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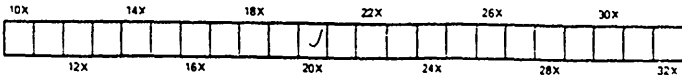
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The Catholic Register.

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

VOL. IV.—No. 15

TORONTO, THURSDAY, APRIL 9, 1896.

PRICE FIVE CENTS.

EASTER CELEBRATION.

Impressive Sermon by His Grace the Archbishop of Toronto.

The Proof of the Divinity of Jesus—The Necessity of Holy Week in the Cathedral and in the Other Churches of the City.

Last week ceremonies of a very high and imposing religious order were carried out at the Cathedral. The office of the Passion began on Wednesday evening and was largely attended by the priests of the archdiocese. The Lauds of St. Jerome, the prophet, were sung in harmony by Rev. Fathers Coylo, Trayling, and O'Malley, and the "Benedictus" was given by excellent style by the same boys. The sermon was preached by Rev. Dr. Treacy. On Thursday morning His Grace, the Archbishop of Toronto, blessed the Holy Oils in the presence of all the priests of the archdiocese and a very large congregation. He was assisted by Rev. Fathers McCann, V.G., Ryan, Hand, and also by Fathers Trayling and Coylo, deacon and sub-deacon. Rev. Dr. Treacy was master of ceremonies. Immediately after the mass the Archbishop bore the Blessed Sacrament in procession to the altar of Repose which was most beautifully and tastefully ornamented with flowers and lighted candles. Thanks are due to the ladies of the Altar Society, and especially to Miss Foy and her aide Miss Sullivan, for the manner in which the arrangements have been carried out regarding the ornamentation of the altar of Repose. An indulgence of 10 days was published on the part of the Archbishop by Vicar General McCann at the altar of Repose. On Friday the Mass of the Pro Sanctificis was celebrated by the Rev. Father Ryan in the presence of the Archbishop, Fathers Coylo and Small being deacon and sub-deacon respectively. Rev. Dr. Treacy, master of ceremonies, and the Passions were solemnly chanted in front of the Archbishop's throne by Rev. Fathers Rohleder, Coylo and Treacy. After mass, the cross was exposed for adoration, and then the Archbishop accompanied by the Stations of the Cross were given, the Stations of the Cross were given at 7.30. On Saturday morning Rev. Father Rohleder celebrated mass the deacon and sub-deacon being Fathers Treacy and Small. All the various ceremonies for Easter Saturday were performed in the midst of a very large congregation.

The High Mass at St. Michael's Cathedral on Easter Sunday was celebrated in presence of His Grace, the Archbishop of Toronto. Rev. Dr. Treacy was celebrant of the Mass, Rev. Father Ryan deacon, and Rev. Father Small sub-deacon. The high altar was beautifully illuminated and the sanctuary was chaste adorned with plants and flowers. The choir was under the direction of Rev. Father Rohleder, and Mr. Lomanito presided at the organ. Kluge's orchestra assisted. The sermon was preached by the Archbishop, who spoke substantially as follows:

My dear brethren, My reflections upon the great mystery of the resurrection of Christ, which the Church commemorates to-day, after the long exercises of our holy religion in which you have been engaged during the past week, will be very brief. The mystery of the resurrection, my dear brethren, is the foundation of the Christian faith. It is the proof which Christ Himself appealed to that he was indeed the Son of God. This signal proof of the divinity of our blessed Saviour was the turning point in all human history; it was our faith: it was the great proof of our reconciliation with heaven. During the past week the Church, in her offices, has led us along the sorrowful way of the Cross. We went in spirit and prayer to the tragic scenes of the sufferings of the Son of God. We ascended in spirit the hill of Calvary, and there beheld the consummation of all the sacrifices of the old law which prefigured the sacrifice of our Divine Lord upon the Cross. And that consummation seemed as if it were the end of all; we were tempted to think that the oneness of Christ had triumphed there. We saw Him taken down from the Cross and laid in the tomb; and again we beheld Him triumphed and that His enemies had fallen in shame and sorrow. But to-day a noble joy is ours; to-day the Church reasons with hallelujah, for Christ is risen, and great is the joy

with which we celebrate His triumph over the Christian heart. It is not that we with joy and gladness because the Son of God has risen from the tomb. The joyful mystery of the resurrection fills earth and heaven. The Church rejoices with a rapture of triumph. Wonderful is the story we read in the gospel of the hour. Mary Magdalene in the company of other holy women reached Calvary with daylight. When they were come to the sepulchre they said to one another: "Who shall roll back the stone from the door of the sepulchre?" And looking they saw the stone rolled away. For it was very great. And entering into the sepulchre they saw a young man sitting on the right side clothed with a white robe, and they were astonished. And he said to them: "Be not afraid; you seek Jesus of Nazareth, who was crucified. He is not here: He is not here. Behold the place where they laid Him. But go tell His disciples and Peter that He goeth before you into Galilee: there you shall see Him as He told you."

This is the account given by the inspired writer of this stupendous change in the world's history. This is the account of the event which changed the whole current of human thought. "He is risen, He is not here." There never was inscription upon the monument of any man in which such words as those could be truthfully written. The dead who are commemorated on stone have departed worth, or honour, but then on account of the station they had occupied, or the fame they had won, but upon their monuments no such words as those could be truthfully inscribed. "He is risen, He is not here." These are words that could never have been written only on the tomb of the Son of God. Behold the place where they laid Him! No wonder we should rejoice; no wonder the Christian heart should be filled with gladness because of the triumph of Jesus Christ over death. His triumph is our triumph, the triumph of the Son of God is the triumph of humanity. During His life He wrought many miracles. Under His divine power all the terrible diseases disappeared from the afflicted children of Adam. The dumb were made to speak, the lame were enabled to walk, and the blind were restored to their families. But not to any or all of these miracles did Jesus appeal for the proof of His divinity. He appealed for proof to His resurrection from the tomb. He said to His enemies: "An evil and adulterous generation seeketh after a sign, but a sign shall not be given it except the sign of Jonas the Prophet; for as Jonas was three days in the belly of the whale so will the Son of man be in the belly of the earth." By that miracle He proved He was God; to that miracle He appealed as proof of His divinity. All history tells us He is risen, for all history tells of the divinity which He manifested, and history tells us we not rejoice? Jesus Christ was to ascend into heaven after a time; but not until He had established His Church to carry on the divine mission, the proof of which He had given in His glorious resurrection. History tells of the characteristics and the imprints of this divine mission. When Jesus Christ established His Church He might have chosen omniscient men and entrusted to them the carrying on of His mission. Some would have been scholars, and some philosophers. He might have chosen from the scholars of that city those who were famous as scholars or renowned for their learning to propagate His doctrines. But not at all. He would have chosen men who were simple and unlearned. What did He do? He selected twelve poor men; fishermen, illiterate men, men remarkable for nothing else than their sincerity and simplicity. To them He said: "Go into all nations, teaching them all things; I have commanded you." What a stupendous mission! Who would have thought that it should be laid upon the shoulders of twelve poor men. How were they to go and accomplish such a mission? My dear brethren, it was the resurrection of Christ that was to accomplish. Christ said to them: "All power is given to me in heaven and on earth. Go teach all nations, and behold I am with you all days until the consummation of the world." And they went forth, these ignorant fishermen, into every nation, civilized and barbarian, and into Rome, the centre of wealth and influence and government in that day, and they converted the nations to the doctrines of Jesus. My dear brethren, we find that as Jesus had said in the tomb three days before He rose again in triumph, so the Church to which He had entrusted His divine mission was also buried in the Roman catacombs for three hundred years until in the time of Constantine the Great it arose into the world and all the beauty of its divine spouse, for three hundred years, until the time of Constantine the Great, was persecuted and driven into the catacombs, before it showed into the world the barbarians to bow to the gospel of Jesus Christ. So, the Church of Jesus Christ, stands to-day the only living institution that ever saw the world through the resurrection of our Divine Lord. It is the only living institution that ever saw the world through the resurrection of our Divine Lord. It is the only living institution that ever saw the world through the resurrection of our Divine Lord.

sing to-day. Altho' the Church is risen, altho' the Christian heart is risen, now my dearest brethren, there is a suggestion in the mystery of the resurrection, and it is this: that we should realize it in our souls. As Jesus Christ died, St. Paul tells us, we must die to sin. A mortal sin is the death of the soul and we must rise from it as He rose from the tomb into a new life. Christ died now no more. He is risen, and death has no longer dominion over Him. This is the resurrection we must earn from the contemplation of the mystery of the resurrection to-day. We must resolve to walk in newness of life with our risen Saviour. There is in connection with this another consoling reflection. Since the resurrection of Jesus Christ, our Divine Redeemer, death is no longer an immortal blot. Formerly death was considered extinction and was looked upon with despair. Death was the long of terrors. Oh, my dear brethren, the resurrection of Jesus Christ has changed all that; death is indeed insubstantial with life, for as Jesus rose triumphant from the tomb, so, my dear brethren, His faithful followers will rise triumphant and glorious from the graves in which they have laid. Our bodies will be sown in the earth, but they will rise up in immortal bodies. This is my dear brethren, a suggestion of sublime consolation. I wish you with all my heart the comfort of realizing in yourselves the happiness of the Lord's blessed resurrection. I wish you most abundantly all the joys that our risen Redeemer has laid up for us in the heavenly mansions of His Father's house.

ST. MARY'S.
Great congregations attended the four morning services at St. Mary's on Easter Sunday. The sanctuary presented a very attractive appearance. The altar was adorned with exquisite taste. The sanctuary boys' singing was much appreciated, and the angels' choir at the Holy Communion was with wonderful sweet effect. At the last Mass, Rev. Wm. McCann was celebrant, assisted by Rev. J. J. McCann as deacon and Rev. W. Whelan as sub-deacon. Vicar-General McCann preached an eloquent sermon on the words of the Lord, "He rose for our justification." The singing was of a high order. The Easter offering was most generous. At grand vespers in the evening Father Whelan preached.

