professors.

Local Examinations in Music. The public must have watched with keen interest a controversy that has occupied much space in the newspapers between some of our local musicians and Mr. Samuel Aitken, hon. sec. of the Associated Board of the Royal Academy of Music and the Royal College of Music of London.

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that they had come to be amused by a little garboge on the side of their St. Patrick's Day feast. We do not wish to be hard upon the concert committees. As Father Dollard says they feel themselves bound to a certain extent by tradition. But the tradition is one that belongs not to Irishmen but there is an end of it. We have enough to contend against without strengthening the hands of those who would belittle our intelligence.

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Charity indeed is the greatest of all theological virtues for charity remaineth for ever. Faith shall fail when we see what we believe. Hope shall fail when we have what we hope for. But charity remaineth forever and the reason is this: God is not Faith: God is not Hope: but God is charity, and therefore, charity remaineth for ever.

The Ontario Free Press of March 17 contains a "fraternal" greeting sent by the Sons of England grand lodge to the St. Patrick's Literary and Scientific Society. The greeting is reserved for the "loyal" Irishmen of Ottawa.

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ever, he would like to add what he said on religious orders and on charity and truth in dealing with non-Catholics.

Pope Leo asserts as hundreds of his predecessors had asserted before that religious vows and religious orders are solemnly approved by the Church and as the Church and her teaching are for all time so are religious orders. Our Holy Father graciously reminds "Americans" of what the Church in the United States owes to the members of religious orders, and significantly asks if the virtues these first religious missionaries showed in their noble life and work, were what modern Americanism would call merely "passive."

Read the eloquent and brilliant pages of Parkman, and see there the noble examples of Christian heroism of the highest kind, given to all time by the glorious sons of St. Ignatius whose footprints sanctified our Canadian soil, who not only led the vanguard of Christian civilization, but who sowed the seed of Christianity with their blood.

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which offers a fair field in the view of the world and no favoritism.

The Marquis de Ripon has been elected President of the Supreme Council in England of the St Vincent de Paul Society.

The Lord's Day Alliance is rather inconsistent in asking the Legislature to apply different laws in different parts of the province relating to the public freedom of action. The real object however is to create more litigation for certain members of the alliance. Is it a species of blackmail?

In the recent parliamentary election in Hythe, one of the most fashionable boroughs in all England, both the Conservative and Liberal candidates had to declare themselves with regard to the crisis in the church of England. Both gentlemen were Jews, and even under Sir William Harcourt's definition could hardly rank as Churchmen.

The average Englishman drinks about twice as much whiskey as the Scotchman and three times as much as the average Irishman. And he is going from bad to worse with his intemperance. Whereas last year the consumption in Ireland decreased by 112,000 gallons, the consumption in England was 1,000,000 gallons more.

The Canadian Baptist last week was quite frightened about the "Homeward movement." It had a mysterious story in its editorial page describing the ceremonies of Ash Wednesday in an English church which from its description may be either Catholic or Anglican. The heathen in The Baptist could never have heard of Ash Wednesday. "Soot" he calls the ashes.

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other branches will be obtained, and Montreal will have the honor of being the first place in Canada to move in a matter so important and at the same time so creditable to the Irish race in our fair Dominion.

The Toronto World the other day asked Mr. Clarke Wallace to find out the exact truth about the Queen's religious opinions. Our contemporary should have extended the investigation to the other members of the Royal Family. At the Regium Mass for the late President Faure celebrated in the Leicester square Catholic church, London, there were present the Prince of Wales and the Duke of York, representing the Queen. The Duke and Duchess of York have been received by the Pope and in fact there appears to be a sort of Round-warfare drift in the Royal line. Mr. Wallace should go into the whole subject and have it brought before the Grand Lodge. The papers of Tuesday last gave the particulars of the beautiful statue of the Saviour accepted by the Queen from the Pope. Isn't this "graven images"? Furthermore the statue will be blessed.

It is with the greatest reluctance we make any allusion to the suggestion that the Catholics of Canada should intervene in the legal dispute over the Sir John Thompson funeral wreath. The suggestion has been put forward in a paper that pretends to speak for Catholic readers but is really the most servile among the most partisan prints of the country. What have the Catholics of Canada to do one way or another with a forlorn's bill? They are not responsible for its exorbitant charges. If the contemptible fellow who is the author of this suggestion and the more contemptible paper that is made the vehicle for conveying it to the public were agents for the forlorn's bill, but their real purpose is to create an impression that Catholics are especially scandalized by the litigation and would rather pay the whole amount themselves than allow the dispute to be legally settled. Rather are the Catholics of Canada likely to be scandalized by the solicitude of these poor knaves whose partisanship is their only religion.

Lord Russell of Killowen's appointment as successor to Lord Herschell on the joint High Commission recalls the somewhat remarkable associations of the two great lawyers. Soon after being called to the bar Lord Russell invited two guests to dine with him and to discuss the very serious question as to whether the three should not emigrate to India or one of the colonies. One of the guests was the late Lord Herschell, who was twice Lord Chancellor.

Both names are found associated in many important legal and public matters. One interesting question of the moment is the "Roman Catholic Disabilities Bill," which will come before the House of Commons for second reading on April 12th. The Bill provides for the removal of the restriction which prevents Catholics from holding the offices of Lord Lieutenant of Ireland and Lord Chancellor of England, and was strongly supported by Mr. Gladstone in the House of Commons in 1891. Of course if the Bill is passed—and it is difficult to believe that bigotry will again prevail against it—the pre-eminence of Lord Russell of Killowen to the Lord Chancellorship in the next Liberal administration must be recognized.

