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# The Catholic Register.

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

Vol. III.—No. 19.

TORONTO, THURSDAY, MAY 9, 1895.

PRICE 5 CENTS.

## TO THE ENGLISH PEOPLE

Leo XIII. to the English People  
Who Seek the Kingdom of  
Christ in the Unity of  
the Faith, Health and  
Peace in the Lord.

### AUTHORIZED TRANSLATION.

Sometime since, in an Apostolic letter to princes and peoples, We addressed the English in common with other nations, but We have greatly desired to do this by a special letter and thus give to the illustrious English race a token of Our sincere affection. This wish has been kept alive by the hearty good will We have always felt towards your people whose great deeds in older times the history of the Church declares. We were yet more moved by not infrequent conversations with your countrymen, who testified to the kindly feeling of the English towards Us personally, and above all to their anxiety for peace and eternal salvation through unity of Faith.

God is Our witness how keen is Our wish that some efforts of Ours might tend to assist and further the great work of obtaining the reunion of Christendom; and We render thanks to God, who has so far prolonged Our life, that We may make an endeavor in this direction.

But since, as it is but right, We place Our confidence of a happy issue principally and above all in the wonderful power of God's grace, We have with full consideration determined to invite all Englishmen, who glory in the Christian name, to this same work, and We exhort them to lift up their hearts to God with Us, to fix their trust in Him, and to seek from Him the help necessary in such a matter by assiduous diligence in holy prayer.

The love and care of the Roman Pontiffs for England has been traditional from the days of Our Holy predecessor, Gregory the Great. Religion and humanity generally, and especially the English nation, owe him a deep debt of gratitude. Although prevented by the Divine call to yet higher duty from himself undertaking the Apostolic labor "of converting the Anglo-Saxons, as he had proposed to do whilst a monk, his mind remained intent upon this great and salutary design" (Joann. Diac. in vita ejus) nor did he rest until it was accomplished. For from that monastic family which he had formed in learning and holiness of life in his own home he sent a chosen band under the leadership of Augustine to be the messengers of grace, wisdom and civilization to those who were still buried in paganism. And relying as he did on divine help, his hope grew stronger under difficulty, until at length he saw his work crowned with success. He himself writes of this in tones of triumphant joy in reply to St. Augustine who had sent him the news of the happy result.

"Glory be to God on high and on earth peace to men of good will. To Christ be the glory in whose death We live; by whose weakness We are strong, is the love of whom We seek in Britain these brethren We know

not, by whose mercy We have found those whom knowing not We have sought. Who can tell what gladness filled the hearts of all here to know that the English race, by the workings of the grace of the Almighty God, and by your labors, My brother, has been illuminated by the light of Our holy faith, which expels the darkness of error, and has with free mind trodden under foot the idols to which aforesaid they were subject in foolish fear" (Epistles). And congratulating Lillibert, King of Kent, and Bertha his Queen, in a letter full of affection in that they imitated Helena of illustrious memory and Constantine the devout Emperor, he strengthens them and their people with salutary admonitions. Nor did he cease for the rest of his life to foster and develop their faith in instructions dictated by holy prudence. Thus Christianity, which the Church had conveyed to Britain, and spread and defended there against rising heresy, after having been blotted out by the invasion of heathen races, was now, by the care of Gregory, happily restored.

Having resolved to address this letter to the English people, We recall at once those great and glorious events in the annals of the Church, which must surely be remembered by them with gratitude. Moreover, it is noteworthy that this love and solicitude of Gregory was inherited by the Pontiffs who succeeded him. This is shown by their constant interpositions in providing worthy pastors and capable teachers in learning, both human and divine, by their helpful counsels, and by their affording in abundant measure whatever was necessary for establishing and developing that rising Church. And very soon was such care rewarded, for in no other case, perhaps, did the faith take root so quietly, nor was so keen nor intense a love manifested toward the See of Peter. That the English race was in those days devoted to the centre of Christian unity divinely constituted in the Roman Bishops, and that in the course of ages men of all ranks were bound to them by ties of loyalty, are facts too abundantly and plainly testified by the pages of history to admit of doubt or question.

But, in the storms which devastated Catholicity throughout Europe in the 16th century, England, too, received a grievous wound; for it was first unhappily wrenched from communion with the Holy See, and then was bereft of the Holy Faith in which for long years it had rejoiced and found liberty. It was a sad defection, and our predecessors, while lamenting it in their earnest love, made every prudent effort to put an end to it and to mitigate the many evils consequent upon it. It would take long, and it is not necessary to detail the sedulous and increasing care taken by our predecessors in those circumstances. But by far the most valuable and effective assistance they afforded lies in their having so repeatedly urged on the faithful the practice of special prayers to God that He would look with compassion on England. In the number of those who devoted themselves to this special work of charity there were some venerable and saintly men, especially St. Charles Borromeo and St. Philip Neri, and, in the last century, Paul, the founder of the Society of the Passion of Christ, who, not without a

certain Divine impulse, it is said, was constant in supplication "at the Throne of Divine Grace." And this all the more earnestly that the times seemed less favorable to the realization of his hopes. We, indeed, long before being raised to the Supreme Pontificate, were amply sensible also to the importance of holy prayer offered for this cause, and heartily approved of it. For, as We gladly recall, at the time when We were Nuncio in Belgium, becoming acquainted with an Englishman, Ignatius Spencer, himself a devout son of the same St. Paul of the Cross, he laid before us the prospect he had already initiated for extending a society of pious people to pray for the return of the English nation to the Church.

We can hardly say how cordially We entered into this design, wholly inspired by faith and charity, and how We helped forward this cause, anticipating that the English Church would obtain abundant assistance thereby. Although the fruits of Divine grace obtained by prayer had previously manifested themselves, yet as that holy league spread they became notorious. Very many were led to follow the Divine call, and among them not a few men of distinguished eminence, and many, too, who in doing so had to make personal and heroic sacrifices. Moreover, there was a wonderful drawing of hearts and minds towards Catholic faith and practice, which rose in public respect and esteem, and many a long cherished prejudice yielded to the force of truth.

Looking at all this, We do not doubt that the united and humble supplications of so many to God are hastening the time of further manifestations of His merciful designs towards the English people when "the Word of the Lord may run and be glorified." Our confidence is strengthened by observing the legislative and other measures which, if they do not perhaps directly, still do indirectly, help forward the end We have in view, by ameliorating the condition of the people at large and by giving effect to the laws of justice and charity.

We have heard with singular joy of the great attention which is being given in England to the solution of the social question, of which We have treated with much care in Our Encyclicals, and of the establishment of benefit and similar societies, whereby on a legal basis the condition of the working classes is improved. And we have heard of the vigorous and persevering efforts made to preserve for the people at large an education based on religious teaching, than which there is no firmer foundation for the instruction of youth and the maintenance of domestic life and civil polity, of the zeal and energy with which so many engage in forwarding opportune measures for the repression of degrading vice and intemperance, of societies formed among the young men of the upper classes for the promotion of purity of morals and for sustaining the honor due to womanhood. For, alas, in regard to the Christian virtue of continence, pernicious views are subtly creeping in, as though it were believed that a man was not as strictly bound by the precept as a woman. Moreover, reflecting men are deeply concerned at the spread of Rationalism and Materialism, and We ourselves have often lifted up Our voice to denounce these

evils, which weaken and paralyze not religion only, but the springs of thought and action. The highest credit is due to those who fearlessly and unceasingly proclaim the rights of God and of our Lord Jesus Christ, and the laws and teachings given by Him for the establishment of the Divine Kingdom upon earth, in which teachings alone strength, wisdom and safety are to be found. The various and abundant manifestations of care for the aged, for orphans, for incurables, for the destitute, for reformatories, and other forms of charity, all which the Church as a tender mother inaugurated and from the earliest times has ever inculcated as a special duty, are evidences of the spirit which animates you. Nor can we omit to mention specially the strict observance of Sunday and the general spirit of respect for the Holy Scriptures. Everyone knows the powers and resources of the British nation and the civilizing influence which, with the spread of liberty, accompanies its commercial prosperity even to the most remote regions. But worthy and noble in themselves as are all these varied manifestations of activity, Our soul is raised to the origin of all power and the perennial source of all good things, to God our Heavenly Father Most Beneficent. For the labors of man, whether public or private will not attain to their full efficacy without appeal to God in prayer and without the Divine Blessing. "For happy is that people whose God is the Lord." For the mind of the Christian should be so turned and fixed that he places and rests the chief hopes of his undertakings in the Divine help obtained by prayer, whereby human effort is supernaturalized and the desire of doing good, as though quickened by a heavenly fire, manifests itself in vigorous and serviceable actions. In this power of prayer God has not merely dignified man, but with infinite mercy has given him a protector and help in the time of need, ready at hand to all, easy, and void of effect to no one who has recourse to it. "Prayer is our powerful weapon, our great protection, our storehouse, our port of refuge, our place of safety."

But if the prayer of the righteous man rightly avail so much with God even in earthly concerns, how much more will it not avail one who is destined to an eternal existence for obtaining those spiritual blessings which Christ has procured for mankind by "the sacrament of His mercy." For He "who of God is made unto us wisdom and justice and sanctification and redemption," in addition to what He taught, instituted and effected, gave also for this purpose the salutary precept of prayer and in His great goodness confirmed it by His example.

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These simple truths are, indeed, known to every Christian, but still by many they are neither remembered nor valued as they should be. It is for this reason that we insist the more strenuously on the confidence which should be placed in prayer, and recall the words and example of the fatherly love of the same Christ our Lord. Words of deepest import and highest encouragement; words, also, which show forth now, in the counsels of God, prayer is at the same time the expression of our helplessness and the sure hope of obtaining the strength we need. "Amen, I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you; for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." And the Son of God Himself shows us that if our prayers are to be acceptable to the Divine Majesty they must be united with His name and merits. "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name. Ask and you shall receive that your joy may be full." And He enforces this by reference to the tender love of parents for their children. "If you, then, being evil, know how to give good gifts to your children, how much more will your Father in Heaven give the Good Spirit to them that ask Him."

And how abundant are not the choice gifts contained in that Good Spirit. The greatest of them all is that hidden power of which Christ spoke when He said: "No man can come to Me except the Father, who hath sent Me before Him."

It is impossible that men grounded in this teaching should not feel drawn and even impelled to the habit of faithful prayers. With what steady perseverance will they not approach it, with what fervor pursue it, having before them the very example of Christ Himself, Who, having nothing to fear for Himself, and needing nothing, for He was God, yet passed the whole night in prayer and with a strong cry and tears offered up prayers and supplications, and doing this "He wished to stand pleading before His Father, as if remembering at that time that He was our teacher," as Venerable Bede, that ornament of your nation, wisely considers. But nothing proves so clearly and forcibly both the precept and example of Our Divine Lord in regard to prayer as His last discourse to the Apostles during these sad moments that preceded His passion, when, raising His eyes to Heaven, He again and again entreated His Holy Father, praying and beseeching Him for the most intimate union of His disciples and followers in the truth, as the most convincing evidence to the world, of the Divine mission on which He was about to send them.

And here no thought is more welcome to Our soul than that happy unity of Faith and wills for which our Redeemer and Divine Master prayed in that earnest supplication—a unity which, if useful at all times for temporal interests, both at home and abroad, is shown by the very divisions and confusions of these days to be more than ever needful. We, on Our part, watching the signs of the times, exhorting and taking thought for the future, urged thereto by the example of Christ and the duty of Our Apostolic Office, have not ceased to pray, and still humbly pray, for the return of Christian nations, now divided from us, to the unity of former days. We have more than once of late years given expression to this object of Our desires, and have devoted sedulous care to its realization. The time cannot be far distant when We must appear to render an account of Our Stewardship to the Prince of Pastors, and how happy, how blessed should

We be if We could bring to Him some fruit—some realization of these Our wishes which He has inspired and sustained. In these days Our thoughts turn with love and hope to the English people, observing as We do the frequent and manifest works of Divine Grace in their midst, how to some, it is plain, the confusion of religious dissensions which divide them is a cause of deep concern; how others see clearly the need of some sure defence against the inroads of modern errors which only too readily humor the wishes of fallen nature and depraved reason; how the number of those religious and discreet men, who sincerely labor much for reunion with the Catholic Church, is increasing. We can hardly say how strongly these and other signs quicken the Charity of Christ in Us, and redoubling Our prayers from Our inmost soul We call down a fuller measure of Divine Grace, which, poured out on minds so well disposed, may issue in that ardently desired fruit, the fruit, namely, that we may all meet into the unity of Faith and of the knowledge of the Son of God, careful to keep the unity of the Spirit in the bond of peace, one body and one Spirit, as you are called in one hope of your calling—one Lord, one faith, one baptism.

With loving heart, then, we turn to you all in England, to whatever community or institution you may belong, desiring to recall you to this holy unity. We beseech you as you value your eternal salvation, to offer up humble and continuous prayer to God, Our Heavenly Father, the Giver of All Light, who with gentle power impels us to the good and the right; and without ceasing to implore light to know the truth in all its fulness, and to embrace the designs of His mercy with single and entire faithfulness, calling upon the glorious name and merits of Jesus Christ, Who is "the author and finisher of our faith." Who loved the Church and delivered Himself for it that He might sanctify it and might present it to Himself a glorious Church. Difficulties there may be for us to face, but they are not of a nature which should delay Our Apostolic zeal or stay your energy. Ah, no doubt the many changes that have come about, and time itself, have caused the existing divisions to take deeper root. But is that a reason to give up all hope of remedy, reconciliation and peace? By no means if God is with us. For we must not judge of such great issues from a human standpoint only, but rather must we look to the power and mercy of God.

In great and arduous enterprises, provided they are undertaken with an earnest and right intent, God stands by man's side, and it is precisely in these difficulties that the action of His Providence shines forth with greatest splendor. The time is not far distant when thirteen centuries will have been completed since the English race welcomed those Apostolic men, sent, as We have said, from this very city of Rome, and casting aside the pagan deities, dedicated the first fruits of its faith to Christ our Lord and God. This encourages Our hope. It is, indeed, an event worthy to be remembered with public thanksgiving; would that this occasion might bring to all reflecting minds the memory of the faith then preached to your ancestors, the same which is now preached, Jesus Christ yesterday, to day, and the same forever, as the Apostle says, who also most opportunely exhorts you, as he does all, to remember those first preachers "who have spoken the Word of God" to you, whose faith follow, considering the end of their conversation.

In such a cause, We, first of all, call to Our assistance as Our allies the Catholics of England, whose faith and piety we know by experience.

There can be no doubt that, weighing earnestly the value and effects of holy prayer, the virtue of which we have truly declared, they will strive by every means to succor their fellow-countrymen and brethren by invoking in their behalf the Divine clemency. To pray for oneself is a need, to pray for others is a counsel of brotherly love; and it is plain that it is not prayer dictated by necessity so much as that inspired by fraternal charity, which will find most favor in the sight of God. The first Christians undoubtedly adopted this practice. Especially in all that pertains to the gift of faith, the early ages set us a striking example. Thus, it was the custom to pray to God with ardor that relations, friends, rulers, and fellow citizens might be blessed with a mind obedient to the Christian faith.

And, in regard to this, there is another matter which gives Us anxiety. We have heard that in England there are some who, being Catholics in name, do not show themselves so in practice; and that in your great towns there are vast numbers of people who know not the elements of the Christian faith, who never pray to God, and live in ignorance of His justice and of His mercy. We must pray to God, and pray yet more earnestly in this sad condition of things, since He alone can effect a remedy. May He show the measures proper to be taken; may He sustain the courage and strength of those who labor at this arduous task; may He deign to send laborers into His harvest.

Whilst we so earnestly press upon Our Children the duty of prayer, We desire at the same time to warn them that they should not suffer themselves to be wanting in anything that pertains to the grace and the fruit of prayer, and that they should have ever before their minds the precept of the apostle Paul to the Corinthians—Be without offence to the Jews and to the Gentiles, and to the Church of God. For besides those interior dispositions of soul necessary for rightly offering prayer to God, it is also needful that they should be accompanied by actions and words, befitting the Christian profession—first of all, and chiefly, the exemplary observance of uprightiness and justice, of pitifulness for the poor, of penance, of peace and concord in your own houses, of respect for the law—these are what will give force and efficacy to your prayers. Mercy favors the petitions of those who in all justice study and carry out the precepts of Christ, according to His promise. "If you abide in Me, and My words abide in you, you shall ask whatever you will and it shall be done unto you." And therefore do We exhort you that, uniting your prayer with Ours, your great desire may now be that God will grant you to welcome your fellow citizens and brethren in the bond of perfect charity. Moreover it is profitable to implore the help of the Saints of God, the efficacy of whose prayers, specially in such a cause as this, is shown in that pregnant remark of St. Augustine as to St. Stephen. If holy Stephen had not prayed, the Church to day would have had no Paul.

We therefore humbly call on St. Gregory, whom the English have ever rejoiced to greet as the apostle of their race, on Augustine, his disciple and his messenger, and on those other saints of God, through whose wonderful virtues and no less wonderful deeds England has merited the title of "Island of the Saints; on St. Peter and St. George, those special patrons, and above all on Mary, the Holy Mother of God, whom Christ Himself from the Cross left to be the mother of mankind, to whom your kingdom was dedicated by your forefathers under that glorious title 'The Dowry of Mary.' All these We call upon with full confidence to be Our pleaders before the throne of God that, renew-

ing the glory of ancient days, He may "fill you with all joy and peace in believing; that you may abound in hope and in the power of the Holy Ghost." Care should be taken that the prayers for unity already established amongst you Catholics on certain fixed days should be made more popular and recited with greater devotion. Especially that the pious practice of the Holy Rosary, which We Ourselves have so strongly recommended, should flourish, for it contains as it were a summary of the gospel teaching and has always been a most salutary institution for the people at large. Moreover, We are pleased of Our own will and authority to add still another to the sacred indulgences which have been granted from time to time by Our predecessors. We grant, that is, to all those who piously recite the prayer appended to this letter, to whatever nation they may belong, an indulgence of 300 days; moreover, plenary indulgence once a month on the observance of the usual conditions to those who have recited it daily.

Finally may the Divine prayer of Christ Himself for unity fill up the full measure of Our desires, a prayer which on this day, through the mystery of His Most Holy Resurrection, We repeat with the utmost confidence—  
"Holy Father, keep them in Thy name whom Thou hast given Me, that they may be one as We also are one. . . Sanctify them in truth. Thy word is truth. . . And not for them only do I pray, but for them also who through their word shall believe in Me, that all may be one, as Thou Father, in Me, and I in Thee, that they also may be one in Us. . . I in them and Thou in Me: that they may be made perfect in one; and the world know that thou hast sent Me and hast loved them as Thou hast also loved Me."

Finally, We desire all manner of blessings from God for the whole of the British people, and with all Our heart We pray that those who seek the Kingdom of Christ and salvation in the unity of faith, may enter on the full realization of their desires.

Given at St. Peter's in Rome, on the 14th of April, 1895, in the 16th year of Our Pontificate.

