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The Catholic Register.

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

Vol. III.-No. 30.

TORONTO, THURSDAY, JULY 25, 1895

PRICE FIVE CENTS

NEWS OF THE WEEK. | THE CATHOLIC CHURCH

British Politics—An astonishingly high tide of Conservative victory began to rise in the English constituencies on Wednesday of last week. Half the new Parhament had been elected on that day and out of the total of 367 returns the Conservatives had 270. Mr. Arnold Morley Post Master General in Lord Rosebery's government was defeated in East Notice. Lord Rosebery's government was defeated in East Nottingham, a heavy blow which the Liberals however, received without dismay. Speaker Gulywas returned for Carlisle, and Sir William Harcourt went in for a fresh gipt in the Crew Division of Cheshire. On Thursday the Conservatives had 800 of their men returned to 75 Liberals. A depressing stroke was the dofeat of Mr. John Morley the the Cheshire. A depressing stroke was the dofeat of Mr. John Morley the late Uhief Secretary for Ireland in the close constituency of Newcastle What made this all the worsy was the fact that Mr. Morley's defeat was plainly due to the butter animostry of a Parnellite faction in the city. The loss of Newcastle was received with dismay by Liberals and Irish Nationalists alike. On Friday the Conservatives added ten seats to their score, the Liberals standing at 88. The net Conservative gains then counted close upon seventy, and it Lecame pretty clear that the new government might stand in the next Parliament entirely independent of the Liberal-Irsh coalition. Mr. Asquith, the Hone Secretary in Lord Rosebery's government selly independent of the Liberal seafly returned for East Pileshire. Some fears had proviously existed for his seat, and its retention gave the Liberals confidence that Scotland would stand firm in the hour of need. On the closing day of the week the Liberals 98, Nationalists 18, Parnellites G. On Monday the Conservatives 174 opponents of all names. Liberals some constituencies.

European.—The sensation of the week is the assassination of ex-Premier.

some constituencies.

European.—The sensation of the week is the assassination of ex-Premier Stambuloff in the capital of Bulgaria by the agents of the intriguing party in Balkan polities. This is dealt with editorially. The crime has filled Europe with vague apprehensions of impending trouble, Trouble of a more or less serious nature was developed at at the funeral on Saturday between the friends and enemies of the dead statesman.

the friends and enemies of the dead statesman.

Canadian.—There was quite a number of contributors to the debate on Mr. McCarthy's motion at Ottawa on Wednesday. The debate was adjourned without anything new or valuable having been added to the public information on the Manitoba School question. On Friday Mr. McCarthy had the satisfaction of seeing his motion rejected without a division. The mover and Col O'Brien called for ayes and nays but no notice was taken of them on either side of the House. The parties are unwilling to recognize "cross benches." Friday witnessed the commencement of preparations for closing the session. The House progued on Mönday the speech from the throne containing the following color-less reference to the Menitoba School question:

guestion:
"The reply of the Provincial Legislature of Manitoba to the remedial order issued by my Government on March 31 last was considered to be of such a character as to justify postponement of further action until next

Pilgrimage to Stc. Anne de Beaupre.

The time now approaches for the fourth annual pilgrimage to Stc. Anna de Beaupre, over the C.P.R., under the direction of Rev. M. J. Stanton, Smith's Falls, on Taesday, July 30. It would be well for intending pilgrims to the shrine of the Good Stc. Anne to note the special advantages this pilgrimage possesses above all others. The pilgrimage is a diocesan one, under the special patronage of His Grace Archbishop Cleary, Kingston, who will accompany the pilgrims, the official private car Earnschiff having been kindly given by the C.P.R. to His Grace, and he will conduct the religious exercises at Stc. Anne. Rev. Father Stanton has had large experience in enterprises of this character and, consequently, has been able to make the most complete arrangements with the C.P.R. officials for the comfort and convenience of passengers while in transit, and with the Church authorities at St. Anne's for the ministring to the spiritual requirements of pilgrims while there. For the accommodation of Michigan and Western Ontario passengers a special train will start from Detroit at 10.45 p.m. (central time), leaving Windsor 12.20 a.m.

Her Missions and Her Educational Work.

TWO ADDRESSES

On account of the distinct value and great importance of the addresses delivered on Catholic subjects before the Par. American Congress of Religion and Education, The Register in order to present the Catholic side of the gathering fully to its readers, is obliged to omit many valuable speeches of Protestant elergymen. These latter have, nowever, been adequately reported in the daily press. The most striking address of the week was that given on Sunday afternoon by Dean Harris of St. Catharines on the missionary work of the Catholic Church Dean Harris was loudly appliated at every pause in his speech which ovidently made a deep impression on the audience. He spoke as follows:

Catholic Missions.

audience. He spoke as follows:

Catholic Missions.

At the request of my highly esteemed friend Mr. Shearin, whose name is so happily associated with the inauguration and success of the Pan-American Congress, I have come here this afternoon, to address you upon the missionary work of the Catholic Church. I come with a nervous consciousness of the responsibility assumed, in speaking to an audience like the present in this enlightened city of Toronto. In defence of my own position, and to preclude the possibility of disappointment in those who may expect, a comprehensive exposition of the great missions of the Catholic Church, it is well to premise that no none lecture or series of lectures could possibly give a satisfactory idea of the missionary work of the Catholic Church from the date of her foundation by our Divine Lord, to the era in which we live. In the Toronto Public Library there are or there ought to be, 28 volumes, entitled "Lettres Edifiantes" dealing in detail with the heroic labors of some of the Catholic missionaries whose lives were identified for the past two centuries with the introduction of Christianity among barbarious, semi-barbarious and savage peoples. The annuals of the "Propagation of the Faith" bound into 18 volumes octavo, the letters of the Congregation of Freign Missions," filling 11 volumes and the "Relations of the Jesuits," published some years ago by order of the legislature of the Province of Quebec, record in thrilling and pathetic language the heroism and sacrifices, even unto blood, of the Catholic priests who labored on foreign missions.

Catholic priests who happens with a missions.

I assume that the majority of this enlightened audience, while worshipping the same God as myself, do not bend the knee at the same altar, and lave not had equal opportunities of familiarizing themselves with

bond the knee at the same altar, and have not had equal opportunities of familiarizing themselves with

THE OREAT MISSIONAIT WORE
of the Catholic Church. Nor would it be possible for any of my separated brethren, without much inconvenience and trouble, to become acquainted with the great institutions that are so intimately identified with the propagation of Catholic faith. To send priests to the remotest nations of the earth, to direct, support and assist them in the exercise of their Apostolic functions, to erect new churches, and establish an ecclesiastical hierarchy, have ever been the clief objects of the pastoral solicitude of the Roman Pontifif. As the Sacred College of Cardinals was constituted to assist him in the government of the Universal Church, the Sovereign Pontiff selects from among them certain members who are charged with the superintendance of Catholic missions.

This body is called the Sacred Congregation de Propaganda Fide. It was established by Gregory the XV. in 1022, and richly endowed by Urban VIII., who in 1627 built the now famous missionarty College named after himself. This congregation is the medium through which the Pone commissions those who are destined to preach the Gospel in foreign lands, and by this body faculties for the administration of the sacrament are given, the portion of the epiritual vine-yard to be cultivated allotted, and jurisdiction more or less granted. The Congregation of the Propaganda crects new sees, and forms thom into an ecclesiastical province, with a Metropolitan or Archbishop, who is practically the chairman, when his suffragans

lishment belonging to the Urban-College, is the richest and most cos mopolitan in the world. It is supplied with type in all languages, by means of which priests and converts in re-mote nations are furnished with litur-gical and other books in their own tongues. In its library are to be found the maps of the world, and if the member for

ALGOMA OR NORTH YO

ALGOMA OR NORTH YORK
should wish to know the territorial
divisions of Catholic parishes in his
riding, a letter addressed to the Secrecary of the Propaganda, will elicit
the desired information. There is not
an explored part of the civili...d or
uncivilized world, that is not familiar
to the Cardinal Secretary of the Propaganda or his assistants.

In the Urban College are always
from 200 to 800 students, gathered
from almost every nation under the
sam and instructed gratuitously in
sacred and profane learning. The
ordinary torn of missionary education
is ten years, and when the young
man is ordained to the priesthood he returns to his native
land to preach Christ orucified and
hear the message of the Gospel to
a people scated in darkness and "in the
shadow of death." Each missionaey
educated at the Propaganda must send
to Rome every two years a history of
the condition of religion in the field
he is cultivating. The library of the
Propaganda is without competition in
its collection of words in foreign languages and oriental curiosities. Over
forty languages are spoken by the
students assembled from all parts of
the world, including the Chinese,
Hebrew, Greek, Chaldate, Arabian,
Armenian, Ethiopian, Illyrian, Georgian, Albanian, Bulgarian, Wallachian,
Turkish, Sansorit, Coptic, Syrian,
Italian, French, English, Irish, Scotch,
Dutch, Japanese, Hudoo, Flemish,
Spanish, Polish, Portuguese, Russian,
and other idioms.

In 1870, my last year at the University of the Progagands, the poetical

panusu, rousu, Fortuguese, Russian, and other idioms.

In 1870, my last year at the University of the Progagands, the poetical and oratorical compositious delivered at the annual closing exercises were in 41 different languages by students representing peoples from all parts of the world. This diversity of languages types the Catholicity and unity of the Instoric Roman Church.

Commissioned to teach all nations she trains her missionaries and ministers for

she trains her missionaries and ministers for

EVERY CONDITION OF SOCIETY,
and for all the wants and exigencies of man's spiritual nature.

As the Apostles received their divine commission from our Blessed Lord to teach His truths to all nations and baptize them in His baptism, so their successors to day receive from the lips of the Sovereign Pontiff, the representative on earth of Jesus Chirst, a similar and identical commission. The missionaries of the Catholic Church penetrate into all countries to discharge their exalted and benevolent office. No dissimilarity of language or custom arrests their progress. To all peoples, however differing from or opposed the one to the other, in their physical or moral characteristics, they speak, like the Apostles of old, "in divers tongues the wonderful works of God," that all may be brought to the knowledge and acceptance of one Lord, one Faith, one Baptism, and may be united under the one fold and none Shephord. The missionary work done by the priests educated at the Propaganda, however, is but as a drop in the ocean compared with the enormous labors of the great missionary orders of the Catholic Church. The Congregation of the Propaganda has divided heathen and pagan lands into 690 districts, and 600 of these are placed under the care of her religious orders and congregations, such as the Franciscans, Dominicans, Redemptorists, Augustinians, Carmelites, the White Fathers of the Nile, the Fathers of the Mile, the Fathers of the Mile, the Fathers of the Mile, the Fathers of the Gampton of the great missionary societies are all priests, and bind themselves by vow to go to whatever part of the earth they are called by legitimate authority. In addition to the vow of obedience they pledge themselves on their knees to lead morally clean lives and possess nothing but

The CLOTHES THEY WEAR
and the books uccessary for their searced calluling. The military discip-

lead morally clean lives and possession nothing but

THE CLOTHES THEY WEAR
and the books necessary for their sacred calling. The military discipline of the German army is no more effective in developing the perfect soldier than is the discipline of the orders of the Catholic Church in deucating the perfect missionary. The Congregation of the Propaganda is practically what our Methodist fri-nds would call the Stationing Committee allotting to each order its respective field and assigning territorial limits, thus preventing any two missionary societies working in the same

vineyard. The Propaganda besides watching over the interests of the missions, defining the linuts of each district, and giving to the missionaries necessary faculties and privileges, adjusts all difficulties that may threaten to be serious. The head of each mission is ausually a Vicar Apostolic, who is a dishop, chosen from the Fathers laboring in the district. As soon as it can be prudently and conveniently done, a native elegy is formed for the work, for native priests are valuable assistants, and when trained as the Catholic Church can train them, they exert a powerful and beneficient influence on their own people. There are also two other classes of laborers working under and in lammony with the consecrated members of the missionary orders.

These are the Catechists, and the nuns or sisters. The Catechists are natives of the country who are chosen to help in the instruction of the contexts. Great care is taken in their selection, as from them the pative clery is formed. Nuns or sisters of various orders are placed in charge of schools, orphanages and hospitals in most of the missionary organization of the Catholic Church, I believe it to be, humanly speaking, the most period the missionary organization of the Catholic Church, I believe it to be, humanly speaking, the most period the missionary organization of the Catholic Church, I believe it to be, humanly speaking, the most period in the details ever devised by man. It is a \$\$\text{SYSTEM DEVELOPED BY CENTURILS} of collective and individual observation.

SYSTEM DEVELOPED BY CENTRILS
of collective and individual observation among the natives of the earth. This wonderful Church sent her mission aries across the Rhine, into the forests of Germany, and met the Touton while he was yet a savage. Her priests crossed the Alps from Italy, and redeemed the Gaul from barbarian. After Christianizing all Europe, she was it intactly acquainted with every phase en'l form, every varying modification and change associated without nature in its savage state, and in its multiform manifestations when emerging from that condition, and by gradations progressing till it reached a perfect civilization. When after the conversion of Europe, she sont her missionaries among barbarious, semi-barbarious and savage nations, she freighted them with a wealth of moral courage, of intellectual knowledge, and racial information, that made success an assurance and a certainty. The missionaries of the religious orders, the priests sent out from the Propagands, and those educated in the Colleges for foreign missions in Europe, are intellectually the peers of any body of professional men in the world. The French infidel philosophers, Voltaire and Diderot, in order to impair, acknowledged the civilizing influence of Christianity, contended that the Chinese surpassed the European in the knowledge of the exact sciences, but it is now admitted by scholars that whatever knowledge they possessed, was acquired from a study of books written by their Catto-lic missionaries. The accuracy of the priests' observations, fixing the position of innumerable places throughout the Chinese empire, and ranging through 39 degree of latitude and 23 of longitude, is attested by Sir John Davis in his skatches of China.

A hundred and fifty years ago priests of the Catholic Church traversed the enormous state of China Proper and traced on their maps the position of innurellous. To this day all our maps of

are based upon their observations.

"Whatever is valuable in Chinese astronomical science," adds Air, Gertezlaff in his work on China," has been borrowed from the treatise of Roman Catholic missionaries."

Two hundred and fifty years ago Father Chaumonot, without portable chronometer, astrolabe, or theodolite, took the latitude of a line in what is now Wellington County in this Province, and was only a quarter of a degree wrong in his calculations. The, Canaddan Institute published under its auspices last March a treatise on the Indians who people the immense plains and forests which extend from the northern Saskatchewan to the delta of the Mackenzie river. This monogram with its wonderful illustrations is the production of a missionary priest, who for twenty years has consorted with the Western Denes, and is pronounced by competent authorities to be the ablest treatise on the manners, customs and labits of an Indian tribe ever written. A part of the training of the young men who at Algiers are being educated for the Arabian missions consists of three hours horse exercise every week, and

the continues for three years, at the end of which time they are the equals of eny rough radors in the world. This is a necessary part of their training for missionary work among the Bedouln Arabs, half of whose life is spent in the saddle. Permit me also to add, that among the missionary feathers doing duty on foreign missions are to be found many of noble birth who have voluntarily left the world, and, like St. Peter, surrendered all things that they might follow Jesus. The family of Father Brobenf, who was burned alive by the Senceas, stablished the great English carldom of Arundel. Father Bailton, the Francissan missionary, who traversed this country 270 years ago, was the son of Count Dullade. Alexander Tache, the Oblate missionary, who fifty years ago literally buried himself alive among the tribos of the North-West, was brother of Sir Etienne Tache, whose great talents did so much to advance the interests of this country. The Father Schenize who met Stanley at Uganda in Africa was the son of a Bulgian Count. I dwell at some length on the DEDUCATION AND FAMILY RESPECTABILITY of the missionaries of the Catholic Church that you may appreciate the interior of the catholic Church that you may appreciate the land on this subject let me add in passing that some a is gravely responsible for the importance that this Church attached on this subject let me add in passing that some a is gravely responsible for the impression that obtains in parts of Lower Canada touching the deucation and social respectability of Protestant ministers in general and of Ontario in particular. If the society established for the conversion of the French Canadians desires to make any impression on the people of the Province of the conversion of the Province of Quebec they will do well to send missionaries who act is specially and intellectually the poers of the pricests educated at Laval University and colleges in affiliation with it.

