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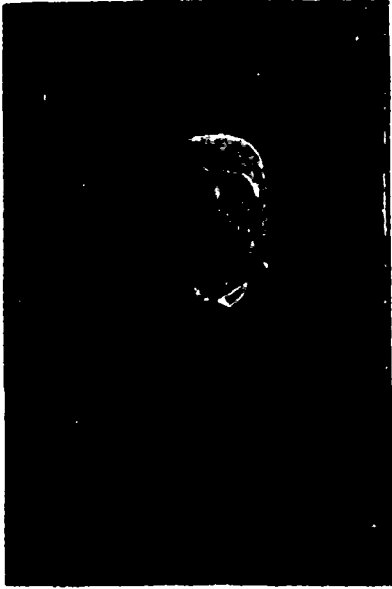
The Catholic Register.

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

VOL. III.—No. 15.

TORONTO, THURSDAY, APRIL 11, 1895.

PRICE 5 CENTS.



THE GLOBE ON QUEBEC

Mr. Evanturel Gets an Official Opinion.

PROTESTANTS FAIRLY TREATED.

Mr. Evanturel received the following answer from Mr. Gideon Ouimet Superintendent of Public Instruction for Quebec:—"In reply to your letter of March 30th, in which you enclose an editorial taken from the Globe of the same date, I have the honor to inform you that the statements contained therein are not entirely correct, or, at least, they convey erroneous notions if not somewhat modified by explanations. In the first place the facilities for dissent are so great in this Province that those who support our mixed schools do so, in nearly all cases, voluntarily. The statement that mixed schools are distinctly and avowedly Roman Catholic is incorrect. All schools must be conducted in harmony with the regulations of the Roman Catholic or of the Protestant committee. Where there are no dissentient schools the commissioners follow the regulations of the Roman Catholic or of the Protestant committee, according to their choice, which is determined by the majority of the school board. Naturally, when the Protestants are in the majority in any municipality the schools are conducted in accordance with the regulations of the Protestant committee. In all of these schools, whether Roman Catholic or Protestant, children who profess the faith of the minority, whether that minority be Roman Catholic or Protestant, are exempt from all religious instruction or exercises of the schools. While this is not provided for by any law the practice has been long established, and is supported by the department whenever the matter is referred to us. So far the position of the Protestant pupils in the mixed schools which follow the Roman Catholic course of study is precisely similar to that of the Roman Catholic pupils in the Common Schools of Ontario. There is this difference, however, that our Roman Catholic reading books contain selections which distinctly inculcate our faith and support our religious practices. I return to you herewith the editorial which you sent, and shall be glad to give you further information if you desire it."

THE LETAIRE MEDAL.

Mrs. Mary A. Sadlier, the Catholic Writer, is Awarded Notre Dame's Coveted Gift.

A WELL-KNOWN CANADIAN.

The president and faculty of the University of Notre Dame announce that the Letare medal will be conferred this year upon Mrs. Mary A. Sadlier, of Montreal, Can. The medal will be presented to Mrs. Sadlier by Most Rev. Archbishop Fabre, D.D., while the presentation address will be read by Very Rev. Father McGarry, C. S. C., President of St. Laurent College.

The Letare medal, it is generally known, is annually conferred upon some member of the Catholic laity who has been distinguished for important service to the Church or the public. It is the highest honor within the gift of the University of Notre Dame, and it is universally regarded as carrying with it the approbation of the Catholic clergy and laity of America. The medal is a heavy gold piece depending from a bar, and bearing on its obverse side the legend, "Magnæ Veritas, et Prævalebit," together with "Letare Medal," in large letters, and the year of presentation below. The reverse side bears this inscription: "Presented by the University of Notre Dame to Mrs. Mary A. Sadlier in Recognition of Distinguished Services Rendered to the American Catholic Public." Accompanying the medal is an address, printed on rare silk with an appropriate design in painting. The artist has admirably symbolized Mrs. Sadlier's life-work by an open book and cross interwoven with shamrocks.

The value of such a distinction as the Letare medal necessarily depends on the discrimination with which the medalists are chosen, and a cursory glance at the list of those who have already received this honor shows that the high standard established at the foundation of the Letare medal in 1883 has been faultlessly sustained. The first recipient of the honor was John Gilmary Shea, the distinguished historian and scholar. It was then successively conferred on the architect, Patrick Keeley; on Eliza Allen Starr, the well-known art critic, and on General John Newton, the engineer of the Hell Gate explosions. Other recipients were Commendatore P. V. Hickey, Anna Hanson Dorsey, W. J. Onahan, Daniel Dougherty, Henry F. Brownson, Patrick Donahue, and, last year, Augustin Daly. It will be seen that these names constitute the roll of honor of the Church in America, and establish traditions that consecrate the Letare medal.

The name of Mrs. Sadlier is now most happily added to this list. She holds a unique place among the Catholic litterateurs of America, and her life-work, of which we present a sketch below, has been a service which simply deserves recognition. It carries one back to the time when large numbers of Irish boys and girls flocked to our shores seeking service in families where too often their faith was in jeopardy. Priests were few, and for

multitudes of these immigrants the only vehicle of Catholic instruction was a good book. But there was practically no Catholic literature, and Mrs. Sadlier set herself to supply the need. How successfully she performed that duty we need not say. There are thousands of families in the United States that owe the preservation of their faith to her inspiring works, and in this fact lies her claim to the gratitude of the Church as well as of individuals. She made them proud of their faith at a time when it was despised and without honor. She sang of its past glories and prophesied its future victories. She struck the central chord of feeling, and on them played such rare harmonies as strengthened the faith of the friendless immigrants, and steeled their hearts against the temptations that compassed them on all sides.

Mrs. Sadlier, whose maiden name was Mary Ann Madden, is a native of Cooteshill, in County Cavan, Ire., and was born on the closing day of the year 1820. Her father was Francis Madden, a man of refinement and literary tastes, and a highly respected merchant. Her mother, who died when her talented daughter was still a child, shared her husband's love for poetry and the legendary lore of their native land. Business embarrassments and financial troubles hastened Mr. Madden's death, and in 1844 his bereaved daughter came to this country, bringing with her, among her other treasures and relics, a goodly number of old and valuable books, including some rare editions of the English poets which had formerly belonged to her father. In November, 1846 Miss Madden became the wife of Mr. James Sadlier, one of the original partners of the well known publishing house of D. & J. Sadlier & Co., and went to Montreal to reside, her husband being then the representative of his firm in this city. For the ensuing fourteen years Mr. and Mrs. Sadlier remained in Canada, and it was during that period that several of her most successful stories were written; while, in addition to her other literary work, she contributed copiously to the columns of the New York Tablet and other publications. In 1860 his business interests compelled Mr. Sadlier to return to New York, to which city he accordingly removed his family; and he continued to reside there until the date of his untimely death, nine years subsequently.

The first book to appear with Mrs. Sadlier's name as its author was a collection of short stories entitled "Tales of the Olden Time," which issued from the press of John Lovell & Co., Montreal, and met with a very flattering reception from the critics. After this first venture, which proved a financial success, came: "The Red Hand of Ulster," "Willy Burke, a Tale for Boys," and "Alice Riordan," a companion story for girls. The late Dr. Brownson was always a great admirer of "Willy Burke," and readers of Brownson's own writings do not need to be told that it was no easy accomplishment for a woman to win his praises as a story-teller. Among Mrs. Sadlier's other best works are: "The Confederate Chieftains," "The Blakes and Flanagans," "Confessions of an Apostate," "Daughter of Tyrconnell," "MacCarthy More," "Maurice Dhu," "The Hermit of the

Rock," "Bessy Conway," "Ellinor Preston," "New Lights; or Life in Galway," "Con O'Regan," "Aunt Honor's Keepsake," "The Heiress of Kilorgan," "The Old House by the Boyne," "Old and New," "Father Sheehy and Other Tales." There were many others, her novels and translations numbering upward of sixty volumes.

The action of the faculty of Notre Dame, in conferring the Letare medal upon one whose claim to it was so distinct and imperative will doubtless meet with the approbation of the Catholic public. Others with talents like hers have rushed noisily into the public view, and have had their reward in fame or fortune or the other prizes of life. A career of self sacrifice, such as hers, can have no recompense; the only earthly reward worthy of it is the gratitude of those whom she served. Her title to that reward is admirably summed up in the following address which accompanies the medal:

"Friend of the friendless, lady, peace to you
You that in past days fought our fight alone,
Benignant and firm-hearted, while the moan
Of your poor race in exile upward flew,
And found its answer; fresh as morning dew
After parched days—as scent of lilacs blown
When snows are gone—that answer, all our own,
Gave sad hearts joy and kept the tempest true.
'Doubt feared the nimbus incant of your pen;
You showed the exiled race their golden past,
In dreams you raised them from the sordid dross
Of daily toil: you made them live again
In ancient splendor: o'er their lot you cast
The light of hope, and kept them near the cross!"

Home Rule Fund.

The following list, per Dr. McMahon, late of Dundas, has been handed us for publication:

Dr. James McMahon, Dundas	\$12 11
John Enright, " "	10 00
Richard J. Burke, " "	5 00
Monsignor E. J. Heenan, " "	5 00
Rev. P. J. Maddigan, " "	2 00
John Kerwin, " "	2 00
Patrick Green, Hayesland	2 00
J. T. Hourigan, Dundas	1 00
Thomas Hickey, " "	1 00
John Byrne, " "	1 00
Thomas O'Neill, " "	1 00
A. S. Cain, " "	1 00
Patrick O'Connor, " "	1 00
James Hourigan, " "	1 00
Patrick Enright, Flamboro' W	1 00

Total.....\$19 11

This sum, converted into a draft for £10 sterling, has been sent by Dr. McMahon to the Hon. Edward Blake, to be applied in aid of the Irish Parliamentary Fund.

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AN EMPHATIC RESPONSE

To Archbishop Walsh's Appeal for Unity.

BANQUET OF THE IRISH PARTY.

At the great banquet in the Holborn Restaurant, London, at which more than 400 people were present Mr. Justin McCarthy, the chairman said in proposing the first toast, "Ireland a Nation," this was the greatest gathering the Irish National League had ever held in London or any part of Great Britain on St. Patrick's night—he meant when their celebrations had taken the form of a dinner. They met under happy auspices that night. They had in greater numbers the presence of members of the Irish priesthood. That illustrated in the most expressive manner the old, and yet ever new—that immortal union of the Irish priesthood and the Irish people (cheers.)

They met as representing the whole Irish National Party, recognizing no division, no section, and no difference of opinion, but all agreed as to their common cause—the national cause of Ireland. That very fact was an auspicious and emphatic response to the appeal which was made the other day by Archbishop Walsh. So far as those present were concerned, they carried out his views, and met as Irish Nationalists on equal and friendly terms. Since they last met they had had to fight their way without Mr. Gladstone's incomparable guidance, without his superb energy, and his matchless eloquence to help them, and yet they had kept their place and their country's cause uppermost. They stood, as they ever did, pledged to the cause in Parliament, and to nothing else whatever. They maintained the National cause, and they would enter into alliance with any man and any party who were honorably and sincerely willing to help them and to work with them. What the Irish leaders claimed for the Irish people was what every free people with spirit and intelligence and courage had always claimed for itself—the right to manage their own national affairs to the best of their own judgment (cheers.)

They felt that their cause was safe, for their measure had passed through two of the most important stages on the way to success that any great reform could go through. It had been carried by the House of Commons and rejected by the House of Lords (cheers.) There never had been any great measure of reform which could in any sense be called national that was passed by the House of Commons and rejected by the House of Lords that ever failed to come to a triumphant conclusion (cheers.)

The Rev. Father Dooley, of Canning Town, in proposing "The Irish Party," said: In the course of the few remarks which I shall make in proposing this toast it may happen that I shall accent the wrong word, or pause at the wrong place, or let my voice fall when it ought to rise, or stammer and stutter where I ought to be fluent and precise, and, as any of these accidents might be seized upon to misinterpret my meaning, I wish at the outset to record my conviction as freely and frankly and unequivocally as I can that the Irish party remains entitled to the confidence, the respect, the gratitude, and the support of all patriotic Irishmen. And when I speak of the Irish party I have before my mind that body of representative Irishmen who, whatever may be their personal differences, are one in their antagonism to oppression, in sympathy with the weak as against the strong, in adhesion to healthy moral principle, in loyalty to Ireland's friends and scorn

of Ireland's foes. That body is, I sincerely hope, much larger than some people imagine or like to imagine. Indeed, he would be a bold man who would exclude from it any of the gentlemen who at this moment represent Nationalist constituencies in the House of Commons. I shall always be slow—and we should all of us be slow—to impugn the motives of any of our countrymen, even though in outward seeming their public conduct may be indefensible and unpatriotic.

The cause of Ireland is sacred enough to hold captive hearts that are even more wayward than those which beat under representative waistcoats, and feelings therefore not of distrust and bitterness but of trustfulness and charity in our members of Parliament have a basis in common sense no less than in obivary and fair play. The greatest fault I have to find with the party is not one concerning rectitude, but diplomacy. Its members are just a trifle too frank with one another. They are too Saxon in their use of epithets. They do not take sufficient care to say Nabocklish in the right place, and their Thanuman Dhoulis are unfortunately all spoken in English. Perhaps, sir, I have given you a hint which you might profitably make use of at your next meeting. You might lay it down that henceforward and for ever when an Irish member wants to say something uncomplimentary of another member he shall do so only in the language of the Four Masters. Then, should any of our English friends or our English foes ask you what the member for Carrickmore has been saying of the member for Carrickbeg, you could tell them with a smiling Irish wink to mind their own business. Yes, ladies and gentlemen, the Irish party has hitherto worn its heart too much upon its sleeve, and daws of all colours have been greedily picking at it. There have been black daws and blue daws, and yellow daws and red daws, and I am not quite so certain that there haven't been some green daws. If it must continue so to wear it, can it not at all events season it with kindness, with forbearance, with patience, with singleness of purpose? If it so begin to do, then perchance the time is not far off when we shall have our ideal Parliamentary party—not merely a party which, like the present, is of unimpeachable motive, and which is as one man in face of the enemy, but a party, moreover, which in motive and in action will be as one man among themselves. Caed mille failthe to Ireland's friends and Faugh a Ballagh to Ireland's foes is my ideal Irish policy, and it is because I believe the Irish party have an affection for that policy that I ask you to drink to it.

Mr. Dillon, who was received with loud applause and the singing of "He's a jolly good fellow," in responding said: I feel it to be a very great honour to be permitted as a member of the rank and file of the Irish party to thank this great assembly to-night for the way in which it has received, and Father Dooley for the way in which he has proposed, that toast. We have heard a great deal of criticism from all quarters on the Irish party within three years. But one thing could be said of the Irish party which even its enemies would not dare to question. It was said of a great man of many centuries ago, who had saved his people and nation in a time of great crisis—it was said of him by his fellow-citizens, as the highest praise which they could award him for his exertions, that he did not despair of the Republic, and when we call to mind the vicissitudes and difficulties through which the Irish cause has passed within the last four years, I think that no higher praise can be awarded to the Irish party than that during these four years, when many felt weak-hearted, the Irish party did not despair of Ireland (applause.) We hear a great deal

of criticism of the Irish party. When I read or listen to those criticisms on the Irish party I am often inclined to ask these critics to consider what are, as it seems to me, the two essential elements which are the effective causes of the marvellous and unparalleled success of that small party which was known to the world as the Irish National party, for I hold that in the whole Parliamentary history of Great Britain, or in the Parliamentary history of the world, there never has been a body of men, so few in numbers compared with the assembly in the midst of which they operated—there never stood a body of men who started in their career with such few resources and against such enormous odds who have achieved so great a measure of success in so brief a time as the Irish party (applause.) After speaking of the unity of that party, he said: I will tell you what it is the Irish people want. The Irish people want a national capital centre for their race, where they can work out, according to their own traditions, their own particular mental constitution, and according to all the peculiarities of the Irish race, where they can work out their highest intellectual life. It was said in an article some years ago in the Times, "Send an Irishman to Australia or America, or to Great Britain even, and there he will distinguish himself, and will make a career for himself in competition with all the other nations of the world, but keep him at home in Ireland and he becomes a discontented rebel, and can never make any career for himself." Surely the cause of Home Rule was never more forcibly stated. Give to the people of Ireland at home on their own soil, in the cradle of their race, the same conditions of liberty, the same social advantages and the same opportunities which they enjoy in all English-speaking countries all over the world, and then they will work out their national existence gloriously, I believe, but at all events peacefully and according to their own genius. Then it will be found that Irishmen can strike out for themselves a great career in Ireland as well as abroad, then it will be realized even by those who are now the bitterest supporters of what they call union, that during all these bitter centuries of oppression in Ireland a great and most valuable element has been denied to the intellectual wealth of the world, that great National characteristic temperament has been suppressed, and that if Ireland is allowed to develop freely in her own land according to her own National genius a distinguished addition will be made to the intellectual riches of the world (loud and continued applause.)

In some respects Mr. Morley is a typical leader of English Liberalism. With some of its fetishes he has little sympathy, and with none of its narrowness. And yet it is true that this man, who has rejected the whole spiritual foundation of the nonconformist creed, is above all things felt to be a man of profoundly religious nature. The seriousness—even the sombreness with which he views human destiny—his ever-present sense of its sadness and tragedy—of its heights and of its depths—these things reach chords of sympathy and agreement in the Nonconformist Conscience that are deeper and more at the root of things than even the profoundest questions of theological conviction. It is this feeling towards Mr. Morley that makes him in spite of many drawbacks—in the absence of this coarser fibre that makes the political athlete, and, sometimes, in spite of faults of temper natural in an overworked and high strung nature—this is the feeling that makes the name of Mr. Morley more potent with all the earnestness and all the exultation of political passion in the Liberal party than any other of its leaders.

Items From Everywhere.

The Pope has given the sum of twelve thousand lire to relieve the distress in the Roman province.

The vast majority of the Italian people are taking next to no interest in the coming elections which may be fraught with the most tremendous consequences.

The report that at the next consistory the patriarch of the Armenians will be created a cardinal is one that is apt to prove correct. Leo XIII., early in his pontificate, conferred a red hat upon the Armenian patriarch, then Monsignor Hassoun, and he is known to entertain the highest esteem for the present one, Monsignor Izaurlian, whose courage in exposing the brutalities committed by the Turkish government on the Armenians at Sassoun has won wide praise for him. This dignitary resides at Constantinople, in one of the suburbs of the city, and he and his flock follow the Armenian rite in their public worship.

The great preachers of Paris are again busy with their Lenten sermons. Notre Dame is as always the centre of the great feast of oratory. From its pulpit the greatest of French orators have spoken. This year Mgr. d'Hulst is preaching a series of sermons on the "Duties of the Citizen." Mgr. d'Hulst is one of the greatest Frenchmen of his generation. One hundred other preachers, about half of whom are members of religious orders, attend to the rest of the many-sided city. The Lenten season is the only time of the year when men go to church in large numbers in Paris.

The celebration of the seventeenth anniversary of the coronation of Leo XIII. has given rise to many tales of the events of that day. "By what name do you wished to be called?" he was asked by the College of Cardinals. "By the name of Leo XIII." "But," said Cardinal Bartolini, "the number thirteen is reputed unlucky." "No matter," said the new Pontiff, putting forth his hand and stretching out the fingers and closing them against the palm, "it is the lion (leone)." Although very little known outside his own diocese, his election was predicted by three persons in different countries. One of these was William Ewart Gladstone, whose prediction was contained in a private letter that made quite a stir when its contents came to be known.