#### TO THE BLESSED VIRGIN.

##### Prayer for England.

O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England thy Dowry and upon us all who greatly hope and trust in thee. By thee it was that Jesus Our Saviour and our hope was given unto the world; and He has given thee to us that we might hope still more. Plead for us thy children, whom thou didst receive and accept at the foot of the Cross. O Sorrowful Mother! intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in one Heavenly home. Amen.

The New York Sun, which often treats Catholic themes in an admirable way, evidently places very little reliance on the statement which the daily press circulated last week, to the effect that some Catholic clergymen were not inclined to enforce the decree lately enacted by Rome against secret societies. "We do not believe it," said the Sun of that assertion. "The priests of the Catholic church, and all the prelates of it, are bound to enforce the decree, bound to inflict the proscribed penalty upon every man calling himself a Catholic, and receiving the sacraments of the church, who disobeys it." Our New York contemporary, furthermore, declared that it doubted if any one priest in the United States would have to be disciplined for not obeying orders in this matter.

## NUNS AT THE CRIMEA.

A Brief Record of What the Sisters of Mercy Did There.

BY THEIR HEROIC WORK THEY WON LOVE AND RESPECT.

It was during the Crimean war in 1854, that the Irish Community of the Sisters of Mercy was for the first time allowed to pursue its mission of charity upon the battlefields of England. To the Right Rev. Mgr. Grant, Bishop of Southwark, belongs the merit of suggesting the sending of some English-speaking nuns to aid the Orisuman sufferers. He was himself the son of an Irish soldier, and he felt intensely the sad privations, temporal and spiritual, to which the sick and wounded soldiers were then exposed. Moreover, a bitter outcry had been raised throughout England against the nuns by the bigots of Exeter Hall notoriety, and he very justly said: "Let the nuns, who are so fiercely assailed, proceed to the battlefield; there their daily life seen by the whole world, and their devotedness to the cause of charity, will be the best answer to the vile calumnies uttered against them."

The Cardinal Archbishop of Sydney, in the first instalment of what promises to be a most interesting contribution to the new Australian Catholic Record, relates how, at Bishop Grant's request, five Sisters of Mercy, from Bermondsey Convent, were soon on route towards the East, under the guidance of M. Mary Clare Moore, a Dublin lady, whose privilege it was to be one of the first founders of that community. As the Government were indifferent to their services, they set out purely as volunteers, and the Earl of Arundel undertook to defray all their expenses. Before their arrival in Paris, however, the Government felt ashamed of the coldness shown to them, and arranged with Bishop Grant for the expenses of their journey and their official recognition as nurses in the military hospitals of the East.

Miss Nightingale joined these Sisters in Paris, and accompanied them during the remainder of the journey, and they continued to be associated with her throughout the whole campaign. At Scutari she gave full charge of the hospital to M. Clare, and it was remarked that everything in which she followed the guidance of the devoted Sisters was attended with the most brilliant success, whilst in everything else failure and dissatisfaction followed her footsteps. A few weeks before the close of the war in 1856, Mother Clare, on account of failing health, was summoned home by Dr. Grant. Miss Nightingale in several letters attested her gratitude and admiration for the skill and devotedness, of which M. Clare and companions had given such abundant proof. She thus writes from Balaklava: "My dearest Rev. Mother:—Your going home is the greatest blow I have yet had, but God's blessing and my love and gratitude go with you. What you have done for the work no one can ever say. But God will reward you for it with Himself. My love and gratitude will be yours, wherever you go. I do not presume to give you any tribute but my tears." In another letter: "No one, even of your own children, values you, loves you, and reverences you more than I do. You were far above me in fitness for the general superintendency, both in worldly talent of administration and far more in the spiritual qualifications which God values in a Superior."

The presence of the first Sisters of Mercy, as if by magic, wrought a complete change in the hospitals at Scutari. Hence it is not to be wondered at that prejudices at headquarters were soon set

at rest, and in October, 1854, the Secretary of War in an official communication requested Dr. Grant to provide an additional staff of the devoted Sisters. As the convents were too few in England to supply a sufficient number, he at once wrote to the Most Rev. Dr. Cullen, Archbishop of Dublin, and to other Irish prelates, soliciting their aid in this great work of charity.

He at first met with unexpected difficulties, for the Archbishop of Dublin, though desiring to meet his wishes, could not allow the Sisters to be associated in their work with paid nurses, or to be subordinate to any except the medical officers. He feared that the devoted Sisters would be held responsible for the faults of the former, and for the mistakes of Miss Nightingale, and letters from the Patriarch of Constantinople, which were received soon after, more than justified his provision. These difficulties were, however, soon set aside in a practical way, and 15 additional Sisters, under the direction of Mother Bridgeman, of Kinsale, as Superior, followed soon after by three others, hastened to the fields allotted to their zeal and heroism.

Lord Napier was one of those who bore testimony to the fidelity with which the nuns observed the rule of non-interference with the Protestant patients. He held at that time a diplomatic position under Lord Stratford de Redcliffe in Constantinople, and we may relate his testimony in his own words: "During the distress of the Crimean war the Ambassador called me one morning and said: 'Go down to the port. You will find a ship there loaded with Jewish exiles, Russian subjects from the Crimea. It is your duty to disembark them. The Turks will give you a house in which they may be placed. I turn them over entirely to you.' I went down to the shore and received about 200 persons, the most miserable objects that could be witnessed, most of them old men, women and children, sunk in the lowest depths of indigence and despair. I placed them in the cold ruinous lodging allotted to them by the Ottoman authorities. I went back to the Ambassador and said: 'Your Excellency, these people are cold and I have no fuel or blankets; they are hungry and I have no food; they are very dirty and I have no soap; their hair is in an undesirable condition and I have no combs. What am I to do with these people.' 'Do!' said the Ambassador, 'Get a couple of Sisters of Mercy; they will put all to rights in a moment.' I went, saw the Mother Superior, and explained the case. I asked for two Sisters. They were at once sent. They were ladies of refinement and intellect. I was a stranger and a Protestant, and I invoked their assistance for the benefit of Jews. Yet those two women made up their bundles and followed me through the rain, without a look, a whisper, or a sign of hesitation. From that moment my fugitives were saved. No one saw the labors of those Sisters for months but myself, and they never endeavored to make a single convert."

In his speeches in after times Lord Napier repeatedly referred to the singular zeal and devotedness constantly shown by the Sisters to the sick of every denomination. On one occasion, in Edinburgh, he remarked that the Sisters faithfully kept their promise not to interfere with the religion of non-Catholics, but, continued his lordship, "they made at least one convert; they converted me, if not to believe in the Catholic faith, at least to believe in the Sisters of Mercy."

### Steamship Booking Office.

As the Season for European travel is near those wishing passages to London, Liverpool, Glasgow, Paris, Rotterdam should apply as soon as possible. New York tickets. Secure your Excursion rates for Niagara Falls, Buffalo or Hamilton from Chas. E. Burns, 77 Yonge St. 3rd door above King St.

## CARDINAL VAUGHAN.

A Pen Picture of His Eminence.

A STRONG MAN AND A PATRICIAN.

The Paris correspondent of *Labourer's Truth* has the following to say of the Cardinal Archbishop of Westminster, who stayed a short time in Paris on his way home from Rome:

"Cardinal Vaughan stayed when here at Sir Edward Mount's and I believe went out very little. He wore at Mrs. Phelps' soiree his red skull cap and violet gown. His face is rather Italian of the Medician period than English, but the facial line, being slightly convex, removes it from the classic regularity of the old Roman type. At the same time his is a head for a cameo or a medallion. He looks a patrician, has the bland, easy courtesy of manner of which an example has been ever given at the Vatican, and he strikes me as being of a cool judgment and an open mind. He has a reading eye, that does not, however, disconcert the person whom he quickly reads, his apparent object being to read for the purpose of getting in touch. This is so different from a peering or a prying eye. I should say he is what Rome likes in those she appoints to govern—a safe man, by which I do not mean a heavy mediocrity, but one who sees facts, and turns them, when the more zealous would break their heads against them. The whole person is harmonious, and he gives one the impression of quiet strength. The utterance is distinct, and the voice in speaking full and mellow. His tall stature and fine figure are English. I was impressed with his manner of receiving the homage of great Catholics, and the "respects" of heretics and free thinkers. In every case his bearing was even. As a Prince of the Church he was too much above laics to take cognizance of small class differences. He let Catholic ladies drop on their knees, and shook hands affably with the others. There is nothing to remind one of Cardinal Manning in Cardinal Vaughan. Manning in many respects, though a gentleman by birth and breeding, was self-made. His ascetic but (as age advanced) sweetened countenance bore witness to hard inward struggles. Vaughan is a result in which a race highly educated and intensive has culminated. If he were Pope he would well represent the rock of St. Peter, round which angry waters beat without disturbing its quiescent dignity."

### Rudyard Kipling to Revisit India.

Much interest will be felt by the public in the return of Rudyard Kipling to India. He had just agreed to furnish a regular contribution to *The Cosmopolitan Magazine* for the coming year, beginning his work upon his return to India. India has never been critically considered by such a pen as Kipling's, and what he will write for *The Cosmopolitan* will attract the widest attention, both here and in England.

Perhaps the most beautiful series of pictures ever presented of the Rocky mountains will be found in a collection of fourteen original paintings, executed by Thomas Moran for the *May Cosmopolitan*. To those who have been in the Rockies, this issue of *The Cosmopolitan* will be a souvenir worthy of preservation.

We must make God to be the greatest factor in our daily calculations—the chief force and fact in our lives.

The worst cases of incompatibility of temper occur when both parties have the same kind of temper, and plenty of it.

## LITERARY COMPETITION.

Three Hundred Dollars Offered in Prizes.

BY THE DR. WILLIAMS' MEDICINE CO., OF BROCKVILLE, ONT.

The Above Amount will be Divided Among the Writers of the Best Five Original Stories. The Competition open to All Born-Fide Residents of Canada.

With a view to assisting in the development of literary talent in Canada, The Dr. Williams' Medicine Co., of Brockville, Ont., will award prizes amounting to \$300 among the writers of the best five short original stories submitted in the competition as follows:—

For the story pronounced the best \$100 will be given.

For the second best \$75.

For the third best \$50.

For the fourth best \$25.

For the fifth best \$25.

The competition is open to residents of the Dominion of Canada, who have never won a cash prize in a story competition, and is subject to the following rules:

Each story to contain not more than three thousand words.

The writer of the story shall affix a pen name, initials or motto to his or her manuscript, and shall send with the manuscript a sealed envelope bearing on the outside the pen name, initials or motto attached to the story, and containing inside it the full name and address of the writer thereof.

We impose no limitations whatever as to the nature of topic written upon, and the scene of the story need not necessarily be laid in Canada, although competitors must be residents of Canada, as above stated.

Stories entered in the competition must be written on one side of the paper, only, and when possible should be typewritten.

Manuscripts to be sent flat or folded—NOT ROLLED.

All stories for competition must reach the Dr. Williams' Medicine Co., Brockville, Ont., on or before the first day of July, 1895, and should be marked "For Literary Competition."

Decision will be made as follows:—All stories submitted will be referred to a competent committee who will decide which are the best five stories. These stories will then be published in pamphlet form, which pamphlets will be distributed throughout the Dominion, and each will contain a voting paper upon which readers will be invited to express their preference. The story obtaining the highest number of votes will be awarded the first prize. The one obtaining the second highest number will be awarded the second prize, and so on until the five prizes are awarded.

The voting will close on the first day of December, 1895, and the committee will then publish the names of the successful competitors and the order of merit.

Unsuccessful manuscripts will be returned when stamps are sent for postage.

The five stories selected are to become the absolute property of the Dr. Williams' Medicine Co., with their copy-right in perpetuity.

The decision of the committee and the counting of votes to be absolute and final, and all persons entering the competition agree, by doing so, to accept the decisions of the committee and Dr. Williams' Medicine Co. as final on all points whatsoever.

Correspondence in regard to unsuccessful MSS. declined, even when stamped envelopes are sent; any stamps so sent (for any other purpose than the return of the MS. at the time of first sending) will be put in the poor box.

The Dr. Williams' Medicine Co., will take all precautions to safe-guard MSS. entrusted to their care, but in no case do they assume any responsibility for fire, accident or loss of unsuccessful MSS. Authors are therefore advised to keep copies.

The stories must be original. Any one sending copied matter will be liable to punishment for fraud, and a prize of \$25 is offered to the first person who points out the fact that any story passed by the committee is otherwise than original, in the unlikely event of such an oversight occurring.

All stories entered in the competition must be addressed to the Dr. Williams' Medicine Co., Brockville, Ont., and marked on the envelope "For Literary Competition."

People hate as they love, unreasonably. Whether is it the more mortifying to us, to feel that we are disliked or liked unreservedly?

A man is seldom more manly than when he is what you call unmannered—the source of his motion is championship, pity, and courage, the instinctive desire to cherish those who are innocent and unhappy, and defend those who are tender and weak.—Thackeray.

# HYPNOTISM.

Condition of the Patient Subjected to It.

IS FREE WILL SUSPENDED?

The Right Rev. Mgr. O'Brien, D.D. Rector of St. John's College, Sydney, has an able and interesting article on hypnotism in the first number of the Australian Catholic Record. As Mgr. O'Brien proposes to define the position of the church in relation to the practice, in a forthcoming article, we extract the leading features of the paper:

Hypnosis may for practical purposes be defined as a state of artificially induced sleep in which the mind is prepared in a most unusual way to receive and act upon the suggestion of others.

It is clear from the experiments of Braid, and hundreds of men since his time, that the induced state of hypnosis has nothing to do with any magnetic or electrical fluid. To prove this Dr. Ernest Hart, editor of The British Medical Journal, undertook to make several experiments. The most delicate electrical instruments failed to show any electrical difference either in the state of the hypnotist or in that of the hypnotic. Insulation of one on the other, or of both, did not in the least affect the result. But what may be considered a proof positive is that in many cases the state may be induced by command or by intimation of the will of the hypnotist, by letter, or telephone, or other means, although miles may intervene between the operator and the subject. Braid and many after him believed that in order to induce artificial sleep it was necessary that the subject, or hypnotic, should, while gazing at a bright object, submit his will to that of the hypnotist, and that the hypnotist should exert his will-power in order to control that of the subject.

HYPNOSIS ENTIRELY SUBJECTIVE.

Dr. Hart asserts that such is not necessary, although in this he is opposed by many eminent authorities. He says he has clearly proved that the will of the hypnotist has in reality little to do with the result. For example, he relates cases in which not only did he not exert his will in order to induce sleep, but he actually set his will in direct opposition to the result to be obtained. He sat before the patient holding a silver coin six inches in front of his eyes; he allowed the patient to believe he willed that he should go to sleep, whereas the doctor set his will in opposition to the desired result; the patient in a few minutes fell into hypnosis.

Dr. Moll, following Florel, distinguishes three stages: 1. Drowsiness, in which the subject can resist suggestion only with great effort. 2. State of charm, in which the eyes are closed and cannot be opened; the subject cannot resist the suggestions of the hypnotist. 3. Somnambulism, a more profound state of hypnosis, on awaking from which the subject remembers nothing of what he did or said during the hypnosis.

The important thing here to be noted is that the hypnotic in the second and third stages cannot resist (according to the highest authorities) the suggestions made by the hypnotist. He is an automaton; his will power is either entirely or almost entirely destroyed or suspended. For good or for evil he has handed himself over to the hypnotist, and this power seems absolute. Let the hypnotist suggest murder, suicide, or violence of any kind; let him suggest the most abominable action from which in his waking state the hypnotic would recoil with horror, the deed is done as suggested, nor could the subject act otherwise. It must be

likewise well borne in mind that in the third stage the subject on awaking remembers nothing of what has taken place while in the state of hypnosis. Who does not see what a terrible instrument is placed in the power of the unscrupulous to gratify passion of every kind, and in many cases to escape detection?

IS FREE WILL SUSPENDED?

Some medical men have asserted that the question of the submission of the will of the hypnotic to the will of the hypnotist has been much exaggerated. Suggestion, as used in relation to hypnosis, means the supplanting of the will of the subject, its place being taken by the will of the hypnotist. Some medical men hold that the crimes which hypnotics seem prepared to commit at the suggestion of the hypnotist are well known to the subjects as crimes, and in reality the subjects only seem prepared to commit them. In other words, hypnotics are not deprived of will or conscience. Take an example. B is in a state of hypnosis; he is induced by A to take a knife (a roll of paper) and smite C when he enters the room. B takes the roll of paper and when C enters rushes to strike him, and actually does so. In acting thus the subject knows he cannot really injure C. So in other examples he seems prepared to commit crime because he knows that he will not be allowed to do so. If he pours what he is told is poison into the cup of wine, he does so knowing that if it be poison he will not be allowed to administer it. If he seems prepared to commit suicide, say by throwing himself from a window, he knows he will not be allowed to do so.

It is safe to say that almost all authorities now agree in admitting that in the second and third stages the will of the hypnotic is suspended and he acts on the suggestion of the hypnotist, not being free to do otherwise.

It has been proved beyond all doubt, that not only will the hypnotic act on the suggestion of the hypnotist, but he will believe every statement made by him, no matter how absurd. A cup is filled with vinegar, the subject is told it is champagne; he drinks it with pleasure. A cup containing mustard is handed to him, he is told it contains honey; he swallows the mustard with evident relish, and smacks his lips. He is told he is in water, and he begins to shiver.

INTELLIGENT PERSONS MORE EASILY HYPNOTIZED THAN THE DULL AND STUPID.

Some people imagine that only those who are weak in body and mind are hypnotizable. Experience proves that those of weak intellect are bad subjects of hypnosis; idiots cannot be thrown into the hypnotic state; children of tender years can with difficulty be hypnotized. All medical authorities are agreed that intelligent persons are more easily hypnotized than the dull and stupid. The reason seems to be that healthy intelligent persons are capable of greater power of concentration of thought; they can more easily direct their thought in a given direction than children and people of weak intellect. Thus the disposition to hypnosis, instead of being a sign of weakness of will, is rather an evidence of power of will.

There is a similarity in one respect between hypnosis and the ordinary dream-sleep. In natural sleep no situation in which we find ourselves seems to surprise us. Now, we are in a boat; we see around us the heaving waves and listen to their noise as they dash against the side of the vessel; next instant we are on a mountain thousands of feet above the level of the sea; the transition from one position to the other causes us no surprise. So in hypnosis at the suggestion of the hypnotist the subject is now joyful, now sorrowful; he believes he is in water; and the next moment he imagines himself on the edge of a high cliff; he is at one moment a king, the

next a beggar; in a word he is all and everything that the hypnotist suggests, and no change of condition or place causes him the slightest surprise.

DANGERS OF HYPNOTISM.

In the deeper stages the will of the hypnotic is superseded by that of the hypnotist. But few at the present time deny this. Let it be supposed for a moment that the hypnotist is actuated by evil intent, then there is no crime to which the hypnotic is not exposed. Liegeois, who made a special study of hypnosis and its legal aspects, gives a long list of cases where the worst crimes were committed during hypnosis. If we do not hear of many more, it is because the patient does not remember what took place.

A patient, during hypnosis, might be induced to execute a will in favor of the hypnotist or his friends, and this will, being on the face of it duly witnessed, might be acted on as a valid document. We can well believe how difficult it would be to prove the fraud. A deed of gift might be executed in the same way.

