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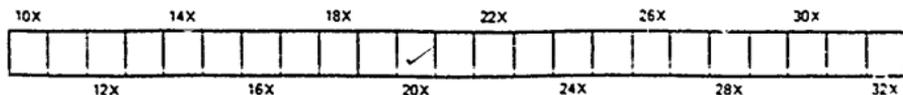
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The Catholic Register.

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

VOL. III.—NO. 29

TORONTO, THURSDAY, JULY 18, 1895.

PRICE FIVE CENTS.

NEWS OF THE WEEK.

British Politics.—Nominations were held on July 12th in a number of the English, Scottish and Irish boroughs, and metropolitan constituencies. Thirty-four members of the new Parliament were returned by acclamation, and of this number 24 Conservatives came back in company with four Liberal-Conservatives. The Parallels took three of the remaining acclamations. The results show that the Liberals in England and the Nationalists in Ireland are concentrating their resources wherever contests may be won, abandoning the Conservative and Parnellite strongholds. Among the Conservative acclamations there were no prominent men with the exception of Mr. Goschen, First Lord of the Admiralty, who stands for fashionable Conservatism in London—St. George's Hanover Square. The three Parnellites in Ireland were returned in Dublin, Dr. Joseph E. Kenny for College Green, Mr. T. M. Harrington, the real leader of the Parnellites, for the Harbor Division of Dublin, and Mr. Field for St. Patrick's, Dublin. On Saturday, July 13th the first returns from the contested parliamentary divisions began to come in and the complexion of the new Parliament was looking very blue indeed on the Liberal side. The Government then had 93 supporters, the Liberals 11 and the Parnellites 4. The fourth Parnellite was Mr. John Daly in Limerick City. The sensation of the day was the utter defeat of the Liberals in Derby where Sir William Harcourt the Liberal leader in the Commons and his partner, Sir Thomas Roe, were badly beaten by two Conservatives. In the last election these two Liberals won by large majorities. In Ireland the National cause suffered a severe blow from T. M. Healy's malicious attack of Hon. Edward Blake and John Dillon.

On Monday the Government had 104 supporters elected, the Liberals 26, and the Irish parties were a tie, four on each side. H. M. Stanley, the explorer, is one of the new Conservatives. The Nationalists elected are Donald Sullivan (South Meath), Joseph Fox (King's Co.), T. B. Curran (N. Donegal), and Sir T. Esmonde (W. Kerry). The South Inlington Liberals invited Mr. Blake to stand there, and in reply he wrote: "Pray express to the South Inlington Liberal Association my deep sense of the honor proposed to me. I am, however, obliged to say that my duties towards Ireland claim at this juncture my entire attention and my undivided allegiance, and wholly preclude my acceptance of their flattering offer. I have already wired you this result."

Canadian.—The strained relations in the Dominion Cabinet were eased on Thursday when Sir Mackenzie Bowell announced in the Senate the resignation of Mr. Angers from the Ministry in protest against the Government's action on the Manitoba School question. Mr. Angers himself followed declaring it was impossible for him to subscribe to the paragraph of the Government's pledge placing hope of an amicable settlement on any possible action of the Manitoba Government or Legislature. In the House of Commons Mr. Outimet and Sir Adolphe Caron returned to their seats indicating that they had been reconciled to the six months' delay. Mr. Laurier moved the adjournment of the House in a speech in which he said the ministerial situation of the previous week was unparalleled in the annals of any British country. The motion was debated by Sir Charles H. Tupper who declared that the Government is absolutely committed to remedial legislation, by Mr. McCarthy who said Manitoba would never comply with the hateful school law which the Government stands pledged to force upon it, and other members. On a division the Government was sustained by 116 to 82. Dalton McCarthy and his party, Colonel O'Brien, voted against the Government as did also the following French Canadian Conservatives:—Lepine, Joneas, Jeannotte, Dugas, Dupont, Turcotte and Bellay. On the closing day of the week there was nothing new to chronicle from Ottawa except Mr. McCarthy's notice of motion: "That this House has heard with regret the statements recently made defining the policy of the Government respecting the Manitoba school question, and its unwilling by silence to appear to acquiesce in it or to allow it to be assumed that at the session to be held in January any more than at the present session it is prepared to pass a law to restore the system of Separate Schools in Manitoba on the lines of the remedial order of March 21, 1895."

On Monday Mr. Laurier moved an amendment on the Manitoba School policy, the report of which is given elsewhere.

FEAST OF MOUNT CARMEL.

Pilgrimage to Our Lady of Peace—Splendid Procession of the Holy City.

[SPECIAL TO THE REGISTER.]

Niagara Falls, July 16.—To-day the Feast of Mount Carmel marked an era in the great work which Father A. J. Kreidt is engaged in here. The celebration of the feast was signalized by a pilgrimage to the Church of Our Lady of Peace, the first of what is now certain to become the greatest occasion of the year for pilgrimages on the American continent. To-day there was an immense gathering of pilgrims, principally from Buffalo and the border cities of the United States. The little church of Our Lady of Peace has seating accommodation for about 800 only, and the visitors to this centre of piety and prayer presented a most edifying sight as they continually filled the church from morning till night. They were attracted principally by the great indulgence of the Portiuncula, which means a plenary indulgence for every visit to the church during the day. It is the only church on the continent that has this very remarkable indulgence which is gained simply by fulfilling the one condition of prayers for the intention of the Holy Father.

Solemn High Mass was celebrated at 10 o'clock. Rev. Father F. Ryan, from St. Michael's Cathedral, Toronto, preached a powerful sermon. Amongst the other priests present were Dean Harris and Father Allain of St. Catherine's, Father Smith and Father Sullivan of Thorold. Devotions of the Sepulchral and other spiritual exercises were continued in the church during the day at intervals. The faithful topped with the greatest zeal to gain the spiritual privileges of the feast. Rev. Father Kreidt presided over all the devotions. A special choir from Buffalo sang at the High Mass and Father O'Malley's choir from Niagara Falls sang at the benediction.

It was almost surprising to see the advanced stage to which the new building has been brought. Father Kreidt deserves great credit for his energy in pushing the work forward so rapidly. There is now every reason to hope that his highest anticipations will be realized and that he will have the Church of Our Lady of Peace one of the most remarkable pilgrimages on the continent and the Carmelite hospice a house of retreat. It is the first experiment made in Canada and it is an unmatched centre. Father Kreidt has had already numerous applications from professional and business men in the United States and Canada who are awaiting the time when they can retire here from the bustle of the world amid the beautiful surroundings of the Falls and learn to know more of their conscience and their creator. The House will cost \$80,000.

PRECIOUS BLOOD CONVENT.

Interesting Ceremony of Profession on Tuesday Last.

At nine o'clock on Tuesday morning the following young ladies were received into the Order of the Precious Blood in the presence of a large assemblage of clergy, relatives and friends:—Two Messenger Sisters—Miss Margaret Mary Huntley of Toronto, in religion Sister Mary Celestine and Miss Eliza F. Langevin of Quebec Province, in religion Sister Mary Antoinette; also two Choir Sisters—Miss Sarah McNevin of Wareham, in religion Sister Mary Immaculate, and Miss Mary Francis Harrison of Kingston, in religion Sister Mary of the Blessed Sacrament; one Lay Sister—Miss Helen O'Hara of Port Hope, in religion Sister Mary Emerentia. Sister Mary Celestine is the daughter of Mr. George Huntley of this city; Sister Mary Antoinette is the daughter of Mr. F. H. Langevin of Ste. Cecile de Milton, Que.; Sister Mary Immaculate is the daughter of Mr. Patrick McNevin of Wareham, Grey Co.; Sister Mary of the Blessed Sacrament is the daughter of Mr. Angus Harrison of Kingston, and Sister Mary Emerentia is the daughter of Mr. James O'Hara of Port Hope. Father Marjion, Provincial of the Order of St. Basil, presided at the ceremony.

Father McBrady preached an eloquent sermon, showing forth the prerogatives of the religious state.

Father Walsh, C.S.B., offered up Mass after the ceremony.

There were also present in the sanctuary at the profession: Rev. J. McEntee of Leslieville; Rev. Father Hayes of St. Basil's Novitiate; Rev. Father Carbery of St. Mary's; Rev. Father McPhillips of Orangeville; also Mr. Cote and Mr. Howard of St. Michael's College.

ROME AND MAYNOOTH.

An Important Centennial Address to the Pope.

Reply of Leo XIII.—The Fulness of Honor and Virtues Belong to the Great Irish College.—The Apostolic Benediction bestowed upon its Devoted Work.

DUBLIN July 6.—The following is a translation of the address to the Sovereign Pontiff read during the Centennial ceremonies at Maynooth:—**MOST HOLY FATHER**—We, the President, Masters, and Students of St. Patrick's College, Maynooth, about to celebrate the centenary of the foundation of our college, naturally turn our hearts and thoughts towards the Vicar of Christ and Father of all the Faithful. Humbly prostrate, then, at the feet of your Holiness, we offer you the homage of our united devotion and filial love, and earnestly pray that you may be graciously pleased to share in our joy and impart your paternal blessing to our approaching festivities.

With the deepest gratitude we shall, on this occasion, offer solemn thanksgiving to the great and merciful God for the innumerable favours He has conferred upon our college during the course of the present century. When it was founded a hundred years ago our race had scarcely yet emerged from the long night of persecution and bondage during which it had suffered a constant martyrdom on account of its fidelity to the Catholic creed, and its unwavering attachment and devotion to the Holy See of Rome. As the chains which impeded the free exercise of our holy religion were gradually removed our college grew from modest beginning—having at its inception only twenty or thirty students—till it registers at the present day over six hundred residing within its walls. Our most eminent Primate and a large number of Bishops of our country acknowledge it as the "Alma Mater" in whose halls they not only received their intellectual and academic training, but were also formed in the ways of piety and religion that have made their ministry so fruitful. Its students are to be found in almost every parish in the country working with zeal for the salvation of souls. Nor has its happy influence been confined to Ireland alone. Many of its children have gone to exercise their sacred ministry in foreign lands. Some of these are Bishops of our Holy Church in India, in Africa, in Australia, in the United States of America. But whether at home or in distant countries, whether Bishops, professors in the colleges of Ireland or in other colleges over the world, religious in the cloister, priests in the pastoral charger in the humbler grades of the ministry, all have been distinguished, under the favour of heaven, by their fidelity to the Faith of their forefathers, which is their most precious inheritance; by their zeal in working for the spiritual interest of their people, and by their unalterable attachment to the successor of St. Peter.

These happy results are to be attributed in great measure to the unceasing care and indefatigable zeal of the Bishops of all Ireland who are our immediate guardians and rulers. But they are due still more to the paternal interest taken in our fortunes by your Holiness, and your illustrious predecessors, the Roman Pontiffs.

From the very beginning of your glorious Pontificate you have given us the most precious proofs of your fatherly care and benevolence. We have, in common with all the Faithful, reaped the most signal advantages from the Apostolic teaching of your encyclicals. You have laid down with admirable precision the lines to be followed in our schools. You have defined the rights and the duties of property and of labour. You have indicated the remedies for all social evils. You have promoted the theological and scientific studies in every land. You have given an impetus to the cultivation of that scholastic philosophy which is at once the "handmaid of theology" and the groundwork of Truth. You have asserted the dangers which a false modern criticism of Holy Scripture threatened to introduce amongst Catholics. You have nurtured religion and piety on every side. Confraternities, Solidaries, religious organizations have received new life and vigour from your zeal. Whole nations that were hostile to the Church have been softened and assuaged by your gentleness and forbearance. You have been to the world a "Prince of Peace," and have guided the Church through stormy times with a prudence that has never been surpassed. And in addition to all this you have been, in

your own august person, to us and to all the colleges and peoples of the world an example of every sacerdotal virtue. These things, however, are the common glory and joy of the whole Catholic world. For us in particular you have done much more. You have shown towards our country a deep and genuine affection. Under your paternal vigilance the curriculum of our studies was remodelled and extended. New chairs were erected and new professors were appointed. There is scarcely a single department of our college work which has not been strengthened and improved under your Pontificate. Your concern was not confined to purely professional studies—to Theology, Philosophy, Sacred Liturgy, Ecclesiastical History, and Sacred Chant—but extended also in a special manner to our classes of science and letters—to everything, in a word, that goes to make an educated man and a pious and zealous priest.

For all these favours we offer your Holiness our most heartfelt thanks, and we earnestly pray that you may still be left to us for many years to guide the Church and enlighten the world by your teaching and by your example. And as your predecessor of holy and immortal memory, Pope Pius VII., blessed our college and enriched it with his favours and took it under his protection a hundred years ago, so we humbly ask you now to give it your Apostolic Blessing, and thus to prepare it for another century of ardent labour for the glory of God and the salvation of His people.

The Vice-President, Dr. O'Dea read the letter of reply from the Pope, which was as follows:—

TO OUR BELOVED SON, DENIS GARGAN, PRIMATE OF OUR HOUSEHOLD, PRESIDENT OF MAYNOOTH COLLEGE, POPE LEO XIII.

BELOVED SON, HEALTH AND APOSTOLIC BENEDECTION.

We have thought right during the course of our Pontificate to confer upon your College of Maynooth many distinguished marks of Our love and benevolence, and with good reason, for we saw that from it had been reaped a rich harvest for Catholic education and progress, not alone in your own most religious nation, but amongst foreign peoples as well. Since, therefore, you announced to Us that you were soon to celebrate with due solemnity the Centenary of your college, we are pleased to share in your joy, and by means of these letters once more to signify the particular good will with which we regard your institution. To us likewise it is a subject of most thankfulness to God that he has been pleased to favor your college, and bring it from modest beginnings through difficult times to such fulness of honor and virtues. Most earnestly do we pray that He may be pleased still further to cherish and extend it. Finally we send you Our congratulations and all good wishes accompanied by Our Apostolic Benediction which from the very depth of Our heart we impart to you, Beloved Son, to all the masters of the College, and to all the doctors and students.

Given at St. Peter's, on the 10th of June, 1895, in the 18th year of Our Pontificate.

The Most Rev. Dr. M'Cormack, Bishop of Galway, read the following telegram which was despatched to Rome:—

"TO CARDINAL RAMPOLLA, ROME.

