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The Catholic Register.

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

VOL. II.—No. 20.

TORONTO, THURSDAY, MAY 17, 1894.

PRICE 5 CENTS.

Register of the Week.

Gen. Herbert, commander of the Canadian militia, was in Montreal recently, and while there made a brief address in French to the 65th Regiment. He made a passing reference to the Pontifical Zouaves, some of whom were his auditors. He said they were justly named the crusaders of the nineteenth century, and that they had performed a religious and military duty on the battlefields of Mentana, of Monte Rotundo, and at the gates of the eternal city. He went on to advise his auditors to go forward and manifest the same military qualities that had distinguished these, as well as the hereditary devotion to the country for which the French people have always been noted. Nothing very shocking or disloyal in such remarks as these; is there? Well, a certain class of newspapers in Canada are making a great row over it, alleging that such opinions of the Zouaves are little short of rank treason in the mouth of a British officer. The whole trouble, however, is that Gen. Herbert is a devout Catholic, and his appointment did not meet with the approval of those journals which are now attacking him. He is a competent military officer, and as such, he could not be assailed. Had this not been the case, he would not have held office six months. It is somewhat humiliating, from their point of view, for such men as Major Sam Hughes, and Col. O'Brien, both M.P.'s, and also members of the "Noble 13," of anti-Catholic fame in the House of Commons, to be compelled to bow before the Catholic General in all military matters. That is the secret of this uncalled for attack on Gen. Herbert, the most efficient officer Canada has had for many years.

A cablegram dated London, May 10, says that Miss Dawson has been chosen to represent the Hastings district at the coming Wesleyan conference. She is the first woman chosen to be a member of such a body, and it is doubtful that she will be admitted. The Wesleyans are no doubt afraid that the natural penetration which is so characteristic of the sex, might bring some of their doctrines into question with unsatisfactory results.

Thursday of last week was an exciting day in the British House of Commons. The Rosebery Government was believed to be on the point of defeat, and the division which was taken later in the day showed that it was indeed wavering on the brink. The Budget bill was carried by the very slim majority of 14, the Parnellites voting with the Opposition. Mr. John J. Clancy, speaking on behalf of the Parnellites, said that they would

vote against the Government on the ground that Ireland had been shamefully treated in respect to the financial changes. According to the official estimate he said Ireland's proper share of the Imperial deficit should be £87,000, but under the budget more than that would be derived from the estate duties and income tax alone. Every other penny taken from Ireland under the spirit and beer duties would be sheer plunder, and he went on to show that Ireland's proportion under these duties would treble that paid by Great Britain. The McCarthyite members voted solidly with the Government, thus averting its overthrow.

The advisability of an immediate dissolution of the British House of Commons is being seriously discussed. The slim majority of 14 on the budget renders the Government's position a most critical one. Some of the clauses in the budget could not, it is feared, be carried in committee, and a defeat in the House would almost surely be followed by a defeat at the polls. Many of the Government's supporters think the better policy is to appeal to the country before everything is lost in the House. The McCarthyites are getting great praise for the manner in which they stood by the Ministry. The Parnellites, however, have committed themselves to a policy of opposition.

General Coxey and his army of tramps that threatened Washington May 1, have been forced to retreat from the city, the much-talked-of movement ending in a farce. The United States is remarkable for such movements, which start up like a whirlwind and blow themselves out in a puff. Coxey was nothing more nor less than a crank, and the men who followed him were of the long-eared variety, who loaf around on one leg, waiting for an opportunity to bray in the train of some master ass. Canada is happily free from that boasted liberty that gives rein to madmen.

A press despatch from Ottawa states that some of the Quebec members of Parliament are now engaged on a fresh gerrymander for that province, or at least for a portion of it. This statement was made once before and denied, but it is now asserted that there were good grounds for the rumor in the first instance, and that the bill is actually under preparation and will shortly be introduced into the Commons. Until there is something more official, the statement can scarcely be credited. Sir John Thompson is too able a politician to permit such suicidal work to go on in the party.

Mr. Coatsworth, M.P., has given notice of a very stringent amendment to the Criminal Code of Canada, de-

signed to suppress pool rooms and prohibit betting and wagering. The amendment makes it a criminal offence to hold stakes in connection with any betting transaction. As far as it goes this is very good, but it scarcely covers the pool room business, which, as I understand it, does not consist in the holding of stakes, but in the "transmission of money to be placed in a foreign country on a foreign sporting event," the pool room proprietors merely charging a commission to cover the cost of telegraphic services, and of their own time in attending to the business. These pool rooms are an entirely new form of gambling, and some law ought to be framed that will meet them directly. A case in point is soon to come up in Toronto, and the accused have confidence of success. These betting houses—for, no matter what name they may assume, they are nothing more—are very demoralizing, and should be put down. Gambling and drunkenness are kindred vices, the victims in both cases being the helpless wives and children of the sinners.

A recent census bulletin issued in Washington shows that there are at present 120,966 divorced persons in the United States. This does not give more than a faint idea of the vast number of persons who have availed themselves of the lax laws of the Republic to break the sacred bond of matrimony; for the vast majority of those who shake themselves free from one marriage do so in order that they may contract another, and therefore they come under the head of "married" in the bulletin referred to. The ease with which marriages can be made and unmade across the line is a standing reproach to that country.

That a member of the P.P.A. is not to be arrested on a criminal charge, is evidenced by the case of a Parkhill man recently taken into custody on the charge of setting fire to his house. Many men, and innocent ones at that, have been arrested on the same charge and nothing was heard about it; but this man happens to be a member of the P.P.A., and immediately a cry is raised that Protestantism is in danger, because an advanced Protestant is in jail. Such tactics are not designed to inspire respect for the P.P.A. If the order feels the loss of one of its members, whom the authorities have found it necessary to take into custody, so seriously, all we can say is that it must be in a very bad way indeed.

The Mormons are hard at work in Europe. At Sagan, Prussian Silesia, recently, many disorders arose out of the proselyting endeavors of Mormon evangelists. As a result the people have risen against them, and have taken steps to expel all Mormon

agents from the town. We have a colony of these people in our North-West, of whom little has been heard recently. It is said, however, that they are living up to the marriage laws of the country, and have renounced their former practices in that regard. They are worth watching, however, for it would appear from the above that the old system is not yet dead.

An International Conference of the Bi-metallic League was held last week at the Mansion House, London. About 400 delegates were present at the opening session, among whom were some of the most prominent financiers of the world. The object of the Bi-metallic League "is to urge upon the British Government the necessity of co-operating with other leading nations for the establishment of the free coinage of gold and silver at a fixed ratio. Among letters of regret at being unable to attend was one from Archbishop Walsh of Dublin. The Archbishop said: "He was especially glad to see the conference discuss the aspect of the case in which Ireland was most deeply concerned, namely, the ruinous effects of the present artificially created dearth of money upon husbandry and its interests. The practical failure of the recent experimental tampering with the currency of India ought surely to be sufficient to finally check any further development of the disastrous doctrinal policy which has long held ground in England."

Roman correspondents say that King Humbert is attacked with cancer of the larynx, the same as afflicted, and carried off, the late Emperor of Germany. If true, this will create considerable uneasiness in the political situation of Italy, both at home and abroad, owing to the dictatorial attitude assumed by Premier Crispi, who seems bent upon attaining supreme power for himself.

Our European exchanges refer briefly to the celebration in the Cathedral of Notre Dame in Paris, in thanksgiving for the introduction of the Beatification of Joan of Arc, which took place on the 22nd ult. The Archbishop of Paris officiated. The building was crowded with a vast congregation of ten thousand people, including Generals Mercier and Sausier, the Papal Nuncio, the Ambassadors of Austria and Russia and the leading members of Paris society. One great feature in the ceremony was the laying at the feet of the statue of Notre Dame de Paris a fac-simile of the banner carried by the Maid of Orleans in her victorious progress. It is deposited on the very spot on which, according to tradition, the mother of Joan of Arc when on November 7th, 1415, she pleaded her daughter's cause before the delegates of the Papal Court, and demanded that justice should be done to her memory.

RELIGIOUS RECEPTION.

Interesting Ceremony at Loretto Abbey.

On Tuesday morning of last week at 10 o'clock a very interesting ceremony took place at Loretto Abbey, when seven postulants received the religious habit. The chapel was crowded with spectators, one side being reserved for the pupils, the other for the relations and friends of those taking part in the ceremony. At the appointed time the young ladies entered the chapel in beautiful bridal attire, with veils and orange blossoms, each was attended by two little maids, who wore pretty frocks of white, pink, blue and nilo green, and who acquitted themselves very gracefully of the task of carrying the long trains. The clergy followed in procession, his Grace Archbishop Walsh, Very Rev. Dr. Kilroy, Stratford, Very Rev. J. J. McCann, Very Rev. F. Marjon, Provincial of St. Michael's College, Rev. F. Brennan, C.S.B., Rev. F. Cherrier, C.S.B., Rev. Fathers Walsh, Cruise, Carbery and Coyle of this city.

When all were seated his Grace delivered a most impressive sermon, after which the usual ritual was carried out. The closing words were very touching when he told the young ladies, who were still fair daughters of Eve, to go and divest themselves of their worldly attire. They walked down the chapel aisle while an appropriate hymn was exquisitely sung, and shortly after returned, wearing the religious habit and the white veil of the novice. On the completion of the ceremony, they received their religious names:

Miss Mary Clifford of Stratford, became Sister Dolores; Miss Alice Edo of Manchester, England, Sister Sebastian; Miss Margaret Singleton of Montreal, Sister Mercedes; Miss Mary Cherrier of Hamilton, Sister Synecleta; Miss Mary Halloran, do., Sister Mechtilda; Miss R. J. Gorman of Douglas, Sister Maurus; Miss Helen Gallagher of St. Thomas, Sister Annette.

Mass was then celebrated by Rev. Father Coyle, during which the pupils sang beautiful hymns appropriate to the month of Mary, and at the conclusion, all joined in singing the Te Deum, the hymn of praise and thanksgiving.

The following is the text of his Grace's sermon:

It is customary on occasions like this, my dear Sisters and friends, to have an instruction, although this ceremony is sufficiently instructive, and full of edification in itself.

Our Blessed Lord came down from heaven, not only to redeem us from sin, but to reconcile us to God, and to show us the road to heaven, by His words and instructions, and also by His example. For that purpose He became our living model, in order to render our lives here, agreeable to Him. He became our model that we may imitate and copy Him into our lives, each according to his or her vocation. "I am the way, the truth, and the life," said our Saviour, "they that follow me, walk not in darkness." Under the old law they had only half glimpses of the truth, but we who follow the spirit of the teaching of Jesus Christ, enjoy the splendor of the light of the Saviour, relying upon the words "I am the way, the truth and the life." All that wish to be saved, must be made conformable to the image of the Son of God. As in the natural order we were made in the image and likeness of God, so also in the Christian order we must bear the image and likeness of Jesus Christ in our souls; and according to the words of St. Paul, we should bear that image in our bodies also.

But there are some souls who are called to a more perfect life here and to a higher vocation; our Lord became a guide to show such, how they are to acquire grace and truth—growth in holiness, and the full

perfection of religious life. Now, supernatural strength is required in order to enable them, to face the struggles that await them, and show them how to pass straightway, through the snarcs of our daily existence. These young women, who have presented themselves as novices to-day, to graduate, as it were, in preparation for the full perfection of religious life, must now enter on a closer imitation of our Lord. It is a remarkable fact, that our Lord Himself went through a novitiate. That novitiate began when He was a boy of twelve years of age, and continued until He emerged from the "hidden life," so that He spent eighteen years of His life in a long novitiate.

We may be well assured that He fulfilled the duties of His novitiate in a most perfect manner. The Scripture but rarely lifts the veil from His hidden life and gives but a few glimpses of it. The first glimpse is conveyed by the words in which it is said that our Saviour, Jesus Christ went down from Jerusalem to Nazareth, with His parents and was subject to them. What is the meaning of that subjection of Jesus Christ? We know that our Lord was not bound to obey any of the laws He Himself had made, for "He was the Father of all and therefore subject to none;" and yet, wonderful mystery, He whom the heavens obey, became subject to His parents, and that subjection meant love—love, reverence and respect, and ready obedience, not only to the laws but even to the wishes of His parents. Here then is the long lesson of the novitiate of Jesus Christ. He went down and was subject to them; so also for you, subjection means obedience to the rules that regulate the novitiate, and to the orders of the superiors, who are the representatives of God. It is through them that the divine Will is made known; while their wishes and commands are not to be taken under penalty of sin, for the Church does not wish even those who aspire to perfection, to pay a forced obedience to the rules that govern the novitiate and community, or to the wishes of superiors. Nevertheless, those who aspire to perfection would obey through love. Here then is the glimpse that our Blessed Lord made man-taught novices, during the novitiate of His life, strict obedience—which is the hardest thing for us to perform. We are the children of disobedience; we are the children of revolt. Our first parents rebelled against God, and His laws; the Son of God came down from heaven; Jesus Christ became the second Adam and He taught us obedience; but still the old tendency remains with us, and it is a hard struggle to submit to the will of another.

Then again we have another glimpse—and it is a remarkable glimpse; for the Scripture says that Jesus grew in age and grace and wisdom before God and man. What is the meaning of these wonderful words? He had become the man God. He was therefore as perfect at His conception, as when He died on the Cross; and what then is the meaning of these words? That He advanced in years we can understand but they also speak of His advancement in grace and wisdom before God and man. He unfolded gradually to human eyes His perfections, in order to show us, His followers, that as we advance in years we must also advance in grace and holiness; in love, or in wisdom according to the mind of God. This is the lesson; you, my dear children, as you advance in years in the religious life so must you also advance in grace and in wisdom; in the acquirement and progress of religious perfection this is the lesson that our Lord gave in the retirement of the novitiate.

My dear children, in the natural order the law of growth is the law of life, so it is in the spiritual order

also, we retrograde when we cease to advance; there is no standing still. As the swimmer against the strong stream, unless he make constant efforts, will be carried away with the current; so it is with the religious life. We are struggling against the current of difficulties and obstacles; if we give up the struggle we shall go back; therefore it must be a constant warfare and a constant effort; we must advance, or we go back; we must grow, or we begin to decay. See the tree of which our Lord spoke in the Gospel: A certain master visited it, and questioning the dresser, said to him, "For three years I came seeking for fruit and I find none, because it is barren, cut it down, why cumbereth it the ground." He condemned it, not because it was noxious, but because it was barren. So with man as he grows from year to year in age without bearing fruits of the Holy Ghost, what will the Lord of the vineyard say one day to such?

Again let us take the parable of the wise and foolish virgins; they went out to meet the Bridegroom, all had equally good intentions—the wise virgins who carried oil in their lamps were not excluded as were the foolish from the marriage feast. Why this difference between the two? The wise virgins carried out their good intentions by bearing the oil of good works—the foolish had good intentions but were destitute of good works. They say the way to hell is paved with good intentions never carried out. Take the servants of the Gospel. One received from his Lord five talents, another two, and another one. The first gained other five, the second two, whilst the third hid his to keep it safely for his Master. When the Lord returned He demanded an account of their stewardship; and, my dear sisters, you may imagine the servant who had his one talent was not deserving of censure as he had kept it securely for Him; but wonderful to relate, our Lord not only calls him an unprofitable servant but a useless and wicked one; not because he did a bad thing but because he neglected to profit by the talent that his Lord had given him. Therefore may the novice in the novitiate, nuns in their community, priests in their sanctuary, laity in the Church of God, let the law of God be the law of growth in holiness, which will conform them to the image of Christ. Let us grow daily into His likeness, that He may one day welcome us into the kingdom of His eternal glory.

Peterborough.

E. B. A. CONVENTION.

The Grand Lodge of the Emerald Beneficial Association opened its eighteenth annual session here last Tuesday morning and finished Thursday evening. There was a large number of delegates present from all over Ontario. On Wednesday morning the delegates attended High Mass at the Cathedral, which was celebrated by Rev. Archdeacon Casey. The opening sessions were taken up in receiving committee reports which were presented in the afternoon meeting. After transacting much important business the election of officers was proceeded with the following result: Chaplain, Mgr. Rooney, Toronto (re-elected); President, Mr. D. A. Carey, Toronto (re-elected); Vice-President, Mr. T. F. Goué, London; Secretary Treasurer and Organizer Mr. W. Lane, Toronto; Marshal, Mr. J. Fahy, Toronto; Guard, Mr. N. J. Curran, Hamilton; Medical adviser, Dr. McKeown, Toronto; Executive Committee—Messrs. W. J. Devlin, Peterborough; E. F. X. O'Meara, Ottawa; C. E. Leary, Almonte; J. J. Nightingale, Toronto; W. J. Curran, Hamilton; T. F. Gould, London; and J. J. Hagarty, Stratford.

The following deputy-organizers were appointed: Ottawa District—Mr. E. F. X. O'Meara, Almonte District—Mr. P. E. Leary; Peterboro' District—Mr. W. J. Devlin; Toronto District—Mr. J. J. Nightingale; Welland District—Mr. N. J. Curran; London District—Mr. J. F. Gould; Stratford District—Mr. J. J. Hagarty.

Resolutions of thanks were passed to his Grace Archbishop Walsh, Mgr. Rooney and the Rev. Father McCann, V.G., for their welcome greetings, as also to Rev. Father Scollard, Chaplain of the Local branch for his eloquent address to the Grand officers.

It was resolved to hold the next annual meeting at West Toronto Junction on the first Tuesday in May, 1895.

On Monday evening last a grand banquet was tendered the fraternal societies and numbers of Court St. Peter, No. 225, Catholic Order of Foresters, by the officers of the latter society. The banquet was held at the City Hotel and was the most successful gathering that organization has yet held. A large number of representatives was present from the different societies and a thoroughly enjoyable evening was spent. Dr. Brennan performed the duties of chairman with usual ability, while the vice-chair was most creditably filled by Past-Chief Ranger J. P. Sheolin. The dining hall was beautifully decorated for the occasion and an elaborate bill of fare was served up by mine host Clancy.

The following toast list was responded to:—"The Queen"—"God Save the Queen." House of Commons and Legislative Assembly—J. R. Stratton, M.P., and Mr. H. C. Winch; song by Mr. O'Brien.

Town Council—Councillors Cahill and Dawson. Sister Societies—Messrs. F. J. Jamieson, H. Nesbitt, H. W. Watson, and J. Alexander, representing local lodges of the Canadian Order of Foresters; Mr. D. R. Carey, of Toronto, President of the Emerald Beneficial Association; Mr. W. J. Devlin, representing the Catholic mutual Benevolent association and Thos. Dolan, representing Catholic association; song L. M. Hayes.

Mercantile and Mechanical Interested—Messrs. A. Gough, C. Gordon, John Bogue and Con. Young; song, W. Watson. Canadian militia—Lieut. Hayes.

Learned Professions—Dr. McGrath and L. M. Hayes. The Press—Local Representatives.

The Ladies—Mr. W. A. Hoskins; song, Mr. O'Brien. Post and Hostess—Mr. Clancy.

Mr. H. C. Winch proposed the Catholic Order of Foresters which was responded to by Dr. Brennan and J. P. Sheolin. Mr. D. A. Carey moved, seconded by F. J. Jamieson that a hearty vote of thanks be tendered Dr. Brennan for the able manner in which he had fulfilled his duties. The motion was put unanimously and carried by a standing vote. "The Doctor made a suitable reply.

This very successful and pleasant banquet was brought to a close by the singing of "Auld Lang Syne" and "God Save the Queen."

