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The Catholic Register.

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

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TORONTO, THURSDAY, JULY 13, 1893.

PRICE 5 CENTS.

Register of the Week.

The Roman correspondent of the *Boston Pilot* gives an interesting sketch of the new Cardinals, of which we make the following abstract. Mgr. Victor Lucien Lecot, Archbishop of Bordeaux, was born in 1881 at Montescourt in the Department of Gironde. While a young priest he took an active part in the production and management of a powerful Liberal journal, but withdrew upon the suggestion of his bishop. In 1886 he was appointed Bishop of Dijon, and three years afterwards was promoted to the Archdiocese of Bordeaux. He is in hearty accord with the idea of his Holiness upon French questions.

Mgr. Joseph Christian Ernest Bourret, Bishop of Rodez, was born at Lubro in the Department of Ardeche in December, 1827. After making his early studies with the Basilian Fathers in one of their Seminaries he finished his theology at St. Sulpice. After his ordination he proceeded to a doctor's degree in letters. He was set aside because he obstinately refused to make certain corrections in his thesis which were pointed out to him. "I will maintain it," he said, "as I have written it." He was afterwards admitted to his degrees in 1858. The year previous a remarkable thesis which he wrote upon "The Origin of the Civil Power according to St. Thomas and Suarez" had obtained for him the title of doctor in theology. Mgr. Bourret is a prelate of a very high order of intelligence, whose essays and discourses are deeply interesting and bear evidence of great historical and scientific research.

Another very learned man is Cardinal Giuseppe Maria Graniello, who was born at Naples, 1834. At the age of sixteen, he entered the Barnabite Order. He has taught theology at Rome for fourteen years. His ability attracted the attention of Pius IX., who gave him the important post of Consultor to the Congregation of Indulgences. The keen discernment of Leo XIII., summoned him to be Secretary of the Congregation of Bishops and Regulars, and now he calls him to the august senate of the Church.

Cardinal Giuseppe Sarto, Bishop of Mantua, is one of the most eminent prelates in Italy for virtue, harmony and eloquence. He was born in 1835, and was appointed Bishop in 1884.

The Hungarian prelate, Cardinal Schlanck, now in his seventieth year, has been a man of great activity and political influence. After his early studies and labors in the priesthood he was called to the Chamber of Magistrates, where his eloquence, ability and business capacity soon gained for him great glory. A discourse of his not long ago upon the politico-religious

questions which agitated Hungary, such as the marriage laws, the admission of Jews to mixed marriages, saved his country from the disasters of a *Kulturkampf*.

The Shah of Persia has addressed to the Pope a letter of felicitation which shows the prestige the Papacy has gained under Leo XIII.

To his Holiness the Pope, most respected and honoured. May God grant him His aid.

On account of the bonds of friendship which unite us to your Holiness, and by reason of the sincere attachment which we have for your august person, an attachment which we are glad to manifest in all circumstances, we take occasion of the Jubilee of your Holiness to present to you our felicitations at a time when all high spiritual dignitaries and great friendly powers are offering you their homage.

This letter, a pledge of our sincere friendship will be the bearer to your Holiness of the wishes which we have formed with all our heart for the long duration of your life and of your spiritual government, which is a cause of happiness to all nations.

The Pontificate of your Holiness is a blessing bestowed by God upon your august person, and we hope that it will last long. We ask your Holiness to be assured of our sincere friendship.

We ask your Holiness not to forget us in your prayers, which are ever heard by God, and to ask Him at the same time to draw more close the ties of friendship that bind us.

We seize this happy occasion of renewing to your Holiness the assurances of our profound respect.

Given at the Royal Palace at Teheran in the month of Chawal, 1310.

(Signed),

NADER ED DINE CHAH KAJAR.

During the last week Paris was the scene of rioting, which had its origin in the display of anger and rebellion on the part of some students. They had had a ball, against the indecorous character of which legal proceedings had been taken. To protest against the prosecution, they held a public meeting, in which, on account of noise, the police interfered, and a young man from Lyons was so seriously injured that he died in a short time. This spark kindled a flame which the civil forces and the military garrison of Paris had not yet succeeded in quenching. It was not a question between students and police any longer, but between the ruling powers and a restless, excited mob made up of a class ever ready to quarrel with peace and authority. Workingmen joined the students, became incensed against the police, and, to show their disapproval of the Government, were proposing a general strike. The municipal council laid the blame upon the police, and denounced the Government for supporting the latter. The Government on the other hand threaten to dissolve the council. Thus the various elements served to keep alive the terrible fire of mob-law and discord. So determined did the mob show its temper the other night that it was only dispersed after the military had made six charges. As the rioters retired they set fire to the booths which lined the sides of the streets. Thirty or forty of the mob are known to be seriously wounded. In another

street, while the mob was being pushed back by the military, allies of the rioters fired upon the soldiers from the windows. What effect these events will have upon the forthcoming elections will depend largely upon the action of the Government. They have roused the passion of the most passionate and unreasonable of Parisian voters—a class that will not stop at trifles and will not discuss with moderation.

The marriage of the Duke of York (Prince George of Wales) with the Princess Victoria May of Teck was celebrated on the 6th instant with great brilliancy in the Chapel Royal of St. James' Palace. In the ordinary course of events the now Duchess of York will one day be Queen of England. This gives historical interest to an event which otherwise excites attention only on account of fashion and the movements of royalty.

The 6th of July will be memorable in the history of the English House of Commons as being the first occasion when the closure was used in favor of Ireland. Many a time and freely it had been used against our unfortunate fatherland, for it was a weapon specially designed against the Irish party. But as the great clock in the tower tolled ten on the night of Thursday last that milk-and-water chairman, Mellor, with timid voice put the question. Happily Mr. Balfour was the member speaking, and he who had used the same means to gain the end of coercion now felt the curse come home. He did not wait to finish his sentence but sat down amidst Opposition cheers, and counter cheers from the Irish. Mr. Gladstone and his colleagues trooped out into the division lobby. On the vote being announced the amendment was found to be defeated by 324 to 286. Immediately afterwards clause 5 which concerns the Irish executive authority, was passed by a vote of 324 to 289.

Clause 6, which provides for an Irish Parliament with legislative council of 18 members, was passed without debate. Some of the radical and labor members, amongst them being Labouchere and John Burns, went into the Opposition lobby so as to show their disapproval of the creation of an Irish House of Lords. The small difference in the vote—315 to 300—and the preparations of the Government to proceed with clause 8 that very evening caused intense excitement. Clause 7, providing for the constitution of an Irish Legislative Assembly, was then carried by a vote of 325 to 289. The next clause, which provides for cases of disagreement between the two Houses of the Irish Legislature, was put and carried. Thus having rushed a page and a half of the bill through Committee Mr.

Gladstone moved that they should rise and report progress. Before the Opposition realized the situation the motion was carried and the venerable premier left the House.

At a demonstration in favour of Home Rule, held under the auspices of the Leeds Federation of Liberal Clubs, the Hon. Mr. Blake made an eloquent speech. The meeting was formed for the distinct purpose of urging the government to take immediate action and hurry the Home Rule Bill through. "The object of the Opposition," said Mr. Blake, "was not amendment. They had said that no amendment they could hope to obtain would make the bill acceptable to them, and therefore they obstructed that they might destroy. The Liberals were engaged through their representatives in Parliament in framing a great compact of peace and reconciliation between the democracies of the two islands, and they would fail of that purpose if they allowed such a defacement, such a deterioration of the measure to take place as would make it not a charter of peace and reconciliation—as would make it grudgingly accepted, or accepted with reservations—a measure that would not produce those fruits of happiness and contentment without which it would not be worth having. Looking at the question from a somewhat more dispassionate point of view than some who had been engaged in the thick of the fight, he could say this, that the attitude of the Irish people had been most conciliatory and forbearing, that their earnest desire had been to find common ground with the democracy of Britain, that they recognised the generous attitude of that democracy, and that it was the wish of their hearts to be able to accept the bill, but he must say that having regard to the aspirations which had sometimes prevailed, and which had been given expression to, and having regard to the attitude of the Tory party all through the debates on the bill—an attitude of scorn, contumely, distrust, and defiance it was extremely difficult to retain one's patience and equanimity to see a measure, brought forward on lines which were calculated to make a settlement whittled down and pared away."

The amended German Army Bill was proposed by Chancellor Von Caprivi when the new Parliament met on the 7th instant. In introducing it the Chancellor stated that it was the minimum which the Government would accept in men or money. Its speedy adoption was urged in order to dispel the idea among foreigners that Germany was no longer a united country. The burthen necessarily created by the bill is not to be placed upon the middle classes or the agricultural population—it is placed upon strong and willing shoulders. As presented before the House it is virtually what is known as the Huene compromise, which proposed that the peace effective force should be increased by 50,000 men at once and in the course of the next three years should be raised gradually until 70,000 would be added to the standing army.

BISHOP McQUAID'S JUBILEE.

TWENTY-FIVE YEARS A BISHOP.

In the ranks of the American hierarchy, including though they do so many ecclesiastics whose eminent virtues, admitted abilities or signal services in behalf of the Church and country have attracted popular attention, few have achieved greater public prominence than the Right Rev. Bernard J. McQuaid, who was consecrated on July 12, 1868, and will, in consequence, soon be called upon to celebrate his silver jubilee. And although the diocese of Rochester, of which he is the first ordinary, is, comparatively speaking, one of the younger and smaller of the American episcopates, the strong personality of its prelate, who has frequently appeared, in print or on the platform, as a writer and speaker on topics of general concern and interest, has invested his bishopric with no small importance, and, on more than one occasion, concentrated the public gaze on Dr. McQuaid himself. In his earlier years in the purple, and even before he reached his present rank, Mgr. McQuaid showed himself a vigorous champion of Catholic schools, of which institutions he still remains, of course, a vigilant defender, and by the very force and logic of his arguments he compelled non-Catholics to listen to his presentation of the educational problem. No more trenchant and thorough addresses than the many which the Rochester prelate has, by request, delivered in some of our large cities have ever been spoken on the school question, and more than one of the leading American monthlies, by inviting him to contribute to their columns, have recognized Dr. McQuaid as one of the very foremost and best equipped champions of the Catholic side of that subject.

DR. McQUAID'S PAST.

Mgr. McQuaid is a New Yorker by birth, and he will complete his 70th year on the 16th of the coming December. He made his theological studies at the old diocesan seminary of Fordham, and was ordained to the priesthood on January 16, 1848, in the old St. Patrick's Cathedral, of New York, by Bishop Hughes, contemporaneously with the Revs. John M. Murphy, of the Albany diocese, and Thomas Ouellet, S.J. After a few years of parochial work, he was assigned to Seton Hall College, at South Orange, N.J., the New York diocese being then much larger in area than it is at present, and he remained at that institution, first as professor, and afterwards as president, up to 1868, when he was named the first ordinary of Rochester, a new see then erected because of a division of the Buffalo diocese, and was succeeded in the presidency of Seton Hall by the present Archbishop of New York.

Although Rochester did not become an episcopal see until a quarter of a century ago, when Dr. McQuaid was consecrated its first incumbent, the city has a Catholic history which antedates that of other western New York towns. As early as 1818 the place was regularly visited by Catholic clergymen, who ministered to the spiritual needs of the faithful resident there; and in 1836, when the saintly Bishop Neumann passed through the city, after his ordination, en route for Buffalo, whither Bishop Dubois had sent him to assist the first resident priest of that place, the Rev. Alexander Pax, he was warmly welcomed by the Rev. Bernard O'Reilly, then Pastor of St. Patrick's Church, Rochester, and he found the Redemptorist, the Rev. Joseph Prost, in charge of a German speaking congregation. Included up to 1868 in the Buffalo diocese, which had been cut off from New York 21 years before, Rochester and the territory now subject to Bishop McQuaid's authority, was, on the death of Buffalo's first prelate, Dr. Timon,

made a separate episcopate, and St. Patrick's, the oldest church in the city, was chosen by the new prelate for his cathedral.

At the time that he took possession of his See Bishop McQuaid had about thirty priests to help him in the administration of its churches, whose number was not much greater than that of the priests. A rough estimate of the Catholic population of his diocese would have been, in 1868, about 45,000 souls, and though there were Catholic schools connected with several of the larger parishes, there was no organized diocesan school system, and the attendance of pupils in the whole episcopate at such schools was but a few thousand children. A glance at the statistics of the diocese, as they are given in the directories of this year, will tell the tale of the diocesan progress during the quarter of a century that Bishop McQuaid has governed it. To-day the diocesan priesthood, seculars alone counted, number 82; the churches are 90; the parochial schools 83; the attendance of pupils over 12,000, and the Catholic population is reckoned at 80,000.

Bishop McQuaid had hardly been installed in his Cathedral before it was necessary for him, in response to the summons of the Holy See, to proceed to Rome and take part in the Vatican Council. His return from the Eternal City, when the entrance into Rome of the Piedmontese troops interrupted and indefinitely postponed the Council's sitting, was marked by the establishment, in September, 1870, of St. Andrew's Preparatory Seminary for ecclesiastical students, which college has enjoyed a very successful career for the past 22 years. For years back, Mgr. McQuaid has cherished the idea of building a diocesan seminary, wherein the priests of his jurisdiction might be educated for their sacred calling under his own immediate supervision and guidance. Thirteen years ago a pious woman of his flock, when dying, bequeathed him 50 dollars towards a fund for the building of such an institution, and the Bishop at once appealed to his priests and people to add to that amount. Two years ago last March, the Seminary funds having in the meantime grown in good proportions, ground was broken for the Seminary, which is to bear the name of St. Bernard's, and on the following August 20, the corner stone of the first edifice was laid with becoming ceremonies. Since then the work has been vigorously pushed, and the Bishop hopes to have the theological buildings—his plans embrace the construction of five separate edifices—ready for dedication on the day that he celebrated his silver episcopal jubilee.

A CHARACTER OF THE MAN AND BISHOP.

The Bishop of Rochester is a ready and graceful, as well as a terse and vigorous speaker. Probably his best public utterances, apart from his sermons, are to be found in the excellent educational addresses which, by special invitation he has delivered in more than one of our large centres of population. Four years ago he was in Rome, and was present at the American College on the occasion of the formal acceptance of a painting presented to that institution by Leo XIII., which acceptance Mgr. O'Connell, in honor of Dr. McQuaid, assigned for January 16, the 41st anniversary of the Bishop's ordination. At the banquet, which was attended by many eminent Roman ecclesiastics, Mgr. Satolli among others, Bishop McQuaid made the principal address, wherein, after alluding to American industries and commercial enterprise, he said: "With the stir and activity on every side of us, with this push and progress before our eyes, is it any wonder that we American clerics imbibe some of the energy which men of the world display in things material

and carry it into our Church work. Let no one be afraid of the words, 'progress,' 'change,' 'advancement,' as used in the United States. They do not mean change in doctrine or in the essentials of our holy religion. In all questions of faith and morals as taught by him who sits in St. Peter's chair, our infallible guide, developed and illustrated by the Fathers of the early Church, taught by St. Thomas and impressed upon us by his disciples of to-day, such as the erudite and eloquent Professor Satolli, whose pupils, now in America, are perpetuating his work, we are firmly anchored and fear no drifting away." The eloquent paragyric which he delivered at the obseques of Bishop Gilmour, and in which he paid a feeling tribute to the memory of that devoted prelate and to his educational zeal, may be mentioned as another of Bishop McQuaid's best efforts.

The Mystic Number Seven.

To the theological student the frequent recurrence of the number seven is well ascertained, or easily ascertainable. If he is skeptical, let him consult a concordance. He finds it in Genesis and he finds it in Apocalypse. Between those extremes he is constantly coming upon new examples of the same strange preference, says a writer in the *National Review*. Pharaoh's dream of the kine and ears of corn is familiar to the least biblical of readers. Balaam again, demands seven altars, and, for victims, seven bullocks and seven rams.

Seven years did Jacob serve for Rachel, and seven times, in his nervous apprehension, he bows himself before the outraged Esau. Nebuchadnezzar's furnace was heated "one seven times more than it was wont to be heated" for the faithful three. Seven priests with seven trumpets marched around the doomed Jericho. Seven times did Elijah's servant look, at his master's bidding, seaward. For no special reason that we can detect, seven was the chosen number of deacons. In the Book of the Revelation we should expect to find most frequent reference to whatever is mystic and symbolical, numbers included; nor are we disappointed. The very first chapter introduces us to the seven churches of Asia, the seven golden candlesticks, and the seven stars, and throughout the book the same numerical identity is constantly meeting us.

The Bible, in short, in both Old and New Testaments, and in Apocrypha to boot, is full of similar instances, from the seven "of every clean beast" taken in the ark to sluggard who is wiser in his own deceit than "seven men that can render a reason," from Job's seven daughters to Seva's seven sons. There is no need to multiply instances.

Origin of the Name "Tory."

Tory originally meant robber, the word comes from the Irish *toiridhe*, a pursuer, searcher, hence plunderer. A tory was at first an Irish robber; the State Papers of 1606 used the word, "tories and other lawless persons." Then the word was transplanted to England, where, after the Restoration the Cavalier party became that of the Tories, the name being given maliciously, with the intention of identifying the Court party with the Irish outlaws in its support of alleged Roman Catholic measures. Then, during our revolution, the word was applied to the Court party in this country.

Considered the Best.

DEAR SIRS—I also can bear testimony to the value of your wonderful remedy for the stomach, liver, bowels and blood, B. B. B. I have used it as well as Barcock Pills for over three years, when necessary, and find them the best remedies I have ever used for constipation.

MRS. GREEN, Owen Sound, Ont.

Mr. Daniel Hodderman, of Ballinacree, Ballingarry, has been appointed a Justice of the Peace for the county Limerick.

The Club that Blackballed O'Connell.

In the current number of the *Dublin Review*, Father Amherst, S. J., brings to a conclusion his interesting series of articles on the Cisalpine Club. This club was established in England toward the close of the last century and continued to exist till the year 1830, when it was voluntarily dissolved. The association embraced in its membership the leading Catholic noblemen and gentlemen of England, and its title is a sufficient indication of the flabbiness of their Catholic principles, though, it must be admitted, that the opinions of some of the members were quite as ultramontane as those of their brethren on the other side of the Irish Sea. The reason for introducing the "Cisalpine" is to show how their conduction a conspicuous occasion points a moral, and enables us to understand the attitude assumed by their descendants of to-day toward their fellow Catholics of the neighboring island. At a meeting of the Cisalpine Club held on the 12th of May 1839—precisely one month after the Royal assent was given to the Catholic Emancipation Act—O'Connell, who had been proposed for membership, was blackballed in the ballot. Of which generous act Father Amherst writes. "A stranger, walking down St. James's street that evening, but one who happened to know what was going on at the Thatched House Tavern, would have supposed that the Catholic gentlemen of England were going to admit into their club by acclamation the man to whom they were chiefly indebted for the passing of the great Act, the man who might have excluded them from the emancipation which he had won, and left to fight their own battle for liberty. But they were trooping down to exclude their Liberator from their company." I am surprised that Father Amherst does not put at least one note of exclamation after the word company.

Such was the last act of the Cisalpine Club previous to its dissolution: it was surely time it ceased to cumber the ground. In reference to his being blackballed, O'Connell wrote as follows to a friend in Dublin.—Have you heard of the conduct of the English Catholics towards me? They have been much divided among themselves and were soon all about to reunite. I agreed to be proposed into it, when, behold, they met the day before yesterday and blackballed me. . . . I believe there are many of them highly indignant at the conduct of the rest, and at all events I heartily forgive them all. But it was a strange thing for them to do. It was a comical testimonial of my services in emancipating them. It would be well perhaps if I could unemancipate some of them." It certainly was a strange—a very strange—thing of Catholic gentlemen to blackball their Liberator, and it is almost equally strange to find their descendants in our own day sit, with undisturbed placidity, on English platforms, and hear, the Catholic Bishops and priests of Ireland roundly and soundly abused for supporting Irish Self-government, and listen, too, without a word of protest to Tory bigots denounce Home Rule as Home Rule. How true is the saying that, "history repeats itself."

Trouble at Melita.

Mrs. W. H. Brown, of Melita, Man., states that two of her children and two others belonging to a neighbor, were cured of the worst form of summer complaint by one bottle of Dr. Fowler's Extract of Wild Strawberry, nature's specific for all summer complaints.