A number of medical experts assert that in many cases hypnosis is very dangerous. Take the case of a patient suffering from heart disease; it is quite possible, they say, that to induce hypnosis might be fatal.

Also it might be fatal to cause sudden fear or terror in the patient. It was only a few months since that a fatal case arising from this cause occurred in Hungary. A hypnotist named Nenkar was giving a seance at the house of a wealthy banker. Several friends were present, and in a moment of weakness the banker consented that his daughter should submit herself to be hypnotized. While in the hypnosis Nenkar suddenly cried out: "You are in consumption." The girl gave a piercing shriek and fell to the floor. Dr. Von Vraysay, chief of the Vienna First Aid Society, who was present, rushed to her assistance, but the girl was dead.

Nor are the dangers to be confined to the time of hypnosis. Crimes, especially against others, may take place by post-hypnotic suggestion. Thus many cases of theft and personal violence have been traced to post-hypnotic suggestion. Of course, those dangers are intensified in the case of the trained hypnotic, that is, the case of one who has habitually by hypnosis surrendered himself to the will of another.

What good can be effected by hypnosis? Some assert that from a medical point of view it is a valuable agent in the cure of certain disorders, especially those affecting the nervous system. Others hold that the good effected is little or nothing. We are now in a position to consider the teaching of the Church in relation to hypnotism, which Mgr. O'Brien promises to do soon.

## Personals.

Over twenty thousand copies of Dr. Conan Doyle's novel, "The Refugees," have already been sold.

It seems a strange fact, but nevertheless true, that Mons. Worth, the eminent French milliner, had a great dread of the 10th of March, and he died on that day.

It is stated that the only lineal descendant of John Knox, the so-called Scotch "Reformer," is a member of the Congregation of the Holy Cross at Notre Dame, Indiana.

Jerusalem was very full of strangers this Easter. Large numbers of English and American tourists who had been sojourning in Egypt were in the Holy City on Easter Sunday, amongst others the Archduchess Stephanie of Austria. The Holy Sepulchre is about to be illuminated with electric light.

The death of Cardinal Desprez, Archbishop of Toulouse, reduced the number of French Cardinals to six, and the death of Cardinal Bonavides, Archbishop of Saragossa, leaves the



It isn't much trouble for a really healthy man to be good humored. Jollity and exuberant health are a proverbial combination. The healthy man who is always laughing about him has no trouble with his digestion. It has been said that laughing makes people healthy. The truth is that health makes people laugh.

There isn't any other thing so essential to health as regularity in the action of the bowels. Most all sickness starts with some derangement of the digestive functions. Good digestion means good pure blood, and that means strength. When let the bowels become clogged with refuse matter, and the whole system is deranged. Impure, poisonous matter gets into the blood and plants the seeds for all sorts of sickness.

Whenever there is a stoppage of the intestinal action, help should be given immediately. Usually a mild, gentle laxative is all that is necessary. A violent, wrenching, griping cathartic is never needed. Dr. Pierce's Pleasant Laxative is the most pleasant and successful remedy for occasional or chronic constipation, or costiveness. They are tiny, sugar-coated anti-bilious granules that even the smallest child can easily take. They act in perfect accord with nature and produce no griping or other disagreeable feeling. They should be taken at the first indication of digestive trouble. They stop sour stomach, belching, "heart-burn," flatulence and sick headache. They cure constipation permanently. You can stop taking them after the bowels are thoroughly regulated. Their help lasts. You do not become a slave to their use as with other pills.

number of the Sacred College at sixty. The proportion of "foreigners" to Italians is larger than it has been for centuries, 33 Cardinals being Italians, and 27 of other nationalities.

Lady Thompson, widow of the late Sir John Thompson, was the recipient the other day of a mark of most tender regard on the part of Queen Victoria in the form of a letter written entirely in her Majesty's hand accompanying two photographs—one of the room in which Sir John was sworn in as a member of the Privy Council and the other of the room in which he died—which she had prepared for Lady Thompson.

The Comte de Paris in his will asked his executors to distribute alms "to the poor of Eu and its neighborhood, among whom I spent the happiest years of my life; of the 1st Ward of Paris, where I was born; of Dreux, where I hope to be buried; of Amboise, of Cannes, of Twickenham, of Mortlake, and of whatever place I may die at." The Comtesse de Paris has executed this injunction, and an Orleanist paper says that she spent a large sum in doing so. Following the rule of the Comte de Paris when he helped poor neighbors, she has given her alms the form of useful presents. The Comte's car was always open to a tale of distress, and his charities were liberal and unostentatious, according to the example set by his admirable mother.

Leo XIII. is not by any means without his sense of humor. Some cardinals were talking in his presence lately with reference to his successor when the Holy Father smilingly informed them that, in his opinion, Cardinal di Rende would be the next Pope. As that cardinal is one of the youngest members of the Sacred College the prelates present understood by this that His Holiness wished them to understand that he was going to live a number of years yet, and that in all probability, many of the elder cardinals would pass away before him, so that Monsignor Di Rende, being a young cardinal, stood a better chance than they imagined of being chosen the next head of the universal church.

**SOCIETY HAPPENINGS.**

**Other Items of Interest in Cities and Towns.**

**Results of St. Michael's Fancy Fair.**

On Sunday last, at all the Masses, the Rev. Chancellor of the Archdiocese, Father Rholoder, gave a financial statement of cathedral affairs and showed gratifying results and hopeful prospects.

He first gave a summary of returns from last Fancy Fair, which we here subjoin, and then took occasion to speak of the amount and management of the Cathedral debt. He congratulated the people of the parish in the noble work they had done for this splendid temple of which all had such reason to be proud, and he especially thanked the ladies who had brought the last Fancy Fair to such a very successful issue. The cathedral parish, he said, from its central position, and the well-known and well-trying generosity of its people, is always the first to be honored with the calls of charity from all over the city. The Chancellor wished well to all parishes, but he wished to pay the debts of his own, and the people of the cathedral were not bound in justice or charity to pay the debts of others. To the ladies who had worked so well for the Fancy Fair, the best praise was the splendid result as shown by the returns. Figures do not lie, Father Rholoder said, but they can pay very pretty and very sincere compliments without fear or favor. He then read the returns, as given below, and taking his entire financial statement as a text, he preached an excellent sermon on spiritual finance, and work done with purity of motive that wins praise from God and eternal reward.

**ST. MICHAEL'S FANCY FAIR, 1895.**

| RETURNS FROM TABLES &c. |           |
|-------------------------|-----------|
| Miss Moran              | \$ 134 00 |
| Mrs. O'Leary            | 323 00    |
| Sodalities              | 175 10    |
| Miss Morrison           | 616 10    |
| Donation to B'd'g Fund  | 90 00     |
| Watch                   | 33 00     |
| Door                    | 75 70     |
| Tickets                 | 52 40     |
| Sundries                | 14 00     |
|                         | \$1513 30 |
| Expenses                | 131 85    |
| Net                     | \$1331 45 |

**Piano Recital at Loretto Abbey.**

An attentive and critical audience enjoyed the recital of Miss Guttin of Owen Sound in the Distribution Hall, Loretto Abbey on Friday evening last.

An exacting programme was delightfully rendered by this talented young pianist proving to the audience assembled Miss Guttin's right to the diploma awarded by Loretto Abbey. Miss Guttin was assisted in her recital by the members of Loretto Abbey Choral Class under the direction of Mr. Schuch. The many young ladies all dressed in white on a stage ornamented with busts of great musicians, and decorated with palm-trees and flowers, formed a brilliant spectacle.

The popularity of Miss Guttin among her class-mates was manifested in the presentation to her of an exquisite bouquet of roses by Miss McMahon.

Very Rev. Dean McCann for His grace the Archbishop complimented the young lady upon her success and the Abbey upon the evidences of the splendid musical training given in the Institution.

**Bedford.**

At the Catholic Church, Bedford, Co. Frontenac, on the 7th instant, by the Rev. C. J. Killoen—Mary, eldest daughter of Patrick McCann, Esq., of Bedford, was united in matrimony to Mr. Thomas Mulville of Formoy.

**Liberal Prizes.**

Those of our readers who are of a literary turn of mind will appreciate the liberal offer made elsewhere in this issue by Dr. Williams Medicine Co., of Brockville, Ont., who announce a series of prizes amounting to \$300 for the five best short original stories submitted in the competition. The amount offered is, we believe, the largest ever awarded in a competition of this kind in Canada, and any part of it will be a liberal recompense for a story of the length named. We will be glad to hear that any of our readers have succeeded in capturing one of the prizes.

Victory should not make one insolent, nor should we take advantage to gain anything beyond the honour of restoring everyone's right to its just owner.

True Christians under temptation are like fountains in which, if the mud be stirred, will make all speed to clear and cleanse themselves again.—G. Mogridge.

**Honor Roll for April.**

**ST. FRANCIS'S SCHOOL.**

Form IV., Excellent—C. E. Dorlan, H. Duern, D. Drohan, J. A. Callaghan, D. Glynn, D. Herbert, J. Donnelly, J. Murphy, F. McGuire, J. Ryan, R. Rocamora, M. Crowe, J. Hanlon.

Good—H. Bourke, H. Haines, W. O'Brien, F. Kelly, W. Kennedy, A. Drohan, J. Connors, J. Brennan, W. Wood.

Form III., Excellent—L. Cummings, G. Glynn, J. O'Connor, L. T. O'Connor, G. Fogarty, W. Oster, T. Dempsey, J. O'Neill, P. McDonald. Good—E. Gartlan, F. Walsh, F. Murphy. Form IV., General Standing—C. E. Dorlan, H. Duern. Form III., General Standing—L. Cummings, J. Glynn.

**C. Y. L. I. A.**

A special meeting of the above Association was held in McCaul St. Hall on Monday evening, to complete arrangements for the concert to be held in Massey Music Hall, Friday evening May 31. The literary event of the evening will be an address by Her Excellency the Countess of Aberdeen on "The Present Irish Literary Revival." Through the kindness of Mr. Torrington the musical part of programme, will be furnished by the Faculty and pupils of Toronto College of music under Mr. Torrington's direction. Tickets are 25 cents, and can be exchanged at Hall (when plan opens) for reserved seats without extra cost, they can be obtained from any of the members or at Sadler's; Church St.

**C. O. F.**

The regular meeting of Sacred Heart Court was held in their Hall Thursday last, John J. Neander, C.R., occupied the chair. The Deputy Chief Ranger Ph. DeGruochy, installed the new officers for 1895. After this ceremony was completed the Deputy C.R. exhorted the newly elected officers to be prompt in the fulfilment and discharge of their duties, as the prosperity and advancement of the Court depended largely upon the good management of the officers. Brothers, L. V. Bachard and L. V. Dussau delivered eloquent addresses on the advancement of Catholic Forestry very appropriate to the occasion. One gentleman added his name to the long list of Foresters and six applications were received. Initiation will take place at the next meeting which will be on Thursday, May 16th; every member of the Court is requested to be in attendance. The meeting closed in due form with prayer by the Rev. Chaplain. **ANDREW KEUR, Secretary.**

**League of the Cross.**

At the meeting of the above Society held last Sunday the entertainment committee reported that the last of the series of open meetings would be held on next Sunday, the 12th instant, and that it would be one of the best of the series and a pleasant ending for one of the most successful seasons in the history of the League of the Cross. The committee have been fortunate in securing the services of the Rev. Father Wilson of St. Paul's, who will deliver a lecture on "The Celtic Race at Home and Abroad." The Rev. gentleman is known throughout this Archdiocese as a pulpit orator of great ability, and as he has been a painstaking student of the history of the Celtic race, we can assure those who attend this meeting a literary treat of the first order.

We extend to the readers of THE CATHOLIC REGISTER an invitation to visit St. Paul's Hall next Sunday and also to the officers and members of St. Joseph's League of the Cross.

**E. B. A.**

At the regular meeting of St. Helen's Circle, No. 2, the following resolutions were unanimously adopted:

Resolved—That it was with deep regret that we, the members of St. Helen's Circle, No. 2, E. B. A., learned that Almighty God in His infinite wisdom has been pleased to call from this world the beloved mother of Miss Marshman, our worthy Recording Secretary, and her sisters, Sarah and Catharine, also members of the Circle.

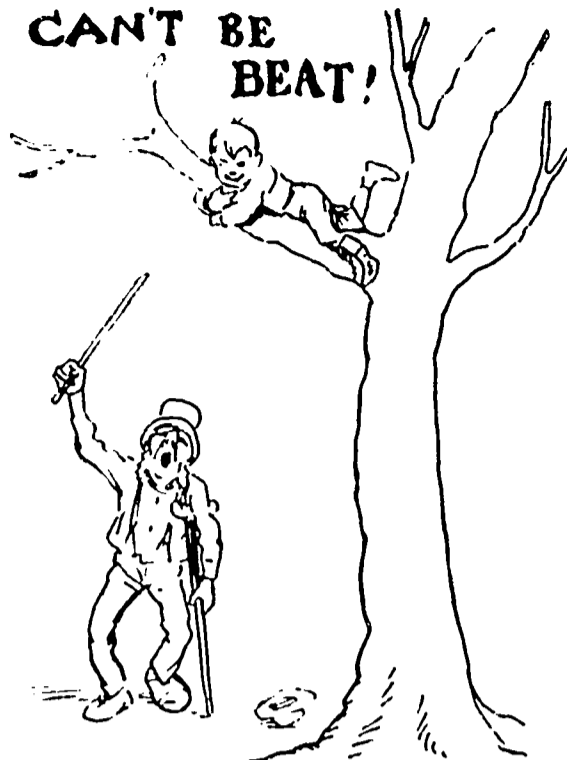
Resolved—That we, the members of St. Helen's Circle, No. 2, Emerald Beneficial Association, do hereby tender our most sincere sympathy with you in the sad affliction it has pleased Almighty God to place upon you, and trust that our holy patroness, the ever blessed Virgin, will obtain for you from her Divine Son grace to bow in humble submission to His divine will.

Resolved—That a copy of these resolutions be recorded on the minutes, one sent to the Misses Marshman, and one to the Grand Secretary for insertion in the official organs. Signed on behalf the Circle,

**MRS. T. BARVY,  
W. LANE, G. S.**

Fortunate are they whose hearts, so tried by suffering, yet recover their health. Some have illnesses from which there is no recovery, and drag through life afterwards, maimed and invalided.

**CAN'T BE BEAT!**



**Nor yet can MORSE'S ECLIPSE SOAP**

the purest soap ever offered to the Canadian people. Has a merit record of over 20 years. Try a bar from your grocer.

**Knights of St. John.**

The Annual meeting of the Provincial Commandery of the R.C.U. Knights of St. John was held in St. Paul's Hall Power St. on Wednesday, May 1st. The meeting was called to order at 9 a.m. by President W. H. Cahill and completed its labors at 6 p.m. The reports of the various officers showed the Order to be in a flourishing condition financially, the amount of benefits paid during the year being some \$400 00 in excess of last year, while the balance to the credit of the sick fund exceeds by over \$300 the amount to credit of same fund in 1894. The increase in membership has been steady and the prospects for the coming year point to a far greater increase both numerically and financially.

The question of appointing an Organizer was thoroughly discussed and referred to the Board of Trustees, together with the question of extending the W. and O. Fund. The election of Officers for the ensuing year resulted as follows:—President, Jas. W. Mallon; Vice President, Geo. Kelz; Secretary, William M. Moylan; Treasurer, Jas. McEvoy; Board of Trustees, T. A. Bourke, Windsor, and Maurice W. Devane, Toronto; Committee on Laws and Constitutional Amendments, Wm. Ray, T. K. Haffey and W. H. Cahill; Auditors, John J. Doyle and Frank Hallman.

The annual banquet was held in the Jersey Hotel on Wednesday evening and was a great success, Sir Knight Jno. J. Doyle sustaining his reputation as a model host. The chairman of the evening was the retiring President, Sir Knight W. H. Cahill. The Toast of "Our Queen and our Country" was responded to by Sir Knight T. K. Haffey and Mr. W. T. R. Preston who made capital speeches, Sir Knight Haffey making mention of the great kindness shown by Her Majesty at the death of Sir John Thompson and the love and veneration in which the Queen was by held Catholics throughout the world. He referred in glowing terms to the advantages possessed by Canadians in their country and its constitution, and, though there might be a little friction at present it was the duty of Catholics to be forbearing, to stand up for their rights but also for the rights of others. "The Supreme Commandery" was ably handled by Supreme Vice President John H. Kennedy in a somewhat lengthy, but brilliant address. Sir Knight W. H. Cahill in replying to the "The Provincial Commandery" reviewed the work accomplished by the late executive in a forcible and pointed speech. "Subordinate Commanderies," M. J. Brew, John Dalton, P. J. Mulqueen, Jos. McEvoy, and M. Tierney; "The Military Department," W. H. Callahan and John J. Haffey; Sister Societies, Mr. Hayes; "Learned Professions," Drs. Wallace, Mr. McMahon and J. W. Mallon. "The Press," P. Boyle. "The Ladies" found two very creditable champions in W. H. Murphy and P. J. Mulqueen. After the toast of "Our Host and Hostess" had been duly honored the company broke up well satisfied with the pleasant evening spent.

If fathers are sometimes sulky at the appearance of the destined son-in-law, is it not a fact that mothers become sentimental and, as it were, love their own loves over again?

The world deals good naturedly with good-natured people, and I never knew a sulky misanthropist who quarrelled with it, but it was he, and not it, that was in the wrong.

**Agents Wanted**

To canvass for THE CATHOLIC REGISTER. A liberal commission allowed. Write for particulars.

**In Olden Times**

The New Clothing Store.

When a young man rode away to woo, he arrayed himself in clanking armor; but now-a-days he dons instead

Easy, Graceful, Neatly-Fitting Clothes

that greatly add to his appearance. We have a brand new Stock of fashionable

**Ready-to-Wear**

garments, all latest style, finest cut and best workmanship, while our prices are such that trade has come our way already. Call in and see our natty Sacs and Cutaway Suits for Gentlemen, also the handsomest line of Boy's Clothing ever exhibited in Toronto. We are giving

**GOOD, HONEST VALUES**

in newest and freshest goods. You will find plenty of bargains here.

OUR ORDERED CLOTHING DEPARTMENT is turning out some lovely fits.

**CHEYNE & CO.,**

73 KING STREET E.

ROBERT CHEYNE, Mgr.

That moral heroism is always greatest of which the world says least, and which is exercised in the humblest spheres, and in circles the most unnoticed. Let us, therefore, turn our youthful imaginations into the great picture galleries and Valhallas of the heroic souls of all times and all places, and we shall be incited to follow after good, and be ashamed to commit any sort of baseness in the direct view of such a "cloud of witnesses."

## THE PATRIOT CITIZEN.

Archbishop Ireland Returns to the Theme.

ADDRESSES A BOSTON AUDIENCE.