The regular monthly meeting of the Separate School Board was held last Friday evening, the following members being present—Dr. Brennan (chairman) and Messrs. Quinlan, Sheehy, Goselin, Hickey, and LeHane. Rev. Father Collins, our active and energetic superintendent, was also present. The minutes of the last meeting were read and confirmed.

All accounts presented were referred to the Finance Committee. A statement of the estimates was presented by the Secretary, and it was moved by Mr. Quinlan, seconded by Mr. Hickey, that Town Treasurer be instructed to furnish the board with the sum of \$3,750 for the current year carried.

Mr. O'Brien was on motion of Mr. LeHane, seconded by Mr. Quinlan, appointed examiner to conduct entrance examinations.

School attendance for April.	On Roll	Average
Murray street School	218	157
Convent	220	200
Lake street School	157	126

After transacting other important business the Board adjourned.

The beautiful Catholic Church at Sudbury was destroyed by fire a short time ago, but ere long it will be replaced by another handsome structure. His Lordship Bishop O'Connor, who is ever watchful to the wants of his flock, has already given out the contract for the new church, and has appointed Mr. Richard Sheehy to superintend the work. Mr. Sheehy is a first-class man and His Lordship could not have made a better choice. The estimated cost of the new church is \$15,000 and will be finished in August.

Mrs. Shepherd's Letter.

Mrs. Margaret L. Shepherd has sent in a letter in reply to my remarks of last week. Her contention is that she has never made any attempt to conceal her past, but on the other hand held up her misfortunes as warnings to others. She sends me also her book and pamphlet. A wounded dove flies to its nest if it can; any injured animal drags itself to its retreat if it can—a woman who has had a large hand in her own erratic past will, if brought to penitence, withdraw herself and not seek to make money or glory out of her experience. How can a woman with a career that steams in the sunlight expect her word to be accepted when raised in accusation against those held in some honor? She should not deny to others the charity she asks for herself—Mark in *Natural History*.

If over a man feels like "a poor worm of the dust," it is when he suffers from that tired feeling. Ayer's Sarsaparilla removes this discouraging physical condition and imparts the thrill of new life and energy to every nerve, tissue, muscle, and fibre of the whole body.

A RETREAT AT LA TRAPPE.

W. L. Scott, LL. B., in the Catholic World.

(CONTINUED FROM LAST WEEK.)

And now I have, as far as space will permit and words allow, described the Trappist and his daily life, yet the sketch gives no just idea of the actual man himself. The reader has doubtless pictured him as unsociable, gloomy—even perhaps morose and severe. Nothing could be further from the truth; and this is one of the greatest of the many surprises awaiting one at La Trappe. He is the very picture of peaceful happiness and contentment, nay even of gaiety, and his smiling bow, when he meets you by chance in the corridor or on the farm, is so friendly and sociable that, though he may never address a word to you during your visit, yet when you leave you feel that you are parting with a friend.

The Trappist, too, is an enduring and conclusive answer to the objector who, when fasting and other forms of penance are spoken of, cries out against the sin of voluntarily injuring one's health. The Trappist rule is of all rules the most severe, and of the novices who attempt to enter the order a large proportion are forced to withdraw before completing their novitiate. Yet of those who persevere the majority are strong and healthy, are rarely ill, and live to an extreme old age. At the time I last visited Oka there had been only two deaths in the community in the eleven years that had then elapsed since the establishment of the monastery, and the one death I have since heard of was due to an accident. The latter case was that of a novice who had both legs taken off by some machinery with which he was working. He lived only long enough to receive the last Sacraments, and to pronounce his final vows, which he begged to be allowed to do in order that he might die a Trappist.

But what has become of the "retreat," the subject of this article? I fear I may be accused, and with some apparent reason, of deviating from the proper subject of my paper. Yet do I not plead guilty to the accusation; for the impression created by much of what I have been endeavoring to describe forms, in my opinion, by far the most important factor in the success of the retreat. To go to La Trappe and see its inmates—see their piety, their mortifications, the holy peace of their lives; hear their heartfelt prayers and their exquisite chants, and experience the saintliness which is stamped on all their actions, and which seems to pervade the very air you breathe in common with them—all this, even with nothing else, is calculated to create an impression more vivid and more lasting than any other form of religious exercise I have experienced. But there is much else besides this. The conducting of private retreats is the direct way—their constant prayers and their powerful example being the indirect—in which they give spiritual succor to the outer world; and one of the first questions you are asked on arriving is whether you intend to make a retreat. On answering in the affirmative the abbot assigns you a spiritual director, who will thenceforth do all in his power to aid you in reaping abundant benefits from your visit. One of his first pieces of advice will doubtless be that you are not to attempt to follow the fasts of the monks, or indeed to fast at all; but that you are to eat three good meals a day, in order that you may not be distracted or disturbed in your devotions by the endeavor to practise severities to which you are not accustomed. He will then lay down a little rule of life for your guidance, conforming more or less to the general rule of the house. In the matter of getting up in the morning you may largely consult your own inclinations. If you do not pro-

pose to attend the various offices in the chapel you need not get up till five; but I would strongly advise any one with any knowledge of Latin to follow all the offices with the monks, and your director will lend you a breviary for that purpose. The prayers laid down by the church for the daily use of her priests can hardly be improved on; and the beauty of the words is, as I have already said, immeasurably enhanced by the touching pathos of those pious voices. It would, however, be useless to attend the little office of Matins and Lauds at two, as the chapel is in total darkness, and you could not therefore follow the text. I was told I might have my own lamp lighted during this office, but my little light down at the foot of the chapel seemed such a desecration of the holy darkness that I put it out and never brought it again. The best hour to get up at is half-past two. This gives one half an hour to dress, and be in the chapel at three for the commencement of the canonical office. Half-past two sounds rather startling as an hour for rising, but it must be remembered that one goes to bed at seven, which gives seven hours and a half for sleep.

The most important office performed for you by your director is what he calls preparation for meditation. Three times a day he comes to your room and spends half an hour in an instruction which practically amounts to a sermon preached for your special benefit. When he leaves you you go on your knees and meditate for an hour on what he has said. This sounds alarming, and is certainly difficult at first. I shall not soon forget my first experience of it. I went carefully over all the points in the discourse, amplified them, enlarged on them, found the floor getting very hard and my knees very sore, felt that I must have been kneeling for at least an hour, and thereupon looked at my watch, to find that I had been on my knees just fifteen minutes! But that was only the first time, and one soon gets used to it; and I need hardly say what a very excellent practice it proves to be. Then there is free time which one can spend in private devotions, in walking over the farm, or else, if so inclined, in giving a helping hand with whatever work is just then going on.

Of the interior delights—the spiritual joys and consolations of the retreat, how can I speak? Let them rather be imagined by my readers, or better still, experienced by those of them who are fortunate enough to be able to do so. One thing I will say. It has frequently been declared, and I firmly believe it to be true, that no one can go to La Trappe and return home unchanged. The change wrought by your visit may be greater or it may be less, but it will be sufficient to mark an epoch in your life. You will have received an impression too profound to be easily, if indeed ever, effaced. They tell of a young man, not many years ago, a votary of fashion and pleasure and an unbeliever, who, seeing a Trappist on the street, and being attracted by his peculiar dress, was led from pure curiosity to pay a visit to the monastery of Aiguebelle, in France. Struck by what he saw he decided to remain, first for a day, then for a time sufficient to allow of his instruction and reception into the church, and finally for his novitiate. He has never passed out of those gates he entered so lightly on his mission of curiosity, and is still a happy inmate of the monastery of Aiguebelle.

And now for a few practical instructions as how to get to the monastery. N. D. du Lac is situated on the road between Oka and St. Eustache, and may be approached from either of these points. St. Eustache is a station on the line of the Canadian Pacific Railway, but is eighteen miles from the monastery. Oka, the better objective point, is on the Ottawa River, and

may be reached in summer by steamer either from Montreal or Ottawa, or at any season via Como, a station just across the river on the Montreal and Ottawa Railway. From the village of Oka to the monastery is an easy walk of about three miles; or if you do not feel inclined for walking, you may get a lift on one of the abbot's farm-wagons if one chances to meet the boat, or a conveyance may be hired for a reasonable sum. If you go it would be advisable, though not perhaps strictly necessary, to write to the abbot beforehand to ask when it will be convenient to receive you, as guests are many and the accommodation, though considerable, is of course not unlimited.

You will be received as a guest, and absolutely no charge will be made for the accommodation afforded you. Nevertheless, as the monks have had a hard struggle to pay for their new monastery and other improvements, and are extremely poor, I would strongly urge a donation, in keeping with your means, to the funds of the community.

And now I must bid a reluctant farewell to the Oka monastery and its silent but saintly and happy inmates. Yet not, I trust, without having awakened in my readers some slight interest in this most interesting of religious orders. Would that I could, moreover, hope through the medium of this imperfect sketch to be the happy means, under God, of inducing even one of my readers to partake of the spiritual feast which I have found awaiting me on both the occasions when I have been happy enough to enter on "a retreat at La Trappe."

A Famous Burglar.

Charles Peace thoroughly deserved to be crowned king of all burglars, house-breakers, and scoundrels in general. Peace always worked single-handed. He had no "receiver," and melted down all his own stuff and sold it as a matter of business. All his stock-in-trade is to be found at the museum. His tools are 10 in number, and comprise a skeleton key, two pick-locks, a center-bit, a large gimlet, a gouge, a chisel a small vice (for turning keys on the outside of doors—used when people leave the key in the lock), a jimmy (about two feet long), and a knife. With these Peace worked. His blue spectacles and case are missing. These he used for purposes of disguise, though when arrested at Blackheath his face was stained with walnut juice in the hopes of passing off as a mulatto. His ladder was quite a unique arrangement. When doubled up it is to all outward appearances simply a bundle of blocks of wood such as any carpenter might carry home for firewood. But it opens out to a length of some 13 feet, working on a bolt with a hole at one end to hook on to a nail in the wall, and so complete facilities were afforded for climbing to window or verandah. In addition to his tools he called into requisition a pony and trap at night. He practically killed the pony with hard work. His false arm was a unique idea. He was minus the forefinger of the left hand, and after he left Sheffield on November 29, 1876, his description was posted at every police station in the country. So he made himself this arm, which he placed in his sleeve, hanging his violin on the hook when engaged in walking about and taking stock of "crackable" residences, and screwing in a fork in the place of the hook for use at meals. So for sometime like two years the irrepressible Peace walked this earth short of a hand, while the police were looking for a man short of a finger!—*Strand Magazine.*

"The flowers that bloom in the spring" are not more vigorous than are those persons who purify their blood with Ayer's Sarsaparilla. The fable Elixir Vitæ could scarcely impart greater vivacity to the countenance than this wonderful medicine.

Obituary.

Mr. Frank J. McDonald, whose death at Pueblo, Colorado, at the age of 21 years and seven months, was announced in a recent issue, was the only child of the late John J. McDonald, Esq., contractor, well known throughout Canada. His education was begun with the Jesuits at St. Mary's College, Montreal, and continued at Mount St. Mary's, Chesterfield, England. Having spent three years at this celebrated Catholic Seminary, he passed successfully his matriculation examination, and then began the study of medicine at Edinburgh University. Unfortunately, owing to ill health, he was obliged, before the close of his second year, to give up his studies and return to his home in Ottawa. After spending some months there under the most careful medical care, and finding that he was not gaining strength, he was advised to try the climate of Colorado; so, in January last, he went to Denver, and some weeks later to Pueblo, where he died on the 29th of April. Death came rather suddenly in the end, and was a great shock to all his friends, his being confined to his room only three days. His remains reached Ottawa from Pueblo on the 3rd ult., and were taken to the residence of Mr. Roger Ryan, where his friends looked sadly on the youthful face, in which there was scarcely a change since, full of hope of his recovery, he bade them farewell three months before.

The funeral took place on Friday, the 4th instant, at St. Patrick's Church. Solemn High Mass was sung by the Rev. Father Whelan, P.P., and thence to the Catholic Cemetery, Ottawa, where the remains were interred beside those of his father, who died fourteen months ago. The pall-bearers were Messrs. Emanuel Devlin, Roger Horstzky, Alex. Brophy, N. Murphy, C. Kavanagh and C. Bangs.

The deceased had a most winning and cheerful disposition, was manly and kind-hearted, and possessed the faculty of making friends wherever he went. It is sad to record the death of one so young and with such opportunities for a useful life; but it is a great consolation to his friends and relations to know that he died fortified by the Sacraments of Holy Church—his dying request was that Masses might be said for the repose of his soul.

The REGISTER tenders its sympathy to friends and relatives, among whom are his recently widowed mother and his aunts, the Rev. Mother Superior of Loretto Convent, Hamilton, Mrs. Wilson of Toronto, and Mrs. H. Gray.

Catholic Order of Foresters.

St. Joseph's Court, No. 370, enters upon its second year with very bright prospects. At the regular meeting held last Thursday the reports of the various officers for the year ending April 30th showed that while a large amount of work had been accomplished the affairs of the Court financially were in a satisfactory condition. Brothers out of employment had been assisted, and others who had been on the sick list could testify to the promptness with which their benefits were paid. With regard to the latter item it might be said that the sick benefit by-law, as amended by the high Court, affords the members privileges unequalled by any other society, and gives universal satisfaction throughout the entire Order. The membership has steadily increased, so much so that a new hall had to be secured, which will be ready for occupation about the end of June.

A contingent from Sacred Heart Court visited the Court early in the evening for the purpose of witnessing the installation of officers. The D. H. C. R., Bro. Bachand, who conducted the ceremony, was ably assisted by Bro. Pape. The officers for the present year are as follows: Chief Ranger, Joseph Cadaret; Vice Chief Ranger, Wm. Mitchell; Recording Secretary, John J. Howorth, 30 Brooklyn ave.; Financial Secretary, Richard Howorth; Treasurer, Walter F. Brooks; Trustees, Thomas Finucan, Thomas Kirby; Sentinels, James Finucan, Joseph Kirby; Representative, John M. Quinn; Alternate, Oswald Pape; Medical Examiner, Dr. Wallace; Chaplain, Very Rev. Dean Bergin.

The Chief Ranger's address was attentively listened to, as it showed evidence of careful preparation. In touching upon events which had taken place during the past year, he said that while not wishing to discriminate, he yet could not let the occasion pass without commending the officers for the zeal displayed by them in the performance of their duties.

A deputation from Sacred Heart Court extended an invitation to participate in the annual excursion, which takes place at an early date. A committee was appointed to work in conjunction with the visiting Brothers; and as an early start is being made, this excursion promises to be what it ought to be—a pronounced success.

A very profitable evening was brought to a close with prayer by the Rev. Chaplain. The next meeting takes place on the last Thursday in May. JOHN J. HOWORTH,

Rec. Secretary.

ST. MICHAEL'S HOSPITAL.

Laying of the Corner Stone.

Last Sunday afternoon witnessed the very interesting ceremony of laying the corner stone of the new wing of St. Michael's Hospital, by his Grace the Archbishop. The following clergy were present: Very Rev. Father McCann, V.G., and Dean Cassidy, Rev. Fathers Brennan, C.S.B., Hand, Cruge, Grogan, C.S.S.R., Walsh, Frachon, C.S.B., Ryan, Murray, C.S.B., Rohleder, Kelly, Coyle, Carbery and Tracy. Amongst the lady besides Hugh Ryan, Esq., the generous benefactor of St. Michael's Hospital, we noticed: Messieurs T. Long, J. J. Foy, E. O'Keefe, Wm. Ryan, P. Boyle, J. J. Murphy, P. Hughes, B. B. Hughes, Dr. McMahon, A. W. Holmes, M. J. Woods, W. J. Mallon, A. A. Post, Dr. McKeown, Hon. F. W. Anglin, J. D. Macdonnell, T. J. Lee, J. P. Murray, F. B. Hayes, Ottawa.

The students of St. Michael's College, under the leadership of Father Murray and Mr. Plomer, sang the psalms for the occasion.

Prior to the actual laying of the corner stone a vast congregation met in St. Michael's Cathedral to hear his Grace, who delivered the following impressive address upon the ceremony, and the action of the City Council with reference to the Hospital:

THE SERMON.

The occasion that brings us together to-day is the Ceremony of the blessing and laying of the Corner Stone of a large addition to be made to St. Michael's Hospital. The work of Hospitals for the sick and suffering is the law of love which Jesus Christ came to establish on earth. Dearest Brothers, Our Blessed Lord and Saviour, Jesus Christ, came on earth to establish therein the reign of the law of love. It is true that this law lay at the foundation of the Ten Commandments formulated by God on Mount Sinai as the rule of human conduct and life, but nevertheless it was not given a striking prominence in the old dispensation. In this dispensation God ruled His people by the manifestation of Almighty power by the force of stupendous miracles, by signal and tremendous chastisements of guilt, and in the might of His outstretched arm; fear, rather than love, was the characteristic of the olden dispensation.

The two-fold love of God, and of man for God's sake was to be the rule and law of the Christian dispensation—the most prominent feature and characteristic of the reign of Christ and of His religion in the world. He therefore summed up all the Divine Commandments into two: the lover of God above and therefore all things, and the love of one's neighbor for God's sake. On these two commandments depend the whole law and the prophets. These two branches of charity are inter-dependent: for if we love God we shall necessarily love our neighbor, who is His image. "And if," says St. John, "we love not our neighbor, whom we see, how can we love God, whom we do not see?" And this commandment we have from God: "that he who loveth God, loveth also his brother. I. John iv., 21. Our Divine Saviour gave this law of love such prominence, as a motive and guide of human conduct—he so emphasized and enforced its necessity and sufficiency, that it practically became a new law hitherto unknown, became now more fully and more explicitly unfolded and inculcated as the great rule of life.

"A new commandment I give you," said our Saviour to His Apostles, "that you love one another as I have loved you."—John xiii., 34. "By this shall all men know that you are My disciples, if you love one another." But this love of charity must not be a mere dead of theoretic love; it must manifest and energize itself in its work and action, for it must be modelled after the manner in which Christ loved us. Now, the love of Christ for us was most active, all embracing and constant. He came down from Heaven and became man for the love of us. He lived for us, He worked for us, He suffered for us, and He died for us. But for the poor and the sorrow-stricken and the afflicted, He had a special love and the most tender compassion. His whole Sacred Heart went out to them in all the mighty and beneficent power of His sympathy and love. In fact, whilst on earth He seemed to work and to love principally for them. He made His work and His mercies for them the test and proof of His Messiahship. In reply to the messengers of St. John, enquiring whether He was the expected Messiah, He in proof appealed to His charity and commiserations towards the poor and afflicted—"Go and tell John what you have seen and heard: the blind see, the lame walk, the deaf hear, the lepers are cleansed, the dead rise again and the poor have the Gospel preached to them."—Matt. xi., 25. He could have shown in a thousand ways the God-power that be-

longed to Him by nature and of right. He could have controlled the elements, as He did once on the sea of Galilee. He could have arrested the stars in their course and have suspended the laws of nature for the manifestation of His Almighty power; but He appealed instead to His work of tender mercy and compassion, that His conduct might be the model of the exercise of that love which He bestowed upon His children as the rule of their action.