Mr. Joseph Choate the new American ambassador to England, whose appointment excited no little sarcasm among the exponents of Irish-American opinion, has been disappointing the general anticipation that he would delight to play at his scotch-me-and-I'll-scratch-you with the English gentlemen of an Anglo-American alliance. Mr. Choate was invited to sleep at Windsor, and was fairly fawed upon by all from royalty down. But in his first public speech he has hardly concealed his opinion of this Jabsery for a consideration. After some chaffing remarks about the "open door" he said: "I beg that you will not mistake my meaning. I do not believe that although friends, we shall ever cease to be rivals. In the future, as in the past, we on our side and you on your side will still press every advantage that can fairly be taken." He went on to hint that this rivalry could not be best maintained by pitting the fleets of the two nations side by side. A plaintive note has gone up from the English press that Mr. Choate should have mistaken the blunt honest sincerity of British hospitality for the song of the siren. The hope is expressed that even yet he may be induced to believe. But Mr. Choate's responsive ditty despite all blandishments may be "Nai for Joe."

The shuffling contradictory and foolish attacks of the Ottawa Monitor upon the Catholic schools of Toronto continue. The last issue of our contemporary how ever bears in its editorial space for the most part the editor of The Register. It is quite amusing. Here is a gem of an argument: "We trust The Register will not distort us into another calumniation when we venture the assertion that The Register-condemned Canadian Teacher has a much larger circulation among even the Catholic religious teachers of Ontario than The Register has itself."

Well if this is not a "calumniation," it certainly bears some remote resemblance to a second hand joke. We have The Canadian Teacher for March before us, and this is an extract from its editorial column: "If you wish to fully appreciate the splendid trophy of the Jesuit priest and his painted pack of Indians then you must read 'A Story of Evangeline.' It is the stiff Catholic religious teachers prefer to buy, their case must be like that of the Portland Oregon man who was tuning himself up for a twelfth of July oration, and asked one of the flute players to try a few bars of 'The Wearin' of the Green' upon him so that he could get his vach to the proper pitch. They are a precious and intellgent pair, The Monitor and The Canadian Teacher, and most remarkable is their love for truth and the Catholic Church."

The article in last week's issue from The New York Freeman's Journal touching the character of the Italian Minister of Education bears out the opinion of Mr. Wilfrid Ward, that the pretence of maintaining religion in the Educational policy of Italy is ghastly hypocrisy. Mr. Ward extracts from the official textbook of a girl's college the following gems of "non-sectarian" religious instruction: "Speech is a great means of education. Christ, Mahomet, and Luther used no other to awake the conscience of the people." "Christ, Mahomet, and Luther were great artists—as Galileo, Descartes and Darwin were great in science."

"People begin by frightening children, threatening that they should be eaten by hobgoblins if they are not good, or carried off by witches; they speak to them of good or bad spirits, of guardian angels, who watch by their beds, of the dead who return from the other world, and they imagine thus to correct their defects and make them better—they wish to make them reasonable by taking them along the road of folly."

"If you wish that a child should be convinced that he was born under a head of cabbage, that Punch had seven-legged boots, that there is one God in three Persons, that Heaven is inhabited by angels, hell by demons and the damned, the ceilings, stairs, and chimneys peopled by ghosts, you will not find it hard to persuade him if you seem to believe it yourself!"

From the newspaper plots of Royalists and Dreyfusards France has had a startling summons to attend to her worst enemies the anarchists. The gunpowder explosion at Toulon about a fortnight since which killed and maimed no fewer than one hundred persons is now reported to have resulted from a diabolical plot. According to a cable dispatch from the well-known correspondent, Henry Norman, the Toulon disaster was designed originally to compromise also the gunpowder magazine at St. Petersburg. It appears that very early in the morning of the day preceding the Toulon disaster the Russian Minister of War, General Kurov, patkin, while in bed received a cipher telegram that the Toulon and St. Petersburg gunpowder stores would be blown within the next 24 hours. The minister rose at once and drove to the powder magazine, where he had the officials, guards and workmen alarmed. After the closest inspection of the magazine and a consultation with the Director, he had them all called together and addressed them thus: "The inspection has proved highly satisfactory; I am perfectly satisfied with you, and as a token of good-will, I give all of you, even the guards, three days free. You may all go in an hour." Meantime other guards were telephoned for to replace those leaving, and at the same time two companies of sappers were ordered up also, and a rampart was instantly dug round the powder store, and thus any wire which might have been placed there would be cut. A military cordon was placed all around and large numbers of the gendarmes were sent in all directions. Early the next morning the Toulon powder magazine exploded. But wasn't it stabby of the Russian not to warn France?

So far as appears by the newspaper reports of the debate in the Legislature on the second reading of the new revenue bill, Mr. Foy was alone in entering a protest against the clause in the measure controlling the municipal assessment of banks, insurance companies, loan companies, trust companies, etc. The bill says that all such companies shall continue to be taxed "as they were by law assessable or taxable on the 1st day of Feb 1899." That is to say they shall remain as at present practically exempt from taxation. Each style of company has a special protecting clause in the Bill.

St. Patrick's Day In Other Cities.

IN MONTREAL.

St. Patrick's Society of Montreal held its first annual dinner last night at the Windsor hotel. The affair was largely attended, and the greatest enthusiasm prevailed. Dr. Kennedy, president of the society, was in the chair, on either side of him being seated the guests of the evening.

Mr. Justice Curran responded to the toast in an eloquent speech. He asked of his hearers to look back with him at the great exploits of Ireland winning a bloodless victory.

