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THE MOTHERLAND

Latest Mats from ENGLAND IRELAND and SCOTLAND

ANTHONY. An interesting case was heard in the Belfast Police Court, arising out of the "find" of a hoard of gold secreted in a dyke on the Black Mountain, near Ligonell.

DUBLIN. Dr. Kevin Izod O'Doherty, F.R.C.S., the sole survivor of the Irish State prisoners who were transported to Tasmania in the year of revolutions, 1818, is about to revisit Ireland.

The balance-sheet of the Irish Parliamentary Party shows that Irish and American subscriptions during the past year amounted to the sum of £1818, while £172 was paid out to the members' indemnity fund, including the balance from 1897. The party has now in the bank a balance of £242.

IRELAND. The announcement of the death of the Very Rev. Canon, Patrick Griffin has occasioned grief throughout Scotland amongst all classes where the deceased was known, the most profound and sincere sorrow as well as general sympathy.

ENGLAND. IRISH BENEFICENT SOCIETY OF LONDON. May 23 is the date decided upon for holding the annual banquet of the Irish Benevolent Society.

A STORY OF SIR W. HARCOURT. The following story comes from the English Embassy in Rome. Sir William Harcourt on his recent visit to the Eternal City was armed with credentials which won for him marked deference from the authorities at the Vatican Library.

DIDN'T KNOW WHERE HE WAS. An amusing story is being told in Irish circles just now. A recent arrival in London is a Catholic gentleman having from the Kingdom of Kerry.

SCOTLAND. EARLY SCOTTISH SAINTS. The Holy Father has conferred a boon on the Church of Scotland in response to the petition of the Archbishop of St. Andrews and Edinburgh and suffragans.

and images, scattered their toll. to the winds, and endeavored as far as might be to banish the very memory of them from the minds of men.

THE PRESS ASSOCIATION—A telegram received in London from Rome says Cardinal Vaughan has presented a letter signed by himself as metropolitan and all the Roman Catholic Bishops of the English provinces to Leo XIII.

"IS A CATHOLIC UNIVERSITY POSSIBLE?" This is the title of a remarkable article which appears in the May number of the "Contemporary" from a contributor signing himself "Voices Catholicæ."

BISHOP SPALDING ON IMPERIALISM. According to press despatches, the meeting held in Central Austin hall, Chicago, last Monday, to protest against the Administration policy in the Philippines and the Anglo-American alliance proposition, was one of the most earnest gatherings ever assembled in that city.

BISHOP SPALDING'S SPEECH. Bishop Spalding's address showed careful preparation, and was marked by the literary style. His arguments were warm and vigorously expressed.

IMPORTANT INTERVIEW WITH CARDINAL VAUGHAN. The Rome correspondent of the "Pall Mall Gazette" says that he has seen him in these days on his visit with Cardinal Vaughan, who is at present on a visit to the Vatican, and in which his Eminence touched upon several interesting topics.

To be idle is the hardest of all tasks. Our grandmothers understood this and even in the days of their youth were never found without some little task in hand. They were not only knitting, tatting or crocheting, but they were also engaged in some other useful occupation.

Dr. Pierce's Common Sense Medical Advice. For a paper covering 320 pages, sent at one-cent stamp, cover, postage and mailing only. Cloth bound, 25 cents. Address, Dr. R. C. Pierce, Buffalo, N. Y.

It was," he said, "I merely told him the correspondent, but I really told him what he reported in the first part of the interview, that is to say, about the Pope's health. The second part regarding the future Pope, and my candidature to the chair of St. Peter, supported by Spain, France and Germany, was a kind of trap set for me by a correspondent by an Anglican prelate."

According to press despatches, the meeting held in Central Austin hall, Chicago, last Monday, to protest against the Administration policy in the Philippines and the Anglo-American alliance proposition, was one of the most earnest gatherings ever assembled in that city.

Dr. Henry Wade Rogers, president of Northwestern University, acted as chairman of the meeting. Besides him the speakers were Prof. Laughlin, Bishop Spalding, Dr. Jenkin Lloyd Jones, Edward Burritt Smith, Sigmond Zeller, and Miss Jane Adams.

We are at present in the midst of a crisis in which the thought and deliberation may lead us far from the ideals which, as Americans, we have most cherished, and expose us to evils of which we scarcely dream.

Therefore we shall not believe that the gaining of a few naval battles over a weak and unprepared foe has or will inspire us with enthusiasm for such madness as to turn us permanently from the principles and policies to which we owe our national existence, our life and liberty, or that destiny, the divinity of fatalists and materialists, can weaken our faith in the God of justice, righteousness, and love, who, having the giant's strength, use it to oppress or destroy the weak and ignorant.

We have never looked upon ourselves as predestined to subdue the world, to compel other nations with sword and shell to accept our rule. We have always believed in human rights, in freedom and opportunity, in education and religion, and we have invited all men to come and enjoy these blessings in this half of the world which God has given us, but we have never dreamed that they were articles to be exported and thrust down unwilling throats at the point of the bayonet.

If the inhabitants of the Philippines are able to throw themselves into our arms, we should refuse to do more than counsel, guide, and protect them until they form themselves into a stable and independent government. What, then, is to be thought of those who seem resolved either to rule or exterminate them, believing, probably,

that the only good Filipino is a dead Filipino? THE NATURAL EXPANSION OF THE UNITED STATES. The argument that our policy has from the beginning been one of expansion has no application in the present crisis.

Similar reasons justified the purchase of Florida in 1819. These countries were scarcely inhabited, and California contained not more than 100,000 people. In this whole course of expansion we followed the line of natural development. We entered upon the possession of waste regions which were geographically part of our country, and which we were certain to fill with populations similar to those occupying the States already founded.

In purchasing these territories it may be said that we bought land and not human beings—land that was part of our inheritance. But now, following the lead of our great capitalist trust lords, we buy at one stroke 10,000,000 human beings—those who live in a better of our hemisphere, who differ from us in every way, who dwell in a climate that is fatal to the white man, who can be of no advantage whatever to us, but, if we persist in holding them, will involve us in the most serious difficulties and dangers.

A war of conquest is in contradiction with our fundamental principles of government, it is opposed to all our traditions. The thought of ruling over subject peoples is repugnant to our deepest and noblest sentiments. It is part of our good fortune as our presidential position in the world that our country is vast enough and self-sufficient enough to make all desire for conquest an unwholly and meaningless temptation.