"At a solemn assembly, held this day, Maynooth College, celebrating its hundredth anniversary, receives with immense joy the Holy Father's letters, and expresses deepest gratitude for this signal mark of benevolence. The whole Irish Church assembled on this occasion professes unchanging devotion to the Vicar of God, earnestly prays to Almighty God that His true Shepherd, and proclaims with its power that the Supreme Pastor, set free from his enemies, should have his ancient rights restored."

"MICHAEL CARDINAL LOGGE.

"D. GARGAN, President of the College."

The following telegram in reply was received within a brief interval from the Vatican:—

"TO THE MOST EMINENT CARDINAL LOGGE.

"Our Most Holy Father has received with great joy the good wishes and expressions of devoted loyalty which Maynooth College and the assembled Irish clergy have despatched to him; and, praying that all Heavenly favours may be granted to the college, imparts to all with paternal affection his Apostolic Benediction."

"M. CARD. RAMPOLLA."

Conservative Gains.

London, July 17.—Last returns give the Conservatives 231 members elected, Liberals 15, Nationalists 13, Parnellites 4.

MR. LAURIER'S POLICY.

An Amendment on the Manitoba School Question.

The Liberal Leader Explains his Position—Thinks something should be done at Once—His Amendment lost on a Division.

OTTAWA July 15.—In the House to-day Mr. Laurier moved an amendment to the Policy of the Government on the Manitoba School Question. After criticizing the indecision of the Government, the speeches of Cabinet ministers, and the utterances of the ministerial papers he explained the Liberal policy in the following terms.

I am entreated day after day by hon. gentlemen opposite or by their friends to say what is my own policy upon this question. Mr. Speaker, two years ago, speaking upon this question when it came before the House for the first time, I stated then that in my estimation there was no doubt whatever as to the powers of interference by the Government. I stated then that reading the history of the constitution, reading the history of clause 93, there could be no doubt whatever in the minds of any disinterested persons that there were powers of interference in the constitution laid down by that section. I stated then that the question which was to be solved was not a question of law but simply a question of facts; facts to be ascertained in order to lay down the law. That was my policy then. I stated it at the time without fear.

Mr. Foster—Did I understand my hon. friend to say that when he made the statement here it was a question of fact and not of law, that that was his policy on the question?

Mr. Laurier—I stated then that it was my policy on the question. I stated then that the power of interference existed. I stated that if the grievance laid down by the Catholic minority were true, that the schools were Protestant, there were grounds sufficient for interference. I said so at that time. My advice was not heeded, however; I did not expect that from the hon. gentleman; but as my advice was not heeded, I folded my arms and I waited for the hon. gentlemen to be wiser, and to give us their policy, a thing they have failed to do ever since—(Cheers)—and, sir, because they have failed to do it over and over, and because I would not speak my own policy, having given it once, until they showed a better policy themselves, they have been ever since doing me the honor of insulting me in their press as wanting in courage. Well, sir, to be wanting in courage is a grave fault, I admit. But if to make promises and not to implement them is courage, if to make threats and to fail before their consequence is courage, if to be boisterous in language and meek in action is courage, if to pass an order and refuse to execute it is courage, if to act in such a manner as to force your best friends to do over since, there is a class of courageous men in the treasury benches before us, men such as we have not seen for a long time. (Cheers.) Sir, courage is a noble thing in itself, but foresight is not to be despised in such a country as this, with all its conflicting elements. My courage is not of the kind of the courage possessed by hon. gentlemen opposite, I admit. My courage is not to make hasty promises and then to ignore them. My courage is to speak slowly, but, once I have spoken, to stand or fall by my words. Courage is a great thing, no doubt of it. When the 600 men of the Light Brigade charged the Russian guns at Balaclava they gave to the world such an example of courage as the world seldom saw; but a French officer, high in command, Marshal Bosquet, if I remember aright, who happened to be on the battlefield, said: "C'est beau, mais c'est pas la guerre." It is splendid, but that is not war. Yes, those 600 men, when they rushed into the furnace of iron and fire, and when they courted death with such sublime indifference, covered the British arms with a halo of fame which shall move the hearts of all men so long as daring courage and cool bravery continue to be admired by all men. I am not aware that British generalship shows very brightly on that day. Those 600 men, when they rushed into the fight, as they did, for the sake and for the honor of England, will live and live forever, but the name of the commanding General is already lost in oblivion. Sir, I have no doubt whatever that it would be an easy thing for me to commit some glorious, some chivalrous blunder, which would earn for me the plaudits and the fame and the praise and the

glorification of hon. gentlemen opposite and their press as well. But I tell them, I care no more for their praise than I am afraid of their taunts, for so long as I am here occupying a position which places the confidence of my friends has placed me in, I will endeavor to commit no such mistakes as will send joy into the hearts of my opponents and dismay in the ranks of my friends. And when the day comes when I shall walk into the battle I hope that I shall perform my part without any bragging, and, God helping me, without any weakness either. (Cheers.) But I am not in the battle to-day. No, the battle is there (pointing to the treasury benches), there is the seat of contest, there is the raging conflict. Let those hon. gentlemen opposite unite their discordant elements, let them unite their differences into a policy. Let them bring down that policy, and then, sir, I pledge myself here that, if it commands itself to my judgment I will give it all my support.

I say, again, what I have said before more than once, that I have no desire that any party should walk into power over the Manitoba schools question. Let hon. gentlemen opposite settle that question, I will be most happy to give them my support, but they must settle it in some other manner than they have tried heretofore. Something must be done, and done at once, because this policy of delay, this policy of vacillation, is not only paralyzing, but it is fast disintegrating the national life—(Cheers)—fast disintegrating the national life, I say, because it is araying creed against creed and race against race. Something must be done, and done at once. What should be done? I have no hesitation for my part, here speaking my own personal sentiment, to say that I do desire and do wish that the minority in Manitoba may be allowed the privilege of teaching in those schools to their children their duties to God and to man as they understand their duties, as their duties are taught to them by their church. That is my wish. But I do say that if that object is to be restored, it is not to be restored by impetuous dictation nor by administrative coercion. If that object is to be restored the hand must be firm and the touch must be soft. Hitherto the touch has been rude and the hand been weak. Sir, this is my policy. We must build up a nation here.

Some hon. gentlemen—Hear, hear.

Mr. Laurier—Yes, hon. gentlemen on the other side may laugh. What else can they do? (Cheers.) What matters it to them if the country is raked by the fire of dissension and discord so long as they keep the places they have at the present time. This is my policy: We must carry out the idea of Confederation: we must have a nation here, we must build up a nation; but if this is to be done we must teach every citizen, no matter what his creed or his race may be, in the prosecution of his rights not to exact the last pound of flesh. We must teach every citizen, in the prosecution of his rights, to make some concessions to the feelings, nay, to the prejudices, of his fellow-countrymen, so that they may not find themselves oppressed by the laws of the country, but, on the contrary may have in their hearts a pride in Canada, a pride in our institutions, a pride in our laws, (Cheers.) Sir, I belong, I am proud to say, to a party which has always been signalized for its broad views of tolerance and justice to minorities. And when the time comes for the Liberal party to deal with this question I think I can make the pledge for every member of the Liberal party that we will endeavor to solve that problem on lines that will be found fair, equitable and satisfactory to the minority; on those broad lines of equal rights and justice to all which underlie our constitution. (Cheers.)

It is because we are animated with these sentiments and because I arraign the policy of the Government as a policy of uncertainty, with no ring of truth in it, that I beg to move:—

"This House regrets the failure of the Manitoba schools question in a manner demanded by the best interest of the country, and is of opinion that the Ministerial declarations in regard to the question are calculated to promote a dangerous agitation among the Canadian people."

The vote on the amendment was taken at 1.30 a.m. It was defeated by 70 for to 114 against. The Conservatives who voted against were Messrs. Bellay, Dupont, Turcotte, Jeannotte, Lepine and Dugas.

The Sanctuary Boys.

The members of St. Louis Sanctuary Society will have an excursion to St. Catharines on July 30 by the steamer Empress of India.

DIOCESAN NEWS.

Charlotteville, P.E.I. Rev. I. S. Theriault, of House Harbor, Magdalen Islands, has been ordained priest in St. Dunstan's cathedral, by His Lordship Bishop Macdonald.

The Catholic picnic in Walsh's Grove, Artemesia, was favored with bright, sunny weather and a large crowd.

Mayor Villeneuve of Montreal has received the following letter: BAONOR PARK, Surrey, June 22nd. DEAR SIR—I have submitted your letter to H.R.H. the Duke of Connaught, who desires me to thank you for it, and to ask you to be so kind as to convey to the Cadets of No. 1 Company of the Mount St. Louis Institute His Royal Highness's hearty congratulations upon their success in the competition for the banner presented by His Royal Highness.

At the last regular meeting of Branch No. 232, C.M.B.A., held in their hall, St. Catherine street, Tuesday evening, J. J. Ryan, President, in the chair, following resolution of condolence was unanimously adopted: "Whereas, it has pleased the Divine will of kind Providence to call from our midst to his well-earned reward, Mrs. Durack, beloved wife of our esteemed treasurer, Brother W. E. Durack, Resolved, that we, the members of Branch No. 232, C.M.B.A., in meeting assembled, do most earnestly offer to Brother Durack our sincere sympathy in his deep and unexpected sorrow, and desire to extend to the bereaved family an assurance of our extreme regret at learning the painful affliction that has so suddenly befallen them. Be it also resolved that copies of this resolution be forwarded to the bereaved family and also to the press."

On July 27th, the solemnity of the feast of St. Ann, a combined pilgrimage to St. Anne de Beauport, will take place in the parishes of St. Mary's, St. Anthony's and St. Gabriel's, Montreal. The spiritual direction will be under the pastors of these different parishes; Rev. Father O'Donnell, Rev. Father Donnelly, Rev. Father O'Connell and Rev. Father Shea, of St. Mary's.

The second annual pilgrimage to Notre Dame du Lourdes, France, will leave Montreal on July 20, by the Dominion line R. M. S. Labrador. The pilgrims will be looked after by Mr. Joseph Rivet. The Rev. Abbe A. Brunet, of Ste. Theres, will attend to the spiritual wants, assisted by clergymen from Canada and the United States. The party will return to Montreal about September 21.

St. Joseph's Society have elected officers for the ensuing six months as follows: President, O. Durocher; 1st V. P., J. N. Rattay; 2nd V. P., H. Pinard; Marshals, C. Sabourin and J. B. Samson; Secretary, E. Dostalar; Treasurer, E. Cote; Auditors, G. W. Seguin, F. R. E. Camargue and G. Desjardins; Trustees, J. Samson, J. Dufresne, J. N. Rattay, E. Lapointe and A. Dupuis. The report of the board showed receipts for the last half year to be \$3,499.85, and expenditures \$2,217.21, leaving a balance of \$1,282.64. In sick benefits \$796.80 has been paid out and \$235 to members on the death of wives. The society has now \$10,288 in the bank and real estate valued at \$6,500. Its membership is 920. Clear-General Rotticher was present at the meeting and gave an interesting address.

The parishioners of the Rev. M. Moynan, accompanied by a purse of money on the eve of his departure for Europe, which the REGISTER chronicled in its last issue.

DEAR PASTOR—Your contemplated visit to your native land, dear old Ireland, affords your parishioners an opportunity of giving expression to the debt of gratitude they owe you.

When you came amongst us—nine years ago—you found a church groaning under an immense debt. You also heard which it was without a shepherd, and which was no longer, thanks to your untiring efforts in our behalf. We have now a church free from debt, and also a fine presbytery built and paid by your own individual exertions.

Your solicitude care for the spiritual welfare of the sick together with the great interest you have taken in the religious training of our children, leave an impression which time cannot efface. May kind Providence will that you may long be spared to administer to the spiritual wants of the people who love you so dearly.

Wishing you a very pleasant trip, we ask you to accept this little purse. We are beloved pastor, your ever faithful parishioners, C. J. McLEAF, A. MADDEN, M. GARLAND, E. E. COVLE, N. C. HARKIN, Stayner, June 30, 1896.

Wedded at North Bay. The North Bay Dispatch records the marriage of Mr. J. M. McNamara, the

popular young lawyer of North Bay, to Miss Annie Dorn, second daughter of Judge Dorn. Rev. Father Bloom performed the ceremony and Mr. Leonard MacNamara, brother of the bridegroom, was best man, while Miss Marie Dorn, sister of the bride, was best bridesmaid.

M. N. and Madame Germain, of St. Boniface, have just celebrated their golden wedding. Their ages are respectively 72 and 70 years, and they have been residents of Manitoba for upwards of twenty-three years. The priest who married them fifty years ago in Ottawa, the Right Reverend Father Dandurand, now of St. Charles again performed the ceremony in St. Boniface cathedral. A large number of guests were invited, and addresses were read and presentations made. There are at present living from this union eight children, twelve grand-children and one great-grandchild, of whom were present at the celebration.

Public School Trustees Still Continue the War upon Them. KNICKERBOCKERS.

Public School trustee Bell has written the following letter to the press: I have been waiting patiently until the storm of indignation which has been worked up by the press of this city relative to the bloomer question had to a certain degree subsided. Now that my action at the School Board has been criticized, I hope to their entire satisfaction, I would thank you for space in your valuable paper wherein to explain myself.

I might say in the first place that while I may have my own opinion in the matter, that I feel it my duty as a public servant that I should not allow anything to pass my notice which I consider the same to be a demoralizing effect on our Public School children, and I am determined, so far as in my power lies, that an innovation of this kind, which is condemned by a city like Chicago, shall not be commenced by me.

Nov. Mr. Editor, it is a question whether bloomers are or are not a modest dress. If it were the former then why do females so dressing seek badly lighted streets and the least frequented spots in the city unless it is to overcome their own sense of modesty?

The fact of their doing so I claim is good evidence that they feel this dress does not meet with the approval of respectable citizens. However this may be, I think the dress is too suggestive and the cause of many low remarks. At a meeting of the School Board, held June 20 last, Dr. Hunter, trustee for No. 6 Ward, called attention in the form of a resolution to the criticism of the dress in the different denominations at their annual conferences as to the moral condition of our schools in which the following statements were made:—"In its working the Public School system in the city unless it is to be a demoralizing effect on our Public School children, and I am determined, so far as in my power lies, that an innovation of this kind, which is condemned by a city like Chicago, shall not be commenced by me."