A letter from Rome tells of a very curious and touching little scene that was witnessed in the Vatican on Saturday morning, Feb. 23. The Holy Father was in his private study, when a poorly-clad Indian of about thirty-three years of age was admitted to his presence, thanks to the kind intervention of Monsignore Mery del Val. He prostrated himself before the venerable Pontiff with true Oriental reverence, and when Leo XIII. himself helped him to rise, seemed almost about to faint with joy and gratitude. The interview lasted some minutes and the poor Indian left the Pope's presence the happy possessor of several medals, relics, and pictures which he kissed again and again. It has been proved beyond a doubt that this Indian is a direct descendant of one of the chiefs baptized by St. Francis Xavier. He has, it appears, for years cherished the idea of one day coming to Rome to see the Holy Father, and only allowed himself the strict necessities of life in order to save sufficient money for his journey. At last he has accomplished the desire of his life, and, after visiting the Sovereign Pontiff, started on his homeward journey on the following day.

Woodruff is the strength of cheerfulness; altogether past calculation is power of endurance. Efforts to be perfectly useful must be uniformly joyous, a spirit of sunshine, graceful from every gladness, beautiful because bright.—Thomas Carlyle.

JUDGMENT OF SOLOMON

Its Application in the Education Controversy.

WHICH IS THE TRUE MOTHER?

To the Editor of the Catholic Register.

Kindly permit me to place before the readers of your valuable paper, Father Young's "Judgment of Solomon" on the School Question (Catholic and Protestant countries compared, page 200). With a few slight changes, which the reader can easily make, it will apply equally well to our own School Question:

"My readers will recall the Scripture story; how King Solomon the Wise gave a judgment which at once discovered the true mother of the child claimed by two women. 'Divide the child in two, and give a half to each woman' was the decree. 'I am content' said the impostor. 'Nay,' cried out the true mother, 'not so; do not kill the child but give it to her that it may live.' Then said the wise King: 'Give the child to her, and let it not be divided, for she is the true mother thereof.'"

What application has this wise judgment of Solomon to the present contention between Catholics and Protestants as to who shall have the child, all of the child, so as that it may receive proper intellectual, moral and religious education, a whole, true, living education?

That which goes to make up a true education is composed of two elements well distinguished as religious and secular. To day we hear a popular, insincere clamor, all the more self-condemnatory in those who use it, which distinguishes those elements as sectarian and non-sectarian. Given together both these elements combine to unify the educational vitality of the child and they mutually strengthen each other. To divide them is as fatal to the true mental and moral being of a child as it would be its certain death to force a separation between its soul and body, to divide the spiritual from the material element of a living man. This has not only been the constant assertion of the Catholic Church, but until the late rise of Nullifidian (no faith) secularism in politics and education, threatening a violent disruption of the political and social order, such was also the common sentiment of all religious-minded Protestants. . . . Who does not see that the popular Protestant cry to-day is: 'Divide the child in two. We are content!' And what is enough to make one shudder with horror is to hear in effect, the insane clamor from the Protestant multitude: 'Divide all the children in two with the sword of the state; sooner than that the Catholic children shall live, let the sword fall as well upon our own!' But let us look further in order to see even yet more clearly which is the true Mother in this rivalry for possession of the child. As yet the sentence of Solomon, 'Give the living child to Catholic woman for she is the mother thereof,' has not been pronounced, and as the impostor came before Solomon's judgment-seat in possession of the child, so Protestants are now practically in possession of the children, as a body, in this country. Now for the test.

Thus the Catholic woman: 'I pray thee, O just and wise State, to grant unto me thy servant that I may give suck unto my child. Behold how it languishes and faints for want of nourishment, and 'my bowels of compassion are moved upon my child' as I witness its sufferings. Behold my breasts are full, and this other woman's are dry. Therefore, suffer me to come unto the child that I may suckle it."

"Nay, I will not that she come near it!" cries out the Protestant woman. "Keep her off, O King State! Deny her all access to the child. No sectarianism in the public schools! Is not that the law which the Protectors of American Institutions would fain make, O King State, if they could? It is true, I have little or no 'sectarian' milk to give the child, for my breasts are dry, or so nearly dry that the child will not suck. But thou neither shall she suckle it, however full her breasts. Keep her off; for if once she be permitted to nurse the child before thine eyes, O State, and in the sight of all the people, then will her fruitfulness be shown, and the shame of my barrenness be made manifest."

"Then I pray," still pleads the Catholic woman, "that I may, at least, take the child under my own roof-tree and there minister unto its wants." "Forbid her also this," cries the other; and there is a dog in the manger, wrath in her eyes and fury in her hands, "as she looks around for her friends and neighbors, her 'Evangelical Alliance,' her 'National League for the Protection of American Institutions,' her 'A.P.A.'s' and her 'Loyal British Orangemen,' who have come over to help 'protect American Institutions.' 'No foreign domination!' carried by the British Orangemen; 'no Church and State!' carried by the Evangelical Alliance, which labored hard in Congress to establish the Protestant religion, and failed, 'no State aid to sectarian schools!' carried by the National League for P.A.I.s, and, in place of a banner, an old hangman's noose formerly used in Ireland to choke the Catholic woman's brothers who were school-masters, carried by the A.P.A.s, and the United Order of American Mechanics.

And as they all stand face to face round about the king's judgment seat, King State sayeth to his officers: "Bring me a sword!" and the friends of the Protestant woman bring him a sharp sword they have themselves prepared—the sword of the "XVth Amendment to the Constitution." And when they have brought the sword to the king, "Divide," saith he, "the living child in two, and give half to the one and half to the other." And the woman whose child is alive saith to the king (for her bowels yearn upon her child): "I beseech thee, my lord, give her the child alive, and do not kill it, but grant me leave to come unto it, so that it die not; I will stand without her school house all the day, and when she and the child shall be weary of each other, then thy servant craves to be let come near unto the fruit of her own womb for the space of a brief half hour, O King State, and in haste will I suckle it that it die not, and go my way." But the other cries out: "Let it be neither mine nor hers, but Nullifidian, and be divided, though it die."

Shall not the King State answer and say in the words of Solomon the Wise: "Give the living child to the Catholic woman, and let it not be divided, for she is the true mother thereof?" And shall not all America "hear the judgment which King State shall judge and fear the kind, seeing that the wisdom of God is in him to do judgment?" Yours &c., J. F.

The "priest" who figured in that church fight out in Omaha last week is not a regularly ordained clergyman, but claims to have been ordained by "Archbishop" Vilatte, whose own orders are not beyond question. The trouble was another of those senseless ones which newlylanded Poles seem bent upon fomenting in their parishes whenever things do not happen to go to their liking. The "priest" who attempted to hold this church from the regular congregation, to whom even the civil courts had decreed it, seems to blame for this Omaha occurrence however.

CARDINAL GIBBONS.

His Opinion of Former Priests Who Malign the Catholic Church.

Cardinal Gibbons, in a sermon delivered last Sunday at the Baltimore Cathedral, said in part: "How true it is that history repeats. The same calumnies that were uttered against our Lord and Saviour in his day, the same calumnies that were inculcated against the primitive church are ventilated to-day against the Church of God, her clergy and members.

"Let me give one instance out of a thousand that I might bring forward to illustrate the subject. The Catholic Church is jealous of the honor and rectitude of her clergy. It is her constant aim that they should walk in innocence and blamelessness of life. But whenever any of her clergy is known to have contracted any degrading habits incompatible with his sacred calling, he is withdrawn from the active pursuits of the ministry until he has given marks of reformation.

"But we find it very hard to please our enemies. They are very inconsistent. If we were to retain a degenerate clergy in the exercise of the public ministry, they would point the finger of scorn at us and say: 'See how low is the moral standard of the Catholic clergy.' If we dismiss one of them from the service of the altar, they will forthwith pick him up from the gutter and receive this 'fallen angel' with open arms; they will embrace him as a long lost brother and take him to their bosom and lead him about the country like some strange animal and exhibit him to public gaze.

"He is sure, of course, to misrepresent and malign the Church, for what son ever spoke kindly of the mother whom he had insulted and dishonored? His masters are sure to dictate the subjects on which he is to speak, which are popular and attractive for the time being, such as the everlasting inquisition, the confessional and the Pope. They affect to believe this man in his fall, whom they would not hear when he was honored in the sanctuary.

"If it is a sin to tell a jocose lie, if it is a crime to calumniate one's neighbor how shall we characterize the offense of those who malign the largest body of Christians in the world? And the calumny becomes all the more reprehensible when uttered from a Christian pulpit, which ought to be the chair of truth. A slander uttered there is an aggravated offense against truth and justice, charity and religion."

Don't Get Up Early.

It is said to be natural, that is physiological, to rise early and enjoy the beauties of sunrise. If we ask why, we are treated to various transcendental theories about the vivifying influence of the sun, and are told to take example by the birds of the air and the beast of the field, or so many of them as are not nocturnal in their habit. But, as a matter of fact, physiology, so far as it has anything to say on the subject at all, is all against the early rising theory. Physiological experiment appears to show that man does not work best and fastest in the early morning hours but on the contrary, about midday. The desire to rise early, except in those trained from youth to outdoor pursuits, is commonly a sign not of strength of character and vigor of the body, but of advancing age. Thus paterfamilias, who goes to bed at 11 P. M., wants to get up at 5 or 6 A. M., and looks upon his healthy son, who lies till 8, as a sluggard. When this interpretation of a proverb about the health and wealth to be got from early rising is combined with the still more foolish adage which says of sleep: "Six hours for a man, seven for a woman and eight for a fool," then we have a vicious system capable of working great mischief to young people of both sexes.

A Cardinal's Prophecy.

A few years ago, says the New York Sun, the late Cardinal Lavignerie organized his band of White Fathers on the northern border of the Sahara. They were enlisted for the work of extending their faith and the knowledge of civilization among the desert tribes. When the aged Cardinal consecrated the pioneers in this service, on the edge of the desert at Biekra, he pointed over the sandy waste before them and told the devoted band that they or their successors would some day cross those thirsty plains and preach the Gospel in the streets of Timbuctoo.

Less than ten years have since elapsed. Who that read the burning words spoken by the venerable prelate on that day thought of them other than the zealous utterances of a good but visionary old man? Who dreamed then that to-day a party of these White Fathers would be on their way to the forbidden city, certain that no man will stay their progress, and that they will be as safe within the shadow of Timbuctoo's mosques as in the streets of Algiers?

The impossible has happened. There are scores of white men in the famous town, which, up to January, 1894, only four or five disguised Europeans had ever seen, and then at the peril of their lives. There are French forts with guns pointed out over the desert whence the nomad Tuaregs used to come on their fierce raids; and the upper Niger offers an unimpeded highway to the doors of Timbuctoo.

A little later, when Cardinal Lavignerie preached his anti-slavery crusade, and by his eloquence moved several nations to concerted action for the suppression of the export trade and of slave raiding in the interior, he said, on the platform of Exeter Hall, that within a score of years the civilized world would free the remotest parts of Africa from the horrors of the slave chase, and that in half that time this crime must be stifled in its hot-bed, the Congo basin.

Who believed the Cardinal's words would come true? The war he preached seemed the work of a century. The white influences that in a few years, might be brought to bear upon inner Africa seemed contemptible in comparison with the deep rooted and widely spread evil to be fought. Where were the men who could live in that baneful climate and hold in check the rich and arrogant Arab raiders?

Though wholly unforeseen, the opportunity came and the men to meet it. The war, which the Congo State would have averted if it could, was forced upon it by the Arabs. That glorious campaign, led by a handful of Belgian officers with a few thousand native soldiers, lasted two years, until every slave raider in the Congo State had been driven out of the country, and across Tanganyika; and the German flag is now flying at Ujiji and other Arab strongholds east of that lake, once the great centres of the slave raiding powers.

Nothing in the last quarter of this century was so completely unforeseen, or seemed so incredible when predicted, as this wonderful march of events in Africa.

Too Sudden.

Clergyman (showing a lady visitor round the church): "Now, madam, you have seen the organ, the font and the nave; I should next like to conduct you to the altar."

Lady Visitor: "Oh! this is so sudden."—Church Review.

Try to keep clear of prejudice, and be willing to alter any opinion you may hold when further light breaks upon your mind. He is clever beyond precedent, or weak beyond measure, who never sees reason to change his judgment of men and things.

WHEN THE ACT PASSED.

Hon. Mr. Scott Outlines the Debate on the Manitoba Act.

HOW STATESMEN CHANGED THEIR VIEWS.

From an able letter written to the Globe by Hon. R. W. Scott we extract the following:

The Manitoba act was passed only four years after the Confederation act, and nearly all the representatives of the people who had agreed on the latter act were present and took part in framing the Manitoba act. Let us inquire what they supposed they were enacting on the subject of education.

THE MANITOBA ACT.

The bill to establish and provide for the government of Manitoba passed the House of Commons on the 10th of May, 1870. When the education clause was being considered, Mr. Oliver moved an amendment, raising the question of granting to the minority the right to establish Separate Schools.

Mr. Chauveau said it would be greatly deplored if at the very outset of the career of the Province the seeds of religious dissension and discord should be sown, and knowing the trouble we had had in the past in Canada on account of this school question, we should guard against the introduction of similar difficulties there. The Protestant minority in Quebec and the Catholic minority in Ontario were protected by clauses in the union act in regard to education, and, although he did not fear any injustice from the Protestant majority in Manitoba, it would tend to the peace and contentment of the whole country if the question were placed beyond the possibility of agitation. If the minority was protected in its rights in this respect, he did not care whether the majority in the Province should be eventually Protestant or Catholic. It should be remembered we were trying in this country to unite together the people of two different nationalities under the free institutions of Great Britain. Upon the success of that experiment depended the welfare and the future of this new Dominion. He trusted, therefore, that nothing would be done by this House which would lessen the probability of the success of that great experiment. (Hear, hear.)

Mr. McDougall thought there might be some hidden meaning in the word "practice," introduced in the clause, and asked what particular "practice" was intended to be protected by this clause. According to the Globe report, he added: "The effect of the clause, if not struck out, would be to fix laws which the Local Legislature could not alter in the future."

Sir George Cartier explained the provisions that had been made by the Hudson Bay Company to encourage education of the youth of the territory. These provisions included grants of land to the clergy of the Roman Catholic Church, the Church of England and the Presbyterian Church, for educational purposes, and the small grants which were originally made by Lord Selkirk, and which were made whenever a church was erected. He argued the propriety of continuing this practice or custom, which, he said, had heretofore operated more to the advantage of Protestants than Catholics.

Mr. Mackenzie thought it would be better to leave this matter to be settled by the people of the Province themselves as they might see fit, instead of inserting in this bill a clause that might create ill-feeling and angry controversy. He would, therefore, support the amendment.

Mr. Ferguson had opposed sectarian schools in the past, and would oppose their introduction in Manitoba. Clergy reserves had been secularized, although

they had been granted by the Sovereign, and he did not see why the grants made by Lord Selkirk should be held more sacred.

THE VOTE.

After further discussion the amendment was put and lost. Yeas, 31; nays, 81. (Toronto Leader, May 11, 1870, similar report in Globe, Montreal Herald, Gazette and other papers.)

Yeas — Messieurs Ault, Bodwell, Bolton, Howell, Bowman, Brown, Connell, Dobbie, Drew, Ferguson, Jones (Leeds and Greenville), Kirkpatrick, Macdonald (Glengarry), Mackenzie, McConkey, McDougall (Lanark), Metcalfe, Mills, Morison (Victoria, N.S.), Oliver, Redford, Ross (Dundas), Ross (Prince Edward), Ross (Victoria, N.S.), Ross (Wellington C.R.), Rymal, Smider, Stirton, Thompson, Wallace, Wells, White, Wright (York, Ont., W.R.), Young—31.

Nays Messieurs Archambault, Archibald, Beaubien, Bechar, Belle rose, Benoit, Blanchet, Bourassa, Brown, Brousseau, Burton, Cameron (Peel), Campbell, Carling, Caron, Cartier, Cassault, Cayloy, Chauveau, Chevallier, Cimon, Costigan, Coupal, Crawford (Brockville), Daoust, Dorion, Dufresne, Dunkin, Fortier, Fortin, Gaucher, Gaudet, Geoffrion, Gendron, Gibbs, Godin, Grant, Gray, Grover, Heath, Sir Francis Hincks, Holmes, Holton, Howe, Hurdon, Keeler, Lacerte, Langevin, Langlois, Lawson, Levesconte, McDonald (Lancaster), McDonald (Middlesex), Masson (Soulanges), Masson (Terrebonne), McDougall (Three Rivers), McGreevy, McKeagney, Merritt, Morris, Morrison (Niagara), O'Connor, Pelletier, Perry, Pimonneault, Pope, Pouliot, Pozer, Ray, Renaud, Robitaille, Ryan (King's, N.B.), Savary, Scrathech, Scriber, Shanley, Stephenson, Tilley, Tremblay, Walsh, Willson—81.

A PROTESTANT MAJORITY.

It will be observed that, excluding the votes of Catholic members, there was a clear majority of Protestants supporting the proposal to grant the minority the right to establish Separate Schools; it cannot, therefore, be urged that it was by Quebec votes Manitoba's educational powers were restricted. Did those members, in supporting the rights of the minority, intend the concession to be only a sham to be set aside and violated when it suited a purpose? I think not. There are many of those who voted on the question, for and against, still living, to whom, with their knowledge of what Parliament intended to enact, and believed it had enacted, the hostile attitude of the Manitoba Government must seem unreasonable.

After the act had been passed, the press and the public recognized that Separate Schools had been conceded to Manitoba, and, so far, I have been unable to find any objection urged at that time against the policy. In its issue of the 23rd May, 1870, The Globe explained editorially the meaning of the clause: "It is especially enacted that no law shall be passed by the Provincial Legislature injuriously affecting in any way denominational schools, either Catholic or Protestant. An appeal against any educational act that infringes upon this provision will be to the Governor in Council, and if powers are required to enforce his decision the Parliament of Canada may be invoked to compel due compliance by an act for the purpose."

Many of those who voted for Mr. Oliver's amendment afterwards changed their views on this question, believing the concession of Separate Schools to be productive of more harmony and good will in a mixed community than the refusal. Notable among these was Mr. Mackenzie, who introduced the Separate School clauses into the Northwest Territories bill. Speaking afterwards on the school question, he said: "For many years after I held a seat

in the Parliament of Canada I waged war against the principle of Separate Schools. I hoped to be able— young and inexperienced in politics as I then was — to establish a system to which all would ultimately yield their assent. Sir, it was found to be impracticable in operation and impossible in political contingencies."

Mr. Blake also voiced similar views when the Northwest bill was before the House of Commons in 1875. Sir John Macdonald has also left on record his unqualified opinion of the effect of the educational clauses in the following letter addressed to a member of the Manitoba Legislature in November, 1880. "You ask me for advice as to the course you should take upon the vexed question of Separate Schools in your Province. There is, it seems to me, but one course open to you. By the Manitoba act, the provisions of the B.N.A. act (sec. 93) respecting laws passed for the protection of minorities in educational matters are made applicable to Manitoba, and cannot be changed; for, by the Imperial act confirming the establishment of the new Provinces, 31 and 35 Vic, ch. 28, sec. 6, it is provided that it shall not be competent for the Parliament of Canada to alter the provisions of the Manitoba act in so far as it relates to the Province of Manitoba. Obviously, therefore, the Separate School system in Manitoba is beyond the reach of the Legislature or of the Dominion Parliament."