ALWAYS ON HAND.—Mr. Thomas H. Porter, Lower Ireland, P. Q., writes: "My son 18 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of Dr. THOMAS' ELECTRIC OIL, which I gave him and in six hours he was cured. It was the best medicine I ever used, and I would not be with a bottle of it in my house."

The Infanta Eulalia arrived at Madrid on the 7th.

BASUTOLAND.

Struggles of a Missionary in the Orange Free State.

Among the general accounts of the missions in Africa given in the *Annals of the Propagation of the Faith* is a very interesting letter concerned with the Apostolic Vicariate of the Orange Free State. It is written by Father Cenez, O.M.I., and some extracts from it cannot fail to interest readers:

There are three well defined divisions in the diocese of Mgr. Gaughran: the Diamond Fields, where I stayed eight months; the Orange Free State, where I passed three weeks; and Basutoland, where I am at present. In the Diamond Fields, the capital of which is Kimberly, the ministry is precisely as in large towns in England. What pleased me most was to see the Association of the Sacred Heart of Jesus there. What a comfort it is, on the first Friday of each month, to see gathered around the altar and at the holy table, hundreds of believers, whom at other times one would believe to have one object only, namely, the search after those precious little crystals called diamonds. Nothing is done for the Caffres at Kimberly; there is but a small congregation of Indians or Coolies, to whom one of the Fathers gave instruction in the Catechism on Sundays. As they can all speak English they like to attend the service at the cathedral. Now and then one of the Fathers makes an apostolic tour along the banks of the Orange river, scoured along its borders are a certain number of Catholics in quest of diamonds, as at Kimberly, but unlike the latter they only see a priest when one comes that way with his portable chapel to give them an opportunity of attending Mass, receiving the sacraments and reviving their religious beliefs. It is a somewhat arduous ministry, but not without its consolations.

Thinking that now the time had come to do more for the Free State, Monsignor founded a school with the object of inducing the young Boers, who had hitherto received no education at all, or else being sent to distant parts of the colony, though a few had tutors or governesses more or less capable at home, to attend. At first the Protestants were loud in their opposition, and excommunicated from their church beforehand all those who should dare to send their children to the Papists, they held meetings to protest against the opening of this school, but they did not prevent the rapid filling of the college; at first, of course, mostly with the children of Catholics, the Boers were soon attracted too, chiefly by its cheapness. We may hope that this will be a beginning of a new era in the religious life of the Free State. The fanatic Boers, brought into more immediate contact with the Fathers and their pupils, will speedily drop their prejudices and, perhaps, be glad to become converts. This new establishment (College of St. Leo), is built on a magnificent farm. The Sisters look after the cooking, the dormitories, the linen, poultry-yard, etc. The country is beautiful, being the commencement of the range of Basuto Mountains, contrasting well with the flat plain of the free State; a few gazelles are still occasionally to be met with in the mountains. The young Boers will be astonished indeed.

I have not spoken of the ministry among the Kaffirs of the Free State, and that for a good reason because there is neither Kaffir nor Kaffir ministry, or at any rate scarcely any. The Free State belongs to the whites, the Kaffirs are only allowed to settle there just in sufficient numbers to help the Boers cultivate their fields. Thus Father Kurten has about forty Catholic Basutos to help him, and as there is no resident priest who speaks their language, the Rev. Father Girard

occasionally goes to remind them of their duty and instruct them.

The transit from Kimberly to Bloemfontein is easy; the railway takes you there in sixteen hours, always supposing it is not stopped by locusts; but to get from Bloemfontein to Basutoland the journey must be made in wagons or carts drawn by oxen. When I was going the Rev. Father Guiller happened to be at Bloemfontein, and it was in his carriage that I accompanied the two days' journey to St. Leo. What can I say about this journey through the immense plains of Southern Africa, by roads which we were the first to attempt, over rivers without bridges, headed in by precipices on either side, with nothing to eat but the provisions we brought with us in the rumble of the carriage, and which we had to cook over fires made of cow-dung, the only fuel here and in Basutoland?

At last, after traveling two days, and passing the night at a farm without sleeping, because the tipsy master of it wrangled the whole night long with his wife on account of her having concealed the bottle with what was left in it, we reached the College of St. Leo, and a week after I made my triumphal entry into St. Monica, in Basutoland.

This was the land of our dreams; excepting the missionaries and traders, there are only negroes; no one else can settle there; we are, therefore, right in the midst of a savage country, and barely fifty years ago there was feasting on human flesh in the caverns we were shown, some of our contemporaries had even been present. Yet, upon the whole, the Basutos are of gentle disposition; our Christians especially are very docile, they very quickly take to the Fathers, and the Fathers to them and to their beautiful country; it is another Switzerland without its lakes and forests, and is said to be a most salubrious climate for those suffering from consumption.

Whilst we are exerting ourselves on the one hand, the devil is not idle on the other, and he has more than one string to his bow. First there are the divers Protestant sects. Down at Lekhalong, opposite our chapel we have a Protestant native minister; when he hears me ring our poor cracked bell, he comes and rings his, but it is all in vain, there are never more than six blacks to answer his call.

Polygamy prevails also. People are frequently found who, touched by your words, are resolved to be converted, but when it comes to put the resolution into practice, and it is a question of leaving their wives, they have not courage enough to break their fetters.

The women, especially are the victims of this polygamy. Poor creatures, poor slaves! When a man has given six or ten yoke of oxen for his wife, the matter is done, and she belongs to him for life or for death; if he dies she is passed on to the elder brother or some other relative of her husband's, and her children as well, like a legacy. How then about her conversion? She becomes the property of this new husband, his wife; if any one else wants to marry her, he must give a certain number of oxen for her—anyhow she must leave the children behind, they belong to the second husband. Many would gladly become converts who are thus in the power of a polygamous husband—a man who can exercise to the utmost his authority over them: has he not in the eyes of the law acquired his wife by purchase?

Biliousness Cured.

GENTLEMEN—I have used Burdock Blood Bitters for biliousness and find it the best remedy for this complaint. I used several other remedies but they all failed to do me any good. However, it required only two bottles of B. B. B. to cure me completely, and I can recommend it to all.

Yours truly,
WM. ROBINSON, Wallacburg.

The Sexton Misunderstanding.

The following paragraph from the *Liverpool Catholic Times*, dated June 10th, explains the late unfortunate divisions in the Irish Party:

To speak frankly, the interest of the political world this week has centred less on the debates in the House of Commons than on the important discussions that have taken place within the Irish party. Last Saturday was a day of anxiety and depression for every good Home Ruler and Liberal, for late on Friday evening, as the result of a resolution adopted by the National party with reference to the *Freeman's Journal*, Mr. Sexton had intimated to his leader that he wished to resign his seat and retire from parliamentary life. Of course in a matter like this the actual reason alleged for resignation is, taken by itself, quite misleading. Mr. Sexton nominally resigned because the party resolved on Friday last not to take steps to enforce adoption of the course of conduct recommended by the shareholders' committee the *Freeman*, but to take no future cognisance of the *Freeman's* affairs. But this was only the last link in a chain of events which led Mr. Sexton to take a course that would bring matters to a crisis. It would be absurd to pretend that there is any real secret about the existence of grave difference of opinion as to policy between the members of the party who have till now voted on the board of the *Freeman's Journal*, those differences arising out of divergencies of view in the ranks of the party itself. It is most unfortunate that it should be so, or that any men, however gifted they may be and however great have been their services to the Irish cause in the past, should set their personal feelings and views before the great interests that have been entrusted to their keeping. Mr. Sexton was, to put it plainly, wearied and worried into resignation by the continual tension between rival groups within the party, and his resignation was at once recognised as a disaster. Mr. Sexton is chiefly known to his fellow countrymen as a brilliant orator. His colleagues in Parliament know that he is far more than this. Possessed of untiring industry and a marvellous power of grasping and unravelling intricate details, it is he that has been throughout the pilot of the party in the debates on the Home Rule Bill. All the communications with the Government have been made through him. He has been repeatedly in council with Mr. Gladstone and Mr. Morley. The whole question of the clauses on Irish finances had been entrusted to him, and in this department no one could replace him. On Monday the party rescinded the resolution of Friday and asked Mr. Sexton to withdraw his resignation. On Tuesday Mr. Sexton consented; on Wednesday, to the great delight of his colleagues he reappeared in the House. But it is to be feared that the danger is not over yet. There is still talk behind the scenes of the party of Mr. Healy and the party of Mr. Dillon. Surely with the port in sight there ought to be an end of even the shadow of faction in the ranks of those to whom Ireland has entrusted the great work of making good the peace with England, and to whom English, Scotch, and Welsh friends of Ireland look as the future statesmen of the sister isle.

He Had a Bad Memory.

In the summer I paid a visit to the Isle of Man, and on the return journey an incident occurred at Liverpool which I am sure will amuse readers.

"I say, cap'n," said a keen eyed man, as he landed from the steamer "this here isn't all; I've left somethin' or other on board. Let's see, now Two travelin' trunks, two boxes of bloters, a rope of onions and a tea-kettle. Seems all right, an' though I've counted 'em nine times an' kept my eye on

om all the while I was aboard, yet I feel as if comethin' or other was short."

"Can't help you, my good sir," said the captain, "and as time is up, I shall thank you to fetch your old woman and five children out of the cabin."

"Them's um!" exclaimed the man. "Them's um! I knowed I'd forgot somethin' or other."

A Counterpart of Orangemen in Austria.

We owe Dr. Pawliki the following explanation of an event which seemed very inconsistent with the reputation for fidelity and submission to the Church which the Poles have so nobly won.

"Last week's cable dispatches gave a sensational description of an attack made on the Greek Catholic Archbishop of Lemberg in Austrian Poland by a mob of Polish students at the University there. The alleged motive of this outrage was that the Archbishop had recently paid a visit to the Holy Father, and that the students in question regarded such a visit as an attack on their national feelings. How any body of men could find fault with a Catholic prelate for calling on the Head of the Church, or how Poles of all others should regard such an act as unnatural are unexplained puzzles. Catholicity is as closely identified with nationality in Poland as in Ireland, and Russian tyranny in Church and State is universally regarded as the national foe of the Polish race. There is however an explanation to the incident, though its extent has undoubtedly been much exaggerated. The kingdom of Galicia, or that part of Poland, which forms part of the Austrian empire, and which still retains a large measure of Home Rule, is pretty evenly divided between two races closely related, the Poles and the Ruthenians. The Poles belong to the Latin rite, while the Ruthenians use the old Slavonian in the Mass and have a clergy and religious discipline of their own, distinct from and independent of the Latin clergy, though subject to the Pope, like other Catholics. The Russian Government has been for many years endeavoring to stir up dissensions between the Ruthenians and Poles in Galicia, with a view of ultimately bringing both under her own despotism. For this purpose money has been freely spent in establishing pro-Russian Ruthenian papers in Galicia and in bringing active young Ruthenians to receive free education in Russia and impressing on them the advantages that might accrue to them from the official patronage of the big Empire. Russia being as hostile to Polish nationality as English Tories are to Irish Home Rule, these young Ruthenian students are drilled into a sort of mild imitation of the Belfast Orangemen in Ireland. They are trained to call for union with Russia in opposition to Polish Home Rule, and some of them have been illustrating their moscovite anti-Catholic sentiments by beating their own Archbishop. The partisans of Russia among Ruthenians in Austrian Poland are insignificant in point of numbers and no more represent the sentiments of the country than Col. Saunderson or roaring Ralph Kane represent the sentiments of Ireland on Home Rule. Like the brethren of Sandy Row, the Schismatic assailants of Greek-Catholic Archbishop Sembratowicz are giving a striking illustration of their own notion of religious tolerance at the very moment when they are howling loudest against the supposed intolerance of the Catholic Church and its Head."

Severe Abscess Cured.

DEAR SIRS—I had an abscess just behind my right ear, in August, 1891. After suffering for three months, I began to take B. B. B., and after one month's use of it I was very much better, and the abscess entirely disappeared in four months. I am certain that Burdock Blood Bitters is an excellent remedy.

FLORENCE M. SHAW, Solgirth, Man.

DOMINION DAY AT DUNNVILLE.

Dominion Day was celebrated here with more than usual enthusiasm. To the secular festivities was joined the practical effort to relieve St. Michael's Church of a portion of its debt by a picnic in the afternoon and a concert and lecture in the evening.

A contest for the most popular young lady, in which were displayed a little friendly rivalry and the best of good feeling, was won by Miss Julia Warren, who secured a magnificent gold watch; Miss Maggie Timmons gave her a very close run, and Miss Alice Kenney was a good third.

A very well contested game of base ball between Smithville and Dunnville was played on the grounds, and resulted in a victory for Dunnville by the score of 38 to 19.

Branch 128 C.M.B.A., Dunnville, felt greatly elated at the presence in their midst of so talented and eloquent a member, who contributed not a little to secure for the Grand Council of Canada the benefit of "Home Rule" or a Separate Beneficiary Jurisdiction.

To the Hon. Mr. Curran, Solicitor-General for Canada:

HON. SIR—The undersigned, in behalf of Branch 123 C.M.B.A., beg leave to bid you a cordial welcome to Dunnville. We rejoice exceedingly at the presence in our midst of so distinguished and eloquent a statesman, a member of our grand association, and that we live in a country where industry, ability and talent are recognized without regard to race or creed.

Signed in behalf of Branch 123 C.M.B.A. JOHN BOLGER, JR., JAMES BARRY, JOHN FLANAGAN, JEREMIAH BARRY.

On the evening the lecture in the Opera House was a brilliant success. The Solicitor-General delivered a most eloquent speech on the religious, educational and material status of the Dominion. Speaking of the mental outfit of Canada he gave the following figures as to the proportion of Canadians who can read: Total population, exclusive of Indians, 4,777,898, divided into three groups the population stands: Those about 20 years old, 2,526,229; those between 9 and 20, 1,061,814; and those up to 9 years of age, 1,189,795.

During the musical part of the programme Miss Birdie McCallum's performance on the piano was much admired and appreciated, she being obliged to respond to several encores. Mr. Diller of Buffalo captivated the hearts of the audience by his rendition

of Moore's "Believe me if all those endearing young charms," "Long, long ago," and some comic selections. The Misses Dietrich of Port Colborne rendered very acceptably solos on the guitar and a violin and piano duet, Miss Rosa Dietrich being much applauded for her selections on the guitar.

At the close of the proceedings a vote of thanks to the lecturer was proposed by Mr. Parry, J.P., a staunch Conservative and seconded by Mr. Haney, a standard-bearer of the Reform party, who both expressed themselves delighted with the Solicitor General's effort.

The proceeds will amount to \$500. A very successful day terminated with the singing of God Save the Queen.

Loretto Academy, Wellesley Place.

PRIZE LIST.

Special prize for Christian Doctrine, merited by Miss Minnie Roach.

Prize for Good Conduct, merited by Misses Teresa Dundas, Minnie Roach, Maggie Baigent, Nellie O'Connor, May Carroll, Ida Murphy, Teresa Lalor and Madeleine Ryan; obtained by Miss Maggie Baigent.

Prize for Regular Attendance, merited by Misses Josephine Monahan, Maggie Baigent and Nellie McCarten; obtained by Miss Monahan.

Prize for Ladylike Deportment, merited by Misses Phoebe Fox, Minnie Roach, Jessie Lalor, May Carroll, Teresa Dundas, Nellie O'Connor and Dolores Cassidy; obtained by Jessie Lalor.

Special prize for Vocal Music; obtained by Miss Teresa Dundas.

Special prize 4th Class Instrumental Music; obtained by Miss May Carroll.

DIV. 6TH CLASS ENGLISH.

Miss Josephine Monahan—1st prize in English, Mathematics, French, and in 1st class Latin.

Miss Minnie Roach 1st prize in Mathematics, Literature, Chemistry, French, 1st class Latin, and in 4th class Instrumental Music.

Miss Maggie Baigent 1st prize in English Prose Composition and History, Improvement in French and Mathematics, 1st in Painting in Water Colors.

Miss Teresa Dundas—1st prize in History, 2nd in Mathematics and Composition.

Miss Phoebe Fox—Prize for Literature and Composition, 1st Improvement in Industrial Drawing, 2nd in 4th Class Instrumental Music; Miss Eva Sheppard Hon. Mention

5TH CLASS ENGLISH.

Miss Dolores Cassidy 1st prize, 2nd in French and Arithmetic, 1st in Composition.

Miss Nellie McCarten—1st prize in English, French and 3rd class Instrumental Music, 2nd in Arithmetic, Improvement in Industrial Drawing and Composition.

Miss Ida Murphy—1st prize in Arithmetic and Penmanship, 2nd in English and French.

Miss May Murphy—1st prize in Arithmetic, 2nd in English and French, Special prize in 3rd class Inst. Music.

Miss Nellie O'Connor—1st prize in Arithmetic and French, 2nd in English, Improvement in Composition.

Miss May Carroll—1st in Grammar and History, 2nd in French and Arithmetic, Improvement in Drawing.

Miss Daisy Monahan—1st prize in French, 5th in English and Arithmetic, 1st in 3rd class Inst. Music.

Miss Teresa Lalor 1st prize in English History and Geography, 1st in French, 2nd in 2nd Class Inst. Music.

Miss Vera Coxwell—1st in Arithmetic, 2nd in English and French, 1st in Vocal Music, Improvement in Drawing.

Miss Madeleine Ryan—1st in Grammar, 2nd in French, 1st Improvement in Writing and Drawing, Special prize for Instrumental Music in Second Class.

DIV. 5TH CLASS.

Miss Loretto Dundas 1st prize, 1st in preparatory French and Arithmetic.

Miss Mary McConnell—1st prize for Application, Improvement in Christian Doctrine, Grammar and History.

Miss Helen Mason—Prize for Improvement in Industrial Drawing, in Grammar, History and Christian Doctrine, 1st in preparatory French.

Miss Edith Mason—Prize for Improvement in Composition, History and Reading, 2nd in preparatory French.

Miss Gertrude Knight—Prize for Grammar, Epistolary Composition and History, Improvement in Painting in Water Colors and in French.

Miss Clara de la Haye—Prize for Application in Div. 5th Class English, Improvement in Grammar, Reading and French.

Miss Fanny Connolly—Prize for satisfactory Progress, Improvement in French and Drawing.

4TH CLASS ENGLISH.

Miss Louise Burkhardt—1st prize, 1st Improvement in Arithmetic and French, Special prize for Good Conduct.

Miss Beaulé Monahan—1st prize in Arithmetic, 2nd in English, and Improvement in 1st Class Music.

Miss Gertrude Foy—1st in Canadian History and Spelling, Improvement in Arithmetic and French, 1st Class Instrumental Music and Writing.

Miss Lulu Smith 1st prize in English Grammar, 2nd in Geography and History, prize for Regular Attendance.

Miss Marie Foy—1st prize in Language Lessons and Reading, Improvement in Writing and French.

Miss Florence McConnell 1st prize for Reading and Spelling, for Amiability and Respect at Prayer.

Miss Florence Foy—1st prize for Improvement in Catechism, Writing and Language Lessons.

Miss Katie O'Malley—1st prize in 2nd Class Music, Improvement in 4th Class English and Arithmetic.

Miss Nora Flannery—1st prize for Writing, Improvement in Grammar, 2nd prize for Arithmetic.

3RD CLASS ENGLISH.

Miss Patricia Brazill—1st prize in Preparatory Class Music, 1st in Geography and Sacred History.

Miss Mollie O'Keefe—1st prize Improvement in Writing and Arithmetic, prize for Regular Attendance.

Miss Irene Cassidy—1st prize for Reading and Arithmetic, 2nd for Writing and Catechism.

Miss Mamie O'Malley—Special prize in Div. 2nd Class Music, 1st prize for Deportment and Writing.

Miss Blanche Murphy—2nd prize, 1st in Letter Writing, and Improvement in Arithmetic.

Miss Katie Wickett—1st prize for Arithmetic and Writing, 2nd for Geography and English.

Miss Guiselle Rice—2nd prize for Improvement in Reading and Writing.

MINIMS.

Ella Burkhardt—Prize for Catechism and Writing.

Madeleine Herson, Inez Brazill and Effie Shiola—Prize for Improvement in English. Addie Delaplante Prize for Good Conduct.

Agnes O'Malley, Mona McLaughlin and May Ryan—Prize for Satisfactory Progress. Maria Hennessy and Irene Wickott—Prize for Good Conduct and Attention to Lessons.