How Big Fortunes are Made in America. Large fortunes are made out of the artificial values created by the mere existence of society. The Astors, for instance, have grown to be millionaires of the first class by simply holding on to lands in New York City. They did nothing to add to the value of these lands, they could do nothing; men gathered to enormous proportions, and the land, which was bought from the Indians for a few pounds of tobacco, or from the laborer for a few hundred dollars, by the mere existence of the community, sells in the market for millions. The increase in value really belonged to the city, but the money went into the Astor treasury, which is not to be blamed for its swelling hoards since society has permitted such things to take place and continue. In the matter of inventions which develop the resources of the country and make it easier for man to earn his bread, the same story of fatuity and injustice can be told. What millions have been made by the telegraph, telephone, steam-engine, sewing machine, and other monopolies, although in this case there is a recognized limit to the money which the inventor can make, since in time the invention reverts to the community, but not until after two-score years, not until the community has been taxed a few hundred millions, which have gone to swell the purses of the few, and to injure rather than to benefit the commonwealth.

The inventor is surely entitled to financial reward for his idea; but if the government paid him a million for his idea at the start, he would have been fully recompensed, and the community would have not only the millions made by him, but additional millions from the general use of it during those years in which it is now protected by patent.—Edward McGlynn, D.D., in Donohoe's Magazine.

Grand Offer. (By mail post paid.) If you have Catarrh and desire to be cured without the risk of losing your money, we will send you Gennep's Inhaler and Medicine for that disease by mail post, without any charge, on receipt of your name. After giving it a fair trial at your home and you find it a genuine remedy, you can send your money for same. If, on the contrary, you should not prove satisfactory you can return the Inhaler and Medicine at any time, and we will be more than ready to refund your money. You may have everything to gain and nothing to lose. Just the thing for food and for the Catarrh for \$10 and that on such liberal conditions.

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

Sisters of Mercy Fly for Their Lives.

New York, July 11.—On board the Columbian Line steamer Alliance which arrived from Colon this morning, were three Sisters of Mercy, named Josephine, Frances and Genevieve, accompanied by Rev. Father A. M. Feeser, a Catholic missionary. The three Sisters were cruelly treated and compelled to flee for their lives from Ecuador by unscrupulous parties in that country. The Sisters had in charge a large number of children, whom they were instructing, but were forced to leave the country in an almost destitute condition.

C. M. H. A. News.

At the last regular meeting of St. Francis de Sales Branch, No. 81 C. M. B. A., Smith's Falls, the following resolutions were unanimously adopted: Whereas, as God in His infinite wisdom has called His eternal reward in the blood of His manhood and strength, Brother W. P. Ryan.

Resolved, that while bowing to the will of God, we unanimously extend to the widow and friends of our deceased Brother, sympathy in their great affliction, and we supplicate the all-wise Providence to grant you strength to bear your heavy cross with resignation to His holy will, for after all we live but to die.

Woman's Mastery Over Animals.

It has almost passed into an axiom with sportsman that many horses will bear a woman's hand upon the reins who are absolutely intractable to a man's control; and if we study children neverthless with the whip in constant use. Possibly the symbol of power is in itself dear to them. Compare, in this regard, the frequency with which you find women armed with great dog-whips, utterly unnecessary for the control of their canine pets.

In this case it is, perhaps, more for show than us that the scourge is carried, for there are few rarer or more ridiculously ineffective sights than a dog being thrashed by his mistress. Nevertheless, there is much reason to believe that the cultivation of a power of influence instead of the active virtue of courage is in some way productive of unfortunate results, both intellectual and moral. It may, as generally does, lead to an exaggerated estimate of physical prowess, and sometimes to a lachry submission equally injurious to the character of the oppressor and the oppressed. I think, too, that much of the tyranny which is common in the treatment of women by men is a corollary from their personal experience; one of those cases, wherein the attempt to exercise power without having acquired a due sense of responsibility and justice, leads to a form of government at once feeble and violent, afraid to make the slightest concession lest authority should be wrested from their grasp.—The Fortnightly Review.

THE IRISH CAUSE.

Circular Letter from His Grace Archbishop Cleary to the Clergy.

KINGSTON, July 9.—The following letter has been issued to the clergy of the archdiocese: DEAR BROTHERS.—His Grace, the Archbishop, received a cablegram a fortnight ago, and subsequently an urgent letter, from Hon. Edward Blake, M.P., expressing an earnest hope that the friends of Ireland in Canada will come to the assistance of the Irish Parliamentary Party in this gravest and most critical day of fortune. The success or failure of the Home Rule movement will unquestionably depend upon the result of the elections that are expected to be held before the close of this current month. Mr. Blake's cry to us for help to bring the elections to a successful issue by supplying the means of contesting a large number of doubtful constituencies and crushing out of political existence the "nine traitors" who have been devouring the vitals of their country, is notoriously just and true; and it commends itself to the Irish race all the more because of his remarkable fidelity to the National cause and the brave sacrifices he has made, and is still making, for the benefit of Ireland. His recent contribution of \$5,000 to the election fund is an act of noble generosity indicative of the ardor of his patriotism, which entitles him to our ready compliance with his appeal for assistance.

No one feels more intensely the necessities of Ireland in the present hour, nor is any one more willing to respond to Mr. Blake's appeal than our Archbishop. But His Grace could not think of ordering a diocesan collection this year, the times being unpropitious, and his people having sent a goodly sum of money for the maintenance of the Irish Party less than a year ago. At the same time he deems it right to afford an opportunity to his people everywhere to make an offering to Ireland of their own free will and spontaneous generosity without any demand from him or pressure of any kind. He has been informed, and is fully convinced, that there are numbers of persons in every part of the Irish diocese eager to do something for the Irish cause, and desirous to have facility given them for handing their private subscriptions to some one in their locality authorized to receive their charitable and patriotic offering, and secure its transmission to the proper quarter in Ireland.

Accordingly His Grace bids me inform the clergy of his wish that they will read this circular to their congregations next Sunday, and announce that there will be a diocesan collection; but that every one who finds it in his heart to give little or much of his own bounty to the Irish Election Fund, may hand his donation to his own pastor, who will forward it to the Archbishop without delay, to be transmitted by him, together with the voluntary offerings of all the other parishes, to Hon. Edward Blake.

It is requested that the names of the subscribers in each parish shall also be sent to the Archbishop. As the Parliamentary elections will take place very soon, it behooves the friends of Ireland to make their offering without delay, if possible next week, lest our contributions should arrive too late.

His Grace prays God's blessing on all his priests and people, and on poor struggling Ireland. THOMAS KELLY, (Archdeacon), Secretary, Archbishop's Palace, Kingston, 9th July, 1896.

P. S.—The Archbishop requests the clergy to ascertain as nearly as possible the number of their parishioners who intend joining the pilgrimage to the Shrine of St. Anne on the 80th inst., and to notify it to His Grace before the 20th instant. By this means the officials of the C. P. Railway will be able to calculate the number of cars and the accommodation required by day and by night for the pilgrims, so that there will be no crushing or inconvenience of any kind, and the journey may be made without discomfort or disappointment to anyone. It is the Archbishop's ardent wish and intention, should he find it at all possible, to accompany his priests and people in this holy pilgrimage, and join with them in devout homage to "good St. Anne," and supplications to her and her Royal Daughter not to forget him and the venerable Diocese of Kingston at the Throne of Mercy. He will celebrate Holy Mass in the Cathedral on the morning of the 80th, invoking the special blessing of Heaven upon the pilgrims and their journey. He expects the Catholics of Kingston will assist at this Mass in full congregation uniting their petitions with his, that the prayer of the Catholic Church in the Itinerarium may be accomplished in this great Diocesan Pilgrimage, viz.: "that the Almighty and Merciful Lord may direct the travellers in the way of peace and prosperity; and that the angel Raphael may be their companions on the road, that they may return to their homes in peace, and health and joy." His Grace will be at Kingston depot at 11.30 o'clock, and will solemnly bestow his Archbishop's benediction upon the pilgrims and the pilgrims at the moment of departure. T. KELLY.

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THURSDAY, JULY 18, 1893.

Calendar for the Week.

July 18—St. Camillus of Lellis.
19—St. Symmachus, Pope.
20—St. Jerome, Emilianus.
21—St. Alexius.
22—St. Mary Magdalene.
23—St. Apollinaris, Bishop and Martyr.
24—St. Vincent de Paul.

Mr. Clarke Wallace talks of the Imperial Privy Council and jury fixing in a breath. We always have thought that the grand sovereign of Woodbridge was a curiosity in statesmanship, but that he could prove as interesting as this was not in our most sanguine expectation.

The Mail and Empire is preparing the country for a war of races with the Liberals aggressively ranged on the side of "clerical" schools in Manitoba. The Globe is harrassing the Conservatives every lawful morning because they have not left Manitoba alone. Do the editors read each other's papers, or are their respective constituencies up to the fun, or are these editorials merely the extravagances of party discretion.

Kentucky must be a lively place for Catholics to live in. One of our subscribers out there writes complaining that the Post Mistress will not deliver The Catholic Register, and is in the habit of "getting mad" and driving our subscribers from the office with insults. She asks us to reason with this enfranchised official in order that back numbers may be released from her custody. We have forwarded the complaint to the Post Master General of the United States.

We hear a great deal from the advocates of secular schools that education will eradicate crime. The Catholic Church is the church of education, but the experience of the world has been that education alone will not bring about the results the too confident believers in secular schools prophesy for it. Take the author of the awful crimes brought to light in Toronto within the past few days. He was an educated man, a teacher indeed, and his education only sharpened his fiendish ingenuity, and taught him that money, no matter how procured, is the one object. Those who are shouting for godless schools do not know what they are saying.

The Australian papers contain admiring references to the late Bishop Moran of Dunedin, whose death we announced some time ago. The Sydney Freeman speaks of him in a way that has an especial interest for Canadians: "For his enthusiastic, eloquent, and sustained championship of the cause of religious education, and Catholic schools to State recognition—a prolonged campaign only describable as heroic—he will be long and admirably remembered, not only in New Zealand but throughout Australasia. On one memorable occasion he carried the Sobolev question right into the centre of the opposing political camp by personally presenting himself as a candidate for Parliament. He took this step, as he gave it forth at the time, not to gain a seat, but to publicly protest against a system of education by which Catholics, after having manfully provided for their own children, were compelled to contribute largely towards the free and godless education of other people's children."

This week's mail brings us intelligence of a declaration of the Archbishops and Bishops of Ireland made on June 25, concerning some new rules of the National Board of Education. The great majority of the Irish National Schools are in every parish under the management of the Catholic Clergy; of course all the parochial schools attended by the children of Protestant parents are exactly on the same footing as far as Protestant clerical management is concerned. Nothing could better illustrate the unanimity of public

opinion in the old country touching the subject of religious instruction in the primary schools. As far as the National Schools under Catholic management are concerned they have been giving the greatest satisfaction, and the number of young men they educate for all the branches of the civil service excites no little astonishment in England and Scotland. But it appears the Commissioners of Education have recently sent out some new forms affecting the relations of the teachers and the managers as to the sufficiency of cause for dismissal and so forth. Last October the Bishops of Ireland settled that question to the satisfaction of commissioners, managers and teachers, and as the new forms appear to re-open the subject they now have been rejected by the Bishops on the ground that it must be ill-advised to disturb in any way a state of things that has only worked harmoniously and satisfactorily.

In reference to the new Westminster Cathedral Sir Walter Besant writes: "In one respect the new cathedral church will resemble the old, in the fact that it will be under the special charge of the Benedictine Fathers. They are now stationed at Downside, near Bath, in a most beautiful country place, housed in very good buildings; and they are to have a branch house, a priory—or is it a cell?—at Westminster. Do you know the history of these modern Benedictines? They will forgive me if I tell it inaccurately. They had been suppressed and driven out; they had disappeared; they were all dead except one, and that one was a prisoner, because he had been a monk in the Gate House, Westminster. He alone knew the English rule, with all its little differences in ritual and discipline; he alone could teach it, and could receive brethren into it. To him came three young Catholics, disguised I know not how, perhaps as rollicking cav-liers. They came at the peril of their lives, and sought instruction of the last survivor. He taught them, being in extreme old age; he received them in the old forgotten form; he consecrated them. They went over to France, carrying with them the English rule which became the rule of a great house at Downside. At the breaking out of the French Revolution the English Benedictines had to fly. They came here; they were, of course, hospitably received; they settled here; they have flourished here; they have more than one house here; and here, although I am a Protestant, I hope they will remain and prosper."

The Orange body may esteem itself a very tolerant and loyal organization, but the testimony of its orators on the 12th was quite as eloquent as of yore. In the discussion of the Manitoba School question there was not one Anglo-British precedent referred to; every spouter looked for his inspiration to the tyrannical doctrines of democracy in the United States, and the great majority of the speakers availed themselves in the usual way of the public opportunity to insult their Catholic neighbors. At Ottawa Rev. Mr. Moore declared that when the nation ceased to grow (along the lines of Orangeism) "it was time it was dead and decently buried." Nice came! an sentiment this! On the same platform Mr. Clarke Wallace, who holds an office under Her Majesty, did not hesitate to express his doubts concerning justice as decreed by the highest tribunal in Her Majesty's empire. As a specimen of Grand Sovereign Orange loyalty this is candid indeed. At London a chap of the name of Goo, with dove-like ardor, announced this message amid great cheering: "We have got to crush out this French race in Canada, and we will never have any peace until we do. These Frenchmen will not be coerced, and we have got to grind them down and make them understand that we mean business." Truly this is Orange logic in its most concise form. On the same platform Emanuel Essery hurled ruffianly personal abuse against prominent public men of the Dominion on both sides of politics, for which we have no room in this edition. At Peasley a P.A. leader named Busby denounced as disloyal all citizens who do not send their children to the Public Schools, and at Winnipeg the assembled Orangemen formally resolved to sacrifice their lives in their efforts to smash the Constitution. At Belleville Rev. Mr. Colborn of Toronto, in the very exuberance of Christian clarity, asserted that most of the originals of the Dominion are Roman Catholics. And so on to wearisome length on platform after platform. Who then would cavil at such assurance of the toleration and loyalty of the Orange corporation?