"A new commandment I give you, that you love one another as I have loved you" For the poor, the sick and the suffering, He had a special affection and tenderness—the poor and despised, crushed and abandoned. His delight was to bring hope to the bed of the sick, to cheer their drooping spirits, to relieve their sufferings and heal their diseases. He cleansed the lepers of their most loathsome disease, and by His healing touch restored their putrid flesh to its original freshness and purity. Fever, the bloody palsy, dropsy, every manner of disease that racks the body with pain, overshadows the mind and heart with grief and sorrow, and finally dries up the very fountains of life—all fled at His omnipotent command or disappeared at His healing touch. They saw in Him the Author of Life and vanished from His holy presence. "And all these were sick He healed," said St. Matthew, "that it might be fulfilled which was spoken by Jesus, the prophet saying: 'He took our infirmities and bore our diseases.'" How beautiful is this characteristic of our Redeemer, and how plentiful it has been in lasting benefits for the sick and suffering in all Christian ages! He identified Himself with the cause of the poor, the sick and suffering, and declared that whatever works of humanity of tenderness, of mercy and charity and truth be done to them He would consider and reward as done to His own adorable person, for on the last day He will say to the just: "Receive you the Kingdom prepared for you from the very foundation of the world, for I was hungry and you gave me to eat, naked and you clothed me, sick and you visited me."

Before His Ascension into Heaven, Our Blessed Lord made permanent provision for the care of the poor and sick and afflicted so dear to Him. For this purpose He created an institution, chartered it with His own powers, secured for it an undying existence and commissioned it to continue unto the consummation of time the work of charity and mercy towards afflicted humanity which He had manifested. This is His Church. She is His bride, the flesh of His flesh and the bone of His bone. The Holy Ghost, the Comforter, the God of Love, descended upon her in Pentecostal fire and became her life and soul, enabling her to fulfil the sacred mission Jesus had confided to her. We find her in her very infancy discharging the office of protector of the poor committed to her. As soon as she was allowed to come out from the Catacombs into the light of day and breathe the air of Heaven, she set to work to care for the sick and to establish institutions for their healing and comfort. She called these institutions the hostels of God—God's hotels—destined for the children of His predilection. We find them already in existence in the fourth century in Rome, Constantinople, Cæsarea; and as the Church advanced, adding nation after nation to her empire, so also the number of her hospitals increased until now at length they have become permanent visitations in every civilized country in the world.

Amongst them St. Michael's Hospital has recently taken its place. It was felt to be a great want for the Catholic Community. It is destined principally for our sick poor, and will, with God's blessing, do a vast amount of good, not alone for the healing of their bodily disease, but also for the cure of immortal souls. The new addition to be made to it will be fully as large as the original building, and will cost about thirty five thousand dollars. This large sum of money is the munificent, princely gift of a noble-hearted, high minded citizen.

Here let me say, with reluctance and pain, a few words about the recent action of the majority of the City Council, headed by the Mayor, against St. Michael's Hospital. You are aware that the City Council has by a majority decided that henceforward no poor patient shall be sent at the city's expense to St. Michael's Hospital, on the ground that it is a sectarian institution. Now, St. John's Hospital had been in existence for years before the establishment of St. Michael's. During those years we not only heard no clamor against it on the ground of its sectarianism, but city patients were sent to its wards and supported at the city's expense, and in addition, obtained an annual grant. It was only when St. Michael's Hospital was started that we heard all this cry about sectarian hospitals.

Now, let us see what there is in this cry and what just occasion there is for it. St. Michael's Hospital, it is true, is under Catholic management; but of its medical staff, numbering twenty, fifteen are Protestant physicians, Protestant patients are freely admitted (321 Protestants having been admitted during the past 22 months), and treated as kindly and tenderly as Catholic patients. There is no attempt at interference with their religious beliefs, and Protestant ministers are perfectly free to visit the members of their church, who may need or

desire their administration. This is the exact truth as regards the character of St. Michael's Hospital. Wherein, may I ask, is it more sectarian than other hospitals that are favored by the City Council? What are the facts of the case as regards these other hospitals? All the managers, save one, of the General Hospital are Protestant; all members of its medical staff are Protestant; all its trained nurses are Protestant; and yet, in the face of these facts, it is claimed that the General Hospital is non-sectarian, and St. Michael's is forsooth sectarian.

Grace Hospital stands exactly in the same position in this respect as the General Hospital—its management is under the control of Protestants, its medical staff are Protestants, its nurses are Protestant; and yet (Grace Hospital, in the opinion of the City Council, is non-sectarian, and St. Michael's is sectarian!

Take, as another instance, the Hospital for Sick Children, which is in receipt of an annual grant of \$5,000, from the City Council—all connected with its financial and medical management are Protestant; all its nurses are Protestant; but yet it is non-sectarian, and St. Michael's is sectarian!

In the face of these indisputable and undisputed facts the majority of the city fathers favor the aforesaid hospitals on the ground that they are not sectarian, and discriminate against St. Michael's on the pretence that it is sectarian; and they expose the intelligent citizens of Toronto to believe this mocking excuse, this transparent subterfuge! It were more honest, more manly and more in accordance with truth had they come out squarely and openly avowed that their shifts were aimed at St. Michael's for the simple reason that it is a Catholic institution as regards its management. This, and this alone, is the true reason of the City Council's action; this is the original sin that has blighted and blasted it to their estimation.

We protest against this action of the City Council as being distributively unjust, as being harsh, unfeeling and unmerciful to our sick poor, and offensive and hurtful to the feelings of our Catholic people.

Surely, in a matter of this kind, account should be taken of the wishes of the Catholic tax-payers, and some consideration should be felt for the feelings and comfort and happiness of the sick poor, who are so deeply interested in this matter.

Right here let me thank the minority of the Council who had the manliness and the courage and the spirit of fair play to stand up for the cause of right and justice, as well as of charity and true liberality on this question. We are sure that in doing so they represent the sentiments, convictions and wishes of the fair minded, truthful and intelligent classes of our Protestant fellow-citizens. These citizens do not wish that any intolerance should be carried so far as to sting our people with the sense of injustice, as to aim at the comfort and happiness of God's stricken ones, or to deprive them of the right of being sent, in their pains and sufferings, to institutions of their choice, where they would be surrounded by those tender sympathies and religious consolations springing from a common faith, that smooth the pillow of the sick bed, and bring the sunshine of sweet hope and holy resignation to the sufferers.

Be it remembered that we ask no favor. We only demand our rights as regards this matter. We ask for no grant, but we claim that our sick poor may be allowed to be sent to St. Michael's Hospital, and that the same amount shall be paid for their hospital treatment in that institution as would be paid for them if sent to other hospitals. We ask no more, and we will not be satisfied with less.

We Catholics are accused of being sectarian. If to feed the hungry, to clothe the naked, to harbor and visit the sick and to brighten the cabins of the poor by the blessed light of charity be sectarian, then we Catholics are sectarian. If to be sectarian that multitudes of Catholic men and women leave the world and all that are dear to them in the world, and for Christ's dear sake, and imitation of His sublime example, lead lives of poverty, self-denial and obscurity, in order to devote themselves entirely to the relief of the poor, to spend their lives in their service, and who minister to the sick in feverish and in reeking hospitals, then we are sectarian. But this is the sectarianism that Christ brought from Heaven; this is the sectarianism that has Christianized the world; that has enriched humanity with the countless blessings of Christian civilization; that has established on earth the reign of Heaven born Charity, with all its blessed mercies and commiserations; that has given a Borromeo and a Balzunce to the plague-stricken cities of Milan and Marseilles and a Father Damien to the lepers at Molokai; that has taught the world lessons of justice towards all, and tenderness, sympathy and charity towards the weak, the poor and the sorrowing; that has uplifted man from his fallen, degraded state, and has made him little less than the angels, and has taught us all the sublime lessons "To love our enemies, to do good to those that hate us, and to pray for those that persecute and calumniate us." This is the sectarianism that the world wants to-day, as it did of old, for this sectarianism is none other than the religion of Jesus Christ.

But there is another kind of sectarianism, the reverse of all this. There is a sectarianism of the hate and strife of intolerance and all manner of uncharitableness—a sectarianism that sets neighbor against neighbor, class against class and embitters all social actions—a sectarianism that revives once more the old Jewish precept—"Thou shalt love thy friend and hate thy adversary"—that has broken up Christian unity and filled the world with warring creeds and jarring sects—that persecutes men for their religious beliefs and curses the shrines at which others kneel to Heaven—that oppresses the weak at the bidding of the strong, that substitutes might for right, that seeks in this province to rob the Catholic minority of our rights and to strike it with social excommunication—a sectarianism, in a word, that has blurred the pages of Christian history with tears and blood. This is the sectarianism that now overshadows parts of the fair Dominion; that menaces with destruction our free institutions, and threatens to break our splendid Confederation into fragments. This is the sectarianism that should be frowned down and denounced by all Christian men, by all good citizens, and all patriotic Canadians.

Christian charity is very different from this. The charity of Christians should be but a flame of that divine fire of love which Jesus Christ brought from Heaven, and which He wished to be enkindled in all human hearts. It should overleap all boundaries of parties and of sects; it should be based and modelled on charity of Christ, which was as broad as the world, as universal as man, and as extensive as the woods, and wants and sorrow, and suffering of humanity—a divine charity which was as general and all-embracing as the gentle summer rains, which fall alike in fruitful benediction on the fields of sinners and of saints—as universal as the rays of glorious sun that light up the dark places of the earth as with the smiles of God, and clothe the mountains, plains and valleys and the far-reaching seas with the beauties and glories of a transfiguration.

We will now proceed to the blessing and laying of the corner stone of the new addition to be made to St. Michael's Hospital. This addition will be as large as the old building, and will be built at the exclusive cost of a high-minded, generous and noble citizen. May God reward him for his munificent charity. When this wing is built and equipped, St. Michael's Hospital will be as perfect in its way as any like institution in the Dominion. It is intended principally for the sick poor of all denominations, of all creeds and races. It will exist in the centre of this great city as a blessed provision for the healing and the comfort of the sick and suffering. It will continue to do its Christ-like work in spite of all unjust discriminations and unchristian opposition; and we confidently hope that it will be amply supported by the bounty of Divine Providence, and will be sustained and encouraged in its sacred mission by the good and charitable citizens of Toronto, in the firm faith that whatever offices of mercy and charity they will discharge towards the sick poor (these suffering members of Christ's Body), they are discharging them towards the Adorable Person of Jesus Christ Himself. Who will one day reward them with the sweet and gracious invitation: "Come, ye blessed of My Father, received you the Kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me to eat, naked and you clothed Me, I was sick and you visited Me."

The "Stabat Mater."

At St. Mary's Church, Monday evening last, Rev. Dean Harris of St. Catharines, gave an eloquent but short lecture on the "Origin of Christian Art." The Rev. lecturer most graphically described the Catacombs of Rome and their necessity as hiding places for worship in the early Christian days. He described the different kinds of art, sculpture, painting and music. At the close of the lecture, the choir again presented that magnificent musical production of Rossini, the "Stabat Mater." Miss Clarke and Miss Flower's singing of the "Quis est homo" was well rendered, and Mr. Anglin excelled in the "Pro peccatis." The recitative chorus, without accompaniment was disappointing, but if Toronto vocalists could only undergo the training of a Halle, their aesthetic and highly intellectual audiences would, then, perhaps feel themselves incapable of criticizing so severely, but we doubt it. The "Inflammatus" by Mrs. Campbell was exquisite as also the "Cavatino" by Miss Rollero. Miss Burns sang Lucci's "Ave Maria," and Mr. Sturrock rendered magnificently "The Holy City." The closing was the "Agnus Dei" from Mozart's 1st Mass by Miss Clarke and the choir. We must congratulate St. Mary's on their perseverance, and we hope to be permitted to say praiseworthy ambition in producing this masterpiece of Rossini. We were only too pleased that "his harmony again crept in our ears and touched once more the fibres of our hearts." We only wish for another such a musical treat.

Love is the language in which the gods speak to man, observes Plato. Unfortunately he who hears it not; doubly unfortunate he who hears but comprehends it not.

OTTAWA CORRESPONDENCE.

Letter from the Rambler

In closing my last contribution to the columns of the REGISTER, I made a brief reference to an event of more than passing interest, namely, — the investiture of Mr. John Henoy with the Insignia of Knighthood of the Holy Sepulchre, in which serious omissions occur. Being absent from the city at the time, and the verbal record which was given to me, being from memory, and hence, imperfect, my description of the happy proceedings was also lacking in completeness, and names of men have been omitted whose good deeds should pass down the stream of time to generations yet remote.

The lamented Father Molloy was present as he always was, whenever honor was intended for a deserving Irishman—whenever the interests of religion, of temperance, of the poor needed his presence or the advocacy of his robust eloquence. He made a speech that night in the course of which he extolled the services which the new Knight had rendered to the cause of temperance. The venerable father, full of years, and full of honors, has, since that event, been gathered with the past, and although neither granite nor marble perpetuates the fame of his deeds, we, who have been witnesses of his useful life, of his unflinching efforts to rescue the erring, of his labors to ameliorate the condition of the poor and the lowly, and of his herculean zeal in rolling back the floods of intemperance, and of vice, have each built for him a monument that will endure for all time in the sacred halls of memory.

John A. MacCabe was present, as he always is, whenever any good work has to be done, and delivered a speech such as few men can deliver.

Mr. MacCabe is Principal of the Ottawa Normal School, which position he has held for a period of over twenty years, and it is no exaggeration to say that it ranks amongst the best governed institutions in the Province of Ontario. Other institutions in the mode of their management or mismanagement have provoked inquiry in investigation, but towards the Normal School of Ottawa, the tongue of scandal is forced to maintain a decent silence. The duties devolving upon Mr. MacCabe are onerous and responsible, whilst in their execution, the nicest judgment and the most unwearied vigilance are indispensable. Many of the students who find their way here, are cradled in the worst hotbeds of intolerance and bigotry in Ontario, and they came with preconceived impressions gathered from the "Sunday School Teacher," the "Local Preacher," the "Reformed Priest" or the "Escaped Nun." Poor McGee, in his history of Catholic settlement in North America, tells us that away back in the forties it was the custom amongst the Puritans of certain parts of the New England states to watch young Irishmen as they were bathing, with a view of ascertaining if it was really true that they had tails! I am not aware that any such watch has been kept on my friend, the Principal of the Ottawa Normal School, as he has performed his ablutions; but if so, the students of Puritanical instincts who flock here annually, will have made the discovery that whilst there is nothing abnormal about the Irishman, he can at the same time be an able man, a Christian gentleman, and a thorough disciplinarian — a fact which it would be well for them to remember in after years, in their encounters with the irrepressible "Irish Romanist."

Hon. John Costigan was also there, and delivered one of his happy speeches. Readers of the REGISTER need scarcely be told who John Costigan is, and yet he is a man whom one must know for some time, before thoroughly under-

standing him. He is silent and unobtrusive; indeed I have heard it said that his social qualities are not of the regulation pattern, and that he is fearfully and lamentably lacking in "personal magnetism." I am deeply pained to think that there are some grounds for those monstrous charges, and I would suggest to my friend, the Secretary of State, the propriety of revolutionizing his whole being at once, so that he may, like other public men whom we could name, be able to embrace an "Independent" elector, throw his arm around his neck, enquire for his wife, his mother-in-law, his cousins, and his aunts, and then, after the whole ceremony is concluded, stick out his tongue. No, we who know Mr. Costigan will obstinately refuse to measure him by any such standard, as those involved in his social "qualities" or in his "personal magnetism."

We have known the goodness of the man's heart from the stories told to us by the widow and the orphan, we learn of his grand character from the records of our charitable institutions, and we revere him because no worthy object has ever appealed to his benevolence in vain. I am told that this man, who has been a Cabinet Minister for almost twelve years, is yet poor. If so, a solution is not difficult to find in his untold generosity.

But it is as an advocate of Home Rule for Ireland that Mr. Costigan is best known to the Irishmen of the Dominion, for, happily, his labours on this question could not be hidden from view as easily as have been his charities. I cannot within the narrow limits of a hurried communication enumerate a title of the splendid services rendered by him to the land of his ancestors, in her struggles for self-government; but if Irish autonomy becomes, in our day, an accomplished reality, side by side with that other eminent Irish Canadian — Edward Blake — must stand, high up in the roll of fame, the name of John Costigan, as one who, through good and evil report, has faithfully stood by the grand old cause, as one with whom no sacrifice was too great, provided he could lift Ireland to her proper level amongst nations.

Mr. Wm. Mackey, one of our millionaire lumbermen, and himself a most liberal supporter of the St. Patrick's Orphan Asylum, has presented the city firemen with \$100 in testimony of his appreciation of their heroic conduct in extinguishing the flames and rescuing the inmates, during the recent fire at that institution.

Messrs. Michael Galvin and John Harvey, both prominent residents of Arnprior, have spent a few days in this city during the past week.

An old friend, F. B. McNamee of Montreal, has been here for some days, and looks as if he was not a day over fifty.

Thos. Hogan, Esq., Reeve of Wolfe Island and ex-Warden of Frontenac, has been here on a visit lately. I would not be surprised to hear of "Tom" returning here some day with the mystic letters "M.P." attached to the end of his name.

Mr Wm. Power, Jr., of Bridgewater Cove, has been here during the past week on his return from Ireland. Just half a century ago Mr. Power's father (Wm. Power also), left the County of Waterford, and emigrating to Quebec, settled there, where he is now an honored resident. The family is well known and highly esteemed. Thomas, one of the sons, whom I know, some years ago passed off shortly after his marriage to Miss Cantillon, a most estimable young lady of Quebec. Richard, Supervisor of Cullers' Office at Quebec and William whom I met here within the past week.

The description which Mr. Power, Jr., gives of the old land is a most interesting one. He visited Waterford and drove out into the country to see his father's home.

A Slight Mistake.

To the Editor of the Catholic Register:

Sir—In your issue of May 3rd there is an article headed "Promises of Manitoba's Premier."

The first paragraph is introduced with the words "The more the Manitoba School question is discussed."

The next paragraph deals with "The Manitoba Act."

Paragraph three refers to the "Solomn promise of Mr. Greenway, the Premier of Manitoba."

Paragraph four states that Messrs. Greenway, McCarthy and O'Brien are doing all in their power to prevent French Canadian immigration into the North West.

In the fifth paragraph the Hon. Scott on the Manitoba School question is endorsed.

In paragraph six an article which appeared in the Weekly Nor' Wester of Winnipeg of the 12th of April on "the North West School Question" is quoted. In the quotation Manitoba is dealt with; and if the North West Territories are alluded to, it is indirectly.

In the seventh paragraph the two concluding sentences of the article in the Nor' Wester are quoted, in which the propositions are laid down in general terms (1) that might in these days is right, and (2) and that this is so because votes are more potent than principles.

Then comes the eighth and concluding paragraph, which is as follows:—

"The article referred to is a complete refutation of the flippant assertions of Nicholas Flood Davin in his place in Parliament he being a newspaper man, and therefore cannot plead ignorance of the fact that the educational grievances of the Catholic minority are publicly made known through the press and other channels in the North-West."

The idea is suggested no doubt unintentionally, that I had discussed or made some statements regarding the Manitoba School question.

The one question I discussed in Parliament was, and is a pure question of fact—"Do Catholic Separate Schools exist not in Manitoba, but in the North West Territories?"

I pointed out two particulars in which I differed from the regulations and policy of the North West Government.

The Prime Minister subsequently discussed the same question—His mind, from original bent and careful training, is eminently judicial. His logical faculty is of the highest order. His power of analysing and co-ordinating facts leaves nothing to be desired. Yet he came to the same conclusion.

I have never in Parliament nor out of Parliament in public discussed the Manitoba School Question.