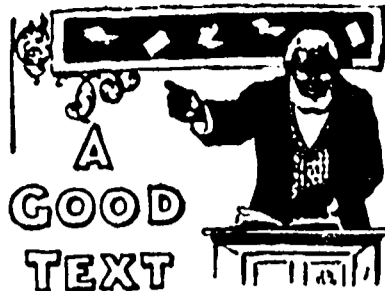
Are the assurances of her Majesty conveyed through the Governor-General, the declarations of our public men who were charged with the making of the "Parliamentary compact," and all the other proofs of our good intentions to grant to the minority in Manitoba the reasonable privilege of educating their own children in schools where religious and secular teaching could be now regarded as clever devices to entrap that minority into the acceptance of a constitution that might afterwards be set aside at the will of the majority?

A Good Friday Phenomenon.

A Spanish journal says: "Next Good Friday the planets that move around the sun will occupy exactly the same positions that they held on the day when Christ died on the cross on the Calvary. This the first time that this event has taken place in 1862 years, and we emphasize 1862, because the Christian era dates from the birth of Our Saviour, and not from the day of his death, which happened in the year 33. Counting from the year 33 to 1895, the time elapsed is just 1862 years. Our next Good Friday, then, at 5:20 in the morning, the moon will pass before the constellation Virgo, which will be dark for more than an hour."

While in London last summer the Saunterer of a Boston paper strayed into one of the cheaper London music halls. Both audience and music were of the roughest. Soldiers, sailors, costermongers and an occasional tradesman filled the galleries. All through the music they were chaffing the orchestra, for even the lowest of European audiences know good music, and is free in venting its approval or disapproval. Suddenly in the back of the gallery a fight arose, and two costermongers locked in a close but unfriendly embrace gravitated to the rail overhanging the pit. At last one of them got the better of the other, and grabbing him by the collar held him out over the rail. Apparently he was going to drop him into the pit. But from the audience in the pit arose a voice shrill and small, but perfectly audible: "Don't waste 'im, 'Arry! Throw 'im h'at the trombone!"

Every real and searching effort at self-improvement is of itself a lesson of profound humility. Gladstone.



A well selected text is half of the sermon. Given a good text and a preacher who is in earnest, and the result is sure to be good. The text of this article is a plain simple statement that proves itself in the reader's own mind without argument. The text is "Good health is better than great riches."

Without health nothing really matters, very much. A hacking cough takes all the beauty out of a landscape or a sunset. Eczema or eczema will spoil the enjoyment of sprightly conversation, of a beautiful concert, of a wonderful painting. The biggest bank account in the world won't pay a man for his health, but a very small amount of money will make him healthy and keep him healthy.

Most all bodily troubles start in the digestive or respiratory organs. It is here that improper living first makes an opening for disease. The development differs as constitutions and temperaments differ. The causes are almost identical. To get at the root of the matter is simple enough if you start right.

Dr. Pierce's Golden Medical Discovery is a medicine for the whole body. It works through the digestive organs on all the others.

It cures the first thing it comes to and after that, the next. It puts health in place of disease in the stomach, and from the vantage ground thus gained, it reaches every fiber of the body and drives disease before it — indigestion, liver troubles, kidney complaint, biliousness, skin and scalp diseases, salt-rheum, tetter, eczema, and all the troubles caused by impure blood.

The Bishop Paid the Bill.

The Bishop of London, so runs the story, once called in an eminent architect to plan certain alterations in Fulham Palace. When the architect presented the plans the Bishop said:

"I shall be glad if you will tell me for how much I shall draw a check on account of the trouble you have taken."

"I thank your Lordship 100 guineas," was the disconcerting reply.

"A hundred guineas?"

"Yes, my Lord; that is my fee."

"But, sir, many of my curates do not receive so much for a whole year's services."

"That may be very true, my Lord, but you will remember that I happen to be a bishop in my profession."

It is, perhaps, superfluous to add that the check was paid over in silence.

Honour to the true man ever, who takes his life in his hands, and, at all hazards, speaks the word which was given him to utter, whether men will bear or forbear, whether the end thereof is to be praise or censure, gratitude or hatred, Whittier.

BRISTOL'S Sarsaparilla

Cures Rheumatism, Gout, Sciatica, Neuralgia, Scrofula, Sores, and all Eruptions.

BRISTOL'S Sarsaparilla

Cures Liver, Stomach and Kidney Troubles, and Cleanses the Blood of all Impurities.

BRISTOL'S Sarsaparilla

Cures Old Chronic Cases where all other remedies fail. Be sure and ask your Druggist for

BRISTOL'S Sarsaparilla

SOCIETY HAPPENINGS.

Other Items of Interest in Cities and Towns.

E. B. A.

The regular meeting of St. Helen's Circle No. 2 Toronto was held on Tuesday last with a very large attendance of members, and three candidates were initiated. The quarterly report of the Fin. Sec. and Treasurer were read showing the circle to be in a good financial condition.

St. Davitt Branch No. 11 held a very interesting meeting and received two applications for membership. Their finances are not as good as they should be owing to so many of the members being out of work and the amount of sickness, but the members have the true spirit of Emeraldism and will soon be again to the front.

St. Peter's No. 21 Peterboro' still continue to add to its numbers initiating thirteen at their last meeting and receiving the applications of eight. The Rev. Chaplain appointed St. Patrick's day for Holy Communion and about 60 attended wearing the badge of the Association, and they intend to double that number for the next occasion.

SARAVIRED BRANCH NO. 28 OTTAWA.

There was a satisfactory attendance of the Brothers at the last Branch meeting. There were seven initiations and nine applications for membership making a total of thirty-eight for the past four meetings, a very promising condition of affairs. Arrangements were made for the Brothers to attend St. Bridget's Church at eight o'clock mass on Low Sunday for the purpose of receiving Holy Communion in a body, and there promises to be a large attendance.

The matter of a dinner on Monday evening 22nd of April was left in the hands of the Executive Committee who will endeavor to make it a success and from their record so far this year, it surely will be.

W. LANK S.T.

C. O. F.

St. Joseph's Court, No. 370, C. O. F., meets 2nd and 4th Thursdays in Dingman's Hall. At the last regular meeting on March 28th four candidates were initiated and five applications received. The good work still goes on, this making twenty-five within the last three months. The new members are filled with enthusiasm and are doing their utmost to induce others to share the benefits which they now enjoy. Catholic Forestry is rather new in Toronto, but as it becomes more widely known, is exerting a powerful influence for good. It was instituted in Chicago about 12 years ago to such an extent that the roll now numbers about 30,000. 1,000 deaths have occurred or upwards of \$1,000,000 paid out in insurance. For the trifling sum of \$15 per year a member is entitled to free medical attendance, \$5 per week sick benefits and \$1,000 insurance. None but good practical Catholics of unblemished character between the ages of 18 and 45 and who have successfully passed the medical examination are eligible for membership. It is facts like these that stimulate the Foresters in their efforts to a cure new members. As one Brother remarked last meeting night this Society has long been needed in Toronto. It has a large field to work in and the record made by St. Joseph's Court, No. 370, within the two short years of its existence is one of which any society might well feel proud.

Brother Gilroy, who was seriously injured a short time ago, was reported by the visiting committee to be up and around once more.

A welcome visitor was the Rev. Chaplain, Father McEneaney, who was hardly expected after his recent hard work in connection with the Forty Hours' Devotion. It is hoped that the members will do all in their power to make St. Joseph's Church annual concert a success, as the Rev. gentleman has spared no pains to secure first class talent for the occasion. It takes place in Dingman's Hall on Easter Monday night.

The date for the open meeting has been fixed for the first meeting in May, when the committee on Good of the Order will have an opportunity of showing what they can do.

The majority of the members approached Holy Communion in a body on Sunday, March 24th. Those who neglected to attend will be required to furnish a certificate from their Parish Priest to the effect that the Easter duty has been complied with.

JOHN J. HOWORTH, Rec. Sec.

A very enthusiastic meeting of St. Peter's Court, No. 255, of Peterborough, was held at their hall on Monday evening last.

Upwards of 200 members and their friends had assembled to listen to a lecture on the "Work, Aims and Objects of Catholic Forestry," by Brother W. T. J. Lee of Toronto.

The Chief Ranger, Brother Boguo, occupied the chair, and seated on his right and left were: the lecturer of the evening, the Reverend Chaplain, Father Collins, D.D., H. C. R. Lynch, Brother R. J. Gough, C.R., B. J. Devlin, of the C.M.B.A., R. J. Gough, E. B. A., L. M. Hayes, Barrister of C. M. B. A., and many prominent Catholics of the town.

The Chief Ranger, in a few well chosen remarks, introduced Brother Lee, who for over an hour pointed out the rapid growth of the Order, its aims and objects, and entered into a careful comparison of the cost and expenses of the Order compared with other orders. The speaker also exemplified the motto of the society, "Fraternity, Unity and True Christian Charity," and painted in glowing language the true meaning of these three symbols.

After the regular meeting had been called and those not members of the Order had retired Brother Lee exemplified the signs, passwords and new grip of the Order.

Brother Bryson moved a hearty vote of thanks to Brother Lee for his able lecture, which was seconded by Brother Lynch, D. H. C. R., and after speeches from the Chaplain, Brother Devlin of the E. B. A., and Mr. L. M. Hayes of the C. M. B. A., the meeting came to a close all trusting that Brother Lee would often visit us.

Our Court is making rapid progress, having now 139 members, and after Brother Lee's able lecture no doubt a great increase of membership may be expected

C. M. B. A.

The members of Branch 10, St. Catharines, approached Holy Communion in a body last Sunday. The Branch is one of the most thriving in Ontario.

At its last meeting Branch 145 passed a resolution of condolence with Brother John Regan, who recently suffered the loss of his wife by death.

A. O. H.

DIVISION NO. 1, TORONTO.

Division No. 1, held its regular meeting last Monday night April 8th. There was a large attendance of members present and many visiting brothers, although the night was wet and disagreeable but the rain never seems to stop the true Hibernians of Toronto from turning out in large numbers on their meeting night. Matters were discussed that pertain to the interest of the Order, several applications for membership were presented and acted upon in the proper order. After the important business of the evening was disposed of, Rev. Father Ryan, Chaplain of the Division addressed the meeting on various topics pertaining to the good and welfare of the Society, the manner in which his words were received showing how well the Rev. Chaplain is loved by the members of No. 1. Bro. J. L. Lee the worthy President of Division No. 2, also made a short but appropriate address also Bro. H. Kelly, the genial President of Div. No. 5, addressed the meeting and tendered a hearty invitation to the members to attend the meeting of No. 5, on Wednesday night. Bro. John Falvey Provincial Secretary who always receives a hearty reception when he visits No. 1 paid many compliments to the Division. Bro. W. T. J. Lee of Div. No. 2, also made an elegant speech in which he spoke in very high terms of the Order at large, and the vigorous applause he received on resuming his seat showed that his words were heartily received by all present. At a late hour the meeting closed in usual form.

W. RYAN, Secretary.

At a regular meeting of Div. 3, A.O.H. Toronto, held on Thursday March 28th, the following resolution was unanimously adopted

Whereas it has pleased Almighty God in His infinite wisdom to remove by death the beloved child of our esteemed Bro. Daniel Madden.

Resolved that we the members of Div. 3, A.O.H. of the city of Toronto while bowing in humble obedience to that Divine power that doth all things will beg to tender to our esteemed Brother and his family in this their trouble our sincere sympathy and regards in their hour of grief and we humbly pray that He who loveth most whom he afflicteth will comfort and support them in their sad bereavement. That a copy of this resolution be sent the CATHOLIC REGISTER and Catholic Record for publication.

WM. PERRIS Rec. Sec.

Division No. 4, A.O.H., Toronto, held their regular meeting Sunday last, there being about 50 members present. A very successful meeting was held, six new members were initiated, and two applications for membership received.

The Division is growing rapidly, there being fifteen members initiated from the 17th February to the 17th of March which speaks for itself. A staunch Committee was appointed by the President, to hold an entertainment for the benefit of the Division, which was unanimously sanctioned by the Division under the heading of the good and welfare of the Order, very instructive readings and addresses were rendered by the members. The President congratulated the



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"ECLIPSE"

THE BEST VALUE

In the Market.

It is Not True -

JOHN TAYLOR & CO., TORONTO,

SOLE MANUFACTURERS.

members on the grand turn out they made on the 17th of March.

The meeting adjourned by singing the National Anthem.

At a regular meeting of Division No. 1, A.O.H., Wentworth County, the following resolution was unanimously adopted:

Whereas, we the members of Division 1, A.O.H., having heard with sincere regret of the death of the brother of our esteemed Brother, James Blowes.

Resolved that we, the members of Div. 1, A.O.H., extend to Bro. James Blowes and family our heartfelt sympathy in their affliction, and we supplicate an All-wise Providence to give them strength to bear with Christian fortitude their sad loss. M. Foley, President; P. J. McGowan, Fin. Sec., Thos. O'Dowd, Rec. Sec.

The Annual Concert of A.O.H. of Hamilton, was held Monday evening March 18th, and was a decided success, as it always is. The following took part in the programme: Nelligan Family, Mr. E. G. Payne, Mrs. C. H. Stickle, Mr. Jas. Fax, Miss Tessie Stuart, Mr. H. N. Thomas, Miss L. Bryant, Miss A. Hanley, Miss S. McGraw

Nearly all of the eighteen numbers were encored, and the entertainment was not concluded until 11 o'clock.

Miss McGraw who took part in the programme is a rising young elocutionist, her delivery and gestures are fine; the writer would recommend her to those desiring the services of an elocutionist.

At a regular meeting of Division No. 1, A.O.H., Tacon v. Wash., held Tuesday evening March 28th, the following resolutions were adopted:

Whereas, it has pleased Divine Providence to remove by death the beloved mother of Brother Thomas J. Marrin, of this Division, and who is now a resident of Moonstone, Ont.; and

Whereas, by her death Brother Marrin has lost a most loving mother and the Catholic Church a true and consistent member; therefore be it

Resolved, that while we bow in humble submission to the will of Almighty God and endeavor to bear our losses patiently, we cannot refrain from expressing our heartfelt sorrow for the loss which Brother Marrin has sustained.

Resolved that we extend our sincere and tender sympathy to all the relations of the deceased in their sad bereavement.

Resolved that we commend the example of her many virtues and fidelity to that noble Christian life which Unity and True Christian Charity develops, and which is the motto and fundamental principle of the Ancient Order of Hibernians.

Resolved that a copy of the foregoing resolutions be spread upon the minutes of this meeting, and a copy be sent to Brother Marrin, and also a copy be given to THE CATHOLIC REGISTER, of Toronto, the Catholic Record of London, Ont., and the Times, of Orillia, Ont., for publication. Edward Walsh, Wm. Walsh, Thos. J. Lynman.

Knights of St. John.

St. Paul's Commandery, R. C. U. Knights of St. John, held a lively meeting on Tuesday, 26th ult., it being previously announced that delegates would then be appointed to the Supreme Convention at Evansville, Ind., and also to the Provincial Convention at Toronto.

Sir Knight P. J. Mulqueen was elected to go to Evansville, while Sir Knights W. S. Kew, John B. Green and J. J. Jennings were chosen as the Provincial delegation.

A committee was struck to furnish an entertainment and banquet on Tuesday evening, April 16th, in St. Paul's Hall, during the Fancy Fair to be held in aid of the building fund of St. Paul's Church. The proceeds of the entertainment are to be given to the same fund.

YOUR BOY

THE NEW CLOTHING STORE

wears out a lot of clothes, of course. But the price of Ready-to-wear Clothing is much less than it has ever been, so there is no need to worry yourself to death patching knees or re-seating pantaloons, when you can procure durable, stylish garments for a small sum. Don't blame the boy, but rather buy him good ones that will withstand rough usage. Our new stock comprises the best value in Boy's Clothing ever offered in Toronto. We are selling the very latest designs in Children's Zouave and Sailor Suits as low as from \$1.50 to \$5.00; Boy's Two-piece Suits from \$1.50 to \$5.00; Three-piece Suits from \$2.50 to \$5.00; Youth's Three-piece Suits from \$3.50 to \$7.00 and others too numerous to mention.

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TRIBUTE TO MR. BLAKE.

The New York Irish World Discusses a Recent Speech.

HOW AN IRISHMAN CAN SUCCEED.

Not many members of the Irish Parliamentary party have done more solid service to the Irish cause in recent years than the Hon. Edward Blake. This gentleman is one of that vast number of the Irish race who by their genius have won distinction in foreign lands which it would have been impossible for them to win in their fatherland. John Dillon, in a speech at a St Patrick's day banquet in London, on March 18, quoted the following from a London Times article some years ago:

"Send an Irishman to Australia, or America, or to Great Britain even, and there he will distinguish himself, and will make a career for himself in competition with all the other nations of the world, but keep him at home in Ireland and he becomes a discontented rebel, and can never make any career for himself."

Of course, the Times threw the blame on the Irishman himself. The Times' contention was and is that the Irishman at home is an incapable, while abroad he is as good as any other. It is always the fault of the Irishman, never the fault of the conditions of the country. And, of course, it is the Catholic Irishman who is the incapable, and the Protestant Irishman, too, who is also a Nationalist. The only capable Irishmen in Ireland, according to the Times' doctrine, are of the Orange and landlord party. Mr. Blake is the son of a Wicklow Irishman. In Canada he has had a career of the highest distinction. He has been a member of the Ontario Legislature and of the Dominion Parliament. He has been Premier of Ontario, member of the Canadian Cabinet, leader of the Canadian Liberal party, Chancellor of the University of Toronto, and in 1877 he was offered the honor of knighthood, which he declined. If Mr. Blake's father had remained in Wicklow there would have been no career of such distinction for his son, unless he allied himself with the Protestant Ascendancy faction. As a patriotic Irishman Mr. Blake could and would have no chance in Ireland.

Mr. Blake knows all this, and he knows the reason why; therefore he is an ardent Home Ruler. Though a Protestant, he knows that Protestant ascendancy is and has been at the bottom of the trouble in Ireland, and he has done much good by proclaiming this on all proper occasions. Mr. Blake attended a St. Patrick's Day celebration in Edinburgh, and in his speech he took the opportunity of referring to the Ulster Orange Brigade missionaries, who have recently been in Scotland preaching against Home Rule for Ireland. The Orange party are terribly "sore" over the fact that Scotland, Presbyterian Scotland, is by a large majority in favor of the Irish policy of Home Rule. What a dreadful thing for a "Protestant Country" actually to be willing to give a Parliament to Irish Papists instead of being ruled by good Protestants! In this spirit the Orange missionaries are doing everything in their power to "convert" Scotland. Mr. Blake in his speech at Edinburgh had something pertinent to say of those gentry and their doings, as may be seen from the following, which we find in a report of the meeting:

"Mr. Blake spoke of the recent visit of the Unionist delegates to Scotland, and addressed himself to controverting certain of the statements and arguments they advanced in opposition to Home Rule. He showed in particular

that what Unionists were contending for was the maintenance of the religious ascendancy which Protestants had established even in districts where they were an obvious minority of the population. Taking the counties of Donegal, Waterford, Tipperary, Kerry and Sligo, he stated, among other things, that while the aggregate population of those was in the proportion of 650,000 Catholics to 73,000 Protestants, the aggregate grand juries of the five counties were composed of 111 Protestants and only two Catholics. He had told many an English audience that they would not stand for twenty-four hours in their counties the state of things they were now forcing upon the Irish people in their counties. When it was said that what the Irish Roman Catholic priests really wanted was an opportunity to endow and establish the Roman Catholic Church, he (Mr. Blake), as a Protestant, declared that there was no greater example in the history of the world of the capacity of a Church to stand without endowment, without establishment, as the church of the poor, kept impoverished to assist the church of the rich, than the Roman Catholic Church of Ireland, and there were no people within his knowledge who were more disposed to ignore religious distinctions in secular affairs than the people who belonged to the Catholic Church in Ireland."