Pulpit and Press.

A few weeks ago the Globe contained a very skillfully arranged editorial concerning itself. The article started out to impeach the paper for an alleged hereditary prejudice against Catholics, and wound up by proving it the most impartial journal in the Dominion. We rejoiced in the highly satisfactory results of this self-examination, for we hoped that having been thus acquitted without a stain on its character the Globe would be careful not to do it again.

However, on last Sunday week, as we learn from the pages of our contemporary, Rev. W. J. Lhamon preached a sermon in this city, of "considerable vigor" on the Manitoba school question, which he said is in reality a conflict between "the pastor, the preacher and the teacher, with the Bible, the multiplication table, the crucible and the microscope on the one hand, and the Pope, the Cardinal and the priest, with wax candles and crucifixes and rosaries and confessionals and the bones of the saints on the other. Our battle is still the battle of light against darkness, of intelligence against superstition, of governmental liberty against ecclesiastical tyranny."

This sermon of an obscure preacher was delivered on Sunday, and it was not until the following Friday that the Globe disclosed its "vigor," which THE REGISTER, pleading justification, apologises to its readers for reproducing.

No Catholic can read such language without feeling that he is being gratuitously insulted by the paper which, apparently seeing nothing amiss about it, serves it up as news, wit, argument or whatever else it is supposed to be. When before a congregation of Christian people God's living Church is ridiculed for entertainment sake things are surely had enough. But it is deplorable when the leading journal of the country serves up this collected grossness with attractive head lines. Then there is but one of two conclusions to be arrived at. Either the editor did not comprehend the intense offensiveness of the language, or he calculated that it would help to sell his paper to a class of readers of the same heart as the preacher. In any civilized community where newspapers are read by men and women of all creeds, the propriety of omitting what is simply insulting is clearly manifest apart from all considerations of religion. Now we have not the slightest doubt that the editor of the Globe was merely influenced by the mistaken belief that he was purveying information which even Catholics might be curious to know. He can rest assured that there is no Catholic so cold in his faith that the sentences above quoted, when printed with the matter of fact approval of prominence given in a daily political or commercial paper, will not provoke within him a burning sense of injury.

Since the Globe has given Rev. Mr. Lhamon the notoriety he no doubt was seeking it may be excusable to look at what else was in his sermon. He made a plea for secular schools upon the ground that Catholics and Protestants "unite upon the multiplication table" and agree "in believing that the predicate should agree with its subject in person and number." It is really impossible to take this preacher seriously. If we agree upon the multiplication table why not also upon protoplasm, "blommers," divorce, the morality of Sunday street cars, godless schools and the rest of it? Simply because there are intervening questions of difference that break up the union before we get so far. The multiplication table cannot be taught to the greatest practical advantage without letting the student into the mysteries of division after a while. Division; there is the rub. Mr. Lhamon is free to think, and preach if it pleases him, that the division table is the invidious contribution of Rome to the science of arithmetic. This is a free country. And when he says that because we believe so and so about the predicate all our differences should vanish, it is open to anybody else to opine, that Rev. Mr. Lhamon and others like him may have never heard of the noble predicate of reason, although they may know a verb when they see it. It certainly does seem so when it is confidently concluded from the fact that Catholics unite with Protestants upon the multiplication

table, that both should therefore, agree to banish religious instruction from the primary schools of the country. It is so seldom we are treated to luminous intelligence like this that there need be little wonder the brightest paper in the Dominion is quick to appreciate it.

A Look Ahead.

Elsewhere we publish Sir Frank Smith's speech in the Senate on the Cabinet disagreement which forced Mr. Anger's to resign office. A gentleman of Mr. Anger's direct way of doing things can hardly be blamed for saying farewell to his colleagues as he did. It is only right to remember that he had been hounded for weeks by the French Canadian press of both parties, and perhaps his temper helped his candor to discount the political delay finally agreed to by the Government.

Apart from Sir Frank Smith's political sympathies, there can be little doubt that he presented the whole situation in a proper light. If he were not identified with the Conservative party the impartiality of his statement would have been patent enough, nor does it in any event require support. The cause of the minority, being just, cannot be associated with any feeling of suspicion or animosity, and it becomes all the more entitled to sympathy when passion and hostility are ranged on the other side. To be quite candid, we foresee how the bitter and reckless language of the great majority of the speakers on the 12th July must necessarily recoil upon the Government of Manitoba.

When mere fanatics are put forward to invite the support of the electors, as the Manitoba Orangemen thrust into leadership on the 12th a notorious individual named Leyden from Boston, and as the London Orangemen also did with one Coo, the opponents of remedial legislation are seen in their true character, and the cause of justice and law gain accordingly. The more demonstrations of this sort that are made in the next five or six months the better. Catholics will lose nothing by patience; they stand before the country a body of citizens who have already given five long years proof of steady perseverance and faith in the constitution. The events of the next six months can impart nothing new to their attitude, except it be to make them stand closer together. We think that Sir Frank Smith is entitled to some credit for making this thoroughly understood.

The Re-Union Question.

Canadian Catholics and the adherents of the Anglican Church in the Dominion, who are beginning to see eye to eye in the great cause of religious education in the schools, should be deeply interested in the proceedings of the English Church union, a summarized report of which appears in this issue of THE REGISTER. Perhaps the speech of Lord Halifax tells more of the hopes of the members of the Church Union than the resolution of Canon Carter, the full text of which is published, but the terms of the resolution itself far outstrip all previous steps that have been taken to reunite to the ancient faith the Established Church of England. The Liverpool Catholic Times welcomes both the speech and the resolution, and says it only remains to face the matter in a thoroughly practical way; although the paper quite admits that as far as the majority of Anglicans are concerned the acceptance of Catholic doctrines and ritual cannot at present be realized. But "many other Anglicans there are who are Catholic in everything except in the recognition of Papal authority. In their worship they go so far as to be practically indistinguishable from Catholics. In their churches doctrines distinctively Catholic are taught. They believe in the Eucharistic Sacrifice. They acknowledge the rightful position of the Blessed Virgin in the scheme of redemption and pay her due honor. They go to confession, pray for the dead, approve of the monastic system—in a word, except on the point of Papal jurisdiction, are at one with us in teaching, ritual and usage. Why, then, not seriously put it to this section of Anglicans whether the question of Papal authority should be allowed to be an obstacle to reunion. They believe in the Infallibility of the Church; surely

it is only logical that they should believe in the authority of its mouth-piece and Head."

When all has been said religious strife remains an abuse of human reason, and as the false impressions of history disappear before the spread of truth and intellectual advancement, the definiteness and decision of the Catholic faith must ultimately, in the words of Canon Carter's resolution, "secure the realization of the perfect unity in faith and love which our Lord on the eve of his passion desired for all who believe in His name."

Maintain the Defences.

Only conscientious students of Irish affairs in the past half century can attempt to estimate what consequences are apt to follow from the recent change of Government. It is noticeable that within the past few weeks the discussions of such intelligent observers are commanding more attention in the influential press of England and America. Here in Canada we have had a circular from His Grace, Archbishop Cleary of Kingston, thrust full upon the notice of all earnest friends of reform in the Administration of Ireland, and we are glad to welcome this letter as a necessary warning to Irishmen of the Dominion to keep up their defences in the present critical juncture. It will never do for them to weaken now, and indeed they must be all the stronger in their self-reliance as they comprehend the new situation more clearly.

In the first place, the present alleged supineness of British Liberals regarding Home Rule must not be mistaken. The London correspondent of the New York Evening Post reported last week that the British constituencies are at this moment flooded with Ulster delegates of men and women. What is the reason of this if Home Rule is a failing cause? The Post correspondent astutely puts this question: "Were England Catholic would she be more influenced by a Protestant majority or a Catholic minority in Ireland?" And he adds: "This is in truth the crux of the difficulty—Irish Protestants hold a position of domination over the Catholic majority; this position they cling to with desperate tenacity; they have a steady influence over British public opinion, which is broken through by the Catholic majority only in seasons of unrest and turmoil." Evidently this class of Protestants are not less anxious now than they have been at any previous stage of the cause, and if there are appearances of supineness in England the explanation of it is to be found partly in the abatement of the agitation in Ireland—for which the sustained fighting in the Parliamentary party can only be held responsible—and partly in the weariness of the British press with incessant petting of spoilt Ulster.

The same correspondent incidentally makes out an unanswerable case, why Irishmen abroad should now maintain the fight. He argues that were Ireland as strong as she was in 1845, or even in 1859, Home Rule would be an accomplished reform and Protestants and Catholics would be rejoicing in a common victory. But decade by decade, through depopulation, Ireland is weaker to rest reform from the sister island. Since 1844 her population has decreased from 8,200,000 (44 per cent. of that of Great Britain) to 4,700,000 (14 per cent. of that of Great Britain), and consequently a handful of Ulster Methodists can more safely presume to usurp the claims of Irish Protestantism to the exclusion of the Presbyterians of the stamp of Professor Dougherty of Londonderry, who are as unfinching Nationalists to-day as their forefathers were in the days of Grattan. The correspondent of the New York Evening Post holds no brief for Liberalism, but he is candid enough to declare that the Salisbury-Ulster view of Irish affairs is based on the assumption that Irishmen are essentially different from and inferior to others, and that eternal unrest between the two islands is inevitable.

It is wooing this blind prejudice that Ulster has sent her delegations to Britain anew, and we are told that they are declaring that the concession of Home Rule would entail upon them at the hands of the Catholic majority disabilities and outrages the same as are inflicted on the Armenians by the Turks. The Post correspondent takes the thoughtful, albeit supine, view of the fresh crusade when he says:

"Whatever occurs, Irishmen will hardly consent permanently to lag behind their British fellow subjects in government and administration. Once radical changes are attempted in the present centralized Castlesystem, it will be found almost impossible to proceed on other than home rule lines, and without in some way enlisting on the side of law and order the abilities and the national sentiments of Irishmen. National feeling animated Irish Protestants when they depended not upon external force, but on the good-will of their fellow-countrymen."

We commend Archbishop Cleary's view; it points the way clearly for Irish Canadians to support the majority of the Irish members; it is patriotic, clear sighted and timely. Ireland is to-day the only English speaking country in the world denied the management of her own affairs, and reform must come as surely as there is any progress in the world.

Mr. Laurier's Speech.

Mr. Laurier's statement of his policy on the Manitoba School question appears in his own words elsewhere. We confess we do not understand it, although we sympathize with all his denunciations of the spirit of discord, and cordially agree with him that the question presented is one of facts. But to our mind the facts have got beyond that condition where heroic pretensions are quite relevant. It is a matter of opinion whether the Premier was prudent in deferring remedial legislation. If Mr. Laurier means that the delay is unwise we give him credit for his candor, believing, as he must, that the Catholics who have consented to the delay have done so as a guarantee of their sincere wish that the promised legislation should be cleared as much as possible from the sectarian excitement of its opponents inside and outside of Parliament. The question is being allowed to cool in the dog days, and we hope when the cooler day of action comes around in January that Mr. Laurier will extend the time limit of his pledge and support the Premier, should the delayed policy commend itself to his judgment. It is easily understood why the Liberal leader has now omitted to say what exact line of policy would satisfy him, but in all fair play he has not at the same time left any room to read between the lines of his speech any disagreement on his part with the facts as laid down in the judgment of the Privy Council, viz., that the minority have a grievance; and that their safety under the constitution lies in the power vested in the Dominion Government.

Anniversary of St. Michael's.

Sunday last was the anniversary of the dedication of St. Michael's Cathedral. Mozart's Mass was sung for the last Mass and at the Offertory Mr. Delgmann played a beautiful violin solo. Rev. Father Rohleder preached on the text: Behold the tabernacle of God with men—Epiis. apoc. xxi, 2-5. He showed how God Himself asked David to build a house for Him, and how Solomon built and dedicated it. He dwelt upon the reverence with which we should enter the church and how we should there adore God. He then said that this house of God should remind us of another temple. Know ye not that you are temples of the Holy Ghost, and that the Holy Ghost dwells within you. As we are to reverence the house of God so should we reverence our own bodies which are the temples of the Holy Ghost.

At vespers in the evening Miss Gibbons of Buffalo, who is on a visit to the city, sang the "Ave Marie," and Mr. Mercier's splendid tenor was heard in a solo in his native tongue. Rossi's "Tantum Ergo" was rendered by the choir, Mrs. Tapscott and Mr. Costello taking the principal duet.

The Newly Ordained Priests.

Of the three young priests ordained at St. Mary's on Sunday, two are De La Salle boys. Father Small sang vespers at St. Mary's in the evening, and Father McCann sang vespers at St. Patrick's. Father Whelan said his first Mass at St. Paul's on Monday morning, where he sang vespers on the previous evening.

Rev. Father Small said his first Mass in St. Basil's on Tuesday, Feast of Our Lady of Mount Carmel. The church was well filled by the parishioners of St. Basil's, many of whom were the relatives and personal friends of the young clergyman. Father Small was assisted by Rev. Father McBrady; and when Mass was finished, he gave the blessing usual at the priest's first Mass to the entire congregation as each knelt at the altar rail.

FATHER BERGIN.

Celebration of His Silver Jubilee at Sunnyside.

Presentation of Addresses to the Pastor of St. Cecilia's Sketch of His Career in the Sacred Ministry.

The celebration of the jubilee of Father Bergin at Sunnyside last week was private according to his wish, but the clergy of the archdiocese, and the children of the orphanage were privileged to mark the occasion in a suitable manner.

ADDRESS FROM THE CLERGY.

After Mass the following address from the clergy was read:

To Rev. W. Bergin, Pastor of St. Cecilia's.

REVEREND AND DEAR FATHER—We the priests of the Archdiocese of Toronto, assembled before God's holy altar, offer our greetings of fraternal congratulation on the 25th anniversary of your elevation to the sacred priesthood.

Then follow the signatures of the priests of the archdiocese.

THE SUNNYSIDE ORPHANS.