Our capital is fast becoming the most inhuman, the most iniquitous tyrant the world has ever known. Its tyranny is a blight and a curse to those who exercise it as well as to the multitude who are its victims.

Commercial and manufacturing competition is becoming a struggle for existence fierce, that what makes nature rich with rapine in its domain. Whereas the tendency of the civilization and religion is to convert the struggle for life into co-operation for life, into work of all for all, that all may have these inner goods which make men wise, holy, beautiful, and strong; whereas this is the tendency of our civilization, our greed, our superstitious belief in money as the only true God and saviour of man, hurries us on with increasing speed into all the vices, dishonesties, and corruptions, into all the tricks and trusts by which the people are disheartened and impoverished.

HYPERNOTIZED BY THE GLITTER AND GLARE AND COMPLEX CIRCUMSTANCES OF WEALTH. We are hypnotized by the glitter and glare, the pompous circumstances of wealth, and are becoming incapable of a rational view of life. We have lost faith for simple things and simple ways. We flee from the country as from a desert, and find self-forgetfulness only amid the noise and rush of great cities where high thought and pure affection are well nigh impossible.

We Are Selfish Enough To want everybody's trade and we desire it too, considering the Quality and Value that we give in "SALADA" CEYLON TEA Lead packets only. 25c., 30c., 40c., 50c., 60c. By all Grocers.

Why? For money, more money, money without end. We are the victims of commercialism. We have caught the contagion of the insatiable that the richest nations are the wealthiest and the most enduring. We have lost sight of the eternal principle that all freedom is enrooted in moral freedom, that riches are akin to fear and death, that by the soul you can a nation be great.

If it is our destiny to become an empire, it is not our destiny to endure as a republic. Empire and imperialism are associated with kingly and arbitrary rule, militarism and conquest. We are the Roman Empire built on the ruins of the republic. Was it not made possible by the general loss of virtue and patriotism, by the luxury and corruption which the stonewall of a hundred cities had spread through Rome? It is only when the inner sources of life run low that men rush to gain possession of eternal things.

When the real good of life escapes us, money and money buys seems to be all that is left. Then men become covetous, liars and thieves. They cringe and fawn and pander. They worship success. They have no convictions which are not lucrative, no opinions which are not profitable. Then all things are for sale, then demagogues are heroes, then opportunities for plunder are welcome; then the best policy is that which wins most votes and most money.

But we are told that imperialism has proved a great blessing to Great Britain. In this matter there is no parity between England and the United States. Again and again England has been conquered by the Roman, the Saxon, the Dane, and the Norman. As her population decreased she became less and less able to feed her people without drawing her supplies from other countries, and to-day she could be starved for six months if the world starved. She is compelled, therefore, to have a navy as strong almost as that of all the other nations, and this had led her to make conquest after conquest, until her empire encircled the earth.

She has not an ally in the world, and there is probably not a nation in the world which would trust her as an ally. She has never loved us from the days in which she oppressed the colonies to the dark days when by aiding the Confederacy she sought to make the disruption of the Union permanent.

She does not love us now. We are the most dreaded rival she has, because we threaten her supremacy in what is nearest and dearest to her finances. She is controlled by difficulties and dangers of various kinds from which we are free.

An alliance with her would involve us in the difficulties and dangers by which she is confronted and from which we are free. We need neither her advice nor her assistance. The praises which she now bestows on us, were they sincere, would be superfluous, but since they are given with the desire of drawing us into an imperialistic policy and troublesome entanglements they are insidious and insulting.

Our wisest statesmen have always been opposed to militarism as a menace to our liberties. We want nothing more than the nucleus of an army, nothing which shall serve as a means of conquest at home or abroad, and for my own part I think a powerful navy a danger rather than a protection. So long as we are content to devote ourselves to the tasks which God has set us we can have nothing to fear even from a coalition of the powers of Europe, were such a thing possible.

and the States too strong. That condition of things passed away with the close of our civil war, when the executive seemed to acquire a new quality which clothed him with almost dictatorial power. It did not seem impossible to build a military despotism on American institutions. With ourselves, as in the rest of the civilized world, there is a drift toward socialism. We must face the great problems thus raised with faith in our moral principles and with confidence in the good sense and honesty of the people. To standing armies, under the command of a qualified dictator, or emperor, is to enter in the way of anarchy and ruin.

On many sides there is evidence of moral decadence. Religion is losing its hold on the masses, respect for those who fill positions of authority is diminishing, the rights of property are becoming less sacred, the marriage tie is loosening, greed is increasing, capital becoming more unscrupulous. The virtues of thrift, moderation and forethought are being considered. We neither draw wisdom and inspiration from the past nor look to the future, but live like thoughtless children in the present. The distrust of the people of the men they elect to office is at once discouraging and injurious to public morality. Human life is taken on slight provocation, and outrages which blacken our fair name are committed by mobs which seem to have lost all sense of humanity.

In that which essentially constitutes education—the development of conscience, the formation of character—our schools seem in a large measure to have failed. It is, of course, possible to take a different and brighter view of our condition by emphasizing our wealth, our national progress, our growth in numbers, our enlightenment, our enterprise, but a wise man gives little heed to that in which he succeeds, but he may the better study where he fails. Why should we turn from what is unpleasant, if by considering it we may learn useful lessons?

If we but have the courage to look steadfastly and to see things as they are we shall easily see that our true work lies here, and not thousands of miles away. We are the foremost bearers of the most precious treasure of our race. In the success of the experiment of all noble and generous souls for a higher life of mankind are centered. If we fail the world falls. If we succeed we shall do more for the good of all men than if we conquered all the islands and continents.

THE SCHOOL QUESTION NOT SETTLED.

The North-West Review, St. Boniface, says:—"Sir Wilfrid Laurier, the Premier of Canada, is reported as having said in answer to a question of Mr. O'Sullivan, M.P., on the Manitoba school question:—"The government has reason to believe that the settlement known as the Laurier-Greenway settlement has been accepted by the majority of the minority, though not unanimously. So far as the federal jurisdiction is concerned, if any hon. gentleman is not satisfied that the settlement should be final, it is open to him or any member of Parliament to attack it."