This testimony, uttered on a public platform in the capital of Scotland by a distinguished Protestant gentleman, will have more weight than the malignant assertions of Belfast Orangemen. The shrewd Scotch people cannot fail to see that the Orangemen are selfishly interested parties, while Mr. Blake has no interest whatever in the matter except the interest which an honest man must take in an honest cause. The Orangemen go to Scotland to plead for the upholding in Ireland of a system under which they, the minority, have had the monopoly of all the good things in the country, while the Catholic majority have been shut out nearly from any share in the management of public affairs, as Mr. Blake illustrates, by the striking figures he gives—114 Protestant grand jurors to 2 Catholics in five counties where the Catholics are more than 90 per cent. of the population. Such figures as these will have more effect on the Scotch mind than all the exploded Orange fables about "Pope and Popery," and their effect will be all the greater coming from a man like Mr. Blake, who, as we have said, has no personal interest in the matter, as the Orangemen have. Home Rule in Ireland would bring no personal profit to Mr. Blake, but Protestant ascendancy brings a great deal of personal profit to the members of the class represented by the Orange delegates to Scotland.

Mr. Blake deserves high credit and the earnest gratitude of all Irishmen for the good work he is doing. And he is doing it at great sacrifice to his own personal interests. To serve his fatherland he has for the time, and for a considerable time, abandoned his professional and political pursuits in the land of his father's adoption—pursuits which had brought him high distinctions and honors, and which, had they not been interrupted, would certainly have brought many more, if not still higher, distinctions. No wonder that Mr. Blake is so highly esteemed by all his colleagues of the Irish party.

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JAPAN AND ROME.

The Pope Interested in the Result of the War.

CATHOLICISM IN JAPAN.

It is well known that Catholicism was introduced into Japan in 1549 by St. Francis Xavier, whose preaching was quickly and brilliantly successful. In the sixteenth century the conversions to Catholicism became in fact so numerous that the Emperors who considered themselves to be of divine essence, and demanded adoration from their subjects, were alarmed for the maintenance of their authority. Holland and England, Protestant powers, made uneasy for their influence by the advance of the Spanish and Portuguese missionaries, took care to increase these fears and, by their intrigues, aroused a persecution of the Catholics, which soon took on gigantic proportions.

In the seventeenth century Christians perished in Japan by the hundred thousand amid horrible tortures, of which history has preserved a ghastly record, and which did not finally end till 1870. Less than twenty-five years ago even subjects of the Mikado suspected of faithlessness to paganism were torn from their homes and transported to various cities of the empire, particularly to Kamazawa, where they were left to die in poverty. The recollection of these still recent persecutions and the religious indifference of the natives are the chief obstacles to the diffusion of Christianity in Japan.

The Pope established in 1891 an episcopal hierarchy by the creation of an Archbishopric at Tokio, and of three Bishoprics, whose seats are at Nagasaki, Osaka and Hakodate. The Catholic missionaries are all Frenchmen, and it is they consequently who have the honor of preserving in Japan the influence of France. Unfortunately they cannot struggle with advantage with the Protestants, because they lack sufficient funds and are too few. The sums at their disposal from the Congregation for the Propagation of the Faith are extremely small, and they are in comparison with the evangelical missions, notably inferior in numbers. In fact, there are not ten French priests to a hundred American, English or German pastors.

In spite of the small sums at their disposal the French missionaries have nevertheless succeeded in founding several seminaries as well as a certain number of schools and hospices. In the schools were the children of pagans and those of converts are received without distinction, they are taught French. The Sisters of Saint Maur and Saint Pierre and Charities are in charge of the education of the girls; the Marianite monks teach the boys. At Gotemba is a leazar house under the protection of Our Lady of Mercy, founded by Father Vigreux. Many pagans devoured by the terrible leprosy, which we no longer know in Europe,

have found there a shelter and alleviation for their misfortune. The hospice is the more serviceable because, while lepers who have pecuniary means can be cared for in special establishments, those who are poor are usually left without aid or shelter.

A certain number of old Catholics have been found in Japan who have preserved their faith from generation to generation from the seventeenth century. This is how they were discovered: Some twenty years ago the Abbe Petitjean, who has since become a Bishop, was praying in his church at Nagasaki, when some Japanese women entered the sanctuary stealthily and told him that they belonged to the same religion that he did. He questioned them, and they told him then that for more than three hundred years thousands of their countrymen had held to the Catholic faith in spite of persecutions, baptizing one another, awaiting the day when priests should come to take the place of those who had been martyred. The information given him enabled Abbe Petitjean to find out in the district of Nagasaki these grandchildren of Christians, nearly all of whom have returned to the Roman Church. It is believed that in other districts of Japan, too, many descendants of Catholics have remained faithful to the old traditions, without daring to make themselves known, so terrified are they by the recollection of the persecutions of which their fathers were victims. Thus at Kasanawa certain families have a secret religion, which they will not reveal, and which is called the Buddhism of the Cross. These families are said to have preserved since the time of Saint Francis Xavier a monotheistic belief, now mingled with Buddhistic superstitious.

Nevertheless, notwithstanding the additions resulting from the return to the bosom of the Roman Church of a certain number of former Christians, the total Catholic population of Japan does not exceed 50,000 out of the more than 40,000,000 inhabitants. That is not much.

It is clear that the results obtained by Catholicism in this part of the far East leave much to be desired, in spite of the zeal shown by the missionaries, and in spite of the assertions to the contrary of some religious papers too much inclined to take their desires for facts.

If the Baby is Cutting Teeth

Be sure and use that old, well-tried remedy, Mrs. Winslow's Soothing Syrup for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea. Twenty-five cents a bottle. It is the best of all.

It is a wonderful thing that here and there in this hard, uncharitable world, there should still be left a few rare souls who think no evil.—Henry Drummond.

Hard times always exist with a man who does not like to work. Success in business will never come to such a man. He may have a fortune left him, but he will never acquire one.

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

LETTERS FROM BERMUDA.

LETTER XXXV.

HAMILTON, March 18—.

DEAR — In my last letter I finished my dissertation on the wrongs and sufferings of Ireland. It is not a pleasant theme. People dislike reading Irish history, just as they shrink from witnessing human suffering. The Irish, however, should study the history of their own country, as it will teach them to understand it better, to love it, and also teach them how to defend it; and those who are not Irish should read Irish history, for they have much to unlearn. Many writers of great fame have ignorantly or willfully falsified or grossly misrepresented the history of Ireland and caricatured her people. Prejudice and bigotry also produce false judgments, and we have many men among us at the present day whose sole distinguishing characteristic is animosity to the religion and people of Ireland.

"My friend, in those headlong days,
When bigot zeal her drunken antics plays
So near a precipice that men the while
Look breathless on, and shudder while they smile
On that vile, canting crew, so godly yet so devilish too."

In former days the spirit of religious intolerance was rampant and the hydra-headed monster bathed itself in blood and caused desolation throughout the land; yet AVARICE, the sin of Judas, was really the mainspring of most of the cruelties and outrages committed against the Irish race.

"The lust of gold succeeds the lust of conquest;
The lust of gold unfeeling and remorseless!
The last corruption of degenerate Man."

"Oh! cursed lust of gold! where for thy sake
The fool throws up his interest in both worlds;
First loathed in this, then damn'd in that to come."

"The privilege that rich men have in 'evil
Is that they go unpunished to the Devil."

In a rough estimate it is stated (as a strong argument in favour of Home Rule) that nearly two hundred million pounds sterling are yearly sent out of Ireland for English manufactures, &c., founded on the ruin of her own. The London Times of June 26, 1845, stated the condition to which incessant plunder had reduced the people. "The facts of Irish destitution are easily told. The people have not enough to eat. Nature does her duty, the land is fertile and fruitful in an eminent degree. The Irishman is disposed to work industriously. In fact man and Nature together do produce abundantly. The island is full and overflowing with human food. But the famished victim of a mysterious sentence stretches out his hands to the viands which his own industry has placed before his eyes, but they fly from his grasp. A perpetual decree of *sic vos, nos vobis*, condemns him to toil without enjoyment. Social atrophy drains off the vital juices of the nation."

"But what avail her unexhausted stores,
Her blooming mountains and her sunny shores,
With all the gifts that Heaven and earth impart,
The smiles of nature and the charms of art,
While proud Oppression in her valley reigns
And Tyranny usurps her happy plains."

Now we shall leave these sad and bitter memories and seek more pleasant thoughts in Bermuda's happier isle—

"This sweet Indian land,
Whose air is balmy, whose ocean spreads
O'er coral rocks and amber beds;
Whose rivulets are like rich brides,
Lovely, with gold beneath their tides."

As Lent is upon us now, and the parties are over, we are industriously occupied in gathering up and collecting curiosities, marine specimens, corals and walking canes; also getting them carefully packed, as I intend to bring a large number home of all these

articles, especially the walking canes of orange and dog-wood, lemon and cedar. We have been lately to see the Devil's Hole, a cavernous recess filled with salt water, which has always been one of the sights of Bermuda, as it generally contains a stock of groupers and sundry other fishes plainly visible swimming about as if in an aquarium. Here is found a species of ground shark, from its retired habits very rarely seen, and lovely angel fish which disports itself with graceful motion, ascending and descending in the clear waters, as if proud of its splendid livery of blue, green and gold. The angel fish is the only fish able to live in common with such fish as the ground shark and groupers, being protected by an armour of sharp spines from the attacks of their fearful and ravenous companions. The groupers are easily recognized, as they crowd together with open mouths in hopes of a feed when the visitor arrives. Strange tales are told of the voracity of these finny monsters, of unfortunate dogs slipping in, and being speedily devoured, and of rash youngsters imprudently pushing the toes of their boots into the water, and having a hard struggle to free themselves from the clasp of the grouper's jaws. This fish-pond has been originally a cavern, the roof of which fell in, how long ago no one can tell, but perhaps at the time of the general submergence of the group, which, it is supposed, occurred about 300 years ago.

Mosquitos and ants are here all year round. Of course there are others of the Insecta, such as fleas in May, lightning-bugs in June, etc., but during the winter only the lively mosquito, the industrious ant and the buzzing fly remain. The fly is not very troublesome.

One extremely lively young fly is buzzing round me as I sit writing. I fear it will meet an untimely fate in my cup of tea.

"Busy, curious thirsty fly,
Drink with me, and drink as I:
Freely welcome to my cup
Could'st thou sip, and sip it up,
Make the most of life you may:
Life is short and wears away."

Both alike are mine and thine,
Hastening quick to their decline;
Thine's a summer, mine's no more,
Though repeated to threescore!
Threescore summers, when they're gone,
Will appear as short as one."

Mosquito curtains are a necessity to protect oneself against the furious attacks of these small winged enemies. But the ants, however, are not to be despised, for though they respect one's person, they confiscate to their own use all kinds of food. A piece of cake left within their reach uncovered is jet black in five minutes with millions of ants making a feast on it. We discovered an excellent remedy which I will tell you: One teaspoonful of tartar emetic mixed with a little syrup on a saucer. You can try this antiquated recipe if you have an antipathy to their antics. The wise was insects evince their disapproval of emetics by resolutely forsaking their usual haunts wherever this is placed, and also by warning all their sisters and cousins and Ants against the disagreeable dose. Pliny says;

"In these beings so minute, and as it were
Such non-entities, what wisdom is displayed
What power, what unfathomable perfection."

"'Twas the Creator
He sought in every volume open to him,
Even the small leaf that holds an insect's web
From which ere long a colony shall issue,
With limbs and wings as perfect as the eagle's."

The Book of Proverbs, iv. Chap., tells us: "Go to the Ant, thou sluggard; consider her ways and be wise."
PLACIDA.

It is better to be generous than selfish, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who in any tempestuous darkness of the soul has dared to hold fast to these venerable landmarks.

HEALTH AND HAPPINESS.

HOW IT WAS FOUND BY A LANARK COUNTY LADY.

She Had Suffered for Years From Weakness and Pains in the Back, Sciatica, Complicated the Trouble and Added to Her Misery—Her Health Almost Miraculously Restored.

From Brockville Reporter

On a prosperous farm in the township of Montague, Lanark county, lives Mr. and Mrs. Joseph Wood, esteemed by all who know them. Mrs. Wood was born in the village of Merrickville, and spent her whole life there until her marriage, and her many friends are congratulating her on her recovery to health and strength after years of pain and suffering. When the correspondent of the Recorder called at the house, Mrs. Wood, although now not looking the least like an invalid, said that since girlhood and until recently, she was troubled with a weak back which gave her great painful times. As she grew older the weakness and pain increased, and nearly twenty years she was never free from it. About a year ago her misery was increased by an attack of sciatica, and this with her back trouble forced her to take to bed, where she remained a helpless invalid for over four months. Different doctors attended her and she tried numerous remedies said to be a cure for her trouble, but despite all she continued to grow worse. She was advised to try Dr. Williams' Pink Pills, but she had dosed herself with so many medicines that her faith in the healing virtues of anything was about gone, and she had fully made up her mind that her trouble was incurable. At last a friend urged her so strongly that she consented to give the Pink Pills a trial. Before the first box was all used she felt a slight improvement, which determined her to continue this treatment. From that out she steadily improved, and was soon able to be up and about the house. A further use of the Pink Pills drove away every vestige of the pains which had so long afflicted her, and she found herself again enjoying the blessing of perfect health. Eight months have passed since she ceased using the Pink Pills, and in that time she has been entirely free from pain or weakness, and says she is confident no other medicine could have performed the wonder Dr. Williams' Pink Pills have done for her. She says "I feel happy not only because I am now free from pain or ache, but because if my old trouble should return at my time I know to what remedy to look for a release." Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Dizziness, palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. They are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box or six boxes for \$2.50, and may be had of druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont.

It is said that the principal reason for Mr. Cecil Rhodes' rejection by a swell London club was the fact that he once gave Mr. Parnell £10,000 for the Home Rule fund. The Prince of Wales has shown his resentment of the black balling by resigning.

Irish Proverbs.

Honey is sweet, but don't lick it off a briar.
Laziness is a heavy burden.
A black hen lays a white egg—don't judge by appearances.
A mouth of ivy and a heart of holly.
A bad wife takes advice from every man but her husband.
Never take a wife who has no faults.
There is hope from the sea, but no hope from the cemetery.
When the hand ceases to scatter the mouth ceases to praise.
Big head, little sense.
It is not all the big men that reap the harvest.
Fair words won't feed the friars.
Death is the poor man's doctor.
An unlearned king is a crowned ass.
A woman's desire—the dear thing.
Where there's women there's talk, and where there's geese there's cackling.
An empty house is better than a bad tenant.
When the cat is out the mice dance

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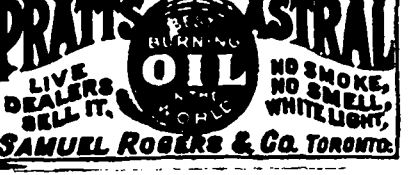
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Fleischmann's Yeast half a cake
Sugar two pounds
Lukewarm water two gallons

Dissolve the sugar and yeast in the water, add the extract, and bottle; place in a warm place for twenty-four hours until it ferments, then place on ice, when it will open sparkling and delicious.

The root beer can be obtained in all drug and grocery stores in 10 and 25 cent bottles, to make two and five gallons.



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THURSDAY, APRIL 11, 1895.

Calendar for the Week.

April 12—Good Friday.
13—Holy Saturday.
14—Easter Sunday.
15—St. Peter Gonzalez.
16—St. Benedict.
17—St. Anicetus, P. M.
18—St. Apollonius, M.

Caesar.

The battle of a quarter of a century ago on the subject of education was largely confined to discussion as to whether the State is supreme in the matter, a proposition which when accepted tends against the claim for separate instruction. In the controversy now raging in Canada, the question is not so much one of the function of the State, but rather one concerning the fulfillment of a compact. In Canada we have had the admission that the natural right of the parent shall be supplemented by legal admission of that right. For instance, it is not denied even in the United States that if a parent prefers education for his children other than that provided by the public system, he may obtain it; but he is not relieved of his tax contribution for the maintenance of those public schools. In Canada, in some of the Provinces at least, it has been admitted that what is a right by nature is also a right claiming recognition in equity, so that where a school is maintained outside the public system support for the public system is not demanded, but on the contrary, the legislative grants are apportioned among all schools according to attendance and results.

It is of course well understood that much of the opposition to Catholic Separate Schools arises not so much from philosophic consideration of the merits of the case, as from a narrow, bigotted animosity on the part of perhaps zealous, but certainly not highly enlightened Protestants. Those who clamor for a system which shall effect wonders of culture and conciliation are for the most part neither cultured nor conciliatory, but are indeed aggressive in their desire to harm and hamper Catholics in material things, and not too well informed on any subject.

It is not to be supposed for one instant that this class is capable of instituting an effective system of any kind. The real task is one in which larger minds are engaged.

In the United States the secular system has been given a fair trial. That it does not achieve the highest good is evident from the dissatisfaction, evidences of which are constantly appearing. One of the most notable of recent indications is an article in the April Century by the Reverend Lyman Abbott.

After reviewing the State's duty to train up good citizens, he deduces its consequent right and indeed obligation to provide and control education. But he goes so far as to advocate the necessity for moral instruction and insists that the duty devolves upon the State to supply that instruction. The whole argument is temperate, logical, powerful; but it involves two ideas more weighty than his main subject—first an admission that the secular system of the United States does not sufficiently conduce to good citizenship, and second, that while he agrees in the popular view that the Church may not do any of the work of the State he is willing to go as far in the other direction and require the State to discharge the work of the Church.

The mandate, "Render unto Caesar the things that are Caesar's and unto God the things that are God's" is thus modified into "Render unto Caesar the things that are God's," thus placing Caesar and God in an order of relative importance which will be resented by Catholics at least, and, it would be thought, by all professors of Christianity.

Hospitals.

The report just issued by the Ontario Government Inspector of Hospitals contains as usual a great deal of information of interest. During the period under review (year ending Sept. 30, 1894), there were under treatment in the various hospitals of the Province 4,846 Catholics and 9,517 Protestants and others. Of this number of Catholics the Catholic Hospitals had 2,937 Catholics and 300 Protestants. Besides there are in the hospitals of Mattawa and Pembroke 556 Catholics and 103 Protestants, and in the Lying-in-Home at Ottawa 248 Catholics and 191 Protestants. This brings 3,736 of the Catholic patients under the care of institutions wherein their religious wants may be satisfactorily attended to. This number would be still further increased were it not for the refusal of some of the large cities to extend the grant for indigent poor to the Catholic Hospitals.

There is a most noticeable difference between average daily cost per patient as between Catholic Hospitals and the others. In Toronto, for instance at the General Hospital the cost was 85.50 cents and at St. Michael's 66.53 cents. So in Hamilton, General 90.94, St. Joseph's 61.79. In Kingston, 80.74, Hotel Dieu 63.58. London 91.68, St. Joseph's 48.10.