Mary Simpson, Emily Miller, Olive Sheppard, Annie Smith, Pauline Foy, Florence Crawford and Gertrude Mellroy.

Extra Prize for Catechism, equally merited by Misses Burkhardt, Blanche Murphy, Patricia Brazill, Beaulé Monahan, Lulu Smith, Loretto Dundas, Mamie O'Malley, Mollie O'Keefe and Florence McConnell; obtained by F. McConnell.

BOYS' DEPARTMENT.

1st prize in Christian Doctrine, obtained by Masters G. Roach, G. Herson and L. Monahan.

Honorable mention for Good Conduct—Masters G. Hynes, F. Foy, H. Walsh, A. Carroll, J. Foy, J. Murphy and T. O'Connor.

Honorable Mention for Amiable and Polite Deportment—Masters F. Foy, G. Hynes, L. Miller, J. Murphy, J. Foy, A. Carroll, H. Walsh, T. O'Connor, H. Green and S. Kirk.

Master S. Kirk 1st. prize in 2nd Class instrumental music.

Master F. Foy 2nd prize in 2nd Class instrumental music.

Masters W. Law, H. Green, J. Brazill—1st prize in Preparatory Music Class.

Master G. Roach—1st prize in Div. of 5th English Class, 2nd prize in 5th Arithmetic Class, and prize for personal neatness.

Master J. Hynes 2nd prize in Div. of 5th English Class, 2nd prize in 5th Arithmetic Class, and prize for personal neatness.

Master F. Foy 2nd prize in 5th English Class, 1st prize in 2nd French Class, and prize for personal neatness.

Master G. Hynes—1st prize in Grammar, 1st for reading, and prize for personal neatness.

Master J. Foy—Prize for Improvement in 5th English Class, 2nd in 2nd French Class, and for personal neatness.

Master G. Herson 2nd prize in Div. of 5th English Class, 2nd prize in Div. of 5th Arithmetic Class, and 1st prize for Penmanship.

Master L. Monahan 1st prize in 5th Arithmetic Class, 1st prize in 4th English Class, and prize for personal neatness.

Master L. Miller 1st prize in 3rd English Class, 1st prize in 2nd Arithmetic Class, and prize for personal neatness.

Master W. Law—1st prize in 3rd Arithmetic Class, 1st prize in 3rd English Class, and also for regular attendance.

Master F. McLaughlin—2nd prize in 3rd English Class, and for regular attendance and personal neatness.

Master H. Kirk—1st prize in Writing, 2nd prize in 3rd English Class.

Master S. Roach—1st prize in 3rd English Class, prize for Vocal Music, also for regular attendance and personal neatness.

Master S. Kirk—2nd prize in 3rd English Class.

Master H. Smith—1st prize in 3rd English Class, 1st, 2nd Arithmetic Class, and for Writing.

Master F. Delaplant—Improvement in 2nd Class English.

Master H. Green 1st prize in Div. of 3rd English Class, 1st prize in 2nd Arithmetic Class, also for regular attendance and personal neatness.

Master J. Murphy—1st in 2nd Arithmetic Class, and 1st prize in Div. of 3rd English Class, also for personal neatness.

Master I. Brazill 1st in Div. of 3rd English Class, also for personal neatness and polite deportment.

Master E. O'Connor 2nd prize in Div. of 3rd English Class.

Master S. Crawford—Prize for Improvement in Div. of 3rd English Class.

Master G. Lator—2nd prize in Div. of 3rd English Class.

Master G. Law 1st prize in 2nd English Class.

Master T. O'Connor 2nd prize in 2nd English Class, personal neatness, polite deportment, and for regular attendance.

Master H. McConnell 2nd prize in 2nd Class, and prize for regular attendance.

Master A. Law 2nd prize in 2nd Class English, and 1st prize in 1st Class of Sacred History.

Master I. Kirk—1st prize in 2nd English Class, and 1st prize for Writing and Drawing, also for polite deportment.

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 and rheumatic complaints, and it has no nauseating or other unpleasant effect when taken internally.



From the Author of the "Short Line to the Roman Catholic Church."

Some of my people, my teacher, as well as myself, are using Pastor Koenig's Nerve Tonic with the very best results. I recommend it most heartily.

The Doctors Could Not Relieve Her.

I used Pastor Koenig's Nerve Tonic for a few days, every two or three weeks she had a serious attack of falling sickness, accompanied with headache and was driven to madness. She was sent once to an insane asylum. The doctors could not relieve her. I began with one bottle of your medicine, and took it three quarters of it, and she was cured in a few days ago. The medicine helps me much, I think another bottle will cure me.

REV. ARMAND HAMELIN.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. This remedy has been prepared by the Rev. Father Koenig of Port Huron, Mich. since 1876 and is now under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at \$1 per Bottle. 6 for \$5. Large size \$1.75. 6 Bottles for \$5.

EXECUTOR'S NOTICE

TO CREDITORS OF MARY NOLAN, Late of the City of Toronto, Spinster, deceased.

NOTICE is hereby given, pursuant to R. S. O., c. 110, that creditors and others having claims against the estate of the above named Mary Nolan, who died on or about the 3rd day of June, 1893, are required to deliver or send by post to the undersigned, the solicitors for the executor of the said deceased, a statement in writing containing their names, addresses and descriptions, and full particulars of their claims with vouchers, if any, duly verified by Statutory Declaration on or before the 22nd day of July, 1893, after which date the said executor, will proceed to distribute the assets of the said estate amongst the persons entitled thereto, having regard only to claims of which he shall then have notice, and he will not be liable for any claims of which he shall not have had notice as above required at the time of such distribution.

Dated at Toronto 19th June, 1893. ANGLIN & MINTY, 25-t 157 Bay Street, Toronto.



Palpitation is one form of indigestion. K. D. C. cures indigestion and the long train of ills attending it.

Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

THE SACRED HEART.

LETTER FROM MONTREAL.

For years past the English branches of the League of the Sacred Heart have been steadily growing in numbers, in importance and in the best results throughout the Dominion. Such an association, in which may be realized all the promises made by our Lord to Blessed Margaret Mary, in favor of those devout to the Divine Heart, must be of incalculable benefit to the Church at the present time. Societies, many of them evil in their intent, are being multiplied. Here is one where the strength of union is applied to that single idea: "Thy Kingdom Come." It is a League of Prayer, but so simple are its conditions, so unostentatious its methods, that the busiest man of the world, or he who most shrinks from making a display of his religion, may belong to it. The morning offering is the sole essential condition of membership. But of course there are degrees. One can likewise join the second degree and say a decade of the Beads daily for the objects of the association. The more fervent may advance to the third degree and make a Communion of Reparation monthly, which is usually, though not necessarily, done publicly—that is to say, the members receiving in a body. There is no doubt that the League has seized on the hearts of the people. Not only women belong to it in numbers, but men of all grades. Merchants and professional men, clerks and mechanics, all interested in the League, its purposes and its spread.

It would be too long here to mention the happy results which the first English Branch, established some four years ago in Montreal, has had. Now it has extended out into branches at the principal Irish churches; how Communion, especially amongst men, have been multiplied; how it has been the nucleus of a variety of good works, amongst which may be mentioned the Catholic Truth Society and the establishment of a Free Circulating Library, which latter has been a powerful agent for good in Montreal.

On last Sunday the English branch of the League at the Gesù assisted at a most beautiful ceremony. It was the semi-annual reception of promoters and renewal of the act of consecration. The new crosses of the Association, which are to become general as the distinctive badge of membership, were also blessed. Rev. Gregory O'Bryan, S. J., already ranking amongst the best pulpit orators in Canada, delivered a fine discourse appropriate to the occasion. His audience was a very large and very attentive one. The sermon was followed by benediction of the Blessed Sacrament. The decorations of the Church were peculiarly striking. The new banners of red satin, bearing the picture of the Sacred Heart under a scroll device, with the motto: "Thy Kingdom Come," were for the first time displayed at intervals all the way down the aisle. The altar was brilliantly illuminated and the Sacred Heart statue, near the altar railing, stood in a tower of natural flowers, the gift of a Promoter. The choir of ladies, who have all year rendered the English hymns with such effect, were on this occasion assisted by members of St. Anthony's choir, with Prof. Ducharme at the organ.

League of the Cross.

The League of the Cross, St. Paul's Parish, intend holding their annual celebration the second week in August, so as to receive the Western Delegates of the C.T.A. B.N.A., on their return from Springfield, Mass. They respectfully request correspondence from the Secretaries and Presidents of the various Catholic Total Abstinence Societies of Ontario and Quebec. The Committee in charge of the celebration extend a cordial and very sincere invitation to all those interested in Catholic Total Abstinence work to

participate therein. Correspondence to be addressed Rev. J. L. Hand, Pastor St. Paul's Church, Power Street, Toronto; or William H. Cahill, Secretary, 237 Sackville Street, Toronto.

Our Separate Schools.

Following are the names of the pupils who have earned "Certificates of Merit" for excellence in Conduct, Regularity and Application:

CITY OF TORONTO.

- St. Helen's School—John Boland, John Bradley, Henry Boland, Michael White, Alberta Markle, Helen Powers and Maud Heron.
- St. Mary's School—Laurence Deo, Andrew Flynn, Charles Gillooly, Peter Henry, Joseph Whelan, Francis Fulton, John Prindible; Mary Orr, Emily McBride, Florence Whelan, Mary Leahy, Alice Baird, Elizabeth Ferguson, Margaret Hill, Ellen Walsin, Annie Dolan.
- St. Francis' School—Mary Woods' Clara McGrath, Bernard McEnroe, Daniel Kennedy, Jane Leahan, Mary Lee.
- St. Peter's School—Mary Kenny, Lillian Ryan, John Shanley.
- St. Basil's School—Thomas Moylan, Wm Costello, Mary Quinn, James Donovan, Ellen Costello, Ellen Sexton.
- St. Patrick's School—Thomas O'Donohue, James McCandlish, Joseph Hayes, Arthur Travers, Joseph Scully, Peter Coll, Henry Phelan; Frances Costello, Gertrude Costello, Serena Morgan, Margaret O'Leary, Elizabeth Malone, and Anne Doyle.
- St. John's School—Josephine Whelan, Elizabeth Curry, Margaret Fogarty.
- St. Joseph's School—Michael Finucan, Teresa Costello, Eliza Rossiter.
- Orphanage—Charley Frechette, Vincent Lawlor, Eugene Sullivan, Lorotto Knox, Elizabeth Taylor, and Jane Curran.
- Sacred Heart School—Frederick Baril, Louise Leveque and Charlotte Pillon.
- St. Paul's School—B. Mitchell, J. O'Connor, J. Thornton, F. Thornton, S. Brady, T. Simons, J. Buckley, F. Cherry, J. Burns; Bridget McClosky, Bridget Egan, Mary Christie, Jane O'Keefe, Mary Egan, Mary Dulan, Isabella Caron, Frances Boylan and Anne Norris.
- St. Michael's School—F. Foley, L. Lanley, W. Foley, J. Giroux, J. Christie, C. O'Connor; Mary Flynn, Mary Feeney, Mary Shields, Teresa Horan, Mary Cordan, and Mary Sortle.
- De La Salle—J. S. Korman, J. Flynn, J. Huntley, J. Harnott, J. Fraser, S. McCandlish, W. O'Connor, J. Thomson and L. Giroux.

CITY OF HAMILTON.

- St. Vincent's School—John Flynn, Mary McCowell, James Somerville, Ellen Sharkey, Joseph O'Connor, and Mary Collins.
- St. Patrick's Schools—Charles Meegan, John Galvin, Charles Hazley, Annie Doherty, Agnes O'Connor, and Lillian Shannon.
- St. Thomas' School—Catharine Lawlor, Gerald Mullins, Catharine Lane, Gertrude Coffey, William Hurley and Ethel Byrne.
- St. Laurence's School—Joseph Cullen, Edward Hickey, Michael Conary; Margaret Blake, Rosalie Cherrier and Catharine Cummings.
- St. Mary's School—John Duffy, Michael Connell, William Mahoney.
- Sacred Heart School—Annie Mulvale, Winifred Roach, Mary Blake, Lillian Seery, Annie Doherty, Julia Cummings, Ellen Conlon, Ethel Nelson, Florence Robinson, Eva Walsh, Marica Nash, Graziella Laliberte.

CITY OF LONDON.

- Sacred Heart School—Sara McGowan, Elizabeth Hurson, Josephine Healey, Alma Noutly.
- St. Joseph's School—Bridget Curley, Mary Carbisbilly.
- St. Peter's School—Frederick Durkin, Frederick Millar, Martin O'Meara, Adalbert Amt, Richard Zorristal, Elizabeth Henny, Regina Roddy, Annie Hogan, Thilip Murphy.
- Holy Angel's School—John Carson, Eva Harter and Jane Sempie.

CITY OF ST. CATHARINES.

- St. Nicholas' School—Thomas McNamara, Robert O'Reilly, David Ryan, Henry Carl, Albert Sullivan, Francis Fitzmaurice, Wilfred Butler, William Melvin and Cecil Clifford.
- St. Catharine's School—Margaret Sullivan, Mary Ryan, Mary McCarthy, Catharine Niabet, Helen O'Malley and Margaret O'Halloran.
- St. Mary's School—Elizabeth Sneath, John Phelan, Michael Fitzgibbon.

OTHER CITIES.

- Brantford—Reginald Carson, Reginald Chalaupe, Wendlin Schuler; Josephine Pearson, Rebecca Hawkins and Agnes Donohue.
- Guelph—James Foster, George Robinson, Joseph Dugan, John MoSteer, Nicholas Kennedy, Henry Sleeman; Ross Gallaher, Adeline Lynch, Blanche O'Donnell, Laura McDonald, Mary O'Connor and Vienna McAstocher.
- Stratford—Paul Folk, Urban Schmidt, Edward Goetz, George McQuade, Howard O'Loane, William Long; Ida Kurtz, Caro-

line Routler, Catharine Carey, Ellen Keegan, Mary Flannagan, Bridget Lennon.

- TOWNS.
- Amherstburg—John Wood, G. D'Aubin, Gertrude Rheams, Delphine Bouglet, Adole Dupuis, Josephine Powers, Maud McEvoy, Irene Smith.
- Berlin—Mathias Klefer, Louis Lang, Blanche Freeman, Edgar Badke, Josephine Knglert, Anna Dorsch, Emily Odrowski; Mary Haller, Mary Schneider.
- Chatham—James A. O'Keefe, James Harper, Herbert Mount; Ellen Dyer, Sara McQueen, Teresa Welsh.
- Dundas—Joseph Carroll, Catharine Trant, Mary McCreath, Adam Turnbull, James Beattie, Margaret O'Neill.
- Galt—Mary Cooper, Sara Barrett, Dorothea Lanigan and Ellen Collins.
- Ingersoll—Frances Dunphy, Basil Henderson and Charles Ryan.
- Niagara Falls—Gertrude Kelly, Elizabeth Boswick, Mary Mullin, Mary McGrail, Ellen Leary.
- Oakville—Margaret Weir, Alice Weir, Catharine O'Neill.
- Orillia—Helena Sullivan, Hugh Fox, Rose McDermot, Mary Mulcahy, Mary Collins, Agnes Clare.
- Owen Sound—Nathaniel Bronnan, Wm. Reynolds and Catharine Murphy.
- Paris—James Granton, Alice Bonning, Ceellia Rooney.
- Sarnia—Frances McNeerney, Jas. Koonody, Joseph Blundy; Margaret Sharp, Elizabeth Lyaught, Margaret Heffron.
- St. Mary's—Mary McCracken, Maud McCracken, John Routley.
- Thorold—Anna McMahon, Henrietta Bennett, Lillian Jones, Rosella Mahoney, Eliza Jordan, Matthew Harto.
- Walkerton—Catharine McArthur, Wm. Schaurr, Mary Buchler.
- Waterloo—Caroline Kuntz, Wilhelmina Kern, Wm. Fischer.

VILLAGES.

- Morrison—Helena McLean, Anna Flaherty and Daniel Leo.
- Park Hill—Anne Tuok, Leo MacIntyre, Helen Leonard and Mary McAuliffe.
- Preston—Rosa Rock, Lucy Honning, Mary Herman.
- Tilbury Centre—Kadella Torrini, Emily Ritchie and Aldie Bornisa.
- Wallaceburg—Leo Brabant, William J. Boulton and Michael O'Meara.

RURAL SECTIONS.

- Auderson—Josephine McCarthy and Bertha O'Connor.
- Artemesia—Mary A. McInnes, Alice M. Sullivan.
- Arthur (Sec. 6)—Mary Hayes, Catharine Madigan and Eva Ready.
- Arthur (Sec. 10)—Henry Goetz, Margaret Morris, Mary McGrath.
- Carrick (Midway)—Dorothea Herrenger, Josephine Kramer and Joseph Rottinger.
- Flamboro—Gertrude Green and Anne Bailey.
- Harwich—Jennie Ferguson, Barbara Gerber, Francis Zink.
- Maldstone—Rochester—Frank Graham, Edward Diemer, Joseph Henry and Arthur Mollugh.
- Mornington—Catharine Foerster, Maud Korman and Christina Isley.
- Normanby (Sec. 10)—William McMahon, Hugh McDonald.
- Raleigh (Fletcher)—Stephen Finn, Elizabeth Murphy.
- Sombra—Alice O'Leary, Teresa Ridge, Fred. Finnegan.
- Stamford—Mary Johnson and Laura Mars.
- Tiny—Victoire Brunelle, Alice Gignac and Henrietta Derochors.
- Toronto Gore—Annie Pollard, Mary Pollard and Maud Cassen.
- Waterloo (Sec. 13)—Joseph Spitzig, Henry Weiler, Albert Wondling, Caroline Scheuerman, Teresa Spitzig and Marianne Brohman.
- Westminster—Cora Wright, Christina Johnstone, and Kathleen Hawkshaw.
- Wellesley (Sec. 12)—Thomas McCormac, Matilda Lenahan, and John Ryan.
- Wellesley Sec. 5—Eugene Reidel, Louis Dietrich.
- Wellesley (Sec. 11)—Frances Boegel, Caroline Kroetsch, Caroline Busche, Prostaner Dietrich, Teresa Meyer, and Barbara Moser.

No returns received from schools not mentioned above.

The Inspector takes this opportunity to sincerely thank the teachers for their careful attention to the records required by the foregoing, and to wish them one and all a most agreeable vacation.

New Legal Firm.

As will be noticed in another column. Mr. W. T. J. Lee, B.C.L., Barrister, son of the late W. A. Lee, Esq., has entered into partnership with Mr. D. O. Cameron, B.A., under the name of Cameron & Lee. For this young firm we predict a bright career. Mr. Cameron is a Medalist of the University of Toronto and an honor man throughout his law course. Mr. Lee was an honor man throughout his law course at Trinity University, standing second in both his second and final examinations in the first class honor list. The new firm have furnished commodious offices at Equity Chambers, corner Adelaide and Victoria Streets, Toronto.

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The following declaration will give an idea of the extensive business we do in Clarets:

(Copy)

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(Signed)

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TELEPHONE 1830.

AT THE FAIR.

If the fair is to be properly seen the visitor must "do it" in an intelligent manner. The entire display has been gathered to honor the world-finder, and no greater tribute can be rendered him than by acquainting oneself with the details of his life. Let the visitor therefore begin his sightseeing with the convent of La Rabida, for of all the buildings of Jackson Park it is the Columbus Treasure House.

The other morning I arrived at the Park and walked by the Administration Building with my face and heart set for the convent. The weather was delightful; the fairest blue was on the sky and the brightest sunshine rippled and rolled on gilded dome and snowy minaret. I took my course through the Agricultural Building and as I stepped from the eastern entrance a most disappointing sight cut off the view of the lake. A seemingly small building, tipped with frail iron cross, whose roof was covered with tiles that crawled on each others backs up to points and ridges, whose window-caps keystone in shape, were rudely built of bricks while all the remainder of the wall seemed of goodly stones, stood blank and flat before me. Between us lay the shadowed lagoon. Beyond, old Michigan's waters. I climbed to the middle of the bridge—its a whole-back, please—that crosses this section of the lagoon and descended the other side. I had been told that the grounds and the buildings to which I was advancing were exact reproductions—say fac-similes—of the convent and grounds where Columbus and his hungry orphan son chanced to stop one morning long ago.