CHURCH OF OUR LADY OF LOURDES.
Easter services were splendidly carried out at the Church of Our Lady of Lourdes Sunday. Rev. Father Teely celebrated the Mass, Rev. Father Walsh, deacon, Mr. McQuinn, sub-deacon. The choir with full orchestra rendered in most effective style Dvorak's Mass. In rendering this composition the choir not only retained its former reputation, but added new vigour, tone and volume were exceedingly fine, and phrasing most artistic. Great credit is due to Miss Sullivan for the perfect manner in which the choir sang.

In the evening Mazuro's vespers were given. Soles were admirably rendered. The choir, Messrs. Messrs. Messrs. Messrs. Coxwell and Tymon. Rev. Father Teely, M.A. delivered an eloquent sermon. The rev. gentleman showed in the most vivid language how the conquests of Alexander, Caesar and Napoleon perished in a few years, but those of Jesus Christ after nineteen centuries are thriving.

St. Paul's Fancy Fair.

The annual fancy fair of St. Paul's Church, Power street, opened Monday evening in St. Paul's Hall. The attendance was unusually large. The hall and tables were beautifully decorated. A programme of music and fancy drill was rendered by the pupils of the Separate Schools. The marching of the little girls in artistic costumes elicited rounds of applause from the sympathetic audience. The refreshment table is in charge of Mrs. Martin and Mrs. Melady. The fancy tables are presided over by Mesdames O'Connor, Rosar, Rigney, Dadds and the young ladies of the Sodality. Among the gentlemen present at the fair were noted Rev. Fathers Walsh, Minahan, Oline, and Messrs. Wright, Malone, Devine, Dodds, Duffy, Morgan and McCabe. The programme of the evening was under the auspices of the Separate Schools. The marching of the little girls in artistic costumes elicited rounds of applause from the sympathetic audience. The refreshment table is in charge of Mrs. Martin and Mrs. Melady. 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THE MOTHER LAND.

Latest Mails from Ireland, England and Scotland.

A small foundation in Oxford University. It will lead to the terrace of Catholic students both in Oxford and Cambridge.

The dispute between the ship joiners and their employers in Belfast has been arranged. The terms of the men were conceded.

The jury at the B. fast assizes refused to find guilty Lethin Lloyd, the woman who fired upon the band of Abercrombie on the occasion of her eviction.

The police have discovered a number of private stills in Derry, near Keady.

The Nationalists of Carlow have won a smashing victory in the poor-law election.

A man named Coates has been killed by falling from a window over Murray's gun shop, Patrick street.

William O'Callaghan, P.L.G., was killed by his horse on March 22, near Kanturk.

Father McNamara, P.P., Glounthamo, proposes to erect a new church. William Egan one of the Ponsonby estate evicted tenants has become insane as a consequence of his troubles.

The Ulster farmers assembled at Coleraine have characterized as untrue the statement of the Chief Secretary concerning the agricultural situation in Ireland.

On the shores of Lough Neagh, on the night of March 28th, peacocks and bantams came into collision. The water-buffs were fired upon and an inspector named King was beaten on the head and rendered unconscious.

In a football match of Beebrook against Danganon, one of the Beebrook team was accidentally killed.

A memorial window to the late Sir Robert Stewart has been unveiled in St. Patrick's Cathedral.

W. Q. Judge, late secretary of the American Theological Society, was a Dublin man.

The national teachers have thanked the Archbishop of Dublin for his valuable services in their interest.

Mr. V. B. Dillon is retiring from the corporation.

Some excitement is witnessed on the streets on Saturday nights owing to the early closing movement of the drapers' assistants.

On March 27 Superintendent Talbot raided a betting establishment at 26 Temple Bar and 47 Fleet at George Redbourne, Henry Redbourne, Edward Lyons, Edward McCabe, Michael Malloy, Wm. O'Keefe, George Finlay, Thos. Byrne, and John Dunne were arrested.

Teacher Adjutor, Ohio, is visiting Dublin. He was born near the Vale of Avoca, and for a quarter of a century has been teaching in the United States.

St. Mary's Catholic Church, Coa, Munshillen, has been dedicated by the Most Rev. Dr. Owens, Lord Bishop of Clogher.

The Congested Districts Board is spending £300 for a dock at Cleggan and £4,000 for bridges between the islands of Aunghlavan, Lettermore, Gorman and Lettermullen.

A beautiful high altar of marble, a memorial to the great pulpit orator, Father Tom Burke, was consecrated in the Dominican Church, Galway, on March 22nd.

The Royal Society of Antiquaries held its second general meeting in Kilkenny on April 7. The society had arranged to visit Inisogue and New Ross.

Last year the use of strawsonia as a spray for potatoes saved the crop from blight. Mr. McDermott, member for North Kilkenny, is urging the Government to make the system universal in the coming season. Three and a half millions of tons of potatoes were grown in Ireland last year.

John McGarry, a Drogheda carman was killed by falling from the seat of a two horse morning carriage.

Mrs. Herne, who keeps a public house in Mullingar, and her maid, Bridget Doyle, have been arrested for sending a threatening letter to the military authorities who had forbidden the adults to enter the public house.

The Guardians of the Roscommon Ester declare that the abolition of small holdings is bringing about the depopulation of rural Ireland the people seeking foreign prairies and are leaving Irish prairies behind them.

John Brown, Guff's Lane Waterford attempted suicide through a cess on the Lincoln landeap.

George F. Flouing, solicitor Ennis corthy, points out that 23 army officers, 21 constabulary officers and 10 nondescripts are paid for administering the law in petty sessions courts.

To the Rev. John G. McKenna, late of Corpus Christi Church, Covent Garden, belongs the privilege of receiving subscriptions in the United States and Canada for the chapel to be erected in the Cathedral of Westminster in honour of St. Patrick and all Irish saints.

The Oxford correspondent of The Times says:—The Hebdomadal Council at its last meeting granted a licence to the Rev. R. F. Clarke, M.A., of Trinity College, to open a private hall for University students at 40 St. Giles's.

The new stained-glass windows have been unveiled in the sanctuary. The windows contain figures of St. Peter, St. Francis, St. Patrick, and St. Bridget.

Well attended religious services in honor of St. Patrick's Day were held in St. John's Church, Cammock. In the evening a social gathering under the auspices of the St. John's Young Men's Society took place in the schoolroom.

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1881 to 1891, and was principal of the new foundation of the Jesuits at Wimbledon previously to his removal to Oxford.

The question of the assessment of the Catholic schools of Edinburgh was under discussion at the meeting of the Appeals Committee of the Town Council on Monday 23rd inst.

Mr. Flannigan entered the Town Council and obtained exemption for them, and after some years of freedom from the tax, the question of payment was again raised this year.

Her. Thomas J. Carroll, West Caster. Father O'Connell celebrated the twenty-fifth anniversary of his priesthood on the 24th of last month.

The annual Catholic demonstration to celebrate St. Patrick's Day was held in the People's Palace. Everywhere were displayed shamrocks, green ribbons, and other National emblems.

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THE LAST MASS.

LADY HERBERT IN THE CATHOLIC WORLD.

It was Vesper-time in a beautiful old monastery in Poland when, one evening, the Mother Superior was told by the portress, Sister Donnicella, that a stranger wished to see her.

"Did he not say who he was or whence he came?" exclaimed the Superior.

"No, reverend Mother," replied Sister Donnicella. "I asked him, but he said he had a grave message to deliver to you, which he would tell you himself, and he added, that he wished to see you alone."

A feeling of fear and anxiety filled the heart of the venerable Mother. In those days it was impossible to tell friend from foe. When she had been elected Superior she was healthy and strong, but the events of the last few years had aged her terribly.

On their way to the parlor they passed through the little cloister-garden. The day was at its close; the bright rays of the setting sun lit up the old gray walls of the monastery. In the garden everything was green and fresh and bright.

"Forty years only!" replied the Mother Superior smiling. "That is not very long; I have been nearly fifty years, and dear old Sister Coletta sixty eight."

"Do you remember," continued Sister Seraphina, "now alarmed and distressed we were two years ago, and how we then prayed to God to avert the terrible calamity which then threatened our dear and holy home?"

The nuns were silent; a sad thought passed through the hearts of both. They remembered the time when the little garden, so quiet and deserted now, was full of innocent mirth and laughter.

"How long, reverend Mother, were you Superior of the school?" inquired Sister Seraphina, burying her face in a cluster of roses as she spoke.

"Twenty years," replied the Mother, "just when you had made your last vows."

"Yes, and I was your assistant for fifteen years," answered Sister Seraphina, "and then I went to the infirmary. But oh how happy those years were, and how much good we could do!"

"Yes, dear sister," answered the reverend Mother sadly; "but remember, our Lord still allows us to help three pure young souls by our prayers and mortifications."

than four hundred years! In these sad reflections, however, the mother superior interrupted her. "Let us go and see our visitor, sister; we have kept him waiting too long already," and so led the way to the convent parlor.

The visitor was still a young man. He seemed troubled, sad and anxious, but had a kind and sympathetic face. He was also evidently timid and shy, which spoke never, so that the nuns felt confidence in him at once.

"Do you know Count M—— and Father A——, in B——?"

"Certainly," answered the mother superior. "Count M—— saved us two years ago. He went to B—— made use of all his influence with the highest authorities, and got leave for us to remain here. As for Father A——, he is our greatest benefactor. Since they confiscated our lands, and in fact took all our means of subsistence, we depend entirely on his charity, and on the alms he procures for us, to obtain our daily bread."

"Well," replied the stranger, "Father A—— sends me to you, with this letter from the count, which please read."

