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The Catholic Register.

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

VOL. II.—No. 19.

TORONTO, THURSDAY, MAY 10, 1894.

PRICE 5 CENTS.

Register of the Week.

On Thursday last in view of the aid given to the mining interest in other directions, and more particularly from the \$125,000 to be devoted for five years to the production of iron ore, the Government decided not to abolish the mining royalty, although a bill had been introduced to that effect.

It is not often that the Local House indulges in the luxury and dissipation of an all night sitting, but it was eight o'clock on the morning of the third instant when the previous day's session drew to a close. The lengthy discussion turned upon the new registration Act.

This reminds us of the days when Mr. Biggar in the British House of Commons used to keep the floor for hours. Now however it was Mr. So. White's turn, who indulged in a couple of two hours' speeches, while out in the corridor members kept themselves awake by a concert—not of action—but of song.

Among the amendments to the manhood suffrage is one of interest to Toronto and St. Thomas. It extends the time for entering appeals regarding voter's lists. The manhood suffrage Registration Board will six days after the issue of the election writs, frame the manhood suffrage lists. According to the Act all persons who have not a vote as being on the assessment roll will be entitled to be placed upon the manhood suffrage, if he is (1) a British subject, (2) 21 years of age, and (3) has resided twelve months in the city and 30 days in the electoral district.

The Local Legislature was prorogued on Saturday afternoon, when his Honor the Lieutenant-Governor thanked the members for their earnestness and diligence in applying themselves to the work of the session. He therefore referred to the Acts of the Assembly as follows:

"The important act respecting Councils of Conciliation and of Arbitration for settling industrial disputes will, I am glad to believe, tend to prevent those conflicts between capital and labor which often result in the serious disturbance of business, and loss to all parties concerned.

"It is gratifying to know that, owing to your wise and liberal provision for the proper representation of the Province at the World's Columbian Exposition, its progress and resources were exhibited to great advantage, securing for the Province in many departments a position of enviable prominence. We may confidently hope that material results of a very substantial character will accrue to the Province.

"The various provisions of the acts respecting the registration of manhood suffrage voters in cities, and for the prompt punishment of persons guilty of personation at elections for the Legislative Assembly, will, I trust, be found effectual in improving and purifying the voters' lists, simplifying the enrollment of all duly qualified electors, and facilitating the suppression of corrupt practices.

"The readjustment of the representation of the Cities of Toronto, Ottawa, Hamilton and Kingston in the Legislative Assembly will, I trust, prove satisfactory.

"I notice with pleasure that you have established a Provincial park at Rondeau, in the western portion of the Province. I do not doubt that the future will furnish abundant evidence that the establishment of this and other parks evinced forethought and prudence.

"The act respecting mines and mining lands, and the acts for improving the administration of justice in the Districts of Nipissing and Rainy River, for facilitating the local administration of justice, and for enabling Boards of Trade in cities to appoint general arbitrators, will commend themselves to the public as measures of practical utility.

"The acts consolidating and amending the drainage laws, mortgages and sales of personal property, the acts amending the Division Courts act, the municipal and assessment laws, are further measures of public importance.

"I thank you for the liberal appropriations which you have made for the public service. The supplies which you have granted will be expended with care and in the public interest."

The Borgia apartments of the Vatican Palace, which have not been accessible to the public on account of the dilapidation into which they have been allowed to fall, are to be restored and thrown open to the many visitors constantly streaming through this place. They are said to be the most interesting departments in the Apostolic Palace, not only from an artistic view, but they are said to contain "wonderful historic records." The ceiling is one of the most exquisite works of art, the frescoes having been done by Pinturricchio, which are profuse with an oriental richness, being according to the fashion of the time. Among the celebrated paintings by him are the Crowning of the Virgin, in the Vatican; an Adoration of the Magi, and a Madonna in Berlin. Pinturricchio's figures are truthful, and he excelled in perspective and in representing edifices. These frescoes in the Borgia section are to be "retouched not repainted," and are wonderfully preserved taking the lapse of time into consideration. The pavement is very curious although almost effaced; but the original designs of the artist have been preserved, and they will be scrupulously copied. "It was this apartment that furnished the famous Leonine Library now annexed to those of the Vatican, and it was here," says a Roman correspondent, "that all the curious books, manuscripts and documents which the present Sovereign Pontiff placed at the disposal of students were kept for centuries. Leo XIII. has won the admiration and gratitude of the whole literary christian world by giving this gem of christian art." It is said these restorations will give occupation to a large number of working men for some time, and this is one of his Holiness' principal reasons in undertaking to assist unemployed artists.

The Spanish pilgrims to Rome opened their visit in a most pleasing and edifying manner by assisting at the Solemn Beatification of their own countryman, the Blessed Juan d'Avila.

As early as six o'clock in the morning large crowds were seen flocking to the immense piazza of St. Peter's. The streets in the vicinity of the Basilica were so crowded from an early hour with cabs and carriages, that it was difficult to effect any progress. The doors of the Basilica were opened at 8 a.m., the pilgrims entering at the right of the piazza, all other persons entering on the left. The ceremony of the Beatification took place at the altar of the Chair. The chapel was lighted with "thousands of candles in brilliant chandeliers suspended from the lofty vaults. The candles were so numerous that the *Sanspictini* had to begin to light them at 6 a.m. and created much wonder by the marvelous way in which they were seen lighting the numerous chandeliers springing from coping to coping in mid air by the aid of ropes lowered to them from on high."

After the various places assigned to the pilgrims had been filled, the private halls being reserved for the *Corps Diplomatique*, among the members of which were the ambassadors of Spain, Austria and Portugal, and the centre aisle being occupied by the Cardinals, the grand ceremonies commenced. The Decree of Beatification having been read, the picture of the new saint was uncovered, surrounded by numerous chandeliers, while the joyful tones of the bells of the Basilica, and the thousands of voices singing that beautiful hymn of praise the "Te Deum," proclaiming to the Catholic world that a new saint had been added to the long calendar. The ceremony lasted till after mid-day.

The misery caused by the earthquake in Greece last week was deplorable. The King visited the scene of the disaster and gave orders for everything to be done to make the sufferers as comfortable as possible. A shock felt in Athens was very severe in the northern part of the Island of Eubœa, a whole village being destroyed. Heavy rains set in and made the roads almost impassable, so that it made it difficult to send relief to the sufferers. The *Buffalo Catholic Union and Times* facetiously remarks that: "Some of the classic dust that has just been raised in Greece should be gathered with reverent hands and brought to Boston for dime museum purposes."

The transference of Bishop Rademacher from Nashville, Tenn., to Fort Wayne, Ind., has caused a vacancy which has been filled by the appointment of Rev. Thomas S. Byrne, President of Mount St. Mary's Seminary, Cincinnati, Ohio. Rev. Father Byrne, Bishop-elect, was born in 1841, in Hamilton, Ohio. He was educated at St. Thomas' Seminary, Ky., and

Mount St. Mary's, becoming President of the latter institution in 1887. In 1865 he went to Rome where he spent two years as a theological student at the Propaganda, but ill health caused him to return to America. As a student he was under such able instructors as Bishop Rosencrans and Father Barry. At the Parliament of Religions, held at Chicago during the World's Fair, Dr. Byrne read a paper the title of which was "Man, From the Catholic Standpoint," which is considered a "masterly effort."

"When rogues fall out, etc." It appears Archbishop Plunket of Dublin and the *Church Times* are not on the most friendly terms in the world. In his great zeal for spreading the Anglican faith by establishing a heretical episcopate among the poor Spaniards, this Protestant prelate is acting against the approval of his *confesores* and the "General Synod of the Irish church." None of these approved of his scheme but were said "to express their dissent in most courteous terms." Notwithstanding this, the Archbishop is determined to go on, or to put it in the words of the *Church Times* "is to embark on a most delicate ministerial work absolutely ungent."

"The Encyclical of Pope Leo XIII. on the Bible has not met from Anglicans with that hearty welcome which might have been anticipated," says the *Liverpool Catholic Times*. They do not like the assertion the Holy Father made of the inspiration of the Scriptures. One would think they would have been only too pleased that the Holy Father had recommended the Scriptures to be read by his flock, but instead of that they do not like it at all. Of course it has knocked one of the strongest weapons out of their hands; no more can Protestants make the assertion that we are not allowed to read the Bible. Now their great aim is "to recognize science and Scripture. Many of the 'higher critics' are enemies of inspiration, and bend the Bible to their own views."

We are glad to see that the friends of St. John's Hospital (Anglican) are not sitting quiet under the adverse vote of the City Council. On Thursday last they appeared before the Council urging that the grant be restored to their Hospital. Dr. Cameron, who was a member of the deputation, spoke of the case from a medical standpoint. Mr. Plummer said that while St. John's Hospital was under the management of the ladies of the Church of England it was in no sense sectarian.

It is just the same with St. Michael's Hospital. We agree most cordially with Mr. Plummer, applying his argument to our own case.

SCHOOL QUESTION.

Debate in the House of Commons.

Sir John Thompson, resuming the debate on Mr. Tarte's motion for papers on the Manitoba and North West Territories school question, said it was due to the House that he should express himself briefly upon the points under discussion, because it was reasonable that hon. gentlemen should want to know the views of the Government on questions of great importance like this. At the same time, he begged to say that, in his judgment, it was better that at the present time the subject should be sparingly discussed. He, therefore, did not intend to enter upon any exhaustive discussion, nor even to make what he considered a full indication of the position of the Government upon the question. The reason for this was that, to a great extent, or, at all events, so far as it related to the North-West Territories, the question was under consideration, and what was said in the House might seriously affect the result of the consideration it was receiving. As the House had become aware, the Executive had requested the Lieutenant-Governor of the Territories to convey to the Legislature the great desire of his Excellency's advisers that the Legislature would reconsider the whole subject, with a view to giving redress to any grievances which might exist, and to give any safeguards which might be necessary to make any portion of the people feel that their rights were properly safeguarded. If, therefore, the members of the Government should declare there were no grievances, or to take the opposite course, they might raise a feeling of resentment in the Territories which would defeat the object they had in view. For this reason, he trusted the House would make allowance for the want of a full and elaborate statement, and that the public would recognize the fact that he might not say what under other circumstances he would desire to say. What he wished to say in regard to the question was not by the way of a direct discussion of the alleged grievances, but in the direction of laying before the House the reasons which had influenced the Government in coming to the conclusion not to disallow the educational ordinance of the Territories of 1892. Before discussing the matter as regards the Territories he desired to say a few words on the educational question in Manitoba, because when the hon. gentleman who moved the resolution (Mr. Tarte) introduced the subject, his remarks challenged the position of the Government and that of the Premier with regard to the question. This subject was discussed last year at the time when the Government was assailed by Mr. Tarte and Mr. McCarthy from very opposite standpoints as to what should have been done.

Coming now to the consideration of the North-West school law, he would call the attention of the House briefly to the subject. The minority asked for redress against the ordinance passed on the last day of December, 1892. It was late in October, 1893, before the first complaint came to his knowledge, or that of his colleagues. The first petition on the subject did not reach Ottawa till the month of November, 1893, so that when the subject came up for investigation the time at the disposal of the Government when disallowance would be possible was very brief indeed, but not on account of anything the Government had done. The complaints were of two kinds. They were, first, that harm had been done by the ordinance of 1892, and the regulations under it. So far the complaint related to the past, and there was afterwards a strongly urged complaint that the safeguards for the future, which the supporters of Separate Roman Catholic schools in the Territories had, were removed by the provisions of the ordinance itself. So that there was alleged to be a grievance as to what had already been done and apprehensions as regards the future. He desired now to call the attention of the House to this principle, that as regards what had already been done by way of regulations, whether before or after the ordinance of 1892, it was absolutely beyond the power of the Executive to give redress by way of disallowance. When he came to state the principal complaints of the petition, the House would see that several arose from the educational regulations made in the Territories before the ordinance of 1892 was thought of. What he wished to impress upon the House was that as regards those matters the disallowance of the ordinance of 1892 would have no effect whatever, and that the grievances, would remain precisely the same if disallowance had taken place. Also as regards the regulations made under the ordinance of 1892, if they inflicted grievances, they would not have been removed by the disallowance of the Act. It was a well established principle as regards disallowance that it takes effect from the moment it is proclaimed or announced in the Legislature, and, therefore, it followed that what had been done under it remains in full force and vigour. On the other hand, if an ordinance was declared *ultra vires*, everything done under it was void from the beginning. In regard to the statement that complaints were made, and grievances existed, the House had the assertions made by the hon. gentlemen representing the people of the Territories

that not only did grievances not exist, but that they had never heard complaints until they listened to the debaters in the House during the present session, or until they had read the statements in the press of other provinces. The gentlemen who made these statements enjoyed the confidence of the constituents they represented, and would have to answer for any misstatements they might make.