After the toast of the "Queen," the toast of Ireland was proposed by the president. The influence of Ireland on the progress of civilization has been immense. Every country of Europe has felt this influence.

any and Bennett Association, presented "Robert Emmet," a stirring drama dealing with the troublesome times of that patriot. There was a large audience present at the Monument National, to witness the dramatic production which was staged there by members of St. Ann's Young Men's Society.

abl, McDermott, Hefferan, Bastian, Braut, Schilling, Lecour, Discolo, Shea, Fallon, and Trole. The sermon was preached by the Rev. Father Fallon, who took as his text the 13th and 14th verses of the 9th chapter of Ecclesiastes.

Catholic churches. Bishop Sheen celebrating Pontifical High Mass at his cathedral. There were no parades nor out-door celebrations of any kind. Last evening the Irish Literary and Benevolent Society dined at the new Victoria hotel, and to-night concerts of national music were held in the several sections of the city.

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IRISH IVY
 of Ireland in my garden grows,
 To-day the foregone that the wild
 M. dear to me than the lavender or
 any
 my months about it fill and gold wamp
 hum,
 To-day he satute it softly as they
 confy
 To-day wind letters by it and is
 hum-
 of children very listly - green rings,
 To-day hollow paths, the baby had
 springs
 A) buried days when Babylon had
 winds
 A) -I'd winds amid the unforgotten Shee,
 of the west wind comes laughing from
 the sea,
 A) tells the youngest leaves of days
 a) of
 When Eolus' generous hand is healed
 and she
 S) -I'll lift her gracious head and smil-
 ing
 B) -I'll bring her coming crowned about
 her face
 Y) of olden is the promise clear -
 You look towards the light twain
 and
 You shall find the day we wait
 were here!
 NORA HOPPER.

How Nicollo Came Home.

(From Longman's Magazine.)
 When Margaret informed me that she intended to travel third-class from Naples to Messina, for the purpose of studying human nature, and gaining insight into the manners and customs of the Italian peasantry, I agreed, of course, and remarked that, inasmuch as she had a respectable companion, I might have associated this resolution with a recent purchase of motels and Roman peacocks, but as no good ever results from being smart at a friend's expense, I made a point of taking Margaret's spasmodic economies seriously, and in this instance resigned myself to the discomfort with what good grace I might.

We booked third-class, therefore, and Margaret divided responsibilities as follows: she to wrestle with the baggage, while she strolled down the platform, peering into one carriage after another with the object of choosing the most interesting fellow-passenger. Such at least was my charitable conclusion; but it would appear that her own comfort was an even more powerful motive, for she passed by parties of merry, laughing peasants, and reached the very end of the train before she beckoned to me with an all of triumph.

Here we ate, the very thing! Two window seats, and only one companion; such a nice, clean little compartment, I totted up, with my possessions, and immediately with my appearance. "A nice, clean man," stood up to take one bundle after another from my hand, swing them upward with easy strength, and pack them in the rail overhead. I was struck by his quiet, deferential manner, and when we subsided into our respective corners, looked at him with interest to see what sort of companion he had given to me for the long night journey.

I saw a respectable-looking con- tinental, dressed in blue homespun, with a vividly white shirt, above which his sunburned face appeared ever browner than ever. His hair was gray, his features grave and stern, and I put him down as sixty years of age, or even a little older. We were agreeably im- pressed by the man's personality, which was more than could be said of his attitude toward ourselves, for his assistance had been given in mechanical fashion, and the moment that we were seated he resumed that steady stare which he cast down the platform, un- interrupted by our appearance. He seemed more inclined to alliance than the majority of his fellow-countrymen, but Margaret was bound to make some pretence of carrying out her purpose, so she coughed gently to attract attention, and remarked in her very best Italian that it was a beautiful evening.

It was a commonplace observation, but we were startled at the intensity of the reply.

"Ah, it is indeed a beautiful evening," cried the stranger, and the em- phasis with which he spoke proved that the words had no common sig- nificance in his mind, though fine even- ings are by no means rare occurrences in Italy the month of May. As he spoke he turned reluctantly from the window and we looked into his face with a shock of surprise. The features were stamped with the impress of a great sorrow, but it was the eyes which were spell-bound—brown eyes, liquid and beautiful as only Italian eyes can be, but with an expression of such infinite pathos as words cannot describe. His glance wandered from Margaret to myself, and dwelt upon us with the wis- tful appeal of an animal in pain long- ings for sympathy, trembling lest his confidence may be misplaced, while we sat silent, conscious to the bottom of our souls of the guilt which yawned between this man and ourselves—we, with our petty trials and annoyances, worrying over imaginary wrongs and "really" troubled because, somehow, the trick did not always fall to our share; he, set apart for some desert of ex- perience, headed by a suffering of the meaning. We felt our hearts go out in a wave of sympathy, and made up our minds then and there to do all that was in our power to cheer the poor fellow during the hours which we were to spend together.

"We are starting on a long journey," Margaret explained as a preliminary; "all the way to Skilly. We shall be two nights in the train. I suppose you are not going so far?"