The poor mother took it with an unfeigned anxiety, but found it was full of indifferent matters; only at the end was an underlined postscript saying: "The bearer of this note will tell you all. You may trust him entirely."

"Good God! you do not mean to say we are to be turned out of our convent?"

"Yes, it's destruction, is officially pronounced; but as yet the fact is kept secret. The commission will be here in a week's time, and you must prepare for it."

"But the church? the church?"

He bent his head low still. "Yes, the church is to be closed, too. The dean sent me to tell you that he had received positive orders to come and take away the Blessed Sacrament and all your church ornaments. Father A—— advises you to put away at once all that is most valuable in your church and convent, though he knows that the greater part of your treasures were carried off two years ago. He also begs me to say to you that, if you are asked, you should choose emigration instead of transfer to another convent, which would only be a temporary arrangement; for all are, more or less, doomed."

He added various details and instructions, to which the poor nuns scarcely listened; in fact they remained silent and half-stunned. It did not trouble them much where they went, if they were to be turned out of their home. A few old and infirm women, if they died a year sooner or later, here or there, what did it matter? But their beautiful church, their sacred and holy relics, their graves, oh! it was heart-breaking.

The mother acquiesced in silence. In truth, at the thought of it her heart failed her more and more. The greater part of the community were so very old and so infirm! Half of them could not come down stairs to the choir. For three years Sister Eusta- chia had been bed-ridden; Sisters Salvia and Ignatia could not leave their cells; others were so old that they had been dispensed from office and all conventional functions. Even the younger ones were half their time in the infirmary with rheumatism, sciatica, and the like. Since the con-

flaction of all the property of the monastery by the government, no repairs of the roof or walls could be undertaken, so that in many places the rain and snow came in and the cold and damp were terrible. They were also dependent on the charity of their neighbors for fuel, and the great old doctor visited them from time to time, and the chemist sent them medicines for nothing, still they could not abuse such kindness and rarely sent for them even in the most urgent cases.

The following morning was one of the Holy Communion days of the nuns, and after Mass was over the poor mother superior summoned all the sisters to the chapter-house. This had been once a beautiful building, but had fallen in ruin and decay of the monastery. The finely carved stalls had been moved into the church to prevent their ruin from the we which came from the broken windows, but there was still a fine crucifix, beautifully carved by an Italian master, and the Christ looked, as it were, sadly and lovingly on the anxious and sorrowful faces gathered at his feet.

"You must first give me your solemn word that you will never disclose to anybody the fact of my coming to you today."

"The superior gave it and was not surprised at his question, for how many people in these sad times had been outcast for life by a single word! Then he continued:

"Do you know Count M—— and Father A——, in B——?"

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IN DUNDALK.

Celebration of St. Patrick's Day A Great Lecture.

The Dundalk Herald reports a grand celebration of St. Patrick's Day in that place. Very seldom has Victoria Hall contained a larger audience, quite a sprinkling of whom were Protestants. Rev. Father O'Connell apologized for the absence of Mrs. M. Inrye and Rev. Father McPhillips of Oranmore. The one who was suffering from the grippe, the other a few days ago was taken to St. Michael's Hospital and was not yet able to leave. He was glad to announce, however, that they had with them Rev. Father Burke of Oakville and Miss Clark of Hamilton. On the platform was Rev. Father Ball, in the chair, and Mr. J. D. Morgan, Messrs. Park, Perkins, Mrs. Park, Miss Clark, Mrs. McQuinn and Miss Lamont contributed to the programme. Rev. Father Burke's lecture on "Patriotism" was one of the finest lectures we have ever had the pleasure of hearing, says The Herald. He defined Patriotism as the love and devotion we feel to our native land, quoting Scott's beautiful patriotic passage: "Breathes there a man with soul so dead, etc." Patriotism he claimed existed even among pagans, mentioning Brutus and Leonidas, but it was reserved for Christianity to stamp upon it its noblest impress, to elevate and inspire it. Its prototype among the Israelites was Moses, and purest and noblest of all that of our Saviour, whose patriotic love of humanity know no national barriers. Every nation worships her patriotic sons. Scotland has her Wallace and Bruce. England also has hers, so has that country whose national day we are celebrating, the Emerald Isle, gem of the ocean. He passed over Ireland's sad history from the time the Noble Brian drove the pagan Danes from the island, to that of her greatest and bravest son, the noble O'Connell, upon whom the lecturer bestowed an eloquent eulogy, as well as on our late lamented statesman Sir John A., Sir John Thompson, Alex. McKenzie, and our statesman across the water Edward Blake. He showed how the teacher, the minister, the laborer, each in his own sphere, if he were true to himself, his country, and his God, could encourage patriotism in others; the latter not so much by his words as by his right use of his franchise.

The Scots Were Never Cannibals.

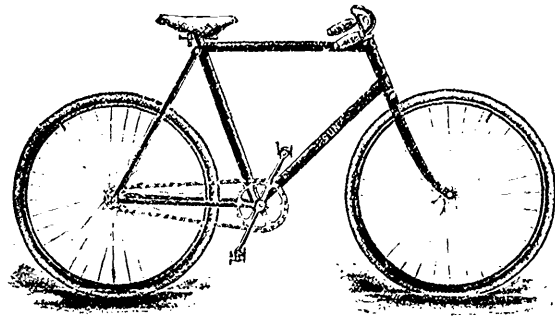
The following appears in the Ottawa Free Press:—The following paragraph has recently been published, and republished, in the columns of the Free Press: "St. Jerome states that he saw Scotchmen in the Roman armies in Gaul who ate human flesh regularly, esteeming it a great delicacy." This paragraph is a libel on St. Jerome, who does not make such a statement, and on the ancient Scots and Galatians, who were never guilty of cannibalism, and who during St. Jerome's time, never fought in the Roman armies. St. Jerome, who flourished in the fourth century, refers to a tribe, apparently extinct, anciently known as the "Atacotti," whom he saw eating human flesh. That this tribe of evidently foreign nomads, who, for a time, probably existed on the Roman side of the Severus wall, were not Scots was clearly established by Marcellinus, a historian who wrote during the reign of Gratian (375 to 383 A.D.). Marcellinus says "that the Pota and Saxons, Scots and Atacotti harassed the Britons with constant miseries," etc., showing plainly that the Scots and Atacotti were as distinct as the Scots and Saxons. This view was also established by the learned George Buchanan in his history of Scotland, and was since confirmed by Gibbon in his Decline and Fall of the Roman Empire. Cohorts of Britons and Atacotti were on camp service among the Roman Auxiliaries in Gaul in St. Jerome's time, but there is no record of any Scots fighting for the Romans, indeed they always fought against them. The name "Atacotti" is so foreign to any Scottish dialect, that any person at all familiar with the language of Caladonia, would see the absurdity of supposing, let alone asserting, that St. Jerome's human flesh eaters were Scots.

M. Mottaz, Cornea St. O. S. of O. Ottawa, March 26th, 1896.

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

Still the Danger.—Friend: "And are you now out of danger? Convalescent." "No; the doctor says he will pay me two or three more visits."

The Medicine for Liver and Kidney Complaint.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmentier's Pills, as a cure for Liver and Kidney Complaint. I have discovered for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmentier's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."



The Late Father Maloney.

The Arthur Enterprise says of the late Father Maloney: The lamented death of the late Rev. R. Maloney, P. P. of Durham, Markdale and Glenolig, brings to our mind several reminiscences of our associations during the years of our acquaintance that tend to accentuate to a painful degree the keen regret we feel for his early and unexpected demise. Foremost among these is the occasion of our first visit to his hospitable home soon after his appointment to the Glenolig mission. It was on the day chosen for a picnic which he had inaugurated to replenish the church funds of the parish. Nestling between several of the hills which abound in that part of Glenolig township, and quite contiguous to the residence he then occupied, is a beautiful lake of sparkling clear water, of great depth and of considerable extent. It is called "Irish Lake"—a name which, we presume, was bestowed upon it because of the fact that while in other parts of Glenolig township the Highland Scotch element largely predominated, the immediate vicinity of this lake was first located by several Irish families. The green sward and the very brink of this interesting lake was the ground chosen for the picnic. Nor is this picturesque spot without a soul as well as a romantic history. Soon after that section of the country was opened to railway communication a monster picnic was held there for a similar purpose, at which the late Sir John A. Macdonald and several of his Cabinet Ministers attended, a special car having been chartered to convey the distinguished visitors from Ottawa on the occasion. The gathering was immense; so were the expenses, and the story goes that the promoters had to adopt the expedient of holding a smaller picnic later in the season in order to defray the expenses incurred at this monster gathering. Such, however, was not the result of the picnic held under Father Maloney's auspices; for, if we remember rightly, the net proceeds amounted to about \$500. The day was a bright and charming one in the beautiful month of August, 1890. The gathering was large, all the neighboring towns and villages having supplied important contingents. Several orators and local members of Parliament were represented. Among the many other pleasures and pastimes indulged in that of boating on "Irish Lake" took a prominent place. Although our visit was chiefly on business, yet the attentions of the sequestered spot were so great that we were easily induced to remain the guest of Father Maloney for a few days after the event. It was during the delightful hours of those happy days, and occasionally on the bosom of "Irish Lake," that we conceived and partly carried out the idea of commemorating the occasion of our visit by writing some verses, which we respectfully dedicated, through the columns of the journal in which we were then interested, to our reverend host, now alas! no more, whose genial companionship contributed so much to render our visit a memorable, a delightful and a happy one.—Lequiescat in pace.