If I were a member of the Ministerial Association — this city, and could be heard from one end of the P

If this reference to a rather delicate subject requires an apology, permit me to offer it now and to ask your acceptance of it and to assure my separated brethren in this audience that I have spoken from a sincere respect for the Protestant ministers of Ontario, many of whom I have the honor to know, and among them are those that I am privileged to call my friends. And now before I exhaust your patience let me briefly review the results of Catholic missionaries in foreign countries. The Protestant historian, Dr. Hunter, in his work upon

THE INDIAN PARIEE.

published in 1882, gives the total number of Catholics in India, exclusive of Burmah and Ceylon, as 1,299,—309. In the missions of the Baddhist countries, Ceylon had in 1882 a total of 185,500 Catholics, increasing since then at the rate of 1,000 a year. In Burmah in this year there were 21,—500 in the Malay peninsula, there were 11,178 Catholics. In Siam, the were 11,178 Catholics. In Siam, the were 11,178 Catholics. In Siam, the war 1,178 Catholics. In Siam, the many missions in China, Tonquin, the many missions in China, Tonquin, the many missions in China, Thibet, Japan, Asia-Minor, Cyprus, Syria, Persia, the islands of the Indian and Pacific oceans, North and South America show an equally gratifying state of affairs. The Society of African Missions, has intrusted by the Holy See to its charge four Apostolic prefectures, which include the coast of Benim, Dahorency, the Slave Coast, the Ivory Coast and part of the Egytian Delta.

The Athabasca-Mackenzie region in the great Northwest, the British Columbia missionary regions, Labrado and the frontier regions of Alaska, are committed to the care of the Oblate Fathers, Patagonia and the neighboring slauds are attended by the Fathers of the Society of the Sacred Heart, established by the saintly and famous Don Bosco, Alaska proper is under the care of the Jesuits; in fact the Known world is dotted with Catholic missions, and Dr. Hunter cannot be far astray when he assumes that the Catholic population of the world must be at least 250,000,000. To record the names of the Catholic priests who were martyred for the faith in foreign missions would require a book almost as large as "Wobster's Unabrudged Dictionary." Take for example a list of those who were martyred in our own land. In 1649

FATHERS BERBEUF AND LA.EMANT, after suffering the horrors of mutila gion were burned at the stake almost

ashot of the present town of

within gaushot of the present town of Penetanguishene.
In 103 Father Joguco was done to death by the Mohawks.
In the year 1619 Father Garnier was also martyred. On the 18th December, same year, Father Noel Ohabanol met a similar fate. Nicholas Viel, Leonar's Garreau, Butucx and Poneet, and the fearless Rene Menard, Le Maistre and Vignal, Souel and Constantine, Du Poisson and Doutalleau, all gave their lives for the faith. John Dequorre, who visited the savago nations on the borders of the Missispips and was killed in the midst of his appostolic labors, Gabriel de Laribourde, killed by the Illinois, Maxim Le Clore, totured and put to death by the same tribe, Daniel Teta, burned on the bank of the Mississippi, as late as 1728, Francis de Busson, burned by savages in 1717, Father Vereaillerz, drowned by the Mississippi, as late as 1728, Francis de Busson, burned by savages in 1717, Father Vereaillerz, drowned by the Mississippi, as late as 1728, Francis do Busson, burned by savages in 1717, Father Vereaillerz, drowned by the Mississippi, as late as 1728, Francis and Busson, burned by savages in 1717, Father Vereaillerz, drowned by the Amessarces quenched enthusiasm. I ansawer that the priests nover receded one foot, but as in a brave army, others stepped forward to take the place of the fallen, so there were never wanting consecrated men filled with enterprise and enthusiasem on behalf of the Cross."

Of those who escaped martyrdom many died worn out in the service of the tribes. Of these were Pinet, who became the founder of Cahokia, preaching with such success that his chapel could not contain the multitude that thronged to hear him. Bimetau, who left his mission among the Abenalis to die on the upland plains of the Kinsassippi, Gabriel Marest, who preached to the Eskimo, among the icobergs of Hudson Bay; Merma, whose gentle virtues and fervid elequence made him the soul of the mission of Kaskasia, far away in the valley of the Mississippi; Guigres, who travelled 600 leagues from Quebe to the territory of the Si

FACILITY AND ELOQUENCE

spoke the dialects of the Huron-Iroques tribe with as much

FACILITY AND ELOQUENCE
as though they had been his mother tongue. Druillettos extolled even by the English for his mocuncarable charity, and Prequet, who for 80 years labored among the savages. To these led in the save and the save and the save and the family calls the faithful Senat, and the Lamberville brothers, John and James, who devoted themselves with Bruyas, Chaumona, Le Moyne, Jogue, Fremmen and others to the Chritianizing of the Five Nations. Father Brassani, who with his mutilated hand, wrote the history of his captivity and tortures among the Iroquis.

Green who, after the dispersion of the Hurons, clothed humself in the sluss of animals, and northward by the shores of Lake Huron, amid the islets and rocks of its desolate coast, searched for remnants of his scattered flock. Pigart, who plunged into the foress with a company of famishing prosylites, and, amid their miserable ramblings through marsh and mountain, enduced for months the horrors of cold and hunger. Father John Dolbeau, who, in 1636, loft with a roving band of Montagnais and met the Eskinn. Truly it might be said of them, as St. Paul wrote of the Apostolic missionaries, "They were stoned; they were out oasunder; they were denthed; they were on the death by the sword; they wandered about in sheepskins, being in want, distressed, afflicted. Of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the carth." The lives of these gray triests were a continual heroism, and excite to-day the admiration and astonishment of Protestant writers. I have high official authority for saying, writes the author of the "Statesmen of America," that the priests and missionaries of the Roman Catholic Church are at this moment doing more good for the CAUSE OF VIRTUE AND NORULITY throughout the whole continent of America than those of any other

cause of virtue and more throughout the whole continent of America than those of any other religious denomination whatever."
"There is one point," writes Mr. Haiket, in his "History of the Jeauits," "which cannot be disputed, that the Indians of British North America are treated by their Roman Catholic instructors with great kindness and consideration. So far as benevolence, charity and paternal care can afford comfort to the Indian, he receives it at their hands." The Honorable

MR. BLAKE ATTACKED

By Mr. T. M. Healy at the Omagh
Convention.

A scandalous Stander-Nr. Blakes Complete
and Contacting Resistation—The Manty
Stead Laken by the Freeman's Journal—Wr.
Healy Brought to Time.

The Real Presistant to Endowing to
By Mr. T. m. Healy at the Omagh
the Healy and the pure and simply
stead Laken by the Freeman's Journal—Wr.
Healy Brought to Time.

The Real Presistant to Education to
By Mr. T. m. Healy at the Omagh
the Office of the Mr. Healy Mr.
Paralla to the Following to
plott state to in teps facing the extraord
dinary clauses in the Omagh
the Office of the Mr. Healy Mr.
Against Hom Eed voil Blake:
Nothing which has occurred in Irish
politics—one the while charges made by
Mr. Paralla resistant the Colleagues at the
End voil Blake:
Nothing was private we getter
in the manty of the Fred
politics—one of fredand than the relation to
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than the Colleagues and the C

produc in the campaign of calumny is a follows—
On the morning following the Omagli convention the Irish Times published to following highly colored account of that, as it alleged, happened at the rivate meeting:—
A delegate inquired whether a candidate for North Tyrone would be selected but day if a color of the co

private meeting:—
A delegate inquired whether a candidate for North Tyrone would be selected that day?
Mr. Duion—I am glad that question has been put. I understood the Nationalists of North Tyrone have taken upon themselves to select Sergeant Hemphill, and I don't think their action can be questioned cries of "Why select a Liberal place-hunter".

Mr. Healy jumped up on the platform, and brandishing a letter at Mr. Dillon which he held un his hand, said—Thisman freferring to Mr. Dullon comes which he held un his hand, said—Thisman freferring to Mr. Dullon comes here as me the selection of the se

The reading of the letter caused a great consternation amongst the delogates, and cries of "Sold! sold!" were raised. Dillon endeavored to speak, but Mr. Healy shouting above the diin, said—That, Catholies and priests of Tyrone is the compact. The Nationalists of North Tyrone, have been sold for a miscrable £200. Are you going to stand this? If your are Catholies and Iriahmen why not interfere tould cheers and groams. Ask the priests of Tyrone "For Gold's sake." for the sake of Iriahmen with the properties of Tyrone "For Gold's sake." for the sake of Iriahmen with the properties of Tyrone "For Gold's sake." for the sake of Iriahmen with the properties of Tyrone "For Gold's sake." for the sake of Iriahmen. The sold is said to the properties of Tyrone of Iriahmen with nothing sold to a lot of Englishmen choers and groams. Evidently Mr. Dillon wats nothing but a Liberal placelunder here (cries of "You are only a placelunder")

Mr. Healy—Scratch a Dillonite and you scratch a Parnellite.

Mr. Dillon—Vice versa, Mrst you are ofter stating, sir, is an infamous and calumnious lie (cheers and cries of "Withdraw"). You have read a letter, sir, which any man pretending to be a patriot would not have read a letter, sir, which any man pretending to be a patriot would not have read a letter, sir, which any man pretending to be a patriot would not have read a letter, sir, which any man pretending to be a patriot would not have read a letter, sir, which any man pretending to be a patriot would not have read a letter, sir, which any man pretending to be a patriot would not have read a letter, sir, which any man pretending to be a patriot would not have read a letter, sir, which any man pretending to be a patriot would not have read a letter, sir, which any man pretending to be a patriot would not have read a letter, sir, which any man pretending to be a patriot would not have read a letter, sir, which any man pretending to be a patriot would not have read a letter.

Mr. Dillon—It be not not man for the man and the patriot would

National ranks. JUSTIS M'CHOIIN.

And then, for the first time, Mr. Healy condescended to explain that the accounts published offine charges at Omaghwere imaginary. He could not even do that nonch without adding characteristic success which leave still in doubt what he did actually say. He made a grave charge so frome sort. If an ature and effect were made the subject of imaginary accounts, inflicting corrunds damage on the movement and the cause which he professes to support; and his letter instead of straightforwardly stating clearly what he has to say, and choking what he knows to be he in the throats of the enemies of the cause, leaves the whole matter still in doubt. That is Mr. Healy's letter:

To the Editor of the Ereman Telearanh:

one the morning following the Omegaph mention the Irish Times published following highly solvered account of the follow

but I state it in approval of the course which was then adopted thear, hear. We had prepared the ground; we had sewed the seed; we had incurred the toil, the labour, and the expense, and we wisely handed over the results, the channess of the results, to the Laberal Home Rulers in those particular or strength of the content of the Laberal Home Rulers in those particular or yearly and the content of the Laberal Home Ruler, and the content had the content of the Laberal Rome of Dougherty, who can be an Antionalist, but as a good Liberal Home Ruler, came within 51 votes of beating the representative of the Abercorn family notwithstanding all their power in the constituency clocers. The South division of Derry was contested by Samuel Walker, the Attorney-General under the former Liberal Government, and Lord Chancellor under the late Liberal Government, as a Liberal Home Ruler, so the wise policy of the party was to leave those seats to be contested by Thomas A. Dickson as a Liberal Home Ruler, so the wise policy of the party was to leave those seats to be contested by the Liberal Home Rulers (choers). Well, in '93, Mr. Dickson, who had herectofore taken charge of the registration in those districts, applied to the committee of the Irish Parlamentary Party to make arrangements whereby they should continue to pay the cost of the registration in those districts, applied to the committee seats including those four, and we had that under consideration, and we head that we were going to contest as a Kniemilist of the rule and contest as the continue to the rule and cortest as the registration of the Nationalist counties—that we should be formed of Liberals and Nationalists to deal with the Ulster seats including those four, and we had that we know that the Liberal contest as a few continued to the registration of the National seats as being entire entire the rule and cortest as a two which we still believe it to be good policy to the registration of the Nationalist counties—that we should no longer contribute from our fun

ists (cheofs).

WE BELIEVE STILL THEY OUGHT TO BE DEALT WITH IN THE SAME WAY AS THE TWO COUNTES WERE IN '92.

THE TWO COUNTIES WERE IN V2.

We decided we had a right, as Mr. Dickson complained he had not the money, to represent to the Liberal whithat he should see to it that his Liberal supporters ought to give some money to do the work in the North of Ireland

Orillia, July 18th.

To the Editor of the Catholic Register.

Sir.—I have noticed the communication of "Otonabee" of Peterborough, in your last issue, and in reference to his inquiries, I beg to say that many years ago I purchased Sheil's "Sketches of the Irish Bar" from Mr. Patrick Doyle, a well-known bookseller, who carried on that business in the St. Lawrence Arcade, Toronto. I am not certain that Mr. Doyle is still in the book trade, but if not, the needs of your Peterborough correspondent will, doubtless, be supplied upon application to any well-known bookseller or publisher.

I join with "Otonabee" in tendering congratulations to The CATHOLIC RROISTER on its great progress. Here in the "Killarney of Canada" its circulation is immense, a fact which has been communicated to me by your popular local Agent—Mr. Malone whilst from authler authentic source, I learn that it exceeds the combined issue of all the other must be gratifying to every on whaling well to a healthy Catholic interature. It is certainly pleasant news to Obliuary.

Oblinary.

The lamented death has occurred at Montreal of Rev. Sister Frederick of Jesus, of the Convent of the Moly Names, Hochelaga, Sister Frederick of Jesus, of the Convent of the Moly Names, Hochelaga, Sister Frederick of the Moly Names, Hochelaga, Sister Frederick 1807, and in 1874 country of the Moly Names, Hochelaga, Sister Moly Names, Hochelaga, Sister Sister in 1807, and in 1874 country of the Valley of the Name of the Name

MAYNOOTII.

domei, and thought this gathering not unworthy to be named Ecumenical. For Ireland had bidden her sons to come from the four winds, and io, they were here?

Touching also, as well as triumphant, was this renewal of memories, associations, friendships. I am not going to describe it in detail. Our sacred ceremonies, frave and picturesque, have a family likeness; they an be imagined if once seen, although this very sameness, lasting through centuries, makes them incomparably noble. And the more one knew of Irish names, places, achievements, the more did this autique ceremonial exact and inspire. I pass over the banquetting, the music in the Aula Maxima, the locture on science by Professor Lemon, given on Toesday—and interesting, well managed, and a forever successor, although the survey of th

summation, the most admirable of all by which to bind Maynooth and the ancient Exin together in spirit

mantion, the most admiration of all by which to bind Maysouth and the ancient Exit to the May and the property of the control of the service of the past, or bighted up the property of the past, or bighted up the cuty of the cuty audionee, and they understood him. The constant by play which went on between them was lively and annasing in the extreme "A robust eloquence, said the Archibishop of Cashel when offering our thanks to the Coadputor of Clonfert; and he might have subjoined. a style of incisive humour which lay in waif for the unwary who applauded too soon. Some slight divergence between control of the control

THE ORBIS TERRERUM SENDS

We had been glancing over the magnificent volume which Dr. Healy brought out for that appointed day, on the history of Maynooth. His lecture gave it in brief, at many interesting points, and finished with suggestions regarding the course of studies, that concern not Maynooth only, but all our seminaries. To in firid, at many intercompafinished with suggestions regard
course of studies, that concern in
nooth only, but, any return latcolumn of The Catholic Times
to the most of the Catholic Times
and the control of the Catholic Times
larger sid, one incident bef
licely spoke, which, however, se
no of extraordinary significa
picturesqueness. Professor H
eited a list—ought it not to in
printed and distributed?—of
versities, colleges, predates and
astical institutions that had se
felicitations to Maynooth. It
travelling along a gallery of
portraits. We had in the lu
sentatives from Salamanca; the
bra, Monti Cassino, Louvain
Washington, the Roman Collegtown, Sciences, Beuron; the A
of Gran in Hungary; the old potentiatives from Salamanea, but Colimbra Monti Cassino, Louvain Freiburg, Weshington, the Roman Collego, Georgeown, Solenoes, Betton: the Archbishop of Gran in Hangary; the old Irish Sees of St. Gall and Taranto: the German Bishopries that venerate Irish missionaries as their founders; and the American Albert Charles of St. Gall and Taranto: the German Bishopries that venerate Irish missionaries as their founders; and the American Albert Church, "magna parens" as one of the prelates most truly called it. Every name had its value, and I was sorry when the catalogue, though a long one, came to a close. What a divine answer and overflowing roward for its three hundred years of suffering, to the apostolic nation! In his exquisite lines, recited on this afternoon, which Aubroy do Vere had composed to adorn the festival, he gave Ireland that happy name. It expresses no more than the truth, and some twelve centuries of her Apostolate were summed up in the letters, or embodied in the living representatives that in the Aula Maxima united Mayence with San Francisco, and Molbourne with Westminstor.

(Continued on Page 6.)

DIOCESAN NEWS.

On Somby Montreal.