"If those be truly the words spoken by the Hon. Premier we feel in duty bound to enter a solemn protest, for in the first place, although the majority of the minority, as a matter of fact, are now with school, yet under the general provisions of the school law of 1890 as amended by the Laurier-Greenway settlement, it is obvious that the same majority cannot carry concessions any further than directed by the Eminent "Affair." But the Greenway settlement is "defective, imperfect, insufficient," and "that which the Catholics demand, and which they have a right to demand, is the right to the majority has been by circumstances forced to accept, it is the repetition of what has been done previously, which they have a right to demand." It is clear from what we have just said that the settlement cannot be "final." Nor can Sir Wilfrid Laurier say that it is final; yet the Hon. Premier knows that it is so. The upon which negotiations were based, that whatever restitution is made to us can be accepted only "pro tanto," rights and privileges. We claim that when justice in its entirety is done the "agreed minority of Manitoba."

Purmaco's Pills possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby moving disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of almost every kind, and many are driven from the body. Dr. D. C. Purmaco, P.O., Pills and find them an excellent medicine, and one that will sell well."

THE DOMAIN OF WOMAN

The hand that rocks the cradle rules the world. TALKS BY "TERESA"

Once on a time to call a woman "womanly" was to bestow on her the crown of praise...

us, by external, and it got a distorted view of him through the medium of his kindly conceived monotheism...

That we should meet him here no more.

Good Friday was the day God chose To take him from his earthly home...

On Freedom's altar roll with blood His brave young life he freely gave...

The sea now holds his lifeless form In calm repose where pearls lie deep...

Another home with vacant place— Such is our Father's holy will...

On God's great bosom he will rest, Free from the ills and cares of earth...

Weep not, dear Dan, with sobs and sighs From soul we now are forced to part...

Weep not, dear loved ones, for thy loss, God takes his jewels one by one...

Mr. John J. O'Shea writes as follows in the Forum for May:—The Irish are a prolific race...

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Words are inadequate to express the sorrow which overwhelmed us when the wires flashed the sad news...

We see him now as he was in the tender bloom of boyhood's rosy morn...

"Well, Mrs. Thomson, I tush around here as fast as I could get, dragging of him along...

"Where's your stumjack?" enquired that awesome personage, genially...

To a lady physician at a woman's hospital came a little old woman of eight...

"Please, ma'am, I want some more of my physic," she observes, bobbing down...

"Miss the mite!" cries the doctor, consulting the slip and eyeing the bottle...

"Twasn't me, ma'am," she replies, giving a hitch to the heavy inn...

The doctor writes "repeat" on the slip, and gives various admonitions regarding the unsuitability of any particular mixture...

The slight sketch of Aubrey Beardsley contributed to the Catholic World for May by Louise Imogen Guiney opens up a long vista of possibilities...

There will be a Requiem High Mass celebrated for the repose of his soul next Thursday morning at 3 o'clock at St. Joseph's church.

Mr. W. G. Phyll, proprietor Dodge Hotel, 88 Wellington Street East, Toronto, says:—While living in Chicago I was one of those with itching and bleeding piles...

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THURSDAY, MAY 11, 1894. May 11—Ascension Day; Holy Day of Obligation—SS. Nereus and Companions, 12—S. Stanislaus, 13—S. Paschal, 14—S. Ignace, 15—S. Ignace Agricola, 16—S. Ignace, 17—S. John Nepomucene.

Ireland and the New Councils.

The first meeting of the Irish County Councils has given a splendid object lesson of the vigor and determination of the National spirit. With very few exceptions Nationalists have been elected to preside over these bodies—the first Ireland has ever acknowledged to be representative of the people.

That the threat from London will fail in its object is made clear by the first acts of the Irish councils. The people fully realize that they have disarmed the enemy within their own doors, and they also know that by their representative councils they have created a national voice that coercion acts cannot drown and that cannot be silenced by proclamations from Dublin castle.

in the support of public sentiment, will wield a power which, if capably directed, will be more than a match for Dublin Castle and Downing street combined. And now, gentlemen, you will ask: What is our National Council to do? The National Council will, to a large extent, take upon itself the duties of a local legislature.

What a spectacle in a democratic age, an age of alleged government by and for the people! The Irish people threatened by coercion from England are simply applying themselves with energy and patience to devise ways and means for arresting the national decay and making the country fit to live in.

The Forthcoming Convention

On another page we publish a letter from the secretaries of the Toronto Association that has summoned a convention of Catholic Liberals for the 23rd of the present month in this city. We take it that the word "Catholic" is intended to imply nothing more than that all the Liberals concerned are themselves Catholics.

The resolution embodied in the letter of Messrs. Les and Malvey would indicate that the convention has to do entirely and essentially with Cabinet representation. The construction which The Kingston Freeman would place upon the convention cannot be mistaken.

It may be that a large majority of the Catholic electors of Ontario are Liberals in politics; but even so it is asking rather too much of them to wear bit and bridle and walk round the political ring, once a year bagged and classed as a religious auxiliary of the Liberal party.

It is well known to every man who studies our politics, that the large majority of the Irish Catholic people of this country support hon. gentlemen opposite and it is well known to any student of political matters in Canada that a number of Catholics do so because they believe that in some mysterious way the Liberal party in Canada has some connection with the Liberal party in England.

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Minister of Marine and Fisheries, Sir Frank Smith who had a position in the Senate, and Sir John A. Macdonald, now Judge in Chief of the Supreme Court, and Sir John A. Macdonald, now Judge in Chief of the Supreme Court.

Here we have the true keynote to the theme of the forthcoming convention. The secretaries of the association do not go farther than to say that it has been called to consider Cabinet representation.

With real regret and not a little surprise we have seen the announcement in our Irish contemporary, The Shan Van Vocht, that it has suspended publication. We hoped it had advanced satisfactorily upon the road to prosperity.

In addition to his Ottawa government mission, Prof. Mavor, of Toronto University, has been commissioned by the Ontario Government to study the subject of workmen's compensation in England and Scotland.

Hon. John Costigan's political attitude is attributed to an alleged act of leniency shown towards his son by the Government. This at least is the view of The Winnipeg Telegram.

It was a thoughtful action on the part of the Collegiate Institute Board to welcome Archbishop O'Connor to Toronto by the following admirable resolution: "Moved by V. E. Gager, seconded by Mr. Fraser and unanimously adopted—That this board desires to record the arrival in the city to-day of the Most Rev. Dominick O'Connor, the newly appointed Catholic Archbishop to the See of Toronto, and to express its gratification that so able an educationist as His Grace is to take up his residence in our city, and that this board extend to him a most hearty welcome."

The High School Board is the only educational and representative body in the correct sense below the University at which Catholics and Protestants sit together. The board has always worked in harmony and never as far as we know has any sectarian issue been brought up.