REV. L. W. SHOWERS

Gives His Experience With Organic Heart Disease—The Dread Malady of the Clergy.—For many years my greatest enemy has been organic heart disease. From the business of the heart, with palpitation more or less severe, it had developed into abnormal action, thumping, muttering and choking sensations. Dull pain with a peculiar warm feeling were over present near the heart. I have tried many physicians and taken numerous remedies with very little benefit. Seeing Dr. Agnew's (Clergymen's) Heart Pills in the Standard, "Papers," purchased a bottle and began its use, receiving almost instant relief. I have now taken several bottles of the remedy and can speak highly in its favor. The change in my heart, the thumping and palpitation have almost entirely disappeared. The remedy is certainly a wonder worker, for my case was chronic. Rev. L. W. Showers, Elderton, Ia.

Mr. Blake's Illness.

Hon. S. H. Blake received a brief but satisfactory cable message from his brother, Hon. Edward Blake, Member of Parliament for South Longford, Ireland, whose sudden illness in the lobby of the House of Commons caused considerable alarm among his hosts of friends here in Toronto. The message reads: "Illness trifling. All right."

You may disarm the hands, but not the hearts of a people, and to know what should be defended, is the first condition of defence.

THE MYSTERY OF PAIN.

WHAT ARE ITS CAUSES AND WHY IS IT PERMITTED?

The Great Work That is Being Done by Night Minde in Alleviating Human Suffering—A Case Affording a Striking Illustration.

From the Irish Advocate.

From the time when man first peopled the earth down to the present day, the mystery of pain has filled all hearts with wonder and terror. What are its causes, why is it permitted, and what its uses are in the great economy of nature? All these questions men have asked of themselves and of one another, but the question has found no solution all that can be done is to devise ways of relieving physical suffering, and "right minds" have assisted tender hearts in



bringing aid to the afflicted. "All the vast resources of nature and laboratory have been pressed into service to cure that tortured body might have succumbed from anguish, and know the peace that only health can bring. And what more natural than that these poor victims of disease should desire to know the knowledge of the means whereby they have been benefited?"

Such a one is Miss Drucilla Shingler, of Erin, Ont., who tells a tale of pain endured through weary years, and of final relief and cure through the use of Dr. Williams' Pink Pills, the greatest medicine of the age. Miss Shingler says: "Twenty years ago I became afflicted with rheumatism, from which I have suffered greatly. Two years later this trouble was aggravated by a growth which started in the throat, and which each year became larger and larger, until it finally became so bad that I could hardly obtain any sleep, as when I would lie down it would fill my throat, causing a feeling of suffocation. What I suffered is almost beyond description, and all the medical aid I had did me no good, and I was told that I could only hope for relief through the medium of an operation. I dreaded such a course and declined undergoing the operation. At this time the rheumatism was taking a firmer hold upon my system, and I felt like giving up in despair. I lost the power of my limbs and my hands got so bad that I could scarcely hold anything. At this stage a friend, who from personal experience had strong faith in Dr. Williams' Pink Pills, bought me a supply and urged me to try them. I thought I felt an improvement after I had used a little more than a box, and after using them for a few weeks there was no longer room to doubt that they were helping me. I was talking to a friend about the matter, and he suggested that I try the Pink Pills in the hope of finding relief from the rheumatism, but to my great joy I found that the medicine was not only driving this painful malady from my system, but was also driving away the growth in my throat. The result was that after I had used about a dozen boxes of Pink Pills I was completely cured, and, although a considerable time has now elapsed, I have not had a recurrence of either trouble, and am enjoying the best of health. For the help my stomach may be to others, I am only too glad to add my testimony to the long list of wonderful cures, such as mine, that have been wrought by the use of Dr. Williams' Pink Pills. "This greatest of nineteenth century medicines positively cures all troubles arising from a general or weak state of the blood, or shattered nerves. If you are feeling weak or depressed, Dr. Williams' Pink Pills act as a prompt tonic, and if seriously ill no other remedy can so promptly restore you to health as this. I had used about a dozen boxes of Pink Pills in the hope of finding relief from the rheumatism, but to my great joy I found that the medicine was not only driving this painful malady from my system, but was also driving away the growth in my throat. The result was that after I had used about a dozen boxes of Pink Pills I was completely cured, and, although a considerable time has now elapsed, I have not had a recurrence of either trouble, and am enjoying the best of health. For the help my stomach may be to others, I am only too glad to add my testimony to the long list of wonderful cures, such as mine, that have been wrought by the use of Dr. Williams' Pink Pills. Do not be persuaded to take some substitute.

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Agents: J. J. O'Connell and J. J. O'Connell.

THURSDAY, APRIL 9, 1896.

Calendar for the Week.

- April 9—Of the Octave. 10—Of the Octave. 11—Of the Octave. 12—Low Sunday. 13—S. Hermenegildus. 14—S. Justin. 15—S. Isidore, Bp. and D.

There is a certain spiritual beauty and a moral power and force in fighting for any righteous principle even though you may eventually be conquered.—The Archbishop of Toronto.

Since France became officially infidel the people have been constantly on the look out for a new Messiah, and have been curiously ready to believe every pretender to prophecy. A newly inspired individual has arisen, Mlle. Onezodon, who predicts immediate war resulting in the humiliation of France and England.

Parliament is sitting day and night at Ottawa talking over the Remedial Bill, but making little or no progress. Messrs. Wallace, McO'Carthy, O'Brien, McNeill, Mallon and other members of the House irresponsible to either party, are killing time with talk intended merely to obstruct the passage of the Bill.

Mr. Parrell is not to have everything his own way in regard to publishing the private papers of the late Cardinal Manning. The Tablet announces that the executors have recovered from him certain correspondence, including the memorandum concerning the Jesuits about which something like curiosity has been expressed in various quarters.

Whether in Ulster, or in Ontario, or in the Land of the Free the howling Protestant is always to be relied upon for an amusing exhibition of ignorance. In Ulster he objects to Roman letters on sign posts, in Ontario he sees the brand of Rome in the cross in the roof on the Legislative chamber, and in the United States he circulates petitions against the use of green paint in the navy yards.

Mr. Lecky, the historian, has been making more history—save the mark. This time he calls it "Democracy and Liberty"—and liberty indeed that may not be fittingly characterized even by as mild a word as license is the outpouring of his prejudices in these volumes against the Irish clergy.

We have received from Senator Power a copy of his pamphlet on "The Remedial Bill from the point of view of a Catholic member." An impartial perusal of the pamphlet discloses a great deal that is true, a great deal that is forcible, in its contents. But there is much more that is inconsistent.

At that has sprung from the people. Now attacks one of the greatest proofs of the potentialities of democracy is that it has produced such noble teachers of their race as the Irish priests.

It is becoming more and more known to fame. In the exchanges of a single day we see that three or four letters out of the United States have had their antecedents traced to Toronto. Traynor and his P. A. lieutenants are exiles from the Queen City. Then there is the Rev. Scott F. H. Bishop, Boston, a violent ranting ascribed to Toronto. An "ex-priest" of the name of Riordan, who has just been mobbed in Saratoga, Pa., is another product of our city, as we learn from the letter of a Presbyterian clergyman, Rev. Dr. Eaton, who says:

When I arrived in Toronto to attend the Pan-Protestant Council, some of the ministers informed me that they had given liberal help to my mission through my assistant, who had been thirteen years a missionary. I found that Rev. Mr. Riordan was posing as my assistant. He showed forged credentials from the Victorian Assembly to the Presbytery. He was denounced from the Assembly platform and finally was arrested and sentenced to prison for twelve months.

Our representative citizens abroad are conferring no end of honor upon us.

Nathaniel Southgate Shaler, in the Atlantic Monthly, in an article generally giving praise to the Scotch element on this continent, makes the following extraordinary statement concerning the Scotch Catholic population of Cape Breton:

One evening I was puzzled to find all the men who were on the road drunk, too much so to give any account of the occasion for the festivity. At last, selecting one of the revellers who was on horseback, I addressed him as Tam O'Shanter—a compliment which he fully appreciated in his toper's merry way—and asked the reason for his own state and that of his neighbors. "What will ye gie me an I till?" said Tam. "What do ye ask?" "A drink of whiskey," "Agreed," said the questioner. When he had emptied the small flask, "the nae muckle," said he sadly, looking at the little vessel as if the spay were inadequate, but he gave the due. "Din ye ken this is confession day, and does a man who will not get drunk when he's confessed?"

This bad, and badly told, story has all the earmarks of a second-hand Hibel. Any one who knows Cape Breton and its Catholic population will recognize in it no local flavor whatever; and a Catholic cat see nothing but clumsy invention in what is intended to pass for a joke. As an account of an alleged incident it is on its face utterly impossible.

The Archbishop of Dublin has written a series of letters to the press on the subject of the Irish School grant. Ireland, it appears, has not been what she was entitled to be in the education grant, and it is a curious commentary upon the alleged just and equitable government of the United Kingdom from Westminster that Scotland is in the same position as Ireland, while the English grant has always been considerably greater than the estimate. The question is in no sense political, for Liberals and Tories have been governing Pat and Sandy upon the same plan—as John Bull's poor relations. During the four financial years ending with 1895 the English grant was increased by over £200,000, and though the law prescribed that the Scotch and Irish grants should be increased in due proportion with the English grant, the facts show the exact contrary to have been the practice, with the result that Scotland has been defrauded of over £80,000 and Ireland of over £70,000.

The Daily Express of Dublin, the ultra-Protestant daily, praises Archbishop Walsh in flattering terms for his splendid letters, which have made a commotion among Liberals and Conservatives alike in London. Mr. Morley and Mr. Hanbury have both tried to explain away the facts; but the victory of the Archbishop is admitted on all hands to be complete. In his closing letter to the Freeman's Journal of March 28, he calls upon the Government to deal justly with Ireland by paying the Irish grant on the basis of the actual amount of the English grant.