A second address from the children of Sunnyside was presented, of which the following is a copy:

To Very Rev. Father Bergin:

VERY REVEREND AND DEAR FATHER—To-day the Recording Angel marks in brilliant characters your twenty-five long years of service in the vineyard of our Divine Lord, and we little ones with feelings of love and veneration gladly avail ourselves of this opportunity of wishing you, dear Father, a very happy silver jubilee, and of offering you our greetings.

Afterwards Father Bergin extended his hospitality to his clerical friends and the dinner brought the jubilee to a close.

A BIOGRAPHICAL SKETCH.

In the ranks of the zealous priests who have labored to build up the Church in the Archdiocese of Toronto Very Rev. Father William Bergin holds a prominent place.

untiring in duty, were all his when he began his sacred ministry five and twenty years ago, and to-day he has lost nothing of his energy, whilst he can look back upon a list of achievements that are worthy of a priest's pride.

Father Bergin was born in Tipperary, Ireland, in 1817. His vocation displayed itself early in his youth, and he took the classic course at the Abbey, Tipperary, completing his Latin and Greek course at the Diocesan College of his native diocese.

The date of the Consistory has not been fixed, but it is most probable that it will be held during the month of September.

Not only in Rome but throughout Italy there are many indications that the Catholics are becoming more and more socially active, and are showing this in the part they have played in the municipal elections.

Count Adolph Pianciani, president of the "Societa Primaria Romana," accompanied by two Counsellors, laid a silver chalice on the tomb of the Apostles, thus paying a tribute of homage which was offered by the Roman Municipality till 1871.

The Holy Father has appointed Mgr. Sadlev, Archbishop of Serajewo, Commissary Apostolic for the re-union of the Eastern and Western Churches.

French Canadians in Paris.

There is a colony of French Canadians in Paris, but it is a very small one says the Paris correspondent of the Liverpool Catholic Times.

Catholics in the Japanese Army.

It would be a very unsafe proceeding for any individual who holds that loyalty to the Catholic Church is incompatible with civil allegiance, to go to Japan just at present and publicly proclaim such erroneous ideas.

We are convinced that no never published more reliable testimonials than those for Pastor Koenig's Nerve Tonic. This remedy deserves special recommendation, because it is given free to the poor.

TOPICS IN ROME.

The address delivered by Lord Halifax at the annual meeting of the English Church Union and the resolution passed by that body have excited a lively interest at the Vatican.

On Thursday, June 27th, his Eminence Cardinal Gibbons paid a visit in a carriage to the Vatican Gardens. He was accompanied by an episcopal colleague and by two private chaplains of the Holy Father.

Though Signor Crispi returned from the elections with a majority, his position is emphatically not a bed of roses.

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THE TERRORS OF DYSPEPSIA

A DISEASE THAT MAKES THE LIFE OF THE VICTIMS ALMOST UNBEARABLE.

A Sufferer for Years Tells How She Obtained Relief—A Bright Ray of Hope for Those Similarly Affected.

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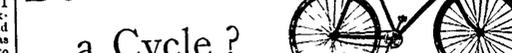
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It has been done, and the agency is now in a position to handle nearly the entire product of the East Kent Brewery, where this grand Ale is brewed, and Mr. George again calls attention to the fact that East Kent is the best Ale in Canada, and is guaranteed perfectly pure.

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

As Parmentier's Vegetable Pills contains Mandrake and Dandelion, they cure Liver and Kidney Complaints with unusual certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. I consider Parmentier's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time.

Mr. Jones—"I don't think Mrs. Betterdays ever enjoyed her money so much as she does now." Mrs. Jones—"Why she lost her money some years ago." Jones—"True, but it has supplied her with an unending topic of conversation ever since."

THE SUMMER SCHOOL.

[FOR THE CATHOLIC REGISTER.]

The Catholic Church has been, in all ages, progressive in the true sense of the word, and nowhere to-day is there greater evidence of this than in the commendable efforts which she is putting forth in the republic to the south of us in behalf of higher education, as well as the education of the masses. For years she has maintained in that country, by a sacrifice and devotion rarely wonderful, a system of parochial schools wherein her children, during their tender and formative years might obtain an education based upon sound Christian principles. The state built parochial schools sparsely equipped and manned with the state's money, for the purpose of giving the children of the country an education which should fit them for the duties of citizenship, but the Church felt that to make good citizens, heaven and conscience must be at work, and therefore she determined to fit her children not alone for the discharge of civic duties, but for that much more exalted and higher work—the citizenship of heaven. The Catholic Church has no quarrel with secular schools and utilizes them where she cannot have her own ideal school, wherein knowledge and religion go hand in hand. She knows full well that to an extent even secular schools are a great safeguard of the state—much better than a standing army—that ignorance is productive of vice, but she recognizes too, that only Christian intelligence and Christian virtues, can a safe and trusted citizenship be built up.

Now, what has the Catholic Church in the United States done during the past few years, along the intellectual lines? Has she not thrown her activities out in every direction. The school, the college and the university have felt her divine impulse, and are responding as if by her magic at the touch of her spiritual wand. We have seen her open big with possibilities for the Catholic people of this country if they are but alive to the demands and conditions which circumstances impose upon them and realize individually the collective duty of the whole.

This is an age for Catholic laity with strong, active, intelligent and practical faith. The Catholic Church in the United States is awake to these conditions—these surroundings. No person attending the Catholic Columbian Congress at Chicago two years ago, could fail to discern the growing power of the American Catholic laity—how vital and intelligent is their faith. The Church has been the head and center of science and art in every age and in every clime. It is no wonder then, that from her throbbing brain and spiritual heart have flowered the beginnings of a great seat of learning in this country—the Catholic University of Washington, which may do for Catholic higher education in America what Louvain, Salamanca and Bologna have done for advanced Catholic thought in Europe. That this great and promising institution will have difficulty in raising the necessary funds, the history of every great achievement that stars the world's progress is a history of struggles and trials and momentary darkness, ere the full dawn of triumph sets in.

Almost coeval with the founding of a great Catholic university in America which owes its existence to the wisdom of the Catholic hierarchy and the munificent gifts of a Catholic lady, the Catholic Summer School, which may justly designate the People's University, found birth and origin in the brain and solicitous heart of a progressive Catholic young layman, Warren E. Mosher, of Youngstown, Ohio. The present summer school is the fruit of his existence and it now has a delightful and permanent home on the picturesque shores of Lake Champlain at Plattsburgh, N.Y. The good which this Catholic Summer School will do is incalculable, and it is touching to work and the aim of its promoters, of which I wish specially to speak in this paper.

The Catholic Summer School has really grown out of the intellectual needs of the Catholic people of America. It had to come just as it came. The University of Washington had to materialize in face of the urgent and pressing needs of the Catholic Church in this country. This is an age of wonderful intellectual activity, not alone in the few, but also in the masses. Men in his generation are trying everything challenging the solutions of science, the truths of philosophy, yea, the very foundations of faith. It is an age rich in the advantages which secular knowledge offers but dangerous to faith and morals, because of the poison which lurks so insidiously in the intellectual repasts that are offered. The Catholic Church feels that for her children to be safe amid such a pestiferous atmosphere of doubt and error, they must have their lives and the principles of their actions upon Catholic teaching, and be guided by those who are in her heavenly wisdom instructed unto light. Men cannot shut their eyes to the needs of the times, and one of those needs is that Catholic laymen be trained along Catholic lines of thought and possess a scholarship adequate to cope with the very boldest assaults of the agnostic and the infidel. The needs of the future must be waged with the scientist not the theologian—thus proving that the ark of God's faith is also the ark of all true knowledge and wisdom.

With this object in view the Catholic Summer School invites as lecturers the most eminent Catholic scholars of the country—professors who are specialists in philosophy, psychology, history, social science, literature and art, that the student and thinker, carried to the truth, the whole truth and nothing but the truth, may not only catch up something of the divine fire of enthusiasm for study, but may bear away in his intellect a light which may make clear the dark visions of others.

Now what is Canada going to do for the Catholic Summer School of America? What will be her share in this intellectual revival of Catholic America? Will a land which has given a McGee, a Cartier and a Thomson to the world, a Connelly, a Laval and a Lynch to the Church, have no share in this glorious labor to which all are invited?

Is all the work of our Canadian Catholic universities and colleges vain and useless? Does graduation end all? Is it our only duty henceforth to amass money and be successful men leaving to our children the estates and palatial residences and to God's Church the memory of selfish and mispent lives? Is there not a higher ambition than a bank account—a higher living than a satisfaction of the senses? Here in Ontario we Catholics are as one to five in numbers. Does it not behoove us, therefore, to seek intellectual strength that we may in some measure be able to cope with the forces arrayed against us? And if we seek further intellectual strength it must be through ourselves—the laity. The priests of God's Church—God bless them!—cannot do everything for us. They has for years so to speak, borne us upon their backs—fighting our battles, educating our children and wrapping about our souls the mantle of spiritual comfort.

Should not Catholic laymen in Canada be and doing—awake to the needs of the times as are the Catholic laymen of the United States? If we make mistakes the divine light of the Church will set us right. What are we doing for Catholic Canada? What are we doing to spread the truth abroad? A few individual efforts have been made by one or two Catholic societies but with no concerted action.

Here, then, is a grand opportunity for Catholic men and women to unite in furthering the interests and aims of the Catholic Summer School. Its location is not remote, its interests are identical with our own, its spirit truly Catholic and noble. Nearly every city in Canada has its contingent of clever Catholic young men and women. Why should they not be represented at the Summer School? Look at the work which the Catholic Young Ladies' Literary Association of Toronto has done in the past three or four years and tell me if we have not the material for intellectual achievement. This society has succeeded marvelously well because it started out with high ideals and lived up to them. Many of the best and most creditable work that has ever been done by any Catholic society in Ontario. Let Canadian Catholic young men and women, therefore, possessing the necessary means, place their names at once to the Catholic Summer School at Plattsburgh, N.Y., which opens July 6th and closes August 10th upon the programme of their summer vacation and they need have little fear but that delight will prove the result of their trip. THOMAS O'HAGAR.

CURRENT LITERATURE.

Donohoe's Magazine for July is a strong, attractive number. The lighter literature, with the excellent and plentiful pictorial setting which so well becomes it, is made a prominent feature; but the more important articles which give the issue a higher value.

Dr. Edward McGinn has a powerful paper bearing upon the present conditions of labor and capital in the United States, in which he makes a vehement protest against the conviction of the masses supporting those of large fortune in the republic. Another remarkably able contribution is from the pen of Charles S. O'Neill entitled "In the footsteps of Father Damien." The article is a most interesting and instructive study of the life and work of the saintly priest who labored in the Hawaiian Islands. A writer in ever welcome Popular Astronomy for June makes some practical suggestions concerning the teaching of astronomy from the elementary text books. It is impossible to suggest in various articles that it cannot be valued at all satisfactorily, and thus, when cream is sold, it is taken under the most uncertain basis, and the quantity of butter in it is never to be known until it is churned.

The disease of the skin called ringworm is caused by a minute plant that grows in it and destroys the roots of the hairs, making bald spots. It grows from one small spot where the hair is first taken on to the skin, and spreads every way, thus making a ring or round spot, whence the name of it. It is easily cured by application of any caustic substance that will destroy it, such as crocus or flutrate of silver, blue vitriol or iodine tincture. To get the best effect, it is best to wash the part with hot water to soften the skin, that the application may be better absorbed.

Quick grass is hard to get rid of when growing on any kind of land, but if the soil is sandy its extermination is attended with much more difficulty. The reason for this is because the roots are liable to run deeper and besides a covering of siliceous matter that it cannot be as another the weed so much as more compact earth would be apt to do. Inasmuch as the only way to destroy the grass is to dig it up and burn the roots, if these roots penetrate deeply into the soil a greater amount of labor is required to remove them. And if the land is poor already, this raking up process involves taking away about all the fertility it has left. Therefore some farmers believe that if the soil is too poor to grow any other kind of grass, it is better to let the quick variety alone for the sake of what little profit there is in it. It is not of much use, though its presence may be better than leaving a bare patch of ground, but it is better to allow this grass to grow in the danger of its spreading and infesting more valuable land.

The Fight Which is to Come.

The fate of the civilized world had always hung upon the strength of the Aryan nations, and the attempt of Asiatics to force their way into Europe and to flood the Western world with Oriental ideas and habits, modes of government, and forms of religion. The struggles of Greece with Persia, and of Rome with Carthage; the struggles of the Greeks, Romans and Teutons with the Saracens; the conflicts, extending to our own times with the Turks, were but so many acts in one long drama, of which the earliest scenes are to be followed in the pages of Herodotus, and the latest might be studied in the telegrams of the daily newspaper.—Life of Freeman, Dean of Westminster.

FAIRM AND GARDEN.

When the calves which have been getting milk are turned out to pasture they should have a gram ration for a while, at least once a day. The too sudden weaning is not otherwise to result in the loss of flesh. A well fed winter calf will be in the condition in the spring, and it is desirable that this be continued. It cannot be by turning them off in the wood lot or back pasture to shift for themselves. Such a course is certain to result in loss of condition. Where it is possible to do so, it is best to give them milk until at least six months old, and grain—ground oats and bran—as soon as they will eat it. A good start makes all the difference between a good animal and a poor one. A stunted calf or a stunted pig will not recover from the effects of it. So take good care of the young things if you would have thrifty, profitable growth, which leads to quick maturity. Sometimes the calf which is fed in the wood lot, and placed where it will be slow to find the watering-place, and so suffer from thirst. A little patience and encouragement, pouring dipping the water up in a pail once or twice, may be necessary. Look out for this.

The first purpose in cultivation, says the American Cultivator, is to make the soil fine, so that seeds may germinate freely in it, and food and water may run easily through it. But an object scarcely less is to increase soil fertility by mixing surface and under soil together, and thus promoting their fermentation. It is for this that corn and potato ground is broken after the seed is planted. On moderately rich soil such cultivations are equal to the addition of several loads of manure per acre. An incidental advantage is that such harrowing of the surface destroys all weeds as quickly as their seeds germinate.