On Somby My Sisters of the Holy Name of Assoc and May commenced a three days of bordion of the public of the foundation of the rotation of the public of the foundation of the rotation of May commenced a three days of Montreal The convent of the order at Hochelagy was most be authorised decontrol and the relicious services were of a \$1.65 at 1 and imposing line. The Miss was also at 1 in 19 the dot St. Hyacutho, and severely the property of the box of the three three three three the first of the box of the three thr

of themselves and the sake of the Church
The Rev. Father I; c. Fisct, pastor
of St. Pathek's C unch, Shetbrook,
and the organizer of the pilgrinage to St. Anne de Beaoper, fatal to so many
of its members, was in Montreal on Monday. Rev. Father Fisct had been down in Quebec visiting the mjured in the hospital at Levis and came up to Montreal to see Mr Quinlan, was pather the General Hospital. Two Father report all the injured to report all the injured to relieve the says that already the railway company is settling up the claims of the injured. London.

A Chathan correspondent writes: A very pretty wedding took place in St. Jephi Cl. Chathan to Tuesday mening do to the control of the control

occremony was performed by Rev

the bride
The coremony was performed by itev.
Tathor Paul, O.S.F.
The couple left for Quebec and other
points East the same morning.
Mr, W. P. Kilnacky, who for twelve
years has been Principal of the Separate
School, Chatham, has given up his position. On the last day of school he was
presented with an address and handsome casy chair by the upuls of the
school.

some casy-came so that section He will be greatly missed, as he was a general favorite. His successor will be Mr. Joseph Finn, formerly of Tottenham, Ont.

bo Mr. Joseph Finn, formerly of Total-ham, Ont. Peterboro.

Rov. Father Connolly, Campbellford, has been called to Hastings. Father Connolly made the announcement in the church on Sunday last, and spoke in the kindest terms of the people to whom he had ministered during his rather brief pastorate Rev. Father McCloskey, of Wooler, will probably succeed him.

Wooler, will probably succeed him.

Totally Dian.—Mr. S. E. Candell, Port. Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies, and consulting several dectors, without obtaining any relief, I was advised to try. Dir. Thomas Ectarcrate Old. I warmed the Oil poured a lattle of it into my ear, and before one half of the bottle was used my hearing was completely restored I have heard of other cases of deafness being cured by the use of this medicine."

He is too weak a soldier who takes to flight at the first sound of battle. Fight! If thou shoulds fall in the combat, rise again quickly and begin ance, but never despair.—B. Henry Suso.

griphia, and should be used when a cathactic is required.

"Well, Johnnie," said a deting uncle to his little nephew, who had been fishing all daw "didyoucatch a good many hish!" "No, acele, but I drowned a good many berns."

The greax lung basler is found in that excellent neutions oold as likelele Auti-Consumptive Syrup. It soothers and diminishes the scrabilitity of the membrane of the throat and air passages, and is a sovereign remedy for all coughts, colds, neareness, pain or sorcuess in the chest, bronchitis, etc. It has cured many when supposed to be fast advanced in consumption.

Not in the market,—Plugwinch—"I understand that Lameduck has several maringesble daughters." Samjouces—"Un—he had till lately." Plugwinch—"On! then they are married!" Samjouces—"No; he failed last year."

he failed last year."

Grand Offer.

(By mall post paid.)

If you have Catarth and desire to be cured without the last of losing your money, we will send you a Gennicide Johaler and Bedleine for that disease by ware. After giving it a fair this at your home and you find it a genuine remedy, you can send us \$3.00 to pay for same. If the remedy, for any reason, long the same of the part of

NO COMPROMISE.

trobbishop Langerin on Manitoba and Bisho tiratel's Letter.

Montreal, 1911 18.—(Globe telegram)—When told of the fate of the McCarthy resolution this morning. Arohbishop Langevin expressed much satisfaction, and added: "This ne tion of the House of Commons looks to me as if they were losing caste. The fanatical element is evidently not as strong as at thought it was. This fact gives me reason to believe that the party of pence and order is gramming ground and is now stronger than ever. It begins for look as if fair play was going to triumph, and that we were to have what we are entitled to for our schools?

"Can you speak of the last crisis at Ultawa?"

"No, I cannot, because I have not been made acquainted with the numer

to for our schools?

"Can you speak of the last crisis at Uttawa?"

"No, I cannot, because I have not been made acquanted with the minor ovents connected with it."

"What is the position in Manitoba?"

"The same as it has been for some years. Some of our schools are closed wind the Protestant schools are closed wind the Protestant schools are open. This has brought about a great deal of uneasiness among the Catholic population, who feel that they are not fairly treated."

"What about concessions?"

"Nou may say that I have heard from several persons that the Vanitoba Governeut contemplated making concessions for the sake of peace, but they have made no advances to me nor has anybody else dones son their behalf. I have no communications from any of the Ministers on the subject."

"Are you personally not favorable to a compromise?"

"This much I can say, that I have taken the stand of no compromise, and I undertake to say now that I will stand to that to the end. I know that if I were to do otherwise the Catholics of Manitoba would not approve of my conduct."

"Is it not a fact that some Catholics Wanitoba or Catholics of Manitoba or favorable to the Pub.

conduct."

"Is it not a fact that some Catholics in Manitoba are favorable to the Public Schools?"

"I have reason to believe that there are no Catholics favorable to the schools we now have, and that our people generally want to have a change."

are no Catholics lavorable to the schools we now have, and that our people generally want to have a change."

Mgr. Gravel spoke freely about his famous pastoral letter anent the Manitoha schools. On being told of some of the impressions which it had created, he said: "It is not true that there was ever any intention of asking Rome to influences the Judges of the Privy Council, and that this was to be done through Cardinal Vaughan, to change their decision in the Manitoha school question. Cardinal Leachohow ski, at the time of my visit to Rome, saked me what Rome could do in the matter, and suggested that itshouldcall the attention of the British Government to the matter, and that this might be done through Cardinal Vaughan, as Cardinal Ledochowski was not acquainted at the British Government to the matter, and that this might be done through Cardinal Vaughan, as Cardinal Ledochowski was not acquainted at the British Minister's You may rest assured that there never was any idea of influencing the Judges or having any relation with them, and that Rome never so acts. What it does do whenever necessary is to communicate with any foreign Government and state its case before it. What I suggested was that the then Colonial Minister in London be reminded of the ongagements were made with the Manitoba Catholics of those days. The honor of the British Grown was at stake in the matter, and we wanted Rome to tell the British Government that."

"Why was your letter written?"

"On my return from Rome last January I found that my clergy were not quite acquainted with the true state of affairs, and for the purpose of informing them I wrote the letter. I also thought the question was finally settled by the judgment of the Privy Council, and I wanted to create a public opinion which would enable the Dominion to act in the matter and give the Catholics their rights."

A. O. H. Notes.

A. 0. H. Notes.

Div. No. 4., held its regular meeting on Sunday last there being a very large attendace. The basiness of the afternoon included the intuitation of a new members. Five applications for membership were received. The excursion committee reported everything now completed. Close on four hundred tickets were disposed of by Sunday last. Under the heading of the good and welfare of the Order, the president vice-president and several other rembers, made elequent addresses.

C. O. F. Notes.

C. O. F. Notes.

At the last meeting of St. Joseph Court No. 370 C. O. F., the following resolution of condolence was unanimously adopted: Moved by Bro. J. J. Howorth, sec., by Bro. J. Cadaret. Whereas it has pleased Almighty God in his wisdom to call to himself the sister of our esteemed Bros. Thos. and Jas. Finucan. B it therefore. Resolved that the sympathy of the court be tendered our brothers and their family in their sad affliction, and that this resolution be spread on the minutes and copies forwarded to the Catholic Register and Record for publication.

pay for same. If the remedy, for any reason, and not prove attended by the remedy, for any reason, and not prove attended by the remedy for an return the more fair? You have everything to gain and hing to loss. Just think to being cured of checkarth for 820 and that on such liberal conditions and the remedy and the such and the remedy for diarrhel, soften the potential by the remedy for diarrhele. The remedy for diarrhele. Twenty-live cents a bottle, It is the best of all,

AMERICAN NOTES.

A beautifol churoi has been opened at New Orleans for the use of colored Catholics which is to be known as St. Katherine's. It is the gift of Mother Katherine, who in the world is known as Miss Katherine Dresel, and is another proof of her zeal and generosity in the service of food. Archbishop lanssen, in his serinon preached on the occasion of opining the charch, paid this handsome trioute to the generous donor. "This handsome building we own to the generoity and liberality of the world spetted darlings, daughter of the great banksr Drexel, and who was known in the highest ranks of society, of which shows an ornament and a queen, as Miss Katherino Prexel. She renounced the romp and vanities of the world to become an humble religieuse, and is consecrating the wealth that wachers and her life a efforts to advance the spiritual and temporal welfare of the Children of God. From the first day that I know her she has been doing good in one section of the country or the other."

One of the most interesting and distinguished visitors at the Catholic Summer School at Plattsburg was Senor Sorela, an eminent Spanish philanthropist, Vice fresident of the Anti-Slavery Society of Spain, and Delegate to the International Congress at London. He is a captain in the Spanish navy, and honored by special distinction from Pope Lee XIII. He is on a diplomatic mission to the States of South and Central America in the interest of the elevation of the negro race. In presenting Senor Sorela Dr. Conaty said the School appreciated the honor of being addressed by the distinguished visitor. The Senor then addressed the School in French, which he claimed he spoke more fluently than English. His remarks were translated by the President for the benefit of these not conversant with the French language. He returned thanks to the President for the opportunity offered him to say a word with regard to his mission. He also thanked the audience for the premission accorded him to present his respects in French. He then explained the work the had in hand ts a member of the Anti-Slavery Grusade organized under the influence of Pope Leo XIII, and under the special direction of the late Cardinal Lavigerio for Africa. He explained also that the Cardinal and-he were scholars in the same college, not at the same time but they received their education under the same influences. In 1888 the Cardinal made his first pilgrimage to the Holy Fether, after which the Anti Slavery Clusade was established and organized all through Europe, consisting of committees in many European nations uniting in a common action. Just at the time the explain had-returned from a long voyage as a companison or attache of the Spanish Admiral on a mission to Africa from the Spanish Government. During the long months he spent there he had an opportunity to see the condition of the negro race. He also detailed in a few words some of the seases winessed in Morocco, where the slave markets were in full operation and where the best among the slave, when an ade

A Binghamton despatch on July 10 says: At two o'clock this afternoon the State Council of the Catholic Benevolent Legion reconvened at the opera house and went into executive

session. A sharp and lengthy discussion followed regarding the amendment passed by the last sitting of the Supreme Council which prohibits had used to be supremed to the supreme constitution of the suprementatives for investigation. The amendment involves a question simply of mortality risk and net morality.

amendment involves a question simply of mortality risk and net morality.

R. shop flyin has come out victor on a in the legal battle waged against him by the pair honer of one of his churche sets Ad Burt. "Arther Ward, before whom the case was ingued, handed down a decision sustaining and perpetuating the infunction grant of The legal proceedings which developed from the impleasant trouble, at the Polishebach were instituted in the name of the church were instituted in the name of the church and Bishop hyan against ten of the parishness who were prominently identified with the spootion. Included in this number were the two lay trustees, John Grochowiak and Michael Wrzezyn ki. Under the statutes of the State thet atholic churches have hive trustees of which the lishop, the vicar general, and the paster of the parish are ex-officio members of the Board. The trouble which led to the battle in the court arose from a dispute as to who should control the church funds. Grochowiak and Wrzezynski, the two lay trustees appropriated the seal of the collections of that day. They were directed to return the funds but declined to do so.

Mgr. O'Connell, late rector of the

were directed to roturn the funds but declined to do so.

Mgr. O'Connell, late rector of the American College, Rome, who arrived in New York the other day on the French liner La Normandie, had an experience which he is never likely to forget. Almost in mid-ocean, fire was discovered in the hold of the steamer, which but for the coolness of the captain and the gallantry of the crew would have developed into another tale of horror. Only two of the passengers knew the dreadful secret. They were Mgr. O'Connell and James Campbell of St. Louis. Capt. Delonde confided to them the terribbe happen grant help what to appear bright and cheerful among their fellow-passengers while the sailors were secretly battling with the nether flames! On their success depended the safety of the ship and the lives of all on board.

A Chicago despatch says—Catholic members of the Knights of Pythias, Odd Fellows, and Sons of Temperance were authoritatively placed under the ban of the Roman Catholic Church by a published order which went into effect yesterday and was read from all the pulpits of that Church in this diocese. Arobishop Fechan has been notified by Mgr. Satolli, the Papal Delegate, that the edict is to be observed to the strictest letter. In affects 8,000 Knights of Pythias and several thousand Odd Fellows and Sons of Temperance.



CANCER ON THE LIP

AYER'S Sarsa-

the last trace of the cancer disappeared."

1 A Mary P. Namer Co. Please P. Mary P. Namer Co. Please P. Na

Ayer's The Sarsaparilla

Admitted at the World's Fair.

AYER'S PILLS Regulate the Bowels.

The dutterence oweven a stateman and a more politican, my son, consists in the fact that whereast the stateman undertrands the stateman that whereast the stateman undertrands the stateman less without deceiving.

Professor: You wish to learn to blay decented: You and dake do mandolline insteat? Youth: I like the cornet better. Professor: Yah, may be so; but you was not strong enough, to learn de cornet. Youth: I am manage it easily. Professor: Yah, may be so; but can you manage do nighbours?

may be; but can you manage on nignoours:

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Hair Price.

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at Montreel in view of the French Treaty are
now offering the Canadian connoisseur
beautiful wines at \$3 and \$4 per case of 12
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Kvery swell hotel and club is now handling
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physicians as being perfectly pure and highly
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Sorpe my all anothin and United States in positions in a cry report, and Floritz in a copy (Intell AND Floritz), Will to retail We LED's GRI ATENTO HOUNS

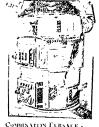
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THURSDAY, JULY 23, 1895

Calendar for the Week.

July 25-8t. James, Alpostic. 26-8r. Anne. Mother of P. V.M. 27-8t. Veronica Juliana. 25-88. Vistor. Kazarius and Colsu and Companions, Martyrs. 29-8t. Felix II., Pope and Martyr, 30-8t. Martha, Virgin.

The Reofster has received three copies of the Ottawa Post, a new Oatholic paper published at the Capital, and their bright, newsy contents make it plain that there is a field and a welcome for the new venture. In that welcome The Reofster is a sincere have.

pharer.

In the headlines to the cable news in the Mail and Empire we read that the "separatists'—meaning the Home Rule Liberals—are gaining a few seate, and the other day the crimes of the murderer of the Piteral children could remind the Irish hating Mail and Empire only of an instance of Irish brutality. Is this part of the good work for which the Conservative party have rehired the paper?" have rehired the paper?

have rehired the paper?"

In London last week two small boys murdered their mother, and at once entered upon a round of daily oxcursions, pawning her effects from time to time and sleeping unconcernedly beside the decomposing body at night. They were educated boys as the saying is, for the cables said they had become depraved through reading the cheap literature of the day which delights to wallow in murder and crime. They could not have been little boys who ever heard of God in a manner to inspire them either with little boys who ever heard of God in a manner to inspire them either with love or fear of His holy name. They were products of "secular education" which is a fine phrase that means making youngsters fit to assimilate the mental pabulum which the penny dreadfuls, and unfortunately in nine-teen cases out of twenty the daily papers furnish to them in abundance. papers furnish to them in abundance And still the cry is banish God from

The assassination of M. Stambuloff, the strong man of Bulgaria, is a crime full of danger for Europe. Stambuloff maintained Bulgaria as a buffer between Russia and Turkey, and in order to do so he was called upon to display powers of independence that entitled him to the admiration of the world. Influenced by Russia Prince Ferdinand dismissed his Prime Minister in September last, and he has since been virtually a prisoner in Sofia. The fate decreed for him by his enomies was well known to himself. Two previous attempts had been made to was well known to himself. Two previous attempts had been made to assassinate him, and a few years ago M. Beltchef, who was mistaken for him, fell a victim. Now that Stambuloff is removed Russia will endeavor to possess Bulgaria, and the Turks have an ugly habit of fighting on that ground and in Macedonia. The strength of Bulgaria has been England's pledge for the peace of Europe, and the Russian policy which will henceforth have no check upon it, may quickly lead to complications.