The oft-declared intention of the framers of the Act was to secure the absolute equality of all elementary schools before the law; but, as it turned out, that was what it entirely failed to bring about. Costly schools began to go up under the Boards everywhere, and the expense was levied in the form of rates upon rate-payers without exception, whether they sent their children to the Church of England schools, to the Catholic schools, or to the Board schools. The Education Department compelled the voluntary schools to keep abreast of the Board schools, which, with the passing of the new law, had entered upon a career of lavish expenditure upon practically unlimited resources. The voluntary schools had to go into

the competition thus forced upon them, and as the grant they received from the Government was limited, they had to meet the pressure directly out of the pockets of their supporters. Last year it was estimated that the annual cost of teaching a child in a voluntary school has increased since 1870 by 12s. 6d., while the Government grant fell short by 6s. of the expenditure demanded by the pressure of the Education Department and the competition of the Board schools.

Voluntary school managers were in a sore plight. They justly interpreted the practical working out of the Act of 1870 as the penalizing of the majority of the people of England on account of their religious convictions; because they could not conscientiously send their children to Board schools, where the religious teaching was not only not in keeping with their doctrines, but hardly distinguishable from paganism. The position taken up by Cardinal Vaughan and by all the bishops and Catholic laymen of England was simply this: that as the state defrays the whole of the cost of education in the Board schools and compels the voluntary schools to keep up to the Board school standard, the state should in justice pay the whole of the maintenance of children attending the voluntary schools. The position of the friends of the Church of England schools was pretty much the same, though not so clearly expressed. They said that as the Education Department fixed the standard for all elementary schools, it should fix the dimensions of the staff for each school and pay all the salaries of the teachers.

It was anticipated that the government would fail to construct a plan to equalize all conflicting interests. We are unable to say from the information at hand that the Bill introduced into parliament last week by Sir John E. Goret will be found satisfactory by Anglicans and Catholics. We are rather inclined to think it falls short of the Catholic demands. It is a scheme, however, that seems to have taken every side by surprise. As we read in the cable despatch, it provides for the establishment of an educational department in every county and borough to administer the parliamentary grants, but not to interfere with the existing schools in any way. As we understand it the municipal corporations and county councils will simply apply as fairly as possible the money paid out by each class of rate payers to the schools which those particular rate payers support. An equalization of Government support of elementary schools in theory at all events is brought in view by this scheme.

The practical working of the law is something for Anglicans and Catholics to carefully estimate before accepting the plan. One good thing is certainly accomplished. The colorless christianity of the Board schools, which has brought elementary education in England as close to godlessness as could well be imagined, will be wiped out, and with it will go the unorbited extravagance of School Board management with its costly fads, and its palatial buildings. The bill is in the direction of religious equality and the fair application of the people's money to the particular schools of their choice. The government is sure of a majority for the Bill, provided the Irish members give their support. This is asking a good deal of the Irish members, who cannot forget that although the Catholic schools of England in which the Christian Brothers teach may by this Bill become entitled to a larger share in the education grant, the same schools in Ireland are excluded absolutely from any state aid. The debate will afford the Irish members, at all events, an opportunity for presenting this discrimination to the fair minded public opinion of England.

A New Jesuit Foundation in Oxford. In our present issue the interesting announcement is made that a license has been granted by Oxford University to Father Clarke, the eminent English Jesuit, to open a new hall for the students of the Jesuit College in connection with Oxford. As none of our Canadian papers have mentioned the fact, we publish in our old country page the article from The London Times giving all the particulars in connection with the step just taken, which reflects the broad-mindedness both of the Jesuits and of the Oxford authorities. The next step in view is the adoption of

the Oxford and Cambridge higher certificate examination, instead of the London University matriculation, as the final examinations for the students of the Jesuits. Just now the new hall is to consist of a number who will pass through the ordinary honor schools of Oxford and take their degrees, and as Jesuit education corresponds closely to the Oxford course a gradual increase in the number of Catholic students in Oxford and Cambridge will follow.

There is every reason to suppose that the influence of Father Clarke, who before he became a Catholic and joined the Society of Jesus was a Fellow and tutor of St. John's College, has hastened the plighting of the present foundation in Oxford. Let us hope the widening influence will be further felt, for it is from such influence as this that we are to expect the banishment of narrowness and exclusion from the noble cause of education.

We commend, as briefly as we can, the object lesson to those vulgar and benighted croutons in Canada and the United States who fall into a rage every time the word "Jesuit" strikes upon their ignorant ears.

No Chance of Settlement.

That there never was the slightest chance of an agreement being arrived at between the Commissioners appointed by the Federal Government to confer with the Manitoba authorities and Messrs. Sifton and Cameron acting for the Provincial Government, is made manifest by the publication of the official reports of the conference. Sir Donald Smith and Messrs. Desgardins and Dieke submitted the following proposals:

Legislation shall be passed at the present session of the Manitoba Legislature to provide that in towns and villages where there are resident, say, twenty-five Roman Catholic children of school age, and in cities where there are, say, fifty of such children, the Board of Trustees shall arrange that such children shall have a school house or school room for their own use, where they may be taught by a Roman Catholic teacher; and Roman Catholic parents or guardians, say ten in number, may appeal to the Department of Education from any decision or neglect of the Board in respect of its duty under this clause, and the board shall observe and carry out all decisions and directions of the department on any such appeal. Provisions shall be made by this legislation that schools wherein the majority of children are Catholics should be exempted from the requirements of the regulations as to religious exercises.

That text books be permitted in Catholic Schools such as will not offend the religious views of the minority, and which from an educational standpoint, shall be satisfactory to the Advisory Board. Catholics to have representation on the Advisory Board. Catholics to have representation on the Board of examiners appointed to examine teachers for certificates. It is also claimed that Catholics should have assistance in the maintenance of a Normal School for the education of their teachers.

The existing system of permits to non-qualified teachers in Catholic schools to be continued for, say, two years, to enable them to qualify, and then to be entirely discontinued. In all other respects the schools at which Catholics attend to be Public Schools and subject to every provision of the education act for the time being in force in Manitoba.

A written agreement having been arrived at, and the necessary legislation passed, the remedial bill now before Parliament is to be withdrawn and any rights and privileges which may be claimed by the minority in view of the decision of the Judicial Committee of the Privy Council shall during the due observance of such agreement remain in abeyance and be not further insisted upon.

To all intents and purposes the Dominion Commissioners might have submitted the Remedial Bill and asked that it be passed as a provincial statute, for the rights stated in the foregoing quotation from the Commissioners report include all the rights that remedial legislation is intended to secure or can secure. The main objection stated by Mr. Sifton to these proposals was the division of the people into denominational classes. Well, the people are divided into denominational classes, and any law or regulations enacted by the Government of Manitoba, or any other government, for the common education of children is not likely to restore Christian unity, or remove Christianity from the path of politicians.

He did not, however, stop short at stating objections, but offered the following counter proposals: First, should it be accepted as a satisfactory measure of relief to the minority, and as removing their grievances, we hereby offer to completely secularize the Public Schools system, eliminating religious exercises and teaching of every kind during school hours. We desire it to be under-

stood in connection with this proposition that it is made as a compromise offer, and not as embodying the policy which the Government and Legislature of the Province are themselves desirous of pursuing. We are willing, however, to adopt such a measure in order to obtain a settlement of the dispute.

Second, in the alternative, we offer to repeal the present provisions of the school act relating to religious exercises, and to amend in substance the following: "No religious exercises or teaching to take place in any Public School, except as provided in this act. Such exercises or teachings, when held, to be by noon half past 3 and 4 o'clock in the afternoon." If authorized by resolution of the trustees, such resolution to be approved by a majority, religious exercises and teaching to be held in any Public School between 3:30 and 4 o'clock in the afternoon. Such religious exercises, teaching to be conducted by any Christian clergyman, whose charge includes any portion of the school district, or by any person satisfactory to a majority of the trustees who may be authorized by said clergyman to act in his stead; the trustees to allot the period for religious exercises or teaching for the different days of the week to the representatives of the different religious denominations to which the pupils may belong, in such a way as to proportion the time allotted as nearly as possible to the number of pupils in the school of the respective denominations. Two or more denominations to have the privilege of uniting for the purpose of such religious exercises. If no duly authorized representative of any of the denominations attend at the regular school work to be carried on until 4 o'clock, no pupil to be permitted to be present at such religious exercises or teaching if the parents shall object. In case the pupils are to be dismissed at 3:30, where the school room accommodation at the disposal of the trustees permits, instead of allotting different days of the week to different denominations, trustees to separate and place in the school rooms for the purpose of religious exercises as may be convenient.

Mr. Sifton could not have been more sincere in offering to secularize the schools of Manitoba. That could hardly be accomplished against the wish of the Protestant majority in that Province, and they would not give their consent to any such compromise. Furthermore, to prove his insincerity, he knew quite well that the offer would not be accepted by any Catholic community. Mr. Gladstone thought of that plan before the act of 1870 was passed, but he dared not offer it to any section of the English people. Mr. Sifton is not more sincere in offering the alternative plan of giving a half hour in the afternoon for religious exercises. Wherever that plan has been tried it has been found unworkable, un satisfactory and irritating. The sole conclusion led us to is that the Manitoba authorities do not desire to have the settlement of the difficulty thrust back upon them; and as politicians they are wise.

St. Mary's Fancy Fair.

St. Mary's Fancy Fair opened on Monday evening at 685 Queen Street West. There was a large attendance. The hall presented a beautiful appearance. The various tables were decorated with very ornamental and useful articles, and the ladies in charge have reason to congratulate themselves on the wondrous display which the opening night offered to the view.

The concert by the boys of the Separate School under direction of Prof. Donville was very enjoyable. D. A. Carey acted as chairman. Tuesday evening's concert was very enjoyable. Among those present at St. Michael's Sociality banquet were Rev. Fathers Ryan, Rohleder, McEneaney, Whelan, &c.

Wednesday evening the Angels' Choir of girls surpassed themselves. The audience was delighted. It was a rare treat. The Catholic Celtic League, with the ladies of Our Lady of Good Council, held a banquet. The chaplain, Father Whelan, presided. With speeches and song a very pleasant evening was spent.