On the evening of Sunday April 28th, Archbishop Ireland of St. Paul addressed an audience of the people of Boston which crowded the Boston theatre to the doors. Mayor Curtis was chairman. His Grace said:

Patriotism is love of country, and loyalty to its life and weal; love tender and strong; tender as the love of son for mother, strong as the pillars of death; loyalty, generous and disinterested, shrinking from no sacrifice, seeking no reward save country's honor and country's triumph.

Patriotism! There is magic in the word. It is bliss to speak it and bliss to hear it. The human race through ages burnt at the shrines of patriotism the incense of admiration and reverence. The most beautiful pages of history are those that count the deeds which it inspired. Fireside tales, the outpourings of the memories of peoples, borrow from it their warmest glow. Orators are most potent when re-echoing its whisperings; poets are sweetest when thrilling its chords of music.

Pagan nations were wrong in making gods of their noblest patriots. The error, however, was only the excess of a great truth, that heaven unites with earth in approving and blessing patriotism, that patriotism is one of earth's highest virtues, worthy to have come down from the atmosphere of the skies.

The exalted patriotism of the exiled Hebrew exhaled itself in a canticle of religion, which was written under the breathings of Jehovah, and which was transmitted, as the inheritance of God's people, to the Christian Church. "upon the rivers of Babylon, there we sat, and wept, when we remembered Sion. . . . If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to my jaws, if I do not remember thee, if I do not make Jerusalem the beginning of my joy."

The human race pays homage to patriotism, because of its supreme value. The value of patriotism to a people is above gold and precious stones, above commerce and industry, above citadels and warships. Patriotism is the vital spark of national honor, it is the fount of the nation's prosperity, the shield of the nation's safety. Take patriotism away, the nation's soul has fled, bloom and beauty have vanished from the nation's countenance.

The human race pays homage to patriotism because of its supreme loveliness. Patriotism goes out to what is among earth's possessions the most precious, the first and best and dearest—country; and its effusion is the fragrant flowering of the purest and noblest sentiments of the heart.

Patriotism is innate in all men; the absence of it betokens a perversion of human nature; but it grows its full growth only where thoughts are elevated and heart beatings are generous.

Next to God is country, and next to religion is patriotism. No praise goes beyond its deserts. It is sublime in its heroic oblation upon the field of battle. "O glorious is he," exclaims in Homer the Trojan warrior, "who for his country falls!" It is sublime in the oft-repeated toil of dutiful citizenship. "Of all human doings," writes Cicero, "none is more honorable and more estimable than to merit well of the Commonwealth."

Countries are of divine appointment. The Most High "divided the nations, separated the sons Adam and appointed the bounds of peoples." The phy-

sical and moral necessities of God's creatures are revelations of His will and laws. Man is born a social being. A condition of his existence and of his growth to mature age is the family. Nor does the family suffice to itself. A larger social organism is needed, into which families gather, so as to obtain from one another security to life and property, and aid in the development of the faculties and powers with which nature has endowed the children of men. The whole human race is too extensive and too diversified in interests to serve those ends; hence, its sub-divisions into countries or peoples. Countries have their providential limits—the waters of a sea, a mountain range, the lines of similarity of requirements, or of methods of living. The limits widen in space according to the measure of the destinies which the Great Ruler allots to peoples, and the importance of their parts in the mighty work of the cycles of years, the ever-advancing tide of humanity's evolution. The Lord is the God of nations, because He is the God of men. No nation is born into life or vanishes back into nothingness without His bidding. I believe in the providence of God over countries as I believe in His wisdom and His love, and my patriotism to my country rises within my soul invested with the halo of my religion to my God.

Americans, noblesse oblige.

KNOW YOUR COUNTRY AND BE LOYAL TO IT

No country deserves so well of its people as your own, and none is so dependent upon them.

Our country! After God, we are indebted to it for all things, and, after Him, to it is due our sovereign allegiance. Time, labor, wealth, life, family—we lose sight of all when country demands sacrifice from us.

A government of the people, by the people, and for the people, as proposed by the founders of the republic, was as we have said, in the light of the facts of history, a stupendous experiment. The experiment has so far succeeded. What shall be her future, her own citizens will say: their citizenship decides her lot.

What America demands of her sons is good citizenship. What Americans owe to their country is good citizenship, this, and this alone will save the republic.

The foundations of good citizenship are morality, religion and intelligence. Republics are ruled by the many and the virtue of the many is their reliance. The personal righteousness of the citizen, the deep, abiding sense of duty, the quickly responsive moral conscience does what interest, ambition honor vainly attempt. Those who observe the "Ten Commandments" break no civil law, and their virtuous souls are prompt to reply in action and sacrifice to country's call. The nation seems strong and prosperous, and the sentinels on its outposts repeat that no peril is nigh; but if intemperance, impurity, dishonesty dwell in the hearts of its people, its strength has departed and the dark shadows of death are fast descending upon it.

Private morality begets national morality, and the latter always reacts upon the former. The ethical code is the same for governments and for individual men. In its dealings with foreign countries, or with its own citizens, the nation or State, as well as the individual, is held to

THE SOVEREIGN LAW OF ETERNAL JUSTICE,

which is never violated by high or low with impunity. Vox populi vox Dei, it is said. The words are true when the nation or state moves within the orbit of the powers delegated to it by the Supreme Master, but that orbit never exceeds the lines of righteousness.

Without religion, the recognition of a living God ruling men and nations, the ever-lasting impersonation of right-

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—ONCE TRIED, will not only secure us this,  
—But make you its Friend and Ally.

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eousness and its avenger, morality is vague in its enactments and weak in its enforcements. The living God has for civilized nations His expression in the Christian faith. Wisely, indeed, in its official rulings, the government of America permits no union between itself and church organizations. It is, however, most fortunate for America that the people hold by the deepest roots of their being to a God and a Saviour.

The dangers to America, threatening the life of the republic and the permanency of our institutions, are those inherent in democracy, or a government of the people by the people. Our protection against them is good citizenship. Hence the imperative need of it, the jealous care we should bring to the cultivation of it in ourselves and in our fellow-citizens, and the abhorrence with which we should view the neglect of it.

Human society under every form of government is entering upon a period of intense unrest in search of solutions for those economic problems which have been called forth by the spread of popular instruction and the material and industrial progress of modern times. The liberty of discussion which our institutions allow and the fact that the populations of the world are parts of our own warn us that the agitation of these problems will be especially acute in the United States.

The final danger to American democracy, some assert, is state socialism; for political equality suggests social and economical equality, and the people being the makers of the law and understanding its power, will be tempted to seek through it remedies for all actual or fancied grievances. I shall say in answer that we may rely on the good sense and the spirit of individualism of the American people—qualities which came to them both from traditions of long years and from democracy itself. It is a plain truth, which Americans do not fail to grasp, that, as Burke said, "men have equal rights, but not equal things." The latter come from talent and energy, which nature has made different in different men.

Americans will not be willing, in the hope of ulterior results, to become part of a vast machine, in which each one is but a link in a chain or a cog in a wheel, without self assertion or self-control. State socialism, by whatever name of liberty it may cloak itself, is the veriest despotism, and is radically opposed to the American mind and heart.

It is not, however, state socialism, to secure by law the protection of natural rights in the weak, and to prevent unjust oppression of others by the strong—and government acts to those ends serve to remove the peril of state tyranny.

Poverty unsought for by will or act is no crime and no shame, and does not take from the dignity of man. Wealth, the fruit of thought and labor, is honorable. Capital and labor are necessary one to the other, and the one should respect the other and guard for its own sake the rights of the other. There must necessarily be aggregation

of capital, once we admit in men diversity of natural resources, and the right to the results of their own planning and work; and without such aggregation, large enterprises are impossible and labor is without employment. The poor man knows that he lives in a land of opportunities, where he may to-morrow be rich, and he is glad to defend his right to future possible possessions. Americans, poor and rich, understand those primary truths. I have fullest confidence that in America there will be no social warfare, no state socialism. But temporary ills may occur, and to prevent them I appeal to the patriotism and Christian sentiments of all Americans. There are duties for all. Be the employer just and kind to the employee; be the employee just and faithful to the employer. Be the rich mindful that wealth is a great social trust; let the poor remember that liberty and social order are conditions of their own peace and social elevation; let none forget that country is paramount to all private interests and that God is the master and judge of all men.

The second number of the Catholic University Bulletin shows an enlargement on its predecessor, there being 200 full pages in this issue. Bishop Keane holds the place of honor with an article dealing with the financial side of the university at Washington, and other papers are from the pens of Fathers Pace and Dacheby, Hon. W. C. Robinson and Edward J. Greene. Father Dacheby, in his article, sketches the fine seminary which the generosity of Mr. James O. Hill enabled Archbishop Ireland to erect at St. Paul, and which is now passing through the first year of its existence.

The impending celebration of Archbishop Williams' golden jubilee will interest the entire Catholic community of the country. It is not often that an Archbishop lives to keep such an anniversary, in the first place. Then Monsignor Williams enjoys a national reputation as one of the wisest, most sagacious and prudent of the American prelates. The archdiocese over which he presides is one of the most important ones in the country, and his jubilee will bring to Boston a large number of eminent ecclesiastical dignitaries. All these things will naturally cause the entire Catholic body to turn its eyes toward Boston during the observance of the archbishop's jubilee.

It is not at all likely that the church property of the St. Louis archdiocese will be jeopardized in the manner in which it was hinted it would be, at the death of Archbishop Kenrick, in the dispatch which appeared in the daily papers late last week. Even if no satisfactory arrangements be made before Monsignor Kenrick's death, the danger of the property being claimed by his relatives is a very remote one; and should such a claim be put in, it is difficult to believe that any court would sustain it, for all the world knows that Catholic prelates hold the church property that stands in their names simply as trustees for the congregations which built the churches and other religious institutions.

LETTERS FROM BERMUDA.

LETTER XXXIX.

HAMILTON, April, 18—

DEAR — Last week we made an excursion to Port Royal Church, a very old church, about half a mile from the Light house. This church has records which date back to 1639, when the Islands were called Summers' Isles. This Church of the Hills, as it is called, is situated in a retired and lonely spot overlooking the vast, wide ocean. Here we found one of nature's grandest scenes. The boiling surf dashing against the coral reefs below remind one of the cares and troubles of this world. The far off line melting into the hazy gold tinged sky marks the limit of the distant horizon, and as we gaze around us at the limitless expanse of ocean, our thoughts revert to eternity.

"When Day, with farwell beams delays  
Among the opening clouds of even,  
And we can almost think we gaze  
Through golden vistas into heaven—  
Those hues that make the Sun's decline  
So soft, so radiant, LORD are thine."

Addison, writing on eternity, says :

"Eternity, thou pleasing, dreadful thought,  
Through what variety of untried beings,  
Through what new scenes and changes must  
we pass !  
The wide, the unbounded prospect lies be-  
fore me,  
But shadows, clouds and darkness rest upon  
it."

"Eternity resting on an hour"—  
*Miserere Domini.*

In 1826 this church of Port Royal was repaired. It was solemnly consecrated in April the same year, being dedicated to St. Anne by the Bishop (Anglican) of Nova Scotia.

We paid a short visit also to St. David's Island, famous for its arrow-root. It overlooks Castle Harbour, and is the southern boundary of it.

There are many little bays and inlets, in which are a great variety of pretty shells and sea weeds. We gathered quite a stock of these. We saw many sea anemones of lovely hue, like living flowers in the clear shallow water, and brightly-colored fishes in schools moving slowly about, some red gold ones, others blue and silver. We had a sail on the azure waters of Castle Harbour, with just sufficient breeze to ripple the waters. The scenery is of a most picturesque character about this harbour. In the silent and meditative hours of evening, under the cerulean star-spangled dome of the firmament and surrounded by nature's loveliest scenes, we raised our hearts and uplifted our minds in admiration and gratitude to Him whose grandeur, goodness and power have placed us in the enjoyment of such beauty and gladness. How beautiful is night !

A dewy freshness fills the silent air ;  
No mist obscures, nor cloud, nor speck,  
nor stain  
Breaks the serene of Heaven.  
In full-orbed glory yonder moon divine  
Rolls through the dark blue depths.  
How beautiful is night !

"In the beginning, O Lord, Thou foundedst the Earth, and the Heavens are the work of Thy hands. They shall perish, but Thou remainest, and they shall grow old as a garment."—Ps. C. I.

Our American friends spent the evening with us, and it passed pleasantly listening to their account of their travels ; the Pantheon was the last subject of interest, and I shall repeat to you part of the description I heard from Mrs. —. The Pantheon, this magnificent building of Ancient Rome, was built and finished by Agrippa, 27 years before the birth of Christ, as a Temple for all the gods ; hence its name, Pantheon. Honorius, the same Christian Emperor who abolished Gladiatorial exhibitions, closed the Pantheon as a place of Pagan worship 389 years after the coming of Christ, and in 608 Pope Boniface IV. obtained the consent of Emperor Phocas to take possession of

this grand monument of Ancient Rome and devote it to the worship of the True God. This Pope consecrated it under the title of SANCTA MARIA AD MARTYRUM. The interior diameter of this magnificent building is 111 feet. The elevation of the eye of the cupola measures the same from the pavement. The portico of the Pantheon is 110 ft. long and 11 feet deep, and is supported by 16 Corinthian columns of yellow marble, perfect in architectural beauty. Each column is 36 feet long and 5 feet in diameter. The bronze doors are the same doors that Agrippa hung 27 years before the Christian era. This vast rotunda of stone supports a dome nearly as high as the walls. There is a strange fact in the construction of the Pantheon which I will relate : The dome is open at the top. The pavement is therefore constructed to incline gently towards the centre from all sides so as to drain off the rain dropping through the open dome into the watercourses below. The whole interior walls are covered with precious marble of every variety and color. The frieze is entirely of porphyry. The niches in the walls which Agrippa made for heathen divinities the Church has placed statues of the Blessed Virgin Mary, St. Joseph and St. Stephen, the first martyr, and other saints. Raphael D'Urbino, the great artist is buried in the Pantheon under the altar of the Blessed Virgin. A large, beautiful statue of Our Lady in marble stands upon the altar. This statue was sculptured by Lorenzo Lotti, the intimate friend of Raphael, for this purpose at Raphael's dying request. He who had painted with loving touch so many beautiful pictures of the Madonna wished his last resting place to be under her altar at her feet.

"Virtue on herself relying,  
Every passion hushed to rest,  
Loses every pain of dying  
In the hope of being blest."

PLACIDIA.

If the Baby is Cutting Teeth

Be sure and use that old, well-tried remedy, Mrs. Winslow's Soothing Syrup for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea. Twenty-five cents a bottle. It is the best of all.

Is not happiness like another calculating medium ? When we have a very great deal of it some poor hearts are aching for what is taken away from them. When we have gone out and seized it on the highway ; certain inscrutable laws are sure to be at work to bring us to the criminal bar sooner or later.

Nature is kinder than we know in her penalties. Through pain she teaches the child to avoid the fire that would ruin him. To counteract these wholesome lessons by continual interference is no true kindness but a self indulgent cruelty.

"Should Spend his last Dollar."

Rev. Chas. T. Cocking, returned missionary from Japan : "I consider K.D.C. worth its weight in gold ; any one suffering from Dyspepsia if he has a dollar left, should buy it, and try of what I say. They who give it a trial will continue to take it I am sure." Free sample of K. D. C. Co., Ltd., New Glasgow, N. S., and 127 State St., Boston, Mass.

Might I give counsel to any young hearer, I would say to him : Try to frequent the company of your betters. In books and life that is the most wholesome society ; learn to admire rightly ; the great pleasure of life is that. Note what the great men admired ; they admired great things ; narrow spirits live basely and worship meanly.—Thackerary.

An Act of kindness, a word of sympathy, may render the whole line of life different from what it would otherwise have been. There are crises in many a life when the course it shall take for weal or for woe depends upon a slight influence—almost a single word. How careful, then, should we be that our influences may at all times be in the right direction.

Severe colds are easily cured by the use of Bickle's Anti Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favourite with ladies and children.

AN OLD LADY'S STORY

A SUFFERER FOR YEARS FROM KIDNEY AND LIVER TROUBLES.

Lost Her Appetite and Suffered from Numbness in the Back and Soreness Throughout the Body—Despite Advanced Years She is Again Hale and Healthy.

London Express

Scotland is the name of a pretty little village in the country of Brant, twelve miles from Brantford. One of the oldest residents of the village is Mrs. Mary Bowman, widow of the late James Bowman, and to say that she is known to every person in the community and to many outside the county is but stating a simple fact. A reporter of the Expositor, who recently had occasion to visit the village, was informed that Mrs. Bowman is another of the numerous army of sufferers made well by the use of Dr. Williams' Pink Pills, and interviewed her with a view to getting the particulars. Mrs. Bowman is now nearly 72 years of age, but from all appearances is enjoying the best of health and bids fair to be spared to see more years than the allotted three score and ten. Her story can best be given in her own words. She said :—"I had been afflicted with Liver and Kidney complaint for many years past, and a year ago this spring I was nearly used up and barely able to do anything. The symptoms of my trouble were lameness in the back and soreness through the body. I had a kind of neuralgia in my head nearly all the time, and had completely lost my appetite. For relief I have tried many remedies, but they were of no assistance, and I continued to be troubled with severe pains. One day a lady friend urged me to try Dr. Williams' Pink Pills and I purchased a couple of boxes. While taking these my appetite returned and my lameness did not bother me so much. I then purchased seven more boxes and continued taking them, and continually felt an improvement, and by the time I had used up the pills I was enjoying better health than I had done for years, and I am now entirely free from aches and pains. I know that Dr. Williams' Pink Pills are a grand medicine, and I have recommended them to many of my friends." Mrs. Bowman is so well known that no person will for a moment doubt the statements she makes as to the great benefit she has found from the use of Pink Pills.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Nothing is more destructive of individual character than for a man to lose all faith in his own abilities for the prosecution of his work.—J. G. Fichte.

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

TORONTO POSTAL GUIDE—During the month of May, 1895, mails close and are due as follows:

|                      | CLOSE. |         | DUE.    |         |       |
|----------------------|--------|---------|---------|---------|-------|
|                      | a.m.   | p.m.    | a.m.    | p.m.    |       |
| G. T. R. East.....   | 7.30   | 7.45    | 7.25    | 9.40    |       |
| O. and Q. Railway... | 7.45   | 8.00    | 7.35    | 7.40    |       |
| G. T. R. West.....   | 7.30   | 8.25    | 12.40pm | 8.00    |       |
| N. and N. W.....     | 7.30   | 4.30    | 10.10   | 8.10    |       |
| T. G. and B.....     | 7.00   | 4.30    | 10.55   | 8.50    |       |
| Midland .....        | 7.00   | 3.35    | 12.30pm | 9.30    |       |
| C. V. R.....         | 7.00   | 3.00    | 12.35pm | 8.50    |       |
|                      |        | a.m.    | p.m.    | a.m.    | p.m.  |
| G. W. R.....         |        |         | noon    | 8.35    | 2.00  |
|                      |        |         | 2.00    |         | 7.50  |
|                      | 6.30   | 4.00    | 10.45   | 8.30    |       |
|                      |        |         | 9.30    |         |       |
|                      |        | a.m.    | p.m.    | a.m.    | p.m.  |
| U. S. N. Y.....      |        | 6.30    | 12.00n  | 9.35    | 5.45  |
|                      |        |         | 4.00    | 12.35pm | 10.50 |
|                      |        |         | 9.30    |         |       |
| U.S. West'n States   | 6.30   | 1. noon | 8.35    | 5.45    |       |
|                      |        |         | 4.00    | 8.30    |       |
|                      |        |         | 9.30    |         |       |

English mails close on Mondays and Thursdays at 9.30 p.m., on Wednesdays at noon, and on Saturdays at 7.15 p.m. Supplemental mails to Mondays and Thursdays close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of May—2, 3, 4, 6, 7, 8, 9, 11, 13, 14, 15, 16, 17, 18, 20, 21, 22, 23, 24, 25, 27, 28, 29, 30, 31.