The reference to my speech seems to me to be to Hansard, p. 1662, where I say that in the North West we do not have the controversies which disturb other places, and towards the close where I point out that I had not heard a complaint that Catholic Separate Schools did not exist from my Catholic constituents, nor had I seen in any newspaper in the North-West a complaint, nor had, as far as I know, a public man in the North-West Territories voiced a complaint in a speech.

It is enough to say that the Nor' Wester is published in Winnipeg, the Capital of Manitoba.

I may add that the body of its article merely recites historical documents.

Mr. Tarte and Mr. Brodeur mixed up the two questions—the Manitoba School question and the North West School question. It is a Mezentian process. I discussed but the one question.

In Parliament and the press we constantly see language which would be appropriate only if the Manitoba and the North West Territories were one. They are not.

I do not need to enquire where the refutation of my assertions comes in.

Yours, &c., NICHOLAS FLOOD DAVIN.
House of Commons, Ottawa, May 5th.

Dramatic Entertainment.

The Dramatic Entertainment to be given by the Students of St. Michael's College on Tuesday next in the College hall promises to be of a very superior class. The actors have for some time been under the special training of Prof. Shaw of the Conservatory of music, and no expense or trouble is spared to make the evening enjoyable and successful. The programme will consist of the first two scenes of the third Act of Julius Caesar, representing the death of Caesar, and the addresses of Brutus and Antony to the Romans. Another very choice selection is the Senate scene from Damon and Pythias. The entertainment will conclude with the farce entitled "A Race for a Dinner." We hope that the efforts of the students will be crowned with a crowded house.

For over Fifty Years

Mrs. Wislow's SOOTHING SYRUP has been used by mothers for their children while teeth are coming, softens the gums, allays all pain, cures wind colic, regulates the stomach and bowels, and is the best remedy for Diarrhoea. Twenty five cents a bottle. Sold by all druggists throughout the world. Be sure and ask for Mrs. Wislow's SOOTHING SYRUP.

St. Michael's Hospital.

The following description is taken from Monday's Empire:

St. Michael's hospital will, on completion of the new building, have a frontage of nearly 200 feet on Bond street by 110 feet in depth. While the building will be practically in one, there will be in reality three separate buildings the present building and the new south wing being connected with the new centre building by a main hall or corridor. The new wing which is placed 40 feet south of the present building, will be used exclusively for surgical cases, while the centre building will be devoted to the administrative work of the institution, and the present old building utilized as a medical wing. The new south wing, 40 by 75 feet, will contain common and private wards, with day rooms, ward kitchens, linen rooms and lavatories, etc., on each floor. On the south side of this wing will be a series of verandahs. At the rear of this building will be the operating theatre, one and a half stories high, with preparing and instrument rooms adjoining same.

The gallery of the theatre will accommodate over 60 students and is provided with a separate entrance. The room will be 26 by 21 feet, and 21 feet to the ceiling, and lighted by one large window 9 by 13 feet, and by a ceiling light. The floor will be granolithic, and the walls to the height of six feet lined with Portland cement. The system of ventilation will be as perfect as possible. Ducts at regular intervals in the floor lead to a main foul air exhaust, opening into the shaft which surrounds the iron smoke-stack, and which is carried up with it to the outer air. The heated air passing up the smokestack causes an upward current in the shaft, and thus draws the air from the wards through the ducts into the shaft. The building is heated by hot water, supplied by boilers in the basement. The plumbing, fixtures, etc. will be the best obtainable. The lavatories will have slate floors and white marble partitions and wainscoting. The floors, other than those of marble and slate, will be of hardwood. The materials used are rock faced brown Credit Valley stone to a height of four feet above the ground. This portion of the work is already completed; Above this the work is faced with "Taylor's red pressed bricks, with sills, heads, cornices impost and architrave mouldings of Nova Scotia brown sand stone. The architecture of the new building is of renaissance style. No effort has been spared to make the building a model hospital, the latest and most approved institutions of the kind that have been erected in the United States and Europe having been thoroughly studied in regard to arrangements of the rooms heating and ventilation, before the plans were prepared. The architects for the work are Post & Holmes. The cost will be about \$35,000.

St. Michael's Juniors vs. Wilmois.

Those who attended the game last Saturday, between the St. Michael's Juniors and the Wilmois were treated to a first class game of ball, seldom witnessed outside of the professional sphere. It was quite evident from the beginning that the teams were evenly watched and that the game would be hotly contested. The fielding on both sides was sharp and clean, and the ball was handled in a way that took the fancy of the spectators. The Wilmois opened by pounding out two runs. They were then retired, and until the fourth inning, the score remained 2-0 in favor of the Wilmois. In the fourth inning the College scored two runs, thus, tying the score. Neither side scored again until the seventh inning, when the Collegians by a successful bunting of hits, managed to secure two runs. The score did not change again until the ninth inning, when the Wilmois succeeded in piling up four runs. With defeat staring the College boys in the face, Donovan came to bat, he reached first on a clean hit, stole second and scored a run on Hay's two bagger. The next two batters struck out, leaving the score 5 to 6 in favor of Wilmois.

Leach did some very clever work around the initial bag for St. Michael's, while McEwan and Newberry showed up well for the Wilmois.

The following is the score by innings:

	1	2	3	4	5	6	7	8	9	Total
S. M. C.	0	0	0	2	0	0	2	0	1	5
Wilmois	2	0	0	0	0	0	0	0	4	6

Batteries—S. M. C., Hayes, p., Fallon, c.; Wilmois, McEwan, p., A. Reid, c. Umpire, F. Q. Donnelly.

The heart of every woman is like a page written with sympathetic ink. It seems blank, but warm it sufficiently, and you will find a love letter written on it.

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NORTHWEST SCHOOL QUESTION.

That the Catholics of the Territories, any more than those of Manitoba, have any rights which are entitled to respect would be an assertion which the *Nor-Wester* is not on its own responsibility prepared to make, having regard for its life and happiness. In these days, when 150,000 Protestants in Manitoba, for example, are compelled to band themselves together and stand shoulder to shoulder to defend their religious and political liberties against the assaults of the 12,000 or 15,000 Catholics, it is as much as one's life is worth for any one who is not a Catholic to say a word that by the most violent stretch of the imagination could be twisted into one of friendliness for that class of the population. At present, not only in Manitoba, but elsewhere in the Dominion, it is the fashion to curse Catholics and the Catholic religion, and to have peace at all, and, better still, the profits of peace, one must be in the fashion. Therefore it shall happen that in the few remarks that are to follow on the memorandum which the Archbishop of St. Boniface has prepared as an answer to a recent report of a committee of the Dominion Privy Council on the Northwest School ordinance, we shall take care to avoid even the appearance of an opinion, and least of all shall we suggest or hint that the Catholic case has even a square inch of solid foundation to rest upon. Not that we could not say so, but that, being out of the fashion, it would not be safe.

To understand the Northwest school question we shall have, as in the case of Manitoba, to go back to the days when this part of the country was admitted into the union. That is what his Grace does in the memorandum, and he excuses the liberty he takes in addressing himself to his Excellency-in-Council on the ground that in those days he was appealed to as a Bishop and as a citizen by the then Governor General and in the name of her Majesty to assist in composing the differences and troubles that had been precipitated by the hasty action of the Government at Ottawa. That action caused a rebellion in the Red River country. His Grace was in Rome at the time, and he was hastily recalled by cable; and arriving at Ottawa, he was commissioned to make all speed to Fort Garry to pacify the insurgents. He was given copies of a proclamation which the Governor-General had prepared in accordance with instructions from the Imperial Government, with the request that he would make the contents as widely known as possible, and especially among the Catholic population. That proclamation contained the following clause: "By her Majesty's authority I do assure you that on the union with Canada all your civil and religious rights and privileges will be respected." His Excellency gave many personal assurances in addition to this, verbally and in letters addressed to the Archbishop. "The Imperial Government has no intention of acting otherwise than in perfect good faith towards the inhabitants of the Northwest," he wrote. "By her Majesty's authority, the people may rely that respect and attention will be extended to the different religious persuasions." When writing thus, his Excellency, like every other intelligent person in the world, knew what were the religious convictions of Catholics in respect to education. His proclamation, and his letters, and his verbal assurances were all intended to impress upon the Catholics that those convictions should be respected.

Arriving at Fort Garry, his Grace took an active part in negotiating for the peaceful admission of the Northwest into the union. Delegates were appointed to go to Ottawa, bearing a Bill of Rights drawn up by the convention appointing them. To the

objection that these delegates did not represent the Northwest his Grace makes the conclusive answer that they were received and recognized as Northwest delegates and that the Canadian Government negotiated with them as such. To the objection that the word "separate" schools was not mentioned in the bill of rights, he makes answer that there was no doubt of the meaning and intention of the convention in dealing with this subject, and that if the word "separate" was not used it was because there was no other schools in the country at the time and consequently no other could have been thought of. The negotiations were completed, and the Northwest became a part of the Dominion. When Manitoba became a province provision was made for the Catholic schools, in accordance with the spirit of the Governor General's proclamation, care, in fact, was taken to respect "the civil and religious rights and privileges" of the different persuasions. When the Territories were organized a similar provision was made in their case. And this brings us to the Northwest school question.

Being a little fearful, we appeal to our Protestant friends to observe that so far we have carefully refrained from giving an opinion of our own. We have merely recited very briefly a succession of events that have become historical. If the Catholics before and at the union were assured of their "rights and privileges" in respect to religious and educational matters, that cannot be the fault of the *Nor-Wester*. It was the fault of the Imperial Government, of her Majesty's representative, the Governor-General, and of the Dominion Government and Parliament. The *Nor-Wester* is merely relating what these did, and when and how. Down to 1892 the Catholics of the Territories had their separate schools; schools supported by themselves, conducted by themselves, and to all intents and purposes controlled by themselves. We believe this statement is not open to contradiction. In 1892 a law was passed which his Grace contends took away from them everything but the form, the name is left but that is all. And herein lies the trouble. The minority petitioned to have the law disallowed. The petitions were referred to the Territorial Premier, who made a long reply in explanation, and acting on this the Government refused to disallow. The minority complain that the Premier's argument was not communicated to them until too late. The memorandum of the committee of the Privy Council on which action was based set out in effect that the new law did not interfere with the privileges heretofore enjoyed by the majority. It would take too long to refer to this issue in detail, but if it were quite safe we might venture to say that his Grace's memorial very effectually disposes of this objection. It shows indeed, that by putting the separate schools under Protestant control they can no longer be called Catholic schools. The law, in fact, is completely altered, and although the name remains the schools are no longer separate. That is the complaint which his Grace has to urge against the Dominion Government, and to those who know his skill as a controversialist it is unnecessary to say that he presents it in a masterly manner.

Has faith been kept with the Catholics of the Northwest? "On her Majesty's authority," said the Governor General's proclamation, "I do assure you that on the union with Canada all your civil and religious rights and privileges will be respected." Has that assurance been kept? "The Imperial Government has no intention of acting otherwise than in perfect good faith towards the inhabitants of the Northwest. By her Majesty's authority, the people may rely that respect and attention will be extended

to the different religious persuasions." If we do not palter with words; if we refuse to indulge in hair-splitting, what does this language mean and has the promise of it been kept? "In declaring the desire and determination of her Majesty's Cabinet," wrote his Excellency, "you may safely use the terms of the ancient formula, Right shall be done in all cases." Considering what has come of it, how suggestive all this is of St. Francois Xavier! But, it is replied, the rights of the provinces must not be interfered with. A majority of another kind grows up, and it says that Royal proclamations and Royal assurances and binding agreements shall go for nothing; the new majority has come in, and all these must give way to it. Mind you, the *Nor-Wester* is not saying that it is dishonorable, and disgraceful and altogether shameful to break faith with the minority; how can it be, when it is the fashion to stone that minority, and when the new law is that the majority can wipe out all the past? Might is right these days. That is the only wear now, for votes are more potent than principles.—*Nor-Wester*, Winnipeg.

Mrs. Toomy and the Congress of Religion.

We clip the following from the *San Francisco Monitor*:

When the programme of the Congress was published one Catholic name appeared upon it. Mrs. Alice T. Toomy, President of the Catholic National Women's League, had prepared a paper on tolerance. Mrs. Toomy had spoken at several of the congresses in Chicago, and expected to experience here the same broad and generous spirit which was the distinguishing characteristic there. But Mrs. Toomy was quickly undeceived. The following letter expresses her sentiments after she had gunged the caliber of our "leaders of religious thought."

To the President and Committee of the Congress of Religion.—In union with the "card of universal human brotherhood" declared as the aim of your Religious Congress I accepted your invitation to give a paper on "Tolerance" which I both advocate and live. Since my acceptance, the spirit of virulent public warfare against my Church promulgated by some members of your committee and tacitly allowed by the rest, renders it unfit and useless for any self-respecting Catholic to appear on your platform. I therefore beg to withdraw my name from your programme.

ALICE T. TOOMY.
San Francisco, Calif., April 9, 1894.

Sister Mary Rose.

Sister Mary Rose, of the Sisters of Charity, has been elected Superioress for the Province of New York. She will conduct her charge from the Convent at Mt. St. Vincent, which is known as the New York Mother House of the Sisters of Charity of St. Vincent de Paul.

Mother Rose, as she is now known, became a member of the community when she was 18 years old, thirty-four years ago. Until a year ago when she became directress at the convent, she was one of the leading teachers.

At first she taught in the primary and intermediate departments, but from 1874 to 1880 she had charge of the graduating classes, and until a year ago taught the training school of novices. She is a frail looking woman, of a somewhat nervous temperament, and is greatly beloved by the one thousand and fifty Sisters under her, and by the one hundred and eighty girls at the convent.—*Catholic Standard*.

CHRONIC DERANGEMENTS OF THE STOMACH, LIVER AND BLOOD, are speedily removed by the active principle of the ingredients entering into the composition of Ferruccio's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Ferruccio's Pills.

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Cottolene

Is a NEW SHORTENING, and every housekeeper who is interested in the health and comfort of her family should give it a trial. It's a vegetable product and far superior to anything else for shortening and frying purposes. Physicians and Cooking Experts say it is destined to be adopted in every kitchen in the land. This is to suggest that you put it in yours now. It's both new and good. Sold in 3 and 5 pound pails, by all grocers.



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50 cents and \$1 per bottle.

Or 6 large bottles for \$5.

Circulars and testimonials forwarded on application to all parts of Canada and United States.

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Orders by Mail promptly attended to.

The Song of the Thrush.

Written in a Monastery, March 17th, 1894.

FOR THE CATHOLIC REGISTER.

I am sitting at my window,
But my thoughts are far away
Wondering how the old Land is
On this Saint Patrick's Day,
When suddenly in the distance
I hear the whistle clear
Of Ireland's little "brown-breast"
Long familiar to my ear.

The scenes come back from childhood,
And o'er my soul they rush;
Dim memories long forgotten
With the song of the sweet Brown Thrush,
A flash of flame in the sunlight,
A flutter of wings at the pane,
And the clearest sweetest songster
Meets my vision once again.

"Caed mille falltho' darling
What news from the Old Land?
And gently through the window
He flies into my hand.
The cell is filled with music
Pure and sweet it rings,
And I bend my head to listen
To the lay the Brown Thrush sings.

"I'll sing you a song of a bishop"
A prince, a prelate of worth
-sarch where you will, you cannot find
Another like him on earth.
A cry went up from our country,
A call of want and woe,
As she braced herself for the struggle
"And again she faced the foe."

"The cry went out in the darkness,"
Passed village, town and mart,
Went winging its way to the westward
And knocked at the bishop's heart.
Kind was the answer and gentle
Never kinder of bride to groom,
And Erin heard it given
And smiled amidst the gloom.

"To his children all in Canada
He carried the cry along;
Shilled was the laugh of pleasure,
Hushed was the joke and song;
They gathered in their manhood
They responded one and all
Our life, our love and dearest blood
"We'll give n't Ireland's call."

"The cry came back to its mother"
Bringing morning in its face,
A cheer went up from Ireland
An hurrah from the Irish race;
It echoed along the mountains
O'er stream, and wood and vale;
"And Faith and Love and Hope and Joy
"Reigned once more in Granu Aile."

"To Toronto's great Archbishop,"
I lift my voice in praise,
For the deed that he has done
Our heartfelt thanks we raise,
May he never know a sorrow,
But like the meadow rill
May peace and sunshine be his lot
"Till life in God be still."

Then out through the open window
I see the Brown Thrush fly,
And hear his shout of triumph
As he mounts to the evening sky.
I hear the notes of the organ
Float up from the chapel dim,
And the low soft psalm of the monks
As they chant the vesper hymn. C.E.R.

The Economic and Social Problem.

From the Vera Roma, 18th Feb'y, 1894.

On the 25th January, 1875, Joseph Ferrari, Deputy, said in the Italian Parliament:

"The Internationalist" (by this name were designated at that time those who later became known as Socialists and Anarchists). "Created by hunger and misery, is the child of our civilization, and of our industries, and is a being now too well known, and too incalculable throughout all Europe."

The Popes, by their spiritual and temporal Government, had solved for centuries by Charity the most intelligent and varied the terrible discrepancy between the rich and the poor; the political and religious revolt begun by Luther revived this problem, which now threatens the whole world.

Rome was the admiration and envy of all the civilized nations, on account of its works and institutions of benevolence, and all other parts of Italy were also richly endowed with these institutions.

The following is a list of *Opere pie*, or Pious Works, viz., funds, banks,

properties, &c., which invested solely for the benefit of the poor:

Medmont, 1825 Works, Capital 150m. fr.	150	fr.
Lombardy 2302	2302	"
Liguria, 819	819	"
Venice, 715	715	"
Emilia, 780	780	"
Umbria, 683	683	"
The Marches 629	629	"
Tuscany, 572	572	"
Abbruzzi, 2508	2508	"
Campania, 8600	8600	"
Puglia, 1247	1247	"
Basilicata, 466	466	"
Calabria, 547	547	"
Sicily, 3143	3143	"
Sardinia, 158	158	"
Rome, 475	475	"

Total, 29,698 works. 1,773 mil. fr.

Viz., 20,698 works, with a vested capital of one billion, seven hundred and seventy-three million francs, or three hundred and fifty four million, four hundred thousand dollars (\$854,400,000), or seventy million, eight hundred and eighty thousand pounds sterling £70,880,000 (O. O. Stg.), with an annual income of one hundred and twelve million francs, \$22,200,000 (twenty-two million, two hundred thousand francs), £1,140,000 (four million, four hundred and forty thousand pounds sterling).

The Revolution has destroyed and distracted this splendid and colossal patrimony accumulated by the piety and wisdom of our ancestors, and hence has arisen the social question. Our forefathers left us treasures; the Revolution leaves to our children mountains of ruins, and tremendous social plagues. What a responsibility before God and History. But there is a remedy. Let us all turn to that Church and to that common father who knows how to govern both the individual and society. Let us return to God and the Decalogue and Italy will be saved.

A Young Business Woman

Among the young Washington women with long heads for business is Mrs. Richardson Clover, wife of Lieutenant Clover, of the navy. Mrs. Clover is the especial admiration of bank officials and business men, who watch with interest her manipulation of the immense property which she inherited from her father and mother. Previous to the death of the latter the two women managed the property together, but since Mrs. Clover came into possession of the entire estate she has handled it without aid. All investments are made on her own judgement, and leading bank officials call her a second Hetty Green. Among Mrs. Clover's possessions is a large fruit farm in the Nappa Valley, California, which she had not visited for several years. During the last summer Mrs. Clover executed one of those clever moves in which she is adept. She found her place on her arrival smiling under an unusual crop of prunes. Unfortunately all the neighboring plantations were rejoicing in the same way, and it didn't take more than a few hours for Mrs. Clover to size up the situation and reach the conclusion that prunes wouldn't bring the cost of gathering the crop when that time arrived. She telegraphed at once for an evaporating machine, watched it set up, and while her neighbors were giving away prunes, Mrs. Clover, fresh from the gayeties of Washington, superintended the vaporation of her crop and complacently saw it packed away till prices came out of the bottom of the pit.