The chief cause of these differences lies in the item of salaries and wages. For instance at the Toronto Homeopathic Hospital with 576 patients, this item was \$4,035, while at St. Michael's with 765 patients \$1,269 were paid in that way. In Kingston the General Hospital with 561 patients paid \$3,983. The Hotel Dieu with 627 patients paid \$101. The same condition is in evidence everywhere. It is possible that the shortage of funds causes retrenchment in some other particulars wherein the patients are interested, but in such matters no complaint is made by the authorities or any one else. The Catholic people must therefore begin to reckon what an enormous

economic force is daily working for them, saving life and money. It is fashionable, some times unhappily even among Catholics to affect a sneer at the religious orders. True Catholics will begin to realize upon a study of these figures and the report from which they are taken, that the religious orders, mainly the Sisters of St. Joseph in the Western section, are doing a work properly devolving upon the general body of the Church, and are upholding the hands of the Bishops which without that assistance might well become faint.

Death of Mgr. Gilbert.

The sad news was announced some time ago of the death of Monsignor Gilbert, Vicar General of Westminster, England. The deceased prelate enjoyed the confidence and esteem of three successive Cardinals—Wiseman, Manning and Vaughan—under all of whom he acted as Vicar General of the diocese. The Pall Mall Budget has the following sketch of his edifying and beneficent career as an honor to the Church and a friend to the poor:

"Apart from the duties of his post Monsignor Gilbert did a unique work among the London poor. He did it so quietly, that hardly anybody knew of it. Years before General Booth's trumpets were heard, Monsignor Gilbert had started a night refuge on the borders of White Chapel, to rival which the Salvation Army has nothing yet to show. Hundreds of beds in the Providence Row Refuge are placed at the free disposal of the tramp, whatever his country or creed, who is also given a good tea, papers to read in well-lighted rooms and a breakfast the next morning to start upon. Moreover, his wife and child are taken into refuge with him. One of the visitors to this great benefaction, some years ago, was General Booth himself, who admired what perhaps he hoped to equal. For those were the days when General Booth was sanguine. Monsignor Gilbert had acquired the freehold of the site, and had put upon it and paid for a substantial pile of buildings; and now he has left as its endowment whatever property he possessed. Among his principal supporters throughout were city merchants, not of his own religious way of thinking. In its beginning, the Refuge had the warm interest of Miss Adelaide Anne Proctor, who was received into the Catholic Church by Monsignor Gilbert, and who published her "Chaplet of Verses" for the benefit of this great and favorite work of his life.

Great charities that work in secret should not be hidden under a bushel. The saintly men who found them and devote life and fortune to their success are not of those who trumpet their deeds to the ends of the earth. But the Father who seeth in secret, repayeth a hundred fold. And the good men do, lives after them. If during life they do not permit the left hand to know what the right doeth, it is meet that after death has closed their ears to the temptations of flattery, their noble deeds of true philanthropy should be emblazoned in letters and held up for the imitation of posterity.

Imagination.

The Globe has an imaginative reporter in Montreal. In the issue of Wednesday this ingenious scribe has a despatch which seeks to inculcate some very fanciful ideas. These are:

1. That Bishop Lafleche of Three Rivers who "lives in the past," is returning to the old confusion which failed to distinguish between religious Liberalism and the Liberal party;

2. That a Lenten pastoral letter running through six or seven issues of the Trifluvien, was meant as a hint to the editor to abuse the Liberal candidate in Vercheres.

3. That the Bishop of Three Rivers is using the paper to lecture the Archbishop of Montreal because it is understood that the clergy in Vercheres have been enjoined to "maintain the strictest neutrality."

With a foundation involving so much stupidity, the article is not at all discreditable as a piece of fantastic composition. A person of sober sense would find something of value in the fact that the political parties are running their own fight and that the priests are leaving them to their muttons. Perhaps we are expected to admire the strategic genius of the correspondent who thinks his mosquito like persecution will drive the Bishop of Three Rivers into one or other political camp. What we must do is laugh at the top-loftical allusions to one who not only lives very much in the present but who is known on this continent and in Europe as an exemplar, almost it may be said, an ideal Bishop, for such is the reputation of Bishop Lafleche.

Prisons.

The Report of the Prison Inspector asserts that of the 9,450 commitments in Ontario last year, 3,244 were Catholics. Whether the bald figures represent more than they should we are unable to tell. Of the 744 sentenced to the Central Prison, 240 are set down as Catholics, so that the general proportion is about the same as that among the serious offenders.

Whatever may be the circumstances underlying this unpleasant state of affairs, the moral is easy to discover. There should be redoubled exertion on the part of temperance societies and all other social institutions professing to have a particular care for the young.

It is interesting to note that Warden Massie renews his expression of appreciation for the good work done by Rev. F. Walsh, C.S.B., the Catholic Chaplain at the Central Prison. Mr. Massie says:

"It is due that I acknowledge the unceasing efforts of Rev. Father Walsh among his portion of the prisoners; coming as he does every Monday and Saturday evening and on Sunday morning, to minister to their spiritual wants, taking upon himself in large measure the blame for any misconduct among them, individually or collectively, it can be understood to what an extent he exercises authority for good upon them, and the invaluable assistance he renders to myself in the maintenance of good order. It affords me much pleasure to testify to the healthy effects of his ministrations to the prisoners, and to the friendship and esteem in which he is held by all the officers of the prison.

A New Faith and an Old Folly.

Rev. J. A. Waddell has, in the *Presbyterian Review* of the 4th inst., an able criticism on a work written recently by President Elliot of Harvard University. The latter, in his work, draws a glowing picture of the superiority of modern Christianity as compared with the old of the past centuries, and refers to a new type of Christian belief and ethics that is rapidly progressing amongst us. It is a new conception of God and new views of human life; God is no longer, as in past years, regarded as a judge, who will call the impenitent to account; and life is not a season of preparation for a happier sphere, "by the multitude of the unchurched, also there is no angry God to propitiate, and the only way to take securities for the morrow, whether in life or death, is to do well the duties of to-day." Rev. Dr. Waddell commenting on this says: "Without explicit statement of belief it is easy to see that the revolution in which President Elliot rejoices is a complete rejection of what the Bible teaches concerning condemnation and atonement." And again: "There is no doubt of the fact, that New England thought, if not the whole North is largely infected with radical disloyalty to Christianity, as it is written in the sacred oracles." Further down, Rev. Dr. Waddell maintains that it is not true, as President Elliot seeks to convince us: "That society is improving through the influence of the new ideas in religion." Crime and vice, on the contrary, are horribly prevalent in those very centres, where their points ought to be manifest. No signs are visible of the altruistic millennium. Agitators and reformers, in societies without end, are at work unceasingly upon the corrupt mass of sighing and suffering humanity; and still the moral putrescence continues unchecked, except so far as regenerating grace breathing through the Gospel here and there infuses life into dying souls. If the Bible were banished, the country would perish. This evolution, says Dr. Waddell, in its most consistent form, is atheistical, since it rejects God as a moral governor. Its central doctrine is, that virtue is to be practiced for its own sake, and not as Christ teaches, to please the Father. We are urged to subvert the whole system of morals and government and forsake our relations to the Almighty as a ruler and judge of men."

Now what are the remedies which the Rev. Dr. Waddell proposes, as the proper corrections for such revolutionary ideas in religious thought and practice?

They are given in one sentence. The Rev. Dr. says: "The American Union if destined to survive, cannot prosper and remain free independently of a Bible with a cross in it, distinct dogmas of revealed truth, teaching man his lost condition and pointing him to a Saviour."

But presbyterianism long ago discarded the cross. It was because the followers of John Knox did away with the cross, and brought the whole Bible without the cross to Plymouth Rock, that New England is to-day, what she is at least as represented to be by Rev. Dr. Waddell.

It is rather late in the day to re-introduce into Christianity what was banished from it three hundred years ago. The early reformers laid sacrilegious hands, not only upon the cross but upon every outward symbol of Christianity except the Bible. In fact it was made incumbent upon every disciple of Knox, to do away with every sign and symbol of idolatry wherever found.

In the Confession of Faith is laid down, under the second commandment, the obligation of "disapproving, detesting, opposing all false worship, and according to each one's place and calling, removing it and all the monuments of idolatry." Chief among the monuments doomed to destruction were the altar and the Cross. Several churches with altars and crosses were totally destroyed in Scotland by the fanatical vandals of the Reformation. It is recorded that so bitter was the hatred for the cross engendered in the hearts of the fanatics, that hundreds of magnificent monoliths and Celtic crosses, with artistic engravings, were smashed to pieces in the Island of Iona. But with time and reflection many changes for the better occur, and now we have Rev. Dr. Waddell laying down as one of the necessary means of salvation for American society "a Bible with a Cross in it," which means purely and simply a return to the means of salvation always inculcated in the Catholic Church. No Catholic Bible or prayer book exists or has existed without a cross on it. But the cross means self-denial, it means not only repentance but penance for sin. The cross means imitating Jesus Christ in prayer and fasting, in bearing patiently the trials of life, in humble submission to His Church, in Christian humiliation and confession of sin. All of which is perhaps rather too old for adoption by either President Eliot or Rev. Dr. Waddell.

The sacred panacea for the putrescent ills and atheistical tendencies prevalent in New England States is laid down by Rev. Dr. Waddell: "distinct dogmas of revealed truth, teaching man his lost condition, and pointing him to a Saviour." But distinct dogma is the very thing objected to by all Presbyterians, Congregationalists, Methodists, et hoc genus omne. Modern thought will admit of no distinct dogma.

A common saying among the champions and representatives of the new school is: "Give me all the religion you like, but I want no dogma." How is it possible for President Eliot to adopt a system as a means of salvation that is utterly discredited among the litterati and scientists with whom he associates, and that is not propounded in any of the Christian churches that he may or may not frequent?

We firmly believe that among the thoughtful, both lay and clerical, the number is considerable of those who think with Rev. Dr. Waddell that the old is after all preferable to the new; who are furthermore convinced in their mind and heart that there is no hope for society or final salvation except in a general return along the whole line to the great old Church,

ever ancient and ever new, that has never varied in her saving work of presenting to her children "a Bible with a cross in it, and distinct dogmas teaching man his lost condition, but inspiring hope and pointing him to a loving, merciful and crucified Saviour."

A Catholic Statesman.

It is but a short space since the great Windthorst after a life of struggle for Catholic rights passed away, with a speech upon his fevered lips. Within the past few days one of the great leader's ablest colleagues has followed him to an eternal reward.

The late Freiherr Von Schorlemer-Alst was born in Lippstadt in Prussia where there have always been a number of titled families who adhered to their Catholicity. He served with distinction as a soldier, finding favor with his Prince, afterwards Emperor William. He was a life-long friend of the late Emperor Frederick. After leaving the army he devoted himself to the interests of agriculture, founding an association which has now 25,000 members, 200 savings banks, schools for instruction in agriculture, boards of arbitration, &c. In the conduct of this organization he gained the title of Farmer's King.

In 1870 he was elected to the Reichstag and it was not long before he was obliged to throw his whole strength and influence against the policy of the government at that time directed against the church. The May Laws curtailed the natural liberties of Catholics in many ways and sought to cripple the influence of the Church. To do battle against these laws the centre party was formed, and Herr von Schorlemer was from the first one of the wisest and most trusted counsellors, and one of its foremost debaters. His firmness and earnestness were never marred by the loss of self-control, so much so that while he was one the most to be feared enemies of the Government, he is said not to have made a single personal enemy. One by one the infamous laws have yielded to the force of this great party weapon. The German people long ago ceased to place Bismarck above the right. Windthorst died clamoring in his delirium for the restoration of the Jesuits. His friend lived until at least one branch of the legislature had decreed their return.

The deceased statesman had an active zeal in the work of improving the social condition of the working people. How he viewed these questions we may judge from the record of his work in the Farmer's Union. His sentiments are well summed up in the closing sentences of an address he delivered at the Catholic Congress at Cologne last autumn:

"The ever-victorious cross on our banners—it is thus we battle against unbelief and the devastations which it is creating in the State and in society. Let God's laws and God's ordinances be our guiding star, and let the Holy Father's great social Encyclical show us the way. It is thus we will march forward courageously in this social battle, united, earnestly and joyfully, with the motto: Charity and justice!"

These two things, contradictory as they may seem, must go together—manly dependence and manly independence, manly reliance and manly self-reliance.

Resurrection.

Trust gives sweet peace to every living thing;
The wavering robin that in space has flown
Finds its safe nest; the germ of roses sown
Waits, sure in darkness, for the touch of spring;
The tendrils of the ivy blindly cling,
Stretching their brown threads toward
The well unknown,
To find a place secure, where, spite the moan
Of rushing winds, they hang till soft airs sing.
We who love life fear most the mystic death.
Yet we in death the selfsame life shall live,
This very life we know,—but glorified;
And the fair temple which now holds her breath
Shall simply take the glory seraphs give.
Renew its joys, and say, "I have not died!"
(Maurice Francis Egan, in the Century, for April.)

St. Patrick's Armour.

For the Register.

ADAPTED FROM A TRANSLATION

To guide and uphold me,
God's Power I crave
His Right arm uplifted protect me and save
God's eye to watch o'er me,
God's might to restore me—
God's ear when I'm praying,
God's light when I'm straying,
God's mouth when I'm teaching,
God's word when I'm preaching,
God's strength make me stronger
To fear of all danger—
God's hand be my stay,
All his ways be way—
God's shield be around me,
May his angels surround me
And in battle prevail
When fierce Demons assail
And tempt me to vice's suggestions or lust,
Or to Pride that subverts both the Wise and Just.
At home or abroad, with many or few,
May Christ with his mercies be ever in view,
Beside me, within me, before me, above me,
To feel that He's nigh to cherish and love me—
Christ in the hearts of all those who befriend me,
Christ in the arm raised up to defend me—
Christ in the eye that perceives me,
Christ in the ear that believes me,
Christ in the breast that receives me—
To God's blest Unity and Triune name
I consecrate life, and Fortune and Fame
To sow God's word and light a fire
In the hearts of men is my sole desire
To whose creative will all bow,
I bind myself in solemn vow.

DIDYMUS.

East:er Services.

Rev. Father Brennan is progressing favorably to an early recovery.

At Our Lady of Lourdes Church, on Easter Sunday, Weber's Mass will be sung by the choir. Gionna's orchestra will assist. Miss Sullivan will conduct the choir and among those who will take part are Mrs. McGann, Miss McCarron, Miss Tymon, Miss Coxwell, Miss Dundas and Messrs. McMullen, McCloskey, Bouvier, Cottam and Wickett.

The masses on Easter Sunday in St Paul's Church, Queen and Power sts. will be at 7, 8, 9.30 and 11 o'clock. At 11 o'clock the music of Gounod's celebrated "messe solennelle" will be rendered by a choir of 58 voices all thoroughly trained by Prof. McEvay, who is recognised as one of the cleverest and most successful sacred musicians in Toronto church circles. Neapolitan's orchestra will accompany the voices, and Miss MacDonell will preside at the organ. Lambillottes "Regina Caeli" will be rendered at the offertory.

The evening service will begin at 7 p.m. Special Easter music. The chief performers will be Miss Edith and Miss Theresa MacDonell, Miss Carrol, Miss Griffith, Miss L. Shea, Messrs Tomney, Mogan, Lynch, Richard, Doherty, Kelly, &c.,

Divine Wound, through which all the graces of the Saviour have flowed into the world, and embalmed it, like those odoriferous trees which give forth perfumes only when they are pierced.—St. Ambrose.

By fasting theologians generally mean anything disagreeable which the body voluntarily suffers, and the Council of Trent includes all sickness and mortification.

It is said that Queen Victoria has a strong personal fondness for Mme. Patti. She remarked recently that among the happiest moments of her life she reckoned those in which she was listening to Patti's voice.

Poverty is full of potent virtues. It is a sort of discipline, the ascetic rule of God's providence. They that are poor are already and unconsciously under a discipline of humility and self-denial.—Cardinal Manning.

The Red Silk Handkerchief.

— BY —

H. C. BUNNER.

The yellow afternoon sun came in through the long blank windows of the room wherein sat the Superior Court of the State of New York, Part II., (Gillespie, Judge. The hour of adjournment was near at hand, a dozen court-loungers slouched on the hard benches in the attitudes of cramped carelessness which mark the familiar of the halls of justice. Beyond the rails sat a dozen lawyers and lawyer's clerks, and a dozen weary jurymen. Above the drowsy silence rose the nasal voice of the junior counsel for the defence, who in a high monotone, with his faint eyes fixed on the paper in his hand, was making something like a half a score of "requests to charge."

Nobody paid attention to him. Two lawyers' clerks whispered like mischievous schoolboys, hiding behind a pile of books that towered upon a table. Junior counsel for the plaintiff chewed his pencil and took advantage of his opportunity to familiarize himself with certain neglected passages of the New Code. The crier, like a half-dormant old spider, sat in his place and watched a boy who was fidgeting at the far end of the room, and who looked as though he wanted to whistle.

The jurymen might have been dream-men, vague creations of an Autumn afternoon's doze. It was hard to connect them with a world of life and business. Yet, gazing closer, you might have seen that one looked as if he were thinking of his dinner, and another as if he were thinking of the lost love of his youth; and that the expression on the faces of the others ranged from the vacant to the inscrutable. The oldest juror, at the end of the second row, was sound asleep. Every one in the court room, except himself, knew it. No one cared.

Gillespie, J., was writing his acceptance of an invitation to a dinner set for that evening at Delmonico's. He was doing this in such a way that he appeared to be taking copious and conscientious notes. Long years on the bench had whitened Judge Gillespie's hair and taught him how to do this. His seeming attentiveness much encouraged the counsel for the defence, whose high-pitched tone rasped the air like the buzzing of a bee that has found its way through the slats of the blind into some darkened room, of a summer noon, and that, as it seeks egress, raises its shrill scandalized protest against the idleness and the pleasant gloom.

"We request y'r Honour t' charge: First, t' forcible entry does not count trespass, unless intent's proved. Thus, if a man rolls down a bank—"

But the judge's thoughts were in the private supper-room at Delmonico's. He had no interest in the sad fate of the hero of the supposititious case, who had been obliged, by a strange and ingenious combination of accidents, to make violent entrance, incidentally damaging the persons and property of others, into the lands and tenements of his neighbor.

And farther away yet the droning lawyer had set a-travelling the thoughts of Horace Walpole, clerk for Messrs. Weedon, Snowden and Gilfeather; for the young man, with his elbows on the table, his head in his hands, a sad half-smile on his lips, and his brown eyes looking through vacancy to St. Lawrence County, New York.

He saw a great, shabby old house, shabby with the awful shabbiness of a sham grandeur laid bare by time and mocked of the pitiless weather. There was a great sham Grecian portico at one end; the white paint was well-nigh washed away, and the rain-streak-

ed wooden pillars seemed to be weeping tears of penitence for having lied about themselves and pretended to be marble.

The battened walls were cracked and blistered. The Grecian temple on the hillock near looked much like a tomb, and not at all like a summer-house. The flower-garden was so rank and rugged, so overgrown with weed and vine, that it was spared the mortification of revealing its neglected maze, the wonder of the county in 1820. All was sham, save the decay. That was real; and by virtue of its decrepitude the old house seemed to protest against modern contempt, as though it said: "I have had my day. I was built when people thought this sort of thing was the right sort of thing; when we had our own little pseudo-classic renaissance in America. I lie between the towns of Aristotle and Sabine Farms. I am a gentleman's residence, and my name is Montevista. I was built by a prominent citizen. You need not laugh through your lattices, you smug new Queen Anne cottage, down there in the valley! What will become of you when the falsehood is found out of your imitation bricks and your tiled roof of shingles, and your stained glass that is only a sheet of transparent paper pasted on a pane? You are a young sham; I am an old one. Have some respect for age!"