I had reached the oaken door of the convent. To my right was another door from whence, I fancy, the porter peeped and through the square opening in it, banded the beggar his bowl of soup. I found the main Gothic arched entrance open and started in. But alas! how quickly I was brought from dreamland to the stern realities of life. No sandalled monk with shaven head was there to bid me welcome. Oh no! But that stateliest piece of upholstery, a Columbian guard, put out a white cotton gloved hand and showed me the door remarking "Not open till 9 o'clock." I withdraw and went to drown my disappointment in sunshine and fresh air. In doing this I got a glimpse of the lake. Its wavelets were in the merriest mood. They leaped up and snatched handfuls of glimmering sunshine and let it go again with flashes. They kept the golden light sifting here, there, back and forth, anywhere, everywhere, as only dimpled wavelets can. Seven minutes were past and I stepped to the covered door and found I entered. How deceived I had been. I was in a spacious chapel which, when without I never fancied could be contained in a building seemingly so small. In this very room there are treasures which, if lost, could never be replaced. A value cannot be assigned to them. The main portion of the Columbian Vatican treasures and other loans are here to be seen. One of the most interesting documents is the letter of Pope Nicholas V. Its age gives it peculiar interest. It settles the fact that the church had been established in Greenland before Sept. 20, 1448. The Pope appoints the Irish bishops Skahlott and Holar to consecrate a new bishop for the diocese of Greenland and confirms the jurisdiction of the Archbishop of Dronheim over this new bishop's See. This was the re-establishment of a hierarchy that robber vandalism had destroyed. There are two other letters of popes and four Papal Bulls. All but the first named document were occasioned by the exploit of Columbus. Here too, may be seen documents from Ferdinand and Isabella, and many of the private papers of the hero mariner. There are some twenty seven letter-

addressed by the sovereigns to Columbus. Few persons at that date kept up such a correspondence with their king and Queen. I would like to send you a copy of Isabella's signature, but as I did not have my mariner's compass with me I was unable to follow the course of her pen. It started about three points N. of N.E. and was then lost in an interminable jumble of lines like those that mark the trade winds, ocean streams, and steamship paths on a modern map. I am very glad there is another system of penmanship taught these blessed days.

It may be a theme for exaltation to the butchers of America to learn that their fellow-tradesmen in Cordova were taxed to pay the 10,000 maravedis annuity granted Columbus by the King and Queen. The royal document directing this tax to be imposed may be seen among the 81 instruments from the same source. This treasury of parchments is increased by 18 letters from the pen of Columbus, 10 of which are addressed to his son, Diego. The Duke of Veragua is the owner of these precious papers.

Besides this, there is to be seen another collection of Columbian papers which have been loaned by the Duquesna de Berwick y Alba. These are mainly of a commercial character. One of the collections, however, is an autographic letter in which Columbus relates his claims against the crown of Spain. On the back of this document, as also on a scrap of an envelope to be seen in this collection, is a beautiful ejaculation betraying the sweet Catholic piety of the sailor: "May Jesus and Mary be with us in life." Ah! well the day when a sailor's hand could trace so fair an orison! He had caught the fragrance of that gentle piety that clings to the sunny land of Spain. In that short prayer, how softly is disclosed the Catholic Faith of the rugged mariner's heart. Oh! if those who do not believe as we, knew what joy comes to the Catholic soul in the daily exercise of his piety, they would flock to the Church whose heart throbs in Rome. May Jesus and Mary be with us in life!

Throughout the length and breadth of this part of the Columbian Exposition, Catholicity is emphasized by the silent eloquence of every one of the 1,067 objects to be seen. It is Catholic Spain and Catholic Columbus; Catholic Isabella and Catholic Ferdinand; Catholic monks and a Catholic monastery; the Catholic Virgin's name on the flagship of the squadron; Catholic sailors and Catholic prayers on shipboard; Catholic services the first in the New World the names of the Catholic saints to the Catholic churches; to the bays, the islands, the streams, the cities. But in the chapel of the convent at Jackson Park you miss one thing. There stands no altar where the altar stood in old Rabida; and oh! its absence make the colorless walls seem so cold! Yet rare and beautiful works of art adorn the room. Quaint pictures of our Lady, old worn, eaten wood, centuries old. Some of them are quite small not being larger than a hand. Time has spared them and the color holds the freshness it had when the unknown artist laid it on. There are beautiful mosaics that to the unused eye will fail to reveal themselves as such. They seem to be oil-paintings. One of these is especially noteworthy. It is a head and bust of St. Peter weeping. His hands are clasped upon his breast, his face partially raised and his eyes seek the throne of Grace. The color is possibly a little too deep but this is rather the fault of the stones than of the artist who spent some six years in completing the task.

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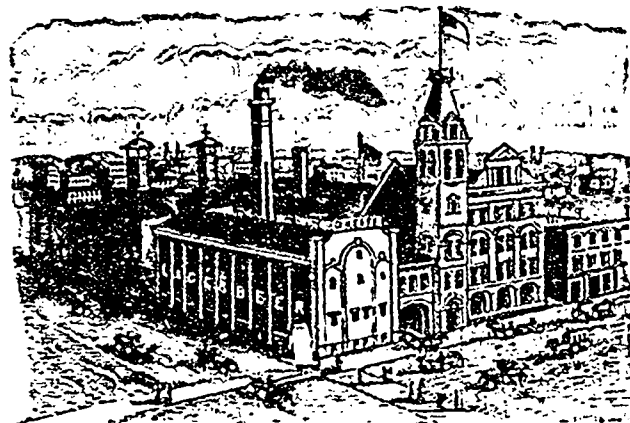
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The Visitation.

By R. SOUTHWELL, S. J.—1690—1695.

From *Armina Mariana.*

Proclaimed Queen and Mother of a God,
The Light of earth, the Sovereign of saints,
With pilgrim foot up rising hills she trod,
And heavenly still with handmaids' toll accompanies;
Her youth to age, her health to sick she lends;
Her heart to God, to neighbour hand she bends.

A Prince she is, and might; a Prince doth bear,
Yet, pomp of princely train she would not have;
But doubtless, heavenly choirs attendant were,
Her child from harm, herself from fall to save;
Word to the voice, song the tune she brings,
The voice her word, the tune her ditty sings.

Eternal lights enclosed in her breast
Shot out a shen pier'ing beams of burning love,
That when her eyes for cousin's ears possessed
The force thereof did force her babe to move:
With secret signs the children greet each other:
But, open praise each loveth to his mother.

General Lee's Story.

General Robert E. Lee was never a great talker except under one condition, and that was when he had young ladies to entertain, for thou his natural gallantry got the better of him, and he was a charming companion, though not what might be called loquacious, and he did not care to talk of the war, preferring to choose other topics.

It was in camp, however, that he so far yielded to the desires of a couple of fair visitors as to spin a yarn.

He had invited two young ladies, cousins of his, to dine with him, and it was to them and at their persuasion that he told the story of the "Two Confederate Scouts," which a writer in the Philadelphia Times, who knew the great confederate intimately, declares to be the only war story ever told by him.

Carefully arranging his napkin on the table in front of him and sitting perfectly erect in his chair, as was his custom, General Lee said:

"When the war is over you will hear a great deal of praise given to the leaders of the armies, and in the attempt to do them honor the private soldier will to a certain extent be overlooked. This is unfortunate, since some of the noblest and most daring deeds of the war were done by the privates on both sides.

I was once in absolute need of positive information as to the movements of the enemy. My regular scouts were out, so I had to select from a regiment of men who were familiar with the section of the country, if not with their mission. Two able bodied and intelligent men were sent me, to whom I intrusted the dangerous task of crossing the river and going into the neighboring village to ascertain from stragglers the coveted information.

They made the trip successfully and returned the next noon, not only with the facts, but with the traps and effects of four union soldiers, which they obtained in a manner creditable to the coolest and bravest men of either army."

"After ferreting out the secret of the enemy they started on the return trip, but were detained by a terrific rain-storm of several hours, duration, which forced them to shelter until night.

"When they reached the river they found to their chagrin that it was too much swollen to be crossed in a canoe and the only thing left was to make a bed of the pine tags on the ground and sleep until morning, when they would proceed unmolested. But they had reckoned without their host.

"The enemy's pickets, who had also been driven to shelter by the rain, were out early the next morning investigating, and seeing fresh tracks suspected something wrong.

"Five of them started on the trail, plain in the soft earth, and soon came upon the sleeping scouts. Feeling confident of having their prisoners secure they thought to have some innocent fun with them and proceeded to jab them in the back with the points of their bayonets and requesting them to come in out of the rain.

"Hello Johnny, what are you doing sleeping out here in the wet like this? You will take cold. Come on with us out of the damp."

"But the sleeping confederates could not be aroused, and the sentinels had a big laugh over it, particularly so when one of them would partially turn over and groan out. Oh, stop that! What are you poking me for? It isn't time for the reveille yet, as if he thought he was in his own camp safe and sound.

"Just in the midst of their greatest outbreak the scouts, with the agility of wild animals, sprang from their couches and with their pistols shot down the two front men, then as quickly dropped the other two as the fifth man hastily retreated leaving his gun behind him.

"When the scouts heard the federal squad advancing on them they were too close to admit of retreat, so they resorted to strategy and feigned sleep, arranging between them that at a given signal both should rise and fire on different men, taking them so by surprise that the others could be shot also before they could get their guns up.

"The trick worked perfectly, and to it those men not only owe their necks but the valuable information for headquarters and four good Snider rifles and warm overcoats.

"I do not believe that any deed of the war surpassed this in coolness and bravery."

Six Brothers in Holy Orders

The Rev. Denis Driscoll and the Rev. James T. Murphy, students of the American College, and recently ordained in Rome for the Archdiocese of New York, have just arrived from Liverpool by the steamship Etruria. Father Driscoll was for a number of years an altar boy at the church of St. Agnes, on East 43d street. Father Murphy is a brother of the Rev. Thomas F. Murphy, an assistant rector of St. Patrick's Cathedral, this city. Their father, Patrick Murphy, is a well-known merchant of Tarrytown, who has lived to see four of his sons ordained priests, the other two being the Rev. William Murphy, LL.D., Professor of Dogmatic Theology at St. Joseph's Seminary, Troy, and the Rev. Edward P. Murphy, of St. Mary's Church, Saugerties, Ulster County. Mr. Murphy has two other sons, John, at St. Charles' College, Ellicott City, Maryland, and Michael, at St. Joseph's Seminary, Troy.—*Irish American.*

Rome.

Rome is the queen of cities, a world apart from that which we have known, where all is unlike what we encounter elsewhere, whose beauties and contrasts are of so lofty an order, that one is wholly unprepared for them and their effect can neither be imagined or described. Every lack we find at Rome adds to the impression she produces: one would not see her Campagna cultivated, her well nigh deserted suburbs re-peopled, or the inhabited portion of the city enlarged. Rome, bearing the impress of antiquity, must needs be a little sad to correspond with so much subverted power and grandeur in the dust.—*Madame Swetchine.*

Mrs. Alva Young.

Of Waterloo, Ont., writes, "My baby was very sick with summer complaint, and nothing would help him till I tried Dr. Fowler's Extract of Wild Strawberry, which cured him at once. It is one of the best remedies I ever used.

The rapidity with which cholera is spreading in Europe, and the fact that thousands of people in the plague-stricken sections are flying in terror from their homes sounds a note of alarm which should be heeded in America. To be forewarned is to be forearmed. The germs of disease do not find lodgements in perfectly healthy digestive organs. For the purpose of inducing the conditions of health necessary to destroy all disease germs, take Ayer's Sarsaparilla. It cures others, will cure you.

TAKE

AYER'S Sarsaparilla at all seasons. In the *Spring*, it removes that tired feeling, cleanses and vitalizes the circulation, and prepares one to successfully contend with the debilitating effects of the heated term. In the *Summer*, it quickens the appetite, regulates the liver, and makes the weak strong. In the *Autumn*, it tones up the nerves and protects the system from malarial influences. In the *Winter*, it enriches the blood, and invigorates every organ and tissue of the body.

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
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THURSDAY, JULY 13, 1893.

Calendar for the Week.

July 13—St. Anacleto, Pope.
14—St. Bonaventure, Bishop, Confessor, Doctor.
15—St. Henry, Confessor.
16—Eighth Sunday after Pentecost—Our Lady of Mt. Carmel.
17—St. Leo IV., Pope, Confessor.
18—St. Camillus De Lillo, Confessor.
19—St. Symmachus, Pope, Confessor.

The Sunday Street Cars.

If our City Council is sometimes deserving of criticism for inconsistency it deserves credit for being consistently inconsistent. No sooner do they pass an unjust resolution in regard to St. Michael's Hospital than they rescind it at their next meeting. They appoint the second of August as the day for voting on Sunday Street Cars, and then postpone it till August 26th. What evolution will develop itself in the Aldermanic intellect before that date we defer discussing. Time to all philosophers is an accident, and to none more so than to the wise body governing this great city, who employ it very much as the old Greek heroine who wove her robe in the daytime and undid it at night. It was decided by the City Solicitor that a vote could be taken, but that no provision could be made for it. The Street Car Company agreeing to defray the expenses this difficulty was overcome, and nothing was left for the Council to do except to appoint a date. In order that the new lists might be used the date was fixed at August 26th, when all who have the right to vote at the elections for the Legislative Assembly, and others who are entitled to vote at Municipal elections, will have an opportunity of expressing their opinion and deciding the question.

No sooner was the step taken by the Council than the opponents of the Sunday Cars began organizing. A meeting of the Sabbath Observance Association was held, at which a discussion took place of more than ordinary interest to the Catholics of the city. It was decided that his Grace the Archbishop be waited upon by the Chairman—W. H. Howland, Esq.—and some other member, informed of the altered state of affairs, and asked to withdraw his name from the petition. Dr. Caven very thoughtfully saw the tenure of this motion; and he remarked, upon being asked to accompany Mr. Howland, that he could not ask the Archbishop after he had signed the petition to ask his name to go on a committee to oppose the petition. Mr. Hoyle explained that the motion would be confined to asking the Archbishop to withdraw his name from the petition. It was decided before taking action, to refer it to the Executive Committee of the Association.

We have no doubt that if these gentlemen had waited upon his Grace they would have found him affable and fully prepared to receive them. But they ought to think twice whether

they are treating an Archbishop with proper respect when they come and ask him to withdraw his signature from any document a few days after he has signed it. Cardinal Newman wrote in his Apologia that a bishop's lightest word was heavy. But the signature of a prelate is graver still, and cannot be easily withdrawn, even by him who made it. The Association should not reason about Archbishop Walsh as they might be inclined to reason about the aldermen of the city council. It is not the character of Archbishop Walsh, either in his official capacity nor by the natural inclination, to put his signature lightly, and lightly withdraw it. We do not take the signature as an expression of authority to his people; we have every reason to believe it was not. In signing the document we suppose that his Grace merely expressed his own personal opinion, which, even if it were revised, is not likely to be changed. Undoubtedly the Archbishop appreciates the earnestness of those who in conscience maintain the opposite, for he is too deeply concerned in the cause of religion and morality not to desire that the Christian Sabbath should be kept holy.

The sanctification of the Sunday is obtained by attendance at Divine Service and personal devotion, and also the abstention from servile work, except in case of necessity. This abstention is not of the Judaic character; but it admits that recreation for mind and body which are a necessary preparation for the week's work. Allowing, therefore, for the proper attendance of Divine Service, morning and evening, we certainly think that the cause of morality would be advanced by a limited car service on Sunday. There is much more tendency to drink and immorality when people are crowded together in miserable rooms in cities than when breathing the fresh air of suburban districts. A Sunday street car service places upon the members of the Street Car Directorate the grave obligation of arranging the work and service so that it will not prevent their employees from attending church and having that rest so necessary for all. And considering the number who are continually applying to be put on the cars, there can be little difficulty in arranging the matter. Capital must have a conscience in this question as well as labor. In fact, the whole question comes to conscience. The Church puts upon every one of her children who have attained the use of reason the obligation of attending holy Mass. She then leaves them to lawful recreation, not wishing to interfere with their liberty. They are bound by the law of God and the practice of virtue on Sunday as on any other day. But this leads us up to the general question of Sunday observance to which we devote some space in another column.

"The Canadian Churchman."

It is a moral impossibility for certain classes of Englishmen to show ordinary respect to people of any other country. But Ireland has always come in for more than its own share of such treatment, and has always been made the butt of English haughty pride and overbearing scorn. One might expect that a newspaper pretending to be a religious paper, and to be guided by the principles of Christian charity, would not indulge in paragraphs breathing nothing but contempt and couched in language which shows the

whited sepulchre of pride within. We clip one such paragraph from the *Canadian Churchman* of the 20th ult., the organ of the High Church in Toronto: "The Bloodsucking that Leaves Paddy Poor," is illustrated by the recent assertion of a Romish priest that, since disestablishment of the Irish Church, the Romanists had spent fourteen millions pounds sterling in buying up lands, churches, monasteries, nunneries, etc. No wonder Paddy is poor! No wonder that an appeal has been made to all the world (Protestants especially) to give him something to eat and drink—if only 'tatoes and buttermilk'—after having had his pocket thus emptied by the priest."

What insolence! It is no man's business what the Irish give. But it is their pride, and glory, and a lasting monument to their generosity, that at home and abroad they have built halls of learning, homes of charity, and temples of worship. Better do that with their money than pay it to an alien church or absentee landlords. Better would it also be if the *Canadian Churchman* took a lesson in charitable politeness and dignified composition.

Sowing Dragon's Teeth.

When Lord Salisbury's Government, in the plenitude of its power, passed the Closure Act it had in view only to choke off all discussion in the House of Commons, and prevent Irish members especially from exercising a privilege hitherto enjoyed by the people's representatives whenever assembled in Parliament. It was not foreseen at that time that a day would come when the same Closure Act would strike back like the boomerang, and wound, if not kill its authors. No, is it probable even that Mr. Gladstone and his supporters would enforce the Act were it not for the persistent brutality of the Coercionists in obstructing the passage of every clause and measure of the Home Rule Bill with a pertinacity and scrupulous vindictiveness, that leave no course open to its framers than occasional employment of the weapon forged by the Tories themselves.

The Irish members had to hear in patient silence enactments that enslaved them, and deprived them of the freedom to address their constituents in public assemblies, that made it a crime to give advice to a tenant and that punished with fine and imprisonment any attempt to hold a popular meeting in Ireland and discuss openly the affairs of the Kingdom. But now English Conservatives are not willing to be silent or bear up patiently against wholesome applications of the Closure Act, and the House of Commons re-echoes with their cries of "Shame" and "Gag," because, forsooth, so great a personage as Mr. Balfour, who had spoken for a full half hour against liberty and common sense, was brought to a sudden "halt" in the middle of a sentence by the ominous tolling of "Big Ben." The cableman states that Mr. Balfour did not wait to finish his sentence, but resumed his seat amid deafening Opposition cries of "Shame" and "gag."

Men accustomed to the exercise of frowning authority and bullying power

are most keenly sensitive to the lash when their term of punishment comes round. To show restlessness under their tyrannical government is high treason that must be denounced and punished; but when their turn comes for obedience and submission rebellion is no longer a crime but an act of piety and patriotism. The very authors of Coercion—the legislators who maintained two years ago, and still maintain, that there is no possible remedy for Ireland's disaffection but wholesome administration of crimes' acts, and perpetual enforcement of Coercion Acts, are the very men who now complain of the "gag" and "coercion" being employed to frustrate their unholy attempts at blasting the hopes and prospects of Ireland, and wrecking the peace and stability of the Empire.

When the last Terry amendment to clause 5 was put to the House Mr. Gladstone and his colleagues trooped out into the division lobby. Some of the Tories shouted "gag" and "coercion." They were answered with Irish cheers and the waving of hats. Thus does it happen that by God's providence, the wheel of fortune was so completely turned round, that English and Orange Tories are assailing with groans cries of derision the laws and law-makers of the British Isles, which Ireland's representatives are hailing the same laws with rounds of applause, again and again repeated.

Serious reflection on such facts as these ought to lead all unprejudiced minds to the necessity of giving every possible aid and expression of sympathy to the statesman who can so harmonize the discordant elements of the British Empire as to make all Irishmen cheer for Great Britain and her laws. Ten years ago, and for centuries previous, such a feat would have been an utter impossibility. The cry was raised and echoed everywhere amongst Irishmen "that England's weakness and defeat would be Ireland's opportunity." The courageous legislator who put an end to that alarming cry of a nation in despair and bid hope to perch upon its banners, and trust and gratitude take the place of hatred and revenge—that legislator and his high-minded colleagues are entitled to the veneration of the whole Empire, and to the admiration and respect of the civilized world.