Inactivity of the Stomach.

Persons having impoverished blood or suffering from enervation of the vital functions, or of inactivity of the stomach, or of pallor and debility, should use Almoxia Wine which contains natural Salts of Iron. See analysis of Professor Heys. J. D. Oliver & Co., 16 King street west, Toronto, sole agents for Canada. Sold by all druggists.

In a letter written by George Elliot and published for the first time in "Foot Lore," she apologizes for neglecting her correspondent and adds this sentence, which many authors have echoed in spirit: "If, dear Patty you saw how much I do write, and how I nauseate pen ink and paper, you would ask no further reason for my silence."

A FORTUNATE GIRL.

The Subject of sincere Congratulation from her Friends.

Was Thought to be Sinking into a Hopeless Decline—How Her Restoration to Health Was Brought About—An Example Worthy of Imitation by Other Young Ladies.

From the Sherbrooke Gazette.

A number of reports have reached the Gazette office of marvelous cures effected by the use of Dr. Williams' Pink Pills. To satisfy a legitimate public curiosity about a fact which, if true, should be proclaimed to suffering humanity, the Gazette requested a reporter to go to Rock Forest and investigate the facts in the case of Miss Maggie Simpson, who was said to have been restored from a very low condition.

The reporter took the afternoon train for Rock Forest and, after a short walk from the C.P.R. station, reached Mr. James Simpson's home, situated on a well cultivated farm beautifully located on the banks of the Magog River.

Upon communicating the purpose of his visit the reporter was informed by Mrs. Simpson that her daughter was, at that time, absent at the Sherbrooke Convent where he might easily interview her. She spoke with the warmth of genuine gratitude of her daughter's cure, strongly corroborating the facts obtained later from the young lady herself. She told him she lost no opportunity to recommend the Pink Pills, and that, as an immediate result, Miss Dolanoy, a near neighbor of theirs, had also been recently rescued from premature decline by their use.

Upon his return to Sherbrooke the reporter called upon Miss Maggie Simpson at the Congregation de Notre Dame Convent. Miss Simpson is a handsome blonde of seventeen years, of prepossessing manners and winsome address, whose clear, rosy, complexion, full round merry face and bright eyes are a source of delight to the beholder. Miss Simpson had no hesitation in candidly stating what had brought her to her present happy state of health, of which she is the very picture. She expressed herself as follows:—

"Since the age of fourteen up to last spring I had been gradually losing health and strength, without our doctor being able to do anything to help me. For a year preceding my case got to be desperate. I was constantly troubled with headache; my lips were of a livid paleness and sometimes perfectly blue for want of blood; I had to gasp for breath upon the least exertion; I had become a living skeleton and had lost my strength to the extent that I was unable to walk upstairs. I had become discouraged when my doctor could not offer any relief and I found that I was rapidly sinking into a hopeless decline.

"A friend recommended Dr. Williams' Pink Pills, but I had tried in vain so many different kinds of medicine that I lost confidence in any further experiment. Very fortunately my mother insisted upon my trying the pills. It was but a short time before I could see that they were doing me good. I continued to use them without interruption, and when I had taken six boxes I was completely restored to my former perfect health and strength. My mother, however, insisted that I should continue the use of the pills until I had used nine boxes. These I had finished taking some time last summer.

"When I returned to the convent, at the opening this autumn after a long absence through my illness, those girls who had previously known me were astonished at the transformation that had taken place. I frequently have occasion to be amused by the amazement of former friends and acquaintances that I now chance to meet. I can tell you I don't lose an opportunity of recommending Pink Pills to them. I always keep a box on hand, and whenever any of my convent friends are ill I am always ready with a sure remedy. When the girls, as they often do, make the remark to me "Oh Maggie, you are a fortunate girl to be so happy and jolly," I tell them I am making up for lost time."

The gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss Simpson, prove that they are unequalled as a blood builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood, and bring a rosy glow of health to the cheeks. These pills a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system, such as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism nervous headache, the after effect of la grippe, the tired feeling resulting from nervous prostration, all diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In the case of men they effect a radical cure in all cases

arising from mental worry overwork, or excesses of whatever nature. Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Co., Brookville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company at either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Freehold Loan and Savings COMPANY.

DIVIDEND NO. 69.

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the Company has been declared for the current half-year, payable on and after

THE FIRST DAY OF JUNE NEXT,

at the office of the Company, corner of Victoria and Adelaide streets, Toronto. The Transfer Books will be closed from the 17th to the 31st May inclusive.

Notice is also given that the General Annual Meeting of the Company will be held at 2 p.m. Tuesday, June the 5th, at the office of the Company, for the purpose of receiving the annual report, the election of Directors, etc.

By order of the Board.

S. C. WOOD,
Managing Director.

Toronto, 19th April, 1894.

ANNUAL MEETING.

PURSUANT to the Act of Incorporation Notice is hereby given that the 25th Annual Meeting of the

Ontario Mutual Life Assurance Company

will be held in the

TOWN HALL, WATERLOO, ONT.,

on THURSDAY, May 21st, 1894, at One of the clock, p.m.

WM HENDRY,
Manager

April 25th, 1894

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THURSDAY, MAY 17, 1894.

Calendar for the Week.

May 17—Office of the Octave.
18—Office of the Octave. Ember Day.
19—Office of the Octave. Ember Day.
20—Trinity Sunday.
21—S. Felix of Cantalicio, Confessor.
22—S. Paschal Baylon, Confessor.
23—S. John Baptist de Rossi, Confessor.

Mr. Davin and the School Question

In another part of this issue we insert a letter from Mr. N. F. Davin, M.P., dated "House of Commons, May 5," in which he claims that we made "a slight mistake" in our reference to him in our remarks in THE CATHOLIC REGISTER of the 8rd May, under the heading "*Promises of Manitoba's Premier.*"

We have no desire to do an injustice to Mr. Davin, and merely referred to him at the closing of our remarks incidentally as making "flippant assertions" when replying to the forcible arguments of Mr. Tarte, when he moved for "*First*—copies of all correspondence between His Grace Archbishop Tache, of St. Boniface, and any member of the Government since last session, and in particular of the memorial recently sent to the Governor General, or to the Prime Minister, respecting the Manitoba schools, and of the ordinances adopted by the Legislature of the North West Territories in 1892, and now in force; *Second*—copies of all memorials, petitions and letters addressed to the Governor General in Council, or to any Minister asking for the disallowance of the said ordinances; *Third*—of correspondence between the Lieutenant Governor of the North-West Territories or the Executive Council of the said Territories, and the Dominion Government; *Fourth*—copies of the instructions to the Lieutenant Governor of the North-West Territories, and of communications sent to the Executive of the Territories in order to induce them to amend the ordinances of 1892."

If there have been memorials, petitions and letters asking for the disallowance of the ordinances adopted by the Legislature of the N. W. Territories, we are forced to the conclusion that there are grievances under which the Catholics of the North-West, as well as Manitoba, labour, notwithstanding Mr. Davin's denial, even though he admitted in his speech in the House that the Separate Schools were under the control of a Protestant Board which he tries to explain away as "*a mere accident?*" When Mr. Davin said that Mr. Tarte was moving for the petitions, he (Mr. Davin) replied, "You will have the petitions." "What I want to point out is this, that I (!) have never myself (!) heard any complaints against the ordinances

as they exist. What I have heard is complaint against *certain regulations.*"

It is hardly to be expected that the Roman Catholic ecclesiastical authorities of the North-West would appeal to Mr. Davin under such circumstances, when they were aware that their proper course was to appeal to the Governor General in Council, which they appear to have done.

As we said before, we have no desire to be unjust towards Mr. Davin, but it appears evident to us by his speech in Parliament, that he does not sympathize with the minority in the North-West. His reason for this is that he claims that the minority have not made known their grievances to him.

Now that Sir John Thompson has laid on the table of the House of Commons the petition of the Roman Catholic Bishops of Canada, on the subject of the Separate Schools in Manitoba and the North-West, setting forth the disabilities under which Catholics labour, we are of the opinion that there are grievances which require remedy at the hands of the Government.

St. Michael's Hospital.

The ceremony of last Sunday afternoon, a full report of which will be found elsewhere, was interesting because it laid the foundation of one of the most useful and charitable institutions in the city. A second reason of interest is derived from the public acknowledgment of his Grace the Archbishop, to the generosity of Hugh Ryan, Esq., of this city. As his Grace put it: "This large sum of money (thirty-five thousand dollars) is the munificent, princely gift of our noble-hearted, high-minded fellow-citizen, Mr. Hugh Ryan." Although such a remark from such a source, made in a cathedral pulpit, is a reward of itself, we trust that a higher return will follow the act of this good Samaritan—not alone in the blessings and prayers of the sick, the poor, the sufferers for generations to come, but in that still higher reward promised by the Master of all to the least act done to His disciples in His name. Mr. Ryan has erected for himself a monument more lasting than brass, and engraved his name amongst the most generous of Catholic benefactors that Toronto has yet known. May the Giver of all gifts reward him! By such acts as Mr. Ryan's great things can be done, and our institutions of charity and education be placed upon a firm and lasting basis.

Another point of interest in his Grace's discourse was his reference to the action of the City Council in cutting off the grant from St. Michael's Hospital. He showed clearly and conclusively that in comparison with our own the General Hospital is much more sectarian. The same is to be said of Grace Hospital, and also of the Hospital for Sick Children, which last receives a grant of \$5,000. "We protest," said his Grace, "against this action of the City Council as being distributively unjust, as being harsh, unfeeling and unmerciful to our sick poor, and offensive and hurtful to the feelings of our Catholic people." The

Archbishop thanked "the minority of the Council who had the manliness and the courage and the spirit of fair play to stand up for the cause of right and justice as well as of charity and true liberality on the question." He thereupon contrasted the true Christian sectarianism which held countless souls captive in its bonds of love, and enriched humanity by its own self-denial, with that sectarianism of hate and intolerance which sets class against class, and which now overshadows parts of our fair Dominion, menaces with destruction our free institutions, and threatens to break our splendid Confederation into fragments.

This is forcible language, and gathers new power by the circumstances under which it was used. But no one can say it is uncalled for. If ever a body of men showed intolerance, betrayed a trust, and forced a quarrel upon an unoffending minority, that body is the Toronto City Council of 1894, with Mayor Kennedy at its head. Had the grant never been given, though bad enough, it would not be so unjust. When all arrangements are made to enlarge the usefulness of the Institution, then jealousy strives to undermine it, and prevent its future progress. And this is done under the most flippant and meaningless excuse that could be given, that it is sectarian. What becomes of individual liberty, if even the sick have no choice where to go? A rich man can choose. A poor man must go where he is sent. A City Council acting as ours has done is shamefully recreant to one of the most sacred trusts in its hands, the care of the sick poor within its jurisdiction. But these are days when majorities rule and minorities wait; when expedient, not principle, guides too many of our public men; when distributive justice is a virtue unknown, and Christian charity not practised unless in private.

The League of St. Andrew.

An association of prayer for the conversion of Scotland to the Faith has recently been set on foot, and, as so many of our readers are likely to take a keen interest in all that concerns that country, we think it well to give a short explanation of the new confraternity. The title given to it is that of the "League of St. Andrew," and it is under the direction of the Fathers of the great Benedictine Abbey of Fort Augustus, standing at the head of Loch Ness, about 80 miles from Inverness. At one time, the establishment in Scotland of the Guild of Ransom, which has done so much for the cause of Catholicity in England, was contemplated; but eventually it was thought better to form a distinct Scottish confraternity. Accordingly this has been done with the full approbation and encouragement of all the Archbishops and Bishops of Scotland. This is not the first association for the same object which has been set on foot, but it is the first which extends itself to the whole country; previous enterprises of the kind have been restricted to one or two of the dioceses.

The League of St. Andrew invites both clergy and laity to join its ranks.

The obligations taken upon themselves by members are very slight. They consist of (1) enrolment in the League Roll at S. Benedict's Abbey, Fort Augustus; (2) the daily recital of a prescribed prayer, consisting of an invocation of the Sacred Heart, one *Hail Mary*, with the invocation of Our Lady Help of Christians, S. Andrew, S. Margaret and all the Saints of Scotland, (3) the offering of Mass by priests or Holy Communion by lay members, for the intentions of the League, at least once a year. All these masses, Communions and prayers are directed to four specified intentions. (1) The conversion of Scotland in general; (2) the conversion of particular individuals whose names or initials have been sent to the Secretary for entry on the Register, (3) the eternal rest of those deceased members of the League whose names have been sent for entry on the Death Roll; (4) thanksgiving for the conversion of those whose names have been entered on the Thanksgiving Roll.

Although a very short prayer is prescribed, members are exhorted to make the intentions of the League an object of frequent intercession, and in every way to help on, as far as lies in their power, the conversion of the country. It is very probable that many Canadian Catholics may be desirous of joining this pious work. All good Catholics who have at least the welfare of souls, cannot but long for the spread of the faith amongst those who have it not, and this desire will be all the more intense when the souls in question belong to a nation once intensely Catholic, many of whose children have clung to the Faith throughout centuries of persecution. We heartily wish success to the League of St. Andrew, and shall be happy to forward to the Secretary the names of any who may wish to share in its apostolate of prayer for Scotland's return to the Faith.

Another Converted Nun.

Now that Margaret L. has withdrawn, or should withdraw, from public life we recommend to the Rev. Mr. Madill, President of the P. P. A., to Mayors Essery and Stewart & Sarah McCormack of Glasgow, Scotland. The *Weekly Register*, dated April 28, gives the following account:

Sarah McCormack, domestic servant, known as the Converted Nun, and Samuel Evans, described as General of the Gospel Army, were charged at Glasgow Police Court, the other day, with falsehood, fraud, and wilful imposition, in so far that McCormack, in the Globe Theatre, Glasgow, occupied for religious purposes by "General" Evans, of the Gospel Army, pretended she had been eighteen months in a Catholic Convent in Lanark, and narrated her experiences, charges being made for admission. McCormack pleaded guilty, and Evans not guilty. The Superioress of Lanark Convent denied that McCormack had been a Nun there. The man who collected the money at the theatre deposed that £50 or £60 was drawn weekly, McCormack received £1 and the rest going to the Gospel Army. McCormack, who was put into the witness-box, said she had falsely represented herself as a Nun to Evans. McCormack was sentenced to seven days' imprisonment; but the charge against Evans was found not proven.

Take them in Glasgow or in Toronto, the character varies but little. No doubt if Sarah came out to the enlightened Province of Ontario during the month of June—she will be out of gaol by that time—she would be of service to the P. P. A. ridings. It would pay her to come; there is always a welcome for such as Sarah McCormack.

The McCallum Bill.

We have received a very lengthy communication from Mr. Conmee dealing with the bill proposed by the Member for East Lambton—the representative of the P.P.A. It contains an exhaustive analysis of the insidious measure which, nominally aiming at compulsory ballot, struck a deadly blow at the Separate School system. It would have crippled our Schools, and swept away all means facilitating their working; it would have abolished religious instruction; it would have undermined the Constitutional rights of Catholics under the British North America Act. Furthermore, this measure was the fair expression of the policy of Mr. Meredith and his followers in regard to Separate School education. For these reasons we would gladly publish the letter *in extenso*, but its extreme length is our apology. Another reason for no further controversy is that the bill was defeated, and deservedly defeated. In so far as it is the line of action upon which the Conservative party are now marching it is incumbent upon Catholics to know carefully the snares that lurked beneath the compulsory ballot and the other sections of the bill proposed by Mr. McCallum. We therefore give a great many of the points on which Mr. Conmee touches in his letter, feeling confident that we are giving a fair synopsis of his able study of this bill.

The first point is the compulsory ballot—which was not so much to obtain an expression of opinion as to compel the Separate Schools to use the Municipal machinery, or in other words, to give over their elections to the municipal clerks. No distinction was made by the Bill between Public and Separate School ballots, so that confusion would surely arise. In case of a tie the right of the casting vote would no longer rest, as now, with the Separate School Trustee who has the highest rating on assessment roll, but it would rest with clerks of municipalities. A very important point proposed was changing the time for election and making it the same as the municipal elections. If one elector demanded the ballot, then, according to the bill, it would be granted, and the control of the election given to the clerk of the municipality. What is worse, is that that ratepayer demanding the ballot need not, by any express enactment of the bill, be a supporter of Separate Schools.

A serious matter for the support of our Schools is the giving of notice, which may be given by any individual supporter or *his agent*. It was proposed to strike out these words and oblige personal notice. At present also notice is not obliged to be renewed annually, but Mr. McCallum's bill required an annual notice. Another danger arising from this is the fact that becomes a precedent for the Legislature to take away rights clearly guaranteed under the Act of 1868. Again, it is provided that the lands of owners who are non-residents, if situated within three miles in a direct line of a Separate School, would be assessable for S. S. purposes, just the same as if the owner were resident. Mr. McCallum proposed to repeal this section, and thus deprive Separate Schools of a considerable portion of their taxes. In cases of such lands sold for taxes the Treasurer is required to pay the amount of

such outstanding taxes to the Treasurer of the Separate School Board. This also was to be repealed. The collection of taxes afforded Mr. McCallum an opportunity which he did not lose. At present both the collection of all school taxes is charged to the whole municipality. It was proposed to amend this in such a way that while the collection of Public School taxes would be charged to the whole municipality, and therefore partly to Catholics, the collection of the Separate School taxes would be charged only to Catholics.

Mr. McCallum struck a direct blow at the religious orders by proposing that the grant be withheld from a school engaging a teacher who does not hold a certificate from the Education Department.

When any books were used in a Separate School other than those authorized by the Education Department then no grant should be paid to such Separate School. This is aimed at the Catholic Catechism and the religious instruction given in the schools, and is a most objectionable feature, from a Catholic standpoint, as regards the education of youth.

Such is the scope of the bill proposed by Mr. McCallum, supported by Mr. Meredith and all his party, except Mr. White of North Essex, and defeated by the Liberal party. We agree with Mr. Conmee that every Catholic should think it over and earnestly consider this insidious policy of the Conservative party of Ontario. One thought more and we are done. It is our surprise that those who see such danger in the ballot should expose the Separate School system to the possibility of danger by making it even optional.

The Bishops' Petition.

A petition from the Cardinal of Quebec and the other Canadian Archbishops and Bishops of our Church, upon the School question in Manitoba and the North-West Territory, was laid before the Dominion Parliament last week. It sets forth that prior to 1890, from the establishment of Manitoba as a Province, its schools were either Catholic or Protestant, the system giving no cause for complaint. By the laws of 1890 all Catholic schools were suppressed, and less liberty accorded to the children of Catholic parents than is enjoyed; for Protestant children are allowed to pray according to their parents' desires, while Catholic children, under penalty of forfeiting their share of the public money, are deprived of this liberty. Relief has been asked in vain from this unjust treatment, to which the Catholics have been subjected. A further injustice was inflicted when, last March, the Manitoba Legislature passed an Act by which no municipality, even one exclusively Catholic, and without a single Protestant in its limits, has power to levy a single dollar for Catholic schools, while in a Catholic municipality, where there are but ten Protestant children, the law permits all Catholics to be taxed as well as the parents of the ten Protestant children to educate these children. The law of 1894 decrees the confiscation of all school property in all districts which do not submit to the new law.