Its age was the crowning glory of the estate of Montevista. There was nothing new on the place except a third mortgage. Yet had Montevista villa put forth a juster claim to respect, it would have said: "I have had my day. Where all is desolate and silent now, there was once light and life. Along these halls and corridors, the stories of my being, pulsed a hot-blooded joyous humanity, fed with delicate fare, kindled with generous wine. Every corner under my roof was alive with love and hope and ambition. Great men and dear women were here; and the host was great and the hostess was gracious among them all. The laughter of children filled my gaudily decked stucco. To-day an old man walks up and down my lonely drawing-rooms, with bent head, murmuring to himself odds and ends of tawdry old eloquence, wandering in a dead land of memory, waiting till Death shall take him by the hand and lead him out of his ruinous house, out of his ruinous life."

Death had indeed come between Horace and the creation of his spiritual vision. Never again should the old man walk, as to the boy's eyes he walked now, over the creaking floors, from where the Nine Muses simpered on the walls of the south parlour to where Homer and Plutarch, equally simpering, yet simpering with a difference—severely simpering—faced each other across the room. Horace saw his father stalking on his accustomed round, a sad, familiar figure, tall and bent. The hands were clasped behind the back, the chin was bowed on the black stock; but every now and then the thin form drew itself straight, the fine, clean-shaven aquiline face was raised, beaming with the ghost of an old enthusiasm, and the long right arm was lifted high in the air as he began, his anorous tones a little tremulous in spite of the restraint of old-time pomposity and deliberation—

"Mr. Speaker, I rise,"—or, "If your Honour please"

The forlorn, hopeless earnestness of this mockery of life touched Horace's heart; and yet he smiled to think how different were the methods and manners of his father from those of brother Hooper, whose requests still droned up to the reverberating hollows of the roof, and there were lost in a subdued boom and snarl of echoes such as a court-room only can beget.

Two generations ago, when the Honorable Horace Kortlandt Walpole was the rising young lawyer of the State—when he was known as "the

Golden-Mouthed Orator of St. Lawrence County," he was in the habit of assuming that he owned whatever court he practised in; and, as a rule, he was right. The most bullock-brained of country judges deferred to the brilliant young master of law and eloquence, and his "requests" were generally accepted as commands, and obeyed as such. Of course the great lawyer, for form's sake, threw a veil of humility over his deliverances; but even that he rent to shreds when the fire of his eloquence once got fairly aglow.

"May it please your Honour! Before your Honour exercises the sacred prerogative of your office—before your Honour performs the sacred duty which the State has given into your hands—before, with that lucid genius to which I bow my head, you direct the minds of these twelve good men and true in the path of strict judicial investigation, I ask your Honour to instruct them that they must bring to their deliberations that impartial justice which the laws of our beloved country—of which no abler exponent than your Honour has ever graced the bench,—which the laws of our beloved country guarantee to the lowest as well as to the loftiest of her citizens—from the President in the Executive Mansion to the humble artisan at the Forge—throughout this broad land, from the lagoons of Louisiana to where the snow-clad forests of Maine hurl defiance at the descendants of Tory refugees in the barren wastes of Nova Scotia"—

Horace remembered every word and every gesture of that speech. He recalled even the quick upward glance from under the shaggy eyebrows with which his father seemed to see again the smirking judge catching at the gross bait of flattery; he knew the little pause which the speaker's memory had filled with the applause of an audience long since dispersed to various silent country graveyards; and he wondered pityingly if it were possible that even in his father's prime that wretched allusion to old political hatreds had power to stir the fire of patriotism in the citizen's bosom.

"Poor old father!" said the boy to himself. The voice which had for so many years been but an echo was stilled wholly now. Brief victory and long defeat were nothing now to the golden mouthed orator.

"Shall I fail as he failed?" thought Horace. "No! I can't. Haven't I got her to work for?"

And then he drew out of his breast pocket a red silk handkerchief, and turned it over in his hand with a movement that concealed and caressed at the same time.

It was a very red handkerchief. It was not vermilion, nor "cardinal," nor carmine,—a strange Oriental idealisation of blood red which lay well on the soft, fine, luxurious fabric. But it was an unmistakable, a shameless, a barbaric red.

And as he looked at it, young Hitchcock, of Hitchcock & Van Rensselaer, came up behind him and leaned over his shoulder.

"Where did you get the handkerchief, Walpole?" he whispered; "you ought to hang that out for an auction flag, and sell out your case."

Horace stuffed it back in his pocket.

"You'd be glad enough to buy some of them, if you got the show," he returned; but the opportunity for a prolonged contest of wit was cut short.

The judge was folding his letter, and the nasal counsel, having finished his reading, stood gazing in doubt and trepidation at the bench, and asking himself why his Honour had not passed on each point as presented. He found out.

"Are you prepared to submit those requests in writing?" demanded Gillespie, J., sharply and suddenly. He knew well enough that that poor little nasal, nervous junior counsel would never have trusted himself to speak ten consecutive sentences in court without

having every word on paper before him.

"Yo-yes," the counsel stammered, and handed up his careful manuscript.

"I will examine these to night," said his Honour, and, apparently, he made an endorsement on the papers. He was really writing the address on the envelope of his letter. Then there was a stir, and a conversation between the judge and two or three lawyers, all at once, which was stopped when his Honour gave an Olympian nod to the clerk.

The crier arose.

"He' ye! he' ye! he' ye!" he shouted with perfunctory vigour. "Wah—wah—wah!" the high ceiling slapped back at him; and he declaimed, on one note, a brief address to "Awperns han bins" in that court, of which nothing was comprehensible save the words "Monday next at eleven o'clock." And then the court collectively rose, and individually put on hats for the most part of the sort called queer.

All the people were chattering in low voices; chairs were moved noisily, and the slumbering juror opened his weary eyes and troubled himself with an uncalled-for effort to look as though he had been awake all the time and didn't like the way things were going, at all. Horace got from the clerk the papers for which he had been waiting, and was passing out, when his Honour saw him and hailed him with an expressive grunt.

Gillespie, J., looked over his spectacles at Horace.

"Shall you see Judge Weedon at the office? Yes? Will you have the kindness to give him this—yes! If it's no trouble to you, of course."

Gillespie, J., was not over careful of the feelings of lawyers' clerks, as a rule; but he had that decent disinclination to act ultra præscriptum which marks the attitude of the well-bred man toward his inferiors in office. He knew that he had no business to use Weedon, Snowden & Gilfeather's clerk as a messenger in his private correspondence.

Horace understood him, took the letter, and allowed himself a quiet smile when he reached the crowded corridor.

What mattered, he thought, as his brisk feet clattered down the wide stairs of the rotunda, the petty insolence of office now? He was Gillespie's messenger to-day; but had not his young powers already received recognition from a greater than Gillespie? If Judge Gillespie lived long enough he should put his gouty old legs under Judge Walpole's mahogany, and prose over his port—yes, he should have port, like the relic of mellow old days that he was—of the times "when your father-in-law and I, Walpole, were boys together."

Ah, there you have the spell of the Red Silk Handkerchief!

It was a wonderful tale to Horace; for he saw it in that wonderful light which shall shine on no man of us more than once in his life—on some of us not at all. Heaven help us!—but, in the telling, it is a simple tale:—

"The Golden-Mouthed Orator of St. Lawrence," was at the height of his fame in that period of storm and stress which had the civil war for its climax. His misfortune was to be drawn into a contest for which he was not equipped, and in which he had little interest. His sphere of action was far from the battle-ground of the day. The intense localism that bounded his knowledge and his sympathies had but one break—he had tasted in his youth the extravagant hospitality of the South, and he held it in grateful remembrance. So it happened that he was a trimmer—a moderationist he called himself—a man who dealt in optimistic generalities, and who thought that if everybody—the slaves included—would only act temporarily and reasonably, and view the matter from the standpoint of pure policy, the dif-

ferences of South and North could be settled as easily as, through his own wise intervention, the old turnip-field feud of Farmer Oliver and Farmer Bunker had been wiped out of existence.

His admirers agreed with him, and they sent him to Congress to fill the unexpired short term of their representative, who had just died in Washington of what we now know as a malarial fever. It was not to be expected, perhaps, that the Honorable Mr. Walpole would succeed in putting a new face on the great political question in the course of his first term; but they all felt sure that his first speech would startle men who had never heard better than what Daniel Webster had had to offer them.

But the gods were against the Honorable Mr. Walpole. On the day set for his great effort there was what the theatrical people call a counter-attraction. Majah Pike had come up from Mizourab, sah, to cane that demn'd Yankee hound, Charles Summah, sah—yes, sah, to thrash him like a dawg, begad! And all Washington had turned out to see the performance, which was set down for a certain hour, in front of Mr. Sumner's door.

There was just a quorum when the golden-mouthed member began his great speech—an inattentive, chattering crowd, that paid no attention to his rolling rhetoric and rococo grandiloquence. He told the empty seats what a great country this was, and how beautiful was a middle policy, and he illustrated this with a quotation from Homer, in the original Greek (a neat novelty: Latin was fashionable for parliamentary use in Webster's time), with, for the benefit of the uneducated, the well known translation by the great Alexander Pope, commencing—

"To calm their passions with the words of Age,
Slow from his seat arose the Pylion sage,
Experienced Nestor, in Persuasion skilled,
Words sweet as honey from his lips distilled."

When Nestor and Mr. Walpole closed, there was no quorum. The member from New Jersey, who had engaged him in debate, was sleeping the sleep of honourable intoxication in his seat. Outside, all Washington was laughing and cursing. Majah Pike had not appeared.

It was the end of the golden-mouthed orator. His voice was never heard again in the House. His one speech was noticed only to be laughed at, and the news went home to his constituents. They showed that magnanimity which the poets tell us in an attribute of the bucolic character. They, so to speak, turned over the pieces of their broken idol with their cowhide boots, and remarked that they had known it was clay all along, and dern poor clay at that.

So the golden-mouthed went home, to try to make a ruined practice repair his ruined fortune; to give mortgages on his home to pay the debts his hospitality had incurred; to discuss with a few feeble old friends ways and means by which the war might have been averted; to beget a son of his old age, and to see the boy grow up in a new generation, with new ideas, new hopes, new ambitions, and a lifetime before him to make memories in.

They had little enough in common, but they came to be great friends as the boy grew older, for Horace inherited all his traits from the old man, except a certain stern energy which came from his silent, strong-hearted mother, and which his father saw with a sad joy.

Mr. Walpole sent his son to New York to study law in the office of Messrs. Weeden, Snowden & Gilfeather, who were a pushing young firm in 1850. Horace found it a very quiet and conservative concern. Snowden and Gilfeather were dead; Weeden had been on the bench and gone off the bench at the call of a "lucrative

practice;" there were two new partners, whose names appeared only on the glass of the office door and in a corner of the letter heads.

Horace read his law to some purpose. He became the managing clerk of Messrs. Weeden, Snowden & Gilfeather. This particular managing clerkship was one of unusual dignity and prospective profit. It meant, as it always does, great responsibility, little honour and less pay. But the firm was so peculiarly constituted that the place was a fine stepping-stone for a bright and ambitious boy. One of the new partners was a business man, who had put his money into the concern in 1860, and who knew and cared nothing about law. He kept the books and managed the money, and was beyond that only a name on the door and a terror to the office-boys. The other new partner was a young man who made a specialty of collecting debts. He could ring gold out of the stoniest and barrenest debtor; and there his usefulness ended. The general practice of the firm rested on the shoulders of Judge Weeden, who was old, lazy, and luxury-loving, and who, to tell the honest truth, shirked his duties. Such a state of affairs would have wrecked a younger house; but Weeden, Snowden & Gilfeather had a great name, and the consequences of his negligent febleness had not yet descended upon Judge Weeden's head.

That they would, in a few years, that the Judge knew it, and that he was quite ready to lean on a strong young arm, Horace saw clearly.

That his own arm was growing in strength he also saw; and the Judge knew that too. He was Judge Weeden's pet. All in the office recognized the fact. All, after reflection, concluded that it was a good thing that he was. New blood had to come into the firm sooner or later, and although it was not possible to watch the successful rise of this boy without a little natural envy and heart-burning, yet it was to be considered that Horace was one who would be honourable, just and generous wherever you put him.

(TO BE CONTINUED.)

Effect of the French Treaty. Wines at Half Price.

The Bordeaux Claret Company established at Montreal in view of the French Treaty are now offering the Canadian connoisseur beautiful wines at \$3 and \$4 per case of 12 large quart bottles. These are equal to any \$6.00 and \$8.00 wines sold on their label. Every well hotel and club is now handling them, and they are recommended by the best physicians as being perfectly pure and highly adapted for invalids' use. Address, for price list and particulars, Bordeaux Claret Company, 30 Hospital Street, Montreal.

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	Clock.		Dex.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East.....	7.30	7.45	7.25	9.40
O. and Q. Railway....	7.45	8.00	7.35	7.40
G. T. R. West.....	7.30	3.25	12.40	5.00
N. and N. W.....	7.30	4.30	10.10	3.10
T. G. and H.....	7.00	4.30	10.55	3.50
Midland.....	7.00	3.35	12.30	9.30
C. V. R.....	7.00	3.00	12.35	5.50
	a.m.	p.m.	a.m.	p.m.
		noon	5.35	2.00
			2.00	7.50
G. W. R.....	6.30	4.00	10.45	3.30
		9.30		
	6.30	12.00	5.35	5.45
U. S. N. Y.....		4.00	12.35	10.50
		9.30		
U.S. West'n States	6.30	12 noon	5.35	5.45
		9.30		8.30

English mails close on Mondays and Thursdays at 9.30 p.m., and on Thursdays at 7.15 p.m. Supplementary mails to Mondays and Thursdays close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of March: 4, 5, 7, 8, 9, 11, 14, 15, 16, 18, 21, 22, 24, 26, 27, 28, 30.

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

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HOLY WEEK.

The Offices of the Week Explained.

THE TENEBRAE

In the evenings of Wednesday, Thursday and Friday, the Church performs a solemn Office commonly called the Tenebrae, which, is ranged under the titles Maundy Thursday, Good Friday and Holy Saturday, being the Matins and Lauds assigned to those days. The name of Tenebrae is given to it from the circumstance of extinguishing during the course of it, all the candles which have been prepared in the sanctuary for the ceremony.

The rites of the Church upon these three days declare her concern and her trouble for the sufferings of her Redeemer and the sins of men. She lays aside every expression of joy and festivity. The Psalms and the Lessons that constitute her Office breathe scarcely anything else but sighs and lamentations.

The six candles on the altar, and fifteen candles placed on the Epistle side during the Tenebrae, all burning at the beginning of the Office, signify the lights of faith preached by the Prophets and Jesus Christ, of which faith the fundamental article is the Mystery of the Blessed Trinity, represented by the triangular candlestick. At the repetition of the fourteen Antiphons, in the Matins and Lauds, fourteen of the candles in the triangular candlestick are extinguished; at the last six verses of the "Benedictus" those on the altar are put out, to teach us that the Jews were totally deprived of the light of faith when they put our Saviour to death. But the fifteenth candle, that represents the Light of the World, Jesus Christ, is only hidden for a time under the altar, and afterwards brought out again, still burning; to signify that though Christ, according to his humanity, died, and was laid in the sepulchre, yet He was always alive according to his Divinity, by which He raised His body again to life. The darkness which pervades the sanctuary while the "Miserere" and prayer are said naturally puts us in mind of the darkness that covered the whole earth at His death; and the noise made at the end of the prayer represents the confusion of nature for the loss of its Author, when the earth trembled, the rocks were rent, the graves opened and the veil of the Temple was torn from the top to the bottom.

GOOD FRIDAY.

The Church commemorates every day the Bloody Sacrifice of Jesus Christ on the Cross by a true and real Unbloody Sacrifice, in which she offers to God the same Body and Blood that were given for the sins of the world. But, on Good Friday, she offers no Sacrifice, nor is there any consecration of the Holy Eucharist, the priest receiving the Sacred Host which he had consecrated the day before. So that, in the Office which is performed, instead of the Mass, she contents herself with a bare representation of the Passion, and makes it her chief business to expose to the faithful Jesus Christ crucified for them. For this end she reads such Lessons and Tracts as contain predictions of His coming for their redemption, and types of His immolation on the Cross; and then she reads the history of the Passion, as related by St. John, to show how the Law and the Prophets were verified by the Gospel.

The faithful by these Lessons are instructed in the Mystery of this day, and therefore beg with the priest the fruit and application of this Passion, by praying for all sorts of persons, even schismatics, heretics, Jews and

Pagans. None are excluded from the suffrages of the Church on a day when Jesus Christ prayed for his persecutors, and offered His Blood to His Father for the salvation of those who shed it.

Next, both priest and people adore Jesus Christ crucified, expressing their adoration by kneeling thrice before they kiss the Cross. The veneration of the Cross is as ancient as Christianity itself. If at the bare name of Jesus every knee should bend, what feeling should arise in a Christian breast at the sight of the sacred sign of redemption? It is not to the real materials of the Cross that we pay our adoration, but to Him who on it offered for our sins the sacrifice of propitiation.

After the ceremony the priest brings back to the altar the Body of our Lord with the same solemnity as it was carried from thence on Thursday, and finishes the office by receiving the sacred Victim that was slain this day for the redemption of mankind.

Great C. T. A. Convention.

The next annual convention and silver jubilee of the Catholic Total Abstinence Union of America will be held under the auspices of the Paulist Fathers in August in Columbus Hall, in West Sixtieth street, in New York. There will be delegates present from every State in the Union, and it is expected that between 8,000 and 10,000 members from Philadelphia, Providence and the cities of Massachusetts and Connecticut will attend the convention. All the plans for this immense gathering of the Catholic total abstainers were prepared by the Rev. Father Doyle, editor of the Catholic World, who is secretary of the National Union and they have received the sanction and commendation of Archbishop Corrigan.

Mgr. Satolli will attend the convention, which will open on Wednesday morning, August 7, in the Paulist Fathers' church. Archbishop Corrigan will officiate and a great number of clergymen will be in the sanctuary. In the afternoon there will be a parade of all the delegates and societies, after which a mass meeting will be held in Carnegie Hall. Mayor Strong and the other city officers have been invited to be present, and the meeting will be addressed by some of the prominent lay temperance advocates. The other three days of the convention will be devoted to the business of the convention.

The Catholic Total Abstinence Union has 826 societies and 61,000 members. One of its greatest strongholds in the State of Connecticut, where Bishop Tierney, of Hartford, within a short time has pledged 8,000 children at their first communion. In New York there are thirteen societies which a membership of 5,000.

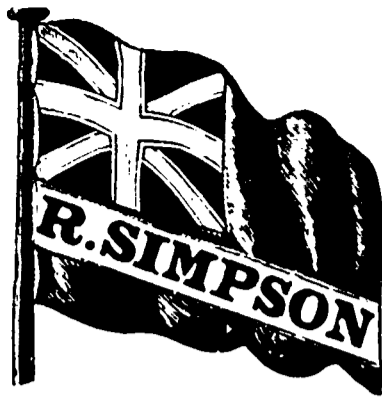
A Deserved Rebuke.