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negatively interested in the principle of Catholic representation. What they are positively anxious for is to avoid the natural consequences of their own indifference to this principle. However, if the principle is practically served by the final result, it of course amounts to the same thing whether the desideratum is helped along by negative or positive causes.

The newspapers of Toronto all had interesting and well written reports of Archbishop O'Connor's installation. The Globe's report was excellent.

With real regret and not a little surprise we have seen the announcement in our Irish contemporary, The Shan Van Vocht, that it has suspended publication.

In addition to his Ottawa government mission, Prof. Mavor, of Toronto University, has been commissioned by the Ontario Government to study the subject of workmen's compensation in England and Scotland.

Hon. John Costigan's political attitude is attributed to an alleged act of leniency shown towards his son by the Government. This at least is the view of The Winnipeg Telegram.

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the railway question and the financial policy for Manitoba. Their leader went into the Federal Cabinet to force the remedial bill, and separate schools upon Manitoba." Evidently there is election inspiration in the ozone.

Lord Rosbery gratefully wishes the Liberal party in Great Britain to turn Tory, or turtlo, or Whig—or something else than Liberal. His Lordship has publicly adopted the platform of Mr. Chamberlain and is indignant that the entire party should hesitate to do the same.

A Washington despatch on Monday told a horrible story of the Indian trouble in Bolivia. It is alleged that a priest incited the Indians to resist 120 of Col. Pando's men, that "the arms of the soldiers were taken away, the men subjected to revolting treatment and finally locked inside the church for the night. In the morning the priest, after celebrating the so-called 'mass of agony,' allowed the Indians to take out the unfortunate victims, two by two and 103 were deliberately murdered, each pair by different tortures. Seventeen escaped death by having departed the day previous on another mission."

Just now while Cecil Rhodes is so largely in the public eye his connection with a "school question" which has cropped up in Rhodesia is of equal interest. But the Rhodesian school question is of special interest to Canada.

It appears that one of the first Bills to be submitted to the new council henceforth responsible for the local administration of that country deals with public education. The scheme is Mr. Rhodes's. "The Roman Catholics" according to "The Morning Post" who have done good educational work in Rhodesia, naturally desire to avoid the fate of their co-religionists in Manitoba, but seeing in this instance that they have no rights to defend, their voice will carry no greater weight than that of the Church of England or any other religious body.

Mr. Rhodes is determined to give fair play all round. All he insists on is that religion in some form or other shall be taught in the schools and a proper standard of efficiency maintained. To meet his first point he has, I understand, inserted a clause in his Bill which provides, subject to certain numerical qualifications as regards the children attending school, that a Minister or properly qualified person of any denomination recognized as a religious body by the Council shall be allowed to enter any State School for half an hour daily, or at such time as may be agreed on, and give religious instructions in the particular faith which he professes.

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Death of Mr. Thomas Richardson. The funeral of a young man whose life has been one of rich but unassuming merit took place yesterday (Wednesday) morning. Mr. Thomas Richardson was a member of St. Mary's Branch of the Catholic Truth Society. Even the members of the society were not aware of the extent and devotedness of the work he was performing in behalf of the Catholic prisoners at the Central Prison and the jail.

A despatch from Montreal on Saturday announced the death of Rev. Abbe Rouzel, at the Hotel Dieu. He was born at Velogne, France. He was a professor of theology in the Montreal Grand Seminary.

WHY THE TRICK?

The trick, becoming quite common now-a-days amongst sectaries, of calling themselves Catholic, even with the big O is worth a short notice if only to find out why they do it.

If they mean that their horses, the whole "combustion" of them, as an old soldier used to put it, can be Catholic in any other sense than as a tramp's wallet is Catholic because it refuses nothing from old rags up to jewels, they are victims of a very ridiculous delusion.

But let that pass for the present till we enquire why they do assume the great name of all, sometimes timidly, like children afraid to touch a strange object for fear it would bite, and again, boldly, as if they had some share in it. If anything is notorious it is this, that for nearly three hundred years nothing that could be the object of thought was so odious to the minds of Protestants as Catholicity. They scorned it, they caricatured it, they reviled it, they slandered and persecuted it till the ingenuity of invention could no farther proceed, in its history, they invented Henry and Elizabeth, of Charles II, and his brother, of William and all the Georges—it is the same old story with endless variations. The "monster of the seven hills," the "nameless one of Babylon," the "regicide," "the detestable Anabaptist," these, and such as these, were the common, indeed the popular, names for the Catholic Church in the English-speaking world. In our own youth they were all too common, and may be heard yet in the back districts, whether of town or country, but they have lost most of their power and all their charm. Men of thought and education are ashamed of them, and have gone to the opposite extreme of seeing, even in surreptitious ways, to work the grand cure of Catholicity into some sort of connection with themselves or their convictions.

What is the reason of a change so wondrous and complete? With what feelings should we greet it? As practically a proof of the heavenly character of Catholicity, or as a sign of the times, for nothing that is short of heavenly could have survived the vehemence of animosity, hatred and scorn the Church has had to encounter. But is the growing love for the name Catholic evidence that people are not only conscious of their previous conduct, but also willing to turn back, like the prodigal, in penitence and sorrow, towards the home of their true father?

This, too, is true to a very considerable extent, and may be said to be the case in a subsequent article. It deserves to be treated by itself.

But I would seek the cause of the remarkable phenomenon—amid many others which must be present in so complex a case—largely in the contrast of events of the second two decades of the century.

There is a recognized tradition in the Church that three hundred years is about the measure of a heresy's duration. It may still be true, for it is necessary according to the text that there should be heresies; but, by about that time it usually has so outgrown or shrunk away from its first definition, that it has no new motive, new cries and a new name. Indeed, this is the meaning of "heresy" names, like the headings of their sermons by sensational preachers, is one of the most engrossing and constant works of heresy.

Protestantism answered very well for a time; during the early part of the process of its history. But destruction cannot go on forever, it must cease either when there is nothing more to destroy or when it has itself lost its power and feels the need of something greater to resist by.

In about three hundred years this stage is reached, as the tradition affirms, and as, at all events, happened with Protestantism.

Luther began his revolt in 1517, and in the fifteen years of the sixteenth century, the defeat of Napoleon at Waterloo gave Europe time to breathe and look about her and an appalling it was which met her gaze.