When any lump, however small it may be, is felt in the udder or in the teats of a cow, it indicates either an inflammatory disease or some injury. The starting of such a trouble may be a bruise or undue pressure on the udder by the cow lying on stony ground, or the result of exposure to cold, or of too much heating food, or too much exercise. The remedy is to give a pint of raw linseed oil, repeated in three days, or a pound of Epsom salts, with bran and luscious mash afterward, two for three times. Hot fermentations with gentle cooling and laxative liniment will generally remove the trouble. If there is trouble in getting the milk a milking tub must be used. This may be procured at any drug store.

The effect of frost on succulent plants is to change some of the starch in them into sugar. This is the reason why potatoes that have been frozen are sweet when cooked. The same occurs in the leaves and stems of corn, and as the sugar is more digestible than starch, the effect of the frost is to give the corn a sweeter taste. The same may be said of the sugar in the stalks of corn, which is generally removed the trouble. If there is trouble in getting the milk a milking tub must be used. This may be procured at any drug store.

Cream is never or very rarely the same in two samples. It is simply a mixture of the fat in the milk, in the form of minute globules, with a part of the watery matter. The cream may have all the way from 12 to 60 per cent. of butter fat in it, depending mostly on the time the milk has stood for the cream to rise, and the temperature at which the milk is kept. So that there is so different in various samples that it cannot be valued at all satisfactorily, and thus, when cream is sold, it is taken under the most uncertain basis, and the quantity of butter in it is never to be known until it is churned.

The disease of the skin called ringworm is caused by a minute plant that grows in it and destroys the roots of the hairs, making bald spots. It grows from one small spot where the hair is first taken on to the skin, and spreads every way, thus making a ring or round spot, whence the name of it. It is easily cured by application of any caustic substance that will destroy it, such as crocus or flutrate of silver, blue vitriol or iodine tincture. To get the best effect, it is best to wash the part with hot water to soften the skin, that the application may be better absorbed.

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The current worm will be around now and in a lot of places unless checked. There are several insecticides useful in stopping the ravages of this fellow, one of the best and cheapest of them being a solution of saltpetre or copperas. Dissolve a teaspoonful of copper in a pint of water, then add it to two gallons of water, and you have a compound that will prove effective. The bushes should be drenched with the mixture by means of a hand pump or syringe. Another good preventative is a solution composed of an ounce of powdered hellebore and two gallons of water. This remedy is a little more expensive than the first one, and it does the work no better.

DOMESTIC READING.

Throw your whole soul into your life's work. Seek your life's nourishment there.

To dispense with civility is the most delicate mode of conferring a compliment.—Halvor.

Kivy is fixed only on merit, and, like a sore eye, is offended with everything that is bright.

There are generous boys that throw you to a greater distance than the wrong end of any telescope.

We never show our own weakness so plainly as when we exhibit impatience for the weakness of others.

It is said that Jesus "became poor" more worthy of remembrance is "to fact that He remained poor."

Flattery is like a flail, which, if not adroitly used, will box your own ears instead of those of your enemy.

The grace of piety is the most important of all; it crowns all other graces.—St. Vincent de Paul.

Rise early, watch, pray, labour, read, write, be silent, and bravely endure all adversity.—Thomas A. Kempis.

It is important to think right, more important to feel right, still more important to do right, but to be right is the most important of all.

A truism is a seed which ought to have been planted in man's ears long ago, but has been kicked about in the dry and empty garret of his brain.

One of the saddest conditions to which the human mind can be reduced—nocturnal faintness—is no longer to fear the shadows of a man.

Youth alone possesses the present, too immature to enjoy it, too old to be given to doubt of what is its own; too sure of itself to doubt anything.—F. Marion Crawford.

The end of education is the formation of character; character rests on the basis of morality; and morality, if we have lost all religion, is interposed with religion.—Bishop Spalding.

Cultivate the tenderness within you that years over evil-doers and has a tear at hand for rogues and rascals. It is something you will not be ashamed of when you come to die.

In conversation, as soon as we have perceived the result of mind of those with whom we speak, we should stop there; all that is said further, being no longer comprehended, might pass for longer words.—L. M. Child.

Religion, as the knowledge of God and of His will, and the ordering of our lives with relation to this knowledge, may be emptied of all Divine life by the habit of valuing it as a means to the end of safety or happiness.

I would rather have the consciousness of my duty than that I had been a little "soft" and sentimental, if you like to call it so, in my dealings with sinners than to have to die with the memory of hard words spoken and a helping hand withheld, and so would you when you come to think of it.

As you grow older and the heart within you pines for Heaven, as a bird, long impressed, pines for the green covert of the woods, don't you find yourself growing more charitable towards sinners? Why should you not follow the teachings of your heart and have no dove sympathy in our hearts for a broken soul?

Whenever we deviate from the line of moral rectitude, we must inevitably do a wrong to ourselves or others; justice, which ever leans on the side of mercy, will teach us the right paths in life to walk in, and if we follow its teachings we shall always be on the side of right. He who commits a wrong knowingly and wilfully, ostracizes himself from the society of the virtuous and the good.

I love it—love it—the laugh of a child, Row-ripping and gentle, not merry and wild, Like the thrill of a bird in the twilight soft hum, Or the murmur of water in the lullaby of a fan, Or the murmur that dwells in the heart of a shell, Or the laugh of a child, not merry and wild, Is the merriest sound in the world for me.

Lemon Float—Boil one quart of fresh milk and three table-spoonfuls of sugar. Mix one table-spoonful of corn starch, stirred smoothly, and the grated rind of one lemon. Boil the mixture for ten minutes, add the yolks of three eggs, well beaten, and stir constantly for five minutes. Put the saucepan in which it was cooked into a pail of ice cold water, and stir until the mixture is cool. Then strain into a pudding dish. Theoughly beat the whites of the eggs, add the juice of the lemon and two table-spoonfuls of sugar. Pour over the pudding and serve ice cold. Grated cocoanut can be added to the whites with advantage.

Meringue Pudding.—One quart of fresh milk, two cups of bread crumbs, four eggs, half a cup of butter, one cup of sugar, one large lemon, juice and half the rind grated. Soak the bread crumbs in the milk, add the beaten yolks of the eggs, with the butter and sugar rubbed to a cream, also the lemon. Bake in a buttered dish until firm and slightly brown, draw to the door of the oven and cover with a meringue of the whites, whipped to a froth with three table-spoonfuls powdered sugar and a little lemon juice. Brown very slightly, sift powdered sugar over the whole and serve cold.

Scalloped Cauliflower—Butter a basin or pudding mold, place some strips of lean ham or bacon at the bottom, next some sprigs of uncooked sugar and fill up all spaces with a simple stuffing of bread crumbs, minced beef steef, parsley and herbs and seasonings, mixed with an egg; then more sprigs of cauliflower, then strips of ham or bacon or ham over all. Cover all tightly with a plate and bake in the oven for nearly an hour. Turn it out on a dish and serve at once. Cauliflowers plainly boiled are frequently used as a garnish to the edges of a savory dish, made of stewed cauliflower and minces, and a few small sprigs are essential to true Scotch broth.

The Land Leaguer.

Oh! I fight in fair as the day, His eyes are so blue and so bonny I And his hair from his forehead away, The hair falls like handfuls of money, His smile is so serious and kind, His words are not many, But he is the lad to my mind In all Kilmogony.

For are his words, you will find, His smiles are not many, But he is the lad to my mind In all Kilmogony.

You'll seldom find him at the dance, And always in front at the turning, While he looks on each with a glance, But hear him his reapers behind, The blithest of any, Oh! he is the lad to my mind In all Kilmogony.

And some of the boys say he's proud, From reading it all has arisen, Since he came a "suspect" from the prison, Aye, he has the pride of his kind— He's no "old man," or grand, And he is the lad to my mind In all Kilmogony.

Our sorgh is he calls him his brother, The curate is just like a brother, He's played to each the popular view, And the light of her eyes to his mother, For clearly his soul is outland, Without crevice or cranny, Oh! he is the lad to my mind In all Kilmogony.

When Ireland is wanting a son, To serve or die for the Freedom, She'll count upon Fintan for one, And ten thousand besides if he need 'em, On hunting or hill-side aligned; And foremost of any, Oh! he is the lad to my mind In all Kilmogony.

For are his words you will find, His smiles are not many, But he is the lad to my mind In all Kilmogony.

—WILLIAM DOLLARD.

FIRESIDE FUN.

"That's the girl." "But why do you think they are engaged?" "Because he has stopped taking her to the theatre, and goes to church instead."

Naturally Comes After Beef.—"Isn't it rather odd my dog, to serve soup after the beef?" "Not in this case, my darling, it's oat-soup."

"Any way," said the corned philosopher, "when the woman got into Congress, you won't hear any more of that 'I pause for a reply' chestnut. They won't pause. No."

Theatrical Nephew: "Have you seen 'The Ladies' Idol'?" "Old Bachelor Uncle!" "Sold out some time ago. They say it's a very good thing, except when mislaid."

"Have you heard that the big sleeves are going out, George, dear?" "Yes, my love, I have, but I don't believe it." "Why not, my dear?" "I don't believe they can get through the door."

"Briggs: "You may not believe me, but I had a hard fight with myself before I gave in." "Slinger: "Oh, I believe you. When a man fights with himself it's always a 'put-up job.'"

Tomkins: "Who was that lady I saw you with at the ball last night?" "Lady? Ha, ha, ha! That's a good joke. I must have seen her. That was no lady; it was my wife."

He had lingered long, and after a glance she remarked, "Do you know, I really believe papa thinks you're dead." "Why?" "He's retired to you as the late Mr. Smith."

She: "I can't help thinking I have seen your portrait in the newspapers, somewhere. He: "Oh, no, doubt; it's often been published. But I don't think I am not mistaken. What were you cured of?"

She: "Do you remember you said you would do anything I asked when I promised to marry you?" "Yes; but I didn't think you would marry me." "What a woman had to think up things to ask for!"

Limited—Patient (about to have his leg removed, cheerfully): "Well, doctor, I'm afraid I won't be able to go to any more dances." "No, but I shall have to say 'you'll have to confine yourself to hops.'"

A proselyte, unable to decide to which of the many creeds within the pale he should give his adhesion, on being told that there were some sects within sects, answered that he should certainly prefer one without them.

Jasper—"Curry is the architect of his own ruin; he is not a 'Jampop'—Yes; and when he built it he did not provide it with any exits."

"Are abbreviations proper?" asked the young woman. "It depends," replied her father, "on the occasion. On the other hand, the English language or a bicycle customer, she—" "No, but that is my money you want." "Yes—How foolish in you to say that. You are not a bicycle customer, are you?" "Where is your mamma?" "Little Daughter—" "I think she has gone to Mrs. De Fashion's four-o'clock tea." "Did she?" "No, but I heard her say she wished Mrs. De Fashion was in Halifax, and she went out about five."

The Ease of It.—George (nervously)—"I'd like the heat in the world, Kitty, to marry you. I don't know how to propose." Kitty (promptly and practically)—"That's all right, George. You're finished with me; now go to papa."

A Happy Thought.—She (on the evening of the wedding night)—"Oh! Henry, just look what a large piece of wedding-cake has been left! I wonder what we do with it?" "I'll tell you what, my dear. I'll send the boy to the kitchen at twelve o'clock, then I shall be sure he won't sleep tonight."

"I have been on this line twenty years, and know what I am taking about," said the railway guard to the passenger who complained of slow time. "Twenty years! What station did you get on at?" gasped the passenger.

We are basting Turkey nicely just now, but, if we are not very careful, all the fat will be in the fire. What Armenia has to understand is that, having so much to do with Russia leather and French polish, we may find ourselves well tanned."

Mamma, when Willie has a toothache you take him to the dentist and have it filled, don't you?" asked Tommy. "Yes, dear," said mamma. "Well I got a stomach-ache. Don't you think we'd better go to the dentist?"

Mrs. Brown: "I had to cook that fish at once, as I was afraid it wouldn't keep." Brown: "Great Scott! I'll go straight down to the market a piece of my mind." Mrs. Brown: "I was afraid my dear, it was the fish you caught yourself this afternoon."

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GHOST STORIES.

THE SILVER LADY.

"Dear Huvvald, those who sleep will not disturb us." I started uncontrollably when she addressed me by my real name, and with such strange words. But not observing my astonishment she continued:

"Believe me, I sincerely wish for your happiness: it is as dear to me as my own."

I was enchanted by these words and by her confidential tone. I was therefore most careful not to be excited by my feelings to give utterance to her name; which it is said invariably awakens sleepwalkers.

How long we conversed I know not; for the minutes flew with an inconceivable swiftness.

Much that she said to me of my future seemed strange to me, and she continued to address me affectionately by my real name, but although this I could not understand I attributed everything else to the conditions of somnambulism, and rejoiced with my whole heart that she thus revealed her own so freely.

At last, she prepared to depart; first asking me whether I would grant her one request. Eagerly and passionately I promised to fulfill any wish of hers, and entreated her to name it. She then requested me to give her my ring, as a remembrance of that hour. The pledge she desired was an extremely old family jewel, and so valued by me, that I parted with it reluctantly. I took it quickly from my finger, and placed it on her fair white hand. Her fingers were as cold as ice, and at their touch an indescribable chill passed over me.

"When you next see this ring on my finger," said she, with sudden, singular, appalling solemnity, "think of this pledge and divine my wishes and scrupulously fulfill them, even if I should not utter them."

We were then standing directly before the gothic window which contained the altar with its carved saints.

I entreated her to give me also a remembrance of our meeting; and pointed to one of her golden locks. She looked sadly at me, and said: "Do not insist in this request, Huvvald. Believe me, my compliance with it would not increase your happiness. Trust to my words, and urge me no more."

She then quickly escaped through the secret door by which she had entered. When, however, I endeavored to open it to catch at least a last glance of her, the lock withstood all my efforts.

I passed the hour before daybreak in a confused dream of ecstasy, and morning had scarcely dawned, when Bentheim sent to inquire for my safety.

I was most anxious to see Adelaide, but a considerable time elapsed before she made her appearance at breakfast, and I thought her looking unusually pale. I asked her whether she had passed a restless night?

"On the contrary," she replied, "I slept so soundly that I heard nothing of the violent storm."