This example of Manitoba has been partially followed by the North-West Territory, where Catholics are now deprived of their liberty of action, and their schools of their separate religious character. The Ottawa correspondent

of the *Empire* gives the rest of the petition as follows:

The petitioners appreciate the political advantages which they enjoy in Canada. They have no desire for any other regime. They are satisfied with the institutions of the country as they exist. Relying on the spirit of justice and conciliation which prevails amongst its inhabitants, they ask for some remedy against what is now the subject of their complaint. The Canadian constitution acknowledges equal rights for all citizens and for all classes; therefore Canadians should not be oppressed simply because they are Catholics. Reference is made in the petition to the heroic labors of the early Catholic missionaries, the first pioneers of the sacred cause, who sealed their labors, in many instances, with their blood. Those early missionaries reared their eyes on the fleur de lis flag, but, while their eyes were yet moist with the tears which they naturally shed when they had to sever the ties which bound them to their own motherland, yet they became as faithful to the British Dominion as they had been to the banner of the land of their origin. The same spirit which prevailed in those days animates the Catholics of the Dominion to-day. Believing in the necessity for religious instruction in the schools, they desire to have the privilege of maintaining their own schools. The schools of Manitoba and the territories have been endowed by the setting apart of a large portion of the public domain. These lands are Canadian property, and how can Catholics consistently be deprived of their share? In the view of the petitioners their religious rights have not been respected, by being deprived of their right to educate their children in accordance with their religious convictions. The petitioners have no idea of interference with political parties or with the direction of affairs, purely political or temporal. Their sole object is to secure protection for the Roman Catholics of Manitoba and the North West Territories.

The petition concludes by asking the Governor in Council (1) to disallow the Act of Manitoba, 57 Vic., chap. 28, entitled "An Act to Amend the Public School Act;" (2) to give such directions and make such provisions for the relief of the Roman Catholics of Manitoba as the Governor in Council may see fit with regard to the School Act of 1890; (3) to communicate with the Lieutenant Governor of the North-West Territories in order that, in amending the ordinance, redress should be given to meet the grievances of which the Catholics of the North-West complain, on account of the passage of the ordinance No. 2, on the 21st September, 1892.

Ontario Prisons Report.

Our thanks are due to the Warden of the Central Prison for a copy of the twenty sixth Annual Report upon the Common Gaols, Prisons and Reformatories of Ontario for 1893. The following extract explains itself:

TORONTO, 1st February, 1894.

James Massie, Esq., Warden, Central Prison.
DEAR MR. WARDEN—In compliance with your suggestion, made more than once during the last year and a half, I beg to submit the following report of my ministrations in the Central Prison, since my appointment to the chaplaincy in the latter part of January, 1891.

The prisoners among whom I have been called to work, ranged in number during 1891 from 90 to 110; in 1892 there were from 70 to 90; but during the last year these figures have been steadily growing, until they now reach the neighborhood of 120.

Mass, followed by a short instruction, is celebrated regularly every Sunday at eight o'clock. On Monday evenings, between seven and eight o'clock, I converse with the men privately, calling each in his turn, according to the order of his leaving the prison. On Saturday evenings, at the same hour, confessions are heard, and so limited is the time at my disposal for this important duty, that I am forced to invite the aid of other priests every three months. I am much indebted for assistance of this nature to Fathers McBrady, Guinane, Murray, Dumouchel and Shaughnessy, of St. Michael's College, who have been unsparring in their zealous efforts to bring the consolations of religion to the unfortunate, and in many instances, hitherto neglected members of my dear little flock. As a result of such generous labors, I may point to the latest occurrence of the kind, when on the 17th of last December, fifty four (54) of my prisoners approached the Holy Communion in a body. On ordinary Sundays the Holy Communions vary from three to twelve.

I am happy to be able to say, that I have at all times found the men under my care tractable and reverential, and with a few exceptions, as docile as any priest could desire, only four (4) having refused, during the last seven months, to approach the Sacraments. Many of the men have told me unasked, that they were grateful to God for having stopped them in a career of sin, adding that during the months of their imprisonment, they had prayed more than they had

done in all their previous lives. During my three years' ministrations, some thirty old men have made their first Communion, after a long and as careful a preparation, as the length of their respective sentences would warrant. I have at this writing four (4) new ones studying their catechism, in preparation for the same sacred event. It was however, with feelings of pain that I beheld the departure, during the last Christmas season, of two such men, without having made their first Communion, owing to my want of time to give them the necessary instruction.

The first time Confirmation was ever administered in the prison, was during Advent, 1891, by his Grace Archbishop Walsh. His Grace was accompanied by Vicar-General McCann, and Fathers Marjion and Chorrier. At this visit fifteen (15) of the men were confirmed.

His Grace who takes a profound and sympathetic interest in this portion of his pastoral charge, was kind enough to come again last spring, in the midst of the busy season of Pentecost, when he administered Confirmation to nine more of the prisoners. His Grace was attended this time by (Vicar-General McCann,) his secretary, Father James Walsh and Fathers Marjion and Isely. On each of those occasions, his Grace delivered a touching and most instructive address, which penetrated the heart of his hearers, convincing them that the unfortunate and the outcast have a true father and unchangeable friend in the person of their venerated Archbishop.

And now, Mr. Warden, I cannot close this report without begging you to accept the assurance of the high respect I entertain for you, coupled with the expression of the deep gratitude I feel for the unnumbered acts of kindness you have done me, from the day I first entered the prison, in the quality of Chaplain, up to the present moment. You have encouraged and supported me in every legitimate way, and have made my access to the Catholic prisoners so easy and so unobstructed, that what could have been an unwelcome duty, is to me a labor of love. For this I thank you, and may God reward you. To the officers and guards under you I am also deeply indebted. They have followed your example and have at all times shown me courtesy, respect and reverence. Please offer them my warmest thanks and kindest greetings.

I have the honor to be, dear Mr. Warden, your obliged friend and well-wisher,
(Sgd.) F. WALSH, C. S. B.,
Chaplain.

Prof. Campbell.

It will be remembered that last year Prof. John Campbell of the Presbyterian College of Montreal addressed the students of Queen's University, Kingston, on which occasion he so far criticized the inspiration of Scripture that he was summoned to give an account of his teaching before the Presbytery of Montreal. After this body had investigated the matter it was referred to the Montreal and Ottawa Synod with Prof. Campbell placed under charge of heresy—as holding "a view of God which sets Him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked." A warm discussion followed, when the Professor was cross-examined for two hours. At length, a conference between the two parties being held, Dr. Campbell accepted a statement of his position, which is as follows: "(1) The statement of the Old Testament writers as to the character of God were true as far as they went, but in a few cases were not the whole truth. (2) In the great majority of cases, the Father, when smiting in judgment, and in discipline or chastisement, acts in accordance with general laws or through secondary causes." This compromise is a victory for Prof. Campbell, as it leaves him holding the same views as before.

Gladstone writes to the Political Economy Society of Paris praising its efforts in favor of free trade. He regrets that free trade has lost ground during the past thirty years. He is of the opinion that Great Britain will persevere and wait patiently the day when experience combined with reason will again convert men to what he calls "this established economic truth."

My Mother's Memory.

JOHN BOYLE O'KILLY.

There is one bright star in heaven,
 Ever shining in my night,
 And to me one guide has given,
 Like the sailor's beacon light.

Set on every trial and danger,
 Sending out its warning ray,
 To the hunchbacked weary stranger,
 Looking for the landlocked bay.

In my farthest, wildest wanderings
 I have turned me to that love,
 As a diver 'neath the water
 Turns to watch the light above.

Selected Receipts.

SPONGE CAKE.—Three eggs, one and a half cups of flour, the same of sugar, one and a half teaspoons baking powder, two teaspoons lemon extract, and half a cup boiling water.

CREAM MACAROONS.—A delicious sweet to offer at luncheon is made of whipped cream and macaroons. Use the rich cream that is of the proper consistency to whip well. Sweeten and whip until quite stiff. Get macaroons that have been kept about two days and roll them until they are finely crumbled, but not powdered. Stir enough of them with the whipped cream to give it a delicate brown color. This should be served heaped lightly in dainty cups, as, while it makes a most delectable compound, it is altogether too rich to be taken in any but the most moderate quantities.

BAKED MACARONI.—One-quarter of a pound of macaroni, one-quarter of a pound of grated cheese, one half cupful of cream, one tablespoonful of butter; salt and pepper. Break the macaroni in convenient lengths, put in a two-quart kettle and nearly fill the kettle with boiling water, add a teaspoonful of salt and boil rapidly for twenty-five minutes (the rapid boiling prevents the macaroni from sticking together), drain in a colander, then throw into cold water to blanch for ten minutes, then drain again in the colander. Put a layer of the macaroni in the bottom of a baking-dish, then a layer of cheese, then a sprinkling of salt and pepper, then another layer of macaroni, and so continue until all is used, having the last layer macaroni. Out the butter in small bits, distribute them evenly over the top, add the cream and bake until a golden brown (about twenty minutes) in a moderately quick oven. Serve in the dish in which it was baked.

SALAD DRESSING.—One of the best salad-dressings for cabbage is made from six tablespoonfuls of vinegar, three eggs, a piece of butter the size of an egg, seasoning to taste, and whipped cream used in any proportion you please. The quantity added for a rich dressing is usually as much by measure as you have of the dressing before using the cream. To know how to mix or combine the elements of the dressing is quite as necessary as to have a recipe telling the exact proportions. It is the lack of such directions that render many a cook-book recipe worthless to the inexperienced. The order in the recipe as given is first to set your vinegar to heating, and in the meanwhile beat the eggs until light, and then pour on them your boiling vinegar, a little at a time, beating until they are well mixed. Adding the vinegar to the eggs in this way can be done at your cooking table, and does away with standing over the stove. Next add the butter, and heat again. Before adding the whipped cream, season the dressing to taste with red and white pepper mixed, salt, and mustard. When this dressing is used for an apple-salad, leave out the mustard.

DIFFERENCES OF OPINION regarding the popular internal and external remedy, DR. THOMAS' ELECTRIC OIL—do not, so far as known exist. The testimony is positive and concurrent that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has no nauseating or other unpleasant effect when taken internally.

Cardinal Rampolla Archbishop.

The appointment by the Pope of Cardinal Rampolla as Archbishop of St. Peter's, naturally caused excited comment everywhere, and the *Moniteur de Rome* which habitually emphasizes reasons of the Vatican for complaining of the Italian Government, is doubtless accurate in the explanation which it gives of the appointment. The *Moniteur de Rome* says that it is due to the critical state of affairs in Rome.

The appointment is an extraordinary event. The office of Archbishop of St. Peter's is the most important in the Church after that of the Pope, and the titular dignity is designated by the Italians as the "Mezzo Papato." But the titular dignity of Archbishop of St. Peter's is the Dean of the Sacred College, Bishop of Ostia, and of Velletri; the titular dignity of Archbishop of the Lateran Basilica is the Under Dean of the Sacred College, Bishop of Porto and of Santa Rufina, and Cardinal Rampolla is neither Dean nor Under Dean of the Sacred College. Cardinal Rampolla becomes "Mezzo Papato"—half pope—in spite of precedent. Moreover, he is the frank enemy of Crispi. Pope Leo's Secretary of State and King Humbert's Secretary of State are avowed adversaries, and neither has ever felt that there might be diplomatic reasons to conceal his antipathy for the other, or, at least, to restrain its emphatic expression.

Mariano Rampolla, Marquis del Tinaro, Palatine Cardinal, Archbishop of St. Peter's might be a hero of war; he has the genius and the enthusiasm of it, but he is also incomparable in the mission which he has chosen. Pope Leo's administration is distinguished by nothing brighter than the realization of this fact.

Cardinal Rampolla is fifty one years old. He was born at Polizzi, in Sicily. He was educated at Rome, at the Capranica College, the Roman Jesuit College and the Ecclesiastical Academy. He became, in 1869, an assistant to the Secretary of Ecclesiastical Affairs; in 1875 counselor to the Papal Nuncio at Madrid, in 1876 Acting Papal Nuncio at Madrid. He returned to Rome as Secretary of the Propaganda and Director of the Oriental Rite Affairs. He became Secretary in charge of Extraordinary Ecclesiastical Affairs, Papal Nuncio at Madrid from 1880 to 1881, and Cardinal of the order of priests in 1887.

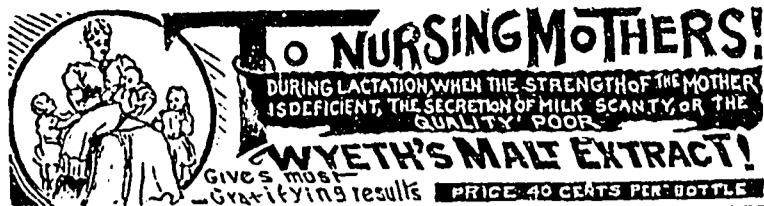
It was Rampolla who instigated in 1885 the submission of the quarrel about the Caroline Islands between Spain and Germany to the Pope's arbitration. In 1888 Cardinal Rampolla was under Secretary of State, Administrator of the Affairs of the Holy See.

In the perpetual difficulties of the Holy See with regard to the Italian Government Rampolla was ever the Pope's executive officer. He fought ardently against the new penal laws of Italy, which are directed principally against the clergy. It is well understood that he is prepared for an extreme of opposition against Crispi.—*Catholic Mirror.*

Refuse for Fuel.

The results of a test made in England show that the steam producing power of town and city refuse is one-third that of ordinary coal. With specially built destructors all cities could realize from their refuse a large amount of power for electric lighting or other purposes. It is estimated that the daily refuse of the town of Leeds, England, would give steam power equal to 1,500 horse power for the entire twenty-four hours.

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations, recommended for such complaints. The folks like it as it is as pleasant as syrup.



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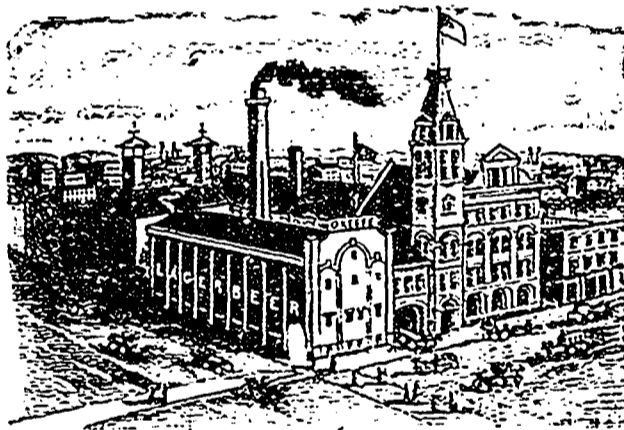
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SUMMARY OF IRISH NEWS.

Letterin.

The death of Mr. James Scanlan of Decho-mado, who departed this life on April 14th, at the early age of 27 years, occasioned a deep feeling of keen regret amongst an un-numerous circle of relatives and friends, with whom his kindly, genial nature and gener-ous disposition had made him a general fa-vorite. His death, though not expected, came as a painful shock on many. But "consumption has no pity for bright eyes and golden hair," and medical skill seems powerless to arrest its ravages. His remains were interred in the family burial place, Cloonmeelan, on April 16th, and a large at-tendance at his burial showed the high es-teem in which he was held.

Mayo.

With profound regret we announce the death, at the early age of 33, of Rev. John McNicholas, C. C., Tobercurry, which took place on the morning of April 13th, after a very brief illness. For some years past the Rev. gentleman was known to be in very in-different health, and was subject to occasion-al attacks, supposed to be the result of long-standing heart affection. On April 14th, Solemn High mass de requiem was celebrated at the parish church, Tobercurry, the cele-brant being Very Rev. Thomas Canon Loftus, P. P., Charlestown, with Rev. Daniel Gal-lagher, C. C., Swinford, as deacon; Rev. M. Dompoy, C. C., Benaada, as sub-deacon, and Rev. P. R. Stanton, P. P., Tobercurry, mas-ter of ceremonies. Most Rev. Dr. Lyster, Bishop of Achoury, occupied a prio-dieu with in the sanctuary, and amongst those in the choir were a large number of the clergy. Af-ter the Mass, the funeral cortege which fol-lowed the remains to their last resting place—one of the largest ever witnessed in Tober-curry, consisting of all creeds and classes in the parish and of vast numbers from Swin-ford, Keltimagh, Foxford, Charlestown, Ballymote, Curry, Kilmactigue, and Kil-lasser parishes—testified to the high esteem in which the deceased was deservedly held. The remains were interred in the Roman Catholic Church of Killasser, his native parish.

Monaghan.

Mr. Florence O'Driscoll, the member for South Monaghan, one of the ex-Nationalist whips, is about to visit America. He is a civil engineer, and has evolved a big scheme in connection with locomotion, which he be-lieves will "catch on" with Americans.

Roscommon.

Dr. Coen, of Frenchpark, has been ap-pointed to the Commission of the Peace for the county Roscommon.

The tenants on the Enfield property (with-in a half mile of Roscommon) which was offered for sale in the Landed Estates Court, have purchased their holding, under the Land Purchase Act. They made an offer of 17 year's purchase on the judicial rents, and it has been notified to them that their offer has been accepted. The land is of good quality.

Tipperary.

In Nenagh, on the evening of April 13th, a largely attended meeting was held in O'Meara's Hotel, for the purpose of pre-senting Mr. R. P. Gill, C.E., with an ad-dress and testimonial as a mark of the sub-scribers' esteem and admiration. There were present: Dr. Courtney, C. C. Foley, J.P.; John F. Pumpance, T.C.; William Foley, manager, Nenagh Branch, Munster and Leitster Bank; Thomas M. Tobin, T. C.; Michael McMahon, T.C.; F. W. Day, F. Bull, Jas. McComeskey, T.C.; J. Gleeson, James O'Meara, P. W. Maguire, D. Tannin, Joseph Dillon, Ed. Walsh, Bryan Moylan, John Mortshed, and others. The presenta-tion having been made, Mr. Gill warmly returned thanks.

On April 10th, the remains of Mr. William Moloney, C.E., one of the oldest inhabitants of the district of Ardmayle, near Cashel, were interred in the family burial place at Ardmayle. He had just completed his nine-tieth year, and although having reached this patriarchal age, his faculties remained un-impaired. Up to the last his intellect was clear and his memory unclouded. The es-teem in which deceased was held and the respect entertained for the family were evidenced by the immense and respectable cortege that followed the coffin to its final resting place. The chief mourners were Rev. Daniel Moloney, of Walton, Liverpool; Wm. Moloney, Ardmayle, and J.K. Moloney, Thurles (sons)—R.I.P.

Waterford.

Dr. Hutchinson, the Catholic Bishop of Northern Queensland, Australia, is at present in Waterford. He is an Irishman and an enthusiastic Home Ruler. He was con-secrated by Cardinal Moran in St. Mary's Cathedral, Sydney, seven years ago.

Westmeath.