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

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Assots. 31st Dec., 1893 . . . \$17,500,000.00  
Annual Income " . . . 2,700,000.00  
Assurance in Force, " . . . 66,000,000.00  
Invested in Canada, " . . . 1,600,000.00

Money loaned on the security of Church property, at low rates of interest.

The attention of Clergymen is respectfully asked to the various Endowment Plans of the Society, as the best form of investment for the future.

For information as to LOANS, ASSURANCE or AGENCIES, address Head Office for Canada, 29 RICHMOND ST. WEST, TORONTO.

J. FRITH JEFFERS, Secretary for Canada.

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H. SUTHERLAND, Manager.

HON. G. W. ROSS, President. HEAD OFFICE: Manning Arcade, Toronto

RECIPE. For Making a Delicious Health Drink at Small Cost.

Adams' Root Beer Extract...one bottle  
Fleischmann's Yeast..... half a cake  
Sugar.....two pounds  
Lukewarm water.....two gallons

Dissolve the sugar and yeast in the water, add the extract, and bottle ; place in a warm place for twenty-four hours until it ferments, then place on ice, when it will open sparkling and delicious.

The root beer can be obtained in all drug and grocery stores in 10 and 25 cent bottles, to make two and five gallons.



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



# The Catholic Register,

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THURSDAY, MAY 9, 1895.

## Calendar for the Week.

May 10—St. Antoninus, Bp., C.  
11—St. Francis de Hieronymo.  
12—Sts. Nereus and Comp., MM.  
13—Bl. John Baptist de la Salle.  
14—St. Leo, P.D.  
15—St. Isidore Ploughman.  
16—St. Ubaldo, Bp.

## The Grant Restored.

All whose solicitude for the good name of the city, as well as those who are more nearly interested in the work of St. Michael's Hospital, will rejoice that the Council has returned to its senses and decided to give the authorized grant for indigent sick to such Hospital as earns it. A few of the Aldermen, some, perhaps, standing in dread of the lodge and some really possessed by the fad of doing all things in one way and in one place, strove to retain last year's system. To the credit of the Mayor and the Aldermen of the majority, it should be said that their outspoken advocacy of fair play will go far to absolve them for past surrenders to intolerance and injustice.

Before many weeks we will have in the city a convention of foremost men from all parts of the continent. It is expected that several celebrated Catholics, bishops and laymen, will be here with their Protestant fellow-citizens. It is well that Toronto can welcome all its visitors to a city which, officially at any rate, is free of bigotry.

## The Application of a Principle.

Some time ago, when it was considered probable an election would be held at once, it was pointed out in these columns that the representation of Ontario Catholics in the House of Commons was absolutely insufficient, there being indeed but one-fifth of the number to which we are entitled. It was suggested that means should be taken by Catholic supporters of both political parties to ensure the nomination of a fair number of Catholic candidates. Certain papers which make a habit of converting Protestant dispositions into great principles scoffed at the suggestion as unworthy and discreditable. But a new side to the argument has been shown by Mr. Oostigan in his speech on the Schools question.

From Mr. Oostigan's statement, it appears that at the time of Confederation the English speaking Protestants of Quebec wanted not only guarantees as to their system of education, but also as to proportionate representation. There existed at the time a number of counties within whose boundaries the bulk of the Protestant community dwelt. These constituencies might reasonably be expected to return Protestants. For fear, however, that a

future Quebec Legislature might so reconstruct the constituencies (gerrymander was in the germ, even then) that Protestants might not be adequately represented, it was guaranteed that no such reconstruction could be made without the concurrence of a majority of the members for these counties.

Did the French Catholics resist the demand? Not at all.

It was recognized that so large a portion of the population, having ideas divergent from those of the majority on vital questions, were entitled to representation in every place where common interests were under consideration. The desire of the Quebec minority was acceded to.

This case of of the Quebec Protestants differs very slightly from the position assumed by the Romanists in regard to Ontario Catholics. In both cases there is a specific population to be represented. The difference consists in the fact that in Ontario Catholics are not confined to a particular section but are scattered all over the Province. The essentials of the cases are the same, and it should be insisted by Ontario Catholics that such of them as are willing and able to take part in public life shall not be excluded from it by reason of local Protestant majorities.

## Yesterday and Before Yesterday.

Shrinking from the vices of a degenerate age, a young man of a noble Roman house betook himself into seclusion and cultivated an interior existence which was utterly unlike that from which he fled. Here came to him, a humble monk, the idea of evangelizing the people of Britain. Stupendous as was this self-imposed task, it was thrust unwillingly aside when the projector was called to occupy the greatest and most difficult position known to the world. The fair-haired Gentiles lost an apostle, but the Universal Church and the world itself and history gained Gregory the Great.

Where he could not go he sent his companion and spiritual son, Augustine, and a new miracle was wrought by faith and prayer and a new people came within the fold. Here and there through England a mighty cathedral raises its towering spires. Once in these places, rich and poor, master and servant, power and weakness, greatness and lowliness, worshipped together. The cathedral was for all people, and all people went thither.

Wars, pestilences, famines were followed by anarchy, license, greed. In the troublous times when order struggled for a foothold, religion was overturned.

Since then the people who sneered at the Crusaders have followed a plainer Godfrey in the person of Oliver Cromwell, the soldiers of the cross, with the hymns upon their lips, went not more steadfastly to battle than did the psalm-singing Ironsides. The people whose excuse to themselves for separation from the Chair of Peter lay in charges against priests of the Church, were quiescent for generations while parsons hunted foxes. The people who reviled St. Ignatius Loyola and

laughed at his enthusiastic devotion, themselves gathered about John Wesley and caused a new schism for the sake of arduous devotion. The people who assumed an especial property in the Bible and nothing but the Bible followed in immense numbers when a new Augustine in the person of John Henry Newman led the way back to the full wisdom of the Church.

That which its advocates say began in protest against the wealth of the Church is found to-day defending the Established Church; that which they say began in protest against ignorance of the people has left millions of the people ignorant of moral essentials, even of the significance of religion. The people are strangers to the cathedrals.

The successor of Peter and of Gregory, noble like Gregory, frail as Gregory, wise as Gregory, energetic as Gregory, persecuted as Gregory, eager as Gregory for the extension of the Fold of the Shepherd, has received in his eternal city to-day's representatives of those angels, not Angels whom Gregory saw in the market-place thirteen centuries ago, and his prayer has gone up to the Throne that what was done then by prayer and exposition of the truth may be accomplished again even now.

## The Catholic Press.

A contributor to "The Owl," issued monthly by the students of Ottawa University, becoming incensed at a local Catholic paper, utters anathema against that paper and its editor. If he stopped here, perhaps, no one would be inclined to blame him (always excepting the victim). But, being a patient and long-suffering person, when at last the provocation became too great, the writer was not content with castigating the chief offender, but felt called upon to extend the bounds of his wrath so that the whole Catholic press of this Province comes within the circle where the lash falls.

The writer quotes Maurice Francis Egan (who, by the way, gave up the editing business in disgust) as saying that one weak point in the Catholic press is "a false promise that a religious paper must keep itself apart from the every-day life and thoughts of the people, that it must be an ecclesiastical organ, with a cylinder set in and arranged to play certain tunes composed without regard to the tastes of people who are not compelled to listen to them," and, continuing, says:

"Why, one would suppose that while Professor Egan was writing these words he had his eye fixed on our own Catholic *Proser* and *Catholic Poser*, the two grave and weighty weeklies with which we are all acquainted, which measure out dead-house morality by the mile to the good Catholic people of Ontario."

It is permissible, perhaps, to assume that one of these nicknames was intended for this paper, and, as the writer is as clever as the late Joey Bagstock, it is impossible to say which one. But, no doubt, that does not matter. Now, if an indulgent reader (there are not many, but curious ones are not uncommon) will look back over the weekly guide to contents for a long or short space, or even confine himself to the present issue, he will find that such morality as is here placed in evi-

dence is confined to disquisitions by Leo XIII., Cardinals Gibbons, Vaughan, Logue and Moran, Archbishops Walsh (Toronto), Cleary, Bogin, Ireland, Ryan, Keane, Walsh (Dublin), and sundry bishops and priests who have something to say. The sagacious "Owl" may consider this to be "dead-house morality" if it so choose, but it should be added that these personages have some knowledge of the kind of morality Catholics should ponder. "The Owl" might read with profit a sentence or two contained in a sample of this "dead-house morality" in which the Pope enjoins Catholic writers to "be mindful of their duty and not overstep the proper limits of moderation." The Catholic press could, and probably will, be made more efficient, and even "The Owl" need not neglect its spring housecleaning. It has been nearly eight years in existence, training students in journalism, but so far the world has not put up its shutters and taken a holiday on account of any revolution effected by its graduates. It is one thing to know all about it, and another to do something worth while.

## The Wicklow Election.

Elsewhere in this issue will be found a speech by Mr. Timothy Healy delivered during the bye-election in Wicklow. In the tronchant style for which he is famous Mr. Healy exposes the Redmond fallacy. It is gratifying to know that the appeal made by him and others of the Parliamentary leaders and by the priests of the county was not unheeded. Mr. Sweetman was beaten and Mr. O'Kelly, a supporter of the Nationalist majority, was elected in his stead.

A notable feature of the election consisted in the letter written by His Grace the Archbishop of Dublin, concerning the participation of priests in the contest. The Archbishop very properly had no respect for those who would deprive the priests of their rightful share of the work. Hereabouts there is a popular notion that anyone may take part in an election contest, cabinet minister, Protestant clergyman, lawyer, school teacher, lodge tyler, saloon hanger-on, jail bird—any body but a priest.

What does the objection to the priest mean? Simply that the people will believe the priest to be sincere in whatever stand he takes, and that there is a probability that party ties will not stand in his way where a moral question is or seems to be involved.

If the politician were morally greater than the priest, there would be no objection to the latter in politics. As the case stands at present the priest is bigger than the politician, and the latter, fearful and powerless, abuses him at every opportunity.

Archbishop Elder of Cincinnati completed this week his thirty-eighth episcopal year, he having been consecrated for Natchez May 3, 1857. Next year Monsignor Elder, if he lives, will have rounded out half a century in the priesthood, for he was ordained March 26, 1846. He is the third senior American prelate, only two of the present members of the hierarchy having worn a mitre longer than he.

## Ritual.

Under the caption "Aping Roman Catholic Ritual," the Guardian of last week recites an account of the services in a Cleveland Anglican church, of which Rev. Mr. Foote is pastor. The description of the ministerial garb is very complete.

It is thus seen from the account that the days of pure evangelicalism—rigid Puritanism—four bare walls and a desk, are fast giving way to the old liturgical worship of pure Christianity as handed down to us from Apostolic times.

The early Reformers renewed all the fanatical vandalism of the Iconoclasts of the seventh century. They destroyed magnificent works of early Christian art by pulling down altars and smashing Celtic crosses. In Orleans and other French cities the Huguenots broke to pieces organs and other musical instruments that cost millions of francs. Three hundred chapels and several hundred beautiful memorial crucifixes were destroyed by the followers of John Knox in Scotland and the Isle of Iona. In France church bells were looked upon as symbols of idolatry and converted into cannons to be used in the civil wars waged against their lawful monarch by the Calvinists of Rochelle.

Times have changed, however, and we have changed with them. Tempora mutantur.

Now bells are tolled and chimes are heard from even the most evangelical of Methodist temples. The organ has been brought back to the choirs of the most strict and solemn kirks, to the disgust, no doubt, of a few old recalcitrants, who still protest against them as kists o' whistles. In some Puritanical churches vestments are used, and efforts are made by the younger clergy to introduce some elements of the ancient Roman liturgy into the communion service. The cross may be seen occasionally on the spire of an Anglican Church, and frequently on the monumental tombstones in Protestant cemeteries. In Cleveland Rev. Mr. Foote has introduced the confessional and priestly vestments, and we are ready to believe him when he says "that he believes most of the churches will pursue the same course before long."

The Christian Guardian, however, has not much faith in "ecclesiastical millinery," and believes there is great danger of sacerdotal vestments leading to an omission of the "weightier matters of repentance towards God and faith towards Jesus Christ."

It must surprise all good Methodists familiar with the Bible how their accredited organ differs in this respect from God Himself, who instructed Moses and Aaron in all the details of public worship that should find favor in His sight.

In Exodus, chap. xxxix., we read that the High Priest who ministered in the Tabernacle should wear "vestments of violet and purple, scarlet and linen," and that Aaron should wear them when he offered sacrifice in the holy places. "So he made an ephod of gold, violet and purple, and scarlet twice dyed, and twisted linen, with embroidered work and twisted braids of gold and a girdle of the same

colors as the Lord had commanded Moses."

So that Rev. Father Foote who, in the Episcopal Church of Cleveland, wears vestments of green and gold, of white and purple, is not so far out of joint after all, with the rules laid down in Holy Scripture for solemn worship in holy places.

## The Month of Mary.

"I am the mother of holy knowledge." To know all the mysteries of Christian faith, it suffices to know Jesus. But no human being could ever know Jesus as Mary knew Him. Who, then, better than She can give us a true and perfect knowledge of Jesus Christ. To whom are we indebted for a knowledge of the great mystery of the Incarnation but to Mary alone? She alone could inform St. Luke of Gabriel's visit, she alone could repeat the angelic salutation and reveal to the world the mysterious fulfilment of all the promises made to the patriarchs. To Mary alone was the message borne from Heaven's throne and the pledge of salvation to a guilty race announced: "Thou shalt call His name Jesus. He shall be great and shall be called the Son of the Most High. . . . And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

Who could know the Heart of Jesus and its interior workings, its love throbbings and its agonies better than Mary His Mother. She was truly the mother of holy knowledge. She will teach us as she taught the evangelist, as she taught St. John, how to reach a true knowledge of the love that burns in the heart of Jesus for all men. His merciful, loving traits, are mirrored in the heart of the Mother who bent over Him in infancy, whose life was a study of His thoughts and wishes, and who gathered His last word of pardon and heard his last sigh at the foot of the Cross. The knowledge of Mary is therefore inseparable from the knowledge of Christ.

St. Cyril of Alexandria exclaimed in the Council of Ephesus that through Mary's powerful influence had the pagan nations been brought to a knowledge of Jesus and an acceptance of the Christian faith.

When the great theologian, Suarez, met with some insoluble question in his studies he cried out: "Oh, Mother of the Eternal Word! Oh, seat of heavenly wisdom, help, help!"

A celebrated Jew was converted to the Faith in a church in which he took refuge from a storm in Italy. While gazing intently on a statue of the Virgin he was wrapt in ecstasy, from which he emerged after some time a changed man. He wrote his adieu to the young lady to whom he was engaged, he sold all he possessed and gave to the poor. He then asked admittance to a religious order. "She said nothing to me, I was wont to repeat, but she made a sign and that sign told me all."

St. Bernard of Clairvaux in the 12th century wrote eloquent treatises on the confidence all Christians should have in Mary the bright "Morning Star" that ever shines an orb of light in the night of despair and points the way

to a port of safety from imminent spiritual shipwreck. His prayer is still invigorating in time of doubt and difficulty. All devout Catholics repeat it. Memorare Piissima Virgo! Who has not found comfort in its hopeful appeal for succour. "Remember, O most pious Virgin, that it has never been heard of, that any one imploring thy help was left unaided."

To whom shall the bruised heart turn? What recourse is left to the soul torn with remorse, sinking slowly but surely into the slough of despondency and certain loss? It fears to meet its just retribution from an angry God.

There are certain wounds a child will conceal from the whole world, but will expose to its mother. "Oh!" exclaimed the banker, who lost all, wealth, name and honor, "that life would end with me. But, there is a mother." "Therefore," cries out the Saint, "while we have a Mother in Heaven, there should be no place on earth for horrid despair. It was never known that any who fled to her for safety was left unaided or unredeemed."

The Word conceived eternally in the Mind of the Father was in time conceived in the chaste womb of Mary, and through Him were conceived all those who form the Mystical Body of Jesus Christ, complement of the Natural Body of Jesus Christ, and therefore the Archangel announced to Mary: "The Holy thing that is born of thee shall be called the Son of God. Not He, but that which is born quod nascetur ex te sanctum vocabitur Filius Dei." And this, as Bonaventura reasons, to show that Mary is the Mother not only of the Word made Flesh, but also in a mystic sense of all those spiritually begotten of the Holy Ghost, regenerated in the waters of Baptism and adopted as brothers of Jesus Christ, co-heirs with Him to an eternal kingdom. The late Bishop of Poitiers, Mgr. Pie, said: "Would you know if your name is written in the book of life. I will tell you as far as it can be known in this world. Go and look for your name. Where then? In the mind of the Eternal Father? But that Book is closed, it is inaccessible. Perhaps we find it written in the heart of Mary. All those whose names are therein are predestinated. All those who belong to Mary belong to Jesus, and how shall I read in the heart of Mary? How indeed? By reading in your own. Do you love her? Then she loves you. You are saved."

## Dr. Foran's Verse.

Despite the fact that Dr. Foran writes, or at least prints, too much for the good of his reputation, there are many passages in his volume of Poems and Lyrics that will well repay the reading. The patriotic spirit is shown in a number of songs and dedicatory verses, from one of which, "Canada Our Country," the following verses are extracted:

Her heroes sleep beneath her sod,  
Of many nations proved were they,  
Who knelt unto one common God  
Although at divers shrines to pray;  
And she will ever love each name  
That's writ upon her scroll of fame.  
Let each his duty well fulfil—  
Let each his real labor know—  
And Canada despite all ill,  
Will flourish, triumph, live and grow,  
Until her destiny is done;  
And then may set her gorgeous sun!

The sentiment of the first verse is much more delicately expressed here than in the preface which speaks of "a land in which all races and creeds meet and commingle." Catholics ob-

ject to the contemptuous word "creed" and rightly so. Whatever our neighbors may do among themselves, it is also but fair to give them credit for earnest religious feeling.

A recent criticism of our young Canadian poets, Lampman, Curman, Rogers and the rest, acknowledges the presence of a distinctive tone displaying intimacy with external nature. Our author also voices this sentiment repeatedly:

Ah, I love to sit and linger and to think  
Upon the times  
Long before the forest murmurs echoed  
Back the village chimneys;  
Long before the foot of whiteman on this  
Glorious land was set;  
Long before the white and Indian in the  
Deadly conflict met;  
Long before the native heroes bowed before  
Their "prophets' blast;"  
Long before they struck their wigwams  
Turning to the glowing West;  
Long before the council blazes were extinguished  
In the wood—  
When this land, so good and mighty, was a  
Trackless solitude.