One of our foremost Catho in Canada, Mr. Thomas O'Hagan M. A, has a bright and interesting series of sketches of the Catholic literary nen of the Dominion in the July number of the Reading Circle Review. He mentions Mrs. James Sadlier He, mentions Mrs. James Sadlier Montroal, Miss Anna T. Sadlier, Mrs. Berlinguet, Miss K. Madeline Barry, Miss Emily McManus, Miss Frances M. O. Smith, and Miss Bellelle Guerin. One reflection that occurs to us after laying Mr. O'Hagan's pleasant article aside is the poor representation of Ontario in his list, and in all candor we must say that he is hoth impartial and ofOntario in his list, and in all candor we must say that he is both impartial and appreciative in his selections. He then does no injustice to our young ladies of Ontario who can claim Toronto as the literary centre of the Dominion, and certainly as many natural and educational aids to the dovelopment of genius as are to be lad elsewher, in the country.

The Catholic Church down by the sea where more generations have lived than here, and where the people have learned to understand and respect each other better, 18, We are glad to see, all the more prospersous for the public peace which it enjoys. Another hand ne and comp dious home of Catho lic education at Halilax is now almost complete and His Grace Archbishop O'Brien is to be congratulated upon this tow accomplishment for the honor of the Church, and the credit of his faithful people. The new college will be occupied by the Endist Fathers who are resping to the cause of higher Catholic education in Nova Scotia all the benefits that their brilliant order has conferred upon, the rising generation of Frenchmen in their schools at Paris, Versailles and olsewhere. We have no doubt that our readers here in Ontario will rejoice with the Catholics of Nova Scotia, over the account publie education at Halifax is now almost of Nova Scotia, over the account pub-lished in this issue of the new Eudist seminary at Halifax.

The entertainment given by the cronto Public School Board or The entertainment given by the Toronto Public School Board on Thursday evening ran along a descending grade of interest for the members from first to last. The symposium on bloomers' was lively and flashes of wit went round the table as dazzling as newest thing in fireworks. As the variety show critic would put it, there was no lack of ridiculous situations. For instance when Trustee Roden appeared in the character of Dunean Gray, going a-wooing with down cast eyes as be passed the "bloomered" teacher, and unhesitatingly placing his tenderest affections upon "the nice modest lady who rode the bicycle without bloomers," he was greeted with "roars of laughter." The Board by a large majority then endorsed the female teacher in knickerbockers, and that she will have a long run is now by a large majority then endorset the female teacher in knickerbockers, and that she will have a long run is now beyond question. The performance dragged a little during Chairman Hambly's funny speech on loud stockings and soft corns. He grow trashlor as he progressed, and when he closed the turning point in the programme was reached. Trustee McPhereon then attempted a dramatic touch on the boycotting of Catholics. The plot was realistic enough. The Board had asked for tenders concerning alterations at the kyerson School, and a Catholic put in the lowest tender. His religion was discovered and in the classic language of the School Board he "go" un down." The only point Trustee McPherson tried to make was that it would be better to append to every that it would be better to append to every advertisment for tenders " no Catholic need apply." But the subject had no possible interest for the Trustees They put on their hats and went home

A Sheppard in the Fold.

It is not a particularly pleasant omen when "Don" becomes an Orangoman, and seemed on the front page of " aturday Night the coarsest writings of his namesake, Miss Margaret Sheppard, than whom a more commendable collaborateur it will be gate snippact, that whom's more commendable collaborateur it will be hard for him to find in following up the new line of policy upon which his paper has entered. At the risk of being a trifle statistical it may be stated, that "Don" in his latest personal contribution to political literature makes use of the most repulsive word in the language or its equivalents, no fewer than six times, whilst such phrases as "cowardly compromisers," "political corpses," "pusillanimous promisers," "liars and contemptible wrigglers," "fakirs of the most contemptible variety," stud the scholarly text with monotonous repetition. tonous repetition.

menotonous repetition.

We would gladly concede to the readers of "Saturday Night" the undisturbed enjoyment of their delectable feast had "Don" confined himself to politics. But when all this scurrility is provoked we are told over "the old, old story of the Catholic Church dominating a degenerate parliament;" because "corrupt men are willing to obey over zealous priests in order to obtain place"; because "vo stand eye to eye with a shrewd and dangerous organization which, like a gians octupus, is soizing upon the country we live in"; because "every Government is in a dangerous predicament that is assailed by that most fareaching and unscrupulous of all covernment is in a dangerous predica-ment that is assailed by that most far-reaching and unscrupulous of all secret societies the Roman Catholic Church "—when such things as these are written, and the writer accepts personal responsibility for his state-ments, there would be absolutely no excuse to offer for the existence of this paper if we did not meet the bold discussion which is challenged, viz.:

the personal character of their author.
And here we may repeat that it is a
bad sign when "Don" plays the
bigot, because what he says is only
significant as indicating the promising
opportunities for mischief offered to
men of his stamp who are continually
on the look out for something to on the look out for something to turn up that they may convert to an unscrupulous advantage. We are not unscriptions advantage. We are not so foolish as to imagine that the average rank and file Orangeman should be held responsible for "Don'" now born zeal. "Don" is only preaching a trial sermon to the breth ren, and he over-does the showns extravagantly that he need not cherish the least hope of getting a "call."

When "Don" sat down to write after parading on the 12th in the Orange procession be had in his mind's eye, according to his prefatory sent-ences, the dirty little form of a tumble-bug, which we may explain to those who have not studied inscetology is a rather peculiar beetle that rolls up a ball of dung as a place of deposit for its eggs. The illustration though ugly was certainly apt as describing "Don" from the time when the laws of the country were invoked to protect the community against the instincts of the hyens which made "The Evening Nows" under him a danger to society and a disgrace to journalism. From that day to this "Don" has taken the tumble-dung as his model, but for the present it is too long a story to recount his varying proses along the cow path. He has been a parasite sticking to one class of society When "Don" sat down to write parasite sticking to one class of society after another from the Knights of Labor, who were not so easily worked as he imagined, to where we now find after another from the Knights of Labor, who were not so easily worked as he imagined, to where we now find him, earning an honest penny out of the stimulating slops of five o'clock of test ables and the stirring momories a thousand "delightfullithant homes." Can it be that the frivolities of fashion have lost their profits also when "Don" contemplates hatching his eggs inside the Orango lodge? Naturally he protests too much and makes himself doubly ridiculous, apologizing for not having at any previous stage of his varied career thought it worth his while to mention the glories of Orangeism, and then adding: "In the light of Bishop Gravel's circular Orangeism becomes a holy cause, and even the P. P. A. ceases to be objectionable. If we are to have prelates of the Roman Catholio Church intertionable. If we are to have prelates of the Roman Catholic Church interof the Roman Catholic Church interfering in the very heart, and circulating in the very soul, and making themselves felt in the most sacred circles of an empire in which they are not recognized, then it is time for Protestants to organize and to act together." "Not recognized" indeed; well perhaps not by a brand new Orangeman, that would be expecting too much, but it is strange that the Imperial Government, even when con-Imperial Government, even when con-ducted by such a Conservative Protes-tant Premier as Lord Salisbury, cannot get along without a Roman Catholic in the Cabinet.

However we are not dis However we are not discussing respectable Protestants, or for the matter of that respectable Orangemen. It is only worth while to ask why "Don" is an Orangeman at the present juncture. He alleges, by the way, that he is a Conservative as well, but if we remember aright he has already failed to convince the electors in town and country that he is what he pretards to he nolitically. But already failed to convince the electors in town and country that he is what he pretends to be politically. But whether a Conservative or an Orangeman he is still the hyens, for he foully stigmatizes "ie public leaders on both sides of pointes, for reasons which are as apparent as they are contemptible and treacherous. Having dismally failed to win the confidence of the voters with pretences of Conservation he designs to break into Parliament in the company of a gang of conspirators who are rushing to the Orange lodges these days like prospectors to the gold fields full of hope that they can successfully exploit the Conservative party. All this is well known; these are the fellows that are crying down the Privy Council as a jury that has been fixed; these are the hope of the country to whom "Don" and his scurrility for the time being belong; but there are old Orangemen as well as new Orangemen and the old Orangeman is too wary a bird to pick up the nidus of the tumble-dung of Toronto journalism, mistaking it for an innocent grain of corn. Of course it is as journalism, mistaking it for an inno-cent grain of corn. Of course it is as much "Don's" business to pour out his Billingsgate upo.. Mr. Laurier as upon the Premier, for if you please "Don" and his new patriot brothers

who do not recognize Catholics want to run the affairs of this Dominion to run the affairs of this Dominion themselves. With the success or non-success of their intrigue Catholi 1 ofti-cens are not concerned, for when all has been said, and all the caution that they deserve has been credited to the rank and file of the Orangemen, we are beholden neither to the Conserva-tive party nor to the Orange Society for that justice and constitutional right which we are entitled to in Canada.

A Contrast Indeed.

One reason who Catholics have so little to say about the Public Schools in Ontario is explained by their desire to avoid even the fair and proper ground of observation which unfortun ately amongst us, is liable to be mistaken for an attitude of hostility. However since the discussion of the Manitoba School question has become acute in this part of the Dominion so many statements have been made con-cerning the schools of the majority and those of the minority, that it is time more of the light of facts should be turned on when comparisons are indulged in. Catholics praise the efforts that have been made by the education Jenartment and the School Boards to strengthen the schools of the majority by extending the school age, by building handsome, comfort-able and sanitary school houses, making the text books free and by making e character of the instructi in all the forms more attractive, both to parents and to the pupils them-selves. Under these various influences the average attendance in the public chools has increased in seven years from 163,000 to 259,000. These are the latest statistics. But here occurs a rather puzzling fact. While the Minister of Education has, by the artificial means just referred to, been keeping the Public Schools apparently in a healthy condition if we examine the facts more closely we shall find that they are really in an alarming condition of decline. In the last statistical period of five years the number of pupils registered in the schools of this Province has fallen from close on 491,000 to 481,000. Conceive this remarkable fact—in the short period of five years a loss of 10,000 children on the registers of the Public schools! In the same time the school population has fallen, but it has fallen only 2,000.

Will some of our exuberant crities keeping the Public Schools apparently

Will some of our exuberant critics of the Catholic schools turn aside for while to consider this state of affairs

a while to consider this state of affairs. For the present we will not offer any explanation of it ourselves so that they may approach the task with the independence of an intelligent jury.

They may naturally turn to ask for comparisons. Let them then at the same time consider these further facts: In the Catholic schools of the Province the percentage of average attendance to total attendance has increased in five years from 56 to 60 of the whole. The Public schools have not yet been able to bring this percentage higher The Public schools have not yet been able to bring this percentage higher than 54. But here is the gratifying fact for Catholics. The number of registered pupils instead of swiftly decilining as in the Public schools has increased from 9,000 to 23,000—over 200 per cent. in five years.

Parents, educationists, the clergy, the Government, are invited to study this contrast.

Mr. Healy and Mr. Blake.

Mr. Healy and Mr. Blake.

It is clear enough, from the lengthy statement concerning Mr. T. M. Healy's wild outbreak at Omagh, and Mr. Blake's sober characteristic reply, both of which we re-publish from the Freeman's Journal, that the usefulness of the former as a leader in national politics is gone. Nothing by way of explanation need be added here to what Mr. Blake and the Freeman have said. But it is time the Irish public should fully comprehend Mr. Healy's light mental weight and fooliesh ambition. The whole malice of his attack was directed against Mr. Blake. Mr. Dillon happoned to be near by, and he incidentally was "branded as a traitor." But the dart was simed at Mr. Blake and was intended to strike him in presonce of an audience in the city of Cork, where tended to strike him in presonce of audience in the city of Cork, who the factionists are more easily touch than anywhere else in Ireland. the factionists are m

THE CATHOLIC CHURCH

(Continued from Page 1.)

Continued from Page 1.)

Charles Murray, author of the "Travels in America," after noticing in the generous language which naight be expected from him, the zeal and enterprise with which the Roman Catholic religion inspires its priests to toil, travel and endure overy kind of hardship, continues thus, "In this labor, especially among the Negroes and Indians, they put to shame the zeal and exertions of all other seets. Nor do they labor without effect, for during my etay in Missouri I observed that the Romish faith was gaining ground with a rapidity that outstrapped all competition." Mr. Bancroft and Mr. Parkman were struck, as every one must be, by the self-donial, the disinterestedness, the patient toil, the unwearying kindness, superiority to danger or death and heroic self-seorifices and the martyrdom of the missionaries. The heroism of Father Claver, who by yow devoted himself until death do us part," to the conversion of the African slaves, and of Father Damien, who bid good-by forever to his friends to live among the lepors of Molokai, excite the astonishment and cloit the admiration of the Protestant press of England and America. But let me say here publicly, that if there were a hundred Molokais, crawling with lepers, enten up with corruption and infection, the Catholic Church would find in Ontario alone a hundred Damiens in the ranks of the priesthood who, if they were asked by her, would devote themselves unreservedly to the care of these living corpses who welcome the horrors of the leper hospitals at Molokai and at Tracadia in our own country are as much entitled to the praise of the secular press as was the dead and noble Damien. The Sisters who minister to the 537 suffering men and women, who, rejected by the world, are tenderly cared for in the

women, wno, rejected by the world, are tenderly cared for in the House of Providence in this city, equally merit the same commendation and approbation given to the leper . sters at Tracadie. The non-Catholic who is familiar with Parkman's history of the "Jesuits in North America," is amazed at the marvellous labors and sacrifices of these priests, but if he supposed that they stand out as anything singular or extraordinary in the general history of Catholic missions he will labor under delusion. They were saintly men, brave, indestigable, self-denying, heroic, and cold must be the heart that can read their story without emotion. But their high qualities and virtues are due to their general character as Catholics, not to their special character as members of any religious order. The Jesuit who lett behind him all the delights and riches of civilization gave up what men of the world hold most dear, braved the dangers of the forest, of the savage, performed fatiguing journeys, sustained all, the inclemency of the climate and the seasons, suffered hunger and thirst, in want of all things, suffered captivity, tortures, mutilations and death; did only what is being done every day by consecrated men of the Catholic Church in foreign missions. What the non Catholic admires in them is really admirable, but its glory is due to Catholic faith and charity, which the Jesuit has, in common with all Catholics, and the saintly and heroic priests spoken of by Mr. Parkman have toiled no harder, reached the catholic chart in more dangers, suffered no greater hardships, or a more cruel or horrid death, nor met them with a spirit more heroic, than have other Catholic missionaries amone magans saintly and herolo priests spoken of by Mr. Parkman have toiled no harder, braved no more dangors, suffered no greater hardships, or a more cruel or horrid death, nor met them with a spirit more heroic, than have other Catholic missionaries among pagans and heathens from the Apostles down to the last martyr in China, Annam or Corea. It has been only by such suffering and such deeds that so many nations have been converted to the Christian faith and retained in the Christian faith and retained in the Catholic Church. At all times since the descent of the Holy Ghost on the day of Pentecost the Catholic Church has nursed in her bosom and sent and is sending into the world to preach

CHRIST AND HIM CRUCIFIED

center and him cauciffed men equal in faith and love, in patient endurance and heroin self-sacrifice to the great missionaries whose zeal and wondrous self-denial have excited the admiration and astonialment of American and Canadian writers.

admiration and astonishment of American and Canadian writers.

She has never wanted laborers, confessors, martyrs, and a religion that mever fails to create and inspire them is not, and cannot be a false religion, a delusion, a faunticism. Permit me to add that the annals of the Catholic Church are accentuated in red, with the names of her martyrs and confessors. She alone has given birth to them, and has won for horself the title of Mother of the Martyrs. Her beneficient influence acting on the influence acting on the influence acting on the heart and infelligence of woman, has induced her to surrender the permissible pleasures of the world, to break with the dearest ties of relationship, and devoto herself to the care of suffering humanity in the hospitals, houses of Providence and charitable institutions that are to be found in every city, honorable to our humanity and a credit to our sommon Christianity. (Loud and continued applause).

Catholic Education.

The great feature of the Congress on Tuesday was the address of Rev. Dr. Thomas J. Conaty, on the Roman Catholic Ohurch in the Educational Movement of to day. Dr. Conaty, who was greeted with loud appliause, said

who was greeted with loud applause, said:

The subject assigned to me for discussion is the Roman Catholic Clurch in the educational movement of to-day, My duty is to place before you the grounds upon which the Catholic Church claims to be considered, not merely as a factor but as a most potent agent in education. In order to do this fully it is necessary not morely to relate the results which history accredits to the Catholic Church in education, but also to clearly define the fundamental principles which underlie the scheme of Catholic education, and which of themselyes are cogent reasons for the consideration of her claims to education apower.

We are aware that the age in which

cation, and which of themselves are oggent reasons for the consideration of her claims to educational power.