On April 16th, the solemn funeral Office and High Mass were held in the Parochial Church, Milltown, for the repose of the soul of the Rev. E. Gilson, who died (as noted in the last Irish American) at the early age of 28, in the Mater Misericordiae Hospital, Dublin, after a short illness. His remains were removed on April 14th, by rail, to Mullingar, where they were met and ac-companied to Milltown by an immense con-course of the parish where he labored since he was ordained. The solemn ceremonies

commenced at 11 o'clock, in presence of an immense congregation of sorrowing friends and parishioners. The Very Rev. M. Gaffney, P.P., presided at the Office. The chanters were Rev. B. Brady, P.P., Dun-boyno, and Rev. J. Bragan, O.C., Oldcastle. The celebrant of the Mass was Rev. P. Duff, P.P., Ballynacargy; deacon, Rev. N. Woods, C.O., Kinnogad; sub-deacon, Rev. W. Rooney, C.C., Kilbeggan; master of cere-monies, Very Rev. H. Farrelly, P.P., V.F., Castlepollard. In the choir were a large number of the clergy from all the surround-ing dioceses. At the conclusion of the so-cial ceremonies the remains were laid in their last resting place in the pretty cemetery adjoining the church. The chief mourners were Mrs. Gilson, Ashpark, County Meath mother of the deceased; Miss K. Gilson, sister; Rev. P. Gilson, C.C., Jas. Gilson, M. Gilson, brothers; Mrs. Duignan, Misses Duignan, Messrs. Duignan, and Nicholas Gilson, cousins.

Wexford.

On April 12th, a laborer named W. Con-nors was engaged ploughing at Ashbeg, and was bringing a jounet home, when the animal which he was riding ran away. Connors tried to get to the ground, but his foot caught in the harness, and he was dragged along the ground for a considerable distance. His back sustaining serious injuries. He was conveyed to the county infirmary and detained for treatment.

At Taghmon Fair, on April 16th, there was only a small attendance of stock, in consequence of the inclemency of the weather. As a consequence, prices showed an upward tendency in the cattle and sheep departments Yearling cattle fetched from £5 10s to £6 10s.; two-year olds, £8 10s. to £10. Very few three-year olds were on offer. Strippers brought from £8 to £10; fat sheep from 40s. to 50s. each; lambs (scarce) 20s. to 25s.; store sheep, 24s. to 28s. Bacon sold at an average of 4s. per cwt., and store pigs were proportionately low.

Wicklow.

On the evening of April 20th, a meeting of the parishioners of Bray was held in the Town Hall, there, for the purpose of forming a committee to organize a Fair, in aid of the building fund of Bray new Catholic church. The Most Rev. Dr. Donnelly, Bishop of Canea, presided, and in opening the pro-ceedings, said it encouraged him to go on with the good work he had undertaken when he saw himself so well supported by the people of Bray. He thought it was a most feasible thing that they should have a Fair in the summer months, when Bray would be crowded, and which would be a source of attraction for visitors as well as remunerative for the object in view. On the motion of Mr. Langton, seconded by Mr. Burke a com-mittee comprising those present with power to add to their number, was formed to organ-ise the fetes; and after a protracted discus-sion it was decided to hold the Fair on the Carlisle Grounds, on the 7th, 8th, 9th, and 10th of August, and that donations and articles for the Fair be solicited from the friends of the project for the new church.

On April 17, in the Land Judges' Court, Dublin—before Justice Monroe—in the mat-ter of the estate of J. H. Parnell, Mr. Piers White, on the part of the Hibernian Bank, applied for the appointment of a receiver over the Wicklow portion of the estates of Mr. J. H. Parnell, which were comprised in the petition for sale. From the legal plead-ings, it appeared that Mr. J. H. Parnell had succeeded to the estates as heir-in-law to his brother, the late Mr. Charles Stewart Par-nell, and he shortly afterwards presented a petition for the sale of the property. The Hibernian Bank claimed to hold an equitable mortgage from Mr. C. S. Parnell, affecting the lands to the extent of about £6,000, and alleged that considerable arrears of interest were due. It appeared in the course of the argument that Mr. Charles Stewart Parnell died on the very day that he was to have signed the mortgage deed to the Bank. Dr. Houston, Q.C., opposed the application, contending that there was not sufficient proof of the charge, and as Messrs. Guinness & Mahon were already collecting the rents, as agents for the owner, a receiver was unnecessary. After the facts had been fully discussed Justice Monroe granted the motion, and appointed Messrs. Guinness & Mahon to act as receivers under the Court.

The virtues are all parts of a circle, what-ever is wise is just, and whatever is wise, good, and human, will be found to be the true interest of a state.—Dr. Franklin.

A MARVELLOUS RECORD.

Within a comparatively short period, and with but little advertising to cause it, over 50,000 bottles of Hallimore's Expectorant have been sent out for public use. With the very large number of cough remedies upon the market which it has had to contend against, this is indeed a wonderful showing and furnishes to every user of such remedies a more satisfactory assurance of merit and usefulness. Those who use it are satisfied with its safety, with its security, with its agreeable taste, with its specific action in bronchitis, and with its admirable use for children. It is truly a household remedy. The Toronto Pharmacal Co'y., wholesale agents.



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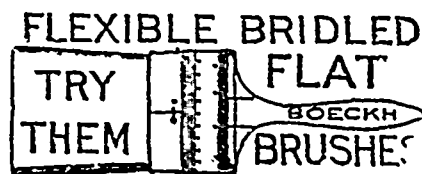
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Death of Mr. M. Hearn.

We regret to have to chronicle the death of Maurice Hearn, formerly of this city, ten merchant, whose demise took place at Denver, Colorado, on the 27th ult., from meningitis. Although he had not been in very good health for two years and upwards, yet he was able to follow his occupation until the week previous to his death, when he took suddenly ill; and after three of the best Doctors in Denver pronouncing his complaint incurable, he was removed to the Sister's Hospital, where he remained until his death.

Mr. Hearn had a sad experience in the past few years of his life. Having been ordered by his Doctor here, three years ago, to remove to a more suitable climate, he went to Denver. Shortly after his arrival there he returned to this city and married Miss Leonora O'Grady, daughter of Mr. Staudish O'Grady, Paymaster of Public Works Department—a very popular young lady who displayed much ability as a member of the Ladies' Catholic Literary Society. After the marriage they went to Denver, and in three months' time Mrs. Hearn took ill, and died. Mr. Hearn brought her remains home and they were interred in St. Michael's Cemetery.

After remaining about a year with his friends here, Mr. Hearn again returned to Denver on the 14th of March, 1893, and continued to live there until his death.

We are pleased to learn from his friend Detective Charles Slenin, who very kindly brought his coffin home, and who was a pall-bearer at his funeral, that in Denver, as in Toronto, he had made many staunch friends some of whom watched over him in his last illness and all who could took part in his burial obsequies, notably, Major William McSpadden, R. McDonald and wife (late of the Revere House), and Mr. McKee, all of Toronto, and that he received every possible attention and care.

Mr. Hearn was a young man of great promise, and was very active in business, honorable and upright in all his dealings, and his being taken off in the prime of life will be regretted by all who knew him. His remains were interred in the Catholic Cemetery, about eighteen miles from Denver.

He leaves his brother William J. Hearn of Richmond Hill, Thomas Hearn of Mayfield, Edward J. Hearn, Barrister, Toronto, and one sister, Mrs. Thaddeus Ingolsby of Mayfield, to mourn his loss.

Rev. William O'Ryan of St. Leo's Church Denver, was untiring in his attention and administered the last rites of a Holy Church. May his soul rest in peace.

London.

To the stranger's eye, London has many commendable features, among them being the abundance of beautiful Canadian Maples that adorn many of the avenues and streets, and which now appear in their spring loveliness, a beautiful view of the City is obtained from the top of St. Joseph's Hospital, Mount Hope, corner of Richmond and Grosvenor streets, and in viewing it from there one feels that it is very properly termed the Forest City. St. Joseph's Hospital is a fine building and is in charge of the Sisters of St. Joseph, I was very kindly received and shown through the institution, which is a marvel of order and cleanliness, the rooms are airy and well lighted and present a very cheery appearance; the building is also furnished with an Hydraulic Elevator which is a great convenience.

Sunday May 13th, the great feast of Pentecost was celebrated in St. Peter's Cathedral, High Mass was sung by Rev. Father Tiernan, His Lordship Bishop O'Connor was present and delivered a beautiful instruction appropriate to the day; advising his people to keep themselves in state of grace that the Holy Spirit might come to them, and remain with them. In the evening Vespers were sung by Rev. Father Noonan and the sermon was preached by Rev. Father Tiernan.

A. O. H.

At the last regular meeting of Div. No. 1, A. O. H., the following resolution was unanimously passed:

Whereas we, the members of Div. No. 1, A. O. H., York Co., having learned of the death of Mr. Thomas McDonald, the brother of our esteemed Brother, John McDonald, be it

Resolved that we do hereby tender to Bro. McDonald and other members of his family our sincere sympathy and condolence in their sad bereavement.

Be it further resolved that a copy of this resolution be forwarded to Bro. McDonald, entered in our minute book, and published in THE CATHOLIC REGISTER and Catholic Record
T. McKEAGUE, Rec. Sec.

What we believe is right is more often so because it grinds our axe than otherwise.

Never did any soul do good but it came readier to do the same again with more enjoyment.

To enjoy a thing exclusively is commonly to exclude yourself from the true enjoyment of it.



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THE MARKETS.

TORONTO, May 16, 1894.

Wheat, white, per bush.....	\$0 62	\$0 00
Wheat, red, per bush.....	0 61	0 62
Wheat, spring, per bush.....	0 60	0 62
Wheat, goose, per bush.....	0 58	0 00
Oats, per bush.....	0 39	0 40
Peas, per bush.....	0 04	0 05
Barley, per bush.....	0 42	0 43
Dressed hogs, per 100 lbs....	6 0	6 25
Chickens, per pair.....	0 50	0 65
Turkeys, per lb.....	6 09	0 12
Butter, in pound rolls.....	0 18	0 20
Butter per lb., in tubs.....	0 17	0 19
Eggs, new laid, per dozen....	0 10	0 11
Celery, per doz.....	0 40	0 45
Onions, per bag.....	1 15	0 00
Potatoes, per bag.....	0 60	0 65
Beets, per bag.....	0 65	0 75
Carrots, per bag.....	0 40	0 50
Apples, per bbl.....	3 00	4 50
Hay, timothy.....	9 00	11 00
Straw, sheaf.....	7 00	8 00

LIVE STOCK MARKETS.

Toronto, May 15.—Cattle—Quotations for shipping cattle ranged from \$3.50 to \$4.30 per cwt.; one load was reported sold at five cents higher. Messrs Rogers and Halligan purchased a couple of hundred cattle for export at an average of \$4.12 1/2 per cwt. Prices averaged 3 1/2c per pound.

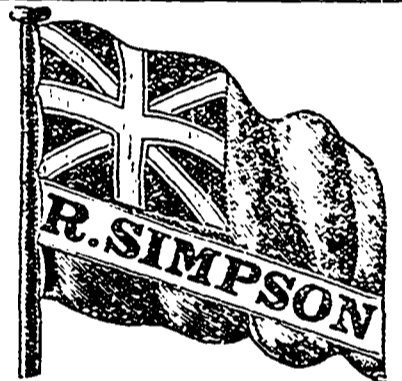
There was a rather better demand for butchers' cattle, and all of it sold; prices were firmer.

Stockers sold at 3 1/2 to 3 3/4c; milkers and springers ranged from \$22 to \$45 each, with a few sales at \$50 and one at \$52 each.

In lambs and sheep prices were nominally unchanged.

Calves were in ample supply, and some 150 were here. Anything but choice calves sold very slowly. Prices for the best were steady and unchanged, but common calves were weak.

Over 700 hogs were in, and prices for choice were steady. For a small lot \$5 was paid, but the average for choice was from \$4.50 to \$4.90 per cwt. Good hogs are in demand, but for medium and common there is a slow market.



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BUILDING SALE.

THERE'S a power of meaning in these words, "Building Sale." Take a look into No. 172 Yonge street and see what headway contractors are making there. It will only be a short week or two when work on the corner will have commenced. We've tens of thousands of dollars' worth of dress goods, silks, muslins, embroideries, hosiery and other stocks that must be cleared immediately to make room for this tearing down of premises. Money to be made in every department by those who shop here promptly.

LADIES' CAPES—

Black cloth Capes, \$1.25, \$3, \$4.50.
Black fine Cloth, insertion cord trimming, \$6.50.
Black Serge, braided, double cape, \$7.
We have an assortment of over 200 Black Capes, in silk, diagonal cloth, corded cloth, fine hot cloths, trimmed with mink silk, ermine, jute, ribbon, lace, cord insertion, white trimmings.
Treated Capes, Lace Capes from \$2.25 to \$4.50.
We invite inspection.
Fawn, brown and Navy corded, \$2.
Fawn, brown and navy braided, \$3.50.
Fawn and brown braided trimming, ruffle bottom, \$5.
Fawn and brown and green trimmed, braided insertion, \$6.50.
Fawn, brown, navy and green braided, all over ruffle, \$7.50.
Fawn and brown braided, with insertion trimming, \$9.75.
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THE TRIUMPHS OF DUTY.

CHAPTER XI.
PAST AND FUTURE.

"How delicious is this calm," said the marquis to Lord Stanmore, as they stood together in the centre drawing-room; "one is the more aware of it from the distant hum of enjoyment of the crowd on the terrace, and in the scarcely perceptible movement of the more refined company in the rooms above."

As the marquis spoke, his eye fell on one of the chief objects in that centre room, a beautiful harp that stood beside a pianoforte, of the most approved modern construction. This tribute to the expected presence of Lady Violet did not pass unnoticed by the gratified father.

"I do not remember that a harp entered into our programme, made at Rockley, for the fete made at Woolton Court," observed he, smiling.

"But an appendix was added during my ride home," returned Lord Stanmore in the same strain, "and perhaps the Lady Violet will ascertain how the instrument has borne the journey on springs from London."

"Shall it be to-night or to-morrow, Violet?" asked the father.

"To-morrow, papa. Oh, papa, is it not a pity to disregard all that Lord Stanmore is doing to honor his grandfather? We never thought of an illuminated vessel on the lake. And those beautiful fireworks? Lord Charleton is standing at a window in the next room with the duchess; so is aunt Clara. Do come, papa, to this window here with me."

"Where did you learn the secret of that magic ship?" inquired the marquis, as they moved towards a vacant window.

"Where I learned many things, nautical and scientific," replied Lord Stanmore, "on the Ligurian coast. It was not, however, at Marseilles, but before the little port of Nice that I first saw and admired an illuminated vessel."

Seeing that Lady Violet was fully engaging her father's attention to the really attractive scene, which a dark but fine night showed off to great advantage, Lord Stanmore now passed to the first drawing-room, at one window of which were stationed his grandfather and his old friend the Duchess of Peterworth, and at the other Lady Clara Chamberlayne. In the vacant part of the last mentioned window our hero planted himself in silence. Some instants passed before he said:

"You are thinking of one far away?"

"I am," was the reply.

"Do you wish him to be here?"

"Not at this moment, although he would, as he always does, enjoy our description of what is beautiful; but I should like him to have heard the speeches at the banquet."

"Ah, true; but you shall soon relate them to him; and they will gain in eloquence and interest by passing those lips."

"They will be transmitted to him by my pen."

"Your pen! and by whom read?"

"By his reader, a young man who is devoted to him, and who reads remarkably well. It will not be his fault if these speeches fail in interest."

"And so all your correspondence has to pass under the eyes of this third person; but of course it could not be otherwise. When do you expect to meet?"

"Immediately on leaving the lakes, which is, I believe, fixed to be to-morrow week. We then go direct into Cheshire. My brother will be obliged to make short visits to London, during the interval before Christmas; but at Christmas we shall, please God, be a large and happy party at Marsden."

"Shall you still be Lady Clara Chamberlayne?"

"I believe not."

A long pause ensued. At length Lord Stanmore said, with emotion:

"You proposed once, in this house, to tell me the history—your history—in return for one I related to you on the lake. I could not then bear it. I will endeavor now to think only of your happiness. I have never inquired the name even of the man who, notwithstanding his physical deprivation, I consider to be the happiest man on earth."

"Sir Henry Moreland is a happy man," said Lady Clara; "not because he is soon to marry the woman of his choice, but because he has, in many difficult circumstances, done his duty both to God and man: because he receives his calamity as the one privation, amid many blessings, decreed for him by an almighty, all-wise, and loving Father; and because he knows, in true faith, that a sure reward is in store for him; he knows that 'eye hath not seen what God has prepared for those who love him;—far beyond,'" continued Lady Clara, "far beyond even the beautiful scene of to-night, in which there is so much of the mysterious blended with the beautiful that I have been greatly delighted. And now, my cousin Arthur," added she, turning more fully towards him, "let me assure you; that although at the moment you asked me the question I was really thinking of Sir Henry, yet, before and since, I have thought of those around me, and more especially of yourself. You do not know—you do not believe in the affectionate interest I take in you."

"Oh, yes, as your future nephew. As the good young man who is to do all you tell him to do; whose life is to be portioned out by a set of duties. At one-and-twenty I cannot feel much disposed to a life full of mere dull duties."

"The duties of life are life," observed Lady Clara, "for what is life without them. You are describing duty as a dull, monotonous thing, but your practice disproves your theory; for your duty was to welcome back your grandfather, and instead of feeling and making him and others perceive it to be a dull affair, can anything have been more joyous?"

At this moment the closing beauty of the fireworks arose in the form of the nosegay, well known, but always beautiful; and when at length the spectators turned from the windows, the conversation became more general. The venerable earl looked at each of the group with silent interest, especially on the young and lovely Violet. It was apparent that he had approved and assented to the betrothal between the youthful pair.

One anxiety had troubled the Marquis of Seabam, which he had wished to impart to Lord Stanmore before the earl should retire to his apartments; yet, as is often the case, it had escaped his memory while they were alone together. He shuddered at the idea of the effect that might be produced on the mind of the long exiled lord of the mansion should the mysterious music recommence its wail. It was true that both he and Lord Stanmore had become convinced that the contrivers of the plot were friendly to the old family; yet the uneasiness continued, and he resolved to make the opportunity that he had permitted to escape him. Hitherto the only servants who had entered the drawing-rooms had been the butler, Grainger, and the earl's own valet; but now, just when the marquis had crossed the room to draw away Arthur to a private conference, two footmen entered in the heavy and gorgeous livery of the Wooltons, without hearing refreshments, or any apparent motive for their presence. They advanced together with great formality and respect, till they found themselves directly

opposite Lord Charleton, who was seated in an arm-chair near a sofa, on which sat the Duchess of Peterworth and the two other ladies.

"Earl of Charleton," commenced a voice that Arthur recognized to be that of the old gardener, "I first wore this here livery fifty-two years ago, being then eighteen years of age, and I have kept it in a box under my bed all these years, and it has served as a pattern for all the rest to be in order on this state occasion. I could not have got into it all the years of my heavy manhood; but now, at seventy, I've shrunk back, and it fits me very well; don't it ma'am?"

"Incomparably well," cried the duchess, quite delighted.

"Now here is my friend, Tom Jenkins, that's only two years younger than me and the earl; he has been as faithful as me to the old times, and we remember all the afflictions of the young earl, as you was then, my lord, and we hopes you remembers us, the gardener's son, Jim, and the carpenter's son, Tom, that used to be proud to row you on the lake, and take letters for you to that pretty, grand lady, who lived at Eagle's Crag; and when you had to go off with the old lawyer, Oldham, we took your horses to meet you at the turn of the road up to Eagle's Crag, and there you was, not seeing us, nor minding the danger of stopping there; and there was the pretty young lady not heeding us neither, in her grief; and says she, 'You're my first love,' says she, 'and if they part us for ever, I'll never forget you, Charleton,' says she; and then we two makes a noise, and off she flies, and we hurries you off to the chaise waiting with Mr. Oldham, the old'un. And all these long years we two helped with our contrivances that no other family should stop for long here at Woolton Court. We'll tell you all about that, my lord, another day. What we come for, now, is to beg while we live we may come and go freely from our little cottages to the servants' hall, here, and on great days may do, as we used to do and have done to-day, wear the state livery of the Earls of Charleton, and wait on company."