It was asserted that no person was qualified under the ordinance of 1892 to teach in the Territories unless, besides educational qualifications, they had passed a somewhat protracted term at the Normal schools in the Territories and that persons whose profession was religion and who were engaged in communities were not able to conform to this regulation. If the regulation had that as its object, it would indeed be severe and a disaster to the children, at least to the female children attending Separate schools in the Territories, because it would prevent the best qualified teachers who teach Catholic girls from being possessed of authority to teach. But let them see before going further what the exact scope of the regulation was. In the first place, the regulation did not apply to the teachers at present authorized to teach, and as regarded those who sought to teach hereafter in the Territories, there were certain limitations to the rule. One was a limitation to this effect—and it was alleged to have been inserted out of consideration to the position of those who were not able from their calling or engagements in life to attend the session of the Normal school—that if they possessed equivalent qualifications, certificates that showed that they were not only persons of education up to the standard established in the Territories, but that they had likewise acquired the art of teaching, the certificates would be accepted as equivalent, and they would not only be exempted from attendance at the Normal school, but would likewise be exempted even from an examination there and would receive certificates forthwith. There was a further exemption in favour of those who had obtained certificates in the Provinces of Ontario and Manitoba, and he understood the Board of Education and the Council of Public Instruction had under consideration as to whether some reciprocity should not be established with regard to the Province of Quebec. But he desired to say that while this complaint had been made the subject of strong animadversion in those quarters where the policy had been discussed and had been made the subject of very strong animadversion in the House against the Government for refusing to disallow the ordinance of 1892, that regulation was by no means made in, or by, or under the ordinance of 1892.

In the first place, as long ago as September 2nd, 1891, at a meeting of the whole Board of Education of the Territories, comprising the Catholic School Board and the Public School Board, five of one and three of the other, it was established that there should be Normal schools, and that teachers in order to be qualified to teach in the Territories should show that they had passed a portion of their time there. Teachers were required to possess scholarship and professional skill. First of all, with regard to the training of teachers, he might say that the regulations did not compel any teacher who possessed equivalent qualifications to attend the Normal sessions. Proceeding, he quoted from the reply of the Executive of the North West Territories, dated January 4th, 1894, defining at length the requirements which teachers shall possess. When they looked back they found that the Normal system of training was established in the ordinance of 1888. The regulations which made it compulsory were passed in 1891, fifteen months before the ordinance of 1892. It was curious to look back to the history of the establishment of the Normal school system in the Territories. It would be found that it began first by requests to the Governor-in-Council to ask Parliament for a grant to establish a Normal school, which would sit at certain places, varying from place to place, and then when the grant was obtained the system was established and adopted, tentatively, it was true, but unannounced, by the Board of Education, by its Protestant and Roman Catholic members, and that the strongest resolution connected with it was adopted on motion of one of the Roman Catholic members of the board, no doubt out of a full recognition of the great advantage, especially in a country of that kind, of having teachers not only qualified as regards the possession of education, but qualified as regards the art of instruction itself. Proceeding, he quoted from the proceedings of the United Board of Education under the old system, of September, 1891, to show (1) what was the scope of the regulation, and (2) that the regulations existed before the ordinance of 1892 was passed. Another complaint was that there was imposed a uniform course of instruction and that uniform grades of text-books were used in all schools, Public, Protestant, and Catholic. Under the ordinance of 1888 the Board of Education, which had control of education generally in the Territories, divided itself into two wings, and thereafter one of the things entrusted to each branch was the selection of school books, which should be prescribed for the one section by the Catholic Separate schools, and for the other sec-

tion by the Public schools of the Territories. He wished to show that the matter of school books to be prescribed was first and finally settled by the Roman Catholic section of the Board of Education before the Act of 1892 was passed, and had not been disturbed since, except in two particulars, which he would mention, and which the House would see would not affect the point he was now making.

It could not be said with any degree of accuracy, as one hon. gentleman had asserted the night before, that the present Council of Instruction had thrust Protestant books on Catholic schools, nor could it be said that the Council of Instruction had withdrawn in the sense of making a grievance any Catholic book previously in use except in a case where it was withdrawn to meet the wishes and views of the Catholic minority. The Council of Public Instruction had held a meeting after the passage of the ordinance of 1892 and had carefully considered what should be done regarding the school books, and a syllabus was laid down with regard to the prescription of books. The House would readily understand that there were only two or three subjects at the utmost upon which there could be a disagreement between the Separate schools and the Public schools as regarded the books to be used, viz., history, literature, and science. No other subject occurred to him at present. On September 30, 1893, a circular was issued by the secretary of the Council of Public Instruction, and in that circular was to be found the only change which had been made as regarded school books prescribed for the Roman Catholic Separate schools. He asked the attention of the House to that as the only action taken after the ordinance of 1892 which affected the question, and when he read it the House would perceive that it did not thrust upon the Separate schools Protestant books and that it had not withdrawn any Roman Catholic book formerly in use. He would read the statement of the Executive of the Territories to the effect that the changes then made were made with the entire approval of the Roman Catholic advisory members of the board, and that they were made in the direction of what was believed to be the interests and desires of the Roman Catholic minority of the Territories. By the regulations of the Council of Public Instruction made for all the schools on or about August 16th, the following readers were authorized for use in the Roman Catholic schools in standards one and two, and became compulsory after January 1st, 1894, viz., the Dominion series Sadlier's Catholic readers, parts 1 and 2, and the Second readers, or Ontario readers, parts 1 and 2, and the Second reader. Mr. Haultain, in a communication, had stated that the only change in the text books of the schools since 1888 was made at the last general meeting of the Council of Public Instruction in June, 1893. At that meeting, and with the approval of the Rev. Father Caron, a Roman Catholic member, a uniform series of books was prescribed. At the request of Father Caron, Roman Catholic schools were allowed to use Roman Catholic readers in the primary classes. The only change made since 1888 was set forth in the explanatory circular of 1893. The effect was to strike from the list the Metropolitan series of readers, to prescribe for all standards above standard 2 the Ontario readers, to continue for standards 1 and 2 the Dominion series of readers and text-books already in use in Roman Catholic schools, the Ontario readers being only made optional in these standards, and to allow the Ontario bilingual readers to be used in French speaking districts under the directions set forth in the circular.

In abolishing the Metropolitan series of readers the example of the Roman Catholic Committee of the Council of Public Instruction of the Province of Quebec was followed. As regarded the prescribing of text-books for teachers' examinations, this was dealt with to some extent under the ordinance of 1892. In 1891, although the Roman Catholic Board of Education had the right to select the books to be prescribed for teachers to be examined on, it was the opinion of the members of the board that it would be more satisfactory that there should be with regard to teachers a uniform adoption of books, and to this end the Rev. Father Leduc had moved on July 3rd, 1891, that a very clear programme of all subjects on which candidates were to pass their examinations be framed and distributed. At the next meeting of the board a programme was adopted which was a uniform system of text-books for the use of teachers of all classes, and text-books for the debatable subjects of history, literature, and science were agreed upon as unobjectionable to any classes, whether Protestant or Roman Catholic. He thought he had proved as regarded each complaint made that it was founded not on the ordinance of 1892 or anything done under it, but by virtue of the ordinance of 1888, and he begged to say to the House as regarded the ordinance of 1888 that they had never down to that moment received remonstrances or complaints as to its effect or anything done under it, but on the contrary, they had a statement contained in the petition of his Lordship Bishop Grandin, and endorsed by his Grace of St. Boniface, to the effect that the system established under the ordinance of 1888 worked with

perfect harmony, so that the Government had no reason to suppose, and did not until this attack was made upon the ordinance of 1888, that anything objectionable existed in the ordinance or the regulations made under it. It was said that while disallowance would not have nullified the regulations which existed before 1892, it would have restored Separate School control by a Catholic section of the board and that they would thereafter be able to get redress against objectionable regulations. So strongly had that been pressed upon the Government that it seemed to him that it was carried to the length of admitting that there was no cause of complaint down to the time of the passage of the ordinance of 1892. So far had this point been pressed that he (Sir John Thompson) had telegraphed to the most eminent of the petitioners and asked him to send as soon as possible the text of the regulations complained of by the commissioners as made under the ordinance of 1892. In substance, the reply had been that what was principally complained of was that there was a want of safeguard for the future by the ordinance of 1892.

The letters received in reply indicated that no requests regarding complaints in the past could be produced, but the complaint or fear seemed to be as to what might happen in the future. His contention was that inasmuch as there was practically an admission that no complaint had been made regarding the text of the regulations adopted under the ordinance of 1892, and inasmuch as it was not a question of urgency, they should treat the Legislature of the North-West Territories precisely as they treated the Legislatures of the provinces. There should be no disallowance by the Government, even where apparent cause existed, until the Legislature had had an opportunity to repeal, amend, or modify the legislation objected to, and in practice the Government had always, he thought, except possibly under circumstances requiring exceptional expedition, first called the attention of the Legislature to any grave cause of complaint regarding their statutes and requested them to take action. Generally speaking, these representations had been concurred in, but when it was found that the principal cause of complaint against the ordinance of 1892 was as regarded safeguards for the future, not a contention that they had been violated, their duty obviously was, he thought, to treat the Legislature of the North West Territories as they would treat the Legislatures of the provinces, and call their attention to the whole subject and ask the Legislature to give redress if redress was fairly called for. At every step of the matter they were met by controversy. On one hand the assertion was made that they had practically abolished Separate schools, and on the other hand it was asserted that they had not, and that the Separate schools in the Territories were just as efficient as they ever were. It was asserted that regulations had been made under the ordinance of 1892 injurious to the Separate schools, and it was equally vigorously contended that the regulations had not been injurious. In answer to the request that the injurious regulations be produced, it was said that grievances might arise in the future which would require redress. It would be seen that on all these matters there was a positive disagreement on the question of fact, and he thought the onus lay on those who asserted the existence of objectionable legislation. (Hear, hear.) Not until late in October last had the Government received a letter complaining in any way of the ordinance, and not until November was the first petition received. If a year was allowed to elapse without disallowance of a statute it became law, and was beyond the reach of everybody, but as regarded the ordinance of the North West Territories, this House was the Parliament of the Territories in a more absolute sense than it was in the provinces. They had limitations as regarded the provinces, but everything happening in the Territories was within the jurisdiction of the House. This House had power to remedy any substantial grievances existing there if the Legislature should turn a deaf ear, which he was sure it would not. He felt there was therefore no call for the exercise of the strong power of this House of disallowance with regard to the ordinance.

Regarding religious instruction in Catholic schools there, it seemed to him that, barring an apprehension which existed in the minds of the petitioners as to what might be done in the future, the ordinance had not made such a decided change as to call for the exercise of the power of disallowance. As regarded the complaint that morning prayer in schools had been abolished and the time for imparting religious instruction curtailed, there remained what he ventured to think was the pivotal point on which the whole system turned, the control by the trustees of the section or district. These trustees were selected, and no teacher could cross the threshold until under engagement by the trustees, and if any unqualified person should teach it was the fault of the trustees. As regards the use of the French language, while there might be sufficient in the ordinance to arouse opposition, he submitted there was not sufficient to warrant interference. There was the provision that instruction should be given in all classes in the

English tongue. He was sure that everybody would be glad if French could be taught also. It would be a useful accomplishment. But if any duty at all rested upon the State with regard to French-speaking children, surely in a country like this at least they should receive an English education. Mixed as were the Canadians in nationality, with the great body of the people speaking English, it was of great importance that the people should learn English. If they could learn French, too, they would praise God for it. But French was not abolished from the schools of the North West, for there was the provision of bilingual readers in the primary classes. It was remarkable that with the petitions from the trustees of almost every Roman Catholic school district against the ordinance of 1892, alleging many things against it, the complaint touching the French language was not referred to except in a letter of the Archbishop of St. Boniface in transmitting the papers. It was only at the very last moment that the complaint was inserted. Regarding religious instruction, the only difference brought about by the ordinance was that instead of an hour it was limited to half an hour. There was yet another branch of the subject of great importance, to which he desired to refer. The prayer of the petition, without a single exception, was in the alternative. That is, the petitioners asked that the ordinance be disallowed or the Legislature be commanded to amend it. He had already dealt with the question of disallowance, and as to the other or alternative request, he pointed out that it was not within the power of the Government to command the Legislature to repeal the ordinance. Nothing could be more certain than that their authority would have been spurned had they attempted to command. They did, therefore, do precisely what the petitioners asked, but in a way that should be more effective. They presented on behalf of his Excellency the earnest request that the Legislature reconsider the whole subject, and remedy, not merely any grievances that might exist, but any that might arise.