Ah, I love to ramble often, on a Sabbath  
Afternoon,  
Be it toward the close of autumn or the  
Lengthening days of June,  
And to sit me on a hillock 'neath the over-  
Waving elms,  
And to hear the sounds that tell me of the  
Far off fairy realms;  
And to see the glow of nature and the  
Scenes of nature's birth,  
And to drink the thousand beauties that  
In glory deck the earth—  
Then to look into the present and to praise  
The God of Heaven  
For the mind, and life, and graces to a lowly  
Creature given.

The only trouble here is that the description is, if anything, too diffuse; the accessories are more than the body within. Compare these verses, for example, with the lapidary touch of Mr. Lampman in dealing with the tragic beauty of an opposite sentiment:

I heard the city time-bells call  
Far off in hollow towers,  
And one by one with measured fall  
Count out the old dead hours;

I felt the march, the silent press  
Of time, and held my breath;  
I saw the haggard dreadfulness  
Of grim old age and death.

In another class of the subjects Dr. Foran is more successful:

Crimson red the sun is rising on a gorgeous  
Summer day,  
As a hundred thousand soldiers girt their  
Harness for the fray;  
Near and nearer roll the legions, like a sea  
Of red and gold,  
Wave on wave above them gleaming, hun-  
Dred banners they unfold.

Booms the cannon—clash the sabres—roll  
The volumes o'er the vale;  
Who is he that now receives him with a  
Shower of iron hail?  
Who is he upon the rampart—where a hun-  
Dred cannons roar'd?  
'Tis the champion of a nation—Glorious  
Meagher of the sword!

These lines have the joyous martial ring about them that at once suggests itself when we think of Meagher. But why, in the name of all the newspapers, why does one who puts Lit. D. after his name trifle with the tenses in such a fashion? And what poetic license authorizes the conjuring up of "a sea of red and gold" out of the shabby grey uniform of the Confederate soldiers?

Like a hero proudly singing,  
In his joy  
When his battle cry is ringing,  
"Fontenoy"  
With the sons of Erin bowing,  
For the sons of Erin vowing,  
For the sons of Erin chanting,  
For the fame of Erin panting,  
For the light of Freedom sighing,  
Sighing on his native shore;  
Whosoever Erin now is crying;  
"Thomas Davis is no more."

With this tribute to the first of Young Irelanders, from the examples of all of whom he has drawn so much of inspiration, we may lay aside Dr. Foran's book.

## AT TEAGUE POTEET'S.

A Sketch of the Hog Mountain Range.

BY JOEL CHANDLER HARRIS.

It was a case of civilization or no civilization, and there is nothing more notorious in history—nothing more mysterious—than the fact that civilization is not over-nice in the choice of her handmaidens. One day it is war, another it is slavery. Every step in the advancement of the human race has a paradox of some kind as a basis. In the case of Sis Poteet, it was whisky.

Teague got his still together and planted it in a nice cool place, where it could be reached only by a narrow footpath. He had set up a still immediately after the war, but it had been promptly broken up by the revenue officers. Upon this occasion, therefore, he made elaborate preparations to guard against surprise and detection, and these preparations bore considerable fruit in the way of illicit whisky; the ultimate result of which was that Sis went to school in Gullettsville, and became the belle of the town.

The breath of the mountain was heavily charged with whisky, and the Government got a whiff of it. Word went to Washington, and there was much writing and consulting by mail, and some telegraphing. The officials—marshal, deputy-marshals, and collector—were mostly men from a distance, brought hither on the tide of war, who had no personal interest in judging the situation. Naturally enough, the power with which they were invested was neither discreetly nor sympathetically exercised. They represented the Government, which, they were taught to believe by the small men above them, was still at war with every tradition and belief in Georgia.

Down in the valley they domineered with impunity, and one fine morning a posse, armed with carbines, rode up the mountain, laughing, talking, and rattling their gear as gaily as a detachment of cuirassiers parading under the protection of friendly guns. The mountain was inhospitable, for when they rode down again, a few hours afterward, three saddles were empty, and the survivors had a terrible story to tell of an attack from an unseen foe.

By the time the story of this fight with the illicit distillers reached Washington, the details were considerably enlarged. The commissioner was informed by the marshal that a detail of deputy-marshals had attempted to seize a still, and were driven back by an overpowering force. The correspondents at the Capitol still further enlarged the details, and the affair finally went into history as "A New Phase of the Rebellion." This was the natural outgrowth of the confusion of that period; for how should the careless deputy-marshals, thinking only of the sectionalism that lit up the smouldering ruins of war, know that the Moonshiners were Union men and Republicans?

While the Government were endeavoring to invent some plan for the capture of the Moonshiners, Sis Poteet was growing lovelier every day. She was a great favorite with the teachers of the academy and with everybody. As a general thing, she avoided the public square when riding to and from the school, but it was hats off with all the men when she did go clattering down the street, and some of the romantic dry goods clerks sent their sighs after her. Sighs are frequently very effective with school-girls, but those that followed Sis Poteet fell short and were wasted on the air; and she continued to ride from the mountain to the valley and from the valley to the mountain in profound ignorance

of the daily sensation she created among the young men of Gullettsville, to whom her fine figure, her graceful ways, and her thrillingly beautiful face were the various manifestations of a wonderful revelation.

Naturally enough, the Government took no account of Sis Poteet. The commissioner at Washington conferred with the marshal for Georgia by mail, and begged him to exert himself to the utmost to break up the business of illicit distilling in the Hog Mountain Range. In view of an important election about to be held in some doubtful State in the North or West, the worthy commissioner at Washington even suggested the propriety of another armed raid, to be made up of deputy-marshals and a detachment of men from the Atlanta garrison. But the marshal for Georgia did not fall in with this suggestion. He was of the opinion that if a raid was to be made at all it should not be made blindly, and he fortified his opinion with such an array of facts and arguments that the Bureau finally left the whole matter to his discretion.

Early one morning, in the summer of 1879, a stranger on horseback rode up the straggling road that formed the principal business thoroughfare of Gullettsville, and made his way toward the establishment known as the Gullettsville Hotel. The chief advertisement of the hotel was the lack of one. A tall worm-eaten post stood in front of the building, but the frame in which the sign had swung was empty. This post, with its empty frame, was as significant as the art of blazonry could have made it. At any rate, the stranger on horseback—a young man—pressed forward without hesitation. The proprietor himself, Squire Lemuel Pleasants, was standing upon the low piazza as the young man rode up. The squire wore neither coat nor hat. His thumbs were caught behind his suspenders, giving him an air of ease or of defiance as one might choose to interpret, and his jaws were engaged in smashing into shape the first quid of the morning.

As the young man reined up his horse at the door, Squire Pleasants stepped briskly inside and pulled a string which communicated with a bell somewhere in the back yard.

"This is the Gullettsville Hotel, is it not?" the young man asked.

"Well, sir," responded the squire, rubbing his hands together, "sence you push me so close, I'll not deny that this here's the tavern. Some calls it the hotel, some calls it the Pleasants House, some one thing, an' some another, but as for me, I says to all, says I, 'Boys, it's a plain tavern.' In Fergeenia, sir, in my young days, they wa'n't nothin' better than a tavern. 'Light, sir, 'light," continued the hospitable squire, as a tow-headed stable boy tumbled out at the door in response to the bell; "drap right down an' come in."

The young man followed the landlord into a bare little office, where he was given to understand in plain terms that people who stopped with Squire Pleasants were expected to make themselves completely at home. With a pen upon which the ink had been dry for many a day the young man inscribed his name on a thin and dirty register—"Philip Woodward, Clinton, Georgia;" whereupon the squire, with unnecessary and laborious formality, assigned Mr. Woodward to a room.

Judging from appearance, the United States marshal for Georgia had not gone astray in selecting Woodward to carry out the delicate mission of arranging for a successful raid upon Hog Mountain. Lacking any distinguishing trait of refinement or culture, his composure suggested the possession of that necessary information which is the result of contact with the world and its inhabitants. He had the large air of ease and tranquillity which is born of association, and which represents one of the prime elements of the

curious quality we call personal magnetism. He was ready witted, and full of adventure. He was the owner of the title to a land lot somewhere in the neighborhood of Hog Mountain, and this land lot was all that remained of an inheritance that had been swept away by the war. There was a tradition—perhaps only a rumor—among the Woodwards that the Hog Mountain land lot covered a vein of gold, and to investigate this was a part of the young man's business in Gullettsville; entirely subordinate, however, to his desire to earn the salary attached to his position.

The presence of a stranger at the hospitable tavern of Squire Pleasants attracted the attention of the old and young men of leisure, and the most of them gathered upon the long narrow piazza to discuss the matter. Uncle Jimmy Wright, the sage of the village, had inspected the name in the register and approved of it. He had heard of it before, and he proceeded to give a long and rambling account of the whole generations of Woodwards. Jake Cohen, a peddler, who with marvellous tact had fitted himself to the conditions of life and society in the mountains, and who was supposed to have some sort of connection with the traffic in "blockade" whisky, gave some reminiscences of a family of Woodwards in Ohio. Tip Watson, who had a large local reputation for humor, gravely inquired of Squire Pleasants if the new-comer had left any message for him.

Doubtless the squire, or some one else, would have attempted a facetious reply to Mr. Watson; but just then a tall, gaunt, grey-haired, grizzly-bearded man stepped upon the piazza, and saluted the little gathering with an awkward wave of the hand. The not unkindly expression of his face was curiously heightened (or deepened) by the alertness of his eyes, which had the quizzical restlessness we sometimes see in the eyes of birds or animals. It was Teague Poteet, and the greetings he received were of the most effusive character.

"Howdy, boys, howdy!" he said in response to the chorus. "They hain't airy one er you gents kin split up a twenty-dollar chunk er greenbacks, is they?"

Tip Watson made a pretence of falling in a chair and fainting, but he immediately recovered, and said in a sepulchral whisper—

"Ef you find anybody dead, an' they ain't got no twenty-dollar bill on their person, don't come a-knockin' at my door. Lord!" he continued, "look at Cohen's upper lip a-trimblin'. He wants to take that bill out somewheres an' hang it on to a clothes line."

"Ow!" exclaimed Cohen, "yoost lizzen at date man! Date Teep Vatsen, he so foony as alit tem utter peoples put togeter. Vait, Teague, vait. I chanche date pill! right away, t'rock-erly."

But Teague was absorbed in some information which Squire Pleasants was giving him.

"He don't favor the gang," the squire was saying with emphasis, "an' I'll be bound he ain't mixed up wi' 'em. He's another cut. Oh, they ain't a-foolin' me this season of the year," he continued, as Teague Poteet shook his head doubtfully; "he ain't mustered out'n my mind yit, not by a dad-blamed sight. I'm just a-tellin' of you; he looks spy, an' he ain't no sneak—I'll swar to that on the stan'."

"Well, I tell you, square," responded Teague, dryly, "I hain't never seed people too purty to pester yuther folks; an' I reckon you ain't nuther, is you?"

"No," said Squire Pleasants, his experience appealed to instead of his judgement; "no, I ain't, that's a fact; but some folks your blecco to take on trus'."

Further comment on the part of Poteet and the others was arrested by the appearance of Woodward, who

came out of his room, walked rapidly down the narrow hallway, and out upon the piazza. He was bare-headed, his hands were full of papers, and he had the air of a man of business. The younger men who had gathered around Squire Pleasants and Teague Poteet fell back loungingly as Woodward came forward with just the faintest perplexed smile.

"Judge Pleasants," he said, "I'm terribly mixed up, and I have to ask you to unmix me."

The squire cleared his throat, and adjusted his spectacles, and straightened himself in his chair. The title of judge, and the easy air of deference with which it was bestowed, gave him an entirely new idea of his own importance. He frowned judicially as he laid his hand upon the papers.

"Well, sir," said he, "I'm gittin' ole, an' I reckon I ain't much nohow; I'm sorter like the grey colt that tried to climb in the shuck-pon—I'm weak, but willin'. Ef you'll jest whirl in an' make indication whar'in I can he'p I'll do the best I kin."

"I've come up here to look after a lot of land," said Woodward. "It is described here as lot No. 18, 376th district, Georgia Militia, part of land lot No. 11, in Tugaloo, formerly Towaliga County. Here is a plan of Hog Mountain, but somehow I can't locate the lot."

The squire took the papers and began to examine them with painful particularity.

"That 'ar lot," said Teague Poteet, after a while, "is the ole Mathis lot. The line runs right acrost my simblin' patch, an' backs up ag'in my hoss-stable."

"Tooby shore—tooby shore!" exclaimed the squire. "Tut-tut! What am I doin'? My mind is drappin' loose like seed ticks from a shumake bush. Tooby shore, it's the Mathis lot. Mr. Wooderd, Mr. Poteet—Mr. Poteet, Mr. Wooderd, let me make you interduced, gents."

Mr. Woodward shook hands gracefully and cordially—Poteet awkwardly and a trifle suspiciously.

"It seems to me, Mr. Poteet," said Woodward, "that I have seen your name in the papers somewhere."

"Likely," replied Poteet; "they uv bin a mighty sight er printin' gwine on sense the war, so I've heern tell. Ef you'd a drapped in at A-lanty, you mought er seed my name mixt up in a warrant."

"How is that?" Woodward asked. "Bekaze I bin a bossin' my own affairs."

Poteet had straightened himself up, and he looked at Woodward with a steadiness which the other did not misunderstand. It was a look which said, "If you've got that warrant in your pocket, it won't be safe to pull it out in these diggin's."

Squire Pleasants recognized the challenge that made itself heard in Teague Poteet's voice.

"Yes, yes," he said, in a cheerful tone, "our folks is seen some mighty queer doin's sence the war; but times is a gitten' a long way better now."

"Better, hell!" exclaimed Sid Parmalee.

What he would have said further no one can know, for the voluminous voice of Cohen broke in—

"Tlook ow-un, tere, Sid! tlook ow-un! tat, pad man kedge you!"

This remarkable admonition was received with a shout of laughter. Good-humor was restored, and it was increased when Woodward, shortly afterward, drinking with the boys at Nix's saloon, called for three fingers of Mountain Dew, and washed it down with the statement that it tasted just as nice as liquor that had been stamped by the Government. In short, Woodward displayed such tact, and entered with such heartiness into the spirit of the people around him, that he disarmed the trained suspicion of a naturally suspicious community. Perhaps this

statement should be qualified. Undoubtedly the marshal, could he have made a personal inspection of Woodward and his surroundings, would have praised his subordinate's tact. The truth is, while he had disarmed their suspicions, he had failed utterly to gain their confidence.

With a general as well as a particular interest in the direction of Hog Mountain, it was natural that Deputy-Marshal Woodward should meet or overtake Miss Puss Potoot as she rode back and forth between Gullettsville and the grey notch in the mountain known as Potoot's. It was natural, too, that he should take advantage of the social informalities of the section and make her acquaintance. It was an acquaintance in which Woodward, and, presumably, the young lady herself, became very much interested; so that the spectacle of this attractive couple galloping along together over the red road that connected the valley with the mountain came to be a familiar one. And its effect on those who paused to take note of it was not greatly different from the effect of such spectacles in other sections. Some looked wise and shook their heads sorrowfully, some smiled and looked kindly, and sent all manner of good wishes of the young people. But whether they galloped down the mountain in the fresh hours of the morning, or rambled in its dark slope in the dusk of the evening, neither Woodward nor Sis Potoot gave a thought to the predictions of spite, or to the prophecies of friendliness.

The mountain girl was a surprise to Woodward. She had improved her few opportunities to the utmost. Such information as the Gullettsville Academy afforded she relished and absorbed, so that her education was thorough as far as it went. Neither her conversation nor her manners would have attracted special attention in a company of fairly bright young girls, but she formed a refreshing contrast to the social destitution of the mountain region.

Beyond this, her personality was certainly more attractive than that of most women, being based upon an independence which knew absolutely nothing of the thousand and one vexatious little aspirations that are essential to what is called social success. Unlike the typical American girl, whose sweetly severe portraits smile serenely at us from the canvas of contemporary fiction, Miss Potoot would have been far from equal to the task of meeting all the requirements of perfectly organized society; but she could scarcely have been placed in a position in which her natural brightness and vivacity would not have attracted attention.

At any rate, the indefinable charm of her presence, her piquancy, and her beauty, was a perpetual challenge to the admiration of Deputy-Marshal Woodward. It pursued him in his dreams, and made him uncomfortable in his waking hours, so much so, indeed, that his duties as a revenue officer, perplexing at best, became a burden to him.

In point of fact, this lively young lady was the unforeseen quantity in the problem which Woodward had been employed to solve; and, between his relations to the Government and his interest in Sis Potoot, he found himself involved in an awkward predicament. Perhaps the main features of this predicament, badly presented, would have been more puzzling to the authorities at Washington than they were to Woodward; but it is fair to the young man to say that he did not mistake the fact that the Moonshiner had a daughter for an argument in favor of illicit distilling, albeit the temptation to do so gave him considerable anxiety.

In the midst of his perplexity, Deputy-Marshal Woodward concluded that it would be better for the Gov-



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ernment, and better for his own peace of mind, if he allowed Sis Potoot to ride home without an escort; and for several days he left her severely alone, while he attended to his duties, as became a young fellow of fair business habits.

But one afternoon, as he sat on the piazza of the hotel nursing his confusion and discontent, Sis Potoot rode by. It was a tantalizing vision, though a fleeting one. It seemed to be merely the flash of a red feather, the wave of white hand, to which Woodward lifted his hat; but these were sufficient. The red feather nodded gaily to him, the white hand invited. His horse stood near, and in a few moments he was galloping toward the mountain with the Moonshiner's daughter.

When the night fell at Teague Potoot's on this particular evening, it found a fiddle going. The boys and girls of the mountain, to the number of a dozen or more, had gathered for a frolic—a frolic that shook the foundations of Potoot's castle, and aroused echoes familiar enough to the good souls who are fond of the cotillon in its primitive shape. The old folks who had accompanied the youngsters sat in the kitchen with Teague and his wife, and here Woodward also sat, listening with interest to the gossip of what seemed to be a remote era—the war and the period preceding it.

(TO BE CONTINUED.)

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# CHURCH HISTORY.

Work of the American Catholic Historical Society.

A GREAT COLLECTION OF PUBLICATIONS AND DOCUMENTS.

Among the many excellent Catholic organizations that have sprung up in the United States during the last few years, the American Catholic Historical Society of Philadelphia occupies a unique position, not only by reason of the scope of work which it has laid down for itself, but also because of the great success which has attended its efforts. Its history is a complete refutation of the charge, made by some and formulated in the minds of others, that Catholics do not take interest in Catholic educational movements. In illustration of its progress as compared with other organizations of a similar character, Protestant as well as secular, I may cite the fact that it has already, in the eleventh year of its existence, outgrown its present quarters, which were occupied and found amply large by a secular association of similar aims, for forty years. Nor has the development of its library been the only evidence of its prosperity; it has outstripped most other organizations in the increase of its membership, and it has rivalled many in the wealth and usefulness of the matter in its publications.