The Truth Society will entertain the audience Thursday evening. Father Treacy will deliver an address. The Catholic Young Ladies' Literary Society will hold a banquet, for which extensive preparations have been made. Friday evening will be for the Knights of St. John. There will be a special programme.

Saturday night, after their concert at 8 o'clock, the chorus of one hundred boys will be entertained in the spacious refreshment room. The Fancy Fair will be an event to be remembered with pleasure.

"Macbeth" at St. Michael's College.

The following is the complete and final arrangement of the cast for the performance of Shakespeare's "Macbeth" at St. Michael's College on the 14th:

Table listing the cast members for the performance of Macbeth at St. Michael's College, including names like DRYAN, King of Scotland, and other roles.

CATHOLIC SOCIETIES.

C. M. B. A.

Peterborough.

Though the formal welcome of the C. M. B. A. Society to His Lordship Bishop O'Connor was the last of the series, yet that of last Thursday night could not be ranked as the least. The hall in the Cox block, tastefully decorated, was crowded with members of the C. M. B. A. and their friends. Upon the platform were His Lordship B. J. O'Connor, Ven. Archdeacon Casey, Rev. Father Scanlan, Rev. Father Phelan, Mr. M. H. Quinlan, President, M. B. A., Mr. T. Cahill, Mr. J. Conaghan, Dr. Molloy, and F. J. Dorris, Chancellors, James Boyce, Chief Harpist, C. O'F and J. Daly, President of E. B. A.

The branch was opened in due form by the president, Mr. Quinlan, propounding the usual question:

"It is well. First Vice president what is the object of this Association?" To which Mr. Alex. Vinetto, first vice-president, from his place in the hall made answer:

"To encourage by all honorable means, Christian union and mutual protection for our members and those dependent on them and also by means of literary entertainments, approved of by our Spiritual Advisor, to educate members and their families in piety, integrity and frugality."

Mr. M. H. Quinlan, President of Branch 90, in the name of the C. M. B. A., in a few graceful words, welcomed His Lordship to their hall. He then called on the first number of the programme, a brilliant pianoforte duet by Misses. Katie and Lillie Hurley. This was followed by a spirited rendering of that sterling old sea song, "The Minnie Gun and Sen," by Messrs. Geo. Hall and D. Gordon.

Mr. D. Gordon sang in a sympathetic manner, a baritone solo. Mr. T. Cahill gave a brief address on the subject of "The Good of the Catholic Mutual Benefit Association." He pointed out the best features of the society, pronounced by Dr. Bourne, to have the best constitution of any organization in Canada. He emphasized the importance of every heart of a family carrying some insurance, to be in or out of it—and the C. M. B. A. offered the best and cheapest extent—a young man of 18 can insure his life for the price of a cigar per day. One of the good features of the C. M. B. A. was, that in case of sickness or misfortune of a member, the branch would carry on his policy, and in case of death, his widow or orphan would get the benefit. The rates were so low and within the reach of all. In the name of the C. M. B. A. Mr. Cahill welcomed the bishop back home.

Mr. John Coughlin read the following address:

Right Rev. Dr. R. A. O'Connor, Bishop of Peterborough:

MAY I PLEASE YOUR LOUISIANA.—We take this opportunity of welcoming you home from your official visit to His Holiness Leo XIII, in apparently the last of his visit after an absence of nearly four months. After the splendid demonstration of devotion to the Holy Father, who has done so much in promoting the interests of the Holy Mother Church and mankind in general, and were greatly pleased to hear of the interest shown by him in yourself and this young Canadian diocese.

Your eloquent description of St. Peter's and other churches containing the relics of the saints and martyrs, and the marble steps stained with the precious blood of our Divine Saviour, have all made a deep and lasting impression on us and we thank God that it is our privilege to belong to that church which has witnessed the most precious of our Divine Master promised to remain "even to the consummation of the world."

Once more we welcome you home and hope you will be spared to make several visits to the Head of the Church in Rome, and while we extend to you a cheerful welcome and offer our hearty sympathy with you in the loss of one of your priests, in the person of the late Rev. Father Heenan, whose death was such a shock to yourself and clergy. Although he was called away suddenly, in the prime of life, it is a consolation to you to know he was a good, zealous priest and well prepared to give an account of his stewardship. We feel honored with your presence at our meeting this evening and with the knowledge that the Association in which we are so deeply interested meets with your Lordship's approval. Assuming you that you shall be at all times welcome to our meetings, that you have our best wishes for your health and happiness and our prayers for the success of the good work which you are engaged in.

Signed on behalf of Branch 30, Catholic Mutual Benefit Association. M. H. QUINLAN, T. J. DORRIS, J. J. DAVIN, GEORGE BALL, JOHN KELLY, JOHN COUGHLIN, Peterborough March 12, 1896.

His Lordship thanked the society for their well appreciated welcome. He was glad to be here to give his countenance and encouragement to the excellent society, the C. M. B. A. He referred to the religious and social aspects of the society, which were prime factors in its usefulness. Such a society had the approval of the Church, which could not be extended to any other, oath-bound society. The society in Peterborough had 80 members in good standing. One of the requirements of the constitution that every member must be a practical Catholic and this, among other reasons, was why the church and clergy encourage the societies independently of the financial benefits, which were very cheap. He, himself, was a charter member of Branch 61, Barrie, which he joined to

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Obituary.

St. Paul's parish lost on Friday one of its most respected residents—Mr. James O'Hagan—who died on that day after a long illness brought with fortitude and heroism. Mr. O'Hagan may be said to have lived in the old parish all his life; it was not till he had reached manhood that he became prominent in helping to increase the growth and prosperity of the parish. He contributed his share in building up and populating the waste places in that locality, and turning them into a country around which business gathered and flourished. Mr. O'Hagan was esteemed as an upright citizen, ready to help every effort for the Mass of the parish, and was a member in the city's good neighbor, and as husband and father he well discharged his obligations in these relations. James O'Hagan will long be remembered for his many excellent qualities of head and heart, his unobtrusive manner, his good nature and generosity. May his soul rest in peace.

Mrs. Theodora Davis, wife of Chief Justice of British Columbia, is dead. Rev. Bishop Lacombe was celebrant of the Mass of Requiem assisted by Very Rev. Father Zimmerman of Vancouver and Father J. J. Dorris of the diocese. Chief Justice Davis has received messages of condolence from all parts of Canada, and abroad.

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THE LAST MASS

(Continued from Page 2.)

"Perhaps the reverend mother does not wish us to enter the cloister?" said one of the civil magistrates with an ironical smile. This was the head of the district, a man too well known to the nuns.

"Our rule does not permit us to admit persons not belonging to our community," replied the mother superior, "but we must yield to force, and so saying she handed the keys to the colonel.

The ponderous gate was swung open and the officers marched in the clatter of their swords resounding through the peaceful cloister. A body of soldiers, who had been standing in the background and who were fully armed, gathered round the front door. The mother superior summoned the community to the refectory, where they stood in silence beside her.

"Are they all here?" asked the colonel sharply, as he entered with his suite, scarcely bowing his head in way of salutation.

"All, save three sisters who are too ill to come downstairs."

"Send for them directly," he replied.

"But they are bed-ridden!"

"None bring them down in their beds, or I will send my soldiers up to fetch them."

There was nothing to be done. The colonel calmly lit his cigar, and the poor mother went up to supervise the moving of the invalids. She had said nothing to Sister Eustachia, who was so old and ill that she had feared the shock would kill her. But to her surprise, she found her calm and ready.

"Do not be afraid, dear mother!" she exclaimed. "I know all. No convent is to be closed and we are all to be sent away, and the officers want me to come down stairs; is it not so?"

"The superior replied, 'It is not so! You told you?'"

"No one," answered Sister Eustachia smiling, her pale face illuminated with a supernatural glow. "Do you think that no messages can be given save by human lips? I cannot walk, it is true, but I can be brought down. So saying, she prepared to dress, the mother helping her, and two of the lay sisters lifted her on to an armchair and prepared to carry her down stairs. "Take care, in God's name!" exclaimed the superior as they stepped out on the dark and rotten staircase.

"Don't be afraid, dear mother!" answered Sister Eustachia. "Nothing will happen to me to-day and to-morrow is not far off."

The poor mother had more difficulty with Sister Salsia, who would not move. "All this is a farce!" she exclaimed. "I will not leave my cells. If this colonel wants to see me let him come up here? Not being in her right mind, the superior left her, pondering anxiously as to what she should say to explain her absence. But to her intense relief, when she returned to the refectory, she found the colonel standing opposite Sister Eustachia with a troubled and agitated face, while the sister was gazing at him steadily, with that same supernatural light on her countenance which she had had up stairs. What she had said to him the mother never knew; but his manner was completely changed. "If I had known!"

he whispered, and then, to cover his evident confusion, began fumbling in his pockets and drew out a paper which he began to read in a trembling voice. The paper decreed the closing of the convent and church, and the immediate dispersion of the nuns. It was added that "out of extreme benevolence" they were to choose between being interned in a convent with other nuns of different orders under the guard of police authorities, or being sent abroad to another country, with the strict prohibition of setting their feet again in their native land.

The superior answered: "We choose the latter course, which I wish in the name of the community. When must we leave our convent?"

"To-morrow at noon," replied the colonel.

"May we assist at our usual daily Mass?"

hesitated for a moment and said: "Yes, if it be a Low Mass remember, any infringement of order will be visited on the priest in the dean, whom I ordered to be here to-morrow morning. So mind, no chanting, no lights, no bells, no demonstrations!"

The mother ventured to reply: "But we cannot have Mass without lights!"