Destruction had gone as far almost as she could go. At last, on a sweltering July in July, to paraphrase Victor Hugo, she had reached the centre of the Rue d'Orfer, the street of hell, and pronounced the everlasting "no." Who or what was prepared and able to pronounce the everlasting "aye," and began to heal the wounds, and strengthen the constitution of a dying society and build it up into life and vigor again? Protestantism, of which the French Revolution was the culmination, could inflict the wounds; it could furnish no balm for the cure.

Catholicity was not only constructive, her influence and power, every one of her gifts is in addition to—for building up. This more fact, though manifest in history as well as theology, might not, itself, have turned the tide, first in enquiry, and then in respect, towards the River of Christ who is for the healing of the nations. But luckily, providentially just then, the biggest difficulty of the Catholic question as it was called, There is not room here or need to dwell upon facts so well known—how Pitt's promises, frustrated for a time by the frothy of George III., were again to the front, backed by the thunder of O'Connor's eloquence, and the still louder voice of the whole Irish nation, determined upon justice, and how politicians had to study Catholicity, not in the lying travesties of it, which had done duty till now, but in the true principles of its constitution, and, of course, only one result could follow. The eyes and talons by which bigotry, once and again, the example of the soldiers who put a fool's garment upon the Lord, had sought to make his Church a ridiculous scarecrow, were necessarily torn off, revealing her in all the beauty of her heavenly origin, and forcing even enemies to look on.

And from that day forward the name Catholic, hitherto so blackened and reviled has risen so steadily in honor that even the worst Protestants find a pride in trying to appropriate it.

REV. DR. KILROY'S SILVER JUBILEE.

The Stratford Beacon of April 24 publishes the following report of Rev. Dr. Kilroy's Jubilee celebration.

The twenty-fifth anniversary of the appointment of the Rev. E. B. Kilroy, D.D., to the pastorate of St. Joseph's church, is now a matter of history. The way in which it was celebrated yesterday, however, afforded many proofs of the esteem and affection felt for their pastor by the members of the church.

The children who took part in it, as they grew up to maturity, will hold it among the pleasantest recollections of their earlier days, and perhaps esteem the privilege of having been present at it, more highly than they do now.

The anniversary services commenced at 6 a. m. by a mass which was largely attended, as was the mass for married men at 9 o'clock.

The two principal services of the day were the Solemn High Mass at 11 a. m., and the vesper service at 7 p. m. After this latter service a presentation was made to the doctor.

The service for young men was held in the church by Father Miller, and a service for young ladies in the Separate school hall by Father Grogan. These were exceedingly well attended.

A congregation that filled every sitting in the large edifice gathered for Solemn High Mass at 11 o'clock. Rev. Dr. Kilroy was the celebrant, with Rev. Father Downey, of Logan, as deacon, and Rev. Father Grogan, of Henson, as sub-deacon.

The service was of a bright and impressive character. The musical part was admirably rendered under the direction of the organist, Miss Carlin.

The sermon was preached by the Redemptorist Father Miller, who, with Father Grogan, has been conducting the mission in connection with the silver jubilee.

The brief synopsis given below hardly does justice to the eloquent preacher. The subject matter was clothed in exquisite language and beautiful imagery, and was delivered with great earnestness.

The sermon was one from the hearing of which any Christian of whatever sect could have received spiritual benefit.

He took for his text the miracle of Calist sitting the tempter on the Lake of Gennesaret, and generally picturing the storm which caused the disciples to awaken our Saviour and exclaim, "Lord save us, we perish," and which brought forth His reproach, "Why are ye afraid, ye of little faith?"

The scene, he said, was descriptive of the every day life of the present day. The Christian was constantly exposed to dangers, and to withstand them and not be afraid he required to be fortified by faith and to be constant in prayer.

Man can do nothing save by the grace of God, and prayer alone was the means by which that grace could be obtained. The important matter of life, therefore, was to know how and when to pray. How to pray, he said, was taught by the deep earnestness and confidence of those people recorded in the Gospels who appealed to Christ that they might be cured of their bodily infirmities, and that their souls might be restored to them.

Their prayers were granted because their faith was sufficient. If the Christians of to-day were possessed of the same faith and were as diligent in prayer, the Father which is in heaven would perform miracles equal to as far exceeding in our midst. When to pray, he said, was at all times—"pray without ceasing." He did not mean by this that they should always be on their knees, but that they should always have God in their minds and hearts, and be ready at all times to call upon Him when assailed by dangers and temptations. If they would do this they would be fortified by Him to resist evil. Then, they should pray when through the weakness of frail human nature they had fallen into the abyss of sin. The grace of God was sufficient to reach them even then, if the prayer was sincere and heartfelt.

who were there are also dead. He also feelingly referred to the many worthy members of the congregation who had passed to their reward since he had come among them. "The past twenty-five years," he said, "has passed like a dream, and on the whole a pleasant dream." The seed sown by the first pastor of the parish had brought forth good fruit under his successor, Father Crinnon, and with the blessing of God he had seen it develop and mature under his ministrations. Since thirty-three years ago, when he had stood by at the laying of the corner-stone of this church, he had always taken a deep interest in the people's well-being. He had been with them in their joys and sorrows, seen many of the older people pass to their reward, and joined the hands of others who had brought up families which were a credit to them and their church, and winning the respect of those of a different faith. "I am grateful to God for such a people," he exclaimed, "and in the masses I have offered up to-day my heartfelt prayers have gone out that continued blessings be poured out upon you."

He hoped that the seed of the mission of the good Redemptorist Fathers now about to be brought to a close had taken deep root, and would be productive of much fruit, and after paying a tribute to the clergy who had directed and aided in it, and to those who had been associated with him in the parish work, including Rev. Father O'Neill, of Kinross, he expressed the hope that he would be spared a while yet to enjoy ministering to so goodly a people.

THE EVENING SERVICE. Anyone who was privileged to stand in the choir gallery of St. Joseph's church and look down, would have seen a very inspiring sight. The large edifice was literally crammed with people, for Protestants as well as Catholics had assembled there to do honour to Dr. Kilroy, its beloved pastor.

The service opened by the Rev. Father Miller repeating a decade of the Rosary with the congregation.

Rev. Father Grogan preached a sermon on the duties and responsibilities of Catholics, of which the following is a brief analysis.

Our Lord came into the world that He might bring redemption to it. He sent His apostles and founded a church to carry on this work. This church, like every well organized society, must have a head. Its head is the Holy Father. It must have authority, rules, regulations. These rules and regulations are the development of the law of God. In order to be a faithful member of the church and friend of God these rules must be observed. The precepts of the church are no new yoke, no additional burden; they are God's commands developed. We must adore God. The church tells us how, when, and where to do this. We must curb our passions and mortify our desires. The church gives us rules of fasting and abstinence for which they must be kept.