That was a good rebuke which an English bachelor is accredited with giving his sister, who wrote asking him to look up a governess for her daughters, enumerating the list of talents and virtues she would require, on a salary of \$400 a year: "I'll look out for one certainly," he wrote in reply: "but if I find a lady all that you describe I shall marry her, if she will have me." An English woman's standard of requirement for the post of governess, companion or secretary has long been known as out of all proportion to the meagre salaries she is willing to pay for her services.

Let truth and falsehood grapple; whoever knew truth put to the worse in a free and open encounter?—Milton.

There is a great deal of undiscovered country within us which would have to be taken into account in explanation of our gusts and storms.

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In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation, and place of residence of each member of the same, and further, an accepted bank cheque for 5 per cent of the total amount tendered for must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted. The Department does not, however, bind itself to accept the lowest or any tender.

By order,
J. H. BALDERSON,
Secretary

Dept. of Railways and Canals,
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Hamilton.

Forty Hours Devotion began at St. Mary's Cathedral Friday morning at 8 o'clock mass, Bishop Dowling carrying the Blessed Sacrament in the procession. Rev. Fr. O'Loano S. J. of Guelph gave the opening sermon on Wednesday, and continued on Thursday and Friday evenings. The devotions closed Sunday evening. His Lordship gave a short but very impressive address on the Real Presence, covering the subject in a convincing and touching manner. He explained how the Blessed Sacrament is the centre of devotions in the Catholic Church. Take that away and we have merely a meeting house.

Rev. Father Hasler of Berlin was in Hamilton to attend the Italians and Poles.

Testimonial List for March.

St. FRANCIS SCHOOL.

The following boys, by their good conduct and application to study, merit testimonials for the month of March:

Form IV.—Excellent—C. E. Dorian, D. Drohan, D. Glynn, Jos. Murphy, F. A. McGuire, J. A. Callaghan, D. Herbert, R. Rocamora, W. O'Brien, A. Haines. Good—D. Kennedy, H. Bourke, J. Donnelly, J. Ryan, W. Wood, J. Haulon.

Form III.—Excellent—F. Walsh, L. J. O'Connor, J. Glynn. Good—L. Cummins, W. Oster, L. Duern, B. Dempsey, T. Glynn, G. Fogarty, F. Murphy, J. O'Connor, J. McMillan, C. McGlade, D. Plumbtree.

General Proficiency.—Form IV.—C. E. Dorian, D. Drohan. Form III.—F. Walsh, J. L. O'Connor.

St. PATRICK'S SCHOOL.

Form IV.—Excellent—L. Meyer, S. O'Toole, J. McGrath, O. O'Brien, F. Healy, P. Charlebois, J. Koster, J. Walsh. Good—C. Cummins, F. Milligan, P. Flynn, D. O'Donoghue, P. Flanagan, J. Higgins, Francis Heffernan.

Form III.—Excellent—J. McCandlish, B. Arramone, C. Lavery, M. McDonogh, D. O'Brien, E. Cullerton, F. Hanna. Good—J. McGowen, J. Maiorono, J. Dillon, P. Bradley.

Form II.—Excellent—Geo. O'Donoghue, Francis Dillon, Herbert Fletcher, Eugene Cosgrove, Wm. Tobin, Jos. Adamson.

St. MARY'S SCHOOL.

Form IV.—Excellent—J. Whelan, Joseph Flanagan, W. Lehan, J. Prindible, E. Flanagan, C. Zeagman. Good—W. Breen, A. Carten, V. Heffernan, E. McGarry, M. Walsh, Wm. McGuire, F. Whelan, H. McGarrigle.

Senior Form III.—Excellent—J. Maroyn, W. Kennedy, D. Murray. Good—F. Carten, E. Hartnett, T. Blanch, M. Hagerty, F. Lysaght, H. Harding.

Junior Form III.—Excellent—J. Barff, E. Beer, L. Burns, G. Ginner, H. Harte, J. Haffey, T. Kelly, J. McCaffrey, P. McGarrigle, B. Masou, H. Owen, C. O'Brien, J. O'Halloran, Jos. O'Halloran, F. Read, O. Smellie, T. Doyle. Good—J. Lehan, R. Leahy, F. McErlan, G. White, J. Zeagman, J. Read, J. Murphy.

Form II.—Excellent—J. Maloney, J. Lee, R. Murray, W. Walsh, J. Landreville, J. Madigan, P. Kennedy, M. Byrne. Good—F. Barry, E. Ward, A. White, T. Cain, J. McGarry.

Death of Thomas Bresnahan.

Surprise and sorrow were expressed on every side last Saturday, when it became known that Mr. Thomas Bresnahan, of the Albion Hotel, Pembroke had passed over to the silent majority. Mr. Bresnahan was seriously ill but a few days. He had been troubled with a cold for some time but no serious results were anticipated. However, it suddenly developed into lung trouble, and the end came with appalling rapidity. Mr. Bresnahan was in the thirty-eight year of his age; he was of a quiet disposition, and was much respected. He leaves a wife and six children. He was a member of the C. O. F., and the funeral took place under the auspices of the order to the R. C. church and cemetery at Osceola on Monday morning, and was largely attended.

At the last regular meeting of St. Columba Court, No. 379, of the Catholic Order of Foresters, of this Town, the following Resolution of Condolence was unanimously adopted:—

Moved by Bro. S. Lurion, jr., seconded by Bro. Telesphore Martin, whereas it has pleased the all-wise and merciful Providence, to call to His eternal rest our esteemed Brother, Thos. Bresnahan, while paying this simple debt of gratitude to his worthy and many sterling qualities, we the Members of the St. Columba Court, No. 379, hereby extend our sympathies to his afflicted wife and family and sorrowing relatives in their sad hour of mourning, and we request for this expression of our deep respect to his memory, this resolution to be inserted in the columns of the Catholic Record, Catholic Register, Catholic Forester and local papers.

This resolution to be spread upon the records of the Court and a copy sent to our deceased Brother's wife. Further, that the Charter be draped in mourning for thirty days.

MARTIN J. LUGG, R. Sec.
J. I. MARTIN, C. R.

AYER'S Hair VIGOR



Restores natural color to the hair, and also prevents it falling out. Mrs. H. W. Fenwick, of Digby, N. S., says:

"A little more than two years ago my hair began to turn gray and fall out. After the use of

one bottle of Ayer's Hair Vigor my hair was restored to its original color and ceased falling out. An occasional application has since kept the hair in good condition."—Mrs. H. F. FENWICK, Digby, N. S.

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

AYER'S Hair VIGOR

PREPARED BY

DR. J. C. AYER & CO., LOWELL, MASS., U. S. A.

Ayer's Pills cure Sick Headache.

St. Paul's Fancy Fair.

St. Paul's Fancy Fair will open on Monday evening. The tables are under the direction and charge of the ladies of the parish. Amongst the active workers on behalf of this fair are Mrs. Melady, Mrs. Martin, Mrs. Rosar. The literary table is in charge of Miss Mallon, Mrs. Dodds and Miss Walsh. The Children of Mary conduct the sodality table. Special programmes have been prepared for each night of the fair; Monday night the school boys will entertain the audience; Tuesday the knights of St. John promise a good time; Wednesday the C.M.B.A. will be present in large numbers; Thursday the I.C.B.A are expected to be present. Friday the school girls will give their fancy and fantastic drills. Saturday grand drawing of prizes.

The ladies interested in the Fair promise their assiduous and undivided attention to the comfort of visitors.

THE MARKETS.

TORONTO, April 11, 1895.

Wheat, white, per bush.....	\$0 00	\$0 71
Wheat, red, per bush.....	0 69	0 69
Wheat, goose, per bush.....	0 68½	0 68½
Oats, per bush.....	0 40	0 41
Peas, per bush.....	0 66	0 66
Eggs, fresh, per doz.....	0 12½	0 13
Barley, per bush.....	0 49	0 49
Barley feed, per bushel.....	0 00	0 45
Turkeys, per lb.....	0 13	0 15
Geese, per lb.....	0 07	0 09
Chickens, per pair.....	0 60	0 75
Ducks, per pair.....	0 60	1 00
Butter, in pound rolls.....	0 16	0 17
Onions, per bag.....	0 75	0 85
Turnips, per bag.....	0 25	0 30
Potatoes, per bag.....	0 75	0 80
Beans, per peck.....	0 70	0 75
Beets, per bag.....	0 55	0 60
Carrots, per bag.....	0 35	0 40
Parsnips, per bag.....	0 50	0 00
Apples, per bbl.....	1 75	3 00
Hay, timothy.....	11 00	13 00
Straw, sheaf.....	7 00	7 00

AT THE CATTLE YARDS.

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

CATTLE.

Butchers' choice, picked, per cwt.....	3 50	3 75
Butchers' choice, per cwt.....	2 75	3 12½
Bulls and mixed, ".....	2 75	3 00
Milk cows, per head.....	23 00	40 00
Springers, per head.....	30 00	45 00
Butchers' medium, ".....	2 50	3 00

CALVES.

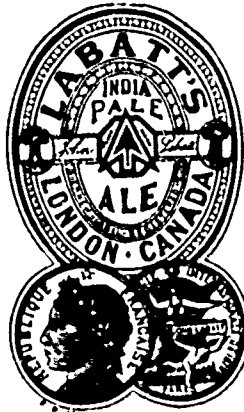
Per head, good to choice.....	4 00	7 00
" common.....	2 00	4 00

SHEEP AND LAMBS.

Butchers' sheep, per lb.....	nominal.	
Lambs, choice, per pound.....	0 04	0 05
Lambs, inferior, per pound.....	0 02½	0 03

HOGS.

Dressed hogs, per cwt.....	5 85	6 00
Long lean, per cwt (off cars).....	4 30	4 40
Thick fat.....	4 20	4 25
Stores, per cwt.....	4 00	4 10
Stags.....	2 25	2 50

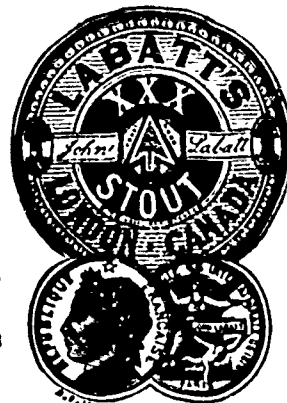


NINE GOLD, SILVER AND BRONZE MEDALS AND ELEVEN DIPLOMAS

The most wholesome of beverages.

Always the same, sound and palatable.

JAMES GOOD & Co., Agents
Cor. Yonge and Albert Streets
Toronto.



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ESTABLISHED UNDER LEGISLATIVE AUTHORITY.

CAPITAL, - \$2,000,000.

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HON. SIR FRANK SMITH, SENATOR, President.

EUGENE O'KEEFE, Vice-President.

WM. T. KIELY,

JOHN FOY,

EDWARD STOCK.

SOLICITOR: JAMES J. FOY, Q. C.

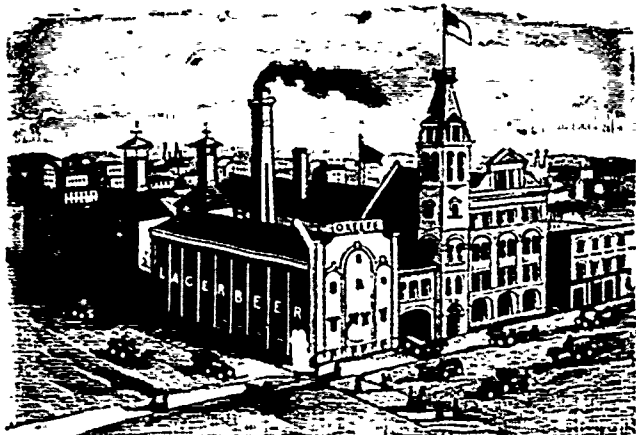
Deposits Received from 20c. upwards, and interest at current rates allowed thereon.

Money loaned in small and large sums at reasonable rates of interest, and on easy terms of repayment, on Mortgages on Real Estate, and on the Collateral Security of Bank and other Stocks, and Government and Municipal Debentures.

Mortgages on Real Estate and Government and Municipal Debentures purchased. No Valuation Fee charged for inspecting property.

Office Hours—9 a.m. to 4 p.m. Saturdays—9 a.m. to 1 p.m. and from 7 to 9 p.m.

JAMES MASON, Manager.



THE O'KEEFE BREWERY CO. OF TORONTO LIMITED.

EUGENE O'KEEFE
Pres. and Manager.

WIDMER HAWKE
Vice-Pres. and Asst. Mgr.

SPECIALTIES—English and Bavarian Ales, in wood and bottle. XXXX Porter, Gold Label, in Bottle. Pilsener Lager, equal to the imported.

ALCOHOLISM IS A DISEASE

Patients are Easily and Thoroughly Cured

At the GOLD CURE INSTITUTE,
253 Wellesley Street.

For full particulars apply to

WM. HAY, Manager.

CORRESPONDENCE STRICTLY CONFIDENTIAL.

A thing may cost but little and yet be worthless—the difference in quality between various grades of Matches may be such as to make the lowest priced the most expensive.

It interests you to know that E. B. EDDY'S are the best Matches made.

IRISH NEWS SUMMARY.

LATEST LOCAL COUNTY ITEMS

LEINSTER.

Dublin.

In Dublin, on March 11th, the work was begun of the construction of the electric tramway over the Southern District Tramway Company's line from Haddington road to Dalkey. The working force are at present employed on the section between Haddington road and Blackrock, a distance of three and a half miles; and it is expected that this portion of the line will be opened, on the electric system, by May next. The line will be completed to Kingstown in July, and to Dalkey in August. The entire distance will be eight miles long. The gauge will be the same as the present gauge on the city lines. The line will be double-tracked, with the exception of portion of the Monkstown road, which will be a single rail, with sidings.

Mr. James Daly paid a visit to his brother John Daly, the Irish political prisoner, at Portland prison, on March 13th. He found John Daly in good health, though he had suffered a good deal from the intense cold during the winter. After his return from Portland, James Daly had a conference with Mr. Justin McCarthy, Mr. Abraham and Mr. O'Keefe. Mr. Daly informed his brother that the prospects of amnesty for all the political prisoners were improving, as, undoubtedly they are. The other political prisoners, Curtin, Wilson, and Dalton, were in as good health and spirits as could be expected under the circumstances, and are also hopeful that there will be a remission of their life sentences. The prisoners have already been respectively eleven and twelve years in confinement.

Wicklow.

At Bray, on March 11th, an army pensioner named Cotter, who is said to have been discharged from the army on account of weakness of intellect, killed his child, Ellen Cotter, a year old, during the absence of his wife, by drowning it in the water trough in the yard of his house. Cotter was for about fourteen years attached to the 57th Royal Irish Regiment. He was an intelligent and well-educated man, and rose rapidly to the rank of color sergeant. His mind became unbalanced, and he was discharged, the military authorities having previously reduced him to the rank of corporal. The combined misfortunes preyed heavily on his mind, and want of employment tended to make him absolutely insane. The awful occurrence caused great excitement in the town, where Cotter was regarded as an industrious and respectable fellow. He was brought before the magistrate and remanded.

Carlow.

On the morning of March 14th, at ten o'clock, Justice Murphy, accompanied by the High Sheriff Lieutenant Colonel Hardy Esdaile, entered the Crown Court, Carlow, and opened the Assize Commission. The Grand Jury having been re-sworn by Mr. J. D. MacCarthy, Clerk of the Crown and Peace. Justice Murphy congratulated them on the fact that there was only one bill to go before them at this assizes, and that the county maintains its old and well-established character of being the most peaceful county in Ireland—perhaps the most peaceful county in the United Kingdom.

Queen's County.

Sir Anthony MacDonnell has been selected as Lieutenant Governor of the Northwest Provinces, British Columbia. He is the eldest brother of Dr. Mark MacDonnell, M.P. for the Leix Division of Queen's County.

King's County.

The Poor Law Guardians of Edenderry Union have elected Miss Mary Ennis to fill the office of Registrar of Births, Marriages, and Deaths in the Rhode Dispensary District, rendered vacant by the death of Dr. Mills.

The Lord Chancellor has appointed Mr. James Flynn, merchant, Clara to the Commission on the Peace of King's County. Mr. Flynn will sit in the Clara Petty Sessions District. The Lord Chancellor has also appointed to the Commission of Peace for King's County Mr. John Dixon, ex chairman of the Birr Town Commissioners.

Wexford.

A campaign of eviction and seizure on a large scale is daily expected to take place on the estate of Lord Templemore, in South Wexford. The crisis has been reached in consequence of the landlord refusing to grant his tenants any abatement. As a last attempt at a settlement the tenants offered to purchase their holdings at eighteen years purchase, provided the landlord would agree to a revision in rents of the farms in the Land Court. This offer was refused, Lord Templemore at the same time threatening to increase the purchase price should the rents be reduced. The tenants have decided to fight to the bitter end, and with that object have started a strong defence fund.

Kilkenny.

On March 12th, Justice Murphy opened the Assize Commission for Kilkenny city. He was accompanied by the Right Worshipful P. J. Morrissey, Mayor, and Mr. T. Power, High Sheriff. Addressing the grand jury, he said he had great pleasure in being able to inform them that there was no bill of any kind whatever to go before them. The criminal calendar in the city of Kilkenny had been a blank since last winter assizes, and he congratulated them upon the peaceableness of the city. The High Sheriff then presented his lordship with a pair of white gloves.

MUNSTER.

Cork.

Mr. Stanley Harrington, Mr. C. Dunne, and Mr. W. T. Green, of Cork, who have been in London for the meeting of the Associated Chambers of Commerce, had a conference with the Postal authorities in London, recently, with respect to the mails. The information they received was practically the same as that previously given by the Postmaster General, in reply to Captain Donelan's question. The hitch over the amount of the subsidy for the sea service has not yet been surmounted, nor is there any immediate prospect of its being so. The new contract with the Cunard Company comes into force on the 6th of April.

Mr. Eugene Collins, who was for many years M.P. for Kinsale, died on March 10th at his residence, Dorchester terrace, London, from acute bronchitis.

The influenza continues its ravages in Ireland. In Cork, for the week ending March 9th, the death rate per thousand was 42.2 per annum. In Lurgan it ran up to 123 per thousand.

Kerry.

The Tralee Race Committee have concluded an agreement with Sir M. J. O'Connell for the Ballybeggan course, to come into force from October next.

On the evening of March 16th, Mr. J. Baily, T.C., was entertained to supper in Benner's Hotel, Tralee, by members of the County Kerry Coursing Club, of which he is the honorary secretary.

Clare.

We record with regret, this week, the death of Mr. James Brady, who for many years resided in Ennis, where he carried on a large and remunerative business, as a seed and hardware merchant. Lately, with advanced years, he retired from business and took up his residence in one of the suburban districts of Dublin. Up to a very short time before his decease he enjoyed good health; but a paralytic seizure had a fatal termination on Sunday, March 10th. His remains were interred in Glasnevin Cemetery. Mr. Brady was a brother of Mr. Thomas Brady, West St., Drogheda. He had reached the patriarchal age of 71 years.

Tipperary.

On August 12th, a remarkable demonstration took place at Tipperary. For some time past a large number of heifers and fat cattle, the property of Mr. Smith Barry, were announced to be sold, on that date, by Mr. J. H. Sadleir, auctioneer, and for some days previous notices were posted round the district warning the people that these cattle were fattened on the evicted lands of Mr. Michael O'Brien Dalton, and calling on the people not to patronize the sale. At twelve o'clock, the appointed hour, there must have been close on one thousand persons present, who made matters anything but pleasant for the auctioneer and Smith Barry's friends. All parties seemed to vie with each other in endeavoring to make the sale a fiasco, which it proved to be, as the cattle could neither be disposed of, nor even brought through the crowd for exhibition. Eventually the landlord party had to leave.