"Very well. Two candles; not more, remember!" exclaimed the colonel, who had resumed his disagreeable manner, and then turning to one of the civil magistrates he added: "Send the chaplain here directly. I must arrange everything with him; otherwise we shall have a row. As for you, ladies, I repeat that I will have no demonstrations, no scenes." His eyes alone, once more, cold and hard as steel.

"We are not in the habit of making scenes," replied the Mother Superior with dignity, and would have added more; but Sister Eustachia interrupted her and, looking to the colonel steadily, said: "Do not be afraid, my son; our Mother has spoken truly,

and you gave me my first communion," said another. "And you married us!" exclaimed a third, and all our children were buried by you." They kissed his hands and his cassock, and did their utmost to keep him back, but in spite of his tottering gait, for the tears were pouring down his face and half blinding him, he went on toward the sacristy, the dean supporting him and holding his arm.

"Courage, father, courage," he whispered. "It is God's holy will." "I know," mournfully replied the poor old man; "but it is a heavy cross for me, but for forty years I have served this altar and know all the poor people, and I hope to have died amongst them and been buried by them!"

The poor nuns behind their curtain knew nothing of what was passing in the church. Everything had been ready for departure by break of day; their poor little parcels of clothes were all packed, and they themselves were kneeling in their stalls for the last time. Evou Sister Eustachia was there. She sat in her armchair propped up with pillows, with her white veil thrown off her pale but still beautiful face. Her head rested on the back of her chair, and her eyes were closed. One might have imagined that she was sleeping, had not the movement of her lips and a nervous twitching of her clasped hands shown that she was still praying. The Office had been long since said—even Vespers, as before a journey—and then they waited patiently for the last Mass.

According to the colonel's orders only two candles had been lighted, and as he had insisted on having the keys of the organ loft and balcony brought to him, there was no music and no bells.

Trembling and faint, with bent head and streaming eyes, the venerable old priest at last emerged from the sacristy. There were only a few steps from thence to the altar, but they seemed too much for him, and he staggered under the weight of the heavy embroidered chasuble which the nuns had been forced to include in the inventory and to leave behind, on account of the fine pearls with which it had been ornamented. Tears blinded his sight, and he would have fallen had not the dean been at hand to support him. Two old men of noble birth preceded him, one carrying the missal. They were Count C— and Count W—, neighbors of the monastery, who had implored to serve the last Mass, and were not afraid of being compromised. The Mass began. A deep and mournful sob burst from the assembled multitude, but then a solemn silence, every one being absorbed in prayer. Suddenly, as the canon of the Mass began, to the amazement of everybody the church was all ablaze with light. Every candle on the different altars, every lamp and candelabra, was lighted and burning, so that the church seemed as if prepared for the feast of Corpus Christi.

Who had done this? Had the people arranged it among themselves? No one knew, and no one spoke. Only the high altar was in shadow, with its two poor candles, surrounded by soldiers, and in their midst the colonel, lived with rage, stamping his foot, biting his moustache, and tearing the cord of his helmet to pieces.

The Mass proceeded slowly; poor Father Vincenti could hardly go on with it, and the dean had to prompt him from time to time. Then came the Elevation. The venerable priest lifted high the Sacred Host in his trembling, feeble hands, while the little bell sounded softly, and a croon and a sob burst from the multitude of kneeling figures with bent heads and weeping eyes. Each one felt that it was our dear Lord himself who had been shown to them for the last time from that altar where he had dignified years consoling, strengthening, and saving the souls of men; and who now was to be banished from that sanctuary for evermore.

Then came the priest's Communion. "Domine, non sum dignus"—he struck with a hollow sound on his meagre breast, as if he would gladly give his life to save his Saviour from degradation. And then came the turn of the nuns. Supported by the dean and the server, Father Vincenti raised the Sacred Host to bless the people, and then slowly descended the steps to the grating. In their long, heavy white mantles and flowing veils the sisters approached one after the other to receive the Bread of Life. The four eldest invalid nuns were lifted up to the little opening in the grating, that the priest's hand might reach their lips; but his hand trembled so violently that the dean had to hold and guide it. And then came the turn of the people. Hundreds knelt, one after the other, by the altar rails, to receive their Lord with heartbroken prayers and tears. At last the priest returned to the altar, and bending over he consumed all that were left of the consecrated particles. It was the end—Jesus had left his tomb. The tabernacle door, void of the Sacred Host, was left open. The dean descended the steps, took out the glass from the kneeling lighting gold lamp, and extinguished the light. Pale as death, the poor old father finished the Mass, then leaned faintly against the altar, while the dean and the server removed his chasuble and all, and put on him a

coats and stole. Then the dean, drawing near to the gratings, opened them wide, and the poor nuns, with their long mantles and veils covering their faces, stepped out from the shelter which had harbored them for so many years and strove to make their way through the church. But then it was not a sob but a loud cry which burst from the assembled crowd as they realized that they were losing for ever those faithful servants of God, to whom they had been used to come in all their troubles and wants and necessities. They gathered round them, kissing their hands and their clothes. Mothers lifted up their children that they might see them once more. All were mingling blessings and tears with the farewells.

"O reverend mother! what shall I do without you?" cried one. "Unhappy creature that we shall be!" exclaimed another. "Who will comfort us in sickness or in sorrow? Do not forget us! Pray for us!" said a third. "Bless me once more," he sought a young mother, "and my little one. John, Franz, children, all look well on our good and holy mother that you may remember them all your life!" cried a venerable old man amidst the crowd. "Alas! alas! what have we done that we should live to see this day? Our dear Lord driven from his house, his Tabernacle void, his altar stripped and desolated, and now his faithful spouses turned out of house and home!"

The younger men clenched their fists and muttered angry, furious words.

"So calm—for the love of God, be calm!" exclaimed the venerable mother. "You can do us no good. You will only bring misery on yourselves and your families. Resistance is hopeless. We must submit to God's will."

Silence followed this speech; but danger was in the air, and the colonel saw it. He was deadly pale, and pulling the dean towards him by the sleeve of his surplice, said angrily: "You are responsible for all this; you insisted on this Mass; you have ordered this demonstration; now we are on the eve of open revolt. I shall give orders at once, or otherwise I will answer for nothing. And as for you, take a long journey north," added the district officer, with his cruel smile.

But the dean's courage had come back.

"You cannot frighten me by threatening me with the longest journey, colonel," he calmly replied. "God is everywhere, and we are in his hands. I am ready to accept his divine will, but I cannot take the responsibility for what may happen here. I know nothing of the intention of all these poor people to come to-day; but it is not I that have filled their hearts with bitterness till they are ready to burst! It is not I who have wounded them in all that they hold most dear—their faith—their church—their consciences."

"Take care what you are saying!" angrily responded the colonel. "You dare to find fault with the decrees of the governor? You dare to insinuate that the government is doing a cruelty and an injustice to the people?"

"I only say," replied the dean, "that those who sow the storm may reap the whirlwind."

"You shall answer for that," cried the colonel, in a fury. "You shall be arrested."

The dean turned away and the voice of the crowd rose monotonous as a lion's suppressed growl.

But in a moment there was a dead silence. Father Vincenti, leaning against the altar, spread out his arms to bless the people, and began to speak:

The colonel sprang towards him, crying out: "I forbid you to preside! Be silent, or I shall arrest you at once for subordination!"

Vain threat! The moving crowds near the officers were at once turned to stone and stood round them, menacing in looks but perfectly silent, only firm and hard as a rock. No one touched or even pressed upon them; but they were enclosed as in a living wall, without the possibility of moving. In vain the colonel shouted: "Let us pass! Make room, in the name of the Czar! I'll teach you..."

The crowd was mute, but did not move. "This old priest shall answer for all!" screamed he, gnashing his teeth.

"Let it be, sir," said the dean, turning towards him. "Father Vincenti is above the fear of human tribunals. It would be better that you should pray to God that it may end as it is. Do not hinder him—his task is difficult enough as it is." The colonel stared at him in perfect astonishment at his boldness.

"Yes," continued the dean, "one word more from you may act as a spark in a ton of gunpowder. Look at the faces of the people around you—they are intimidated, you but a handful!"

The colonel seized the dean by the arm. "You are responsible!" he whispered. "I will do nothing but what you desire. But I feel as if an outbreak were imminent."

"Do not fear," sorrowfully answered the dean; "there will be no catastrophe if you will let them alone. I know this people well. They are full of faith and love, and have patience enough; but do not trespass on it too far. Do not press your point now; I

DANGERS OF SPRING

Children die in the spring.
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could not answer for the consequences!"

The colonel's face paled and he was silent, feeling that the dean was right. All faces were turned now towards the old priest, whose voice at first was feeble but then rose stronger and stronger till it filled the whole church, while every one listened in breathless silence. He spoke of the old times; of the venerable Abbess Dorothea, whom the church had of high born and holy women who had lived and died in that monastery for the love of God and of the poor around them, of the beautiful hospitals and schools they had founded and maintained, of the children they had trained and the orphans they had sheltered, of the One and Swedish invasions, which had been repelled by the faithfulness of the peasants who laid down their lives to defend the convent and its inmates, of the terrible and cruel incursion of the revolted Cossacks, when so many of the sisterhood suffered martyrdom rather than break their sacred vows; of the large sums contributed by the different abbees for every national need in their dear native land—in fact, every page of the history of that monastery for four hundred years was turned over and dwelt upon with marvellous fire and eloquence by this white-haired old priest, so that none of his hearers should fail to remember what they owed to its inmates. And then he turned to the poor sisters, who had been as his own children for so many years, and said:

"To you, the last remaining branches of this once powerful tree, now withered and condemned to death, I give my blessing and my last farewell. May God bless you for your prayers, your sacrifices, your life long work. May he bless and console you likewise, in this present hour of sadness and bitterness, in the exile to which you are condemned, in the rendering of every thing which even hearts consecrated to God are permitted to love. Go in peace. Say farewell to this old home, snatched by so many generations of saints; that home which protected your youth and was the daily witness of your holy lives of labor, love, and prayer. This beloved church, where you daily and hourly met the Bridegroom of your souls, this holy shrine says farewell to you! Strange hands will cover your bodies with strange clay in a strange land; no dear sacred national hymn will be sung on your funeral day. But He who is the Resurrection and the Life, the Good Shepherd, will take you in his arms—you, his own beloved and elected sheep! Your tears will adorn his crown as the choicest pearls, and your pain and your sacrifices, borne so bravely for his sake, will not only insure your own salvation, but in the balance of his justice may turn the scales and bring rescue likewise to your persecuted brethren in our native land."