All the rules and regulations are binding—they are ordered by God's authority. The first great duty of the church is to hear mass on Sunday. They who neglect this without lawful excuse are guilty of mortal sin. There are blessings and gifts and graces which can only be obtained through the mass. God will hold you responsible for the neglect of these. The second great precept of the Church is to contribute to the maintenance of your pastor and to all the needs of the church. To neglect to do this is to commit sin. If we neglect these things we are grieving God, we are guilty of disobedience against the authority of the church, we deprive God of the honour due to Him, and ourselves of the blessings that would come from observance of His commands. If you observe these precepts and stand by your pastor and the church, they will stand by you in the hour of need, and prepare you after death to meet God as a friend. After the sermon came the benediction.

THE PRESENTATION. At the conclusion of the vesper service the Rev. Father Downey of Logan asked the congregation to remain for a while, as he understood that they wished to be a presentation to their pastor. In the meantime the Doctor had been told that he was required in the church for a few minutes. It was evident from the inquiring look he cast around him as he came through the vestry door, that he was somewhat perplexed as to the reason for his being summoned. As soon as they saw him the whole congregation stood up, and from the changing emotions that began to play upon his face, it could be seen that he began to suspect that something unusual was to happen. One of the other priests motioned to him to stand in front of the two oxen tables that had been placed in the chancel, and as he took his stand there, the organ-pealed forth in joyous strains of thanksgiving. Then slowly up the main aisle of the church came the committee of men whose delightful labour of love had been to arrange for the presentation, headed by four winsome lassies with sparkling eyes and smiling countenances. They were Irene O'Flaherty, Edna Moore, Rhea Knettel, and Katie Dillon. Each one was dressed in white with wreath and veil, and carried a handsome bouquet of roses. These they presented to the Doctor, and then after the committee had ranged themselves around the chancel, Mr. James O'Loane, police magistrate, read the following address:

To the Reverend E. B. Kilroy, D.D., Rector of St. Joseph's church, Stratford. Reverend and Dear Pastor:—We approach you with feelings of gratitude

and love to present to you our congratulations and assurances of our devoted loyalty as a congregation on this twenty-fifth recurrence of your assuming charge of this mission and the spiritual direction of your people.

We have abundant cause to be deeply grateful to the good shepherd, who, under the guidance of an All-wise Head, was instrumental in selecting you, dear Father, for the duties so long, so faithfully, and so lovingly performed. Nor is it too much to say that the entire community, all of whom hall you as a friend, rejoice in the good fortune which brought to them in your person for a quarter of a century of devoted labour in their midst, a man of your large-minded comprehensive and conciliatory views and your co-operating in every benevolent and useful undertaking.

The twenty-five years you have guided the destinies of this congregation is only a part of your important work in the church. The other missions in this diocese, over which you had previously presided with so much success, including Sarula, St. Mary's, and London, have all not only experienced the same loving solicitude for the spiritual welfare of the people, but such in turn has profited largely by your able management, and your devotion to the cause of Catholic education. You have ever been foremost in the intellectual and educational movement of the time, using the great talents with which you are endowed and spending your private means for the benefit and advancement of the church and those little ones whom God has committed to your care.

But we cannot trust ourselves adequately to speak of your numerous good works and efforts here, here where you have spent the greater part of your priestly career. Father, we will not, nay, we cannot, recount your numerous acts of devotion to the duties of your sacred office. The kindly and persuasive advice given to those who through their own faults had temporarily strayed from the fold, has been our happy lot to realize, but such in turn has profited largely by your able management, and your devotion to the cause of Catholic education. You have ever been foremost in the intellectual and educational movement of the time, using the great talents with which you are endowed and spending your private means for the benefit and advancement of the church and those little ones whom God has committed to your care.

Never have you been known to withhold aid from those needing help; neither did you wait to learn whether they knelt at the same altar as yourself. You practised the charity you preached, and relieved the needs of supplicants with a willing and ready hand. That hand was indeed ever open, so that in the generosity of a full and kindly heart, pity was always ready with the bestowal of gifts, though strict justice would seem to teach that these gifts were not seldom misplaced.

When great obstacles stood in the way of carrying on the Separate schools of this city you not only gave of your time and energy, but unostentatiously contributed from your private means so liberally and so handsomely, that to you, Reverend Sir, is due the chief credit of not only surmounting these difficulties but of founding in Stratford the most thoroughly equipped and best taught schools of any similar city in the Province.

Influenced by the laudable desire to afford your people the opportunity of giving their daughters the advantage of a higher education and a more thorough Christian training, you established here at great personal effort and expere the Loretto Convent, an institution deservedly near and dear to the hearts of the Catholic community and held also in high estimation by those outside the church, so that it is liberally supported by the many who have benefited with us to appreciate the benefit of a superior education combined with high moral training.

Numerous other proofs Reverend Sir, exist of your zeal and energy in all that is progressive and good, but we feel that the most lasting monument that could be erected to your memory is the one that is built up in the hearts of those who know you best, both in and out of your church. And when I shall please God to call you to your reward, which we sincerely trust may be long and mercifully delayed, the prayers of all will accompany you to a future of unending joy in the continued service of your Divine Master for Whom you have laboured so faithfully and beneficently here on earth.

Signed by the chairman and secretary, on behalf of the congregation, JAMES O'LOANE, J. J. COUGHLIN, Chairman. Secretary.

Stratford, April 22, '99.

After the reading of the address, Mr. E. O'Flaherty stepped forward and said:—"Rev and Dear Doctor Kilroy, I have the honour to present to you, on behalf of your parishioners of St. Joseph's church of Stratford, this purse as a slight token of their esteem and their appreciation of your labours in their midst for the past twenty-five years. We hope that you may be long spared to continue the good work in our midst. I please accept on behalf of your people of this check."