The inception of the society was the crystallization of the individual enthusiasm of a few men who had devoted themselves for some years previously, alone and spasmodically, to Catholic historical research. These gentlemen, scarcely numbering half a dozen, came together in the city of Philadelphia, on July 4, 1884, and issued a call for organization to which their own signatures and those of a few friends were attached. In response to this call a meeting was held on July 22, when an organization was formed. During the first year or two of the society's existence, the efforts of the few enthusiasts attracted but little attention, and it was as much as they could do to keep their forces together. However, by hard work and persistent endeavor, they succeeded in breaking down the prejudices which they encountered everywhere, and in securing for themselves at least an opportunity to be heard in regard to the work they had undertaken. To these few men Catholic Americans owe a debt of gratitude the full weight of which will only be appreciated in future years.

On April 30, 1885, the society held its first public meeting, at which His Grace Archbishop Ryan presided, and papers were read by Very Rev. T. C. Middleton, D.D., O.S.A., and Right Rev. Mgr. Seton. On Dec. 26 of the same year, a charter was procured in the courts of Philadelphia, and the society thereby became an incorporated body. On July 10, 1886, our Holy Father, Leo XIII., extended his blessing to the society, and on September 6 of the same year, His Grace Archbishop Ryan gave his formal approbation to the society's work. By these few formalities it may be said the society obtained the right to exist. It, however, had not made much progress, for at the time it numbered less than a hundred members.

Early in 1887, in spite of the discouragements it had met with, the Society issued its first volume of "Records," an octavo volume of 388 pages, full of interesting Catholic historical matter. The publication of this volume was begun with scarcely a dollar in the treasury, but proved to be the beginning of the society's prosperity. Since 1887, it has published two annual volumes of "Records," and has established an historical magazine which is now beginning its third year.

In the five volumes which the society has given to the public it has not only recorded much interesting Catholic history, but has published many documents which had never seen the light before, and whose publicity are necessary for writing the history of the Church. Many of the articles published received most favorable comment, and there is reason to believe that the publication as a whole has created a taste for Catholic history, and to a considerable extent has stimulated the production of Catholic literature.

In its library department the society has made even greater progress and shown more useful results than in its publications. During the ten years of its existence it has collected and arranged for use a library of many of the rarest Catholic historical books and pamphlets, which constitute an excellent working library for Catholic literary purposes. Among the books that have been collected there are not a few by Catholic Americans the existence of which were not known to Catholic bibliophiles until they had been discovered and placed on record by the society. The greatest wealth of the library probably consists in Catholic pamphlets, the preservation of which is of much importance, because of the light which they frequently throw upon obscure points in Catholic history, and because of the danger of their being lost, owing to the unstable condition in which they are usually put forth. Next in importance to the collection of pamphlets is the collection of Catholic manuscripts, letters, and leaflets. Of these a great many have fallen into the society's hands, and on many occasions bundles have been secured which, when arranged, turned out to be complete biographies of Catholic men and women who played important parts not only in the growth of the Catholic Church in this country but in the development of the social and political condition of the country as well.

Possibly the most far-reaching result of the ten years' effort of the society has been the creation of the machinery necessary for the performance of its work. Without anything to go by, or any other society to copy from, an organization has been built up, extending over the entire country, and capable of dealing comprehensively with the great work of bringing into existence a specifically Catholic American literature. The society has now in the neighborhood of 2,000 members, representing every State in the Union and even Canada, and embodying within itself much of the talent, standing, and influence of the Church throughout the country. It carries on its roll men and women of literary ability, who can give us a Catholic literature, and others of wealth and influence which need only to be united and properly directed to supply the requisite facilities for the production of such a literature. It has in Philadelphia a well organized following of men and women thoroughly alive to the importance of the work before them, and willing to make sacrifices in the prosecution of their undertaking.

### Monuments, &c.

Attention is directed to the advertisement of Messrs. McIntosh & Son, marble cutters, 524 Yonge street, Toronto. Those purposing the erection of memorials in marble and granite, with a price-list to meet the taste of the purchaser. Several of these monuments to the dead are erected in St. Michael's Cemetery, and they are creditable to the art and skill of the Messrs. McIntosh.

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or we will return your 50 cents if you get us an agent who will order a dozen beaters. Better still, get up a Club of 12 neighbors and friends and send us \$5.00 for a dozen beaters, which sell for \$1.00, making a clear profit of \$7.00 for a few hours' or an evening's work. One lady sold 11 in one hour. Another agent 16 in two hours and a half. Another secured a sale of 12 in one evening. One man sells \$12.00 worth every day. Full particulars send for stamp.

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### DIVIDEND NO. 71.

NOTICE is hereby given that a dividend of 4 per cent on the capital stock of the company has been declared for the current half year, payable on after the first day of June next, at the office of the company, corner of Victoria and Adelaide streets, Toronto. The transfer books will be closed from the 17th to the 31st May, inclusive.

Notice is hereby given that the general annual meeting of the company will be held at 2 p.m., Tuesday, June 10th, at the office of the company for the purpose of receiving the annual report, the election of directors, etc.

By order of the board,  
S. C. WOOD,  
Managing Director.

Toronto, 17th April, 1905.



### TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Works," will be received at this Department until noon on Friday, May 10th, for the following works:

- Houses for (1) Engineer and Gardener, Blacksmith's and Carpenter's Shop and Ice House at the Brockville Asylum; (2) Experimental Building and addition to Boiler House, Convalescent Hall, Agricultural College, Guelph; (3) Lock-up at Webbwood and Sturgeon Falls, Nipissing District; (4) Lock-up at Masale, Algoma District; (5) Lock-up at Dunchurch, Nagerman, Township; (6) Addition to Lock-up and Registry Office at Bracebridge, Muskoka District; (7) Western Daily School at Strathroy; (8) and Registry Office at Mirden, County of Haliburton.

Plans and specifications can be seen and forms of tender procured at the above mentioned places and at this Department. An accepted bank cheque, payable to the undersigned, for five per cent on the amount of each tender for each of the above works will be required. The cheques of the unsuccessful parties tendering will be returned when the contracts have been entered into for the several works.

The bona fide signatures and business addresses of the parties as securities must accompany each tender.

The Department will not be bound to accept the lowest or any tender.

WM. HARTY, Commissioner.

Department of Public Works, Ontario, April 26th, 1905.

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Toronto, May 9, 1895.

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| Wheat, white, per bush.....  | \$0 85 | \$0 00 |
| Wheat, red, per bush.....    | 0 84   | 0 00   |
| Wheat, goose, per bush.....  | 0 75   | 0 00   |
| Oats, per bush.....          | 0 38   | 0 39   |
| Peas, per bush.....          | 0 64   | 0 00   |
| Eggs, fresh, per doz.....    | 0 19   | 0 00   |
| Barley, per bush.....        | 0 48   | 0 00   |
| Barley feed, per bushel..... | 0 00   | 0 45   |
| Turkey, per lb.....          | 0 12   | 0 13   |
| Geese, lb.....               | 0 07   | 0 00   |
| Chickens, per pair.....      | 0 60   | 0 70   |
| Ducks, per pair.....         | 0 60   | 1 00   |
| Butter, in pound rolls.....  | 0 13   | 0 15   |
| Onions, per bag.....         | 0 75   | 0 85   |
| Turnips, per bag.....        | 0 25   | 0 30   |
| Potatoes, per bag.....       | 0 53   | 0 60   |
| Beans, per peck.....         | 0 70   | 0 75   |
| Beets, per bag.....          | 0 55   | 0 60   |
| Carrots, per bag.....        | 0 35   | 0 40   |
| Parsnips, per bag.....       | 0 50   | 0 60   |
| Apples, per bbl.....         | 1 75   | 3 00   |
| Hay, timothy.....            | 10 00  | 11 00  |
| Straw, sheaf.....            | 7 00   | 8 00   |

**AT THE CATTLE YARDS.**

The following were the prices at the Western cattle yards to-day:

**CATTLE.**

|  |       |       |
|--|-------|-------|
| Butchers' choice, pickod, per cwt..... | 3 50  | 3 75  |
| Butchers', choice, per cwt..           | 2 75  | 3 12  |
| Bulls and mixed, " " ..                | 2 75  | 3 00  |
| Milk cows, per head.....               | 23 00 | 40 00 |
| Springers, per head.....               | 30 00 | 45 00 |
| Butchers' medium, " " ..               | 2 50  | 3 00  |

**CALVES.**

|                              |      |      |
|------------------------------|------|------|
| Per head, good to choice.... | 4 00 | 7 00 |
| " common.....                | 2 00 | 4 00 |

**SHEEP AND LAMBS.**

|                                     |      |      |
|-------------------------------------|------|------|
| Butchers' sheep, per lb... nominal. |      |      |
| Lambs, choice, per pound..          | 0 04 | 0 05 |
| Lambs, inferior, per pound..        | 0 02 | 0 03 |

**HOGS.**

|                               |      |      |
|-------------------------------|------|------|
| Dressed hogs, per cwt.....    | 5 85 | 6 00 |
| Long lean, per cwt (off cars) | 4 30 | 4 40 |
| Thick fat.....                | 4 20 | 4 25 |
| Stubs, per cwt.....           | 4 00 | 4 10 |
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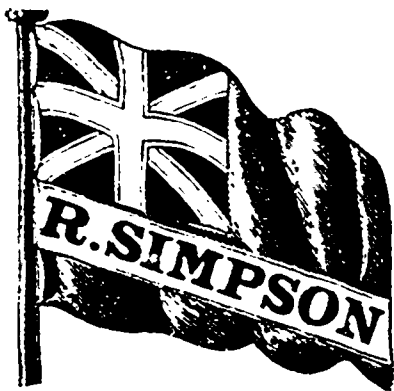
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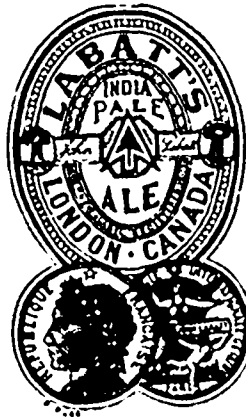
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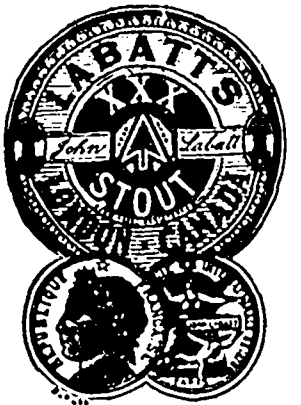


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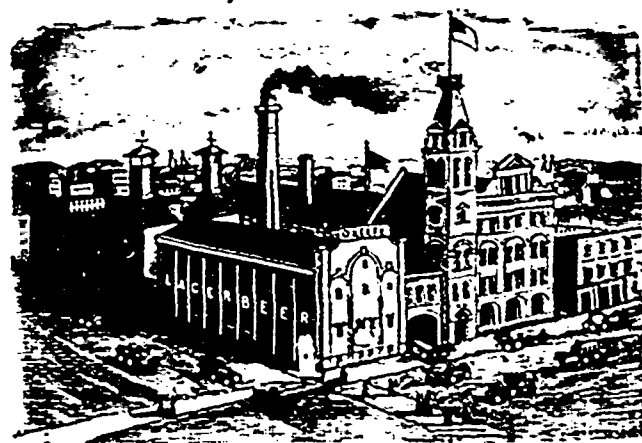
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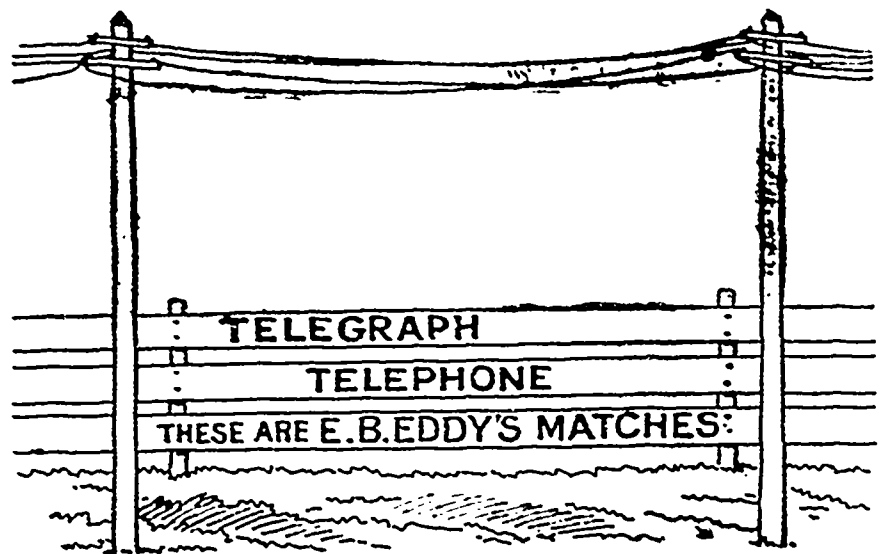
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IRISH NEWS SUMMARY.

LATEST LOCAL COUNTY ITEMS

LEINSTER.

Dublin.

The sudden death of Rev. Canon Daniel, one of the most esteemed Dublin priests, will be heard of with general regret. The Very Rev. Canon Daniel, parish priest of St. Nicholas, Francis street, died suddenly of heart disease recently. He was ailing for some time, but was able to be present the day previous to his death at the meeting of the Catholic Cemeteries Committee, of which he was a member. The deceased clergyman was one of the most prominent figures in Dublin Catholic life. He was connected with every Catholic meeting of a charitable nature, was secretary of the old Catholic Union, and lately appointed secretary of the board of trustees of Maynooth College. He was parish priest of Francis Street Church district.

Kildare.

Mr. Robert J. Goff, auctioneer, Newbridge, has received instructions to sell by auction, on the lands at Newtown House, close to Kill village, three miles from Naas and Sallins, the tenant's interest in a grazing and tillage farm, with residence and out-offices. The lands contain 222 acres 3 rods 33 perches statute, held under a judicial agreement at the annual rent of £229 10s.; poor law valuation, £232 15s.

Just twenty-five years ago the Rev. J. Staples, C.C., Athy, was ordained priest, and during the greater portion of the period that town has been the scene of his labors. On Tuesday last his silver jubilee was celebrated.

Kilkenny.

On Sunday a large and representative gathering of the parishioners of St. Patrick's parish was held in St. Patrick's Church, Kilkenny, under the presidency of Most Rev. Dr. Brownrigg, Lord Bishop of Ossory. The object of the meeting was to take immediate steps toward the erection of a new church for the parish in place of the present building, which is outside the site of the old city walls, and is of great antiquity. All the clergy of the city were present, together with the principal inhabitants. The greater portion of the funds required for the new church is already provided, as a sum of £3,000 was left for the purpose by a parishioner, the late Mr. Hudson. The Bishop stated that in order to bring the proposed church to completion an additional sum of £1,000 would be required. It was decided to make a collection for this amount, and a considerable sum was handed in at the meeting. The site selected some years ago will be abandoned, and the Bishop has selected a new and far better site on the grounds attached to the St. Camilla's Convent.

Wexford.

At a recent meeting of the Edenderry Board of Guardians the three former chairmen of the board, Capt. Dames, Mr. J. Ridgeway and Mr. G. Tyrrell, were elected unanimously to the position of chairman, vice-chairman and deputy vice-chairman of the board, respectively.

The branches of the Irish National Federation throughout the country are making good collections for the Irish Parliamentary Fund.

Longford.

Mr. John Robert Dann, son of Mr. P. W. Dann, Longford Journal, has been awarded by the Royal Humane Society a medal for his bravery in rescuing Mr. James Stafford from drowning in the Royal Canal last February.

Louth.

The total Abstinence Society, Dundalk held its monthly meeting on Sunday in St. Nicholas' Church. Norton, J. P., presided, and there was a numerous attendance of members. Father Ward delivered a very eloquent lecture on the evils of drunkenness. As a result of the sermon a large number of new members joined. Benediction was then given by Rev. Owen Broag, C. C., Spiritual Director.

Meath.

A public meeting was held at Kildalky in support of the Independent Home Rule Fund. Mr. E. Haviland-Burke and Mr. George Coffey who were the principal speakers, arrived from Dublin, and were warmly received by the local Nationalists. Contingents drove in from various parts of the county.

At a meeting of the Navan Board of Guardians three Nationalists, Francis Sheridan, Mathew Sheridan, and Peter Austin were elected chairman, vice-chairman and deputy vice-chairman.

Westmeath.

We regret to chronicle the death of Mrs. Gertrude Dillon Kelly (in religion Mother Agnes), which occurred at the Dominican Convent, Galway. The deceased lady was a native of Mullingar, and a sister of Dr. J. Dillon Kelly, and had been for thirty-two years a professed member of the Dominican Order of Nuns.

Wexford.

Clerical changes in Wexford diocese: Rev. Andrew Cavanagh, C.C., Rathgarogue, has been appointed P.P., of Rathnure, in room of the late Very Rev. Canon Walsh. Rev. N. Lambert, C.C., Courtnacuddy, has been appointed to the curacy of Rathgarogue. Rev. T. Quigley, C.C., Rathnure has been transferred to New Ross, and Father O'Byrne, who has been recently ordained, is doing duty in Blackwater in the place of Rev. M. E. Cavanagh, ill.

Mrs. Mary Frayne, widow of the late Mr. Patrick Frayne, tanner, Wexford, died at John street, at the ripe age of 82 years.

MUNSTER.

Ciree.

One night lately John McGuinness, station master at Crusheen, on the Athery and Ennis Railway, was sitting in the kitchen with his family, when a number of shots were fired through the window. He is in possession of a farm by having outbidden the former tenant, and this, it is surmised, accounts for the visit.

Cork.

The annual sermon in aid of the Christian Brothers' Schools, Cork, was preached in Cathedral recently by the Rev. D. Mahony, St. Augustine's Church, Brunswick street. There was a large congregation. Most Rev. Dr. O'Callaghan occupied the Throne. Rev. Father Mahony in his discourse said: "Well may this Catholic city of Cork rejoice in its educational life and be proud of its great pre-eminence in learning and teaching. Well may this city that day, on the occasion of the annual sermon for the schools of the Christian Brothers, come and extend to that body the hand of congratulation and sympathy and affection." Response was generous, and a good sum of money was realized.

Kerry.

The Bishop has changed Rev. Father J. Burke, C. C., from Killarney to Mill street, in room of Rev. Father J. Fuller, who has replaced Father Burke.

The following tenants have been evicted from the Kenmare estate by Rahilly, the Sheriff's bailiff, protected by the police: Lawrence Healy, Clashnagurane; Con. Brogan, Buddahauna; John Connell, Drom desert, and Denis Courtney, Lockaroo. The tenants who were dispossessed for non-payment of rent were put out under a magistrate's warrant, and were not re-admitted as caretakers.

Waterford.

The Journal of the Waterford and South-east of Ireland Archaeological Society is replete with excellent contributions of local antiquarian interest. It contains the report of the committee for '94, the first year of the society's existence. There are 170 members on the roll. Dr. Redmond, Cappoquin, continues his series of historical and antiquarian notes on Eastern Waterford, and the Rev. P. Power describes the ancient ruined churches of the country. The Rev. W. P. Burke, Liverpool, contributes a capital sketch of the great Geoffrey Keating, who was born at Burgess, near Cahir, about 1570.