"That you shall freely do, my old and faithful friends," said the earl. "I remember you both perfectly, and the incidents to which you allude as perfectly. The only part I do not comprehend is that you have assisted, it appears, to keep the lawful purchasers of this place from the enjoyment of their property."

"Come, my good man," said the marquis, advancing, "give us your word that the magic music shall cease from this time."

"As far as I have the power it shall," replied James Turner; "for it has answered its purpose."

"And you, too, Mr. Carpenter," continued Lord Seabam, "give your promise, also, that the noble earl may enjoy a good eight hours sleep, after the excitement and fatigue of this propitious day."

"I makes the same promise as my friend," replied Jenkins, "that, as far as lies in my power, the house will be still to-night."

As soon as the two old men had quitted the room the duchess arose from the sofa, and said—

"My dear friends, on the last occasion of our meeting in a happy group, I fulfilled my promise to wind up by a final scene that should interest you all. That scene was a betrothal. On this momentous day, I propose winding up by a public confession, that shall strengthen that betrothal. I am, or rather was, that imprudent girl who loved not wisely, but too well; who made promises she was forced to break. At sixty five I may own my first preference for a man seventy. So, my dears, you see him in the hero of this fete. The Earl of Charleton is he; and if I have been bound by other ties to forget him during the greater

part of life, I am now in my age, at full liberty to love him as much as I please, and his son's son, till time shall be no more."

As the duchess paused, Lord Charleton raised her hand to his lips, saying—

"Ever the same!"

CHAPTER XII.
THE BALL.

At how late an hour the several breakfasts were served to the guests, on the second day of the festival at Woolton Court, has not transpired. The chief point of interest was to be the ball; and although there was riding and driving, and walking and boating, not to mention luncheon and dinner, all was made subservient to the approaching night.

"I expected that Stanmore would open the ball with Violet," said Lord Seabam to the duchess; "but after the disclosures of last night, perhaps, as you were once the finest dancer of your day, and Lord Charleton has declared you to be 'ever the same,' he will solicit your hand for a polonaise."

"Lord Charleton has never done a ridiculous thing yet," replied the duchess; "and God forbid that I should tempt him to forget the dignity of his age and mine."

"But I only suggested a polonaise," continued the marquis. "Claude will tell you of the German courts, where grand dukes and even emperors of the age of the noble earl lead forth the lady whom they wish to honor. The polonaise is only walking gracefully to a measured strain."

"They had better do so by deputy," returned the duchess; "and my substitute is your own graceful Violet, the future lady of Woolton Court. As for Lord Charleton, where can he find a better substitute than his grandson, a truly fine youth, whom I loved from the first time I saw him."

This little interchange of opinion between two friends who well understood each other, was in the twilight, checkered by firelight, of that late autumn day, while Lady Violet was tuning the harp in the adjoining room, and Lord Stanmore was, in a subdued voice, relating and hearing much of deep interest in a conversation with his grandfather.

The subject that had the most occupied the attention and touched the feelings of Lord Charleton had been the history related to him that morning, by old Turner, of the last years of his uncle, the Honorable Tristram Woolton, who, having failed, or been averse to escape with his brother, Gilbert, to America, had remained during eight years, a voluntary prisoner in the mansion of his birth, sometimes enjoying the range of all the top floors of the house, and walking at night in the grounds; sometimes, and especially latterly, confined to the room and corridor, which the vigilance of his humble friends had secured from intrusion. When years had past, and the gradual payment of debts had rendered this seclusion unnecessary, Tristram had become so habituated to the life that he could bear no other. Naturally shy and timid, with strong family affections, he dwelt morbidly on the past; and, notwithstanding the devoted care and attention of his two family retainers, would have finally sunk some years sooner but for the soothing influence of music. For this beautiful art he possessed a genius that, in an humbler class of life, or connected with a greater energy of character, might have redeemed his fortunes. He played most exquisitely on the flute, and before the property had found a purchaser, solaced his solitude by strains that, like the perfume of the desert rose, fell on no human sympathies. As the alteration in his health became apparent to his faithful friends, they consulted the medical advisers, who agreed in forbidding the flute. Tristram could, with his genius, have mastered the violin, but he had always preferred wind instruments, and now

a thought occurred to him which, with feverish eagerness, he carried to an extraordinary perfection, aided by the mechanical skill of the faithful Thomas Jenkins. Tristram made a model of what Thomas either bought or executed, and afterwards placed in the cornice and ornamental groining of the ceiling of the room, which cornice, owing to some change in the destination of the room, perhaps from an humble lumber-room to a decorated tribune, had been an after-thought, and was, therefore, made easily to accommodate the musical apparatus of the unfortunate young nobleman; for young he might still be deemed, although he lingered to the age of forty one, solaced in his last hours by strains which he associated with those of the heavenly choir.

Whatever faults poor Tristram had left unchecked—for natural faults we all possess—they were not those of malice. He received the last consolations of the Church, and was laid in his coffin in the room which latterly had been his sole retreat. His overwrought feelings, which continued even to last, on the subject of the occupation of his home by strangers, contributed to excite the already indignant antagonism of his two humble friends against all new-comers, and they determined, as Miss Sanderson had suspected, to bring in the aid of nocturnal mysteries to drive them away. The superstitious terrors of the neighborhood assisted their project. It was believed that Tristram had drowned himself in the lake; and his appearance occasionally, either in the grounds at night, or passing an open window, had never undeceived the terrified spectators. The tubes of the scattered organ or panspipes had been originally supplied by bellows, and when access to the room threatened to become difficult, if not impossible, Jenkins, the carpenter, continued, by means of a rope attached to the candle, and conveyed outside the chapel, concealed by trees, to enable Turner, the gardener, to supply the tubes with air. No melody was produced, but a succession of wild and plaintive sounds, which, connected, as they were, with a melancholy and terrific fiction, had rendered Woolton Court an unenviable and transitory possession. Its hereditary lord, however, as times drew on, frequently permitted the trusty Turner and Jenkins to wake the echoes of his uncle Tristram's wail.

The harp was now attuned to satisfy the delicately correct ear of the young Violet, and as if she were—as doubtless she was—awaiting the moment when her niece might expect her nearer presence, Lady Olara quitted the writing that had occupied her, and took a chair close to the harp. A plaintive air with brilliant variations was the first choice of the young harpist, and the surprise and pleasure of those who had not yet heard her were duly expressed. She then whispered, "Let us sing together: something I have often sung with you; never mind its not being new. Let us sing 'Go where glory awaits thee!'"

"Yes, Violet," said her father, "you have made a good choice; sing that with your aunt."

The two voices blended and thrilled as family voices best do, and Lord Charleton said to his grandson, "What angelic voices! Heaven is doing much for you, my boy!"

"Ab, my lord," replied Arthur, in a low tone, "I have no secrets from you. My heart is, alas! with the elder angel, in spite of the double barrier between us. My mind requires such a mind as Lady Clara's. I prefer a woman of my own age or more. She piques me beyond measure, without knowing it for she is no coquette. "She—" but here Arthur caught the fixed and fiery eye of the marquis, for the singing had recommenced, and he gave the same devoted attention that he had bestowed on the first song, feeling as then that each word uttered by the "elder

angel" was united in thought with his absent rival. The duo was this time in Italian, and sung with the same perfect taste and feeling. Both Lord Charleton and Arthur, with Lord Seaham, were attracted to the fair vocalists, and while the aged nobleman assured Lady Olara, whom he purposely engaged, that he had rarely heard such expressive notes, the younger auditor was pouring forth a volley of well-deserved compliments to Lady Violet, in unconscious French, of which he became aware only on her saying in the same language.

"If you prefer speaking to me in French, pray do so; I like that language very much, and have known it since I have known anything."

The conversation continued. Violet consented to the open ball, although her extreme youth had prevented her from being present at anything of the kind beyond children's dances and fetes champetres.

The marquis heard the arrangement, as he passed to and fro, and the party dispersed in the most harmonious dispositions.

"Do you not intend to add some ornaments to your dinner dress?" said the duchess to Lady Clara, as they retired from the dining-room.

"Ah! no," replied she, "I am saved, by your grace's presence, the necessity of appearing as chaperon to Violet, at the ball. From the time of my engagement, which was that of the departure of Sir Henry for scenes of danger, I could dance no more. Since his return, under the boreavement of sight, I feel the same reluctance to any amusement no longer in sympathy with his feelings. I go willingly to concerts, for music he can still—nay, more than ever—enjoy. I am sure, duchess, you are one to fully understand my feelings."

"Perfectly, my dear. The betrothed of a blind hero to be skipping about, or exposing herself to the importunities of rejected partners, would evince bad taste, if not bad feeling. Sir Henry deserves that delicate perception of the most perfect, which is peculiarly yours."

"These beautiful scenes always make me think of heaven," said Lady Violet to the duchess, as they entered the brilliant saloon, formerly the banquet hall, and were conducted by Lord Charleton to their seats at the head of the room. The venerable earl then left them to make the tour of the room, in polite welcome to his guests, and Violet continued—"Do you not feel this, duchess, you who have seen such magnificent and beautiful entertainments?"

"God bless you, my sweet girl! Well, I suppose heaven will appear, to those who are so happy as to enter it, just according to the tastes and feelings they have received from Nature; and also, perhaps, according to their age. It is very natural that you should associate with heaven the lights and flowers, and brilliant dresses, and cheerful movement, not to mention the soul-stirring music, which imparts positive happiness. To you, in your innocent girlhood, this ball room may fitly convey an emblem of heaven, for all seems joy, and peace, and love."

"And is it not so, duchess? Where are the thorns in this rosy bower? How happy every one looks, even before the dancing begins! Can all this be deceit?"

"Oh, no; I do not say this. I believe that every one, or almost every one, here to-night is prepared to cast off care, and do honor to the occasion by happy looks, and even happy hearts. But, my dear child, life cannot continue one brilliant festive scene. We will talk this over to-morrow. It would be out of place now, and make you look too grave when Lord Stanmore comes to claim your promise to open the ball with him."

"I suppose he dances very beautifully," said Lady Violet, "as he has

been brought up in France. So I must do my best."

"And that best will be very beautiful, my little Violet," said her father, who had broken off his conversation with the earl, and was now beginning to feel outraged at the non-appearance of Arthur. "If," whispered he to the duchess, "he is aiming at effect—if he is aping royalty, he should remember that our royalty is ever punctual."

"Some disaster of the toilet, I should conjecture," suggested the duchess, in the same tone.

The musicians were doing their best to prevent a too evident delay; but it had become apparent to all, save Lord Charleton and Violet, who were occupied in the innocent enjoyment of the music and the brilliant scene before them. Suddenly, from a side door, his eyes sparkling, and his cheeks glowing with anger, not at his toilet, which was perfect, but at the refusal of Lady Olara to be present, a discovery connected with his tardy entrance, Lord Stanmore rushed towards Violet, and, with all the rebounding force of a heart rejected by another exclaimed—

"Is it possible that I kept you waiting; you, my angel!"

This was in French, and heard by all the group. The emphasis on the repetition of the word "you" unfurled the gathered furrows on Lord Seaham's brow, deepened the smile on Lord Charleton's mouth, and the roses on the cheek of Violet. The dance commenced—a dance often recalled in after-months of separation and vicissitude, then gazed on with fond admiration by the partial relatives. The hilarity extended over the whole room, and lasted till the early hours of the morning.

(TO BE CONTINUED.)

AT DEATH'S DOOR—DYSPEPSIA CONQUERED—A GREAT MEDICAL TRIUMPH—GENTLEMEN—My medical adviser and others told me I could not possibly live when I commenced to use Northrop & Lyman's VEGETABLE DISCOVERY for Dyspepsia. My case was one of the worst of its kind. For three years I could not eat meat and my weight decreased from 219 to 119 lbs. All the food I took for thirteen months previous to taking the VEGETABLE DISCOVERY consisted of milk. I am now entirely cured and have regained my usual weight, can eat anything with a keen relish and feel like a new man. I have sold over thirty dozen VEGETABLE DISCOVERY since it cured me, as I am well-known, and people in this section know how low I was, and thought I could not possibly be cured. They are eager to try this grand medicine. It certainly saved my life as I never expected to recover when first I commenced using it. I am not exaggerating anything, but feel glad to be able to contribute this testimonial and trust it may be the means of convincing others of its merit as a certain cure for Dyspepsia.

Signed, JEAN VALCOURT, General Merchant, Wotton, P. Q.



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A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcatur, Kans.

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LETTER FROM LONDON.

Weekly Correspondence of the Register

LONDON, Eng., May 4th, 1894.

May Day has come and gone. Visiting upon us the sins of our forefathers the clerk of the weather on the first day of May generally favours us with a temperature eminently unsuited for a revival of the rustic frolics heretofore associated with the anniversary. And for their sins of commission and omission in other directions, civilized nations are usually a prey to grave anxiety during the last days of April lest the celebration of May Day would bring with it tumult and revolution. This year has been no exception to the rule, either as regards temperature or anxiety, but we have managed very successfully to survive both. Excepting a few unimportant skirmishes between the police and the demonstrators—incidents which had very little connection with the character of the meetings, but were the natural result of large congregations of people. "Labour Day" passed off in a remarkably quiet fashion. The elaborate precautions which had been adopted in view of emergencies proved to be so much wasted energy, and there seems little doubt, at least in the majority of cases, that ordinary arrangements would have amply sufficed to preserve the public peace.

The Americans at present domiciled over here have received with great satisfaction the welcome news of the break up of the Coxeyite Army. They never felt much alarm at its proceedings, but some of them, who happen to have property in the neighborhood of Washington, began to show a little nervousness during the last few days. I have discussed the question with several and all agree in saying that the unemployed movement cannot fail to have material influence in expediting the passage of the Tariff bill, which is now expected to go through the Senate without much modification, and to become law in about a month's time.

This week we have had the annual gathering of journalists. Mr. Rider Haggard and Mr. H. D. Traill were the principal speakers. Each of them had something to say about us, and even the latter deserted for the moment his favorite argument that journalism is "unliterary." To talk about "newspaper English" is very good fun, no doubt, but it is beginning to be rather stale. It makes very little difference whether or not journalism is described as literature; in fact, if some of the books now issued under the latter category are to be considered as examples of the "Weel of English undefiled," it would be very much better for journalism to remain without the honoured pale.

With May the cricket season opens in England. No other game has so strong a hold upon the Anglo-Saxon race as cricket. It matters not whether you go to the Cape, Australia, Canada or the United States, you are sure to find cricketers, and, as many British teams have reason to know, cricketers of no mean order. Last year we had a visit from the Australians. This year the Cape representatives have come over to try conclusions with the mother country and will doubtless render as good an account of themselves as did the early Australian teams. Not only, however, is the English national game played in all parts of her Majesty's Empire, but the rules and regulations of the M. C. C. govern the game everywhere. It is many years since the Marylebone Cricket Club was established. Still, as years roll on, its prestige increases, and it is as difficult to get into, for a man who is not a first class cricketer, as the Athenium or any other representative institution.

The report of the retirement of the Speaker has been contradicted. But

in well informed political circles it is generally agreed that the Right Hon. Arthur Wellesley Peel at no distant date will retire from the chair of the House of Commons. Ten years of office have left their mark upon a once robust constitution. For some time Mr. Peel has been in indifferent health. The last session was a severe one upon officials and members alike. It was prolonged to an unprecedented length, while members were weary and jaded, and the health of several of the officials of the House was seriously impaired. Mr. Peel completely broke down under the strain, and it would be well-nigh impossible for the President of the Chamber to endure the burden of office during the present session.

The retirement of the Speaker, it is needless to say, would be deeply regretted by all parties. He has won respect by his strict impartiality, his promptness when called upon to give a decision, and his desire to maintain the dignity of the House when party feeling ran high. His ruling has rarely been called into question, even in the most heated debates. His presidency has covered one of the most stormy periods of Parliamentary history. Yet the House during the last few years has been comparatively free from those painful scenes witnessed in the time of his predecessor, Sir Henry R. Brand, afterwards Viscount Hampden. There has been no suspension of the Irish members in a body, nor such a struggle on the floor of the House as was witnessed at the expulsion of Bradlaugh. Had he been in the chair on the night of that memorable fight, last year, it is probable that the unseemly affair would have been nipped in the bud.

As to Mr. Peel's successor, opinion is divided. Mr. Courtney is named as the most probable candidate. He has made an excellent chairman of committees, and notwithstanding his attitude on the Home Rule question, his name is favourably received by the Irish members. Mr. Mellor does not stand the remotest chance of having the honour bestowed upon him. He is acknowledged to be too weak and indecisive, and after his unhappy experience as chairman of committees, would probably be unwilling to accept the position, even if it were offered to him. Sir Julian Goldsmid was a revelation as deputy chairman of committees, but many members have not appreciated the merciless manner in which he bowls over any luckless person who ventured to assert himself at an inopportune moment. Mr. Arthur O'Connor, another deputy chairman of committees, possesses many qualities which are required by a Speaker of the House; but at present, owing to recent events, he is somewhat under a cloud, and is thought to have little chance of securing so important an appointment.

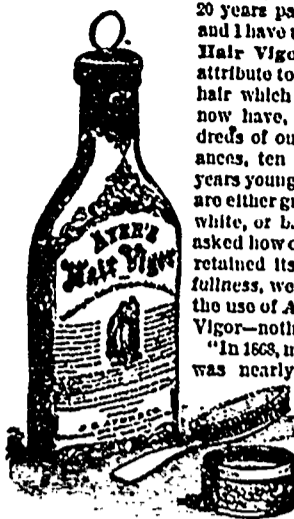
Not since his speech against the Peers has Mr. Gladstone addressed a public audience until yesterday when he spoke at the meeting which had been convened for the purpose of raising a memorial to Sir Andrew Clarke. But how changed is the man! In the House of Commons he was all fire and vigor and maintained a standing attitude with ease. At St. James' Hall yesterday he had a tired and worn expression, and kept his seat while speaking. Still, what he said was said easily and he found no difficulty in making himself heard. Cardinal Vaughan seconded the resolution and spoke in high terms of the character and life-work of the late eminent physician.

By the way, it is reported that his Eminence is soon to have a sharer in the Archbishopial dignity. Liverpool is to be erected into an Archdiocese, and the successor of the late lamented Bishop O'Reilly will be its first metropolitan.

The Legislature of Ontario has been dissolved. New election on June 28.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.'"



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Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

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Table with columns for Close and Due times for various routes like G. T. R. East, O. and Q. Railway, G. T. R. West, N. and N. W., T. G. and B., Midland, C. V. R., G. W. R., U. S. N. Y., U.S. West'n States.

English mails close on Mondays and Thursdays at 10 p.m., on Wednesdays at noon, and on Saturdays at 7:00 p.m. Supplementary mails to Mondays and Thursdays close on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for May: 1, 2, 3, 5, 7, 9, 10, 11, 12, 14, 15, 16, 17, 19, 21, 23, 24, 25, 26, 28, 29, 30, 31.

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

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