In making that representation, the Territories were aware that it was in compliance with the petitions that had been presented for redress. The Government was acting to the extent of their limited authority, and what right had any one to make aspersions against them by declaring that they were simply handing the minority over to enemies who had already shown themselves to be hostile? They were appealing to the Legislature of the Territories, as they would appeal to any Legislature, and they were fully conscious that in the exercise of its functions, the Legislature was under the watchful eye of Parliament, which had ample power to give redress if it were denied. Another question asked was why, when the Government referred the question of the validity of the Manitoba Act, did it not take the same course with reference to this ordinance? Well, in the first place, it was not yet too late to do so. In the second place, it was not asked by the petition, and he doubted if it would give anything like redress, for the contention had hardly been seriously made that the ordinance was ultra vires. To refer the question to the courts under these circumstances would have been to give a stone when bread was asked for. The case of Manitoba rested upon entirely different principles. In that case there were ample grounds for submitting the question to the tribunal. It had been said that on this subject there had been grave differences of opinion in the Cabinet, because the petition on the North-West ordinance was referred to a sub-committee, and because the Council took the question out of the hands of the sub-committee. This mistake arose from a singular misconception of the course of procedure in the Privy Council. Matters coming before that body were usually referred to the Minister at the head of the department for report, but in this case it was hardly a question of law, so it could not be referred to the Department of Justice. As there was not a Minister of Education or a Minister having charge of the revision of North-West legislation, the petitions were for convenience referred to a sub-committee of three.

That sub-committee made four reports, all of which were approved of. Those reports recommended that each batch of petitions be referred to the Lieutenant Governor of the North-West, with the request for the observations of the Executive thereon, and when those observations were received the whole matter was taken up by the Privy Council itself. It was then no longer a matter of routine, and in the limited time at the disposal of the Government the question had to be promptly considered. He would not have troubled the House with this explanation, because everyone knew that if there were any disagreement in the Cabinet the public would know it immediately. When the order-in-Council was passed, everybody who knew anything of procedure knew that it was passed unanimously. He granted that in the consideration of any question which might arise, unless it be one of mere routine, there were various shades of opinion in every body of men, whether political or commercial, but the course always followed with regard to matters coming before the Executive was simply this:—

That, if the difference was more matter of detail as to whether it should be done in this way or in that way, generally speaking, these opinions can be harmonized. But if the differences involved questions of principle and the members of the Council are irreconcilably divided, the public in a very few hours hears about it. This question stood precisely the same as all others. Of the fifty orders-in-Council which were contained in the papers he brought down to-day, every one of them was arrived at with unanimity. In closing, he desired to add that he had spoken under restraint and a strong desire to refrain from saying anything that would affect the future settlement of the question, or add to the difficulties which would have to be taken into account by the authorities of the Territories, who would have to deal with the subject presently. He believed the House would be disposed to agree with him that the Government had taken a wiser course, although it had created, he would admit, considerable irritation, than a more speedy and heroic method of dealing with the question. (Applause.)

Mr. Laurier spoke briefly in reply to the First Minister. He said:—"The question before the House at this moment does not in any way involve any censure or approval of the conduct of the Government in reference to the decision at which it arrived in regard to the Northwest school question. It is simply a motion for papers. The motion is simply that the Government shall bring down the petition of the Roman Catholic minority, and the orders in Council passed upon it by the Government. The debate has been a very large one, and it has to a large extent anticipated the debate which must take place later on when the papers have been brought down. The hon. gentleman who has just taken his seat has at length ventilated his course, with the aid of documents in his possession, but not in the possession of the House. The question today is simply this: 'The Roman Catholic minority complain that by the legislation of the Assembly, and of the Executive, they are deprived, in fact, of their Separate Schools, to which they are entitled under the law of the land. They assert that, though the name of Separate School has been kept, and that they, apparently, still have their schools, in reality they are deprived of them, and that their Separate Schools have been made Public Schools.' The answer, as I understand it, of the local Executive, or of Mr. Haultain, is that this complaint is not founded upon fact, and that the new regulations that have been made, in point of fact, do not abridge the Roman Catholic minority of any rights which they possess under the law, and to which they are entitled. The hon. gentleman (Sir John Thompson) has justified this contention of Mr. Haultain. This is simply a question as to where the truth is. On the one hand, you have the Roman Catholic minority contending that they are abridged of their rights, and this contention is supported by some of the most eminent men in the Territories, the Roman Catholic Bishop of St. Boniface, and also the Bishop of the Territories, Bishop Grandin. On the other hand, there is the contention of Mr. Haultain that the complaint is altogether unfounded in fact. There is one point on which I am disposed to agree with the hon. gentleman, and that is that there is no case whatever for reference of this question to the Supreme Court. This is a mere question of fact as to which everybody can pass his judgment when the papers have been brought before us. I agree that there was no case for a reference to the Supreme Court, but one of the reasons which the hon. gentleman gave, however, was not a good reason from his own record, from the fact that such a reference had not been asked, and that it would be giving the petitioners, who were asking bread, a stone. I would remind the hon. gentleman that he has somewhat altered his mind from last year on that point."

Sir John Thompson—We have no power to refer it.

Mr. Laurier—Last year the hon. gentleman had power to refer the question to the Supreme Court when the petitioners did not desire a reference to the Supreme Court. He gave them a stone on that occasion when they asked for bread. This year there is no occasion for a reference. I am glad also to know that this year the Government will not attempt to shield themselves from responsibility behind a decision of the Supreme Court, but that the executive of the Dominion will give a decision. I only wish that the hon. gentleman last year had done the same thing they have done now, that they had embraced the responsibility resting upon them in discharging the duty which they owed to those who were making application to them. I suspect very much that there is something which the hon. gentleman has not told us about. I cannot conceive how any other parties can ask for another decision. I do not contend that the question could not be referred to another court, but what I do not understand is that the parties who were averse to the reference to the Supreme Court should now go to the Privy Council. I always understood that what the Roman Catholics wanted was what they claimed under section 53 of the B.N.E., act. I do not think this is a subject that should be pushed any farther. I have only this remark to make to the hon. gentleman, and it

is that the longer this question is kept before the public the worse it will be for the same and good name of Canada. This is a question on which we should have immediate answer. It has been dragged from tribunal to tribunal, and it is going to be dragged to another tribunal. Passion is inflamed, and the time a decision is reached the difficulties will be greater than they are at present. By such a course such passions will be inflamed which it will not be in the power of anybody to counteract.

Mr. Devlin followed and spoke for the fifteen minutes which remained until 6 o'clock. Addressing himself to some of the arguments which Sir John Thompson had made he presented the claims of the minority to redress. He cited the opinions of Archbishop Tache and Bishop Grandin that the Separate Schools exist now only in name, against Sir John Thompson's statement that they have not been interfered with. He pointed out that the Prime Minister had not expressed one word of hope that the advice the Executive gave the North West Council would be favorably received. Mr. Devlin denied the charge which Mr. Davin made the other day that the agitation over the Separate Schools arose in the Province of Quebec. It had taken its rise in a speech made in 1887 by Mr. McCarthy, who was at the time the President of the Conservative Association of Ontario. In this connection he referred to Controller of Customs Wallace, whom he called the representative in the Government of that element Mr. McCarthy had appealed to by his speech of 1887, in which he had attacked the people of Quebec, and Sir John Thompson had acknowledged that element by his appointment to office of Mr. Wallace. He hoped when all papers in the North-West matter were produced the House would be able to reach a different conclusion to that at which the Premier had arrived.

The motion for papers was then carried.

Plus.

In the former days it took a dozen men to make a pin—that is, there were a dozen processes in its manufacture, each of which was performed separately and by a different hand. Now a single machine turns out a stream of pins at the rate of 200 a minute, all ready to be finished. The wire is prepared by drawing it from a large coil on a revolving drum through a hole the size of the pin wanted. The coil, wound on another drum, is then suspended at the end of a machine. The wire passes into the machine through a hole and a series of iron pegs which keeps it in place and straighten it. A pair of pliers, moving back and forth, pull it along and thrust the end through a hole in a small iron plate, on the farther side of which a little hammer beats a tattoo on the end of the wire and so forms the head of the pin. Next a knife descends and cuts off the pin to the proper length. The pin falls into a groove or slot through which the heads cannot pass, and is thus suspended so that the lower or point end is exposed to the action of a cylindrical file, which has both a revolving and a lateral motion. By the time the pin has passed this file it has a smooth, sharp point, and is a complete pin so far as shape is concerned. These processes are all performed with such rapidity that the pins fall in a constant stream from the end of the machine. They are next put in quantities into revolving barrels which are turned till the pins are scoured and cleaned. Next they are boiled in an acid in which a fine powder of tin has been, and they emerge from this bath white and shining with their new tin coat. They are then dried in sawdust, again shaken in barrels, and dusted. The machine which sticks the pins upon the paper on which they are sold is very ingenious and simple in its details, but too complicated for brief description. The machine crimps the paper and holds it while the pins are brought up in long rows, a whole row being struck at one push of a lever.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickel's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc., etc. It is so PALATABLE that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

Speech and Silence.

Strangely one-sided views are often taken of the merits of speech and of silence, according to which is the subject under consideration. It is popular to compare silence with gold, speech with silver, and silence appears to be the special admiration of voluble writers, and yet it would be no difficult matter to impeach silence and praise speech. Both are to be commended when discreetly used at the proper time and place; both may be grossly misused. The world's history records the lives of three or four great men of unquestioned ability and directness of purpose who were noted for their silence, but there have been many more silent men, unknown to fame, who were either knives or tools. Carlyle, who wasted a great many words and was in truth somewhat hysterical in his oracular utterances, had a great admiration for silence. He professed to regard it as "the eternal duty of man," and while he thought speech to be great, considered silence greater. He would have had statues erected to silence, and though he declared that all speech, even the commonest speech, had something of a song in it, yet he found the highest melody only in silence. Plutarch took a more rational and juster view of silence. He said that it was, at the proper season, wisdom and better than speech. The qualification, "at the proper season," makes all the difference between a merely sentimental and a rational view of the merits of silence. The loquacious man is generally a fool, and so also may be the silent man, the one talking because he has not wit enough to hold his tongue, the other holding his tongue because he has not wit enough to talk. There is, instead, a standard prescription for those who would be thought wise, and that is to keep silent; but in reality the world only esteems those who use both speech and silence wisely; who speak when they have something to say which is worth saying, but remain silent when they have no useful thought to utter. The silent men who have won fame have usually been men of action, whose deeds have spoken for them, as Von Moltke and Grant. Silence in other and lesser men is so far from being admirable that it is to be regarded with suspicion as indicating a want of intellect or a cold, calculating, secretive nature. Out of the abundance of the heart the mouth speaketh. Men of impulses of noble aspirations, whose frankness prevents a concealment of thought, cannot remain silent when they have anything to say. But the secretive man, disposed to hypocrisy, soon learns to put a curb upon his tongue. He does not deserve and would not receive the plaudits of those who express the highest admiration for silence in the abstract. One does not need to cultivate silence, but rather control of speech, for in spite of the admiration expressed by various writers for the "eloquence of silence," it is at best an interval between speeches, and can have no quality or effect in relation to speech. It is, therefore, most desirable that men should consider well their speech, for then they will learn to use silence at its proper season when it is wisdom. The world is truly much abused by speech; but rightly used it is a mighty power to convey information, to guide, to persuade, to command. Without speech (which may be properly considered to include written language) the human race could never have advanced to its present high social state, and all the gold of silence could not compensate humanity for the loss. What does it matter that speech is abused; the idle words pass by us as mere vibrations of the air; but the helpful thoughts, coined in speech, remains with us to bless and cheer and uplift us. A century of silence could not make up for the loss of one hour of communion with the great thinkers of the world, whose speech lingers in memory or is preserved for us on the printed page.

A RETREAT AT LA TRAPPE.

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

(CONTINUED FROM LAST WEEK.)