"Not quite. I am for Rosino, a village in the north of Calabria. I shall arrive about six o'clock tomorrow morning. It is my native place. The signora has been in Calabria, perhaps in the bond of travel?"
 "No. I have never been so far south. We have been staying at Naples, and I am enchanted with the bay. Could anything be more beautiful than Naples on a moonlight night?"
 "It is more beautiful in Calabria," he said, simply. Then his eye rested on a bunch of flowers which she had tucked into her belt. There are flowers like those growing near my old home, only larger. I used to gather them when I was a boy."
 "Then I think you ought to share these now," said Margaret, prettily, displaying to him blossoms as she spoke, and holding them toward him with a smile. "Will you wear these in your buttonhole for the rest of the journey to remind you of your home and of your stay?"
 The contadino took the flowers, call- ingly enough instead of putting them in his coat as we expected, and placed them into the hollow of his hand and pressed them to his forehead, then he took a glance at the flowers, then at Margaret, and finally, with a smile, he said: "I have never been so far south. We have been staying at Naples, and I am enchanted with the bay. Could anything be more beautiful than Naples on a moonlight night?"

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ment on our faces. "I saw myself in a looking glass for the first time yesterday, and I was surprised, too. For a moment I thought it was my father, and that he had come to meet me, but he is dead, and it is I who am old. It seems like a dream, signora, that I was ever young, but it hurt to see myself so changed, for all these years I have been looking forward and saying, 'It will come' and when I saw my face I knew that it was too late, and that the old life had gone forever." My wife will not know me. She has been taken away. She is a pretty girl, poor Signora! fair, like the signora, with the same blue eyes. But I am changed. No one in the village will know Nicololo Centinola now."

"But you are still young. A man of forty-seven has plenty of time before him. You must not lose heart when the good time is at hand. You and your wife may have as many happy years together as you have had sad ones astart!"

"Ah! who can say?" he sighed.
 "Go, only know; but one always knows. The bambino, my little girl, she is married herself. She was too young when I left to remember her father. Ah, signora!" and the intolerable pain of the dark eyes once more pierced our hearts. "They have lived their lives—it may be that I am not welcome! Sometimes I have thought that it would be better if I never returned; but one dies hard, one dies hard, signora! It is not with wishing that the end will come, and to stay away when one is free—it is not in nature."
 "No, indeed, but you did. A woman can never forget her husband, and your wife will have taught the child to know you. They will have talked about you together every day of their lives, and now, depend upon it, they are full of happiness and excitement, longing for the hours to pass so that to-morrow may be here!"
 "Ah! who can tell?" he repeated again. "One always hopes. She was good wife, and we loved each other, but—twenty-six years! It is a long time!" He fixed his eyes on Margaret's face as he finished speaking, as if some- thing in her fresh beauty brought back the remembrance of the youthful Nina whom he had left behind, and who was still in his thoughts a pretty girl with golden hair and clear blue eyes. It was easy to see that he was at once longing for and dreading the meeting which lay before him on the morrow, and perceiving that his nervousness was momentarily increasing, we tried to divert his thoughts by the landscape through which we were passing. His attention was more impressive than a hundred protestations, and made us feel that we had been unfortunate in the choice of a travelling companion despite the sins of the past.

It was some time before we could recover from the shock, but while the sad brown eyes searched our faces it seemed brutal to show any sign of discom- fort, and Margaret managed to con- sider up the ghost of an smile as she asked where he had been all these years.
 "In a convict prison at Forte Fer- rero, on Elba, signora. I came out yesterday morning, after having been there for twenty-six years and two months. It is a long time."
 "A long time!" echoed Margaret in dismay. "Twenty-six years! Why, it is longer than I have lived—five years longer. I am only twenty-one."
 The convict gave a flickering smile. Now that his history was known and that he had seen that she did not shrink from him in consequence, he seemed to find relief in putting his thoughts into words.
 "I was twenty-one when I went in," he said, "and now I am forty-seven. Ah, yes! in answer to the astonish-

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What would be the result of the awakening? For the woman, one was safe to predict increased tenderness and pity, but—the man? The light dawned on Nicololo's eyes as he beheld his wife, his countenance bright as if some passion had been given between him and a newly-found happiness. His wife! "Ninna!" He started in dismay at the bent back, the roughened hands, the seventy locks beneath the hood, but Ninna looked at him and smiled—a wonderful smile, sweet and steadfast, with the stamp of a lifelong loyalty, and at the slight agony of tenderness contracted the man's features. He threw out his arms and staggered toward her as a child to its mother.
 The little, rosy woman opened her arms to receive him and cradled him against her bosom. We could not see her face, for our eyes were dim, but we heard her voice, and the music of it is still in our ears.
 "Nicololo mio! It was a long journey. Thou art weary, come home and rest!"
 As the train moved out of the station we saw Nicololo Centinola pass along the country road toward his home. The child lay in his arms and the woman who loved him wept on either side of the French buffet, and compelled it to be so. The stiff bearing Ninna's body is already far from the show, and as Molina points to it de- pressingly, a rattle of musketry is heard. The English soldiers, led by the scotch, are tracking the doomed fugitive. Molina is the first to fall; Ninna, mortally wounded, bears him- self erect to sing with his latest breath "The bold anthem of Erin-go-bragh!" and then sinks by the side of his life- long love, while Kormack, dropping on his knees, gives utterance to a plaintive wail and a sudden stern thrusts through the heavens.