Ordination.

His Grace the Archbishop raised to the holy priesthood on last Sunday morning the Rev. J. Carbery and Rev. A. J. O'Malley. The solemn ceremony took place in the Archbishop's private chapel at his residence on Sherbourne street. His Grace was assisted by the Rev. Fathers Marijon, J. Walsh, Teesy and Cruise. Immediately after the ceremony the newly ordained priests gave their blessing to their immediate friends, who had thronged the neat little chapel upon the solemn, joyful occasion. Both are Torontonians; Father Carbery being a native of St. Paul's parish, and Father O'Malley having been a resident of St. Mary's for years. Each of the young gentlemen said his first Mass in the parish church with which his early life was connected.

The *Catholic Register* extends to both its best wishes for a long, happy and useful life in their sacred calling.

The Christian Sunday.

That it is man's duty to consecrate some regularly recurring time to the special worship of God and to rest from hard labor is deeply engrained in the fleshy tablets of the heart. To God belongs all time: He made the dawn: His is the day, and the night is also His. But conscience further dictates that we should consecrate a day at stated periods to His honor and service. To give expression to this sentiment, to formulate it, the command of the Jewish Sabbath was given by Moses in the ceremonial law of the Israelites. The law reigned from Moses unto Christ. What is the law under the Christian Dispensation depends upon the authority of Him who claimed that the Sabbath was made for man, not man for the Sabbath. Now, the change from the seventh day of the week to the first was a serious one. By whose authority, and when, was it done? The only voucher for it is tradition, and the only legitimate power that could do it was the Church. And when Protestants observe Sunday they give testimony to that tradition which they pretended to reject, and they yield to the teaching power of the Church, which they strive to deny. Certainly, our Blessed Lord did not observe the Sunday. And so far as we may judge by His acts, His observance of the Sabbath was not strict enough to please the rigid Pharisees.

Let us consider some of the cases pointed out in the gospels—for upon this subject as on many others His acts are laws for us. As frequently as seven distinct occasions He lays down His doctrine of the Sabbath in opposition to the Pharisees. This was for a purpose, and these things are recorded for our instruction. Take the example of the woman bowed with the spirit of infirmity for eighteen years, as recorded by St. Luke, who was healed in the synagogue on the Sabbath. She does not ask to be relieved, but Jesus calls her, lays His blessed hands upon her, and she is made straight. "The ruler of the Synagogue (being angry that Jesus had healed on the Sabbath) answering said to the multitude: Six days there are wherein ye ought to work; in these, therefore, come and be healed, and not on the Sabbath day." And the Lord vindicated His action, beginning with the significant words, "Ye hypocrites." Could not our Saviour have said to the woman: "You are suffering a long time: One day more will not make much difference. Come to me therefore to-morrow, since to-day is the Sabbath, and I will heal you?" But He did just the contrary—He healed her there and then. Is there no historical parallel in our own time? Certain rulers of synagogues tell the workmen of Chicago that they have six days wherein they may go to the World's Fair, but they should not go on the seventh. Our Lord's conduct towards this poor woman was the part taken upon the Sabbath question by Him who doeth all things well.

The Apostles, by the authority entrusted to them, changed the first day of the week for the last in the obligation placed by the third commandment of the decalogue. This was the only commandment amongst the ten

which was required to be observed figuratively; the others we observe, not in any figure, but by their own terms. For, continues St. Augustine, not to take God's name in vain, not to steal, these things do not signify anything mystically, but require observance according to the terms employed. Although it is of Divine law that a certain time should be given to the worship of God, the settlement of the details was left by Christ to the Church. The change to the first day of the week was made in honor of our Lord's resurrection and the descent of the Holy Ghost. Sunday was also the day upon which Almighty God began the creation of the world. St. John Chrysostom remarks: "All being now, heavens, earth and man, God should have another day; the rest, in the alliance of truth, had need of another date than that which belonged to the figurative alliance." Thus the Church, from its inception, consecrated the first day of the week to God; and as during the week man is the slave of work—in order that he may remember his sin, so does he rest on Sunday to celebrate his deliverance therefrom by the triumph of Jesus Christ over death. But this repose, which forms the negative part of the command, is, as in the days of our Lord, the subject of various opinions. Against the observance of the Jews St. Augustine wrote very strongly. "One of the grossest errors of the Jews," he says, "consisted in the fact that they observed only the letter of the third commandment of God, and did not disturb themselves about the spirit. They gave themselves up, it is true, to no servile work, but they neglected all the practices of devotion, and did precisely what God had forbidden them. They passed the Sabbath in wrong-doing, and in lascivious and enervating idleness."

But the end aimed at in the sanctification and rest of Sunday is not only God's honor but man's welfare. Certain kinds of work are allowable. In general works are divided into liberal, common and servile. The liberal works are those in which the mind has the principal part, as reading, writing, teaching, etc., etc. The common works are those in which body and soul have an equal part, and which are performed by all classes of men, walking, driving, fishing, hunting, etc., etc. Servile or corporal works are those involving severe bodily labor, and which tend directly to the advantage of the body. These last, except in cases of necessity, are forbidden. The second class are permitted as long as they remain common. If hunting, fishing, or any such work is done with great fatigue for gain, then they rank as servile work.

When these principles are carried out in that spirit of simplicity and moderation which characterizes Christian theology; when we have neither the exaggerated strictness of Puritanism nor the contemptuous laxity of irreligion and atheism, then does society honor God and keep itself in the conservatism of true moral, economical and physical laws.

Sir John Thompson and Hon. C. H. Tupper expect to return to Canada by the first week in August.

The Catholic Educational Exhibit.

At the formal opening of this Exhibit at the Chicago Fair Bishop Spalding, who presided, said: "I have listened with great pleasure to the various statements made by Brother Maurelian, and I heartily congratulate him and all his many helpers on the completion of their work. Yes; this beautiful and beautifully arranged collection is truly Catholic. We have heard Brother Maurelian speak of all of the principal cities and states of the union, and we have heard him also speak of France Spain and England. We have every reason to be proud of an exhibit which shows so well, and advantageously, and so conspicuously the work done and the educational method followed by our brotherhoods and sisterhoods, and catholic teachers throughout the world. There seems to be an idea abroad that our religion is the absorbing subject taught in our schools. This grand collection is the brightest and most emphatically concrete contradiction of this error. That we do not neglect the culture of the mind, or the training of the hand, is abundantly proved by all that surrounds you. But we do not forget religion is necessary for the well-being of the soul, as learning is for the mind, or skill in various handicrafts for material success in life. While we believe that religion is the essential part of education, we applaud the efforts of all who endeavor to instruct youth, to perfect the individual and thus form a manly race. I have great pleasure in handing over this Catholic exhibit to the authorities of the exposition, so well represented on this platform by Dr. Peabody."

Dr. S. H. Peabody, chief of liberal arts, congratulating Bishop Spalding, Rev. P. J. Muldoon, chancellor, and Brother Maurelian, secretary and manager, and all their co-operators on the splendid success and result achieved, said: "It seemed almost incredible that in such a short space of time such a vast array of meritorious exhibits from all parts of the world should have been so compactly and artistically arranged in the space allotted them. He thanked all, in the name of the World's Fair Officials, for such an acquisition as the Catholic educational exhibit, which could not well have been dispensed with. The favorable opportunity for inspecting the work of so many different schools would convince the multitude of the strenuous efforts of the Catholic educators to prepare the youth of America for the responsible positions which so many of them were destined to fulfill."

Canada was represented upon the occasion by Canon Bruchesi of Montreal. After the opening the Bishop visited in company with Brother Maurelian and others the Catholic Canadian exhibit and pronounced it most creditable to all.

The Pope's Letter.

The party feeling which has manifested itself so frequently of late in the United States has been more lively than usual since the reception of the Pope's letter to Cardinal Gibbons. Each side claims it as favorable to itself. Thus the disedifying spectacle haunts the columns of the press, keeps alive the spirit of discord and prevents the proper action of religious zeal and Christian charity. It would be a thousand times better if the newspapers were satisfied with

merely publishing the document the interpretation being left to the proper authorities. The *Moniteur de l'Unité* has received a just reprimand for such interpretation, as the following cablegram from Rome to the New York *Catholic News*, dated June 30, testifies: "The *Moniteur de Rome* received on Thursday a letter of admonition from the Vatican, condemning the articles published by the *Moniteur* on the 27th and 28th instants, relative to the recent Papal letter on the School Question in the United States, and forbidding further discussion upon the subject. The Pontifical letter is considered here the strongest of any previous Papal utterance in favor of the Parochial Schools."

The following despatch from New York appeared in the *Times* of Tuesday last:

It is understood in well-formed Catholic circles that Archbishop Corrigan's refusal to restore Dr. Burtzell to his parish at the request of Delegate Falch will result in a demand for the reopening of the case at the Roman propaganda. Dr. Corrigan refused the request of Mgr. Natelli on the ground that a Roman tribunal had pronounced sentence in the Burtzell case, and should be the first to reverse the sentence of the matter, were it to be revived. Dr. Burtzell will certainly ask the Roman officials to give him another hearing. He is confident of success, but many are of a contrary opinion. Dr. Burtzell was tried and condemned on charges which sprung from the McGlynn troubles. When Dr. McGlynn began lecturing at Cooper union, Archbishop Corrigan put an interdict on him, such as prevented Catholics who wished to remain in communion with the church from attending his lectures. One McGuire died suddenly while listening to Dr. McGlynn's lecture, and his body was not allowed interment in Calvary. Suit was brought to compel the cemetery trustees to receive the body. Dr. Burtzell was a witness in the dead man's favor. His testimony formed one of the charges against him. Later a lady who was devoted to Dr. McGlynn's theories died suddenly after returning from one of the forbidden lectures. Dr. Burtzell gave her a public funeral from his church, although she died under the ban of excommunication. This public funeral is a serious offense. Dr. Burtzell hopes to convince the Judges in the propaganda that these charges have no foundation in law, because they depend on the removal of Dr. McGlynn from his parish without formal trial. Dr. McGlynn was condemned without a hearing, which is against the law of the church; he was excommunicated without a proper trial, to which he was entitled; the ban put upon his Cooper union lectures depended for its force upon the legality of removal and excommunication, but as these were illegal all consequent acts of the authorities depended on their illegality. If this reasoning prevails at Rome, not only will Dr. Burtzell get back his parish, but Dr. McGlynn will also return to St. Stephen's. Dr. Corrigan is said to have no apprehension of these reverses. His friends maintain that the Roman court, if they should upset their first decision would be compelled to listen to other charges against Dr. Burtzell and Dr. McGlynn before restoring them to their former parishes. Dr. McGlynn attended mass last Sunday instead of officiating. It is not known whether the bishop of Brooklyn refused him permission to say mass in public, but as this is within a bishop's powers, it is likely he did. Dr. McGlynn cannot get permission to say mass in public in any diocese of New York or New Jersey.

Richmond Hill Catholics.

The Roman Catholic congregation of Richmond Hill contemplates erecting a new church in that village at an early date. A certain fund has already been donated, and it is the desire of His Grace the Archbishop that a further sum should be raised to sufficiently complete the edifice. With the end in view, the pastor, Rev. F. McMahon, intends holding a picnic at Richmond Hill on Toronto's Civic holiday, August 28th, when it is expected the friends of the pastor who are residing in Toronto and neighborhood, and interested in the good work in contemplation, will be present and lend their aid to the enterprise. Father McMahon is very popular among his people, and no doubt a considerable sum will be raised.

Personal.

The REGISTER office was favored with a visit by Rev. John A. McBrin of Philadelphia, who is spending a few days in Toronto, the guest of his cousin, Mr. John McFarry, of Bathurst street. We welcome Father Mac to the "Queen City," and hope his stay amongst us will prove agreeable.

A SISTER'S INFLUENCE.

One of St. Catharine's Hospital's Many Tragic Incidents.

Hospital life is never without its tragedies. So swiftly do they follow each other that while mind and heart are still filled, to the exclusion of all things else, with the said contemplation of one just past, another advances toward the culminating point to demand instant and absolute attention. All about is the murmur of careless and jocular chat in every ward; all around are eyes lighted up with happy anticipations of speedily returning health, but always, always the hand of death is resting upon some brow. Always one more life is passing fast away. Always is the shadow of impending doom lurking somewhere near the dancing sunbeams of returning hope.

Within the past three weeks two fine-looking young men, one about 26, the other about 30 years of age, were entered in St. Catharine's Hospital as patients. They seemed intelligent and well-mannered and were certainly well-dressed, but although still able to walk it was apparent to every one who saw them that they were both very seriously ill, and the Sisters of St. Dominic, who received them in the ward to which they had been assigned, realized at once, with their well-trained perceptions, that the young men had probably applied for admission to the hospital too late.

These young men were fast friends. They had roomed together in a private house in the Fifteenth Ward. They were out together almost every evening. The amusements and the tastes of the one were the amusements and tastes of the other. They lived the careless, easy going life of single young men away from home and relatives, and in one of their festive little jaunts about town they exposed themselves too recklessly and caught cold together. But that to them, with their apparently strong constitution, was a trivial matter and not a break did they make in their round of recreation until the Saturday night of that week, when they found themselves too ill to keep up any longer. Then they went back to their room together and tried to doctor themselves.

Late on the following Wednesday afternoon they gave up their task and walked together to St. Catharine's Hospital, which they reached in an almost exhausted condition. They were placed in cots side by side and the house physician examined them carefully. "Pneumonia, both of them," he whispered, as he walked away to give directions for their treatment.

One of the Sisters asked each of the young men if they had any relatives or friends whom he wished to have notified of his illness and whereabouts. "No, not one," said the younger, turning his head away, a little sadly, it seemed. The elder reflected a moment and said, speaking very painfully and huskily: "I have a little sister living up near Harlem. Perhaps, if she knew I was here she might like to come and see me." He gave her address, dictated the outline of a message and the note was promptly mailed to her.

It is the custom in taking the name and other particulars of the applicant for admission to the hospital to ask of what religious denomination he is. These young men had replied that they were christened in the Catholic Church, but they had abandoned that faith years ago and had never accepted any other. Now, the Sisters of St. Dominic do not utilize their position as hospital nurses to try to win converts from other churches, but the spectacle of these young men, born in the Catholic faith and speeding to eternity without an atom of religious belief appalled them. Naturally they sent for the priest who was that week in charge of St. Catharine's Chapel, and he was soon conversing with each young man in

turn. Did they wish to repent of their sins and return to the bosom of the mother church? No; they did not, they would not. They were out of the church for good, and nothing could induce them to return to it. The priest soon left them, telling the Sisters that he feared he could do nothing.

Both young men passed a restless night, but were well cared for, and in the morning seemed a little better, especially after they had been washed and robed in fresh garments to replace those which had been saturated by heavy night sweats. These are offices performed by the Sisters themselves as part of their sacred and manifold duties, and never could they be more skillfully, tenderly and delicately performed. The young men began to look about them and take an interest in their surroundings, the elder one especially, when he felt able to talk, making comments to some of the convalescent patients which proved him to have a quiet, humorous vein in his make up and which gained for him some warm sympathizers and friends. But every now and then he anxiously asked what time of day it was and had anything yet been heard of his little sister? She arrived during the morning hours and was immediately conducted to her brother's bedside. A rather pretty girl she was, not more than 18 or 19 years of age. Tears were in her eyes as she entered the ward but she dried them as she approached her brother. Evidently she had already been warned of the serious nature of her illness and did not wish to have him see her weeping. Her greeting was most affectionate and she gently chided her brother for his failure to inform her of his illness before he was compelled to seek refuge in a hospital. It was clear that she was very fond of him. Pretty soon, at his request she went to the next cot and talked sympathizingly and hopefully to his friend. Then she returned to her brother. All day she sat at or near his bedside, caressing him and helping him in every way, while the Hospital Sisters, seeing her desire to do something for her brother, brought her ice and simple cooling draughts for the parched throat, telling her how and when to administer them. Then they left her alone with him as much as they deemed prudent, but never left the patient out of sight for any length of time and always appeared to perform important services for him with their own hands. Still it pleased the little girl greatly to think that she was nursing her sick brother and he, too, seemed better for it.

But the house physician as he examined the two patients shook his head and Dr. Oarroll, the visiting physician, who made an especially early call, looked still more grave. Late in the afternoon the little girl kissed her brother, gave him a farewell smile and walked away. As she passed out of the room she burst into tears.

That evening the young men were again examined by physicians. At 1 o'clock Friday morning the younger patient became somewhat delirious. Everything possible was done to quiet him, but at 2 o'clock he was worse, and half an hour later he was a raving maniac. More than once he sprang out of bed, struck and kicked and hit at male convalescents who led him back and threw missiles at them until everything movable had to be taken beyond his reach. A single Dominican Sister, however, was able by mere persuasion to partially quiet him. At first he swore horribly at her, but she talked him out of that, too, and only from her hands would he take quieting medicine. As soon as her back was turned he was raving and struggling again, only to quiet down when she reappeared. So it went on until daylight, when he became too weak to struggle with any degree of violence. He was quiet enough after that until 6 o'clock prayers were in progress, when he startled everybody by a wild

yell and an attempt to spring from bed again. It required no effort then, however, to restrain him. After prayers, while one Sister was preparing the morning medicines for the ward, another watched closely the dying man. He was very white then and his now wasted face was twitching. Suddenly he gave a great gasp, half raised his head and fell back in the Sister's arms. The other Sister quickly approached the bedside. A second after she reached it the young man was dead.

One Sister stood between the heads of the two cots to conceal the deathbed scene, which had come more suddenly than was expected from the dead man's friend. In a twinkling screens were brought out by the Sisters and placed about the cot of the dead. It was hoped that the surviving friend knew nothing of the death, and other patients were warned not to talk about it. He did not know, though, for more than an hour later, long after the Sisters had carried the body away, the survivor opened his eyes, beckoned to one of the newly made acquaintances and hoarsely whispered: "That was awful. I know all night that he was dying, but it broke me all up to see him going like that." No further reference did any fellow-patient hear him make at any time to his dead friend.

That morning the priest visited the surviving patient again, and asked him how he felt. There was a pleasant talk between the two, and soon the subject of religion was once more broached. It was no use. Not even the death of his friend had induced the young man to repent.

Early in the morning the "little sister" was in the hospital again. She had already shown herself a devout Catholic, and it was whispered about the ward that her brother's obduracy was breaking her heart. All day long she sat at his bedside. When she left the two Dominican Sisters of the ward took turns in sitting up all night with the sick man. Saturday morning he seemed better again and began to think himself almost a well man, after the Sisters in attendance had washed his face and combed and brushed his hair and mustache. "I'm getting along," he said to a fellow-patient, who, for a few minutes, was left to take care of him. "I'm a little foggy still about the lungs, that's all."

Very early Saturday morning came the faithful "little sister." Her eyes were red from constant weeping and she had evidently passed a sleepless night, but more affectionately and smilingly than before did she greet her brother. He seemed very glad to see her, but after a little time, while she was whispering earnestly into his ear, he uttered a hoarse exclamation of anger, turned over on his side without assistance and persistently kept his head away from her. Everybody knew that the "little sister" had joined in the effort, as she fondly hoped, to save her brother's soul, and had been rudely repulsed. Soon the sick man sank into a troubled slumber and the girl, tiptoeing over to a convalescent patient, asked him if he could get her a prayer book. Prayer books are easy of access in St. Catharine's Hospital and one was soon obtained for her. "I haven't given up hope yet," she said, smiling through her tears as she took the book. There was that in her voice which made it certain that it was not hope of recovery she was referring to. That had already been abandoned by another kind of hope.

"I must hold this prayer book down low," she whispered as she resumed her seat beside the cot, "for if he sees me with it in my hands when he wakes he may be angry."

For hours after that, prayer book in hand, she sat by her brother's bedside weeping while he slept, and smiling into his eyes whenever they slowly opened, murmuring as she did so words

of sisterly love. Often during his slumbers, which were now heavier and more stuporlike than before, she would lean over him, and, with her lips very near to his face, move them as if breathing prayers for his salvation.