On Sunday, at the morning and evening service, it was announced that no future service would be held in the old Presbyterian Church, Lismore, owing to its unsafe condition. The members were requested to remove their property. Following day while this was being done, one of the principals supporting the roof lost its hold in the wall and came down with a sudden crash, bringing the end ceiling and cornices with it, crushing to atoms every pew it came in contact with and breaking several gables. A lady who came to remove her books was leaving the building, and had scarcely reached the door when she was followed by a cloud of lime dust and a crash like thunder. It was providential that this did not occur on the previous day, when a large congregation was present.

ULSTER.

Antrim.

James Wilson, Turabodagh, near Ballycastle, was found dead in his home recently.

Dr. Muesen, J. P., Coroner for South Antrim, held an inquest at Crumlin last week on the body of Mr. Warren, Mountgarrett, under agent in the estate office, who had committed suicide by cutting his throat. The jury found the deceased committed suicide while laboring under temporary insanity

Cavan.

Preparations are being made in many parishes in the county to collect funds to assist the Irish Parliamentary party, so that the fight for the country's rights may be continued and finally reach a successful issue.

Eliza Douglas and James Magee at Berry intend to evict Mary Walsh from the lands of Coranagh, Carrigallen East. Notice has been served on the Mohill guardians.

Derry.

The National candidates in recent Poor Law elections for Derry Union districts made, under the conditions existing, splendid fights.

Miss McIntyre, who lived outside Derry, was recently found dead in her dwelling.

Mr. Alexander McKay, Derry, recently appointed a Justice of the Peace, has not yet taken his seat on the Bench.

Mr. W. Buchanan, Milford, died recently. Mrs. Roche, wife of Mr. Patrick Roche, Ballybofey, died recently, sincerely regretted by all who know her.

Arthur O'Connor, M. P., is endeavoring to have a road constructed from Danagh to Illies. It would be a most useful work and give employment to many hands.

Dowry.

The wife of Isaac Copeland, Sheeptown, succumbed to a severe attack of influenza lately. While the coffin was being deposited in the hearse her oldest daughter, who had been delicate and who was almost prostrate with grief, suddenly expired. Her funeral took place on Tuesday, and on Wednesday the other daughters, Barbara and Sarah Jane, breathed their last, life having scarcely departed from the former when her sister also passed away. The lingering illness of the mother exhausted the physical energy of her daughters, who wore with her night and day, and her death was an awful blow to them. No one is left to care for the heart-broken old man.

Fermanagh.

Nationalists in the Maguirebridge district have, per Very Rev. P. Canon Moegan, subscribed £20 to the Parliamentary Fund.

One thousand persons took the pledge in the parish church of Garrison lately.

Mrs. Patrick Flanagan, father of Mrs. I. Martain, Enniskillen, died on his way home from mass at Arney on Sunday.

Col. North, the Nitrate King, has purchased the Famous Fermanagh horse "Red Heart" for 3,000 guineas, from Mr. I. Porter-Porter.

Monaghan.

The branch of the League of St. Patrick established by the Most Rev. Dr. Owens, Bishop of Clogher, is in thorough operation. Every arrangement has been made in connection with the association, and on last Sunday a great many additional members were placed upon the lists. The Monaghan branch will assemble once a month in the Cathedral of St. Macartan for devotional exercises. In many neighboring parishes branches of the league have been established. In Roslea and Magheraney there are 600 members, and in Tydavnet, Tyholland and other districts large numbers have joined.

CONNAUGHT.

Galway.

The Allan line of steamers has resumed sailings from Galway City port.

At the Clifden Board of Guardians last week the following resolution was proposed by Mr. J. J. Connolly, seconded by Bernard J. Lee, and unanimously adopted: "That we, the guardians of the Clifden Union, desire to convey to the Lord Lieutenant our thanks for his grant of £500 toward the construction of water works for this town. We further desire to thank him for directing the Board of Works to advance the sum of £1,100 toward the same worthy object."

Litrim.

At a recent meeting of Mohill Guardians eviction notices of the following were given: Eliza Douglas, and James Magee Berry, County Cavan, served notice of the eviction of Mary Walsh from the lands of Coranagh, Carrigallen East.

Two divisions of the Manorhamilton Union were contested, Garvagh and Glenade. In Garvagh Terence Clancy polled 47 and Patrick Kelly 40. For Glenade Martin Rooney got 69 votes and Patrick Rooney 30.

Mayo.

The unexpected demise of Mrs. Michael McHale, Garracloon, which took place at her residence, Garracloon, Ballina, on Thursday of last week, occasioned profound regret. Mrs. McHale, who passed away at the comparatively early age of 46 years, was universally respected by all. On Saturday last the interment took place in Ballinahaglish Cemetery, within two miles of Ballina, and the large concourse of persons that accompanied the remains was sufficient testimony to the respect in which she was held.

Meekins.

The only election in Stokestown Union was that of Cregga division, where the old guardian, Mr. John Cassidy, was opposed by Mr. Shanly. On Saturday the scrutiny took place, and Mr. Flynn, the returning officer, declared the result a tie. Some objections having been raised against votes cast for Mr. Shanly, the matter was submitted to the Local Government Board.

Stokestown Board of Guardians have secured fifty tons of potatoes for seed, to be distributed through the Union districts.

Most Rev. Dr. Clancy, the Bishop of Elphin, who is on an official tour through the diocese, arrived at Castlereagh last week. A deputation consisting of the most influential laymen waited upon him and presented an address on behalf of the members of his flock in Kilkeevan parish.

Sligo.

Mr. B. Dolan, son of Mr. Owen Dolan, of Sligo, has passed the matriculation examination of the New Zealand University, obtaining first place. This examination also constitutes the general solicitors' examination. Mr. Dolan intends studying law as an unattached student of the Canterbury College, Wellington, New Zealand, and his brilliant success reflects credit on his talents as well as on the Sligo College, where he received his early education.



Charles H. Hutchings.

Sick Headache

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Ayer's Pills

"I was troubled a long time with sick headache. I tried a good many remedies recommended for this complaint; but it was not until

Began taking Ayer's Pills

that I received permanent benefit. A single box of these pills freed me from headaches, and I am now a well man."

—C. H. HUTCHINGS, East Auburn, Me.

Awarded Medal at World's Fair

Ayer's Sarsaparilla is the Best.

The Rambler at Pencil's Point.

Passing through Westport recently, the Rambler was waited upon by a representative of the Mirror, whose enterprising proprietor has a proper estimation of the Rambler's influence. In reply to questions Mr. Mungovan said he had been through a large portion of Ontario and Quebec and inclined to the opinion that business confidence is becoming restored. On the Manitoba question he said:

"I believe the solution of this question to be the greatest strain on Confederation since 1867. It is evident that a large portion of the Canadian people care little about constitutional guarantees. The minority in Manitoba are as clearly entitled to the rights guaranteed to them under the Manitoba Act, as are the minorities in Ontario and Quebec under the British North America Act. Both Acts have equal force and significance. The powers wielded by the Imperial Parliament at the time of Confederation have been delegated to Canada, giving her full power to negotiate with territories and districts seeking admission to the Confederation, and her action has the same constitutional force as the British Parliament itself would have. Newfoundland does not go to England when she is seeking entry into Confederation. Any arrangements which Canada may make with the Island Colony will be as binding as if made by Great Britain herself. If I may compare little men with great ones, the action of Mr. Greenway in overturning the constitution is only equalled by the readiness with which O'Connell could drive his coach and four through any Parliamentary enactment. Yes! the Catholic minority in Manitoba have been outrageously treated by the Government of that Province."

A curiosity as to whether Quebec might feel called upon to retaliate brought this reply: "I don't think so; indeed I am certain Quebec will do nothing of the kind. The rights of the minority there are safe from invasion. Nowhere in the Confederation does a wider spirit of toleration prevail, and I am sure that if any attempt was made in the direction, the majority of the Catholics of Quebec, as well as every Catholic outside of it, would denounce the act as an atrocious one. No, the rights of the Protestant minority in Quebec are secured, and must be respected."

He is not worthy to live who only vegetates; he does not truly live who drifts aimlessly through the years from youth to age. Indeed, he whose aim is even lower than the highest, less than the greatest, is nobler than he who has no conscious purpose in life.—Philip S. Moxon.

A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parolee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are the just the medicine to take if troubled with indigestion or Dyspepsia.

**AN IRISH ELECTION.**

Typical Speech of Mr. T. M. Healy.

**THE DESERTION OF SWEETMAN**

The election which was brought on in Wicklow recently by the resignation of Mr. Sweetman, and which was terminated by the defeat of that gentleman at the polls, was very exciting all through. Speaking in support of Mr. O'Kelly, the Nationalist candidate, Mr. T. M. Healy said:

Well, we are here in mighty good humor, and nobody crying after Mr. Sweetman, and nobody asking him to leave us a lock of his hair, though, perhaps, that is because you can borrow some of Field's. (Laughter.) Why are we not in any way down-hearted? Why do none of you wear crape or widow's weeds? Because the widowed County Wicklow is going to get a very good second husband. (Cheers and laughter.) The man who broke his pledge will be buried on Friday, and on Saturday upon the declaration of the poll Wicklow will have married O'Kelly, and I think it will be a lifelong match between them. (Loud cheers.) Still, while we are in good humor we must recognize that there is a serious side to this business. (Hear, hear.) We have been striving for a great many years to maintain in Parliament a party of the people. It was split in twain four years ago, not by its own fault, not by anything arising out of the rank and file, not upon any question of policy, but upon a personal, singularly domestic issue, which I won't now discuss with you. Two parties then sprung up, and at the general election our party, which was not forty strong, became double in number, and the Parnellite party, which was thirty strong, was reduced to nine. (Cheers.) Therefore, one would think that every sensible man or honest Irishman would have been prepared to take the verdict of his country on the controversy when he found 72 men went one way and only nine went the other. (Cheers.) Supposing you were a man from China or Japan, wouldn't you be inclined to say to yourself, I think these 72 men must have some right on their side? (Hear, hear.) Yet these nine men kept their course, and the canker of division remained, and while we were trying to bale out the boat and make her staunch and caulk the leaks, they were trying to open the seams and let water pump into the hold. (Cheers.) So, now a member of our own party, without rhyme or reason, while we have been trying to extinguish the cause of the trouble and reduce its area of discord and bring down the inflammation, and get rid of the sore that was festering in our country's back, instead of applying a poultice to the ulcer of division,

**TRIES TO POISON AND ENVENOM THE CONTROVERSY,**

and stir up the causes of strife. (Cheers.) What was his excuse? He says he has great fault to find with the policy of the Government and that things are not going on as they ought to go in the party.

But that was the excuse Martin Luther alleged when he turned Protestant three hundred years ago. Martin did not think that things were going on all right in the Church, and signs on, you have Hallows bellowing here to-day disturbing everybody—(cheers and laughter)—and Sweetman, instead of trying to bring about reforms within the ranks goes out and tries to create schism and heresy amongst the people. (Cheers.) If things are not going on right with the Government should we not remonstrate and bring pressure upon the

Government, and if things are not going on right in the Party ought we not to try, instead of disrupting and breaking up the Party, to seek to bring about amendment and reform within its fold? (Loud cheers.) Yet what does Mr. Sweetman do? He goes and practically brands his seventy colleagues who had been working in the ranks with him for three years in confidential communication with him, and turns his coat and deserts to the side of our worst enemies. (Loud cheers.) Mr. Sweetman says the Government has done nothing for Ireland. Well in former times the Government of this country was a Government of your enemies—the House of Lords and the House of Commons joined together like the blades of a scissors to shear and fleece you or take your heads off. Consequently you looked upon the Government as an all-powerful thing. Now one great party in the State has come over to your side in the House of Commons, but you find that the other great party still entrenched in the House of Lords; and though the Government can control the police and the soldiers and the administrative action for the time being, it is not yet all-powerful, as you have been in the habit of regarding it. (Hear, hear.) Well,

**WHAT DO SWEETMAN AND THE PARNELLITES PROPOSE TO DO,**

in these difficult and novel circumstances, to overcome the obstruction of the Lords? They propose to support the Tory Party of the House of Commons. (Groans.) On every occasion this Session they have voted with the Tories. Even on the question of Speakership they voted for the Coercionist who supported Balfour's bill which put your priests in jail. (Groans.) Show me your company and I will tell you what you are. Rev. Mr. Hallows and Lord Carysfort prefer the Parnellite side, and the Redmondite Party in the House of Commons are always taking the Tory side. (Hear, hear.) Now, supposing here in Arklow you had an election for a poor-law guardian or town commissioner, or a dispensary doctor, or even a town scavenger, and you found the Tories all one way, wouldn't you think it very strange if you found your priests and those in whom you trusted went in favor of the enemies of the people?

That is what the Redmondite Party has done with regard to the Speakership. (Groans.) When they do that, and when you find that the Government is not able to do as much as it liked for Ireland owing to Tory action, can you wonder if the Land Bill has not as good a chance of passing into law as it would have if we were all working cheerily and heartily in favor of a friendly Administration? (Cheers.)

**WHAT HAS MR. REDMOND SAID ABOUT THE LAND BILL?**

First he called it "a fraud." That was rather poor christening for that child. Then he called it "a farce." Next he said it was "foolish" to expect it to pass. "Fraud, farcical, and foolish"—(laughter)—these are the Redmondite "Three F's." (Laughter.) Then he said it "never would have been introduced only for the pressure of the Redmondite Party."

Therefore his party compelled the introduction of a Bill that was a fraud and farcical foolishness. (Cheers and laughter.) Again he declared: "I am convinced that the Bill would never have been introduced at all were it not for the pressure of Independent members in Parliament." Yet upon that he says it was introduced "for the purpose of humbugging and hoodwinking the farmers." (Laughter.) Why the man cannot tell the truth in two consecutive sentences. (Cheers.) If the Bill was introduced owing to the pressure of Redmondites, and still was introduced to hoodwink the people, what can you think of the Redmondites or of the man who cannot

remember one minute what he said the minute before? (Laughter.) Then he goes on to say that the "whole Land Bill scheme was devised for the purpose of inducing the people of Ireland to tolerate the continuance of the support of the Liberal Party by the Irish members in the House of Commons." (Laughter.) Still, he adds—"It is, as it stands, a good Land Bill." (Laughter.) And, most ridiculous of all, he says—"We will try to amend it." (Renewed laughter.) These, forsooth, are our statesmen. (Cheers.) Why, the two Redmonds put together—John and Billy—have not sufficient knowledge between them, if rolled into Siamese Twins, to frame a sensible amendment to a Land Bill. (Cheers and laughter.) I blame Mr. Sweetman not so much for his desertion, which is bad enough, as for the time that he chose to desert and the men he deserted to. (Hear.) His majority at the election three years ago was 205, and he went over to the enemy when he knew that 810 of the Arklow fishermen were on the broad Atlantic ocean who were his supporters in 1892. (Cheers.) If by any misfortune the Tory should be returned again for Wicklow, I say the name of Sweetman would be spoken in Ireland accompanied only by maledictions and curses. (Cheers.) He says there is no truth in the statement that he has made a bargain with the Tories, and to prove this he says that the Tory is standing against him. Well, I would rather he had enough sense to have had a bargain with the Tories, and I will tell you why. Because bad as Mr. Sweetman's conduct is, I would rather see him sitting for Wicklow than the Tory, who would oppose the Land Bill.

**WHAT DO YOU THINK OF THE MEN WHO WOULD IMPERIL THIS SEAT**

where his majority at the last election was only 205, and cast your county over to the Tory blood-hound and exterminator? (Groans.) It was as reckless, as foolish, and as criminal an act as that of a soldier placed in the gap who sold the pass to the enemy. (Cheers.) He knew the constituency was in a ticklish and delicate position politically. The majority was small, and Mr. Sweetman was bound to hold the fort and keep afloat the flag of Ireland. Yet he pulls down our flag, and he gives the key of the position politically into the hands of the Knight of the Battering Ram, Col. Tottenham (cheers), and all on the pretence that he was afraid of becoming a voting machine for Lord Rosebery. (Hear, hear.) If Mr. Sweetman gets into the House of Commons he will vote with the Tory party. But he will never get in again (cheers), and he is the last Sweetman that will sit in the House in our day and generation. (Loud cheers.)

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"Pagan" O'Leary.

American papers bring intelligence of the death of a once famous Fenian worker—"Pagan" O'Leary. He died in one of the Homes for Veteran Soldiers which the patriotism of the American has provided to shelter in their old age the brave men who risked their lives to sustain the national honor abroad or to defend the Union at home. Mr. O'Leary was a very old soldier of the Republic, having fought in the Mexican campaign, in which the Irish-American officer, General Shields (a native of Tyrone) won such lasting renown. That is nearly fifty years ago, and O'Leary was even then well into manhood's years, so that he had attained to a very ripe old age at his death; he must have been an octogenarian for several years.

The deceased was a native of Macroom, in the Co. Cork, where several of his relatives still reside. He was old enough to remember the lawless times of the Whiteboys, and the terrible reprisals on the country people taken by the scarcely less lawless authorities of that day for the operations of three desperate men. There is no more ghastly chapter in the history of that time than that which records the spiking of alleged Whiteboys' heads on the market square of Macroom—a spectacle which men still living remember with horror. O'Leary left home at an early age; when he reached America it was still a country of wild adventure in vast regions on the frontier. He led an adventurous life, and was in one of the earliest battalions that crossed the frontier into Mexico on war breaking out with that Republic. Fifteen years afterwards when the Fenian movement was in full activity, and when he himself might be said to be verging on old age, he plunged into the vortex of the conspiracy. He was a daring and an active agent, and ran great risks as a missionary among Irishmen in the British army. His white hair and his remarkable war record in the romantic lands of Spanish America exercised a curious fascination over the young Irish soldiers, among whom he freely moved in barrack and camp, and they took the oath to the Irish Republic in thousands. It was long, indeed, before the British military authorities came to recognize the dangerous bearings of the new movement on the army. It is doubtful, in fact, whether they had a real appreciation of the danger to which they were exposed until after that danger had passed away as the result of repeated court-martials and the removal of Irish regiments to foreign stations. In producing that dangerous situation probably no one had a larger share than the white-headed veteran O'Leary. He was a man of desperate determination, in whom most of the traces of those softer influences that the religiously-nurtured Irishman usually takes with him to a foreign land were for long obliterated by the influences of a wild Western life. This fact developed traits in his character which his companions, in the true spirit of caricature, exaggerated in the sobriquet prefixed above to his name, and which attached to him to his dying day. He had his faults, but he had at least one greatly redeeming virtue—a love of native land that knew no fear, and braved very many dangers.—Dublin Freeman's Journal.

The Paulists have suffered a severe loss by the death of Rev. E. B. Brady, who was chosen to establish the new house of the congregation recently opened in San Francisco by the request of Archbishop Riordan, but who died in that city soon after his arrival there. Father Brady was one of the oldest priests of his order, with which he had been long connected; and he was also one of its most useful members.



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