IRISH OPERA AT MONTE CARLO

Verdi's "Otello" has been succeeded by "Molna." M. Stefano De Lara's dramatic opera, originally produced here two years ago, "Molna" has since been performed in many parts of France, at Lille, Rouen, Vichy, Dreux, and Nancy, always with marked success, and apart from the intrinsic attraction of the book and music, its exceptional interest, and the striking effect of the appearance of "Molna," a more important and more valuable work by the same composer, "Molna," which is again mounted in very handsome style, gowns, I think, on a second hearing, its beauties do not all lie on the surface, and the score unquestionably reveals qualities of a high order. The cast on the present occasion is as follows:—Molina, Madame Rose Caron; Kormack, M. Bouvet; Daniel, M. Fougere; Leonel, M. Soutaroz; La Sheriff, M. Mochelenc; Le Padre Daniel, M. Boudouresque; Un Soldat, M. Quey; Dauge, M. Albert; Madame Caron succeeds Middle Belindoni as Myrtle, M. Vergem replaces M. Van Dyck, and M. Soutaroz, M. Maurel. The libretto, by M. Louis Gallot, is a verified adaptation of a tale from M. De Lara's own pen, a dramatic story, the action of which is laid in Ireland in 1797. The period chosen is that when a French army under Hoche made an abortive attempt to land in Bantry Bay. The first scene takes us to a village on the Irish coast, opposite the island of Valentia, which is seen in the distance. On the one side, a public-house, a bard named Kormack, in appearance an in- dulent, is a most active agent of "The Hearts of Oak," a rebel society con- spirating against the British. He wan- ders through the country singing his seditious songs, encouraging the patriots, and acting as their messenger. The sound of fifes is heard, the people take to their heels, and a detachment of English soldiers enters under the command of Captain Laniel, who is accompanied by the terrible Sheriff. The latter informs the officer that the French intend landing during the night, and Laniel replies that he is ready to repulse them. The English captain, a gay, pleasure-loving fellow, makes ex- tensive light of both insurrection and invasion, and is far from sharing the sheriff's vindictive ferocity. He has been captivated by the bright eyes of a village maiden, Molina, the publican's fair-haired daughter, and thinks more of her conquest than of defeating the rebels. But the virtuous girl turns a deaf ear to his unlawful suit. She is engaged to Patrice, a sailor, the chief of "The Hearts of Oak," and they are to be married that very day. "Patrice," exclaims Leonel, "will swing on a gibbet before long," and he thinks to himself that he will soon be able to overcome Molina's resistance.

Kormack warns Patrice that he is in danger of arrest, and advises him to escape without delay, but the rebel leader refuses to flee before his mis- trust with Molina. At that moment appears Father Daniel, the village priest, who is bringing the sacraments to a dying parishioner. He hails on the way to celebrate the marriage of Patrice and Molina. But a spy has informed the sheriff of what is passing, Leonel surrounds the chapel with his men, ordering the priest to cease Patrice, dead or alive, when suddenly the door opens and Father Daniel comes forth, the Sacred Chalice in his hands, attended by two suppliant acolytes, bearing lighted candles. The soldiers search the chapel, and arrest a young peasant, who has donned Patrice's clothes, thinking from the posey in his button- hole that he had captured the re- doubtable bridegroom. But the sheriff, who knows the chief of "The Hearts of Oak," is not so easily deceived. De- viding the priest's substance in an ob- scure Parrot to escape disguised as one of his attendants, and pointing to the little procession mounting the hill, he calls upon the soldiers to shoot down the "papist rebels." Captain Laniel refuses, however, to give any such order to his men, telling the in- furiated sheriff very calmly that, being a Roman Catholic, although an Englishman, he declines to "fire upon his God."

The second act, divided into two scenes, passes in Valentia Island. Molina awails with feverish anxiety the arrival of Patrice, of whom Kormack has gone in quest. But Leonel has discovered the poor girl's refuge, and

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comes to press his suit. Pretending that her husband has been arrested, he offers to save him if she will yield to his passion, and for an instant the heartbroken bride hesitates. When, however, the officer, clamping her in his arms, carries her to the shift which is in readiness for Patrice's escape, Molina recovers her self-possession, and taking a knife from her pocket, stabs him to the heart. Leonel falls backward into the boat, which, waded by the tide carries to sea his corpse, and at the same time all hope of Patrice's deliverance. In the final scene, the lovers united for a few brief moments, give expression to their joy and hope in a thrilling duet, full of pathos and passion. They will reach one of the French vessels, and live hap- pily in another one if thin poor, op- pressed Ireland. The dramatic ten- sion is relieved by a chorus of stammer- ed French folks, and compelled it to be so. The stiff bearing Ninna's body is already far from the show, and as Molina points to it de- pressingly, a rattle of musketry is heard. The English soldiers, led by the scotch, are tracking the doomed fugitive. Molina is the first to fall; Ninna, mortally wounded, bears him- self erect to sing with his latest breath "The bold anthem of Erin-go-bragh!" and then sinks by the side of his life- long love, while Kormack, dropping on his knees, gives utterance to a plaintive wail and a sudden stern thrusts through the heavens.

To this dramatic libretto M. De Lara has composed a brilliant score, open- ing with an attractive overture that renews sympathically the theme of the drama in a series of leit-motifs, some of which recall reminiscences of the Irish national melodies. The com- poser, I should add, has drawn sparingly on this source of inspiration, but he has neverthe less introduced into his score pleasing airs, and Kormack's patri- otic songs are all rays of the Hibernian soil. A number of solo, duets, and concerted songs occur in the score, and the orchestral portion is marked by more character than any of the mu- sician's previous works. Still, the charm of the music lies in its detached numbers, and the instrumentation, al- though extremely elegant and skillful, occupies a subordinate place. The dramatic quality of the new interpretation of Madame Hoche's sketch is of a high order, a highly artistic performance, alike admirable in conception and execution. She plays the part of the Irish maiden with genuine tragic power, with touching simplicity and thrilling passion alternately, producing a deep impression. Her singing is also faultless, and the role must be count- ed among the triumphs of this ex- quisite artist. The rest of the cast is in every way satisfactory. MM. Bouvet, Fougere, and Soutaroz acquit themselves well.