The nuns knelt on the altar steps in silent prayer. A profound silence pervaded the whole church. Then the mother abess rose with her sisters and began walking slowly down the aisle to the great door at the west end. She was struck by the terrified look of the colonel as she drew near him who was evidently staring at something behind her, and also at the expression of the dean's face who stood by him. She turned round and in the midst of her nuns, who had suddenly stopped she saw Sister Eustachia, seated in her armchair, carried by two lay sisters as before, with a wonderful brightness around her head and the sweetest of smiles on her white lips, while her eyes seemed fixed and glazed.

Before she could go back to her, the colonel had sprung forward and seized her arm; the hand fell back cold and lifeless.

"Good God! her words have come true, he exclaimed, and visibly staggered.

"What is it? What has happened?" everybody began to ask. "The poor mother superior had now risen to the mother's chair, and kneeling before her, softly closed her eyes, kissed her, and lowered her veil. On by one the

rest of the sisters came forward to kiss her cold hand. The dean intended the "De Profundis," to which all responded; and the words of one of them "Happy Sister Eustachia!" found an echo in the hearts of priests and people alike. It was getting late; but no one bade them hurry now. The colonel seemed as one dead; the crowd, awed by that last scene of death were silently weeping. The mother, kissing once more the ground of God's house, walked calmly down to the church door, supported by friendly arms and with murmured blessings from all sides. And so she and her sisters entered the carriages prepared for them to drive to the nearest station. And in the deserted sanctuary Sister Eustachia stayed alone.

HE HAS SWORN TO IT.

AN EX-COM. POLICE OFFICER OF CANADA ON THE SITUATION.

The strongest Alleviate He Has Made In His Wide Experience of Twenty Years—He Says He Never Expected to Be So and is Glad the Honor Was Struck.

County of Carleton. To-Wit: I, Thomas Moffatt of the City of Ottawa, in the County of Carleton, do solemnly declare that I live at 176 Murray-street, in the City of Ottawa, that I am forty-six years of age and a baker by trade and was formerly of the Dominion police. For over twenty years I have been badly afflicted with Rheumatism. So severe was my case that I thought that I would never get better. On the first day of May, 1895, I began taking "Rheumatism's Kneecap Cure." I used three bottles and it cured me completely. I have not felt the first sign of rheumatism since. It is a great tonic and a grand Blood Purifier. I gained twelve pounds in weight while using the remedy. I recommend it most highly. And I make this solemn declaration conscientiously believing it to be true, and knowing it is of the same force and effect as if made under oath, and by virtue of the Canada Evidence Act. (Signed) THOMAS MOFFATT, Baker and acknowledged before me at the City of Ottawa, in the County of Carleton, this 10th day of February, 1896. (Signed) JOSEPH R. ESMONDE, Justice of the Peace for the County of Carleton.

Good for Trade.—The well-known Sandy Wood, surgeon, of Edinburgh, was walking through the streets of that city during the time of an illumination, when he observed a young rascal, not above twenty years of age, breaking every window he could reach, with as much industry as if he had been doing the most commendable action in the world. Irraged at this mischievous disposition, Sandy seized him by the collar, and asked him what he meant by thus destroying the honest people's windows. "Why, it's all for the good of trade," replied the rascal. "I am a glazier." "All for the good of trade, is it?" said Sandy, raising his cane, and breaking the boy's head. "There, then, that's all for the good of my trade. I am a surgeon."

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CATHOLIC SOCIETIES.

Continued from Page 8. His Lordship endorsed Mr. Cahill's remarks and his advice that no young man should engage himself in any profession which was not a member of the Catholic Church...

Mr. J. J. Doherty, President of the C. M. B. A., thanked the speakers and then adjourned the meeting to the C. M. B. A. also.

Mr. T. J. Doris, Chancellor of the C. M. B. A., explained the rates of insurance and urged all possible to become members.

Miss Kate Hurley performed a dashing piano solo in a very spirited and brilliant manner. Messrs G. Ball and D. Gordon gave the "Largo" in a splendid style, and Mr. Gordon followed with "If the waters could speak as they are."

BRANCH 201, ALEXANDRIA. The following is a copy of the resolution tendered by the local branch of the C. M. B. A. to Mr. John D. Cameron...

Moved by Angus McDonald, seconded Angus H. McDonald, that whereas, it is the will of Divine Providence in His inscrutable wisdom to call away by the hand of death Mrs. Donald Cameron...

A. O. H. A ladies auxiliary of the A. O. H. has been organized at Niagara Falls as Div. No. 1 Welland county.

DIVISION NO. 1, TORONTO. Division No. 1, Ancient Order of Hibernians, Toronto, held its last regular meeting on Monday night, March 29th.

On Holy Thursday solemn high mass was celebrated at 8 o'clock at St. Peter's Cathedral, Toronto, by His Lordship Bishop O'Connor.

RIGHT REV. MGR. LAURENT. Very Rev. Father Laurent, V.G., Lindsay, appointed a Domestic Prelate to His Holiness the Pope.

On Holy Thursday solemn high mass was celebrated at 8 o'clock at St. Peter's Cathedral, Toronto, by His Lordship Bishop O'Connor.

Mr. Robert James, brother of Prof. William James of Harvard University and of Henry James the novelist, has been elected to the Chair of Catholicism in the University of Toronto.

DIFFERENCES OF OPINION regarding the popular internal and external remedy, Dr. Thomas' Eclectic Oil—do not, so far as known, exist.

day. It will continue to grow and be cherished, and will be an example which will inspire others with the same spirit of love and fraternity.

No young Irishman should hesitate in becoming enrolled in this grand organization, and every young man with a heart full of love and devotion should find this the nearest and dearest to him.

SARFIELD BRANCH, NO. 28, OTTAWA. At last regular meeting of the Branch a committee was elected to amend the Branch by-laws...

Resolved—That the members of this Branch desire to thank the Sarfield Branch, No. 28, of the Emerald Beneficial Association, for their prompt payment of all claims.

LETTER OF THANKS. OTTAWA, March 24, 1896. Secretary E. R. A. The widow and family of the late Patrick Stringer desire to thank the Sarfield Branch, No. 28, of the Emerald Beneficial Association...

On Holy Thursday solemn high mass was celebrated at 8 o'clock at St. Peter's Cathedral, Toronto, by His Lordship Bishop O'Connor.

After mass Bishop O'Connor announced to the clergy that he had received an announcement from Rome that Very Rev. Father Laurent, of Lindsay, had been appointed a Domestic Prelate to His Holiness, Pope Leo XIII.

Mr. Robert James, brother of Prof. William James of Harvard University and of Henry James the novelist, has been elected to the Chair of Catholicism in the University of Toronto.

DIFFERENCES OF OPINION regarding the popular internal and external remedy, Dr. Thomas' Eclectic Oil—do not, so far as known, exist.

FATHER KOENIG'S NERVE TONIC. A Minister's Experience.

Thanks to the Almighty. My wife had headache sixteen years and I failing as she grew older and could not sleep. After a course of seven years and could not sleep. After a course of seven years and could not sleep.

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LATEST MARKETS. Toronto, April 8, 1896. Business in the local street market is dull. Only a load of peas offered and sold at 50c.

Wheat, white... 80 80 00. Wheat, red... 78 00 00. Buckwheat... 0 28 00. Oats... 0 25 00. Barley... 0 25 00. Beans... 0 25 00. Corn... 0 25 00. Potatoes... 0 25 00. Apples... 0 25 00. Peaches... 0 25 00. Plums... 0 25 00. Cherries... 0 25 00. Strawberries... 0 25 00. Raspberries... 0 25 00. Blackberries... 0 25 00. Currants... 0 25 00. Grapes... 0 25 00. Figs... 0 25 00. Dates... 0 25 00. Raisins... 0 25 00. Prunes... 0 25 00. Walnuts... 0 25 00. Almonds... 0 25 00. Pistachios... 0 25 00. Macadamia... 0 25 00. Pecans... 0 25 00. Chestnuts... 0 25 00. Hazelnuts... 0 25 00. Pineapples... 0 25 00. Oranges... 0 25 00. Lemons... 0 25 00. Limes... 0 25 00. Tangerines... 0 25 00. Grapefruit... 0 25 00. Watermelon... 0 25 00. Cantaloupe... 0 25 00. Honeydew... 0 25 00. Pumpkin... 0 25 00. Squash... 0 25 00. Turnips... 0 25 00. Cabbage... 0 25 00. Cauliflower... 0 25 00. Broccoli... 0 25 00. Asparagus... 0 25 00. Beans... 0 25 00. Peas... 0 25 00. Carrots... 0 25 00. Parsnips... 0 25 00. Potatoes... 0 25 00. Onions... 0 25 00. Garlic... 0 25 00. Shallots... 0 25 00. Leeks... 0 25 00. Celery... 0 25 00. Parsley... 0 25 00. Dill... 0 25 00. Chives... 0 25 00. Scallions... 0 25 00. Spring onions... 0 25 00. Shallots... 0 25 00. Leeks... 0 25 00. Celery... 0 25 00. Parsley... 0 25 00. Dill... 0 25 00. Chives... 0 25 00. Scallions... 0 25 00. Spring onions... 0 25 00.

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