We are aware that the age in which we live is claimed to be the golden age of universal free education. Its proud boast is that it has broken the seals from the temples of learning, and

DISPENSED WITH PRODICAL HAND the treasures which had been hidden from the many. It is true that its advance in science has had the stride of the giant, while with princely munificence it bestows the fruits of its labors upon all who ere willing to receive them. But it is not true that seience owes everything to this age, nor is it true that free education owes its origin to these latter days.

This is an age of iconoclasm. It worships the present and believes the past. It is lost in complexency of self, and quietly ignores its debt of gratitude to all that has preceded it. It is all-sufficient, and regards itself as the only leader of all things. But the mighty river cannot despise the simple, unpretentious appring whence it derives its source of life and power. Neither can it disregard the beautiful lakes which, emptying into it, give it the strength and volume with which it rushes on, to be lost in the great cocan. The ivy covered ruin tells the tale of a people's history, and the unearthed fossit tells of a mighty age long past; so the education of a people, as the science of an age may be traced back to the gonius and character of the mon who laid the foundation of the building, now perhaps rebuilt and ornamented—a perfect beauty. It is well for us to be truthful, and truth must lead us to gratitude toward the past, out of which has come the stream that has borne to us on its running waters the hearing of the nations, before which we sit in admiration of

we sit in admiration of

OENIUS AND SCHOLARSHIP

to copy the models placed before our
student thought.

The strangest thing in educational
circles to-day is that amongst its beasts
it has but a sneer for the Catholic
Church, which it classes as an old
fogeyinstitution, with traditions singularly out of place in an age as advanced
as ours; represented as opposed to
every moral and social improvement,
condemning every effort for freedom,
and wedded irrevocably to ideas in
direct conflict with the best aspirations
of man.

condemning every effort for freedom, and wedded irrevocably to ideas in direct conflict with the best aspirations of man.

It may not be amiss to first question the results of education through the influence of the Roman Catholic Church, and then pass to the ground work upon which the educational idea is built. History for the past three centuries seems to have been written with the evident intention of prejudicing men against her. The Catholic Church is pictured as a most powerful despot, seeking by rack and torture to enslave peoples in its snares; a monster, who by superstitious fortures and terrors frightened men into servile obedience to its mandates; a miser, who guards the treasures of learning lest his followers see the light that would dispel his power. Does it not seem strange that men who have read the history of men, who have traced education to its sources, who have studied the means by which the education of the past has been preserved, should appear so unfamiliar with the great moving power for good in education of the past has been preserved, should appear so unfamiliar with the great moving power for good in education the the Catholic Church has developed in every age, since her divine Founder confided to her the mission of teaching all truth to all men.

If we read aright the history of the

If we read aright the history of the church—not in

WHAT HER ENEMIES SAY

what here enemies say
of her so much as in the documents
which are found in every well selected
lib-ary—we must acknowledge that
the church has stood for truth, liberty
and true education, whether at Runnymede, wringing freedom from King
John, or at cathedral, monastery and
university, establishing and fostering
the education of the people in every
branch of science and art. Freedom,
nnlightenment and progress are only
new names of very old things, for we
see them rising like the morning sun
from the manger at Bethlehem, whence
Christ, the true Light, enlightened
every man coming mot the world;
whence Christ, the Truth; gave man
the truth that made him free; whence
Christ, the true Life, taught man the
first idea of brotherhood and true
lumanity.

(Continued on Page 5:)

The Catholic church claims that for thteen centuries she has been doing The Catholic church claims that for eighteen centuries she has been doing the work begun by Christ, diffusing the light and preaching the truth of Christ, and thus offering to man true clucation. Many would leave the Catholic church entirely out of consideration in the question of clucation, as if she were the foe and not the friend of man's development; as if she belonged to a past which men ought to forget, and not also to the ver living, ever progressing present. Can they forget that for fifteen hundred years the world was governed by her, and that during these long ages of undisturbed possession she head the key to all

THE TREASURES OF LEARNING,

of undisturbed possession she hood the key to all

THE TREASURES OF LEARNING, and instead of consigning them, like another Bluobeard, to destruction, she preserved them with sacred care, and transmitted them to the ages that malign her while using her gifte?

The world ought not to forget that those monks which books have pictured as pampered idlers and volupteous gluttons, spont their days and nights in transcribing the literature of the moients, building schools, teaching the liliterate, and giving to the world an example of free schools. The schools of to-day take prile in their work of enlightening man, but they should not fail to see their early types in those schools of Alexandria, Jerusalem, Odessa, Smyrna, Ephesus, and Antioch, where, under the shadow of the cathedral of the Roman Catholic bishop, the gospel of Ohrist was taught side by side with the classics of Greece and Rome, and the science of numbers from ancient Egypt. As the masters of our schools dilate upon the beauties of education, may they not study to advantage the sayings of the great teachers, Origin, Tertullian, Basil, and Augustine, who, under the light of Roman doctrine, taught the second and third centuries the flowers of classic song.

It is true that in later years nations deemed it more honorable to engage in chivalry than in study, and relegated learnings to the monks; but this brought the monastic system with its brought the monastic system with its brought the monastic system with its brought the foods and clothing. Angle-Saxon records tell of Theodrie, Archbishop of Oantrobury, sont by the Pope in 168 to propagate schools in

THE ANGLO-SAXON LHURCH.

THE ANGLO-SAYON LINCEI,
where the classics, the three 3's, and music were prominent subjects of instruction, and with rhotoric, astronomy, natural sciences, and medicinic formed a course worthy of a school of our advanced age. Glastonbury, Yarrow, Canterbury, and Iona had such monstic schools, where for nearly a thousand years poetry, history, and faith found a common home. And all this in those days when England had the common faith of Christendom, and was a faithful subject of Rome, Those were days when for three conturies Ireland was one grand university, whence issued the light which illuminated all Europe, and where, as Count De Montalambert tells us, the poor and the rich, the slave as well as the freeman, had access and paid nothing.

The eleventh centurysaw the decline of the monastic system and the rise of escholasticism, and the universities of of Paris, Padus, Salamanca, Oxford, Cambridge, and Bologna developed out of the early schools and became higher centers of thought, established by religious princes or by bishops and priests. Huber, a Protestant, has said, "Most of the continental universities originated in entire dependence on the church." Three out of the four universities in Scotland had Catholic bishops for their feunders. This is not a bad record for 'dark ages' and the Roman church.

As the illusticus Brother Azarias once said, "Looking back upon the growth of the university of Paris we find her cradled in the

SANCTUARY OF NOTRE DAME.

sind her craded in the

SANCTUARY OF NOTRE DAME,
then nourished into full development
as an organism, independent of the
state, with her own autonomy and
empowered to make her own laws.
She drew her vitality from the Holy
See. The same holds true of Oxford
and Oambridge. The university was
open to all, rich and poor were in
attendance, boys of twelve and men
forty were there. Erase from of
the records of Paris and
Oxford the names of the
learned men furnished by the religious
orders of Franciscans and Dominicans
and you extinguish the greatest lights
from those dazzling glories of medieval
thought." Guizot affirms that the
Benedictines have educated Europe.
Gibbon has declared that one convent
of that order has probably rendered
more service to literature than the
two universities of Oxford and Cambridge.

Deantifules is the story of the work.

two universities of Oxford and Cambridge.

Beautiful as is the story of the work of the Church in education in past ages it is not our privilege to describe it to-day. We merely allude to it as the foundation for our assertion that the Roman Catholic Church should be considered as a factor in all educational work. Its schools and colleges are found in all parts of the world. They are seen in our valleys and on our hill-tops, shedding forth the fragrance of an education, the atmosphere of which is Christian. The sacrifices of its people for education ought to be

sufficient to warrant a belief in her carnest devotion for their education. The religious differences which divided Christendom, the rebelion of States against ecolesiastical authority,

divided Christendom, the rebellion of States against ecolesiastical authority, the NELOLT OF THE PUSICOS OF MELOLT OF MEL

SIDE BY SIDE WITH THE BEST and offering to all the ripest fruits of

side by side with the ripest fruits of scholarship.

Beyond this is the system of college and academy, whereby the higher education is provided, and culminating in the magnifice: the universities which here and there throughout our country are the ornaments not only of our church but of our nation—until they culminate in the great Catholic University of America, wherein are found the riches of learning and scholarship dispensed to those who come to it from college and university.

Side by side with this system of daily school and cellege and university is the rapidly increasing system of summer schools, which, like great popular universities, call in the people, not morely from college and university, but from workshop and counting room and professional duties, from all ranks of life, to listen to the teachings of those who honor the chairs of philos ophy, theology, literature, and science in school and university; spending their days amid refreshing breezes of wood and lake and mountain, while the rich treasures of learning are placed within their reach.

The Summer School movement in the Catholic Church is but the outgrowth of a desire on the part of the Church to bring some of the bessings of college and university to the minds and hearts and lives of the mass of the people. It is not merely a church movement, but the is not a rival to

and hearts and lives of the mass of the people. It is not morely a church movement, but it is an intellectual movement, but it is an intellectual movement, but it is an intellectual movement, but it is not a rival to any existing organization. It is as a helpmate. It is for God and country, religion and intellect. It is for general education. It is for the people. So thoroughly has the intellectual idea possessed the Catholic Church, especially in our own country, that there is no avenue into which it does not enter; there is no home at the door of which it does not knock; there is no rank in society which is not favored by its sweet influence. And all this is under the inspiration and direction of the great Church of Rome. It may not be amiss to quote here some statements and to give some facts which beyond question credit the educational movement of to-day.

In the London Health Exhibition in 1884 was a display of educational appliances and methods. The London Times of August 26th said: "The character of the education given by the Christian Brothers is not surpassed by the most advanced Realschulen in Germany, and not equaled by the most advanced model class school in this country. The brother holds are not surpassed, and in few cases equaled, as educationalists."

Rev. Dr. Riggs, President of Westmin stor, said of their exhibition at New Orleans, in 1881: "The brothers have done almost all for France that has been done in the way of true doucational science and inspiration. Their humble history impressively teaches us that to moral influence and spritual conviction and experience the world is due."

Dr. Eaton, ex Commissioner of the

the EDUCATION, INSPIRATION, AND PROGRESS of the world is due."

Dr. Eaton, ex Commissioner of the United States Bureau of Education, speaking of the Catholic educational exhibit at the Chicago World's Fair, says: "The Columbian Exposition was a series of surprises. Not the least among them was the Catholic exhibition of education. It was, moreover, a surprise for those who believe that the Catholic church seeks its ends by concealing means. Here there was

(Continued on Page 8.)

A WINTER IN PARIS

a. t. fulford's retury prom THE WORLD'S GAYEST CITY,

From the Lever der, Brooker le,

From the local off, Brokenie, Unit.

Mr. v. 1. Futer of, Who is understood to have been doing, big 10 mps in Farrs during the park winter and spring, introducing Dr. Williams? Pink Pills, has re-eched home with re-tainity, and on the vectoring of this arrival was interviewed by a like order reporter, and was interviewed by a like order reporter, and "Well," by easily, in reply to a queetion on the status of the Pink Pillhudines in France, "of course it is in Interport as newsy matter.

twelve months a little over two million these hundred and sixty thousand boxes of Pink Pills."

"It is the best twelve months busines yet. Look for a minute at what the figures mean, If all the pills were turned out into a heap, months of the pills were turned out into a heap, out the pills were turned out into a heap, and the pills were turned out into a heap, out the pills were turned out into a heap, and the pills were turned out into a heap, and the pills were turned out into a heap, and the pills were turned out to a heap, and the pills were turned out to a heap, and the pills were turned a minute, counting at the rate of a hundred a minute, outning at the rate of a hundred a minute, counting at the rate of a hundred a minute, outning and the opills a head for the combined adult population of Canada, Great Britian, Iroland, and the United States. I don't give these figures to glorily the business, you will understand, but to enable you to make the facet angules to the ordinary reader."

"Yea, I think we have had a record there, The head of a kading advertising sgency in the condition of the pills and the output of the pills and the pills and the output of the pills and the output of the pills and to not then as large as also as Pink Pills, and no of these is over the cases of the little the output of the pills have 'jumped' the English market then?"

Pills have 'jumped' the English market then ?"

"I cannot approve it in reasonable logic to anything but me merits of the pills.

Was overything love by, asked the reporter conch?"

"Can't grumble, except in one way, here is a creating a conch? and it retail stores, and there is a man it mainly in the properties of it."

"But what do the substitutors do—do they dapheate your formula under some other name.

"But what do the substitutors do—do they deplicate your formula under some other name."
"No, not a bit of it; that is the worst teature of the fraud. No dealer can possibly know what is in Pink Pills; and if he did, he couldn't presare them in small quantities used at a profit. They are not common drugs, and by no means cheap to make. It was a substitution of the profit they are not common drugs, and by no means cheap to make. It was a substitution of the profit they are not common drugs, and by no means cheap to make. It was a substitution of the profit they are the proved, and spent a share of it for nothing."
"What do you mean by 'for nothing."
"What do you mean by 'for nothing."
"What do you mean by 'for nothing."
"After I acquired the trade mark I saw that if the thing was to be made a successif was imperitive that I should have the best tonio pill that could be gotten up. Consequently I obtained the advice and opinion of some of the meet noted men in medicine in some of the meet noted men in medicine in of that surfacements high the properties in my formula suggested by these medical ment is the most perfect blood builder and nervetonic known. However, Iwasancions to still further improve the formula, if that east ill further improve the formula is that it is the most perfect blood builder and nervetonic known, the medical men there, and as you know, the medical expert is not to friendly to proprie and in the profit of the profi

ly acree came ugn out a boundary and well there is, not only on this continents but in London and Paris.

When I went to Paris last winter I placed my formula and a supply of I fink I'lls in the original properties, with a view of cetting suggestions for improvement; at the end of that time his answer was "Loave it alone, it cannot be bettered you now have a perfect blood and nervo medicine." This opinion cost me loy000 france, but I considered it money well spent, as it determines the fact that the formula for Fink Fills is now as perfect as formula for Fink Fills is now as perfect as formula for Fink Fills is now as perfect as formula for Fink Fills is now as perfect as formula for Fink Fills is now as perfect as formula for Fink Fills is now as perfect as formula for fink Fills is now as perfect as formula for fink Fills is now as perfect as formula for fink Fills is for a man who goes to a circ of Fink Fills to let something cles be pushed on to him in place of themmore especially it is a worn out thing like Blaud a pills—a formula in the French pharmacopacis that has been a back number for years un'il a few storckeepers treed to push you can take if from me that a storckeer who tells anyone that Blaud's pill (which is not a proprietrary at all, suyone can make is that wants to) is in any way a substitute for luck Pilk Fills is an ignorantus and never ought.

It is your duty as well as privilege to look young as long as you can. One way to do so is by dressing your hair with Ayer's Histic Yigor. It causes the that to totam its color and fullness to a late period of life, and keeps the each of ingood, healthy condition.

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A. E. PLUMMER, - Manager.



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Children, 50

Buffalo, Adults, \$1.50

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cked and Hemmed Apron, 121c instead of 20c.

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ilk Crepon Crapes, newest novelties for Draperies.

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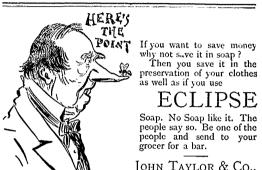
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J. YOUNG, The Leading Undertaker E STREET,

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

FARM AND GARDEN.

The cause of the death of the core of the cone stalls is the presence of a small worm in it that its attack of the core of the cone of the the core of the presence of the plant, not as a "life is well at life in the treath in the current in the cars of the presence of the current in the cur to Windry destroy artists. The properties of the

Azottuia in a mare coit is evoluntly due to the imperfect as indiction of the food by reason of the severe of the liver. The albumatnous parts of the food—the proteine, as it is called—ander goes transformation in the liver in which me is formed, and this is got indolution of the liver in which me is formed the liver in which me is formed the liver in which me is formed the liver in which in the blood and execuse is to a variety of diseased conditions, as bloody urine, as it is called but sometimes due to other causes than the escape of diseased conditions, as bloody urine, as it is realled but sometimes due to other causes than the escape of diseased in a variety of diseased conditions, as bloody urine, as it is realled but sometimes due to other causes than the escape of diseased in the long three goes in the various parts of the body, especially mar the joints. The coils should be put through the use of one onnee doses of lyposulphified soods given daily in brain mash, alternating with half-dam doses of polophyllin, also given daily, twelve hours after the sood. Wash the sorre with a solution of the hyposulphific and ress with carbolated vaseline. Care is to be taken that noxons weeds are not eaten. It will be advisable to keep the colt up, and feed green oats in the sheaf, or good grass, out fresh. Regular currying of the skin will be useful.