MURKIN AND THE CATHOLIC CHURCH.
 Mr. W. P. Coyne, M.A., has been lecturing in Dublin on "Murkin as a Social Philosopher." The lecturer said that Murkin's theory was that the work- ing people of England were living in deplorable conditions, wretchedness, and misery, partly because their surroundings were barbaric. The mills used to be mere collections of raw, black behemoths, but now they are without any ornamentation. Mr. Murkin pointed out that it was necessary for the moral well-being of these poor creatures that they should be surrounded with beautiful ob- jects, and that if these objects were destroyed, the men's morals would be lost. Thus, and other questions advocated by Murkin were nowadays being carried out by people on all sides. If they went through England now they would see model dwellings of the poor, which are artistically designed, and they would be told if they asked the reason that this was all due to Mr. Murkin. His influence in that and many other matters had certainly made itself felt. Those who, like Mr. Coyne, took up the scattered gems and jewels of Murkin's mind and expounded them would undoubtedly assist in leading the world back to the old-time principles of the Catholic Church, for Murkin's doc- trines were the outgrowth of the teaching of that Church from its foundation.

ADMIRAL SAMPSON ON THE WAR.
 Admiral Sampson has written for the Anti-Century an illustrated article fully describing the work of "The Atlantic Fleet in the Spanish War," and drawing its lessons. The more important features of this paper are a plan set- ting forth the character of the block- ade of Santiago Harbour; maps show- ing the relative positions from day to day of Cervera, Schley, and Sampson; and a series of bird's-eye views of the engagement of July 3, showing the positions of the vessels at different stages of the fight.

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Civil service has not been established in the Philippines, but then, Merritt ruled.—Cincinnati Commercial Union.

St. Patrick's Day Celebrations.

(Continued from Page 5.) identified with the progress and development of western civilization. He did not claim for Irishmen a marked superiority over all other races, but he was well-versed in historical lines when he said that the nations of the old world and the new owed Irishmen a debt of gratitude for the example they had set of firmness and fortitude under oppression. In support of this estimate he referred to the successful struggle of Ireland by Danes and Saxons, to the invincible attachment to their country which had enabled the people to defy the successive hordes of barbarism, and to the labours and heroic sacrifices of the missionaries, which had gained for the country the name of the "Land of Saints." He described in glowing terms the glorious achievement of Brian Boru in repelling the invaders, and related how the people were recovering from the effects of the successive attacks made upon them by the work of regency, which was stopped by the encroachments of the Normans. He would not speak of this land in bitter terms, because they might appear harsh to some of those who were present that night. He simply wanted to draw a line for their children. The first effect of the invasion was to deprive a free people of their lands, and of the exercise of their religion, penal enactments, being leveled against the latter. These cruel measures dispersed the people all over the country, and caused them to be regarded by the Englishmen as a conquered and enslaved people. He then said that Irishmen, when referring to the invasion, spoke in very passionate terms. They should remember that Ireland had suffered, and he submitted that it was not true that Irishmen had a right to the land which they had lost. He said that Irishmen, when referring to the invasion, spoke in very passionate terms. They should remember that Ireland had suffered, and he submitted that it was not true that Irishmen had a right to the land which they had lost.

part in the opera, appeared as a well-known in a play, and sang some character selections that were immensely enjoyed. Mr. Maddock's clever impersonation of Scaramo in "Peek a Boo," and the rendering of a song of his own composition, was admirably drawn, and touched the heart of the audience. His aplomb knew no limit. Will J. White demonstrated himself to be an excellent comic making the theatre nearly silent to moderate laughter. Mrs. Ryan, who looked charming in the national colours, was even radiant of the shantooch and the folds of the bernia, presided at the piano in her usual artistic manner, and deserves to be highly commended for preparing and assisting the children in the musical portion of the programme. It was generally conceded by all to be an evening of unmitigated enjoyment, not only was it the best and most successful concert in general tone, but withal with any entertainment ever held in the town.

CATHOLIC CELTIC LEAGUE.

St. Andrew's hall was nearly filled with the members of the Celtic League and oration of the Catholic Celtic League and Branch No. 1 to Irish Celtic League. Rev. L. M. McNeill, pastor of St. Peter's church, occupied the chair, and opened the entertainment with a short address.

IRISH CATHOLIC BENEVOLENT UNION.

The day was celebrated at Association hall by P. A. O'Brien, who acted as chairman, made a short speech.

UNDER AN EMERALD CONCERT.

Under the auspices of the Emerald Concert Association a pretty concert was held last night in Sheridan hall, at which a large number attended.

ST. MICHAEL'S L. AND A. ASSOCIATION.

The progressive and energetic society recently formed in St. Michael's parish, held their second and literary meeting on Monday evening. After stating the objects of the association, the evening opened with a humorous reading, by special request, from the president, Mr. McNeill. He then read a paper which was really a marvel of exact and forcible memory, while the quiet and suggestive manner of the speaker was a revelation and a lesson to the audience, and evoked hearty and vigorous applause. The Canadian development he claimed that Irishmen had contributed their quota, and he referred to the list of eminent Irish scholars, poets, statesmen, and many of her greatest orators. A Scotchman I. Montreal had said that he claimed too much for the Irish, and that the Scotch were entitled to some credit. Well, Scotland was a Godsend, and if the Scotch put an Irishman in a kilts he would be the best fighting machine in the world, as was shown at Barga.

EDITOR OF THE WORLD IN A TIGHT PLACE.