But to return to the daily life of the Trappists. The hours for the several offices, prayers, and works vary with the varying seasons and with the amount of work to be done on the farm, but I will do my best to give a general idea of a day at the monastery, choosing in preference the fall of the year, as that was the season when I made both my visits. Two o'clock in the morning is, as I have said, the general hour for rising. On Sundays, however, when Matins are sung instead of being merely recited, they rise at one, and on special feasts, called "doubles," when the office is unusually long, they rise at midnight, and are then, it must be remembered, up for the day. As the monks sleep in the habit worn during the day, their toilet does not occupy much time and at five minutes after the ringing of the bell for rising, every monk is in his place in the chapel, ready to commence the office. And here let me say that this sleeping in their habits is one of their severest penances. The guest-master, who had been forty six years in the order, told me that it was the only rule that he could never grow accustomed to. The Trappists, before each portion of the canonical office, recite the corresponding portion of the "Little Office of the Blessed Virgin," and their first duty on going to the chapel in the morning is to recite the Matins and Lauds of the latter. This occupies half an hour, and is followed by half an hour of silent meditation. The monks are obliged by their rule to commit to memory the "Little Office," and also all portions of the canonical office of frequent recurrence, and to recite or sing them without lights. The chapel is, therefore, for the first hour in darkness, broken only by the flicker of the tiny flame that tells of presence of Him to whom they speak. Nothing can be imagined so weird and at the same so devotional and impressive as this scene. The dim chapel, the altar-lamp serving only to accentuate the darkness; the ghostly white-robed figures, with their graceful folds of drapery scarcely visible in the surrounding gloom, and through it all the plaintive yet ardent voice of most devout supplication, combine to produce an impression not easily effaced. Even in the daylight the voices of the Trappists lifted up in prayer preach a sermon to the heart more eloquent and more effective for good than many a one decked out with brilliant arguments and rounded periods. For while the recitation of the office is one of the Trappists' most ordinary duties, it never seems to become a matter of mere routine. There are sixteen distinct offices during the day, each of which begins with the words "Deus in adiutorium meum intende; Domine, ad adjuvandum me festina," and yet every time these words are uttered—very slowly, the monks standing, but with their bodies bent down to a horizontal position—they convey a depth of heartfelt supplication which is touching and edifying in the extreme.

The "Gloria Patri" at the end of each psalm is said or sung in the same manner, and with an air of humility and devotion well befitting the sacred words, but unfortunately not always found accompanying them in the world.

After the "Little Office" of Matins and Lauds and the half hour of meditation, that is at three, two, or one o'clock, according to the day, the lamps are lighted and the canonical Matins are said or sung, and are followed by the Lauds, the whole lasting until four, when the monks separate, those of them who are priests to say Mass at the various altars, and the others to serve or assist, or else to attend to some other duty of the

day. At half-past five all re-assemble for the office of Prime, lasting about twenty minutes. At a quarter past seven Terce is said, and is followed by the conventual Mass, at which the whole household assist. This usually a low Mass; but in winter, when time will permit, grand High Mass is sung. During this Mass a custom prevails which struck me as very beautiful and devotional, and which I think might be followed with great profit in our parish churches. Immediately after the elevation the whole community bursts forth simultaneously, and if instinctively, into the hymn "O salutaris Hostia," in joyous welcome of the Guest who has just descended upon the altar. At Masses in honor of the Blessed Virgin the "Ave Verum," and at Masses for the dead the "Pie Jesu Domine," are respectively substituted for the "O salutaris."

After Mass the manual labor of the day begins for the choir monks. The lay monks, who are exempt from attendance at most of the offices, have already begun theirs at three, after the morning meditation. During the summer months they are also exempt from attendance at the conventual Mass, and attend instead a Mass said at three for their especial benefit. All or most of the skilled labor about the monastery, such as butter-making, cheese-making, etc., as well as the exclusive care of the cattle and live stock, is entrusted to the lay monks, the choir monks reserving for themselves only the most ordinary labor. And this is shared in by all from the highest to the lowest. A friend of mine once called to see the abbot and found him in that act of carrying a couple of pails of water to the cook. On one of my walks over the farm I came on five of the brethren filling in with clay a trench in which a water-pipe had been sunk, they were all choir monks, the party including the prior and other priests. Although it was then about one o'clock, and they must therefore have been up and fasting for nine hours, they seemed to be working with at least as much energy and effect as average laborers. At a quarter to twelve the monks again assemble in the chapel for the office of Sext and the Angelus, after which they return to their work. At ten minutes past two None is said, and the monks repair to the refectory to partake of their well-earned repast, the first, as I have said, of the day. The remaining two offices are Vespers and Complin, said at a quarter past four and twenty-five minutes past six respectively, except in summer, when the latter office is said an hour later. After Complin follows the most striking and characteristic prayer of the Trappists, the singing of the "Salve Regina." This it is that invariably impresses the visitor far more than anything else at the monastery. I will not attempt to describe its beauty, for to me it is beyond description. It is a chant peculiar to the Trappists, and one which I have never heard elsewhere—very, very slow and solemn, but with a fullness and earnestness which fairly raises one out of one's self. The effect is heightened by its being sung without lights, with the exception of two candles placed on the altar.

Perhaps some musician following in my footsteps, too critically cultivated to appreciate a chant whose chief attraction lies in that tenderness and pathos which flow from the heart, may consider that I have painted in too high colors the evening hymn of the saintly Trappists to their Mother. To such a one I would recall (but with no intention of thereby disparaging the excellent voices of the Oka brethren) a legend, old no doubt but none the less beautiful, of a certain monastery where the monks, aged and worn with prayer and mortification, yet never failed, as their closing duty of the day, to lift up their poor weak voices in loving salutation to the Mother of God. One day a novice came crav-

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ing admission to their house and order—a novice with a fine, clear, rich voice, so powerful and yet so sweet that when he raised it in the "Salve" the poor old monks were fain to hold their breath and listen, fearing to mar the beautiful effect with their harsh croakings. But if the voice of the novice was beautiful, the novice knew it and was pleased and gratified to note the impression its beauty created. That night, when the monastery had sunk to rest, there came to the cell of one of the poor old monks a messenger radiant with the brightness of the skies, saying: "I have come from the Mother of God; she bids me to ask why this evening you omitted your wonted hymn of praise. Every evening, in all the years that the monastery has stood here, the 'Salve Regina' has ascended from it like sweet incense before her throne; but to night she heard it not!"

At seven in winter and eight in summer the Trappist retires, but even in his sleep his mortifications follow him. I have already spoken of his sleeping in his habit, but this is not all. It is popularly said that the Trappist sleeps on boards. This is a fiction, but a fiction so near the truth that it is scarcely worthy of correction. In fact his bed is of straw, but had I not seen it and felt it, I would scarcely have believed that straw could pack so hard.

In giving this sketch of a day at La Trappe I have not, in all cases, filled in the time between each of the offices, as the duties vary so much at the different seasons, but such time is, in each case, taken up with either manual labor, study, or private prayers, the hours of study being shorter and those of work longer among the lay than among the choir monks.

There are numerous other interesting features of the rule to which I should like to refer, but I have, I fear, already drawn too largely on the patience of my readers in this connection. I will, however, mention one thing not in the rule, though it is one of the customs one hears of most frequently as characteristic of the Trappists. It is said that they are obliged to dig a little of their graves each day, and to sleep in them at certain intervals. This tale is entirely without foundation. It may possibly have originated from the fact that whenever one of the community is buried a grave is opened next to him to the depth of a foot or so, and left in that condition awaiting the next of the brethren who may go to his long rest.

But I must not omit to describe the picturesque dress of the order. The

working dress of a professed monk is white with a black scapular. During the hours devoted to study, and while in the chapel, a very full white garment is worn over this, descending in graceful folds to the ground, and with wide and long flowing sleeves; the whole presenting, as I have already said, a most graceful and picturesque appearance. In the novices the scapular is white instead of black, and the over garment is a sleeveless white cloak reaching almost to the ground. The dress of the lay monks is of similar make, but dark brown in color, the over-mantle being a sleeveless cloak, short in the novices and long in those already professed.

(TO BE CONTINUED.)

St. Paul's Parish.

Last Sunday will long be remembered in St. Paul's parish. At the eight o'clock Mass the members of the League of the Cross and St. Paul's Commandery Knights of St. John received Holy Communion in a body. In the afternoon at three o'clock the League held a more than usually interesting meeting. Mr. Geo. Duffy occupied the chair, addresses were delivered by the Rev. Father Hand, the president, Mr. W. H. Cahill; and in addition the members had the pleasure of addresses from Mr. Jos. Tait, M. L. A., and Mr. Patrick Boyle.

In many Temperance Societies the interest seems to waken when the summer season sets in. Not so with the League of the Cross—the members being more than ever determined to push their noble cause.

In the evening a grand procession was formed at St. Ann's Hall, the children of the Sacred Heart Society leading, carrying a statue of the Blessed Virgin. They were followed by the ladies of the Children of Mary Sodality, adorned with beautiful white veils. The men of the League of the Cross marched in rear. On entering the church the entire procession joined in singing the beautiful Litany of the Blessed Virgin. The sacred edifice was crowded.

After Vespers the Rev. Father Hand received at the altar railing the young ladies who were to become members of the Sodality, and also a large number of the children who were made promoters of the League of the Sacred Heart. The members of the League of the Cross then renewed their Temperance Pledge in a loud voice, and produced quite an impression on the congregation.

The members of the Choir are to be complimented on their excellent music, which added much to the day's celebration, and the clergy of St. Paul's deserve the warmest thanks of the different Societies in the parish for the great interest they take in all that pertains to their work and progress.

Advice to Invalids.

Almoxia Wine is the best wine for invalids ever before offered to the public, and is highly recommended by all the Medical profession all over the world, is the only wine known to contain natural Salts of Iron produced by nature. On account of the feruginous soil in which the vines are cultivated. J. D. Oliver & Co., 16 King street west, Toronto, sole agents for Canada. Sold by all druggists.

RIGHT REV. R. A. O'CONNOR.

Fifth Anniversary of His Consecration as Bishop of Peterborough.

From the Examiner.

On May 3rd, 1859, R. A. O'Connor became bishop of the diocese of Peterborough, His Grace Archbishop Cleary performing the consecration ceremony at St. Peter's cathedral. Monday the fifth anniversary of this solemn occasion was duly celebrated at the same place in the presence of a large congregation. The following clergy of the diocese were present to personally tender their congratulations to His Lordship and to assist in the pontifical high mass which was celebrated at 9 o'clock:—

Rev. Father Quirk, Hastings; Rev. Father Lynch, Port Hope; Rev. Father Nolan, Warkworth; Rev. Father McGuire, Norwood; Rev. Father Keilly, Douro; Rev. Father Kelly, North Bay; Rev. Father Connolly, Downeyville; Rev. Father McColl, Ennismore; Rev. Father Murray, Cobourg.

His Lordship celebrated the pontifical high mass, being assisted by Rev. Father Brown, V.G., as High Priest, and Ven. Father Casey and Rev. Father Connolly, as deacons. Rev. Father Murray was deacon of the mass and Rev. Father McColl subdeacon.

At the conclusion of the ceremony the clergy of the diocese accompanied the presentation to the bishop of a fine portrait, in oil, of himself, with the following address:—

Address of the Clergy of the Diocese of Peterborough, to His Lordship the Most Rev. R. A. O'Connor, D.D., of Peterborough.

May it please your Lordship. We the priests of the Diocese of Peterborough, have assembled around your throne on this day, the fifth anniversary of your episcopal consecration, to present our congratulations on the completion of the first lustrum of a most successful administration and to wish you many happy returns of the day. During the five years you have ruled over the church in this Diocese, under your firm and gentle sway our holy religion has expanded and we have seen new parishes organized and furnished with resident pastors, where a few years ago the Catholic people were few in number and without proper attendance. In the person of its chief pastor, this young diocese has undergone many changes. Necessarily many works had been undertaken for the advancement of religion. The short period of each successive administration gave time merely for the foundation of these works and thus the whole burden of bringing them to completion devolved upon your lordship.

Meanwhile, the incessant calls made on your lordship for diocesan work, the necessity of providing the new missions founded by you, the loss by death of some of your priests, the heavy demands made on you to establish parishes in the northern portion of the diocese must have given many hours of care and anxiety.

Notwithstanding your limited resources you found means of establishing new and permanent institutions for advancement of Catholic education, for the relief of the suffering, for the multifarious charities dispensed in the name of Jesus Christ. To your Lordship's zeal and ability the diocese owes the Community of the Sisters of St. Joseph, the well equipped and commodious St. Joseph's Hospital and the home for the aged infirm and the orphan.