"Has there really been a storm?" I asked.

"Well, certainly," rejoined the baron laughing, "no one can doubt the intrepidity of a person, who, in expectation of a mysterious adventure, could sleep through such a storm as that which occurred last night. The storm almost knocked down the old tower. I assure you I was in much anxiety on your account; and was once even on my way to your room."

I thought of the light which I had seen during the night in an opposite window, and related how welcome this gleam had been to me. "Impossible," exclaimed the baron and Adelaide together. "That wing of the Castle is uninhabited!" added Bentheim.

"Probably a reflection, then," I said without further argument, for I feared I might betray my secret.

When we were alone, Adelaide asked if no mysterious circumstance occurred in the dreadful chamber?

I assured her that on the contrary the fairest images had hovered near me. And then I related her a little on her evident fear of the haunted room. But she refused to jest and reformed me that never, in her life, had she ventured to enter that room.

"I do not," she added, "even know the way which leads to it."

"Perhaps," said I, "there are various passages which lead to it. You may imagine yourself to be in a distant part of the castle, but, seeing a bolt in the wall, you touch it, a secret door opens, and you find yourself in the mysterious chamber."

"For God's sake do not alarm me," said Adelaide, "but such an occurrence is impossible. The rooms which I occupy are too well known to me; and can lead to no secret chamber."

I had too certain proof of a connection between that very room and her own apartment, but of course I made no attempt to contradict her statement.

At this moment a fearful crash shook the air and without great white clouds rose from the ground, obscuring the sun-light and gradually filling the room with a sort of dust, singularly white and dense. Adelaide clung

trampling to my arm and involuntarily I folded her to my breast. Suddenly old Hartmann, the gardener, rushed into the room, crying: "Where is the baron? The tower has fallen!"

Bentheim now appeared in the doorway, and Adelaide withdrew, blushing, from my willing embrace.

I followed the baron and Hartmann to the ruins. We went thither in absolute silence. We found the excited servants, in whom curiosity proved stronger than superstition, standing about the fallen mass of stone and mortar in little groups of two and three. One of them kicked something from out the ruins at his feet. Then he stooped and picked it up—a small iron casket incrustated with mortar and bits of stone as if imbedded in the wall. Seeing the baron approaching the man came forward and handed the casket to him.

Bentheim ordered it carried into his study, and soon afterward he invited me to go there with him and examine the contents—which proved to be only papers—but papers of great value—especially to me.

For there were the deeds and settlements of the whole vast domain of Bentheim in favor of my remote ancestor Wolf von Huvvald, his son and his son's heirs, and the autobiography of one Adelaide von Huvvald, mother of the said Wolf and widow of Wolf von Huvvald the elder, who was slain in the Crusades. After the death of her husband this unfortunate lady had been incarcerated in the tower and cruelly persecuted for a time by her unnatural brother, Johann Bentheim, who then defrauded her and her child of their rights. The story of her suffering was told with simple pathos, and concluded with the hope that some day these written words, which, with the help of a faithful scribe, she intended to conceal somewhere in the tower, would meet the eyes of one who would right her son's heirs. She begged, that, if her bones were found beneath the tower, they should be given Christian burial, which her brother had sworn should be denied her.

On finishing his perusal of these extraordinary papers, Bentheim, who was the most generous and just of men, immediately thanked Heaven for having ordained that this disclosure should be made to him at a time when, with the enormous wealth he had himself accumulated, it would cost him so little effort to restore the unjustly acquired estate to its rightful heirs—if such, indeed, were living. Once he sighed deeply when his eyes rested through the casement over his beloved garden but through my heart throbbled in sympathy, I said nothing of my plans which would insure this home to him forever.

The baron was no less astonished than I was at discovering the name of Von Huvvald in the old MS, when I revealed to him my true name. But by a reference to my papers, I substantiated my claims; the whole of my genealogy was complete; and I stood before the wondering baron, no longer the obscure, penniless adventurer, and patronized mendicant, but the rightful and legal possessor of these proud domains.

The kind-hearted and generous noble attempted to offer me his congratulations; but I replied that all the riches in the world were worthless to me without Adelaide. The blushes of that dear girl then revealed to me a secret already half betrayed. Bentheim manifested no opposition; and thus our love was pledged.

While I was occupied in laying before the baron the various evidence of my right of inheritance, I recollected the ring which I had given to Adelaide, during her nocturnal visit to the haunted chamber.

"Another collateral proof of my descent," said I, smiling, "my bride can give you; on whose hand I placed it in a very memorable hour."

Adelaide appeared completely mystified, and an explanation was demanded by the baron; I now asked Adelaide whether she had never observed on her finger a ring which was unknown to her? To my surprise she answered in the negative. I then minutely described it, but she had no remembrance of it. At my instigation she then repaired to her own chamber to search for it among her ornaments; but she quickly returned, stating that she could discover no ring at all resembling mine. Consequently, I was forced to conclude, what was by no means agreeable to me, that this valued bequest of my remotest ancestor had dropped from the hand of the fair sleepwalker while returning to her room.

I was now obliged to relate every particular of this gift. The baron was much perplexed by the intelligence of the apparition of his daughter in the mysterious chamber; and Adelaide gravely assured us that she had never in her life been a sleepwalker. But even if she had unconsciously been subject to this dangerous propensity, there was no communication whatever between her own apartment, and the haunted one.

But I was too certain of the fact, to suffer myself to be much affected by this denial. I then begged her to examine carefully the way to the chamber of the Silver Lady; when she might not only discover some secret communication, but even find the ring.

Adelaide yielded at last, though reluctantly, to my entreaties; and, accompanied by the baron, we passed through a long closed desolate passage. A small flight of steps led upward, until we came to a door in the tapestry; when my assertion was confirmed. "His door communicated with the dreaded chamber; where, instead of a horrible spectre, the lovely Adelaide had appeared to me. Upon examination, however, it became inconceivable how the fair night wanderer could have contrived to open the locked and rusted door."

After a minute but ineffectual search, I was compelled to admit that the ring was irretrievably lost. We then prepared to quit these scenes of desolation; but the ruins of the fallen tower made any pass through the room impossible. Consequently we were obliged to retrace our steps, and return by our former route.

At the moment, the unholy sepulture of the lady whose dark fate we had just learned recurred to my mind; and I resolved to search for her remains. I immediately summoned Hartmann and some workmen with the proper implements; when the process of excavation commenced. We soon found the traces in a portion of the walls still standing, and within a large stone was removed, a coffin was discovered. I commanded the lid to be removed; and the lovely shape I had beheld in my dream, Adelaide's counterpart, lay bodily before me! She was clad in the well remembered drapery, embroidered with silver stars; her countenance was fair, as if untouched by death, and smiling in magic loveliness. Thus had Adelaide appeared to me on that eventful night, and in the dream which first led me to her beloved presence.

"The Silver Lady!" cried Hartmann, in horror. "This exclamation, and the drapery with silver stars, which I had never seen Adelaide wear, now first awakened in me a terrible doubt whether the night wanderer were really a mortal being! My glance, at that accursed moment of ineffable agony, while the blood stagnated in my veins, and the hair bristled on my head, fell on the hands of the corpse; when—O God!—all my fears were confirmed!"

My ring was on its finger! and I—was the affianced husband of a dead bride!

I had stood, perhaps, for some minutes, dumb and motionless, when Hartmann asked me tremblingly what was to be done with the body?

I heard him distinctly; yet I was utterly incapable of reply. My grosser faculties were paralyzed, and my disordered imagination was morbidly banqueting in the grave, amidst mould and worms and all the elements of corruption. With a harrowing minuteness was I recalling each successive event of that terrific night, when, in an unhalloved and loathsome communion, the quick wood and the dead; when, in the fulness of my heart and my confidence, I expended all the best feelings of my nature, lavished all my tenderest and purest affections on a fair but foul deception, a treacherous incarnation of a resentful spirit, an outcast inhabitant of the dark and ghastly regions of the grave!

Now, all that was mysterious in the conduct of the figure, while—O horror! I had believed it to be my own fair love, was but too easily explained. She received my ring as a proof of my intention to fulfil her desires; but she would make no gift to me which might exist as a fearful pledge of the union of the dead to the living. Her injunction too, that when I should next "behold my ring on her finger," I was to "guess her unspoken wishes and scrupulously fulfill them," was now equally intelligible. And when I gazed again upon the remains of this long-persecuted and suffering being, lying in her lonely and unholy grave, afar from all the coffins of her race, and thought that to her vigilance and affection I was indebted for the happiness which I now possessed, my heart was seized by my retrospection, and I felt that she ought to appear to me what she really was, the protecting spirit of my love and my fortunes. I resolved that I would scrupulously fulfill what I believed to be her wishes; her body should straightway be removed from its ignominious and unhalloved abode, and interred in consecrated ground, with all holy honors and rites.

I was now alive to the anxious inquiries of the baron and Adelaide, whom my strange trance had much alarmed. Unwilling, however, to incur the risk of renewing the horrible sensations which I had escaped, I had evaded explanation at that moment; and, addressing myself Hartmann, desired that the corpse should be conveyed to the castle, and preparations commenced for its solemn interment in the family vault.

The baron approved of my design; for both he and Adelaide believe that in the inhabitant of the coffin they beheld the ancestress of my house.

Previously to the conclusion of the performance of the ceremonies, I resolved to look once more on the ring which had occasioned me so much horror, and still caused me anxious thoughts. For this purpose, the lid of the coffin was raised, when I discovered that the corpse, lately so lovely, had fallen to ashes; a painful, yet a consolatory change, for I believed it to indicate that the soul of the wronged wanderer was at last at rest. Among this mortal dust, however, my ring had disappeared. The sacred service proceeded; the lid of the coffin was secured, and all that was material of

the Silver Lady was left to its final repose.

On the night before my betrothal to Adelaide was solemnized I had a singular dream.

Once again, I thought, I entered the Silver Lady's chamber in the old demolished tower. I saw the same faded hangings which time had blurred to one nondescript hue, the same mouldering furniture and the carved saints on their altar behind the crumbling screen. But I felt no sense of fear nor yet of desolation. I went over to the Gothic window and stood before the altar. I seemed to be waiting for some one. A beautiful, star light fell about me and gradually I saw the form of the Silver Lady all in her star-wrought drapery gently detach itself from this dazzling light and stand, or rather float me near me. For even her most delicate beauty was now etherealized and her beautiful, shadowy form wore but the transparent semblance of human shape. Her lips parted and a voice like far music murmured the names of Adelaide and Huvvald, while her translucent eyes shed their mysterious light about me. With her spirit hands she placed on one of my own the ring of my ancestor Wolf von Huvvald, and with that soft, cool, mysterious touch upon me, I awoke.

I was alone—in my own room—but in the soft radiance of the night lamp burning beside my bed the jewels of my ancestral ring sparkled on my finger.

I had stood, perhaps, for some minutes, dumb and motionless, when Hartmann asked me tremblingly what was to be done with the body?

I heard him distinctly; yet I was utterly incapable of reply. My grosser faculties were paralyzed, and my disordered imagination was morbidly banqueting in the grave, amidst mould and worms and all the elements of corruption. With a harrowing minuteness was I recalling each successive event of that terrific night, when, in an unhalloved and loathsome communion, the quick wood and the dead; when, in the fulness of my heart and my confidence, I expended all the best feelings of my nature, lavished all my tenderest and purest affections on a fair but foul deception, a treacherous incarnation of a resentful spirit, an outcast inhabitant of the dark and ghastly regions of the grave!

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Table with columns: City, Close, Dep. (a.m., p.m.). Includes G. T. R. East, G. T. R. Railway, N. and N.W., T. G. and N., Midland, G. V. R., U. S. N. Y., U.S. West States.

English mails close on Mondays and Thursdays at 9:30 p.m., on Wednesdays and Saturdays at 7:15 p.m. Supplemental mails to Mondays and Thursdays close occasionally on Wednesdays and Saturdays at 12 noon. The following are the dates of English mails for the month of July: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.

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

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Notices of Births, Marriages and Deaths intended for Catholic Readers should be made in THE REGISTER. 50 cents per insertion.

SUMMARY OF IRISH NEWS.

There has just come to light in Belfast a case which promises to have some sensational developments. The districts of Ballymacreagh and St. Molis have been greatly agitated for some days past over the death of a woman named Margaret Robinson whose remains were interred in St. Peter's Street burying ground, and the examination of whose body has just been ordered by the Dublin Castle authorities and inquiries made...

The Mother General of the Presentation Nuns in the Diocese of Grafton New South Wales, is now in Belfast on business connected with her Order. She left for Australia some years ago, and founded a convent in Lismore, on the Richmond River. They have now formed a branch of the order in Belfast, and the Mother General, Mrs. St. Stanislaus, is anxious to take some good positions back with her, as the work of her Order is purely educational.

On the 17th of St. Clara's Convent, Newry, the reception of Miss Annie Moore, in religion Sister Mary Teresa, second daughter of Mr. Laurence Moore, T. C., Shamrock House, Drogheda, took place. The Society was founded in June, 1829, and preached a most impressive sermon.

The Council of the National Literary Society publishes a very satisfactory report of its proceedings during the past year. The Society was founded in June, 1829, with the object of promoting the study of Irish literature, by lectures and discussions, by means of Irish music, and by the establishment of libraries throughout the country. Theology, through the kindness of the Right Hon. the Lord Mayor (Dr. Macleod) held its first meetings in the Mansion House, and the Society has since moved into the premises it now occupies at 4 College Green.

The Coghlan fortune, which is an Irish family of the name, has been the subject of another claimant—a new arrival from America who states that he is in a position to prove that he is a grandson of a brother of General Coghlan, the father of the intestate Henry Thomas Coghlan, who left the money, and thus has a claim in male descent, whereas the few who have been beneficiaries under Judge Kekewich's order establish their case through female connections. The nearest of these in degree of affinity was Mr. Williams, of Dublin, whose mother was a sister of the general referred to, and the present claimant is the son of Mr. Sir Delve Broughton, Bart., a cousin of the intestate's wife. The amount of money left by the intestate with accruing interest was a quarter of a million, and the number of beneficiaries numbered over two hundred from all parts of Ireland.