The causes had a money vaine semina made be wealthy. The causes had a money value semina may when treated well. The excases had a money value semina may waster witoout semina may be be wealthy. The causes had a money value semina may waster witoout semina may only and a many of the works.

Min's life is a progates—and hot a station. His instinct treat. Before I man Can all two chart.

Nature are limited. As money treated with the long of diseased to matter the volt. A man and the read of the control of the hyposulphite, and remained the venture. A man may wiffer without committee the production of the production of the production of the production of the production of

or good grass, out resn. Regular currying of the skin will be useful.

The cause of the withering of the leaves of the raspberry at this time is a fungus which grows in the substance of the leaves, a species of so called rust, allied so the similar disease which effects many other plants, as oats, wheat, &c. It is encouraged greatly by any cause by which the vigor of the plants is lessened, as by a late frost, by dry, hot weather, or poor soil giving insufficient nutriment. There are two remedies; one is to preserve the plant from any injury by drought or starvation, in which case they are able to resist diseases to some extent; the other is to apply the Bodeaux mixture, a solution of sulphate of copper, four ounces to five gallons of water, six ounces of lime to four gallons of water, and strained bofore use, This is sprayed on the leaves at the first appearance of the blight on them. Sometimes it has been recommended to double the strength of the mixture, but as a rule, it is safer to apply the weaker solution given above twice, and this avoid danger to the foliage. The spray is spread by a large syringe with a finely perforated nozzic, or by a force purple and hose, provided with the spraying nozzic.

The same caustic substance, bluestone, is used in steeping the seed of oats or wheat and for spraying onpotatoes for the prevention of fungold diseases, as the rust on the grain and the black rot of potatoes. But there is an essential difference between the two operations, in the one the seed merely is skeeped, and, as the blue stone is very caustic, it will injure the foliage if applied in its natural condition. Hence it is mixed with lime to neutralize the acid in it, by which the leaves would be injured. This applies to all plants to which the Bordeaux mixture is applied on the leaves. The Bordeau mixture may therefore be made considerably stronger than the solution for steeping grain and instead of four ox to five gallons of water for the latter purpose, extending the seed to twelve gallons of water for the latter purpose, such as the seed of sive gallons of the seed of the gallons of water for the latter purpose, water, or four pounds to five gallons of water for the fatter purpose, the seed of sive gallons of water and the seed of sive gallons of water and the seed of sive gallons of water and the five gallons. Of course, and the two are mixed, then strained and distude to make the fifty gallons. Of course, any less quantity may be made in due proportion.

portion.

The soft, clayer mud thrown up by the tides is quite valuable as a fertilizer, or as a base for composts with common manure. It has been used with excellent effect on meadows adjacent to the shores of tidal rivers, and especially when such lands may be embanked and enclosed to the tides, which is let off again at low tide, leaving the sediment on the ground. In this way a whole foot of rich soil has been deposited on the land in one year and in time to teach the land in one year and in time to teach the same fitten to twenty pounds of nitrogen, 6 per cent. or more of phosphoric acid, and a large quantity of time in proportion to the quantity of shell matter in it. Of course it has a large quantity of the elements of saft, re-da, and chlorine I is commonly gathered with the seaweds and heaped, along with fresh manure, during the Winter, and spread in the Spring, or it is put on the land as it is gathered, as a top dressing.

It hardly pays to transplant beets or

It hardly pays to transplant beets or or other plant of the kind. The cost of more seed and the work of cutting out the oxcess of plants with the hoe is much less than that of transplanting. But if it may be done if so wished on a rainy day by taking our plants care the second of the cost of t

The only gate to honor is humbly.

Zoal is thought set on the by the heat.

The insert of Heaven makes one heat

Dismo control.

It religion be a sything it must be everything.

Little float and by successes never stopether.

Talking (sho - 1) tetrate, silence by enderstanding.

A great hindrane to live well is thank to live long.

If excuses had a money value some men would be wealthy.

sur; but he cannors in whence statering. The most certain sign of being born with great qualities is to be born without envy.

I will not say a good man is never proud; but I will say a proud man is never good.

Grace in the heart always acts like itself; but a gracious heart does not always act so.

True dignity abdes with him alone Who, in the patient hour of silent thought Can still suspect and still revere himself fir lowliness of mind

Let us wonder more at the hardness of our hearts, then we will wonder less at the hardness of the times.

Gold in the pockets of a man make him greater; there is naught but grace in his heart which can make him better.

Humility with one oye looks upon grace to keep it thankful; but with the other upon its mistakes to keep it mournful.

Reprose not the and mail the series of th

mourntut.

Reprove not the aged with rudeness, but admonish them gently, as if they were your parents.—St. Gregory the Great.

for evil.

There are some people who do not need to be tempted. They go so quickly that the devil does not need to waste any strength or time upon them.

It is not a fragile staff that we need in journeying through the world; it is two wings, the wings that bear the angels—faith and charity.—Frederic Ozanam.

Ozanam.

Ozanam.

Ozanam.

Women who have only very hard water in which to wash their faces and hands, will find that such water is much improved for toilet uses if it is boiled and stood in the sun for three or four days. The water is softened by the action of the air and sun. A larger pitcherful or a larger quantity may be made ready at one time.

A new fashion in needlewest.

action of the air and sun. A large pitcherful or a larger quantity may be mado ready at one time.

A new fashion in needlework called the "Prazzi," shows white linen laid over white not; floral designs are traced on the linen, and worked in soft colored silks. The spaces between the flowers and leaves are then cut away, leaving the linen design upon the net ground.

For a company breakfast or the usual family luncheon, hominy boiled and sweetened, moulded in medium-sized cups, and served very cool with whipped cream, makes a very acceptable course for dessert.

Table cloths usually have two markings in opposite corners, placed so far in the the design will come on the surface of the table when the cioth is laid. Sometimes the marking is placed on the middle lengthwise crease of the cloth, a little over ten inches from the centre, so that they will not come under the contrepieco when one is used. They, too, must be so placed that the bettom of the letter points towards the edge of the table. Dinner majkins have the marking in the centre of the square formed by folding them twice each way.

formed by folding them twice each way.

Some of the best and ablest men are
wanting intact. They will neither make
allowance for circumstances or adapt
themselves to circumstances: they will
misist on trying to drive the wedge the
broad end foremost.—Smiles.

proad end foremost.—Sinites.

The growing good of the world is partly dependent on unhistoric acts: and that things are not so ill with you and no as they might have been is half owing to the number who lived faithfully a hidden life. and rest in unvisited tombs.—George Eliot.

One grand, sweet some.

When m trouble we bow our heart before the Eternal, gather together all the might to our being, and groan forth in the deepest effort of a will that struggles to be "Thy will be done and not mine"; then our spirit again walks creet, and carries its burden as a cross and not as a prevention.

We Falter in the Mists.

For the Carnolle Resisces.

(FOR THE CAYHOLE RESISTER.)

we show more also be more above.
Whe h stood upon the summit of a full, issued into somaline; and a full!

send into somaline; and a full!

of her plant has superiors me, for the road has yourself such it, who superiors will, until fire smites on all the waters will, until fire trees be rest forth in creatals beaming, chill, And at the carth with trightness or erflowed.

And als the earth with brightness operations. Beneath, the vide by wrapped in vapor, my vide, from the globy of a national morning. My peak to do to the time of video video with the video was to the video video with the video was a more of the video video

FIRESIDE FUN.

When does time fly fast :- When at is greet on by the spur of the moment.

The lam. Iress's neetto-" Lara soap for

The form the sake notion—"Let's soap for the best."

Nodd't your cook has gone frout the first ledd't tes, but is figure my wife a silent still recommendation.

Apply ant I always attent to my own business. Merchant; You won t suit me I want thick to are not to by heme as,

"Do you not sometimes have south me I want the to are not to by heme as,

"Do you not sometimes have south my rearmings which you long to convey in word but cannot?" asked the sentimentation. "I was once dreadminy anxious to test, mitted, "Yes, mitted, replied the young man. "I was once dreadminy anxious to sent home for money, but I didn't have the price of a telegram.

Teacher, Will, formay, you were not present yesterday; were you detained at home in consequence of the incinence of the metalics." Johnny: No, makin: I work of the cannot she have a many a man goes to his "unclo" instead.

Shopkeoper to boys causing an annoyary it you hour freeze to. I'll call that

"unclo" instead.

Shopkeoper to boys causing an annoyance; if you don't clear out, I'll call that officer and have you looked up. Boy: There's white you'll be taken na—that policeman's my dad—he is.

where you'd be taken ta-e-that policeman's my dad-he. So, mill—Hardwer, are: I file-mess is as fatiguing as repose is sweet. Tramp That's why I aim't never fille. Kineley; Dues your wife try to boss you as much as she used te? Binge; No; she doesn't even have to try now.

Unnecessary.—Pedlar: "Want any Please shut the door 'signs?" Prospective You'tim: "Don't need 'son." "Your door han't any spring, "People always shut it when they go out." "That is strange." "I am income-tax assessor. They shut it with a slam."

with a slam."

Lady to shopwalker, who as accompanion of her through various departments to the front door; i m sure you're very attentive to plid you think feould not find my way on again? Shopworfer: Well, it wasn't exactly that maam. You see, we've missed so many thing lately that we've got to be very careful.

very careful,

A youth does not always get much com-lort out of his first eigar, but gets a heap of

A youth does not always get much comfort out of his first cagar, but gets a heap of experience.

A little girl we know does not understand encores, and so found fault with the audience as a recent children's concert, in which she of the control o

the back street, an' I took it round and left it for him.

Stepping I'.—At a dance. She; Couldn't you change your step a little? He: Certainly. What change would you like? She: You might step on my right foot now and then; my left foot has had as much as it can stand.

He liked them.—Mr. J. L. Toole, the actor found some time a very intelligrat "local bobby at Oxford and thought to make the man happy for life by presenting him with a copy of his book of reminiscences." So I asked him, said Mr. Toole, "do you like remniscences? "Well, thank you kindly, sir," was his reply, 'but I'm afraid there ain't no house open yet."

Patient: I wish to consult you with re-

"do you like remniscences? 'Well, thank you kindly, sir,' was his reply, 'but I'm afraid there ain's no houses open yet."

Patient: I wish to consult you with regard to my utter loss of memory. Doctor: Ah-yes-why-er-in cases of this class I always require my fee in advance.

"These dramatists have such a monotonous method of making their lovers propose," remarked he. "Yes. But they dopropose; and that is the main thing," replied she.

A Complatory Conclusion—He was a flirt and the girl know it. He had been saying tender things and looking unutterable ones for weeks. And every time he opened his mouth he put his foot in it. At last he came to the point. "I have lost my learn you would be about the point." I have lost my learn you would be about the reply, but he caught himself. Then he pot out of the presence of of that girl, for he knew in his soul that she was accurace, and that in her opinion his heart was nothing.

Ready Retort.—Mr. Henry George, the well known political economist was lecturing, and the audience was distinctly a hostillo one, But discussion was invited, and at the extreme back of the hall a political property of the presence of the summing and the audience was distinctly a hostillo one. But discussion was invited, and at the extreme back of the hall a speech which was aquite inaudhlete those on the platform. Mr. George as the conclusion of the Japa' remarks, rose and said; "Wou't he gentleman who has just a poken step up here on the platform. Mr. George as the conclusion of the bapa' remarks, rose and said; "Wou't he gentleman woo has just a poken step up here on the platform hear him," "I heard him plainly enough," shouted a rough fellow amongst the sauthor, "Your ears are much longer than mine."

MAYNOOTII.

Continued from Page 2.

Continued from Page 2.

(10) AFFECAL CE FROLENG.

The barquat followed. Dr. O Dea, in proposing "Our Cardinals," calledge with generous radour proposition of England had to be amongst use a governing a large lively flock. And Cardinal Vaugham, who sepected with extreast necture war conceived in the haplest win ross to give the toost of "Maymooth. Their by that they have the result of the proposition of the proposition of the proposition of the control of the flow of the flow of the control of the flow of

ESTO PERPRILA!

Toast followed toast; many themes were touched upon; the Archbishops of Edinburgh and San Francisco, both Colts, atthough not in the least alike, rought their tribute to Irishmussionary enterprise; the assembly streamed out; illuminations, frework, and a crowd of visitors in the grounds, made that the late hour still entertaining. I must break off, and leave the rest of the centonary undescribed. Yet I may be permitted to draw from it these two con clusions; first, that the religious life of Iroland is probably the most intenser, vivid, and spiritual of any Church in Christendom; and second, that if English Catholics desire to refresh and renew their own faith, to win confidence for their undertakings, and to make atonement for the past in which they also have been persecuted, but which they can do a great deal to repair, they need only cross the Irish Sea and become devoit pligrims to those touching ruins where saints have left a memory never to be offaced, and to one or other of the great mational contres in which religion is still a burning and a shuning light. They will find the kindliest welcome; they will come back deeply edified.—Liverpool Catholic Times.

ARCHRISHOP O'BRIEN.

Hallian N.S. July 20.—The new Cataloile Theological Seminary, on Quimpol road in this city is about completed. It fills up the space between the other large and handsome buildings, the Catholic Orphanage on the cast side and the Home of the Good Shepherd on the west side. The three buildings present a very attractive appearance and demonstrate the wisdom of Archbishop O'Brien in securing the site. The buildings trads as a monument to his zeal in the cause of the Church and the advancement of education.

Like the buildings to the cast and west it stands back quite a distance from the road, thus enhancing the view. It is 142 feet long by 72 feet wide. There is 142 feet long by 72 feet wide. There is considerable ground between it and the orphanage, and it is the intention to enlarge the building is the distance from the orphanage, and it is the intention to enlarge the building is the distance from the orbital plans call for. The building as it now stands comprises the centre and one wing. When the occasion warrants the other wing will be added. It is of brick, with freestone trimming; three stories high with basement. There is a tower over the main portion which is summented by a large gilled cross. A last of composite or was a strength of the control of the composite of the first order of the form of the

the was the older bother of Nezemy, the allustrous treuch historian (1616-1684). Secretary of the academy.

Nova Scotia possesses to day two branches of the spiritual family of the venerable John Endis. The admirable institute which was established at Hadrax in 1800 by the religious of the Good Shephed has merited for itself a wide reputation. The Endist Fathers arrived it Hadrax in Stephene Has merited for itself a wide reputation. The Endist Fathers arrived it Hadrax in September 1800. Itself a wide reputation of the market of the third in the first control of the possess of the control of the first control of the first arrival His Grace with bishord Bitm confided to them the first control of the first control o

FATHER COLLINS' FAREWELL,

Rev. Father Collins, who has had charge of the parrishs of Newcastle and Iownanville, has removed to the more important parish at Brighton and Wooler. Last Sunday week I ather Collins said Mass the last time, and the fathful folcked at both these places and presented him with addresses and suitable tokens of their affection and respect.

At Nowcastle Mass was said at 8.30, and the address was read was as follows:

Newcastle, July 14th, 1895 To Rev. Father Collins:

To Ret. Futher Collins:

Rev. AND DEAR FATHER—It is with regret that we learn that you are so soon to be removed from our anidst.

You have been among us now for the past three years, and you have always been very kind and good, and have spared no trouble in trying to impress on your congention the necessity of attending to all their religious duties, and, dear Father, you may rest assured that wherever you go, you will always have the love and esteem of your congregation in Newcastle.

You will, therefore, please accept this as a slight token of romembrance, and we luminly ask you. Father, to bestow your blessing on us.

On behalf of your congregation,
JOHN KENEPICK, PATHICK KENEPICK,
PATHICK MCALTILY, JOHN MCCARTILY,
TENORITY HAYES.

At BOWMANNIA MASS as 10.30, when Rev. Father Collins was made the recipient of the following address:

TIMOTHY HAYES.
At Bowmanville Mass at 10.30
Rev. Father Collins was made
cipient of the following address:

To the Rev. Father Collins:

To the Rev. Father Collins:

Rev. AND DEAR FATHER—Your deeply attached congregation of Howmanville have learned with feelings of regret that your pastoral connection with use is about to cease. While we know that your apstoral connection with use is about to cease. While we know that your apstoral content of the large parish of Brighton and Wooder is deserved promotion for you, we cannot help feeling that it takes away from us the services of a kind and devoted priest, who has labored with more than ordinary zeal during the past four years for our spiritual and temporal wolfare.