Mr. O'Flaherty then handed the doctor a purse of gold containing \$500 in \$20 gold pieces. During the reading of the address and the presentation, the Doctor at the table listened quietly, although his recital brought the tears to his eyes. At the close, in a voice that quivered with emotion and with

words that were few and broken, he said:—"I cannot find words to express my feelings to you. I am thoroughly taken by surprise. My two friends who told me I was wanted here kept the secret beautifully. I thank you for your beautifully worded address which has forgotten my faults and magnified my good things that I may have done. If I have been able to do anything that is of value here, it is entirely owing to you—it is because supported by you, my faithful people. If I were twenty-five years younger than I am, I should perhaps be better able in the future to deserve the character you have given me. In the address I recognize the qualities of the true priest and I should strive to emulate some of these. Your words of praise for me have not been deserved. I think to-night of the spirit and works of my predecessor, Bishop Crinnon, and I find foundations on which I have been permitted to build. As for this handsome gift, cheque or pocket book, or purse—\$500—well, I am thundr-struck. It is only a short time ago that you gave me \$700 and now \$500. What can I say or how can I thank you? It shall be spent for you—it shall be spent as you would like it spent. I have never used any money that you have given me for myself, but spent it in the service of the church. Such a gift as you have given me, such words as you have spoken to me are enough to make any one feel humble. I shall try more than ever to be worthy of your love and of my trust as your pastor. I hope that I may be spared to meet you five years hence when I shall celebrate my golden jubilee as fifty years a priest—I pray that God's blessing may rest upon you all."

At the close of the service many of the parishioners and many who are not attendants at St. Joseph's, lingered behind to shake hands with the Doctor and utter a few personal words of esteem. The incident was a very impressive one, for it served to prove that the more faithful the servant of God is to the duties of his holy office, the more will he win the love and esteem of his people and be honoured by them whilst he is in their midst, and his memory held in loving remembrance when he has gone to join the "choir invisible."

The committee that arranged for the presentation were:—Messrs. James O'Loane, E. O'Flaherty, Dr. J. A. Duggan, M. F. Goodwin, Jas. Collins, Maurice J. Dillon, D. J. O'Connor, C. McIlhargy, Charles Wingfelder, J. J. Coughlin, Dr. K. J. Robbins, Charles Stock, Wm. Daly, Cornelius Quinlan, E. J. Kelly, P. O'Rourke, J. Quinlan, Bernard Payton, John Nelligan, W. S. Bolger, J. O'Donoghue, James Mackey, William McCaffrey, John Mulroy, Martin McCaffrey, Edward Swift, John Capitan, Michael Guerin, John Duggan, Joseph Walsh, R. O'Neill, John Dolan, Simon Long, J. J. Egan, Philip Petrie, John Cliford, John Goettler, R. McNamee, E. J. Keady, M. Gleason, Felix Davlin, M. Dillon, T. O'Leary, Terrence O'Brien, Frank Ryan, R. E. Quirk, Edward McCaffrey, Dan. Flanagan, Con. McNamee, Bernard Murray, Richard Clynne, Patrick Lennon, Vincent Weiss, J. A. Duggan, J. J. O'Brien, John Way, M. O'Brien, and Edward Walsh.

AMERICAN GUNS IN THE ORIENT.

Robert Barr, in the first of a series of papers on his Travels and Troubles in the Orient, tells some stirring stories of American "guns that can speak Turkish." "Life would not be so very well worth living along these shores if it were not for the American cruisers . . . which do many things that fall to appear in the official despatches. Just how United States naval officers sometimes deal with troublesome Turks, Mr. Barr tells in the Saturday Evening Post, of May 13.

STRAY CAR ACCIDENT.—Mr. Thomas Sablin, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced having the foot with Dr. Thomas' Eucalyptic Oil, when the discoloration and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for emergency."

R. J. MCGANEY, D.O.S., L.D.S. (Dental Surgeon Toronto University) DENTIST 278 YONGE STREET OPPOSITE WILTON AVK.

Saturday Night and the Obnoxious Coronation Oath.

Our esteemed contemporary, Saturday Night, maintains that this agitation for the abolition of the obnoxious coronation oath should cease rather than that a sectarian campaign should be inaugurated here. Its brilliant editor is perfectly satisfied that this insult to twelve millions of Catholic British subjects and to so many millions of Catholics of other nations, should be perpetuated, rather than that there should be any disturbance of the peace over a matter of such insignificance as the insulting of Catholics by characterizing their most cherished doctrines as "idolatrous and superstitious." Catholics have become so accustomed to this kind of thing that it cannot hurt them, while it will be pleasant for others to find that an occasion of such solemnity as the coronation of the king or queen of Great Britain and Ireland cannot be allowed to pass without a renewal of this wanton and unnecessary insult. It is hard to understand how it is that Catholics so long accustomed to this kind of usage, should in the "dying hours of the century" become so sensitive about such trifles. Catholics as an integral portion of the British Empire are interested in its constitution which they have helped to frame. They are of opinion that it will not tend to the welfare of the British Empire that its sovereignty on the solemn occasion of his ascending the throne, should out of all his subjects, of so many religions, single out Catholics alone, and stigmatize them with the crime of idolatry. This declaration is made in the presence of Catholic peers, Cabinet Ministers, members of Parliament, and others, and reported too in Catholic countries. Is this politic? Besides, is this fair to the king himself? He is obliged to swear; he has no alternative, this astonishing and frightful oath—the religion of the far larger portion of the Christian world, the religion of the saints, and which the martyrs sealed with their blood, the religion which has even formed in the British nation, as well as in every other the fairest models of perfection, the religion which still counts upon its rolls so many enlightened people, this religion he swears to idolatry and superstition.

Has he taken the pains to examine the religion about which he makes this awful declaration?

If there is anything that is plain in morals, anything that is evident in religion or in reason itself, it is that before he takes the dreadful oath he ought at least, with serious care, to examine what he ventures thus to condemn so cruelly. Is there a judge in any of our courts that would not seriously reprove the man who upon any cause presented himself to swear to a point which he had not examined?

What can justify an oath in knowledge founded upon evidence, or conviction coming from thorough investigation? What investigation is made to justify the new monarch to solemnly call heaven to witness that the religion of Catholics is profane idolatry and stupid superstition?

Surely the oath of the British monarch should not be the only one to be taken without some precaution. Therefore before he (or she) can conscientiously declare that our religion is idolatry, he should have at least examined it. His oath without this act of prudence is rash. It is without this a perversion of one of the most solemn actions that religion reverences.

Besides, the uncharitableness of the oath, there is moreover implied, a variety of absurdities, which if well considered, will be found subversive, even of the boasted claims of the establishment. Whom he has actually said to be visible head. For example, the great claim of the establishment to the title of being the true Church

of Christ, is this; that through the medium of the Catholic Episcopacy, it has derived His mission from the Apostles. Then if the Catholic Church had been idolatrous, it was not any longer the Church of Christ, and consequently "could not communicate any mission." Therefore it must be that the Established Church is a new Church, and if so, then no Church at all.