The Catholic Church demanding within the last few years much of your valuable attention, you have nevertheless found time not only to administer the Sacrament of Confirmation in all old established parishes, but your apostolic zeal did not allow you to forget the scattered portions of your flock in the vast northern part of your diocese. It was with sincere admiration we read the account of your long and arduous journeyings among the nomadic tribes of the Sioux and Chippewa Indians in the Lakes Superior and Nipigon regions.

On this occasion we, your clergy, may be allowed to touch on our relations with the head of the diocese, and we can say with truth these relations between priests and bishops have always been of the most cordial and harmonious nature.

In every new diocese much more is to be done than in the older sees. We have always striven to do our utmost to meet our Bishop's wishes and fulfil the well recognized duty to helpful coadjutors. This duty has become a labour of love under your Lordship's guidance, for we have found in you the realization of the *sauviter* in modo, and you have ever made us feel in our relations with you that you were truly the "Elder Brother."

As in the past so will it be with your priests in the future, to obey cheerfully, to help generously and in every way within our power to lighten that burden which at times presses heavily on every Bishop in the church of God.

We beg your Lordship's acceptance of this portrait of yourself in oil as a souvenir of the day.

We congratulate you and wish you many years in peace and happiness in the discharge of the duties of your high office.

Signed on behalf of the clergy of the Diocese of Peterborough,

V. G. LAURENT,
J. BROWN, V.G.,
D. J. CASEY, Archdeacon.

His lordship, who was much touched by the expressions of devotion on the part of his clergy, replied in grateful terms warmly thanking the donors for their much appreciated gift, and especially for the loyal devotion to himself, the church and its interests, the evidence of which he had so often enjoyed, being strengthened by the graceful sentiments of the address.

His lordship entertained the visiting clergymen at a banquet at the episcopal palace at the conclusion of the religious ceremonies.

AT THE CONVENT.

Monday night at the Convent the fifth anniversary of the consecration of the Rt. Rev. Bishop O'Connor was celebrated in a most successful and pleasing manner. The music hall was very tastefully decorated in festal style. Across the ceiling ran streamers of bunting, the papal colors being conspicuous, and across the central windows of the west end a scroll was extended bearing in applied letters the legend "Joy Reigns Supreme," and devotional banners were disposed at several points. But the brightest feature of the adornment was the white clad children, to the number of about 200, who occupied the graded seats and formed a very pretty picture.

Promptly at 8 o'clock His Lordship entered the hall, attended by Ven. Archdeacon Casey, and Rev. Fathers O'Connell, Collins, McColl, Ennismore, and Kelley, North Bay, and took his seat upon an improvised episcopal throne. There were present besides several prominent citizens and a large gathering of the cathed al congregation. As the episcopal party were taking their seats an overture—"Callif do Bagdad"—was performed in excellent style and with faultless time and was a fitting prelude to the excellent musical and intellectual treat that followed, consisting of a solo and chorus, "Greeting to our Honoured Guest," the solo being taken by Misses M. Dineen and L. Jackson, the duet by Misses B. Primeau and A. Simons, the school taking the chorus in a most spirited manner. A dialogue, "What the little ones can do," was charmingly conceived and expressed tribute of devotion and respect, leading up to the presentation of baskets of flowers by several of the characters. His Lordship was pretty effectively walled in with bloom. Then followed a well performed instrumental duet, succeeded by the "Fairy Doll" drill or scarf drill, performed with great grace and exactitude by several unformed young ladies, captained efficiently by Miss Mary Overend. The concluding evolutions of the drill, which took the form of the initial letters of the bishop's name—"R. A. O'C." was very prettily done. "The Homage to our Bishop" was a most elaborate tribute of respect, five girls with banners, representing "Joy and Greeting" and "Love," "Gratitude" and "Memory," being a conspicuous element of the pleasing presentation. Master Alf. Cox performed a mandolin solo in a very creditable manner. The programme concluded with a grand chorus, "A Prayer for our Prelate," sung by the whole school with stirring effect.

The instrumental music during the evening was furnished by the gold medalists: Misses Maud Morrow, Maud Kelly, Maggie Butler, Maggie Doherty and Maggie McCabe while Misses B. Primeau and Daisy Dolan played the accompaniments of the drill.

His Lordship thanked the Sisters and children most cordially for the flattering compliments they had so prettily and gracefully extended him during the evening. They had pictured truly what the life of a pastor should be, and he hoped he should live up to their standard and that he might realize all the joy and happiness they had so prettily wished him. He thanked the children for the excellent manner in which each had performed her part, and it was a tribute to the excellent training they had received, in which principles of virtue were combined with intellectual acquirements. He also thanked the citizens for their kind attendance. The longer he lived in Peterborough the better he liked it.

Mr. Cluxton, after expressing his pleasure at being present, said he did not by speaking wish to emphasize the difference between it and the excellent elocution the children had displayed. He was glad to be present and join in the greetings to His Lordship, and in reference to his official duties, recalled reminiscences reaching back to the days of his boyhood—Ireland, and a visit thirty years later, showing that the work and activities of the Church went on without pause. Mr. Cluxton very warmly complimented the music and pointed out the superior character of the training received by the pupils and the high class of music performed. The school, especially in a musical sense, was a decided benefit to the town.

Mr. J. R. Stratton, M.P.P., was called upon for a few remarks, and said it afforded him great pleasure to be present on this interesting occasion, as anyone with a capacity of enjoyment and a recognition of merit must feel pleasure in such associations. He had only words of praise for the really excellent programme presented by the pupils, under the skillful guidance of the sisters—another proof of the talent of the pupils and the excellence of the instruction they enjoyed. This pleasure was, however, only incidental to the chief pleasure of the occasion—to do honor to the worthy Bishop of

Peterborough, and to join with others in congratulations upon the occasion of the fifth anniversary of his episcopal consecration. He had had the honour of knowing personally all three of the bishops of Peterborough, and without any disparagement to his predecessors he was justified in liking the present Bishop best. Reference was made to the material progress of the church in the diocese largely due to the labours of the bishop; and the loyalty and esteem of the clergy, and the devotion of his flock were testimonies of a speaking kind, to the zeal and piety of his Lordship. Not only was he honored as a prelate, but as a citizen he enjoyed to a large degree the respect of the people generally. The material, moral and religious improvement in the diocese had, the speaker said, been largely due to the efforts of the honoured guest of the occasion, and he concluded by offering his cordial congratulations to His Lordship and his best wishes for such distinguished usefulness as had marked the first five years of his episcopate.

Mr. J. W. Fitzgerald said it gave him great pleasure to be present on His Lordship's fifth anniversary and he hoped that for many years to come he would be spared to guard and guide his loving people. He re-echoed the kind words of the preceding speakers and spoke in terms of the highest admiration of the teaching and training power of the good sisters of the Convent de Notre Dame. He warmly complimented the young lady pupils upon their musical proficiency and noted with pleasure the introduction into the programme of so much Irish melody and song, which vividly reminded him of the dear old land at home. He also paid a warm tribute to the fancy drill performers, who had performed the various evolutions with almost geometrical exactitude and in this respect might challenge the best drilled local volunteers. In conclusion he congratulated the sisters, the pupils and their parents and believed that no congratulation could be more acceptable to His Lordship than the beautiful spectacle and beautiful music which had been presented to a most appreciative audience.

Ven. Archdeacon Casey had little to add to the complimentary and congratulatory sentiments that had been so variously, but at the same time, harmoniously expressed. He referred particularly to the pleasing character of the sentiments so beautifully expressed by the children and concluded by giving his best wishes to His Lordship for a happy and prosperous future.

The evening concluded with "God Save the Queen," and a very delightful evening it was in all respects.

Celebration at St. Michael's College.

On Sunday last the students of St. Michael's College assembled to do honor to their beloved Superior, Rev. Father Teofy, on the occasion of the feast of his patron, St. John, the Apostle. On their behalf Mr. F. P. McHugh read a very touching address, expressing therein in glowing terms the regard in which Father Teofy is held among his children, and congratulating him on the many and various successes with which he has met. In reply he expressed himself as devoted to his students in faith, in hope and in love, and asked their prayers, not only for himself but also for his colleagues, wherein they would gain a place for themselves in the halls of Eternal Wisdom.

On Monday last the annual field sports were held on the college campus. The most interesting events were the 100 yards dash, 440 yards race, the sack race and the hop, stop and jump. The honors of the day were carried off by Mr. George Reilley, who, having won the highest number of points, 30, was declared the champion athlete and cup winner of the college. The following are the results:

- 100 yard dash—G. Reilley.
- Putting heavy weight—E. O'Donnell.
- Standing jump—G. Reilley.
- 440 yards dash—G. Reilley.
- Putting light weight—F. Doyle.
- Running jump—G. Reilley.
- One mile race—E. Girardot.
- Running hop, step and jump—G. Reilley.
- Throwing baseball—E. O'Donnell.
- Three-legged race—D. Reilley and J. Bowes.
- Sack Race—E. Girardot.

St. Mary's.

May 3rd being Ascension Thursday there was a large attendance at the Church in this pretty little town of St. Mary's, the first Mass being at 8 and second at 10 o'clock. Many of the parishioners from the country drove in to assist at the latter, which was said by Rev. Father Brennan, the pastor, who delivered also a brief and appropriate instruction. Father Brennan advised his people on the necessity of having Catholic literature in their homes, which they could have by subscribing for one or more Catholic papers. Pastor and people are to be congratulated on the fine Church they have erected to the honor and glory of God. It is indeed a "thing of beauty," and may it be to them a "joy forever." The Choir is very efficient, and is under the direction of Miss Shea, teacher of the St. Mary's Separate School.

Base Ball.

Last Saturday afternoon the Dukes played the St. Michael's on the latter's grounds. The game was called off in the beginning of the fifth innings, with the Collegians at the bat, the score then being five to five. In the first inning the home team was first to the bat and scored two runs, the Dukes in their half made three. Neither side scored again until the fourth, when the St. Michael's made one and Dukes two runs. In the fifth Fitzgerald's single, Reath's base on balls and McDonagh's two base hit over the right field fence netted two runs. At this period of the game it rained and the game was declared off, as the necessary five innings had not been played. The Dukes were unable to solve McDermott's pitching when hits were needed most, while the Collegio team was beginning to find Benson's pitching, for in the fifth they made two singles and a double in succession. In the third innings a double play by Schnapf, Morkin and Stroger was well executed. A phenomenal catch by Chambers from McDonagh's bat was the star play of the game, McGinley and Reath played a good fielding game for the St. Michael's while McDonagh led that side at the bat.

Batteries S.M.C., McDermott and Fitzgerald
Dukes, Benson and Hawley.
Umpire, Martin.

Memorials in St. Paul's

We are pleased to note that two more beautiful Memorial windows have been placed in St. Paul's church, Toronto. The one on the south side is donated by the Young Ladies of the Sodality, and contains a very finely executed representation of the Blessed Virgin—the Immaculate Conception. The face is very life-like, and the countenance extremely beautiful. The robes are rich in color, and blend artistically with the other portions of the window, which are in the Norman style of architecture.

The other window is a companion to Mr. O'Connor's Memorial, and contains a figure of St. Peter, with the Keys in one hand and the Gospel in the other. This window is in memory of James Bronnan, donated by his parents, and in richness and execution is equally excellent with the others.

We must not omit to mention that the windows have been manufactured in Toronto by Mr. N. T. Lyon, who has been in this business for the past thirty years; and certainly is to be congratulated on his success in producing such works of Art.

Memorial to Rev. E. J. Walsh.

A monumental brass with its beautifully carved oak framework is to be erected in the Catholic Church, Trenton, Ont., to the memory of the late Rev. E. J. Walsh, P.P. The whole of the work is in the highest style of art, both in design and execution. The beautiful frame is of the decorated period of Gothic architecture, and shows bold buttresses and graceful pinnacles, panelled and crocketed, rich cusped tracery; battlemented and enriched cornices; carved pillars and arches, &c. The whole surmounted by a richly carved floriated cross. The brass, one of the largest on the continent, was engraved, with its 800 letters, symbols, &c., by Messrs. Patterson and Heward. The beautiful oak frame was executed by Thos. Mowbray & Son, the well known sculptors. The whole of the work was designed and carried out under the superintendence of Mr. Joseph Connolly, R.I.H.A., R.C.A., Architect.

House Furnishings.

The warerooms of the C. F. Adams Company, 175 to 179 Yonge street, are now more than usually attractive in house furnishings, whether in iron, wood or the products of the loom. We call attention to the very reasonable price-list published in the Company's advertisement, which appears in this issue of the REGISTER.