It was the doctor's last visit. He did not need to stay long. When he left he beckoned the hospital Sister to follow him. Then the hospital Sister returned, and gently leading the watching, praying girl away from the bedside, whispered to her. The girl's frame shook with sobs. "The doctor says he's dying," she sobbed to some inquiring patients as she came back. Soon, again, the brother partly roused himself from his lethargy only to see his "little sister" without a tear in her eyes, smiling once again:

But action was demanded now, if ever, and the girl went away and evidently besought the two Sisters of St. Dominic to help her, as, indeed, they had undoubtedly done more than once before. They were willing to try again. One clergyman had already tried twice and failed. A second clergyman was sent for, and, with a screen placed around the cot, he was left alone with the dying man. He talked gently and persuasively, but soon retired sadly enough. Still the Sisters of St. Dominic were anxious to help the patient and sorrowing girl to save her brother's soul. The Mother Superior and a Sister from a lower ward were sent for. All of them went behind the screen, which, after all, did not hide the scene from a few of the patients in one corner of the room, who could not retire as the others from that end did, for the reason that they were still confined to their beds. Soon the gentle pleadings of the Dominican Sisters became so earnest and clear that they could be easily heard, and every patient in the room listened breathlessly. It was a period of fearful solemnity, that in which the great final effort was made to bring back the long lost sheep to the fold. Again and again the dying man was besought to accept Divine mercy while there was still time. Again and again he refused. He was asked to remember the teachings of his early youth, but he gasped out that they were no longer anything to him. Then the Sisters spoke to him, still gently but with growing earnestness and eloquence of his mother's hopes for him and of the faith she died in. For the first time he faltered and moisture filled his fast dimming eyes. His little sister could no longer restrain her sobs in his presence. He looked at her tenderly as she knelt by his bedside, took her hand in his and still gazed at her.

"Yes," he said at last, "let me die in faith."

At 6 o'clock that evening he lay breathing his last. Two hours before he had expressed contrition to the priest and the last rites of the church had been administered to him. His "little sister" was still kneeling and weeping and praying at his pillow as she watched earnestly the all but lifeless face she had so dearly loved; but through her weeping eyes there shone a light of joy not seen in them before. She was mourning still and mourning bitterly, but no longer did she mourn without hope. Beside her and also on the other side of the cot, Sisters of St. Dominic knelt and prayed for the fleeting soul which had been reclaimed through their gentle pleadings and the "little sister's" tears after all other agencies had failed. It was not many moments then before the end came.

The two fast friends who had roomed together, been stricken with illness together and entered the hospital together were now together in death.—
F. J. C. in Brooklyn Times.

"Be sure you get Ayer's" is an important caution to all in search of a thoroughly reliable blood purifier, Ayer's Sarsaparilla being the one on which there can be no manner of doubt. It has stood the test of nearly half a century, and has long been considered the standard.

The Angel Ferry.

From the N. Y. Star.

Oh! when shall the boatman ferry me o'er
To the friends who wait on the farther shore?
Along a wild and tollsome way,
I have journeyed for many a weary day,
O'er the graves of early hope,
And my misfortune's thorny slope,
Till my mortal sun has passed its noon,
And my heart beats time to a ceaseless tune;
When shall the boatman ferry me o'er
To the friends who wait on the farther shore?

Through the wrecks of many a fairy dream
I come to the banks of the mystic stream;
I have waited so long for a fairy sail,
I can feel my strength begin to fail;
And while I faintly call and pray,
My wind-swept locks are turning gray,
But I know he is true, and will come ere quite
My deepening day shall sink to night,
And I walk the sands till he bear me o'er
To the friends who wait on the farther shore.

He is fair and beautiful, I know,
And his shining robe is white as snow,
And the tender love of his starry eyes
Is caught from the glory of other skies,
And his silver-sandaled feet have trod
The banks of the crystalline rivers of God!
Oh! boatman, haste to the Land of Rest,
And pillow my head upon thy breast!
Speed thy swift shallop, and bear me o'er
To the friends who wait on the farther shore.

The shadows deepen one by one,
The sun is set, the day is done,
And like a star on my glowing sight
I can see at last the signal light,
And swiftly toward the margin glide,
I can hear the rush of that spirit barque,
And mellow splendors pierce the dark!
Adieu, dim world! ere I'm wafted o'er
To the friends who wait on the farther shore!

Household Receipts.

Five-inch pots will grow almost any plant as large as you care to have in a window, provided they have good drainage, fibrous soil, are watered with stimulative mixtures twice a week, have the leaves sprinkled before the sun is on them daily, and keep them from the glaring sun.

A fruit salad for desert may be made of sliced bananas and strawberries or raspberries arranged in layers, sprinkled with powdered sugar and covered with whipped cream. Another is made with successive layers of sliced orange, finely-grated cocconut, with the top layer of cocconut.

FROZEN FRUITS.—Frozen fruits are preferred by many people to either ice cream or water ice. Strawberries, raspberries, pineapples, oranges, peaches and cherries are the fruits which give the best results served in this manner. Raspberries and strawberries are improved by the addition to the fruit of the juice of a lemon.

ORANGE CAKE.—Two cups sugar, one-half cup butter beaten to a cream, one cup of sweet milk, three eggs, three cups flour, two teaspoonfuls of baking powder. *Frosting:* Whites of two eggs, eight teaspoonfuls of sugar. Save out enough to frost the top, to the remainder add the juice and grated rind of one orange, spread on layers.

BAKED BANANAS.—Allow one tablespoonful of sugar and one teaspoonful of hot water for each banana. Pare the bananas and cut in halves. Place them on a shallow dish. Melt one tablespoonful of butter in the hot water and pour over the fruit. Mix a little salt, and spice or lemon juice, with the sugar, sprinkle it over the top and bake twenty minutes, or until brown.

BANANA SHORTCAKE.—One pint of flour, one large teaspoonful of good baking powder, one-third cupful of shortening made moist with milk. While baking, slice bananas in the proportion of three to one orange; grate the outside of the orange peel and mix with one cupful of sugar. Split the freshly-baked cake, butter and fill with the fruit. Four tablespoonfuls of sweet cream, beaten stiff, and added to the fruit, is an improvement. This is a delicious cake.

WATER ICES.—Water ices are inexpensive, delicious and seasonable. They are a trifle more troublesome to make and require a much longer freezing, but their lesser cost is more than

compensation. A lemon ice, with the variations of a little less sugar and of different fruits, may be used with either orange, pineapples, raspberries, strawberries, cherries or currants. The following receipt for a strawberry sherbet, may be made, and is used in preference to the water ices: Mash to a paste a quart of fresh berries, to which add the juice of one lemon and three pints of water. Let it stand for three hours, then strain it into three quarters of a pound of white sugar. Stir until the sugar is thoroughly dissolved, when strain a second time, and keep in ice for a few hours before using.

Dairy Notes.

The cow that stops chewing the cud and pricks up her ears when being milked can not be depended upon to give all of her milk.

Very few cows get too much exercise. It is what they get in getting it that does the mischief. Standing at the stable door waiting to be let in, is not exercise.

Feed the skim milk while it is still sweet, for souring detracts from its value every time. All changes in the natural product toward, or to an acid condition detracts from its value for food just in proportion to the change.

Spring calves will do better kept in the barn through their first summer than if turned to pasture. We have proved this many times. Dry hay seems better suited to go with their feed of milk than does the watery grass.

A dairyman who was milking a large herd of average cows took five of the best and five of the poorest ones, and, keeping an accurate account of the cost of feed and care, found that while the five good ones were paying a fine profit the other five were actually costing him \$7. per head annually over and above the value of the milk they yielded. Individual test is the only means of ascertaining the profit and loss in the dairy.

An Important Decision.

Surrogate Abbott, of Kings County New York, on June 23, decided that little two-year-old Dorothy Annan shall be reared as a Catholic.

Dorothy is the daughter of the late Major Edward Annan, of Brooklyn who died while undergoing a surgical operation on January 23 last. Her mother was Maude Earl, a sister of the proprietor of the Bristol Hotel, of this city, Mrs. Annan died in July, 1891.

Upon the death of Major Annan, Mary Earl, the maternal grandmother and a Catholic, applied for the custody of the child, while Charlotte S. Richardson, the paternal aunt, a Protestant made a similar request.

Surrogate Abbott holds that there was an ante-nuptial agreement that the wife should be allowed to observe her religious duties as a Catholic and that her children should be raised in that faith. The Court appoints the two applicants joint guardians to have the custody of the child half the time and to see that the infant is brought up in the Catholic faith.—N. Y. Irish American.

A Simple way to help Poor Catholic Missions

Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammoncton, New Jersey. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammoncton Missions.

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Watson's cough drops will give positive and instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists. R. & T. W. stamped on each drop. Try them.

The Rev. Stopford Brook, one of the Vice-Presidents of the Irish Literary Society, recently called attention to the unjust neglect of Thomas Moore, the Irish bard, and predicted that a reaction would soon set in in his favor.

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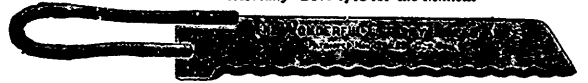
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SUMMARY OF IRISH NEWS.

Clare

The Rev. Thomas Moloney, ex-Army Chaplain, died on June 20th at his residence, O'Connell Square, Ennis, at the venerable age of 81 years. Few careers have been marked by more exciting incidents than Father Moloney participated in during the long period that he had spent in foreign climes. Born in Ennis in 1812, he left his native town at a very early age in company with three others to join the Mount St. Bernard Monastery in the Alps. One of his companions, a youth named M'Mahon, subsequently attained high rank in the military, but young Moloney left after some time to enter the Irish College at Rome. He was subsequently recalled to Ireland, and after having been a curate in Newmarket-on-Fergus and parish priest in the Dublin archdiocese, at the breaking out of the Crimean war he was sent out with the English troops on the recommendation of Archbishop Cullen. He served all through the war, and was present at most of the principal engagements. On peace being proclaimed he returned to Saggart, Dublin, to the spiritual care of which he was appointed by Archbishop Cullen, who was a great personal friend of his. When the mutiny broke out in India, Father Moloney was again sent to the front with the troops, and served through its stirring scenes. For his untiring labors with the men there and in the Crimea he was presented with four medals. He was also presented by King Victor Emmanuel with a medal. In 1868 Father Moloney retired from the service, having attained the highest rank a Catholic chaplain could reach, equivalent to the rank and pay of a lieutenant colonel.

Cork

Mr. T. McCarthy, editor of the *Cork Herald*, has left the editorial chair of that paper to join the London staff of the *Evening Sun*, T. P. O'Connor's paper.

Early on the morning of June 20th, Mrs. Donovan, wife of Mr. Edward Donovan, chairman of the Mallow Town Commissioners, died from the effects of injuries she received through falling off a gig in which she was driving, on the previous Wednesday. This is the second sad bereavement of Mr. Donovan during the last few weeks, his son Leonard having also died.

Mr. Wm. V. Gregg, for many years Crown Solicitor of Cork, died on June 22d, at the age of 76, after a prolonged illness. Mr. Gregg held the post of Crown Solicitor up to a few years ago, when he resigned and was succeeded by Mr. H. T. Wright. He was for many years a member of the Cork Corporation, and was Mayor of Cork in the year 1878, being the only Conservative Mayor for the past forty years.

In the first week in June, in the Basilica of St. John Lateran at Rome, Rev. Daniel Murray, Middleton, was ordained by Cardinal Parocchi. Father Murray had received his early education from the Christian Brothers of his native town, whence he passed to Mangret College, Limerick, where he achieved some brilliant successes, and after he had taken out his degree of Bachelor of Arts was transferred to the American College, Rome, to complete his course of studies preparatory to receiving Holy Orders. As he was considerably below the canonical age for ordination, a special dispensation in his favor was granted in recognition of his eminent fitness and attainments.

Derry

At Coleraine, on June 20th, Dr. W. H. Caldwell, Coroner, held an inquest on the body of Hugh Rankin Stewart, aged 17 years, son of Mr. Hugh Stewart, proprietor of the Star Hotel, who was drowned while bathing in the river Bann, about three-quarters of a mile above the boat-house of the Bann Rowing Club, on the previous evening. It appeared from the evidence of several boys who had bathing with deceased that the latter went out over the edge of the channel shortly after entering the water, and immediately sank. A lad named Murphy endeavored to save him, but failed to catch him. A verdict of accidental drowning was returned.

Down

On June 20th the ceremony of profession took place in the convent of Poor Clares, High Street, Newry. The little chapel was appropriately adorned for the occasion, and looked very beautiful. Immediately after Mass, which was said by the Rev. Father Maginnis, a very eloquent and touching sermon was preached by the Rev. Father Fabrey, O. P. Then the Most Rev. Dr. McGivern, Bishop of Down, received the vows of Miss Clune of Limerick, in religion Sister Mary Anthony Berchmans.

Dublin

On June 11th, Constable John Nicholson, (91 F. D. M.), dropped dead during parade prior to going on duty at Kingstown. Deceased had been complaining of his heart for some time past. He was a robust looking man, and had thirteen years' service.

The remains of the late Mr. James O'Reilly, of the Cottage, Ballydoyle, Co. Dublin, were interred on June 15th. Full testimony was borne to the respect in which the deceased was held by the large and representative cortege who attended the funeral. The chief mourners were Messrs. James Donnelly, brother-in-law; Wm. Donnelly,

John Donnelly, Thomas Donnelly, M.D., Nicholas Weldon and James Weldon, nephews.

On June 17, the remains of Mrs. O'Brien, relict of the Hon. James O'Brien, late one of the Justices of the Court of the Queen's Bench, were interred in the vaults of St. Nicholas Church, Francis Street, Dublin. Solemn Requiem Mass was celebrated at the University Church at nine o'clock, after which the funeral took place.

Galway

The many friends of the Rev. J. C. Madden, Elphin, will deeply regret to hear of his death, which occurred at Elphin, on Sunday June 18th, after a brief illness. The obsequies took place on June 20th, and were attended by many of the deceased's lay and clerical friends from the district. Most Rev. Dr. Galloway, presided. Father Madden was a native of Caltragh, County Galway. On his first entrance on the mission he was placed as curate with the late Rev. Owen Feeney, P. P., at Riverstown, where he remained six or seven years. He appointed successively to Castlereagh, Hooskey, and Castletown, (Drumcliffe), where he remained six years, and was a great favorite with classes. From Drumcliffe he was transferred to Drumlin, afterwards to Athlone and finally Elphin, where he died, lamented by all who had the pleasure of intercourse with him. His last visit to Sligo was on Good Friday, on which occasion he preached the sermon on the Passion, and during his short visit had the pleasure of renewing his acquaintance with his many friends in and around Sligo. May he rest in peace.

Kerry

On June 16th, in the Parish Church of Fries, the remains of the late Rev. P. O'Connor were laid to rest. At eleven o'clock, in the presence of a large congregation, the Office of the Dead was impressively sung by the assembled clergy, under the presidency of the Most Reverend Dr. Collier, Bishop of Kerry. The Requiem High Mass then followed. Rev. David O'Leary, President St. Brendan's, Killarney, was celebrant; Rev. M. Wilson (relative of the deceased), was deacon; and Rev. J. Burke, C. C. Killarney, was sub-deacon. The duties of master of ceremonies were discharged by Rev. J. Murphy, C. C. (uncle of the deceased); Rev. P. Hayes, C. C. Killarney, assisted the Bishop at the throne.

We deeply regret to have to announce the death of the Rev. Thomas Brosnan, C. C., which took place at The Presbytery, Causeway, on June 19th, at the age of 35 years. The Rev. gentleman had been only five weeks in the parish, and was in a fair state of health up to a week before his death, when, in the discharge of his sacred duties, he went to administer the last rites of the Church to a patient suffering from typhoid fever, at a place called Kilmore, some five miles from Causeway, where the epidemic is at present raging, when he became stricken by the fell disease himself, and gradually sank until the fatal moment came, no hopes of his recovery being entertained from the outset. Father Brosnan was born at Reighneen, near Castleisland, where his mother and brother still reside, his father having died some years ago. He was educated in St. Brendan's Seminary, Killarney, whence he went to Maynooth, where he completed his studies. His remains were brought from the Causeway, via Tralee, to Castleisland, on the 20th, and placed in the Parish Church, where Office of the Dead and High Mass for his eternal repose were celebrated at 11 o'clock next morning, after which the interment took place in the family vault at Kilmurphy.

Kilkenny

On June 3d, Messrs. Walsh & Son, auctioneers, Wexford, offered for sale in the Chamber of Commerce the interest in Ss. 2r. 20p. statute measure, of the lands of Crossstown, Wexford, held under lease for three lives, all living, from Lady Adelaide Fitzgerald, at the yearly rent of £720r. 4d. The tenant is Patrick Ferlong and the sale was carried out under a Judgment of the Court of Chancery. The only bid was that of Mr. M. J. O'Connor, solicitor, Wexford, who purchased in trust for Mr. William Kinella, Commercial Quay, at £505. Mr. Huggard, solicitor, had carriage of sale.

Louth

The greatest regret is felt at the announcement of the decease of the Very Rev. Wm. MacDonald, D.D., P.P., which took place on June 20th at the Parochial House, Kilcurry, near Dundalk. Dr. MacDonald had been ailing only since the previous Friday, and his death was not expected. The deceased was a native of Ravensdale, county Louth, and was about 65 years of age. He was ordained in Salamanca, in Spain, many years ago, and was afterwards appointed professor in the famous college there. On his return to Ireland, he was appointed curate in Upper Killeavy, county Armagh, where he ministered for some years with great acceptance and was much beloved by his parishioners. From Killeavy he was transferred to Camlough (county Armagh), and remained there for some years. On a visit to Rome he received the title of D.D. from his Holiness Pope Pius IX., and on his return to Ireland he was appointed parish priest of Kilcurry, where he remained until his death. The deceased was beloved

by his parishioners as well as by the people of all denominations in the district. He was kind-hearted, affectionate, and always a great friend of the poor. His funeral took place on the 22d, at Kilcurry.

Mayo

The Month's Mind for the late Most Rev. Dr. Conway was celebrated in the Cathedral, Ballina, on June 8th. His Grace the Most Rev. Dr. MacEvilly was the celebrant. The sermon was preached by the Bishop of Galway.

Mr. J. J. Vahoy, son of Mr. Bartley Vahoy, of Lakelands, Castlebar, recently finished his course of studies at the chief Veterinary College, Edinburgh, and obtained diplomas of special excellence. During his collegiate career he has been most successful, and in all examinations he obtained first-class certificates. He commenced his studies in October, 1890, and is one of seven pupils who obtained their first degree within three years. He got a Fellowship in Edinburgh Veterinary Medical Association, for an essay on "Swine Fever," and also for a communication on "Study." Mr. Vahoy has a prosperous career before him.

Meath

On the evening of June 19th, at Slane, a sad case of drowning while bathing occurred, two lives being lost. One of the victims was Police Constable Walsh, of Slane, and the other a man named John Davis. Constable Walsh and Woods were bathing in the River Boyne with another man, when Davis got weak and shouted that he was drowning. Walsh swam to his rescue, when the drowning man grasped him round the waist, and after a brief struggle both sank and were drowned. Both bodies were found an hour afterwards. Walsh leaves a widow and young family.

Most Rev. Dr. Nulty, Bishop of Meath, recently made his triennial visitation of the parish of Dunderry for the purpose of confirming the children of the locality, when the Catholics of the parish seized the opportunity to testify to their reverend Prelate the depth and sincerity of their affection. About a quarter of a mile from the village several hundred had assembled, and when the Bishop appeared their enthusiasm knew no bounds. A procession was immediately formed, led by a beautiful green banner bearing the inscription, "Welcome to our Grand Old Bishop," they proceeded to the church, the fife and drum band of the parish discoursing patriotic tunes till they arrived at the chapel of Dunderry. In the evening, when all the children were confirmed, the band and a large number of the people accompanied the Bishop to the parochial residence, when he thanked them warmly for the cordial reception they had given him. He congratulated the members of the band on the excellent music they had rendered, and exhorted those present to continue faithful and loyal to the cause of Church and country. These and similar demonstrations of welcome which Dr. Nulty has received in the parishes of Summerhill, Eskfield, and elsewhere, are evidences of the popular feelings of respect and affection for the patriotic Prelate.

Monaghan

A meeting of Great Northern Railway servants was held at Clones, on June 19th, at which a resolution was adopted protesting against the alleged introduction of Scotchmen by the manager to fill the choice positions on the line.