In last Thursday's issue of the Toronto World there appeared an editorial, headed "Church Exemptions," which was an amusing but not very successful attempt to originate out of an awkward position. The editorial in question was a reply to a letter published in the same issue, and directed against some of the contents of the World regarding "Church Exemptions." In a previous article that paper had taken the stand that such exemptions were unjust, and opposed to the fundamental principles of Christianity. The only proof brought forward to support this position was that church exemption "compels those who do not believe in churches to contribute to their maintenance." A correspondent took issue with the World on this point, and showed that its own reasoning would equally prove that protection, of which it is a persistent advocate, was unjust and opposed to the fundamental principles of Christianity. "If it be unjust," writes this correspondent, "to make those who do not believe in churches (which is not many advantages on the community) pay for their maintenance, how is it right and just to lay toll for the maintenance of churches, and to make those who are utterly opposed to this religious profession pay for their support?" He goes on to say that a staunch champion of Protection on the other hand, with every zealous defender of justice and the fundamental principles of Christianity, on the other side of the Atlantic. The chief of the latter was that the parallel was complete. Church exemption takes money out of the pockets of those who do not believe in churches, and therefore, unjust, according to the World. Protection takes money out of the pocket of those who do not believe in protection, and is, therefore, unjust according to the World's reasoning. Therefore, the World, in advocating Protection, is advocating the fundamental principles of Christianity. We can imagine the very top-sitting apparatus of the World's reasoning, and the striking of impressions of the Athenian Ceres, shuddering at the contemplation of this dreadful dilemma. How far it is removed from the truth, the strenuous, though vain, attempt the World makes to wriggle out. The "one" says the "other" is not parallel. The tax levied by the Dominion Government are exactly the same for all industrialists. If the tariff on manufactured articles is high, every one has an equal right to go into the manufacturing business. Whereas, in the case of the World's reasoning, for instance escape the burden of tax levied on those who have to pay for all the "taxes." This is not a fair and equitable arrangement. The World of the World of its dilemma. You say that the cases are not at all parallel, and that the protective tariff does not completely take the parallel. You tell us that the protective tariff does not completely take the parallel. You tell us that the protective tariff does not completely take the parallel. You tell us that the protective tariff does not completely take the parallel.

Any Girl Can Tell. A physician who makes the test and is honest about it, can tell you that in many cases the number of red corpuscles in the blood is doubled after a course of treatment with Dr. Williams' Pink Pills for Pale People. That this means good blood may not be entirely clear from the doctor's statement, but any girl who has tried the pills can tell you that it means red lips, rosy cheeks, bright eyes, a good appetite, absence of headache, and that it transforms the pale and sallow girl into a maiden who glows with the beauty that health alone can give. Mothers whose daughters grow debilitated as they pass from girlhood into womanhood should not neglect the pill which is adapted for this particular ill.

HEALTH BROKEN DOWN. Miss Minnie V. McNeil, St. Peter's, N. S., says: "It gives me much pleasure to acknowledge the benefit I have derived from the use of Dr. Williams' Pink Pills. I sincerely believe but for their use I would be in my grave. My health was completely broken down. The least work or exertion would weary me, and I was subject to headache and palpitation of the heart. I was very pale and my appetite was poor. I had heard so many good words spoken of Dr. Williams' Pink Pills that I determined to give them a trial, and after using four boxes I began to feel well as ever I had been. In recommending them to others I feel that I am only doing a service to our common humanity."

There are numerous pink colored imitations against which the public is cautioned. The genuine are only sold in boxes with wrapper resembling the engraving on the right, but printed in RED INK. If your dealer does not have the genuine, send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed post paid at 50 cents a box, or six boxes for \$2.50.

A PINE CONCERT AT THE JUNCTION.

St. Patrick's day was celebrated here among the Catholics of this town with the usual amount of interest and enthusiasm. In the morning a large number turned out with the customary green decoration in their coats, and attended High Mass in St. Peter's church. Rev. Father Bergin, after exhorting his hearers how they should spend the day, delivered an excellent sermon on the duties of the Irish people. The worthy pastor's sympathy with his subject was so intense that he could hardly restrain himself, and with his characteristic force he beautifully extolled the patron saint of Erin as one of the greatest apostles of the earth, and his martyrdom stood enshrined in the hearts of every true Christian, and declaring in a magnificent burst of impassioned eloquence that owing to the many years of tyranny and oppression Ireland's brilliant history of her clever people remains yet to be written.

In the evening the annual Catholic concert was held in Kilburn hall, which event has not been so successful in the continuation of the energy of the congregation and Father Bergin's popularity. The members of the concert this year eclipsed all former ones, both in excellence of quality and magnitude of attendance. The program occupied the chair in his usual able and felicitous manner, and with his popular tinge of dignified humor he said that the members of the Catholics had so much to be proud of, and such an unqualified assurance that he was highly honored to preside. The program was one of rare variety, full of high class amusement and replete with picturesque and scenic effects. The production of the operetta "Little Red Riding Hood" in four acts, by the children of St. Paul's parish, was a most excellent performance. The situations and incidents which followed in rapid succession interspersed with cleverly served choruses about fifty clever little boys and girls, attired in pretty costumes, excited great admiration from the audience. If merit and the own reward the Sisters of Loretta Abbey, who have charge of the school, can be rightly proud to present in favour for the meritorious work of the children reflects exceedingly great credit upon the proficiency and ability of their teachers. The entertainment which was made of the performance of Miss Bulger, Miss E. Mahoney, Miss L. Hamilton, Miss E. H. Kelly, Miss O'Neill, and Miss W. Kelly, the latter also gave a clever recitation. Between the acts of this play several of exquisite talent contributed a diversified supply of amusement. Miss J. Hurst, possessing a beautiful voice of rare richness of range and tone, created a lasting impression, and was heartily enjoyed and applauded. Mrs. Davenport, Miss E. Mahoney, and Mrs. Kelly, all of whom were generally acknowledged, has lost none of her old-time sweetness, and needless to say that her selections were well received. Miss Maher, possessing much beauty and grace of gesture, recited several selections, and was well appreciated. Miss Ryan, with much merit, rendered with splendid effect and expression some excellent pieces that were well received. Miss Hayden, who cleverly took the Wolf

DEATH OF MR. H. COULSON.