Personal.

Rev. Father Lynch of Sunnyside, has been appointed parish priest of Niagara, in the place of Rev. Father Harold, who is going to New York to take a chaplaincy. Sunnyside will be attended by the Basilian Fathers.

At St. Joseph's Convent of Our Lady of Mercy, Dundee, on Wednesday, March 23th, the ceremony of profession and reception took place. The young lady who pronounced her vows and made her religious profession was Sister Mary Alphonsus Mulligan, daughter of Mr. Thomas Mulligan, Bridget st., Dundalk.

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MARION CRAWFORD'S NEW NOVEL.

"Katharine Lauderdale" is one of a series of novels in imitation of Mr. Crawford's famous "Saracenesca" trilogy. In this case he turns from Rome to New York. The second novel of the series is announced for the autumn, it is to be called "The Ralstons."

Mr. Crawford knows New York after the manner of a photographer who has visited it for the purpose of securing a series of views. Nothing could be more real than the description of the house in Clinton Place and of Washington Square. One can easily see that house—probably the one in which Mr. Samuel Ward lived for a time—and all the rooms in which the Lauderdale lived. The picture is photographic. But Mr. Crawford cannot conceal the fact that New York tones are cold and hard to him and perhaps only worthy of the photograph. We miss the tender touch which he bestows in every line of his Italian pictures.

In beginning "Katharine Lauderdale" one must understand several things. First, that it is incomplete—"The Ralstons" is to continue the thread of the narrative as "Sant' Ilario" continued "Saracenesca"; second, that Mr. Crawford is a romancer. He believes that the unexpected always happens and that the unexpected must happen whenever he wants it to happen for the purpose of dramatic effect; he is a realist like Balzac, not like Mr. Henry James.

Katharine Lauderdale is a charming girl, with a will of her own. She is not typically American, except in her opinion that she has a right to choose her own husband. And she does choose a certain Mr. Ralston, who is about the worst possible match for such a girl as herself; he drinks to excess at the Hoffman House bar, he indulges in a little lemon-juice and a whole pint of Irroy Brat without a blush. A glass filled with four fingers of whiskey "neat"—which term, by the way, is not usually used out of London or Dublin—is nothing to him. It merely exhilarates him, he does not feel, as he ought, as if a torchlight procession had gone down his throat. He has a mother without religion, who lives an irreproachable and honorable life. Mrs. Ralston offers great possibilities, and, like all the characters in "Katharine Lauderdale," she breathes and has vitality. One becomes so much interested in Mr. Crawford's people and one finds his style so distinguished that it is easy to forgive the unexpected and seemingly unreasonable things in the way of incident that appear occasionally. When Mr. Crawford writes good English—which he sometimes does not do—there is no man who can do it more clearly and firmly. And his analyses of mental conditions and his own reflections in "Katharine Lauderdale" are excellent examples of his power over our difficult speech.

Katharine Lauderdale is the daughter of a New York Presbyterian and a Kentucky Catholic. Mr. Crawford assures us that they were married in the early days when the Church did not, in the United States, exact such strict promises as to the bringing up of the children of "mixed marriages." The Lauderdale girls are disgusted with the Calvinism of their father, but not inclined towards the faith of their mother until Katharine, the unmarried one, half determined to embrace it.

"Everything," Mr. Crawford says, "connected with a belief in transcendental matters interested her exceedingly. She delighted in having discussions which turned upon the supernatural and upon such things as seemed to promise a link between the hither and the further side of death's boundary—between the mortal and the immortal, if the coming of such words be allowable. In this she

resembled nine-tenths of the American women of her age and surroundings. The mind of the idle portion of American society to-day reminds one of a polypus whose countless feelers are perpetually waving and writhing in the fruitless attempt to catch the very smallest fragment of something from the other side, wherewith to satisfy the mortal hunger that torments it. There is something more than painful, something like an act of a soul's tragedy, in this all-pervading desire to know the worst or best—to know anything which shall prove that there is something to know. We know where the door is, but before it is a screen round which we must pass to reach it. The screen is death, as we see it. To pass it and be within sight of the threshold is to die, as we understand death, and there lies the boundary of possible experience, for, so far as we know, there is no other door.

"The question is undoubtedly the greatest which humanity can ask, for the answer must be immortality or annihilation. It seems that a certain proportion of mankind, driven to distraction by the battle of beliefs, has actually lost the faculty of believing at all, and the place where the faculty was aches, to speak familiarly. This, at heart, was how it struck Katharine Lauderdale, and it was from this point of view that she seriously contemplated becoming a Catholic."

Katharine is a very frank and straightforward young woman. She determines to marry Mr. Ralston privately. Her people, she knows, are opposed to this; but, as she vainly remarks, if she is once married, nobody can interfere. She fears that, after entering the Church, she might not be able to induce Jack Ralston to make the necessary promises; and so she asks him to marry her at once.

"The Catholics do everything they can to prevent mixed marriages," she says, "especially in our country. You would have to make all sorts of promises which you wouldn't like, and which I shouldn't want you to make."

Katharine considers this a stroke of diplomacy. Ralston and she are married, to separate at once. Ralston continues to drink, but one day when he does not drink, appearances are against him; he suffers concussion of the brain, has a public row with a prize-fighter, and is only saved from social ostracism by the testimony of a queer physician. Mr. Marion Crawford's incidents are, to say the least, "romantic." It is difficult to believe that a girl with a conscience in normal condition would have played that trick of the marriage. On the other hand, the people in "Katharine Lauderdale" are so real that it is hard not to believe that they are of our life acting in our world. The artist, Crondie, promises developments of horrible possibilities. Whoever reads "Katharine Lauderdale" will want the "The Ralstons." It is not easy to say which is probable in this world. Almost anything may happen—which is the only balm one can apply to one's doubts after reading Mr. Crawford's very amusing and brilliant book.

MATRICE FRANCIS EGAN.

A monster meeting of Catholics has been held at Mayence to counterbalance the demand made by the Evangelical Synod of Hesse, who protests against the eventual recall of the Jesuits. The absurdity of a law which maintains without motive prescriptions against common rights was eloquently demonstrated.

THE BEST PILLS.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best Pills we ever used." FOR DELICATE AND DEBILITATED CONSTITUTIONS these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.



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IMPERIAL BANK OF CANADA.

Notice is hereby given that a dividend of four per cent. and a bonus of one per cent. upon the capital stock of this institution has this day been declared for the current half year, and that the same will be payable at the Bank and its Branches on and after

FRIDAY, 1st DAY OF JUNE NEXT.

The transfer books will be closed from the 17th to the 31st May next, both days inclusive.

The Annual General Meeting of the Shareholders for the election of Directors for the ensuing year will be held at the Banking House in this city on Wednesday, the 20th June next, at the hour of 12 o'clock noon.

By order of the Board.

D. R. WILKIE, Cashier.

Toronto, 20th April, 1904



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TENDERS.

SEALED TENDERS marked "For Mounted Police Provisions and Light Supplies" and addressed to the Honorable the President of the Privy Council, Ottawa, will be received up to noon, Monday, 4th June, 1904.

Printed forms of tender containing full information as to the articles and approximate quantities required, may be had on application at any of the Mounted Police Posts in the North-west, or at the office of the undersigned.

No tender will be received unless made on such printed forms.

The lowest or any tender not necessarily accepted.

Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the service contracted for. If the tender be not accepted the cheque will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

FRED. WHITE,

Comptroller, N. W. M. Police.

Ottawa, April 23rd, 1904.

"The Night Cometh."

For the Register.

Work in the morning—the rising sun
Peeps golden across the hill,
Saluting the glistening noisy brook,
That feeds the old grey mill.
In the meadow the reaper's merry voice
Chimes sweet with the lark on high;
Nature is busy its work to fulfil,
For the darkness night is nigh

Work in the noon—the day steals on
Laden with duties for all,
Why loiter ye then by the wayside?
Arise and answer their call.
The sparkling dewdrops have gone to the sun,
The lark is down from the sky,
In the meads the grass falls fast to the earth,
Day wanes and the night is nigh

Work unto death, for time wingeth fast,
Toil for thy Master and Lord,
The vineyard is large, the harvesters few,
Oh sweet is His best reward!
Then toil for the souls that know Him not,
Or knowing Him yet deny.
The hour cometh when no man can work,
Yea toil, for the night is nigh.

DOROTHY GERRIAM.

LETTER FROM LINDSAY.

By MACANM.

With the Rogation Day prayers fresh in our minds, bringing with them thoughts of harvests and crops, and sweet-scented hay and fresh breezes from the meadows, and reminding us of the importance to the country of agricultural pursuits, it may be of interest to the REGISTER to hear from Victoria County, a district essentially agricultural and, in many senses of the word, a Catholic stronghold.

Two weeks ago I had occasion to drive south from here eighteen miles into the adjoining County of Ontario; and as concession line after concession line was passed, and we left behind us each small village and wayside "corner," whose distinguishing and only features were the possession of a post office, blacksmith shop and a variegated supply of dogs, then did I realize the vast grain interests of this Province, and the importance of the Rogation Day prayers. A more glad some day overhead and under foot never smiled upon the earth, and through every field as we passed, his spirits buoyant and his step elastic, with the hope which each fragrant breath of spring air instilled, was seen the farmer hurrying on foot, or from his sulky-seeder urging on his horse, casting on the lap of earth the seeds of grain that yesterday and today, from the stately St. Peter's to the smallest and humblest chapel, the Church prayed would multiply an hundred fold.

Yes; the Rogation prayers are of far-reaching importance; and the living of the farmer is, as was said before the Senate Committee at Ottawa last week, precarious enough to entitle him to get the benefits of the proposed Insolvency legislation.

But the farmer of to-day can remember that his forefathers experienced hardships which dwarf his own financial embarrassments into mere inconveniences. The farmers of this country are descended from the hardy pioneers who made their homes in the wild woods of Ontario. It is but eighteen months since the demise of an old resident here who could remember when he walked to Port Hope carrying two bags of grain to be ground, and then returning by the same means with the resulting flour.

In those days, too, Religion was not of flourishing growth, and though the missionary followed close upon the heels of the settler, it was hard getting churches built or missions established. Then, too, the old feud between the Orange and the Green was most bitter. Neither side dared go alone through the settlement where the other predominated. A priest was stabbed in a Lindsay hotel, and open hostilities were not uncommon.

To-day in this County the spirit of bigotry is dead; and what were once incompatible elements are now blend-

ed harmoniously, without sacrifice of honor to either. Churches have sprung up wherever there was a large enough number to need them. In Lindsay we have a church second to none in the County; and—what is perhaps more deserving of mention—it is paid for to the last cent. Nay more, through the energy of Vicar General Laurent, who does not believe in standing still, we have been forging ahead; and have been quietly accumulating a surplus of some odd thousand—a nice little nest egg. We were able two weeks since to turn the first sod in new and extensive additions, that, when completed will make the Catholic church at Lindsay a most imposing structure, and at the same time furnish needed accommodation.

With this addition we will always associate Father Laurent's name. The world is largely moulded by the influence of some dominant spirit, and the Catholic history of Lindsay, since his advent, will be the biography of Vicar-General Laurent. Lindsay has been fortunate in having a line of priests who have left their "foot-prints on the sands of time," and if there is to be found here an elevated Catholicity, it is due to the Clerical influences that have impressed themselves upon the times.

In our church here a plain tablet tells of one of these. By it, attention is directed to and prayers sought for the late Father Stafford. The newcomer looks upon the name with passing indifference, but those who were witnesses to his ministry have his memory indelibly written on their minds. The evidences of his works are visible monuments, but of a negative character. They are these: (1) Total abstinence is the rule rather than the exception here; and (2) in the Catholic township of Emily the four hotels (that never were a credit) are now converted into residences. Such was Father Stafford, the Father Matthew of Ontario. Father Laurent is not less zealous for temperance. A splendid Priest's house and a great and handsome church free of debt are distinctively attributable to his efforts.

British American Business College.

Those who desire a thorough business and commercial education could not select a better school for that purpose than the "British American Business and Shorthand College," whose spacious and well equipped rooms occupy a flat of the Confederation Life building, corner of Yonge and Richmond streets, Toronto. The principal—Messrs. O'Dea and Hoskins—have been complimented on their efficiency and means by leading bankers, business-managers and merchants, who have had experience of the work and ability of their pupils. Call or send for Catalogues.

St. Patrick's School.

Following is the honor roll for April: Form II, excellent, J. Kerr, J. Costello, G. O'Leary, J. Byrne, W. Tobin; good, T. Murphy, W. Moran, E. Crawford, F. Elliott, J. Doyle.