The Father Healy Memorial project is going ahead apace. At a recent meeting of the committee, Canon Quinn announced that their architect had approved of the site at the Dargle road for the proposed memorial hospital. They had now prepared preliminary plans and had secured £1,422, and they hoped in time to be able to carry out the work which was proposed. The price of bread has gone up. The 20 lb. loaf is now sold at 10s. 6d., and the price of the 4 lb. loaf raised to 6d. A few years ago the price of the larger loaf climbed as high as 7d. The present advance is 3d. per 20 lb. loaf, and makes the full price and the second price uniform.

Mr. McCoy, T. C., is to be Dublin's Lord Mayor next year. The Rev. Michael Cronin, student of the Irish College, for the Archdiocese of Dublin, has passed a splendid examination and taken his doctorate in theology. He was ordained priest on the 10th inst. An interesting ceremony took place at Skerry's Academy, Dublin, last week, when a silver key was handed, suitably engraved, was presented to Miss E. Elmes, a pupil of the Academy, in commemoration of her taking first place in Ireland at the recent examination for female clerks in the Civil Service, held in March last.

The Mother General and Mother Assistant of the Congregation of the Sisters of Charity, Australia, are on a visit to Ireland. They are staying at St. Vincent's Hospital, Dublin.

A public meeting of the citizens of Galway, presided over by Bishop McCormack, was held lately in the court-house, for the purpose of forming a company to improve Saltihill, the suburban watering place of that city. The meeting was addressed by several speakers, including Father Lally, T. Costello, Mr. Sempie, J. P. Mr. Corcoran, Mr. Connolly, and Mr. Simms; and resolutions were adopted to form a company and issue a prospectus and articles of association. Land has been acquired for the purpose of the proposed improvements, which it is expected when complete will place the Galway seaside resort in a position equal to that of the best in the country.

Emily Dowager Marchioness of Lansdowne died on June 25th. The deceased, who was the widow of the fourth Marquis of Lansdowne, was born in 1819.

Mr. Thomas F. Lyne, the adopted Liberal candidate for the division of North-west Manchester, is an Irishman and a Catholic, and received his earlier education at the Jesus College, Clongowood, Co. Kildare. Mr. Lyne, who is a native of Drogheda, was called to the Bar in 1878 at the Middle Temple, and has resided in Manchester for the past fifteen years.

The celebration in connection with the episcopal silver jubilee of the Archbishop of Cashel commenced in the Ursuline Convent, Thurles, with a musical and dramatic performance, to which the Archbishop, all the dignitaries and parish priests of the diocese, and a large number of lay friends were invited. His Grace was by the Ursuline school. An address to His Grace was read by Miss Mary A. Pakenham.

Very Rev. Dr. McCready, Rev. J. J. McCusker, and the Hon. William Kelly, representatives of the Archbishop Hughes Memorial Committee, New York have arrived in Omagh to formally present the high altar which it was decided to erect in the new church as a memorial to the late Archbishop Hughes, a native of County Tyrone. They were accompanied by Rev. J. McGuire, who has been collecting in America for the last five years. The party met with an enthusiastic reception from the priests and people of Omagh. At the friends' elections for twenty-one Town Commissioners for the town of Omagh there were forty-one candidates nominated. The majority of the nominees were Unionists. However, matters took a turn on the side of the Nationalists, ten of whom were returned. Dr. Todd, J. P., heading the poll by a majority of five over the oldest Unionist, who has had a seat on the Board for many years.

LATEST MARKETS.

TORONTO, July 17.

The market was one of the worst on record. Offerings were pretty heavy and the quality was poor in general. Hogs were the only paying article on the market, they having advanced about 25c per cwt. Plenty of cattle were left in the pens at the close of the day. All told there were 69 car-loads of cattle in, which included 1,042 sheep and lambs, 1,141 hogs and about 50 calves. There was not much buying for Montreal, only about four car-loads of butchers' stock. Buyers were in poor attendance and operating slowly.

Hogs—Prices offered for the best bacon hogs were from \$1.75 to \$2 per cwt., weighted of the car. Offerings were not heavy, but sold easily especially the good hogs. Thick fat hogs found a good demand but there was not much inquiry for stores and light hogs. A few of these are being averaged. Hogs for brooding are in fair demand at from \$4.00 to \$4.50, according to quality and market.

Export cattle—The quality of the cattle is poor and the dealers are not operating to any extent. Drovers and dealers were of the opinion that the market was very bad. Nothing went over 41c per lb. today, and most of the stuff was held to sell over at that low figure. Some sold as low as 31c per lb. for fat hogs, and 28c per lb. for lean hogs. A few of these are being averaged. Hogs for brooding are in fair demand at from \$4.00 to \$4.50, according to quality and market.

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It is after a week that export cattle are off from \$4.00 per head. The market is a little better to this line than there was in the export trade, but it is a bad one. Mr. McLaughlin paid 10c per lb. for fat cattle, averaging 1,000 lbs. each, and 8c per lb. for lean cattle. Some common cattle sold for as low as 25c per lb. The poor quality of most of the offerings is accounted for by lack of pasture on the farm and on the market. It is said that the recent rain would help things greatly. Really good cattle are wanted, but they cannot be had. Now and then a few are picked up immediately. Sales were somewhat straggling. The range of prices may be put at from 24c to 28c per lb. for common fat hogs, 28c to 32c per lb. for medium, and 32c to 36c per lb. for good cattle. Not enough choice cattle are offering to quote. Some loads which may be classed as choice in comparison with the rest of the market are offered for 31c per lb. Sales: One car-load cattle, 900 lbs average, \$2 30 per cwt.; one car-load cattle, 950 lbs average, 25c; one car-load cattle, 1,000 lbs average, \$2 45 per cwt.; one car-load cattle, 1,000 lbs average, \$3 60 per cwt.; one car-load cattle, 1,000 lbs average, \$3 80 per cwt.

Milk cows and springers—About a dozen head offered. Prices ranged from \$20 to \$35 per head, the latter for choice. Sheep and lambs—The demand was not very good except for lambs. Shipping sheep were about 30c per lb. for good ewes and wethers. Dealers say that they must buy them over cheaper than those prices, but drovers are not so keen to sell as they have been for some time. Some extra choice lambs went over 35c per head, but the ruling figures were from \$2 25 to \$2 50 per head. Lamb sales: 40 head, 100 lbs average, \$2 45 per cwt.; 1 over on the deal; 47 lambs, 70 lbs weight each, 44c per lb.; 80 lambs, \$3 12 each; 44 lambs, \$3 35 per lb. All over \$3 per head. There are not many in to-day and the ruling figures were from \$3 to \$5 per head. As low as \$2 per head was paid for what the dealers call "links." A few extra quality ones were offered. Sales: 20 head, 160 lbs average, \$5 each; 7 calves, 125 lbs average, \$20 for the lot; 4 thin calves, \$5 for the bunch; 8 veals 17 lbs average, \$14 00 per cwt. Stockers and feeders—Feed has become so short that farmers are not making any inquiry for feeders and light stockers are not wanted.

FARMERS MARKET. The receipts of grain on the street market here today were not being too large. The receipts of hay were small, there was a good demand and the market was steady, ten loads of hay sold at \$14 to \$17 for old, and \$18 to \$19.50 for new. There was no wheat offered. Prices were nominal at \$8 to \$9. The receipts of dressed hogs were small, there was a fair demand and the market was steady, with sales at \$6.

Wheat, white, \$0 83 80 00
Wheat, red, 0 83 00 00
Wheat, goose, 0 75 00 00
Peas, 0 64 00 00
Oats, 0 38 00 00
Hay, old, 14 00 17 00
do new, 13 00 15 00
Straw, bundled, 8 00 9 00
do do, 0 00 00 00
Eggs, new laid, 0 12 13 00
Butter, 16 lbs, 0 16 00 17
Butter, tubs, dairy, 0 18 00 14
Dressed, 4 00 00 00
Beef, forequarters, 4 00 5 00
Beef, hindquarters, 7 00 10 00
Yearling lamb, 8 00 00 00
Spring lamb, 9 00 00 00
Mutton, 5 00 6 00 00
Veal, 5 00 7 00 00

CHIESE. Belleville, July 16.—At the cheese board here today, 55 factories boarded 2,650 boxes of white and 640 boxes of colored. Sales 280 boxes of white at 72c, 200 at 71c; 100 boxes of colored at 74c.

Ingersoll, July 16.—Offering, 6,530 boxes of June make. Sales: 110 boxes at 8c, 300 at 8 1/2-10c market quote.

Cambellford, July 16.—At the Cheese Board to night 1,575 boxes white and 200 colored were boxed. The sales were at 74c.

Madoc, July 16.—600 boxes sold at 74c.

Peterboro, July 16.—At the Cheese Board to day 44 factories boarded 6,589 boxes. The bidding did not advance beyond 7 1/2-10c, refused.

MR. MCCARTHY'S ATTACK.

A lively debate on the Manitoba School Question—Personalities.

OTTAWA, July 16.—To-day Mr. McCarthy moved his resolution attacking the policy of the government on the school question. He was replied to by Sir O. H. Tupper who said the member for North Simcoe having been employed professionally on the case had presumed to inflame the country.

Mr. McCarthy replied hotly that it fell to Sir O. H. Tupper to taunt him. Sir O. H. Tupper cited the rules of discussion in the British House of Commons against Mr. McCarthy. The debate was adjourned.

THE ESTABLISHED CHURCH.

His Holiness and the English Church Union—Remarkable Revolution.

LONDON, June 28.—The annual meeting of the English Church Union was held at Freemasons' Tavern yesterday. Vice-Chancellor Halifax, who presided, gave an account of his visit to the Pope. He said that at Madras in the winter of 1889 he met a most intelligent French priest, Abbe Portal, who finally became animated by his desire to pave the way towards reunion. Last summer Abbe Portal had an opportunity of visiting England, and was introduced to bishops and clergymen, saw cathedrals and parish churches, visited nearly all our great sisterhoods and stayed with the fathers at Cowley. Well, hardly had the Abbe returned to France when he received a communication from a friend who was intimate with Cardinal Rampolla saying that the Cardinal was much interested in the question of English orders and would find it convenient, if it was agreeable to him, to come to Rome. He went straight to Rome, and was received by Cardinal Rampolla, and found a favourable position towards England. The Pope had a most earnest desire to do what he could for the re-union and peace of the Church. The Pope had meanwhile asked and obtained from Abbe Duchesne, perhaps the greatest historical scholar of the Church in France, a memorandum on the question of Anglican Orders, and when he (Lord Halifax) was in Rome last March a pronouncement was said to be imminent—it was even said that the date had been fixed. When the Pope did the honour of receiving him he had an opportunity of saying, among other things, that such reports were current, and that if any condemnation were passed any further attempts at peace and conciliation in the present generation would be absolutely hopeless. To his very great satisfaction and happiness, he was assured by the Pope that nothing of the sort would be done. Shortly after the audience it was understood that all attempts at direct or indirect condemnation of Anglican Orders had failed; and it was announced that Abbe Duchesne had received the high honour of a silver medal from the Vatican. The work on English Orders published by the Society of the Propagation of the Gospel, which had been translated into Latin, and of which he had presented copies to the Pope and to Cardinal Rampolla, was effecting something very like a revolution in the whole way in which the question was considered. A great deal was yet to be done. At present the feeling at Rome was that the English Church was indifferent to unity. Those acquainted with affairs at Rome declared that with prudence and discretion they might aid to the results already attained; and it was almost certain that the Pope was prepared to take some other step almost immediately. One object of his letter was to familiarise men's minds with the question. In the audience referred to the Pope several times gave them his blessing, and told them to take courage and persevere in their work, not minding difficulties. If Englishmen could only know what that good man Leo XIII. was, they would utter more earnest prayer than that God would prolong his days. When Dom Gasquet was searching for historic material in the Vatican the Pope said to him, "Don't suppress what is discreditable to the ecclesiastical authorities. If the Gospels were to be written now the writers would suppress Peter's denial."

Canon Carter moved: "That this Union, deeply deploring the unhappy divisions which separate Christians from one another, welcomes with profound thankfulness the Letter addressed by Leo XIII. to the English people, and, believing with his Holiness that earnest united prayer is the surest way of obtaining from His Holiness in response to that Letter, and in accordance with the recent pastoral put out by his Grace the Archbishop of Canterbury, to endeavor, by united and persevering prayer, to secure the realisation of that perfect unity in faith and love which Our Lord, on the eve of His Passion, desired for all who should believe in His name."

Canon Body seconded the motion which was supported by Canon Newbold and Canon Scott Halland, and carried with but one dissenting voice.

PERSONAL.

On Saturday afternoon Rev. Father McSpirt was removed to Sunnyside. Very Rev. J. J. McCann, V.G., has presented Miss Carrie Cahery, of St. Mary's school, with a very handsome gold medal, as a reward for having obtained the highest number of marks in the High school entrance examinations.

His Lordship Bishop O'Connor of Peterboro who came up to the city on Saturday for the Ordination at St. Mary's was the guest of Vice-General McCann until Monday, when he came to the Palace on Church street where he lodged until Tuesday. He returned to Peterboro by the mid day train on Tuesday. He was the guest of Father Marjion at St. Michael's College where the priests of the city were invited to meet him at dinner.

His Lordship Bishop O'Connor's address to the congregation. His Lordship Bishop O'Connor's address to the congregation. His Lordship Bishop O'Connor's address to the congregation.

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RUIN AND MISERY

WHAT WILL BECOME OF THE YOUNG MEN OF THE DAY?

Cigarette smoking is one of the evils which is fast increasing among the young men of the period. It is an age of nervous nervous excitement, nervous weakness and debility is the growing malady of the day. Minds are over-burdened in school, the pleasures of social life follow business worry, intemperance sexual excesses or abuses over excite the already excited nerves and result in a host of diseases or drains upon the nervous system. It is a drag and a handicap to every young man to be a sufferer from nervous debility or weakness, low spirits, irritability, impaired memory, loss of will-power, loss of energy, loss of vitality, loss of power, loss of strength, loss of endurance, loss of courage, loss of confidence, loss of hope, loss of faith, loss of love, loss of respect, loss of honor, loss of honor, loss of honor.

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