From the first day you took pastoral charge of this mission until this hour of painful separation, we can gratefully refer to your uniform kindness and gentle priestly treatment of every member of your fock. Nor can we be unuminiful of the benefits conferred by your instructive sermons, your patient care of the children's catechism class, and your fatherly interest in all that tended to the good of the whole congregation.

Neither can we omit to refer with

care of the children's catechism enass, and your fatherly interest in all that tended to the good of the whole congregation.

Noither can we omit to refer with feelings of gratitude to your pastoral energy in providing a separate service for the Catholics of Newcastle, Sunday afternoon and Monday morning services for ourselves. Your extra ministrations on our behalf entitles you to a secure process of the catholics of the impulse of the moneent, but continue unabated as long as we live. Rev. and dear Father, we be you to accept this testimonial, not for its own value, but as a token of our esteem and love for you; and let it set a warm bond of affection will always exist between you and your late congregation of Bowmanville.

P. Mara, T. Bottratt,
D. Mara, P. Barbert,
D. Barb

P. MARA,
P. McCaperry,
C. McGuriole,
James Ryas,
Bowmanville, July 14th, 1895.

Roy. Father Collins feelingly thanked the people for their expressions of affec-tion and their generous gifts.

Personal.

Mr. W. J. Healy, a well-known and brilliant young nowspaper man, a son of St. Michael's College, has become editor and half owner of the Brockville Times. It would be hard to select the name of an Irishman whe has rendered more distinct service to social life and letters in the United States than the late John Boyle O'Reilly. The city of Boston will shortly honor his memory by placing a fine monument to him in one of the principal streets.

Steamship Booking University As the Season for Kuropean travel is near those wishing passages to London, Liverpool, Glaggry, Paris, Rotterdam should apply as soon as possible. New York tickets, Secureyouriktouristou rates for Niagara Falls, Buffalo or Hamilton from Chas, R. Burns, 77 Yonge St. 3rd door above King St.

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The Hart and Falled hispay of LIVE STOCK
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MECAUSTAND SOF WE TORONTO OF TORO

ADVENTURES

STOCK BROKER'S CLERK.

BY A. CONAN DOYLE.

My friend, Sherlock Holmes, the detective, came to me one norming after breakfast and said he had a particularly interesting case which he thought I would like to follow with him. I was delighted.

"What is the case ?" I asked.

"You shall hear it all in the train. My client is outside in a four wheeler. Can you come at once !"

In an instant I joined Holmes upon the doorston.

Can you come at once i"

In an instant Jouned Holmes upon the deorstep.

"This gentleman in the cab is my client, Mr. Hall Pyeroft," said he. "Allow me to introduce you to him. Whip your horse up, cabby, for we have only just time to catch our train." It was not until we were in a first class carriage, and well started upon our journey to Birmingham, that I was alle to learn what the trouble was which had driven him to Sherlock Holmes.

"We have a clear run here of seventy minutes," il olmes romarked. "I want you, Mr. Hall Pyeroft, to tell my friend your very interesting experience exactly as you have told it to me, or with more detail, if possible."

Our young companion looked at me with a twinkle in his eyo.

"The woret of the story is," said he, "that I show myself up as such a confounded fool.

"I used to have a billet at Coxon & Woodbouse of Dranere' Gardens, but

"The worst of the story is," said confounded fool.
"I used to have a billet at Coxon & Woodhouse of Drapers' Gardens, but they were lot in early in the spring through the Venezuelan loan, as no doubt you remember, and came a nasty cropper. I had been with them five years, and old Coxon gave me a ripping good testimonial when the smash came; but, of course, we clerks were all turned adrift, the twenty-seven of us. I came here and tried there, but there were many other chaps on the same lay as myself and it was a perfect frost for a long time.
"At last I saw a vacaucy at Mawson & Williams', the great stock broking firm in Lombard street, I daresay E. C. is not much in your line, but I can tell you that is about the richest house in London. The advertisement was to be answered by letter only. I sent in n v testimonial and application, but without the least hope of getting it. Back came an answer by return saying that if I would appear next Monday I might take over my new duties at once, provided that my appearance was satisfactory.
"And now I come to the queer part

vided that my appearance was satisfactory.

"And now I come to the queer part of the business. I was in diggings out Hempstead way—No. 17 Potter's terrace was the address. Well I was sitting doing a smoke that very evening after I had been promised the appeniment, when up came my landlady with a card, which had 'Arthur Pinner, financial agent, 'printed upon ti. I had never heard the name before and could not imagine what he wanted with me, but of course I asked her to show him up. In he walked—a middle aged, dark-laired, dark-eyed, black-bearded man. He had a brisk kind of way with him and spoke sharply, like a man who know the value of time.

"Mr. Hall Pyeroft, I believe?"

of time. Mr. Hall Pycroft, I believe?'

said he.
"'Yes, sir,' I answered, and pushed a chair towards him. a chair towards him.
"Lately engaged at Coxon & Wood-

" LANG."
" Yes, sir."
" And now on the staff of Maw-

son's?
"'Quite so.'
"'Voll,' said he, 'the fact is that
I have heard some really extraordinary
stories about your financial ability.
You remember Larker who used to be
Coxon's manager? He can never
say enough about it. You are very
much too good to be a clerk at Mawson's.'

much too good to be a con"This outburst rather astonished
me, as you can think. 'Well, said I,
'other people don't think quite so
much of me as you seem to do, Afr.
Pinner. I had a hard fight to get
this berth, and I am very glad to have
it.'

Pinner. I had a hard fight to get this berth, and I am very glad to have it."

"'Pooh, man, you should soar above it. You are not in your true sphere. Now I'll tell you how it stands with me. What I have to offer is little enough when measured by your ability, but when compared with Mawson's it is light to dark. Let me see! When do you go to Mawson's?

"'Al ha! I think I would risk a little sporting flutter that you don't go there at all."

"'Not go to Mawson's?"

"'No, is. By that day you will be the business manager of the Pranco-Midland Hardware Company, Limited, with 184 branches in the towns and villages of France, not counting on in Brussels and one in San Remo."

"This took my breath away. 'I mayor heard of it.' said I.

in Drussels and one in San Remo.

"This took my breath away." I mever heard of it, said I.

"Very likely not. It has been kept very quiet, for the capital was all privately subscribed, and it is too good a thing to let the public into. My brother, Harry Pinner, is promoter, and joins the board after allottment as managing director. He knew that I

was in the swim down here, and he asked me to pick up a good man cheap —a young, pushing man, with plenty of snap about him. Parker spoke of you, and that brought me here to-night We can only offer you a beggarly 4500 to start with—

"Pive hundred pounds a year! I shouted.

"'Tyo numered pounds a year 1 shouted.
"'Only that at the beginning, but you are to have an overriding commission of 1 per cent on all business done by your agents, and you may take my word for it that this will be a support the period of the support of the sup come to more than your salary.'
"But I know nothing about hard-

ware. Tut, my boy, you know about

"Tut, my boy, Jo figures" My head buzzed, and I could hardly sit still in my chair. But suddenly a little chill of doubt came

suddenly a little chill of doubt came over me.

"I must be frank with you, said I. 'Mawson only gives me £200, but Mawson is safe. Now, really, I know so little about your company that—'

"Ah, smart, smart!' he oried in a kind of cestacy of delight. 'You are the very man for us. You are not to be talked over, and quite right too. Now, here's a note for £100, and if you think that we can do business you may just slip it in your pocket as an advance upon your salary.'

"That is very handsome,' said I. When should I take over my new duties?'

"Be in Birmingham tomorrow at

'When should I take over my new duties?'
"Be in Birmingham tomorrow at 1,' said ho. "I have a note in my pooket here which you will take to my brother. You will find him at 126B, Corporationstreet, wherethe temporary offices of the company are situated. Of course he must confirm your engagement, but between ourselvesit will be all right.'
"Really, I hardly known how to express my gratitude, Mr. Pinner,' said I.
"Not at all, my boy. You have

be all right.

"Really, I hardly known how to express my gratitude, Mr. Pinner," and I.

"Not at all, my boy. You have only got your deserts. There are one one or two small things—mere formalities —which I must arrange with you. You have a bit of paper beside you there. Kindly write upon it, "I num perfectly willing to act as the business manager to the France-Midland Hardware Company, Limited, at a minimum salary of £500."

"I did as he asked, and he put the paper in his pocket.

"There is one other detail," said he, 'What do you intend to do about Mawson's. I had forgotten all about Mawson's in my joy.

"I'll write and resign,' said I.
"Precisely what I don't want you to do. I had a row over you with Mawson's manager. I had gone up to ask him about you and he was very offensive—accused me of coaxing you away from the service of the firm, and that sort of thing. At last I fairly lost my tomper. "If you want good men you should pay them a good price," said I. "He would rather have our small price than your big one,' said I. hat when he has my offer you will never so much as hear from him again." "Done!" said he, "We picked him out of the gutter, and hown't leave us so casily." Those were his very last words.

"The impudentscoundrel!' I cried, 'I've never so much as seen him in my life. Why should I consider him in any way? I shall certainly not write if you would rather that I didn't, "Good! that's a promise!' said he, rising from his chair. Well, I am delighted to have got so good a man for my brother. Here is your advance of £100 and here is the letter. Make a noto of the address, 126B Corporation street, and remember that I o'clock tomorrow is your appointment. Good night, and may you have all the fortune that you deserve."

"That's just about all that passed between us as near as I can remember that I.

ortune that you deserve."

"That's just about all that passed between us as near as I can remember it. You can imagine, [Dr. Watson, how pleased I was at such an extraordinary bit of good fortune. I sat up half the night hugging myself over it, and the next day I was off to Birmingham in a train that would take me in plenty of time for my appointment. I took my things to a hotel in New street, and then I made my way to the address which had been given me.
"It was a quarter of an hour hofe-

way to the address which had been given me.

"It was a quarter of an hour before my time, but I thought that would make no difference, One hundred and twenty-six B was a passage between two large shops, which led to a winding stone stair, from which there were many flate let as offices to companies of professional men. The names of the occupants were painted up at the bottom on the wall, but there was no such name as the Franco-Midland Hardware Company, Limited. I stood for a few minutes with my heart in my boots, wondering whether the whole thing was an elaborate hoax or not, when up came a man and addressed me. He was very like the chap I had seen too night before, the same figure and voice, but he was clean shaven, and his hair was lighter.

"'Are you Mr. Hall Pycroft?" he asked.

"'Yes," said I.

asked. "'Yes," said I.

premises last week. Come up with me and we will talk the matter over." I followed him up to the top of a very lofty stairs, and there, eight under the slates, where a couple of empty and dusty little rooms, unearpeted and uncurtained, into which he led me, I had thought of a great office with shming tables and rows of cicks such as I was used to, and I dare say I stared rather straight at the two deal chairs and one little table which, with a ledger and a waste paper basket, make up the whole furniture.

furniture,
""Don't be disheartened, Mr. Pycroft,'
said my new acquaintance, seeing the
length of my face. 'Home was not
built in a day,' and we have lots of
money at our backs, though we don't
out much dash yet in offices. Pray
sit down and let me have your letter,'
"I gave it to him and he read it
over very carefully.
" You seem to have made a vast im"reasian mom my brother Arthur,'

"You seem to have made a vast im-pression upon my brother Arthur, said he, and I know that he is a pretty shrowd judge, He swears by London, you know, and I by Birming-ham, but this time I shall follow his

said he, and I know that he is a pretty shrewd judge, Ho swears by London, you know, and I by Birmingham, but this time I shall follow his advice. Pray consider yourself definitely engaged."

"What are my duties? I asked.

"You will eventually manage the great depot in Paris, which will pour a flood of English erockery into the shops of 181 agents in France. The purchase will be completed in a week, and meanwhile you will remain in Birmingham and make yours if useful."

"How?"

"For amswer he took a big red book out of a drawer. This is a directory of Paris, 'he said, 'with the trades after the names of the people. I want you to take it home with you and to mark off all the hardware sellers with their addresses. It would be of the greatest use to me to have them.

"Surely there are classified lists?" I suggested.

"Not reliable ones. Their system is different to ours. Stick at it, and let me have the lists by Monday at 12. Good day. Mr. Pycroft if you continue to show zeal and intelligence you will find the company a good masster."

"I wont back to the hotel with the his book was a read with the birds with the property of the property of the surely will find the company a good masster."

you will find the company a good master.

"I went back to the hotel with the big book under my arm and with very conflicting feelings in my breast. On the one hand I was definitely engaged, and had £100 in my pocket. On the other, the look of the offices, the absence of name on the wall, and other of the points which would strike a business man, had left a bad impression as to the position of nay employers. However, come what might, I had my money, so I settled down to my task. All Sunday I was kept hard at work, and yet by Monday I had only got as far as H. I went round to my employer, found him in the same dismantled kind of room, and was told to keep at it until Wednesday it was still unfinished, so I hammered awap until Friday—that is, yesterday. Then I brought it round to Mr. Harry Pinner.

"Thank you very much,' said he.

Then I brought it round to Mr. Harry Pinner.

"I fhank you very much,' said he. I feer that I underrated the difficulty of the task. This list will be of very material assistance to me."

"It took me some time,' said I.

"And now,' said he, 'I want you to make a list of the furniture shops, for they all sell erocleery."

"Yory good."

"And you can come up to morrow evening at 7 and let me know how you are getting on. Don't overwork yourself. A couple of hours at Day's Music Hall in the evening would do you no harm after your labors. He laughed as he spoke, and I saw with a thrill that his second tooth upon the left hand side had been very badly stuffed with gold."

Sherlock Holmer subbed his hands with delight, and I stared in astonishment at our cilent.

"You may well look swrprised, Dr. Weters he'd it is the transition."

Sherlook Holmes rubbed his hands with delight, and I stared in astonishment at our cilent.

"You may well look surprised, Dr. Watson, but it is this way," said he. "When I was speaking to the other chap in London, at the time that he laughed at my not going to Mawson's, I happened to notice that his tooth was stuffed in this very identical fashion. The glint of the gold in seach case caught my eye, you see. When I put that with the voice and figure being the same, and only those things altered which might be changed by a razor or a wig, I could not doubt that it was the same man. Of course, you expect two brothers to be alike, but not that they should have the same tooth stuffed in the same way. He bowed me out and I found myself in the street, hardly knowing whether I was on my head or my heels. Back I went to my hotel, put my head in a basin of cold water and tried to think it out. Why had he sent me from London to Birmingham? why had he got there oefore me? and why had he written a letter from himself to himself? It was altogether too much for me, and I could make no sense of it. And then suddenly it struck me that what was dark to me might be very light to Mr. Sherlock Holmes. I had just time to get up to town by the night train to see him this morning and to bring you back with me to Birmingham."

There was a pause after the stock troker's clerk had continued his surprising experience. Then Sherlock Holmes coked his eye at me, leaning back on the cushions with a pleased and yet critical face, like a connoisseur who had just taken his first sip of a Comet vintage.

"Rather fine, Watson, is it not?' said he. "There are points in it which please me, I think you will agree with me that an interview with Mr. Arthur Harry Pinner in the temporary offices of the France-Midlaud Hardware Company, Limited, would be a rather interesting experience for both of us."
"But how can we do it?" I asked.
"Oh, easily enough," said Hall-Pyroffc heerily. "You are two friends of mine who are in want of a billet, and what could be more natural than I should bring you round to the managing director." "Quite so! Of course!" said Hol-"Rather fine, Watson, is it not?"
Id he, "There are points in it

I should bring you round to the managing director."

"Quite so! Of course!" said Holmes. "I should like to have a look at the gentleman and see if I can make anything of his little game. What qualities have you, my friend, which would make your services so valuable? Or is it possible that—"he began biting his nails and staring blackly out of the window, and we hardly drew another word from him until we were in New street.

"That's he walking ahead of us there."

He pointed to a smallish, blonde,

there."

He pointed to a smallish, blonde, well-dressed man, who was bustling along the other side of the road. As we watched him he looked across at a boy who was bawling out latest edition of the evening paper, and, running over among the cabs and 'buses, he bought one from him. Then, clutching it in his band, he vanished through the doorway.

(TO BE CONTINUED.)



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g r a y and fall out. Af-ter the use of igor my original ut. An one bottle of Aver's Hair Vig hair was restored to its or color and ceased falling out occasional application has sine the hair in good condition."-H. F. FENWICK, Digby, N. S. ee kept

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and Deaths intended for Catholic Readers should be made in THE REGISTER. 50 cents per Inser-

The Catholic Church.