Form III., excellent, S. O'Toole, E. Ferris, P. Coll, F. Healy, F. Dissetto, W. Schreiner, good, D. O'Donoghue, D. Flanagan, P. Flanagan, M. Dumphy, C. Leavory, S. Boyd, P. Flynn.

Form IV., excellent, L. Meyer, Joseph O'Leary, James McCandiso, James Walsh, R. Burns, William Houston, E. Dissetto; good, John O'Hearn, W. Bradley, C. Cummins, Francis Heffernan.

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A wealthy west-ender is one of the latest purchasers of a baby grand piano of Heintzman & Co's make. The best people of the city and country, in all parts of the Dominion have become enamored of this beautiful piano. The tone of Heintzman & Co's baby grand has a distinctive character of its own, which, while retaining all the essential qualities usually looked for, possesses a degree of richness and refinement that will upon trial, readily demonstrate why the "Heintzman tone" has become the standard for musical beauty. These pianos may be seen at the warerooms, 117 King street west.

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A FARMER'S TALE OF WOE.

The Interesting Narrative of a Greenville Co. Man.

His Spine Injured While Working in the Woods—A Long and Painful Illness Followed—How He Regained Health and Strength.

There are few readers of the Recorder who are not familiar with the fact that Dr. Williams' Pink Pills for Pale People enjoy a reputation for excellence, both at home and abroad, not equalled by any other proprietary medicine. That this reputation is deserved is amply borne out by the evidence of many of the best newspapers in the country, which have carefully investigated the most noteworthy of the cures following the use of Pink Pills, and have given the facts to their readers, with a clearness and conciseness that admits of no doubt as to the truthfulness of the reports. Recently a reporter of the Recorder was informed by Mr. John A. Barr, the well known Druggist, that the particulars of a case quite as striking as many that have been published could be learned from Mr. Samual Sargeant, of Augusta township, who had been benefited most remarkably by the Pink Pill treatment. The reporter determined to interview Mr. Sargeant, and accordingly drove to his home in Augusta, about six miles from Brockville. Mr. Sargeant was found busily engaged in loading logs in the woods near his home, and although well up in the sixties was working with the vigor of a man in the prime of life, exhibiting no traces of the fact that he had been a great sufferer. When informed of the reporter's mission Mr. Sargeant said he could not say too much in favor of Dr. Williams' Pink Pills, and expressed his willingness to give the facts in connection with his restoration to health. "Two years ago," said Mr. Sargeant, "I went over to New York state to work in the lumber region for the winter. One day while drawing logs one slipped and rolled on me, injuring my spine. The pain was very severe and as I could no longer work I was brought back to my home, and was laid up for about six months. I suffered a great deal and seemed to be growing worse. I became badly constipated and as a result piles developed which add d to my misery. The various treatments did not appear to do me any good, and one of my neighbors advised me to try Dr. Williams' Pink Pills. My wife went to town and procured a supply, and I had not been taking them long when I found myself growing stronger and the pain leaving me. The Pills made my bowels regular again and the piles disappeared, and by the time I had taken six boxes I found myself as well as I ever was, and able, as you see, to do a good day's work." Mr. Sargeant further said that he had been troubled with hernia for fourteen years during all which time he was forced to wear a truss. To his surprise that trouble left him and in April last he threw away his truss and has had no occasion for it since. Mr. Sargeant declares his full belief that this too was due to the use of Dr. Williams' Pink Pills, but whether this is the case, or whether his release from the rupture is due to his prolonged rest as a result of his other trouble, the reporter does not pretend to say—he simply tells the story as Mr. Sargeant gave it to him. One thing is certain, Mr. Sargeant and his wife are very enthusiastic as to the merits of Dr. Williams' Pink Pills. Incidentally Mrs. Sargeant told the reporter of the great benefit Pink Pills had been to her sister, Mrs. Wm. Taylor, who lives in Essex Co. England, and who was a sufferer from paralysis and unable to move hand or foot. The trouble affected her stomach to such an extent that she was unable to retain food, and to stimulants alone she owed her existence for a considerable period. Mrs. Sargeant sent her sister a supply of Pink Pills, which soon showed that she had secured the right medicine. The treatment was continued and a further supply of the pills procured after she company opened its London house, and when Mrs. Sargeant last heard from her sister she had regained almost all her strength after having been prostrated for several years.

A depraved condition of the blood or a shattered nervous system is the secret of most ills that afflict mankind, and by restoring the blood and rebuilding the nerves Dr. Williams' Pink Pills strike the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden and speedily restore the rich glow of health to sallow cheeks. Men broken down by overwork, worry or excesses will find in Pink Pills a certain cure. Beware of imitations and substitutes alleged to be "just as good." Sold by all dealers or sent by mail, postpaid, 50 cents a box, or 6 boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y.

Freehold Loan and Savings COMPANY.

DIVIDEND NO. 69.

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

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

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

By order of the Board,
S. C. WOOD,
Managing Director.
Toronto, 19th April, 1894.

ANNUAL MEETING.

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

Ontario Mutual Life Assurance Company

will be held in the

TOWN HALL, WATERLOO, ONT.,

on THURSDAY, May 25th, 1894, at One of the clock, p. m.

WM. HENDRY,
Manager

April 25th, 1894.

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THURSDAY, MAY 10, 1894.

Calendar for the Week.

May 10—Octave of the Ascension of Our Lord.
11—St. Alexander Pope and Martyr
12—Vigil of Pentecost. Fast Day.
13—Pentecost Sunday.
14—Pentecost Monday
15—Pentecost Tuesday.
16—Office of the Octave. Ember Day.

The Kingdom of God.

The *Christian Guardian*, in a late number, quoted a learned treatise of Rev. Dr. Philip Schaff on "Romanism and Protestantism Contrasted." Although no editorial remarks accompany the document, it is plain, from the fact of its insertion in the *Guardian*, that Dr. Schaff's views and that pious journal's are identical. Rev. Dr. Schaff lays it down dogmatically "that Protestantism is modern Christianity in motion—Romanism is mediæval Christianity in conflict with modern progress."

The Rev. Doctor and the *Guardian* ought to know very well, without being catechised by us, that there are no two or three christianities. Christianity is the work of God, and was perfect from the beginning. There is such a thing as Ancient History and Mediæval and Modern History. Because history is the work of man, and treats of the manners and customs and passions and conflicts of men and nations, therefore are there changes and improvements and differences of all kinds to be recorded, and the relations between king and subject, between lord and serf, have changed from age to age.

But christianity is the mode of serving God and of worshipping our Creator as taught by the Man-God; and all the truths taught in Christianity are revealed by God, and made known to all men by the Church which He founded on a rock, and against which the gates of Hell (errors of all kinds) never can prevail. To maintain that these truths can change, or that some of them may disappear and novelties be substituted in their stead, or that what was taught by God and His church as true one thousand years ago is no longer true to-day, would be making the God of all truth contradict Himself.

"Modern Christianity in motion" may satisfy the religious cravings of Rev. Dr. Schaff, but is no food for the hungry soul that searches after truth. A Christianity of yesterday, and that changes or is in motion like the weathercock, can not be the unchanging heavenly church which Christ established and the Pentecostal Holy Spirit made perfect nigh two thousand years ago.

But Dr. Philip Schaff should have mentioned the particulars in which Romanism (the Catholic Church he

means) is in conflict with modern progress. Her painters, her poets, her orators, her architects, her astronomers and her men studying and professing the exact sciences, are very numerous, and are abreast, if not in advance, of the progress yet made in any walk of life by men or scholars of the denominations included in the "Christianity in Motion" species.

The Catholic Church is in conflict with modern progress when the teachings of modern progress are erroneous or demoralizing or manifestly opposed to the teachings of Jesus Christ. If Protestantism does not march on the same lines hand in hand, and shoulder to shoulder, with Romanism, so much the worse for society over which the parsons have yet some influence. This influence might be exercised in teaching submission to legal authority, whether of Church or State, in preventing divorce laws; in inculcating, with Christ the Redeemer, the laws of charity, of humility and of self-denial. But this united and uniform method of instilling into the human mind the practical principles of Christianity can never be accomplished while Rev. Doctors of the Schaff school preach the inutility of good works—the slavery of submission to Church authority—the individual infallibility of every man in interpreting Scripture according to his own whims and passions.

Rev. Dr. Schaff and compeers seem to forget the distinction which Christ made between the teachings of Christianity and the maxims of this world. "My kingdom is not of this world," he said. The King of this world is already judged. "The world shall hate you as it hated me." The world cries out with Lucifer, "Non serviam—I will not obey." The world says: "Eat, drink and be merry." Christ says: "Unless you take up your cross and follow Me you shall not be worthy of Me." The world and Dr. Schaff say: Happy are the rich, the powerful and progressive. Christ says: "Blessed are the poor, blessed are the meek, blessed are the clean of heart, for they shall see God."

Congratulations.

An account of the celebrations which took place at Peterborough on the fifth anniversary of the consecration of his Lordship Bishop R. A. O'Connor will be found elsewhere. We join with his priests and people in wishing Bishop O'Connor many happy returns. That they will be many his own appearance gives every confidence—not a grey hair, and just as young as when five years ago he left us with the prayers and good wishes of his many friends in Toronto to take charge of a diocese which he has administered with the care of a faithful, prudent servant. That they will also be happy we are likewise confident; for a pious and zealous clergy in union with a devoted bishop administering God's gifts to a faithful laity must indeed go far to make the pathway of a bishop's life somewhat smooth. All these are to be found in the Bishop, priests and laity of Peterborough.

His Lordship the Bishop of Hamilton celebrated, on the 1st instant, the seventh anniversary of his consecration, and the fifth of his translation to the See of Hamilton. Since his arrival in this diocese two new churches, a fine school house, an excellent pres-

bytery mark the progress of Catholicity in this city, while the whole diocese has advanced in equal pace under his able and zealous administration. We extend to his Lordship Bishop Dowling our congratulations, and our sincere wishes for a continuance of heaven's blessing upon the great work he is doing.

Catholic Lectures in Protestant Colleges.

In an article entitled "Liberality or betrayal, which," the *Canada Presbyterian* fears that so many Roman Catholic priests addressing the students of Protestant Colleges will prove a danger to their religious opinions.

"A contemporary in the United States under the head of 'Editorial Notes,' remarks that, 'When Harvard University invited 'Father O'Callaghan,' a Roman Catholic priest, to preach in Appleton Chapel, before the students, it made a lamentable surrender of the truth of God. The Christian colleges of America were founded to repel and discountenance such errors as those of Romanism.'"

The *Canada Presbyterian* agrees with both the sentiment herein contained and the plain language in which it is stated. It has no sympathy "with that so-called liberality" which induced a Presbyterian minister to invite "an aged and venerable Roman Catholic priest" to address his Sunday school.

"We Presbyterians have been foolish enough to establish at Montreal and maintain at a great cost, a college, the very reason for whose existence was stated to be that it would prove a powerful instrument wherewith to combat popery, that it would dispel the spiritual darkness created by Roman Catholic teaching, and set at liberty those who are enslaved and kept in bondage by it. And it all ends in this, that a R. C. priest is asked, as a brother, to address a Presbyterian congregation in the Church on the Lord's day. If this is not a betrayal, a turning the back upon the spirit and teaching of that college, and of all the arguments urged for its establishment, then we are a deceived people. If such a result of our college teaching were to become common, unless our people should undergo a complete change of view as to the nature and teaching of popery, we should expect to find the channels of their liberality toward our colleges very speedily become utterly dried up."

Again:

"If, as we believe, we Presbyterians, in our history and doctrine, have been contending in the past for truths of infinite moment as against Popery, to hobnob with her now in the persons of her accredited representatives is practically to make the acknowledgment that all our history and contentings in the past have been a mistake, to capitulate, to go back upon our history and doctrine, and to prepare the way for final surrender. This is not liberality, it is betrayal."

In conclusion the *Canada Presbyterian* puts the case thus:

"A very important branch of the work of our church, for which we are constantly asked to give and pray, is that of the evangelization of our Roman Catholic fellow-countrymen. How could any self respecting Roman Catholic priest accept an invitation to address a Presbyterian congregation, whose minister might on the same day urge upon it as a solemn duty to labour and pray and give for the overthrow of the very system to which the Reverend Father 'who shall address us at a later hour' belongs and is striving with all his might to build up and extend? It won't do. The contradiction, the absurdity, is too glaring, one would think, not to be seen and felt by the most obtuse, of attempting to evangelize Roman Catholics and make them Protestants with the one hand, and to undo this same work with the other. This is not liberality in any right sense of the word. It is more like the conduct of a sentinel introducing an enemy within the lines. In actual warfare that is not liberality, and the warfare of our church with Rome we understand to be actual and not a sham; it is called betrayal."