Waterford.

Sergeant-Major Corcoran, who recently attempted to take his wife's life by cutting her throat, at Cappoquin, has been removed to Waterford Lunatic Asylum as the result of a medical examination.

The Chief Justice opened the Commission for Waterford city on March 9th. His Lordship, who was presented with white gloves, complimented the Grand Jury upon the absence of crime in the city. Justice Murray took his seat in the County Court and opened the Commission for the County of Waterford. He said he would be able to congratulate the Grand Jury on the condition of the county, were it not for the prevalence of cattle maiming, which he denounced as the most atrocious and cowardly kind of crime.

ULSTER.

Antrim.

The British steamer, Durham City, Captain Thompson, from Newport News for Glasgow, arrived at Greenock, on March 25th, with four seamen of the British steamer, Belfast, Captain Brown, which sailed from Darien, Ga., March 2nd, for Belfast. The Belfast was wrecked on Iona Island, off the coast of Scotland. Eighteen of the crew are missing.

At the Criminal Court, Glasgow, on March 5th, Henry Wyllie, smith, was charged with having married a woman in Glasgow while his lawful wife, Agnes Reid, or Wyllie, 43

Lepper street, Belfast, was still alive. The agent for the defence stated that the accused belonged to Belfast, and after living happily with his wife they separated, owing to the intervention of her friends. The prosecutor said the accused ill-treated her. Sentence of six months' imprisonment was imposed.

Armagh.

At the last Clonmacate Petty Sessions the police had several persons summoned for breaches of the peace, drunkenness, and assaults, but not a single person was brought up or summoned for the disorderly conduct by which the recent Land Meeting held there had been broken up, and those attending it assaulted and driven off the platform. It is a legal proverb that "the law does not concern itself with trifles," but the reverse is the case at Clonmacate, for there the trifles are prosecuted and the serious offences are ignored. Portadown, of which Clonmacate may be said to be a part, thus scores again, and the police take no notice of what was really a gross outrage.

Down.

The influenza epidemic has reached Newry and the adjoining district, and has broken out in the military barracks, spreading among the men of the Duke of Cornwall's Light Infantry, who are at present stationed there. Sixty men have been laid up with the disease. The hospital accommodation having been found inadequate, several of the men have been treated in rooms allocated for the purpose. Fortunately, up to the present, the influenza is of a very mild type, and all the patients are progressing favorably.

Cavan.

The Assizes were opened in Cavan, on March 12th, before Justice Holmes, who, in addressing the Grand Jury, congratulated them on the fact that there were only seven cases on the calendar, none of which called for particular notice. He regretted that the number of grand jurors present was unusually small, but said he was aware there had been a great deal of illness, which prevented some of them from attending to the business of the county. The High Sheriff, while on his way to the Assizes, had been attacked with sickness and was unable to attend; but he hoped he would soon be restored to his usual state of health.

"Justice" Holmes evidently does not regard Cavan petty jurors in the favorable light in which he views "Grands" for, when Thomas Sheridan, who was charged with criminal assault, was found not guilty and discharged, the Judge remarked that "he was a lucky man, and that there was not a county in Ireland, except one, which could produce a jury to let him off, and that one was Cavan!" It is likely that the Judge's remarks will make the subject of a "question" in Parliament.

Fermanagh.

On March 5th, a large meeting of farmers was held at Derrygonnelly. Mr. W. Ferguson presided. The resolutions adopted approved of the Irish Land Bill, affirming that a good Land Purchase Bill is the only remedy for improving the present condition of the tenant farmers and also calling upon Mr. Dane, M. P., to support the Land Bill; calling for an abatement of at least 25 per cent on rents; and stating that no settlement of the Land Question will be satisfactorily arrived at which does not grant to the tenant the full value of his improvements of whatever kind, and that of his predecessor in title and which does not make provision for reinstatement of the evicted tenants.

Monaghan.

In consequence of a farmer residing at Tullyear having been bitten by a mad dog, the Monaghan Town Commissioners have decided that the muzzling order should be put into operation immediately.

At the Monaghan Assizes, a young man named James Joseph O'Neill was convicted of criminal assault upon a married woman named Catharine McManus, and was sentenced to five years' penal servitude.

Dunegal.

The Assize Commission was opened, at Lifford, on March 14th, before Justice Gibson, in the Crown Court. The Justice, in addressing the Grand Jury, said: "Gentlemen of the Grand Jury of the county Donegal, there are only four small bills to go before at the present Assizes, representing two cases each for assault. I am glad, on this my first visit to your important county, to be able to congratulate you upon its peaceful condition. I see, from the report of the County Inspector of Constabulary, that it is in a most satisfactory condition; and I earnestly trust that it will long remain so."

CONNAUGHT.

Galway.

On March 12, a meeting of the Gort Board of Guardians had been held to consider the reply of the Chief Secretary, relative to the distress in the Union. Upwards of 300 men from the locality attended, who stated that they had absolutely no work to do. Mr. J. A. Glynn, solicitor, secretary to the local Relief Committee, stated that they had made grants of firewood to 165 families in the town alone. A very strong resolution was passed by the Board, calling on Secretary Morley to grant some of the relief fund towards completing roads in the Union.



Thomas A. Johns.

CURED BY TAKING

AYER'S Sarsaparilla

"I was afflicted for eight years with Salt Rheum. During that time, I tried a great many medicines which were highly recommended, but none gave me relief. I was at last advised to try Ayer's Sarsaparilla, and before I had finished the fourth bottle, my hands were as

Free from Eruptions

as ever they were. My business, which is that of a cat-driver, requires me to be out in cold and wet weather, often without gloves, but the trouble has never returned."—THOMAS A. JOHNS, Stratford, Ont.

Ayer's The Sarsaparilla

Admitted at the World's Fair.

Ayer's Pills Cleanse the Bowels.

Roscommon.

Mr. P. J. Delany, of Dunmore, who was well known in Nationalist circles, and who took a prominent part in the Gaelic movement, died on Saturday, March 9th.

Sligo.

We much regret to announce the death of the Rev. W. Derham, C.M., which took place at St. Peter's Phiborough, Dublin, on March 16th, at the early age of 25 years. The deceased was a native of Sligo, and was ordained there about three years ago, after having completed his studies in the Vincentian Noviciate, Blackrock. His first appointment was to All Hallows College, as Dean and Professor of History, where he fulfilled his duties with exceptional success. His health failing him, he was subsequently removed, for a change of work, to St. Peter's Phiborough. The kind and amiable disposition which endeared Father Derham to all who knew him he preserved to the last, bearing his long and painful illness with a rare patience and cheerful resignation.

Mayo.

Several families in Coongue South have been evicted within the last few weeks. The Townland is a portion of the Dublin estate, and is admittedly one of the poorest localities in the country. The people are in a state bordering on actual starvation. The parties evicted were:—Widow Coughlin, Carrowrea, Widow Fitzmaurice, Brackloon; Martin Gara, Seregg; Pat. Waldron, Derrylahan. The two former were readmitted as caretakers. The case of Martin Gara is particularly painful. His wife died about a year ago, and he himself has been an invalid and confined to his house for the last three years. He is now left homeless and hopeless with a young family of seven children. Widow Loughlin has been admitted on condition that she pays two years' rent within a month, and in the event of her not complying with this condition the eviction will be permanently re-effected.

As baldness makes one look prematurely old, so a full head of hair gives to mature life the appearance of youth. To secure this and prevent the former, Ayer's Hair Vigor is confidently recommended. Both ladies and gentlemen prefer it to any other dressing.

I do not know if you will agree with me, but to my mind the faults of good people—I do not mean slips and infirmities, but cold, heartless faults—have something specially odious about them.—Father Faber.

For good ye are and bad, and like to coins Some true, some light, but every one of you stamped with the image of the king.

In all the superior people I have met, I notice directness, truth spoken more truly, as if everything of obstruction, of malformation had been trained away.—Emerson.

He who thinks he can do without Him is still more in error.—Rochefoucauld. It always comes—God's help to human need, In measure often that our hope exceed; God's answer to the prayer our lips repeat, In common blessings, or surprises sweet Does He not see how doubtful the heart is? How fearful ever the hand we reach to his? As if to us His presence were not near Nor could be found. Yet it is always here! —OLIVE E. DANA.

CLONMACNOISE.

Most Rev. Dr. Hoare, new head of the Ancient See

THE CONSECRATION CEREMONY.

The Most Rev. Dr. Joseph Hoare, was on Tuesday consecrated Bishop of Ardagh, and Clonmacnoise, in succession of the Most Rev. Dr. Woodlock, resigned. The Feast of St. Joseph was chosen by the new prelate as the date for his reception into the episcopacy. Not in the town of Longford alone but throughout the diocese the day was observed as a general holiday. From all parts of the diocese the laity and clergy came to assist at the ceremonies. The cathedral was filled to its utmost capacity with a congregation representative of all portions of the See. His Eminence Cardinal Logue, Primate of All Ireland, was consecrating prelate. The assistant prelates were the Most Rev. Dr. Nulty, Bishop of Meath, and the Most Rev. Dr. McGivern, Bishop of Dromore. The assistants to the Cardinal at the throne were:—Very Rev. Canon M. Cartan, of Donaghmore, and Rev. Father Sheridan. After the First Gospel the Rev. Nicholas Walsh, S.J., rector, Miltown Park, taking for his text the words of the first verse of the third chapter of Epistle of St. Paul to the Hebrews: "Wherefore, holy brethren, consider the high priest of your confession, Jesus"—preached an eloquent sermon appropriate to the occasion.

The following Bishops also attended:—Most Rev. Dr. Woodlock, Bishop of Killaloe; Most Rev. Dr. McRedmond, Bishop of Killaloe; Most Rev. Dr. Magennis, Bishop of Kilmore; Most Rev. Dr. O'Donnell, Bishop of Raphoe; Most Rev. Dr. Lyster, Bishop of Achonry; Most Rev. Dr. O'Doherty, Bishop of Derry; Most Rev. Dr. Healy, Coadjutor Bishop of Clonfert; Most Rev. Dr. Brown, Bishop of Cloyne; Most Rev. Dr. Owens, Bishop of Clogher.

After the ceremonies in the Cathedral his Lordship the Most Rev. Dr. Hoare was waited on at the parochial house by a number of representatives of public bodies, who came to present him with addresses of congratulation. Bishop Hoare was born in April, 1842, at Ballymahon County Longford, Ireland, and received his intermediate education at Mount Melleray College, County Waterford, and Canon Reynolds' Day School, Longford. He entered Maynooth in 1871, and was ordained in 1867. In that year he was appointed Curate of St. Mel's Cathedral, Longford, where he labored during seven years. In the year 1875, on the resignation of the Very Rev. Matthew Columb of the office of President of St. Mel's College, Father Hoare was selected to fill the vacancy. Being an expert in Georgian chant, he did much to improve the whole tone and character of the singing at solemn offices and High Masses of Requiem in Ardagh generally. In 1870 Father Hoare was appointed Canon, and two years later became parish priest of the important parish of Street, County Westmeath. He is recognized as a ripe scholar in circles far beyond the limits of the diocese. He adds the charm of a splendid voice to a style of preaching at once cultured and impressive.

There are glimpses of heaven granted to us by every act or thought or word which raises us above ourselves.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickle's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly, logically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so PALATABLE that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

BISHOP OF ELPHIN.

The Successor to the late Dr. Gillooley.

A FAMOUS SCHOLAR AND PREACHER

On Sunday the Most Rev. Dr. Clancy, was consecrated Bishop of Elphin in the Cathedral of the Immaculate Conception, Sligo.

Dr. Clancy was born in the parish of Riverstown, diocese of Elphin, on December 23rd, 1856, and after receiving his early education at the schools in his native parish, was placed under the care of the Marist Brothers, Sligo, with whom he remained for four years. From the Marist Brothers he proceeded to the Diocesan Seminary, Summerhill, Athlone, to prepare for entering Maynooth. Here his exceptional talents won for him the foremost place in his classes. After two years in the Seminary his professors considered him qualified to begin his philosophy course, and accordingly, having received the required nomination from his Bishop, he entered the logic class in Maynooth in September, 1879. During his time in Maynooth Father Clancy was distinguished not merely by his brilliant talents and his untiring industry, but also by his profound piety and by the candour, frankness, and manliness of his manner, which endeared him to his fellow-students as well as to his superiors and professors. At the end of the ordinary college course he was promoted to the Danboyne Establishment, where he spent two years in perfecting his knowledge of theology, canon law, Scripture, and Hebrew.

After leaving Maynooth in 1883, he was appointed by Dr. Gillooly professor in the Diocesan Seminary, which had been a short time previously removed from Summerville to Sligo. In the summer of 1887 a Concursus was held in Maynooth for the purpose of selecting a successor to Dr. O'Rourke in the Chair of English Literature, and Father Clancy was one of the candidates, and, after brilliant display of original talent and of solid attainments, he was unanimously selected to fill the vacant chair. His success as professor more than justified the wisdom of his appointment. He gave the senior students practical instructions in every work on elocution as applied to pulpit oratory, for which he was well qualified, having from his very boyhood displayed remarkable powers of oratory. The annual sermons—delivered as academical exercises during his Danboyne course—were regarded by his fellow students as perfect specimens of pulpit oratory. His fame as a preacher extended beyond the walls of the College. Two years ago he was selected to preach the panegyric of St. Cecilia on the occasion of the celebration of the Cecilian Festival in Maynooth, and on the Good Friday of the last year his powerful and touching eloquence thrilled the distinguished audience assembled for the devotion of the Three Hours in the University Church, Dublin. The Bishops of Ireland, aware of Father Clancy's attainments as a pulpit orator, and wishing to utilize his vast powers for the benefit of their students, created some years ago a distinct class for the study and practice of sacred elocution, and requested Father Clancy to take charge of it.

What most people seem to want is an opportunity factory. Some of the best opportunities are hand made.

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A duty is no sooner divined than from that very moment it becomes binding upon us.—Henri Frederic Amiel.

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Every prayer we say, whether obligatory, or merely of devotion, should be offered reverently and devoutly.—Pere Hayneuve, S.J.

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Rev. M. E. Siple, of Whitevale, Ont., writes, July 24th, 1894:—"I had suffered indescribable torture for two years or more that is at times, from dyspepsia. Fearful pain and load in stomach, pain between shoulders, and sensations as of being pulled right in two, small in back. I dieted, used patent medicines, and different doctors' medicine, all to no use. Your K. D. C., third dose, completely relieved me, and four bottles, I believe, have cured me. A thousand thanks I can study, preach, do my work now with energy and satisfaction, as of yore."

Sympathy belongs to our position in the world, and there is hope for the most sinful heart if it only keeps its quick and affectionate sympathies.—Father Faber.

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EXECUTORS' NOTICE.

In the matter of the Estate of the late Very Reverend Edward Cassidy, Dean of Toronto, deceased.

NOTICE is hereby given pursuant to R. S. O. 87 cap. 110 and amending Acts, that all persons having claims against the estate of the above named deceased, who died on or about the 3rd day of March 1895, at Toronto, are required to deliver or send by post pre paid to the undersigned, solicitors for the Reverend John M. Cruise and James W. Mallon, his executors, a statement in writing containing their names, addresses and full particulars of their claims, and the nature of the securities if any held by them, duly verified by Statutory declaration, on or before the first day of May 1895, after which date the said executors will proceed to distribute the assets of the said estate among the persons entitled thereto, having regard only to the claims of which they shall then have notice, and they will not be liable for any claim of which they shall not then have had notice as aforesaid.

Dated at Toronto, this 14th day of March 1895.

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Church of the Sacred Heart.

Our French Canadian co-religionists have good reason to feel proud of the success which has crowned their efforts of the past few years to establish a French parish in this city.

Leglise du Sacre Coeur as it is familiarly known to the French people of this city, was founded about eight years ago; previous to this the French Catholics of Toronto assembled from time to time in the Cathedral or the old St. Vincent's chapel, where the late Very Reverend Father Laurent preached to them in their own native tongue, and by this means kept alive the project which they long had in view of building up a parish of their own.

This laudable design having met with the approval of His Grace the late Archbishop, a worthy French priest of the Montreal diocese, Rev. Philip Lamarche was called to this city and entrusted with this important work. It was a great undertaking—an arduous task, for the congregation was small and far from wealthy, but Pere Lamarche came, saw and conquered all difficulties, for within six months after his arrival the church of the Sacred Heart was dedicated, and so great was his zeal that a great part of the debt is already paid off and more land has been secured adjoining that on which the church stands where it is intended shortly to build a school house and presbytery.

Pere Lamarche is the typical French cure, possessed of a rich musical voice, and a genial smile always accompanying his greeting, he reminds one forcibly of the late Vicar General Laurent, whose worthy successor he is in the hearts of the French people of Toronto. Pere Lamarche is dearly loved by his congregation and the children to the number of a hundred or more, attending the school of the parish temporarily held in the basement of the church, lose no opportunity of showing affection for him, for this part of his flock receives his special attention and care. Last Sunday being Palm Sunday the usual service appropriate to the occasion was held, Gregorian music exclusively being rendered. It is a notable fact that this is the only church in the city where this truly religious chant is scrupulously adhered to during the Lenten season. The choir is a particularly strong and efficient one under the able direction of the organist, Mrs. McKinnon. The male portion especially is composed of an array of talent seldom met with. Messrs. F. N. Mercier, Rochereau de la Tabliere, Quenell Bissontotte and others well known in musical circles being enthusiastic members.

A visit to L'eglise du Sacre Coeur during any service never fails to impress one, especially if fortunate enough to understand the language of La Belle France, for Pere Lamarche is an eloquent preacher, his church is a model of cleanliness and order and the music rendered is always of a high standard and in keeping with the rubric.

St. Joseph's Church, Leasideville.

A large and enthusiastic meeting of the parishioners took place recently in order to make arrangements for the annual concert which takes place on Easter Monday night in Dingman's Hall, Broadview avenue and Queen street East.

Mr. Thomas Finucan was unanimously chosen chairman, and the wisdom he has displayed in the selection of his committees augurs well for the success of the concert, as none but good workers have been chosen. Father McEatee is making strenuous efforts to reduce the debt on the church, which has been rather increased during the past two years by the many necessary improvements which have been made. Owing to a rather different way of working, the concerts of late years have not been a financial success, so, on the suggestion of members of the committees, it was decided to return to the old order of things, when standing room could hardly be secured at the entertainments. The ladies of the congregation are kindly giving their assistance, and those wishing for a night's recreation could not do better than patronize this concert, as first-class talent has been engaged, while nothing has been left undone which will in any way contribute towards make this the most successful entertainment yet held in connection with St. Joseph's Church.

She shook him once—she snook him twice
Yet he was not forsaken;
Third asking she accepted—'twas
"Well shaken before taken."

When we find ourselves in spiritual desolation, let us unite our suffering to that of the heart of Jesus in the Garden of Olives—St. Alphonsus Liguori.

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GENEROUSLY GIVEN THE POOR. San Elcario, Tex., June 12, 91. 4 Two years ago you were kind enough to send me some of Pastor Koenig's Nerve Tonic, which I gave to two poor girls who were suffering from falling sickness, and they got well after using your excellent remedy. My parish is poor to the utmost, but your charity will be of great benefit to your parishioners so generously given to the poor, and so excellent, cannot but be an eternal reward. REV. F. V. L. LUCKLON

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