Continued from page 5.

no concealment. Here for the e amination of everyone who came was the work of students in every subject taught, from those in the kindergarten to the most abstruce and profound in the professions. It was an appeal to to the American beasted fairness. It was saying to all the world. Here is what we do: judgo ye. Clearly the exhibition is phenomenal. There has been none of church education like it. No one who would estimate aright the educational force of the times can ignore its insignificance. Its objects manifestly are manfold, but prominently it is an appeal to the judgement of mankind. There is no civil authority of city, state, or nation behind it; yet one idea pervades it, one authority has called it together, and rules through out the work it represents. This idea, this authority, has established the schools from which this material was collected, over against public schools and other private schools, and comes for an inspection of results.

A notable gathering during the past year was the

INTERNATIONAL CATHOLIC SCIENTIFIC

which was held at Brussels last Fall, under the auspices of the Catholic Ohurch. This congress, composed of 2,600 members from all parts of the world, notably from Germany, Austria, Spain, United States of America, France, Italy, the Low countries, England and Switzerland, emphasized the words of the Vatican Council, which became the motto of the Scientific Society of Brussels. "Nulla unquaminter fidem et rationem vera dissension between faith and reason."

This congress, as well as that at Paris and Munich, sprang into activity through the inspiration of the Catholic Church, and notably in harmony with the memorable words of Pope Leo XIII. in 1877-8 when he said: "On reflection one recognizes that the Church cannot be the enemy of the study of nature, of the investigation of natural forces and their application to the production of what serves the uses of life, the Church being by the nature of things inclined to favor those studies and inventions. What can the Church desire more carnestly than the glory of God and that more perfect knowledge of the Divine Worker which one sequires by the study of His work? Now, if the universe is a book, upon each page of which are written the name and wisdom of God, it is certain that he will be filled with the love of God, and draw near to God, who shall have read furthest and most clearly in that book."

God, and draw near to God, who shall have read furthest and most clearly in that book."

If we were to know the work of the Oatholic Church in THE REUGATIONAL MOYEMENT OF TO-DAY it were well to remember that beyond the horizon which limits the knowledge of many of those who rail against the Church is a vast world, not national but universal, in which are found scholars and scientists of the highest distinction, thus contradicting the statement recently made in one of our important papers, that "All the great modern thinkers have been without the pale of Rome."

What are we to think of this when astronomy honors such Catholics as Secchi, Perry, and Denza; when chemistry is proud of a Catholic Chevraul, and mathematics looks to Cauchy and Tortorlini for exponents; geology to De darande and Lapparent and Dr. John Hall of New York; biology has at George Mivart and a Pastur, and Harvard its Dr. Dwight; while anthropology has De Nadaillac.

The number of Catholic scholars who have devoted themselves to Oriental studies and to archaeology would lead us to a disquisition far beyond the time allowed for this paper. Guidi and Bickell are masters of Semitic languages, and De Harlez in Chinese, and Chasca in Coptic; the Jesuits of Beirut are recognized as masters of Arabic literature, while the father of Christian archeclogy is John Baptist De Rossi, whose recent death the world has mourned. His successor, Abelini, bids fair to be as great as his master. Befele, Hergenroether, Cantu, Janssens, O'Ehea and the Abb Duchesne are historians who stand prominent among

THE WORLD'S CHRONICLERS

THE WORLD'S CHRONICLERS

of the present age.

The English language has been to a great extent used as a weapon against the Catholic church. The reasons for its antagonism are easily understood. This century has seen, even in the English speaking world, a growth of educational power by which, through this very same language, the Catholic church expresses its educational inducate.

Newman and Brownson, Wisermand O'Shee Hocker and Scalding.

Ostholic church expresses its educational influence.

Newman and Brownson, Wiseman and O Shea, Hecker ann Spalding, Faber and Aubrey de Vere, Lingard and Marshall, Afoore, Proctor and O'Ricilly, are but a few of the many who have made their names identical with the best in literature, in history and in poetry. Were we to examine the work done by the great order of the Jesuits—those men so maligned and bated because misunderstood—the work of the religious orders of men and women, of the Christian Brothers in France, in Great Britain, and in America, we would then begin to understand something of the work

which the Catholic Church is doing in the intellectual movement of to day.

It is often a cause for wonder that now who live in the great world and profess acquaintance with current events, a knowledge of distant schools and the scholarship of remote peoples, should be so blindly ignorant of what is going on at their very doors, and constantly repeat

THE FOOLISH ACCUSATIONS

that the Oatholic Church is a fee to the education of the people and an ally of ignorance.

Now we come to the question, what is the underlying principle of the Catholic Church in the educational movement of to-day? The answer is, that it is the same underlying principle for which the Catholic Church itself exists. It is to establish the kingdom of God in the lives of men. It is odiffuse the truths of Christ confided to it. It is to preserve Christianity by making Christianity the soul of education. The Catholic Church builds its education upon belief in Jesus Christ. It starts with the principle that man is soul and body—soul as well as body, and soul more than body—that the whole man, physical, intellectual, spiritual, is to be equally developed and developed together; that the most important part of man is his soul, because it is the immortal part. In its education it directs attention to the end for which man has been created, and all its education is to fit man to reach that end. It takes no chances. It believes that man is a moral being; that his lighest and best gifts are not intellectual, but spiritual—that spirit dominates. It looks upon nature as a book in which man reads God; that sa man's spoken word should be the expression of his internal thought in order to be true, and that this internal thought is only true when it squares with God's truth—so all education is simply to teach the truth of God, to know God's word, and make man express that word in his the word of God is the truth of God, and the knowledge of God is truth. Is not this the noblest ideal of education? Is not this a power and a good which all

Is not this the noblest ideal of education? Is not this a power and a good which all EDUCATION WORTHY OF THE NAME should consider not merely as a force, but as a necossary and essential force? The educational thought of the Catholic Church is that life should be the imitation of Christ, who is God's word and God's expression of life.

Education which merely reads nature and rises no higher than nature is dwarfed and not fully developed. It is stunted and not fully grown. Ohrist is the fact which explains all things and mirrors all things. Where Christ is not is darkness and not light, death and not life, the shadow of truth and not truth itself. Education which eliminates God is but the shadow of truth and not truth itself. Education which eliminates God is but the shadow of truth and not the substance, thisties and not grapes, the dead sea apple and not the rich, ripe fruit. Where intellect is trained and not heart as well it is but the development of one side and the neglect of the other; the training of one limb and 'the numbing of the other; making the himping, halting creature, who lacks beauty, symetry and strength; making the dwarf and not the beautiful, the abnormal and not the perfect.

"The Roman Catholic Church in the educational idea views man as a whole; sees in him not merely an animal to be trained, a mind to be developed, but a body and soul to be educated in all their faculties for the end of their creation; a body in its physical faculties to be trained in all its parts, and a soul in its physical faculties to be fitted to guide the body. As man is one in his personality, so should he be one in his personality, so should he be one in his personality, so should he be one in his education—a perfect harmony of action, and all in a character befitting

A christian and A chillo of cod and man.

Those who reject the supernatural, who blindly follow reason, who find

A CHRISTIAN AND A CHILD OF GOD and man.
Those who reject the supernatural, who blindly follow reason, who find in life the onlyreasons for life, will sneer at this position—but we are now defining and defending Catholic truth and not rationalistic, agnostic ideas. Neither are we arguing with these latter, but simply stating the facts of our belief.
With a mission from God to teach

latter, but simply stating the facts of our belief.

With a mission from God to teach the gospel, the Catholic church has demanded and demands that the gospel principles should be the life—the very soul of education; that religion should be the atmosphera in which man's training should be perfected; that Christ should be the ideal character upon which manshould mould his character. Hence, from the beginning, as at present, the Roman Catholic church has stood and stands for Christian education,—theeducation which brings Christ into the scholoroom as well as church, and makes him a model of all character. This thought possessed the church from the beginning, and fought Greeian art and Roman philosophy. It Christianical att and philosophy in order to teach both its duty to the children of God. In this day of It all parts of the church of the character of the church is duty to the children of God. In this day of It all parts of the church of the character of the church is duty to the children of God. In this day of It all parts of the church of the churc

to the children of God. In this day of IT. ELLECTUAL AND MATRIALISTIC IDEAS she preaches the same doctrine. Running through her entire system of schools, the very foundation stone of her theory of instruction, the very soul of her education is this thought of the Christian to be developed in the man. In this age she stands in the presence of intellectualism, saying to intellect that God is truth and Christ is the teacher of truth, and that no.

thing but the truth of Christ can fully satisfy the human intellect. She stands in the presence of the morality of to-day, to tell it that there is no true morality which the there is no true morality which can make character, save man and society, except the morality which Christ taught, found in the gospel principles. In the presence of the age she stands for scholarship, no matter how the age may sneer and scoff at her pretensions. But she stands for Christian and not agnostic scholarship. She stands for Christian and not for infidelity. She stands for God forman, and not for man without Geu. Her idea is the idea of the Creator, and not his creation alone. The world crees against her, as it has for centuries. It calls her ignorant and unprogressive, intolerant and narrow, sectarian and shallow. In answer to all this she simply says to the world, Look at my monuments for learning. They answer for us, Look at my schools and colleges and universities, the scientists among my children, the seanes of the leve of God which I thing but the truth of Christ can fully

MAKING THE WORLD BETTER

scholars who are because of the love of God which I have taught them.

Look at the work of graduation, by which every year thousands of men and women are sent out into the highest ranks of life, to do their duty to their God and to their country, learned ecclesiastics, eminent jurists, polisied diplomats, savants and philantropists. Her Pontiff, the illustrious Leo, the matchless scholar of this century, seated u-son the throne of the Fisherman, as from the mountain of Zion calls out to all who dwell in the valleys end bids them all feed upon the name of education, of true instruction, which seems to drop down from the heaves upon them. He touches the rock and man's thirst is quenched. Clinitian citizenship, the Bible, the state, labor, temperance, all the works of charity and mercy. In all these fields he teaches with ripe scholarship, that school, academy and university may learn where to find the truths of God and dispense them to the Prople.

may learn whose to hind actions of God and dispense them to the people.

The Catholic church, therefore, is proud of her record in the clucational movement of to-day, whether we find it expressed in the humble school were the lessons of wisdom are taught by plous and devouted women, or in the learned universisties where the world's scholars dispense the preciousness of of crudition, or in those mighty congresses of scientists which during the past year have gathered in European centers of learning, at Brussels and at Paris, to show to the world the highest,—the very mountain-tops of learning, and from which as from another Sinai have come

AVO COME AMID THE THUNDER AND LIGHTENING

of enlightened scholarship the traths of God in the highest lines of human science.

The Catholic church in the educational movement of to day speaks not only in the scholoroom but also in art, in architecture and in music.

How can any man look upon the Christian Catholic temple as it stands in the world to-day, and not attest to the work which it is doing in education. For, after all, education is incompletely in the master's word from his desk to the pupils seated in the forms before him. Education is in everything that tends to develop the human mind, to ennoble the human heart, to educe te, to instruct, and perfect man. As a athedral in its massive form rises from the earth, and its Gothic arches spring into being, and its lofty spire like an uplifted finger points to heaven, it tells the story of the church in education. Her architecture has had its highest inspiration, and the mighty names of a Michael Angelo, a Bramanti, a Pugen, and a Keely shine from 's walls. The song that resounds through her asiles is freighted with the names of men who have seemed to have heard the heavenly strains and adapted them to earthly ears. Mozer't, Haydn, Palestrina, Rossini. Liszt, and Guonod have been great because of the sweet influence of the holy sacrifice in honor of which their sweetest music was written. Painting venerates her for the soul which filled a Raphael, a Da Vinci, and a Fra Angelico.

The Catholic church blessed Columbus discovering a new world, and De Soto and Marquette finding a mighty river. She gave refuge to Dante, exiled from his native Florence. She crowned Petrarch as a lyric poet. She honored De Cusa proclaiming the truth of the solar system. She encouraged att and science, and her children, lay and cleric, in every age have been

children, lay and cleric, in every age have been

MESSED BY HER IN THEIR EFFORTS. to read all the secrets of nature. She is the friend of progress, but it is progress with God. She is the foe of that science which is merely material and seeks to destroy God. She is a foe to that advancement which means infidelity, but she has ever champione dand champions to day that science which seeks to know Ood better by striving to understand his works; that progress, social, intellectual, and religious, which tends to secure to man his true rights as a child of God destined for heaven. She is too old to be deceived by the notion that eather to culture or mind development alone can save nations, for she can remember Greece and Rome, whose downfall she witnessed. It is useless to tell her that morality independent of

religion is a sufficient basis for public education, for she will tell of pagan philosophy which failed to civilize and save socioty. With her civilization does not consist in cultivation of letters and arts, elegance of dress or manuers, but in good morals based upon an exact knowledge of Jesus Christ and a faithful practice of the duties of religion. She believes that republies have neither stability nor safety unless founded upon intelligence and virtue, and this virtue to be true must be Christian. Her Sachtries for Education are the best proof of her love. What a compass is to a mariner upon dangerous seas, what a torch is to the explorer wandering through the labrinths of unknown caves, the Catholic Church is to the Catholic in science and education. He believes that she has the traditions of conturies; that to her alone the great Master said: "Go; teach all nations," to her alone he promised, "I am with you all days, even to the end of time." The command and the promise we believe have never been withdrawn. Science, art, all teaching come within her influence, under her direction. So she has ever believed, so she believes to-day. A fricind she must be to true education; a foe she never can be. The non-Catholic world may revile her and despise her claims, yet she says to the world, come to me. Buddy my work. Examine my credentials. Verify my claims. Look at the world's record of my claims. Look at the world's record of my deeds in education; study the spirit as well as the letter of my teaching, and learn from my works what I have done, what I am doing, and what I will do in all educational movement of to-day. Some men dismiss the Catholic Church from consideration in educational movement of to-day. Some men dismiss the Catholic Church from consideration in educational movement of to-day.

Some men dismiss the Catholic church is doing in the educational movement of to-day. Some men dismiss the Catholic Church from consideration in educational movement of to-day.

Some men dismiss the Catholic church is do

of making men Catholics and preserving them as such. Suppose this be her motive, is it less true that she is AN AGENT IN EDUCATION, when by her guidance men are led to know God and nature and themselves, and are thereby impelled to better lives, to more loyal citizenship, to higher character? What is education if not the dovelopment of the whole man toward his best in character, in manhood and in religion. If she reaches such results in any marked degree she deserves to be considered as a factor in the educational move ment of every age. She deserves honest, candid, impartial investigation. When one is satisfied that he is doing hit best at forming good citizenship in those confided to his care, it is a source of great pain to have his motives impugned and his aims and objects misinterpreted. On no point is this more puinfully evident than on the educational question.

One would imagine from reeding the statements of persons interested in education, that our church was a great engine of evil, developing a particularly well directed spleen against popular education, and built upon a purpose for the preversion of all that men hold desr, that misguided leaders were leading astray multitudes of credulous people, and undermining the foundations of social and religious liberty.

If we could could come together and honestly and candidly discuss the question, much misunderstanding would be averted. Why can we not be honest with one another? Why may we not agree that

EACH ONE IS STRIVING FOR THE BEST

RAGII ONE IS STRIVING FOR THE BEST as he understands it? Let us understand one anothers' motive, and judge of it honestly from one another's work. The work of the Catholic Church in education is not hidden from the view of those who seek to find it. It has not been dorfe in secret places, but in the open field and before the eyes of men. Its purpose is a very definite one. Its means are well known. It object is religion in the individual life. It cannot believe that men can live for God unless their lives be in accord with God's truths. Its morality is NOT THE GREATION OF LEGISLATURES,

with God's truths. Its morality is NOT THE CREATION OF LEGISLATURES, nor subject to the whims of men. If, as it believes, the revelation of God has come to us in its perfection through Christ, can you blame it for demanding that religion be a factor in the school as well as the church?—that religion be the great teacher of life? The Catholic Church, with its experience of twenty centuries, believes that if religion be left out of the school it will not take many generations before it will be left out of church and home. (Loud and long applause.)

E. B. A. Notes.

At the last regular meeting of St. Paul's Branch No. 8, E. B. A. a resolution of condolence was unanimously adopted in reference to the death of Mrs. Anne Hurley, mother of Bros. Patrick and Edward Hurley, setting forth that they have sustained the loss of a fond and affectionate mother. We carnestly pray God to give them grace to bear with Christian fortitude the sad loss they have sustained; that this secolution be published in the Catholic Register and Record and presented to Brothers Patrick and Edward Hurley, A. McDonald, H. P. Shelton and J. Cleary.



iangula women take the trouble to notice, will faid that at critain fixed periods she is nervous, cross, irritable and despondent any irregularity makes the conditions worse. Even a well woman is what can be considered to the control of the contr

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