The Lord Lieutenant has notified Dr. J. J. Cullen, medical officer of the Carrickmacross Dispensary and Union Workhouse, that he has been appointed a J.P. for the County Monaghan. Dr. Cullen's appointment has given universal satisfaction in the neighborhood, where the Doctor, who is a staunch Nationalist, is highly esteemed.

Roscommon

We regret to announce the death of the Rev. James Cavanagh Mannion, C.C., which took place on June 19th, at the Presbytery, Elphin. Widespread sorrow is felt at the demise of the rev. gentleman, who was held in great affection and esteem on account of his estimable qualities. The Office and Solemn Requiem Mass was celebrated on the following Wednesday morning, and were followed immediately by the interment.

On Sunday, June 11th, Strokstown was the scene of a very imposing and remarkable demonstration, occasioned by the celebration of the golden jubilee of the Very Rev. P. Kelly, P.P., V.F. The Rev. gentleman has spent nearly all his missionary life in this town and neighborhood, and the people of all shades of political opinion eagerly seized the opportunity of testifying their regard for their venerable and esteemed pastor. The town and surrounding parishes were brilliantly illuminated. The celebration commenced by devotions in the church at half past six. The choir sang the *Te Deum*, in English, after which Benediction of the Most Holy Sacrament was given by the Very Rev. J. J. Kelly, P.P., V.G., Athlone (nephew to Father Kelly). The presentation committee then adjourned to the adjoining presbytery, where an illuminated address and purse of sovereigns, together with a silver-mounted riding whip, and other mementoes were presented on behalf of the parishioners. Father Kelly responded to the address in a touching and pathetic speech.

Sligo

A very sad accident occurred near Collooney, on June 17th, resulting in the death of a young man named Pat Mullarkey, aged 18. The deceased was coming from Sligo, about 2 o'clock p.m., in charge of a horse and cart. He was making for Cloonacool, where he lived, and opposite Camphill Cottages he stopped to water the horse. He borrowed a bucket, which he filled in the stream running by, and gave the horse a drink; there was a little water left in the vessel and the boy threw this on the animal's feet. The horse immediately commenced plunging, and started off to a run; the boy rushed to his head, caught the reins, and was checking the horse when the draught-chain gave way, and the boy was knocked down by the shaft. The wheel of the cart passed lengthways over his body and head, dreadfully crushing him. Some people who were on the road at the time ran to his assistance; but though living, he never spoke or moved afterwards. Rev. Dr. O'Kerke and Rev. Father O'Grady were quickly brought to the wounded man and performed the rights of the Church for him. He lived about half an hour, and was then removed to Camphill National School where the police took charge of the body. The cart which killed him was loaded with about 15cwt. weight of timber and salt. The shaft was partly decomposed, and was altogether unfit to hold the staple of the draught-chain. The father of the deceased was with him in Sligo, and after assisting to load the cart, took shipping for England; and this makes the fatal occurrence, if possible, more painful.

Tipperary

On Sunday, June 18th, two boys named Maher and White, aged about 16 and 17 years respectively, were drowned while bathing in the river Suir, near Hollycross, about two miles from Thurles. A third lad named Stapleton, who was bathing with them, and who when he saw his companions drowning, made every effort to save them, was so exhausted that when he came on land he fainted.

With much regret we have to announce the death of Mr. John Davis White, founder and editor of the *Cashel Gazette*. Mr. White had been for some time in failing health, but in the week preceding his death he was better than he had been for many months, and was able to attend Divine Service in the Cathedral on Sunday June 11th. On the following Wednesday he was busily engaged all day in business connected with his paper, and was much interested in the Choral Festival that was fixed for the following day, at which he proposed to be present. Shortly after going to bed on that evening he was seized with a sudden illness, paralysis of the heart, and died about ten minutes after the seizure. Mr. White was born on May 22, 1820, and was therefore in his 74th year.

Tyrone

On June 16th, Mr. Atkinson, coroner, Portadown, held an inquest in the house of the deceased touching the death of a rural postman named Henry Campbell, who resided in Maghera, about four miles from Stewartstown. It appeared from the evidence that deceased went down to the river Blackwater to bathe, and when in the water became weak and sank. Dr. Doogan, Portadown, was of the opinion that deceased came to his death by accidental drowning. The jury returned a verdict in accordance with the medical testimony.

Waterford

We sincerely regret to announce the death of Mrs. A. Moloney, eldest daughter of Mr. John Griffin, John Street, Waterford, which took place at her residence, John Street, on June 20th. The greatest sympathy is felt with the family of the deceased in their great bereavement.

Death is rapidly snapping the links which bind the generation of to-day with the gallant Young Irelanders who fought and suffered for Ireland in the middle of the present century. It is our melancholy task, this week, to record the death of Mr. Mathew King, a respected Waterford man, who took his place as a follower and friend of Thomas Francis Meagher in the memorable days of '48. Mr. King died on June 23, at a fine old age, respected by all who were fortunate enough to enjoy his acquaintance.

Died, on Monday, June 19th, at his residence, the Quay, Waterford, after a tedious illness, which he bore with the most Christian fortitude, Mr. Michael Kirwan, City Collector Races, deeply regretted by a young and helpless family, and a large circle of friends. Mr. Kirwan fought in the American Civil War, and after returning, commenced business as a Hotel Proprietor, which he satisfactorily conducted up to his death. He was always regarded as a kind father, a good citizen, and an honest man. After High Mass and office in the Cathedral, on the 21st, his remains were interred in St. Mary's Knockboy, followed by a large and respectable number of citizens of all classes. May he rest in peace.

Westmeath

In an address recently presented to Lord Broughton, on behalf of the people of Mullingar, it was stated that, out of 118 magistrates in the county, only 17 are Catholics, while 95 per cent of the population belong to the Catholic faith.

A Pretty Incident.

A pretty incident occurred during the Apostolic Delegate's visit to Notre Dame University, Indiana. Among the exercises in his honor was an intertainment given by the students of the University in Washington Hall, which for once was filled to overflowing. The presence of the venerable founder of Notre Dame was not expected, on account of his feeble health; but as the orchestra was playing its first selection, Father Sorin made his appearance at the door, accompanied by his attendant. Mgr. Satolli was the first to notice him, and immediately left his place to go to the door and conduct the aged priest back to the place of honor. It was an act of genuine kindness and humility rather than of mere courtesy or condescension one that a man ever conscious of his superior dignity and proud of his office would not have been likely to perform. The meek embarrassment honored by the highest ecclesiastical dignity in the land added to the picturesqueness of the incident, which was not lost on the youthful audience. A spontaneous shout went up from the throats of five hundred boys, grave professors and the invited guests joining enthusiastically in the demonstration.

It was a trifling incident in one way, but it speaks volumes in praise of Mgr. Satolli. Such little things reveal character. Whatever may be thought or expressed about the presence or acts of his Excellency, all can rejoice that a great office is not held by a small man, as is often the case. Mgr. Satolli, we are of opinion, is first of all a Christian gentleman, incapable of intentionally wounding the feelings of any one, and not likely to forget the respect due to authority that is in reality part of his own.—Arc Maria.

A Pretty Bird.

The oriole is very well known over a large extent of our country. He is fond of building his handsome hanging nest on the elm-trees in our towns and villages. Those who have not seen him may know him by sight by his gorgeous color of black and orange, with trappings and edgings of white on the wings. You will see him as he darts from the orchard, where in early spring, he examines every apple blossom for the small insects concealed in its depths. Hardly ever still, he hops from branch to branch picking and driving his slender, pointed bill into every flower, twisting and clinging to delicate twigs. If a pair should be near you, any bright silk or highly colored threads that you might scatter around on the bushes or trees would be used by them in the nest.

When the cherries are ripe the oriole is sure to be on hand and take his fair share, but he will repay you with interest by piping out his six or eight clear high notes at short intervals. Indeed, he has been doing this since his arrival early in May. When caged, feed him on the prepared mocking bird food, but vary this with apple, banana, orange, etc. as he is very fond of fruit. Meal worms and insects are excellent for him.

Consideration for Women.

It is a question that depends a good deal upon the point of view, whether consideration for women in public places be not vanishing as a characteristic of American men. There are those who insist that it is not, but I fear that their point of view is not of the passenger in the conveyances or on the streets of our large cities. To one who is daily forced to observation in this extensive field there is little chance for doubt. It is not that women do not receive the prompt and unfailing courtesy that was formerly accorded to them, but they are treated with a cool and impudent rudeness, with a lack, not merely of gentleness, but of respect, that I believe

would have been impossible to our fathers. They are not only allowed to stand in public vehicles when men are seated, but they are subjected, in ways that it is as needless as it would be offensive to describe, to annoyance, and not to put too fine a point upon it, to insult. "Time beyond which the memory of man runneth not" is not required to bridge the interval between the present and the days when these things were impossible.—Scrutator's

His Grace the Archbishop, of Kingston accompanied by his Secretary, Rev. Father Kelly, is now making his annual pastoral visits throughout the Diocese.

Home Rule Fund.

The following are the names of those in Guelph who contributed to this Fund, referred to in the Register of last week:

- Colonel Lyntonbotham, \$5; T. P. Coffee, \$5; Hugh Malone, \$5; Jas. C. Kelcher, \$5; Thomas Burns, \$5; J. L. Daly, \$5; T. J. Day, \$5; Jas. Ryan (St. Andrew's Ward), \$5; Patrick Ryan (St. Andrew's Ward), \$5; Peter O'Sullivan, \$5; Richard Mahoney, Felix Devlin, \$5; J. E. McElderry, \$5; Maurice O'Connor, \$5; Jas. Innes M. P., \$5; D. Guthrie M. P. P., \$5; David Martin, \$5; James Mays, \$4; Peter Mahon, \$4; D. Brandon, \$3; F. Nunan, \$3; Jas. Kelly, \$3; D. Coffee, \$2; John Murphy (Mt. Tara), \$2; James Boyle, \$2; Joseph Downey, \$2; Patrick Downey, \$2; C. C. Collins, \$2; M. O. Callaghan, \$2; Thos. Blanchfield, \$2; A. McDonnell, \$2; Nicholas Burns, \$2; H. Gummer, \$2; Jas. Collins, \$2; John Bergin, \$2; T. A. Heffernan, \$2; Jaf. Sullivan, \$2; H. McMillan, \$2; Jas. L. Halley, \$2; W. Carroll, \$2; J. P. Kelly, \$2; P. Conway, \$1; Ed. Carroll, \$1; Chas. Carroll, \$1; Dr. Nunan, \$1; M. J. Doran, \$1; M. P. Doyle, \$1; P. Drohan, \$1; J. K. Weekes, \$1; Jas. Biekers, \$1; G. W. Field, \$1; Jno. Doran, \$1; Jno. C. Williams, \$1; W. C. Keogh, \$1; Patrick Mulrooney, \$1; B. Neubauber, \$1; Ed. Doyle, \$1; M. McMullen, \$1; Jno. Costello, \$1; Michael Phelan, \$1; Robt. Wilson, \$1; J. M. Tyson, \$1; Joseph Heffernan, \$1; Felix Devlin, Jr., \$1; Bart. Flynn, \$1; Martin Spruhan, \$1; Thos. McGuirk, \$1; M. Haley, \$1; Patrick Flynn, \$1; Dan. Flynn, \$1; A. friend, \$1; Jas. Ryan, (St. George's Ward), \$1; F. P. Mooney, \$1; Tobias Purcell, \$1; Robert Smith, \$1; Jno. O'Donnell, \$1; Mrs. M. O'Donnell, \$1; Wm. Birmingham, \$1; Jas. McNaughton, \$1; Jno. McGee, Jr., \$1; Jas. Fulton, \$1; Michael Mulligan, \$1; Jno. Curhing, \$1; Jno. Kelly, \$1; R. Gore, \$1; Jas. Welsh, \$1; Jer. McMahon, \$1; C. Kloefer, \$1; Jno. Sullivan, \$1; Ed. O'Halloran, \$1; Ed. O'Connor, \$1; J. Sullivan, \$1; R. Gore, Sr., \$1; F. McQuillan, \$1; M. Carroll, \$1; Jas. Quinn, \$1; Dan. Kelcher, \$1; Mrs. P. Heffernan, \$1; Jno. Skelton, \$1; Denis Bunyan, \$1; Peter Green, \$1; J. M. Purcell, \$1; Jno. Shean, \$1; J. H. Hamilton, \$1; Wm. Hayden, \$1; Jno. O'Farrell, \$1; Wm. McCordle, \$1; Andrew Foley, \$1; Jas. Gaghan, \$1; Denis Kelcher, \$1; J. J. Hazelton, \$1; Jas. Mulhall, \$1; A. P. Desroches, \$1; Jno. M. Ryan, \$1; Jno. Gore, \$1; Geo. R. Readwin, \$1; Jas. McEgrogan, \$1; T. J. Scanlon, \$1; Patrick Welsh, \$1; Jas. Johnston, \$1; Jno. Coleman, \$1; Thos. O'Brien, \$1; Dan. Curtain, \$1; Jno. Higgins, \$1; M. Purcell, \$1; B. Kloefer, \$1; Jno. O'Lodge, \$1; Ed. Hogan, \$1; Jno. A. Lamprey, \$1; Wm. Duncan, \$1; Mrs. Loughrin, \$1; Ed. Mulrooney, \$1; Jno. McGee, \$1; Jno. Tochan, \$1; P. Hartnett, \$1; Thos. Moore, \$1; David O'Connor, \$1; A. McQuillan, \$1; Jer. Wright, \$1; Frank McGee, \$1; M. Kurpanski, \$1; Jno. Hughes, \$1; M. J. Daignan, \$1; T. C. Daignan, \$1; Jno. Hennessy, \$1; Denis Costigan, \$1; Mat. Cheevers, \$1; Jno. O'Donnell, \$1; Joseph Crossman, \$1; Bernard McGee, \$1; Joseph Skelton, \$1; Walter Skelton, \$1; Mat. Skelton, \$1; Jno. Doran, \$1; Jas. Kennedy, \$1; Thos. Lynch, \$1; M. P. Barry, \$1; Robert Fields, \$1; Rev. J. S. O'Leary, \$1; Martin Cassin, \$1; Thomas Lynch, \$1; John Foster, \$50c; Patrick Moran, \$50c; Philip Cassin, \$50c; John Hanton, \$50c; Joseph Little, \$50c; Edward Keenan, \$50c; Rich. and Hewitt, \$50c; John Eustace, \$50c; Wm. Clair, \$50c; P. J. Mahen, \$50c; Ed. Crawley, \$50c; Jno. R. Foster, \$50c; Wm. Stefler, \$50c; James McClean, \$50c; Martin Murphy, \$50c; A. McDiarmid, \$50c; M. Neubauber, \$50c; Jno. Mulrooney, \$50c; Martin Cassin, Jr., \$50c; Jno. Mulrooney, \$50c; Jas. Powers, \$50c; Peter Carroll, \$50c; O'Brien, \$50c; Jos. Kelly, \$50c; Jno. Campbell, \$50c; F. O'Donnell, \$50c; P. Nelson, \$50c; Thos. Finn, \$50c; Jno. O'Keefe, \$50c; J. B. Hunt, \$50c; Sarah M. Tague, \$50c; Dan. Wright, \$50c; Henry Searle, \$50c; Jno. O'Brien, \$50c; Wm. Mulrooney, \$50c; Jno. Lynch, \$50c; Joseph Garvey, \$50c; Martin Mulligan, \$50c; Jno. Martin, \$50c; Eugene Norman, \$50c; Joseph Dooley, \$50c; Hugh Brady, \$50c; T. McCoy, \$50c; Jno. Kinella, \$50c; J. P. White, \$50c; Mrs. Teeny, \$50c; Miss Sweeney, \$50c; Bridget Laffey, \$50c; Wm. Foster, \$50c; Moses Burns, \$50c; Martin Clifford, \$50c; Neil Marshall, \$50c; Jas. Moran, \$50c; Patrick Phelan, \$50c; James Garvey, \$50c; C. Quirk, \$50c; F. McCloskey, \$50c; Joseph May, \$50c; John Duggan, \$50c;

Miss B. Daignan, \$50c; M. Lynch, \$50c; M. McNulty, \$50c; Geo. McMill, \$50c; Wm. Howe, \$50c; Robert Foster, \$50c; W. C. McEachern, \$50c; C. Becker, \$50c—\$203.75.

THE MARKETS

Toronto, July 12, 1893.

Table with 3 columns: Commodity, Price per unit, and Price per bush. Includes items like Wheat, Barley, Oats, Peas, Dressed hogs, Chickens, Turkeys, Butter, Eggs, Potatoes, etc.

LIVE STOCK MARKETS.

Toronto July 11. There were about 50 loads on sale at the Western cattle yards this morning. This quantity was in excess of all requirements, and in consequence trade was slow and prices were off. Mr. James Aikens, of Port Hope, brought all the shipping cattle here at from 4 1/2 to 4 3/4 per pound.

In butchers' cattle the trade was dull, and prices for the best ranged from 3 1/2 to 3 3/4 per pound; in a few instances 4c was paid, but this was the outside price. The demand was light, and only for really good was there any desire to buy.

Sheep were slow at from \$3.50 to \$4.50 each. In this department we had over three hundred head, and as the supply was nearly all lambs, these also were off and sold slowly at from \$3.25 to \$4.25 each.

Not more than thirty calves were here, and we had an active enquiry for good ones, and a good many more would have sold. From \$6 to \$8 was readily paid for anything choice.

About a dozen milkers were on hand; the enquiry was light and sales were slow at from \$30 to \$40 per head. Few as we had in they did not all sell.

There were 150 hogs here, and prices were nominally unchanged, but weaker, with prospects poor.

Advertisement for Campers and Yachters. Features a central logo with a star and the text 'CAMPERS YACHTERS'. Below the logo, it says 'Our Stock is complete with everything you need.' and lists 'Choice Wines, Pure Liquors, Summer Beverages.' The advertiser is 'JAMES GOOD & Co' located at '220 YONGE ST. Tel. 424.'

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Coal, Public Buildings" will be received until Monday, 21st July, for coal supply for all or any of the Dominion Public Buildings. Specification, form of Tender and all necessary information can be obtained at this Department on and after Monday, 10th July. Tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures. Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to supply the coal contracted for. If the tender is not accepted, the cheque will be returned. The Department will not be bound to accept the lowest or any tender. By order, E. F. E. Roy, Secretary. Department of Public Works, Ottawa, 7th July, 1893.



South-West Corner Yonge & Queen Sts.

Building Sale.

THE house is honey-combed with bargains this month. Have a special object in view.

- All wool Navy Blue Serge, 3/4, were 4s. Navy Blue Flannels for boating and bathing suits, 17s. 6d. Teazle Cloths, pink and white striped, black and white, 8s. Imported Galates, for shirts and boys' blouses, 1s. Ladies' Button Boots, tip, new or beaten value, \$1, regularly sold \$1 1/2. Ladies' Oxford Shoes, 2/6, regularly sold \$1 2s. Ladies' Tan Oxfords, 3/6, regularly sold \$1 2s. Misses' Button Boots, 7s. 6d. Plain Black Lawn, 54-in. wide, 10s. 6d. Black Flouncing, with hem, 2s. 6d. 11-inch Nainsook Flouncings, 2s. 6d. Linen Lawn, 10c. Faded Stripe Muslin, 5c. 18-in. Carpets, good patterns, 2s. 6d. were 4s. 6d. Tapestry, 2s. 6d. Something really cheap in Tapestry, 2s. 6d. Best five-framed Brussels, standard, 2s. 6d. price when \$1. border to match. All wool carpets, 6s. 6d. were 7s. 6d. Lace Curtains, 3s. 6d. regularly sold 5s. 6d. were 6s. 6d. 50c. were 7s. 6d. 3s. in Dress Prints, 1s. 6d. regularly sold 12s. 6d. English Prints, light and dark, 2s. 6d. were 3s. 6d. Indigo Blue, best imported, 10c. Seaside Suitings, 2s. 6d. were 4s. 6d. Black French Gros Grain, 2s. 6d. unusual value. Dress Satens, 12s. 6d. were 2s. 6d. Pretty designs in Cretonnes, 4c. Children's Lisle and Taffeta 61 yds. 10c. Ladies' Taffeta Gloves, light shades, 15c. Ladies' Pure Silk Gloves, 16c. Ladies' Silk and Lace Mitts, 1s. Table Napkins, 1s. 6d. 18-in. Roller Towelling, 5c. 23-in. H.W. Towelling, 7s. 6d. 40-in. Butcher Linen, 1s. 50-in. White Cotton, 1s. 35-in. Factory Cotton, 4c. Make the acquaintance of the mail order system.