It is not, therefore, for the purpose of stirring up strife, that Catholics are demanding the repeal of this obnoxious oath, to spare themselves from unnecessary insult, and the future King from all the absurdity and antagonism that such an oath entails.

If there were on your premises anything emitting an offensive odor, you would try to have it removed. Will it be said, that Catholics alone should be insensible to what is offensive. What good purpose will be served by swearing at them in this way? If the Pope on some solemn occasion were to swear that Protestants are idolaters, what a howl would be raised. Even our contemporary of Saturday night, with all his dignified philosophy of "peace at any price," would hardly let it pass without an indignant protest. But here it is only Catholics. That makes quite a difference. With us, he thinks, it is only a sentimental grievance, granted. But sentiment is to be dealt with, and in this case a sentiment that should be respected. Are Jews or Mahomedans, stigmatized in this way? Any way Catholics? The Toronto papers should be cautious against accepting as true accounts received through the medium of country reporters. Some of these country men are incompetent, prejudiced, and even untruthful, and may not be relied upon, especially when Catholics are concerned, to give a correct or impartial report.—Lex.

A GREAT FRENCH JOURNALIST. The memory of that great French journalist, Louis Veuillot, is soon to be honoured by a ceremony in the Basilica of the Sacred Heart of Montmartre. A monument to the celebrated champion of the Church will be unveiled in the chapel of St. Benoit Labre, by Monseigneur Hazeret, Bishop of Digne. There are good men now-a-days battling for Catholic rights in the French press, but there never was a time when such determined and such able defenders of the Faith as Louis Veuillot are so needed as at present. He was not only a powerful journalist, but a novelist whose portrait of provincial life is said by St. Beuve, his enemy, to have collapsed that of Balzac or Flaubert. He was never an enemy, by the way, were constrained to admit the immense talent of this man of the people, who ever strove to have taught himself, who entered journalism young, and elevated himself to the rank of one of the greatest writers of France by private study, and by modelling his style on that of La Bruyere. Style, however, was not even of the people. Veuillot became known as a disseminator of truth, and a hard hitter, as well as an accomplished writer. Even M. de Rousset, whom he had frequently attacked, said that he was perfectly ready to vote for the election of that great devil of a Veuillot to the French Academy, out of sheer admiration of the man's talent.

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The old-fashioned theory of tearing down disease was entirely changed by the advent of Dr. Chase's Nerve Food, which cures by creating new rich blood and nerve tissue. Through the medium of the circulation and the nervous system they strengthen and invigorate every organ in the human body.

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THE LITTLE 'UN

Where you bin? They said you wouldn't come back no more. Did they? Mr. Fant smiled pleasantly, and stooped to pinch her cheek; and when Mr. Fant smiled you would hardly have recognized him as the same man, his features were so softened and humanized. "But I have come back, you see, and here I am."

It didn't seem to have no friends—her father did three years ago an' more. "You ain't a real uncle, so I s'pose I'll ha' to be the workhouse, poor little!" "Yes, I am," gasped Mr. Fant, aggressively. "I'm 'fraid enough she ain't coming with me—I shall have to have her. The parish will make me. It's the law."

Mrs. Fant made no response. "Clara," she pleaded, "just the same, an' so like—'Come with me an' see for yourself, an' if you don't see it's our little Min come back to us.' Will you, Clara?" "I ain't come till I've finished taking this thing in," she cried, flitting, "so just love me alone."

And freed our Printer from his claws. In the Lower Castle Yard. Another famous ballad on "The Southerners' cantaloup' and canteen" which has been quoted in England as often as in our own country. It refers to the poor wretches who "Sold their souls For penny rowls, For soup and hairy bacon."

THE MODERN STOVE POLISH ENAMELINE PASTE CAKE OF LIQUID. Makes an old Stove as bright as new in a minute. J. L. PRESCOTT & CO. NEW YORK.

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Death of Doctor Nedley, the Last Great Irish Humorist. From the Dublin Freeman's Journal of April 26th. We regret to announce the death of Doctor Thomas Nedley, a sad event which took place yesterday at his house in Rutland square. Dr. Nedley had attained an advanced age, but enjoyed fair health up to a few weeks ago, when he was seized by an illness which proved fatal.

A Servant of the Dying. Rosa Mulholland Gilbert writes in the Dublin Freeman. An Irishwoman of the noblest type has passed on of the world, leaving behind her a long record of work of the highest order, successfully done, and assured of future development and increase.

Our Boys and Girls' Own. The new illustrated Catholic monthly, besides stories by the foremost Catholic writers, contains articles on inventions, discoveries, science, history, fancy work, new games, etc., etc. 75 copies in post-free stamps, sent to Ben-singer Bros., 98 Barclay St., New York, is the easiest way to pay for a year's subscription. Write for sample copy.

Obituary. The parish of Leixlip, mourns the loss of a devoted and model citizen in the person of Miss Anna Josephine Duette, daughter of Mr. J. A. Duette, of Hamilton. She passed away to the repose that knows no waking on the 19th ult. at the home of her aunt on Howland avenue.

Amiable and kind hearted, she was a consolation to her parents and the joy of her brothers and sisters, besides being much beloved by those outside the family circle, who were favoured with her acquaintance, and her sudden and early demise will leave a void in many hearts.

His great loss the afflicted family have the sympathy of their entire circle of friends. R. T. P.

BISHOP DOWLING'S ANNIVERSARY. May 11 was the twelfth anniversary of Bishop Dowling's consecration and the tenth of his installation as Bishop of the Hamilton diocese. The double event was celebrated by His Lordship saying mass at St. Mary's cathedral at 10.30. He was assisted by the clergy of the cathedral and all the children of the Separate schools and the young ladies of Loreto nuns' school, who presented the choir and children sang "The Mass, and Rev. Father Hinnebery, P.M. of St. Joseph's parish, sang "The New Jerusalem." The cathedral was crowded.

In his Vegetable Pills, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For delicate and debilitated constitutions, Dr. Parmelee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

DR. GAUTHIER ENDORSES

The statement that Mr. Major owes his life to... DR. CHASE'S Kidney Liver Pills. Dr. J. A. Gauthier, of Valleyfield, Que., writes: "I, the undersigned, certify that the contents of this letter, in regard to the cure of Mr. Major, by the use of Dr. Chase's Kidney-Liver Pills."