The Angel of Death still hovers in our midst, and seems almost cruel in selecting as its choice, Harry Coulson, of St. Louis, who died Thursday morning, 9th March, aged 36 years nine months, three days, and one hour and some minutes. He was an employe at the Provincial Government building in Orillia, a position which he faithfully and creditably filled for some years. He returned to Mount St. Louis with the hope that a rest and change of medical treatment would benefit him, but his vigorous life already weakened system. The disease, diabetes, baffled the most skilful medical aid of the physicians, although the patient kept hopeful and cheerful, and was not confined to his room until three days before his death. Mr. Coulson was a member of the Altar Society, League of the Sacred Heart, and of the St. Michael's Guild, Court, G.O.F., Orillia. He was highly esteemed, a general favourite, and he was thus stricken in his youth in spite of the fact that he was surrounded by friends. The funeral took place on Sunday at 2 p.m., and was very largely attended. The members of the G.O.F. attended in a body, and were accompanied by an additional host of sorrowing friends from Orillia, showing that the deceased was really well-remembered for the deceased and their sympathy for the bereaved. A floral cross from comrades, bouquets from cousins, and floral crown from members of G.O.F., all which were conducted the services, and delivered an affecting funeral discourse, dwelling on the merits and virtues of the departed. The eulogy then proceeded to the adjoining cemetery, where the remains were interred in the family plot, and the eulogy which he felt for the mourners in their sorrow. At a regular meeting of Angels' Guardian Court, No. 49, held on 10th March, the following resolution was adopted: "Whereas the Almighty God in His eternal rest our highly-esteemed brother, James Henry Coulson, his parents, brothers and sisters, have suffered a heavy loss, and we, his brothers and sisters, and Angela's Guardian Court, No. 49, do hereby extend to the family of our deceased brother, in the hour of their bereavement, our sincere and heartfelt sympathy. And he further resolved that our charter be read at the next meeting of the court, and that these resolutions be spread upon the records of our court, and be read by Rev. Fr. Kelly, J. P. Ryan, J. White, Smith,

CALL IN THE "FUNNY MAN."

To the Editor of The Catholic Register. Dear Sir,—Realizing as I do that your estimable paper obtains a wide circulation among the Catholics of Toronto, and wishing at the same time to do a little good, I take the liberty of publishing in your columns a few incidents which have somewhat aroused my own feelings, and which might also claim the attention of others, especially if they be Irish like myself. I have invariably remarked that the musical and dramatic entertainments which the Irish societies are good enough to provide for us on St. Patrick's night, are always marred—and marred in the most objectionable way—by the inclusion of the "Funny Man," with his trite vulgarisms and foolish caricatures, and his low and vulgar humor presented to an Irish audience. Humour need not be always vulgar, nor should caricature always descend to the level of personal abuse and invective. My very contrary opinions are here set forth in a series of letters should be practically held, and ostentatiously ventilated on the national platform of the Irish societies. It is certainly derogatory very much in my humble opinion, from the viewpoint of a classic entertainment like the one we witnessed at the Massey hall on St. Patrick's night, to be obliged to cater to the vulgar tastes of the low entertainments of this kind were meant for the exclusive benefit of thoughtless boys or others, I could not but be disappointed. I have been informed, and on reliable authority, that the management committee of other Irish organizations have also on the same occasion tolerated the usual low comic antics and slanderous caricatures of the "Land" which come with infinitely better grace, if grace there be in the subject, from our enemies than from boys or others, who are paid for their services, and who consequently appear on the boards under the auspices of Irish organizations. I am not writing now in spirit of anger or unjust criticism, nor do I wish to say aught that would reflect discredit on our many splendid Irish Catholic Societies. They are all doing noble work in the cause of religion, charity, and true Irish patriotism, but certainly that should not prevent us from pointing out the errors which, if they are to be corrected, will be to the benefit of the cause.

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PEER AMONG PIANOS.

Dear Sir,—On St. Patrick's night the Irish societies of the city have a custom of giving concerts in honour of the day, which are certainly a credit to them in nearly every respect. The most talented artists are engaged by them, irrespective of nationality or religion, and entirely regardless of expense. Their whole aim is to give the people a pleasing and high-class entertainment, and there is no desire to make any pecuniary profit out of the event. This is entirely as it should be, and as it is the only entertainment of the kind which Catholics are accustomed to see in their own country, they have a right to all this consideration on the part of the societies. There is, however, one part of the programme, seeming to be an established right, about which a few remarks might not be out of place. The comic artist, during the past few years, has become an indispensable, and he is generally put on before the lecturer of the evening. Now the lecture is always on a serious, elevating and patriotic subject, and it seems rather hard on the invited lecturer to have to face the audience after such a long and arduous performance exhausted upon it. He certainly must find it a hard task for a while to bring his audience up to the height of his grand argument, and he possibly never succeeds at all with a small portion of the crowd. Although in spite of every care of supervision and removal of all such things from the programme, things occasionally creep in, approaching the unattractive, or the vulgar, or the low, or the coarse, and thus, to the credit of the high-class audiences that are always present.

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