R. SIMPSON,

6. W. corner Yonge and Entrance Yonge St. Queen streets, Toronto. Entrance Queen St. W. TORONTO. Store Nos. 174, 176, 178 Yonge street, 1 and 3 Queen street West.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Port Stanley Work" will be received until Friday, the 21st day of July next, the latest, for the extension of the pier at Port Stanley, 27th County, Ontario, according to a plan and specification to be seen at the Post Office, Port Stanley, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of a tenderer.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not intend to accept the lowest or any tender. By order, E. F. E. Roy, Secretary.

Department of Public Works, Ottawa, 28th June, 1893.

BURDOCK

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sores.

BLOOD

CURES DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEART BURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES

BITTERS

The de Profundis.

The following is related by a pious and learned Jesuit father, an Italian, and formerly of Georgetown College.

It happened that about twenty years ago I accompanied a number of prominent members of our society, who had been summoned to the mother house in Rome, on business of importance. The fathers carried with them precious documents from their several provinces, and, besides, the purse necessary to meet their current traveling expenses, certain contributions from their churches as Peter's Pence, and donations for the promotion of the object of the society. Our way lay across the Apennines, and we were numerous enough to fill a large coach. We knew that the fastnesses of the mountains were infested with outlawed bands, and had been careful to select an honest driver. Before setting out it was agreed that we should place ourselves under the protection of the souls in purgatory by reciting a De Profundis every hour.

Luigi, the driver, had been instructed in case of apparent danger to rap three distinct blows on the roof of our vehicle with the heavy end of his whip. We traveled the whole day undisturbed, without other interruptions than those called for by the exigencies of the necessary refreshment of man and beast. Just as the evening twilight began we reached the summit of a lofty mountain. The air was cool, the scenery wild and majestic, and each of us absorbed in the pleasant glimpses of the surrounding landscape, when we were startled by three ominous blows on the roof of our coach. Before we could ask any questions, Luigi had given his horses such blows as nearly made them throw us out of the vehicle, and sent the animals running at a break-neck speed. We looked, and to our amazement and horror we beheld about a dozen bandits on either side of the road, holding deadly weapons as if ready to strike with well aimed precision. But strange to say, they all remained as motionless as statues until we had gone on so far as to leave them a mere speck on the descending horizon.

Each of our party had kept exterior silence, but inwardly put his trust in the Most High. At last the driver halted. His horses were white with foam and panting as if they would never breathe naturally again.

"A miracle," cried Luigi, signing himself with the sign of the cross; "may God and our Lady be praised. I will tell you, fathers, it is a miracle that we are not dead men."

"Indeed, a very special protection of Divine Providence," said the superior, "and we must all thank God with our whole heart."

"I tell you," broke in Luigi, "those were terrible men. I never saw any look fiercer."

"Then as soon as your horses are able we had better move on. Shall you be obliged to change them before we get to our proposed stopping place?" asked the superior.

"No, we must not stop to change. We shall be traced by some of their spies. We had better go on, and as the road descends gently, I think this team will accomplish the remainder of the route."

"Well," said our superior, as we re-entered the coach, "we must all offer a Mass of thanks giving to-morrow," to which we all heartily assented.

I was afterwards stationed at our college in Rome. About two years later I was called to prepare a prisoner condemned to death. "He appears to be a desperate man," said the jailer. I have visited the prisoner several times. He was always glad to see me, but it cost him a great effort to make a full confession. To win him to God I affected to listen to narratives of his wild brigand life. One day, when speaking of the latest years, I was greatly surprised to hear him recount

the identical incident with which I began my story. He described to me in the most graphic terms that when he and his companions were about to seize our vehicle, his hands and those of his comrades were held by an invisible, irresistible power. I then made known to my penitent my share in that providential escape and acquainted him with our promise to say the De Profundis every hour for the souls in purgatory, who, no doubt, thus repaid our charity. He fell on his knee, wept long and bitterly, and finally asked my forgiveness.

I prepared him for his dreadful end, and I believe he died at peace with God. I asked his permission to narrate the particulars of his portion of the story, and he gladly gave it.

And whenever opportunity offers the pious Jesuit relates his experience with the suffering souls and the robbers. —The Sociologist.

An Old Game Revived.

There is an old game which, perhaps, may be quite new to many of you. I saw some little girls playing it recently in a cool, shady spot. They called it "Swallow Flies." A pretty girl sat in the center of a half circle formed of a dozen companions. Each one laid a finger upon her lap. When she shouted "Swallow Flies," or any other bird's name that flies, up went all the fingers. When she named an object that did not fly and any of the girls raised their fingers, they were counted out of the game. For fully an hour this jolly group laughed and played, and all were counted out but two, and these contested one with the other, but they could not catch each other, much to the amusement of all who watched the game most earnestly. I thought it better than "Simon says thumbs up"—an ancient game—for it is more varied and lasts longer.

"What is 'Simon says thumbs up'?" Sure enough. I dare say thousands don't know the game; I will tell it to you, briefly. Now, all put their thumbs down; close the fist. That's it! When I say that Simon wants you to change, then change; if I leave off Simon's name and order thumbs out or in, or up or down, don't move. Simon says "thumbs in;" that's right, all are turned in. "Simon says thumbs out;" correct, all point out "now, up." Ha! ha! Tommy and Ruby are caught. I did not say "Simon says thumbs up." Lots of fun in it, but the "Swallow Flies," is the best.

Little Things.

Little words are the sweetest to hear; little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts are the fullest; and little farms are the best tilled. Little books are the most read, and little songs are the dearest loved, and when Nature would make anything especially rare and beautiful she makes it little—little pearls, little diamonds, little dews. Life is made up of little; death is what remains of them all. Day is made up of little beams and and night is glorious with little stars.

To impose another language on a people is to send their history adrift among the accidents of translation—'tis to tear their identity from all places—'tis to substitute arbitrary from all signs for picturesque and suggestive names—'tis to cut off the entail of feeling, and separate the people from their forefathers by a deep gulf.—Thomas Harris.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by mothers for their children while teething. It soothes the child, 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. Winslow's Soothing Syrup."

"Shorter" Pastry and "Shorter" Bills.

We are talking about a "shortening" which will not cause indigestion. Those who "know a thing or two" about Cooking (Marion Harland among a host of others) are using

COTTOLENE

instead of lard. None but the purest, healthiest and cleanest ingredients go to make up Cottolene. Lard isn't healthy, and is not always clean. Those who use Cottolene will be healthier and wealthier than those who use lard—Healthier because they will get "shorter" bread; wealthier because they will get "shorter" grocery bills—for Cottolene costs no more than lard and goes twice as far—so is but half as expensive.

Dyspeptics delight in it!
Physicians endorse it!
Chefs praise it!
Cooks extol it!
Housewives welcome it!
All live Grocers sell it!

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Sadler's Outlines of Canadian History, with colored map	—	2 40
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Sadler's Edition of Questions and Objections concerning Catholic Doctrine and practices answered by Most Rev. J. J. Lynch, D. D., late Archbishop of Toronto	10	60
Sadler's Child's Catechism of Sacred History, Old Testament Part I	10	1 00
Sadler's Child's Catechism of Sacred History, New Testament Part II	10	1 00
Sadler's Catechism of Sacred History, large edition	15	1 35
Sadler's Bible History (Schuser) Illustrated	50	4 50
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Sadler's Edition of Grammaire Elementaire par E. Robert, Authorized by the Educational Department of Ontario	20	1 92

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THE HAUNTED BELL.

BY VERY REV. LANGTON GEO. VRRH

It was some years before the tide of the so-called Reformation swept over this unhappy land. Slowly walking by the side of the river Brent, a man of middle age gazed pensively upon the waters. The autumn sun was setting and its last rays were gilding the glorious sky. He stood and bared his head and bent his knee and prayed his Ave Marias, for the bell in the tower of Battletree Church rang out the evening Angelus. As the sound of the bell died away in the far distance he rose to his feet and as he did so he murmured, "May her soul and all Christian souls, through God's mercy, rest in peace."

Why did he start as he looked forward? Why did he seem so transfixed? Was it simply the dusky twilight that made his face seem pale? No. He was dreaming no dream. Before his mortal gaze he beheld the figure of her for the repose of whose soul he prayed.

It was the seventh anniversary of her death. By the rites of Holy Church she had been remembered, for he was a good and religious-minded man.

It was also the seventh anniversary of his marriage day; when that same bell had rung the mid-day Angelus seven years before, he was a happy husband; when it sounded for the evening Angelus that same day, he was kneeling by his dead bride. The Angel of Death had come then as he often comes now, suddenly, and the soul of the young bride had passed away from earth. After seven years of sorrow and of prayer he was permitted to see her again. She came to him more beautiful than on that day when he led her from the altar to his home. She came to him with a message from the unseen world.

"Weep no more for me," said she, "but pray for me and for all Christian souls. What we suffer through the mercy and love of our Creator you on earth can never know. My time of probation is nearly at an end. Then I go to the untold bliss of reward. My message to you is, pray and persevere; and when you bell shall have rung its Angelus for seven years more, you shall join me in the land of rest." The vision then departed.

Four years had come and gone, and again the autumn anniversary dawned. Four years of anxiety and pain for that widowed man had passed. Anxiety, because he loved his faith, and even in the solitude of his quiet home by the beautiful river he had heard of the wicked King's doings and the defection of God's anointed ones.

The tide of religious revolution had not yet broken over that quiet spot. But the widowed man was about to close his eyes to things of earth. He felt he had not obeyed the spirit's warning. An untold sorrow and regret came upon him for his past sorrows for the dead, his want of resignation to the great Will that sweetly disposes all things here below.

But he had not obeyed; and the guilt of unrestrained and unrepented sorrow now seemed very great to him. She had told him that no human lips could speak the sufferings of the temporal separation that comes with the merciful sentence after death. She had told him that when the Angelus should for seven years have sounded from that bell, he should join her in the land of rest. What, thought he, will be the weary waiting of the three years yet to come? And as he thought, and as the good priest prayed beside his bed, the evening Angelus rang forth and his spirit passed away.

Once more the double anniversary came round. There was great and virtuous excitement among the simple country folk. When the evening Angelus had sounded, a body of the myrmidons of the religion of revolt had gathered on the banks of Brent.

The good priest had been seized as a traitor to his Sovereign, since he would acknowledge no other spiritual lord and master on earth save the Pontiffing of Rome. The Church treasures had been carried off, and by royal decree the Angelus bell must sound no more.

Three hundred years have rolled into the great eternal gulf! The old people tell you that on a certain autumn evening of each year, as the sun sets and its last rays gild the silver river, a strange thing happens at the old parish church of Battletree. Even when the evening is quiet and the wind is still, they say that at sunset on that particular day the old bell swings to and fro, but never the slightest sound comes from it. Then they hear a rustling as of wings, and a soft sad voice like the distant wailing of one in pain and sorrow passes over the churchyard. As far back as the memory of the oldest inhabitant goes that bell in that old church tower has been called the haunted bell.

The wailing has ceased and the bell swings no more in the old tower. A merry chime of smaller bells peal forth each Sunday morn over the old church. The old desecrated Catholic bell has been removed and is in a yard of a large bell foundry.

Will the time never come for the two years Angelus notes to ring the sad spirit from its weary watch and waiting?

In the little school chapel of a poor mission a sight is witnessed strange to those who are congregated in that modest place. A Catholic Bishop is consecrating a bell for the new church which is to be opened in a few days for a house of God. It is an old bell and bears upon it the inscription "In honore omnium sanctorum."

And the old Battletree bell swings once more over a Catholic church, and morning, noon, and even tide its silver tones call the faithful to honour the great Mystery of redeeming love. The haunted bell is fulfilling its mission of mercy!

It is the second anniversary of the opening of the new church. The last rays of the setting sun are falling over the smoky city—suddenly from that little Catholic church come the strains of the old Catholic bell calling the faithful to honour the great Mystery of Christianity. As the last stroke sounds a strange vibration comes over the bell, and a strange sound as of a suppressed cry of agony comes with that last stroke. The music of that bell has passed from it for ever. Its mission is ended. The last stroke of its iron tongue has rent the bell in twain, and it will sound no more. The spirit is freed; the long term of its purgatorial pain has passed, its weary watching is at an end; the bell has rung the Ave Maria for the seven predicted years, and the soul has flown to its reward and joined the purified spirits in the Land of Rest. The haunted bell is broken, for the spirit that haunted it has passed through its long weary years of penitential waiting and is at rest forever!

I had finished the story and was dreaming day dreams of good old times in the ages of faith, and seemed to hear no end of bells ringing in the far distance, when my friend returned.

"You've been longer than you expected," I remarked.

"Yes," said he. "You have read the little story, I see. Years ago a friend of mine purchased that old bell and gave it to a poor mission. For two years it rang the people to Mass and to evening service, and morning, noon, and night it rang out the Angelus. But, strange to say, on the second anniversary of the opening of the church, after it had been rung for exactly two years, at the last stroke of the Angelus the bell cracked and was no longer of any use. I was so struck with the circumstance that shortly

afterwards, when I was unwell and during the watchful hours of a sleepless night, I imagined the little story you have just read."

"But," said I, "you have made the poor soul suffer a long Purgatory."

"Well you know," said the priest, "when people get great graces, as did the soul I have imagined, and wonderful warnings, much, we are taught, is expected from them."

"But then the soul in your story seems not to have been confined in the prison house of purgatorial fire; is that strictly theological?"

The priest went to his library and opening a book read me these words:

"There are revelations which speak of some who are in Purgatory but have no fire. They languish patiently, detained from God, and that is enough chastisement for them. There are revelations, too, which speak of multitudes who are in no local prison, but abide their purification in the air, or by their graves, or near altars where the Blessed Sacrament is, or in the rooms of those who pray for them or amid the scenes of their former vanity and frivolity. What we in the world call very trivial faults are most severely punished in Purgatory; slight feelings of self complacency, trifling inattentions in the recital of the Divine Office and the like occur frequently among them. Sister Francesca mentions the case of a girl of fourteen, who was not quite conformed to the will of God in dying so young; and one soul said to her, 'Ah! men little think in the world how dearly they are going to pay here for faults they hardly note there.'"

UNTOLD MISERY—WHAT A WELL-KNOWN COMMERCIAL TRAVELER SUFFERED AND HOW HE WAS CURED.—GENTLEMEN,—About five years ago I began to be troubled with Dyspepsia, and for three years suffered untold misery, from this terrible complaint. I was at that time travelling for Messrs. Walter Woods & Co. Hamilton, and was treated by some of the best physicians in the country, but all to no purpose. I continued to grow worse, one day I was induced to try a bottle of Northrop & Lyman's VEGETABLE DISCOVERY and to my great surprise and joy, I soon began to improve. I continued using this medicine and when the third bottle was finished, I found I was entirely cured; and as a year has elapsed since then, I feel confident that the cure is complete and permanent. To all afflicted with this distressing complaint I heartily recommend Northrop & Lyman's VEGETABLE DISCOVERY believing that the persistent use of it will cure any case of Dyspepsia.


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CATHOLIC NEWS.

The centenary festival of the Holy House of Loretto will be celebrated next year, and the composer Verdi, as an act of veneration to the Blessed Virgin, has promised to set the Litany of Loretto to beautiful music for the occasion.

A Catholic is a candidate for Sheriff of the city of London. Some zealous Protestants have raised the "No Popery" cry with all the flavor of Elizabethan times. Protestants have talked about tolerance long enough, now let them practice it a little.

The Rev. Father Langevin, Director of the Oblate Scholasticate, and Diocesan Summary, whose name has been mentioned in connection with the coadjutorship to Mgr. Tache, has left Montreal for the North-West, where he will undertake missionary work at first.

A very amusing feature of the La Rabida Covent collection of Columbus pictures at the World's Fair is one noted by many Western visitors and laughingly commented on. The Cogoleto portrait, though painted no less than 300 years ago, is an exact likeness of Archbishop Ireland of St. Paul.

The Catholic Summer School will keep open doors this year from July 15 to August 6. Its programme of lectures is inviting, its social attractions are numerous, and then there is Lake Champlain calling to the multitude to enjoy the sport of its waters. Plattsburgh ought to have five thousand extra guests this summer.

Mrs. Alexander Sullivan, of the Chicago Herald, who is conceded to be the ablest woman journalist in the country, commands a salary of \$100 per week. Mrs. Sullivan's maiden name is Margaret F. Buchanan, and she was born in Tyrone Ireland, from which she emigrated with her family to this country when a little girl. She taught in the public schools of Detroit and Chicago for several years and has written a book on the Irish question which the late James Redpath praised for its accuracy and comprehensiveness.

From Jerusalem we hear that the Council of the Holy Land laid the first stone of the Church of Notre Dame in France with solemnity, assisted by the Bishop of Liege and all the Prelates attending the Congress. The ceremony was followed by a farewell banquet, during which the French Consul was decorated with the Order of St. Gregory. Toasts were proposed and speeches delivered by Father Bailly, the Bishop of Liege, the Maronite Archbishop, M. de Pelerin, the French representative, and the Cardinal Legate. At the close of the Congress a dispatch was received from the Pope, with his blessing, and a scene ensued of indiscribable enthusiasm, the nine hundred guests upstanding and acclaiming Leo XIII. exuberantly.

Pic-nic.

The annual Sunday School pic-nic for the children of St. Basil's parish took place a week ago to-day. About nine o'clock over one hundred happy little ones met on St. Michael's College grounds, and before long were marched off to the corner of St. Joseph street, where they took the cars for High Park. Fine weather, pleasant company, great attention and a large number of prizes for games rendered the excursion most agreeable to young and old. At one o'clock over one hundred and thirty children partook of a hearty meal which had been provided for them. A great many of the parents had also joined them in the gathering, which was a day of enjoyment for all. A number of the priests of St. Michael's College were also present.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

A Midsummer Massacre OF PRICES

For Fine Summer Clothing for Men, Youth and Boys at Oak Hall.

Temporary Quarters—118 King street East—Nowhere else.

The hundreds who bought their summer clothing earlier in the season, probably find little interest in the fact that the changed prices at Oak Hall for men's, youths' and boys' summer wear are so temptingly low. But the fact that hundreds have wisely put off their buying until hot weather sets in is shown in the lively sale of summer wear at Oak Hall this week.

The changed prices, and a seasonable inclination for seasonable wear are attracting the sensible hundreds to Oak Hall these days.

The only thing that our old time patrons can possibly miss when they visit us in our temporary quarters, is the generous provision for their comfort and convenience which the roomy old Oak Hall building afforded. But they cannot fail to perceive that the characteristic features of Oak Hall clean methods and Oak Hall fair dealing have been carried along, with the Oak Hall clothing, into the modest and rather cramped temporary quarters where we are tarrying until the new Oak Hall building is ready for us in September.

At present we are continually talking about Oak Hall summer clothing at the changed prices, because this is just the season for summer wear. But the prices have been uniformly reduced on everything in stock. The changed Oak Hall prices for boys' stylish 2 and 3 piece suits and for men's fine odd coats and pants, are lower than such clothing is sold for anywhere.

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	Close.		Due.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.15	7.20	7.15	10.40
O. and Q. Railway	7.45	8.10	7.15	7.15
G. T. R. West	7.30	3.25	12.40pm	8.00
N. and N. W.	7.30	4.20	10.05	8.10
T. G. and B.	7.00	4.30	10.45	8.50
Midland	7.00	3.85	12.30pm	9.30
C. V. R.	6.40	4.00	11.05	9.10
G. W. R.	a.m.	p.m.	a.m.	p.m.
	noon	2.00	9.00	2.00
	6.15	4.00	10.30	8.20
		10.00		7.30
U. S. N. Y.	6.15	12.00	9.00	5.45
		4.00	10.30	11.00
U.S. West'n States		10.00		
	6.15	10.00	9.00	7.20

English mails close on Mondays, Tuesdays and Thursdays at 10 p.m., 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 July: 1, 3, 4, 5, 6, 7, 8, 10, 11, 13, 14, 15, 17, 18, 19, 20, 21, 22, 24, 25, 26, 27, 28, 29, 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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