So far as the American Colleges, like Harvard and Yale, are concerned, it is absurd to speak of them as made to repel and discountenance Catholicity. If that is their purpose the only way in which they are fulfilling it is by turning themselves into hotbeds

of irreligion and scepticism. Wheroin is truth surrendered by inviting a Catholic priest to address a body of students? Upon Protestant principle it is but right and proper—for the students, since they as individuals are the judges, have certainly the right to hear what the Catholic Church has to say of herself. Does not Freshytorianism maintain that every man is his own interpreter of God's Word? Then in justice to the students who start off upon that line, it is to be expected that they will have an opportunity of learning something of that Church which, though ever maligned, still stands where she stood in the sixteenth century when Luther, Calvin and Knox withdrew; and away beyond, in the fourth century, when Arius strove to undermine the foundations of Christianity; and where she stood in the first century, when the "Spirit of truth" descended upon her to teach her all truth and to abide with her forever. What is to be feared? Are Presbyterian students to be kept in the dark about the dogma, the moral teaching, and the history of the Catholic Church? A fear is expressed that the supplies will be cut off, the channels of liberality dried up. Is that a reason for preserving ancient prejudices and false impressions? A truly grand claim for enlightenment! It is ever the same—prejudice dies slowly, and bigotry does not easily give way. Amongst such classes as the *Canada Presbyterian* there is always a desire to be enlightened upon every subject save one—the Catholic Church. To them it is all that is base, corrupt, false, tyrannical, grasping. In their judgment its dogma is the thralldom of intellect, its morals the slavery of heart and will, its sacramental system perversion of soul. In Protestant countries, they claim, it plots against the State, and in Catholic countries it enslaves and crushes the people. Is it any wonder that thoughtful students want to hear a word from the other side? If this is really the character of the Catholic Church is it not strange that generations upon generations of the majority of Christians still profess it? If the *Presbyterian's* view is correct, then will Protestantism shine all the brighter by the contrast between it and a Catholic priest's simple story. To listen to this story is betrayal. Truth can never be betrayed. It may die. In three days it will rise again—to live forever more. We think that the authorities of the different Colleges who from time to time have invited Catholic priests to address their students, so far from betraying any of their principles, have carried them out to their more logical conclusion. What good the speakers have done remains to be seen.

The Queen's Honors.

As Her Majesty's Birthday approaches we are looking for the list of customary favors bestowed upon a few of the prominent sons of Canada who have served their country with devotion and distinction. We have no ambition ourselves for such honours, but we voice countless numbers of our Catholic fellow-citizens throughout Canada when we express the wish that the name of the Hon. Frank Smith will be included in the list of this year. It was a great surprise last year that his name was omitted. His career as an honourable citizen of

the Dominion, who, by his integrity and superior business qualities, has placed himself amongst the merchant princes of Canada, is well worthy of such recognition. Many a man, both in the home country and in the Colonies, has been knighted for a career less distinguished and successful than that of the Hon. Mr. Smith. The examples we have in our mind did not stand in the front rank of political service. Several of those who have been in the Cabinet with Mr. Smith have been amongst the favoured ones. He has now been in the Government for many years. He has brought to the Councils of the Ministry the judgment and advice of a man rich with experience. He has always shown a public spirit in matters connected with the city of Toronto, the Province of Ontario, and the Dominion of Canada. The honor of the Knighthood would be a fitting recognition of his success, and his long faithful public services. It would be a tribute to one who, throughout his seventy years and two, has commanded the respect of all his fellow-citizens without distinction of class or creed. We hope that the omission of last year will be made good this, and that an opportunity will be given us of congratulating our venerable friend upon receiving an honor he well deserves.

New York Clergymen on the A.P.A.

In the early part of this year several Toronto clergymen were asked by the *Globe* for their opinion on the A.P.A. Some were manly, outspoken condemnations of the new Society. Others were very guarded, their authors seeming quite ready to palliate the opposition to Catholicity. We have before us several opinions of New York clergymen upon the kindred associations—the A. P. A.

Dr. Talmage writes: "Whatever may have been the origin of the American Protective Association, I have no sympathy with its efforts to make a political demarcation line between Protestants and Roman Catholics. A man's religious belief should have nothing to do with his politics. As a Protestant clergyman I distinctly repudiate anything that would create such intolerant distinctions as this oath of the A. P. A. indicates."

The Rev. J. D. Hodmes, Pastor of Faith Mission Church, is stronger: "I do say, however, that those who seek to place a political gulf between Roman Catholics and Protestants are undertaking a fearful responsibility. Such an organization cannot succeed; and, as an American citizen, I protest with all my heart and soul against such a bigoted, stupid, unreasonable and mischievous policy as it inculcates. It is the very acme of presumption to formulate such an oath as the A.P.A. is alleged to administer. It is not only presumptuous, but un-Christian, uncharitable, narrow-minded, and I might almost say impious, as it brings the sacred name of religion into the arena of politics."

A third, the Rev. W. T. Wallace of the Evangelist Baptist Church, sees in the A. P. A. "a revival of the old Know-nothing feeling." "History repeats itself," he says; "but God forbid that the riots during the anti-Catholic crusades of the past should ever have their parallel again. It

would pull down the Stars and Stripes to the dust in disgrace and show to an astonished Christendom the spectacle of this great country going back on its grand traditions of tolerance and fair play to all, which have been its greatest safeguards."

These are utterances well worthy of the times in which they appear and the gentlemen from whom they issue. No graver duty is imposed upon Protestant ministers nowadays than to come out boldly and condemn the secret methods and persecuting spirit which animates both the A. P. A. and the P. P. A. It is a duty which they owe those whom they strive to lead, and still more the great society of citizens amongst whom they move. Their words in this respect are more powerful than those of a Catholic priest upon the subject, for the latter, in spite of protestation, will be viewed as prejudiced. In Ontario also an unqualified condemnation of the P.P.A. is what Catholic citizens have a right to expect from every man who holds a pulpit from which Christian charity and social justice are taught Sunday after Sunday.

The Woodstock Customs' Case.

The *Toronto Mail* never loses an opportunity of trying to show up our Religion, its ministers and its people to scorn and condemnation. And like others, who are guided more by passion than reason, it never waits to see whether it has truth on its side, or what public benefit is to be derived by its course of action. An opportunity occurred which looked as if the *Mail* could kill two birds with one stone. In a letter dated Jan. 20, 1894, the Rev. Mr. Farthing, English Church clergyman of Woodstock, draws attention to the fact that he had been obliged to pay duty upon a number of church articles, and he goes on to say:

"I have often heard of Romanists receiving articles for their church duty free, and during the last few days I have learned that the Rev. Father Brady, of this town (Woodstock), has received a number of articles, valued at about \$500, from England, via Hamilton, duty free. These things were shipped in bond to Hamilton. Could it be because our local collector would not sanction Roman favors? There is presumably but one law in this country, and there are supposed not to be any religious privileges. Why, then, must I, as an Anglican priest, be compelled to pay on things which a Roman priest receives free? I respectfully ask that the money paid by me be refunded."

As the *Empire* points out it would not do to suggest that "Rev. Mr. Farthing was quite willing to compromise with his conscience if the Controller of Customs would break the law in his interest." The two wrongs would have then made a right. But not pressing such a delicate point as Mr. Farthing's conscience, we proceed with the facts of the case, and leave our readers to draw conclusions. Enquiry was immediately made by the Hon. Mr. Wallace who wrote to the Collector of Customs at the port of Hamilton asking whether the goods referred to had been passed free at Hamilton or any of its out ports. The answer was that several entries of goods had been made at that port by the Rev. Father Brady of Hamilton, upon all of which duty was paid

—and that no entry had been passed by the Rev. Father Brady of Woodstock.

The Controller of Customs thereupon started an investigation in the port of Woodstock, and elicited the facts upon which Mr. F. had got somewhat mixed. The Rev. Father Brady of Woodstock in December last received a present from England for his church, consisting of a set of Mass vestments, one chalice and one missal. He wrote to Ottawa asking that as they were for the use of the church, and a present, that the duty might be remitted. Hon. Mr. Wallace referred his note to the Collector of Customs at Woodstock with instructions to "admit free of duty such of the articles as are provided for under the law. Communion service is free." This was interpreted, and rightly interpreted, to refer to the whole present. No communion service in the Catholic Church can be held without Mass vestments, missal and chalice. It was clearly meant by the donor as a gift in honor of the Blessed Sacrament and the Communion service of our Church. However, this interpretation was set aside, and the Rev. Father Brady was called upon to pay duty on certain portions of the goods. The value amounted to \$100 instead of \$500, as was alleged. The chalice being valued at \$40, it left \$60 upon which duty was collected at 20 per cent., making \$12. Here then was a minister of the gospel spreading throughout the length and breadth of the country the charge that the Controller of Customs was favoring Catholic priests for the paltry trifle of twelve dollars: fanning the flame of prejudice that Catholics can set the ordinances of departments at defiance. Here was a daily newspaper taking up village gossip to make political and religious capital out of it. Here was the member of North Simcoe, Mr. Dalton McCarthy, from his place in Parliament, making enquiry about it—and all to discover that twelve dollars was not paid into the Customs.

Desecration.

What is most harrowing to the feelings of Catholics is open insult to the Blessed Sacrament. It very seldom occurs; but an outrage took place in Hamilton on Sunday which calls for acts of reparation from the children of the Church throughout the country. It resembles more the act of a member of the Luciferian society in Europe than aught else.

The man Corkery who has made himself notorious as an anti-Catholic lecturer, entered St. Mary's Cathedral during the children's Mass at 8.30. Mgr. McEvay, who was celebrant, was addressing the children preparatory to many of them receiving holy communion. The children occupied the middle pews, while the rest of the church was taken up with about three hundred grown people. Corkery entered while Mgr. McEvay was speaking, and enquired if it was too late for communion. Upon being told that it was not, he asked to be shown to a front seat. At the usual time he went forward and knelt at the communion rail. When, in administering holy communion, Mgr. McEvay came to him, and was about to give him the Blessed Sacrament, Corkery struck the priest's arm, knocking the consecrated host out of his hands upon the floor, at the same time exclaiming, "I protest against this mummery. Shame on you! This is no more the body of Christ than"—we fear to write the words—"it is the man in the moon." At the request of Mgr. McEvay two men escorted the scoun-

drol out of the church. Fortunately Father Coty was present outside of the sanctuary, attending to the children when the sacrilege occurred and immediately gathered up the Sacred Particles.

Corkery was arrested on Monday and is to be prosecuted under the Criminal Code which provides a punishment of two years' imprisonment for violence offered to a clergyman in the discharge of his sacred offices.

Comment is unnecessary. Now that one of these vile wretches who are seeking notoriety and a living at the expense of our religion, has placed himself in the power of the law, let him have it. Charity may attribute it to insanity—but we fail to see it in that light, though we think such characters are obsessed. Mayor Stewart may try to make a martyr out of Corkery, but let it be shown that law has not altogether yielded up the Province of Ontario to the ravages of bigotry and insult.

Literary Notes.

The second number of the *Rainbow* has reached us, carrying with it not only its literary merit but many pleasant memories of the hospitality and beauty of Loretto, Niagara Falls. The editors are lucky in numbering among their contributors Mrs. Rose Hawthorne Lathrop, whose pretty little tale, "White Hairs," will be enjoyed by every one. Letters from old friends and pupils abroad are a pleasing feature in this number, and one is especially interesting to the *Register*, being from a very esteemed friend, J. O'Dowda, who is staying in Paris, France, and in which there is a description of Marshal McMahon's funeral and of different churches there.

Letters of St. Alphonsus Maria De Liguori, Doctor of the Church, Bishop of St. Agatha, and Founder of the Congregation of the Most Holy Redeemer. From the Italian. Edited by Rev. Eugene Grimm, C.S.S.R.—We have received from the publishers the above named volume, the twentieth in the series of the complete ascetical works of the Saint. It is a handsome volume of over five hundred pages. The character of the great Doctor is revealed in these letters with a clearness surpassing that of the most carefully composed biography. They can be recommended to the learned and unlearned alike. No one can read them without being instructed and edified. *Bensinger Brothers, New York. \$1.25.*

The American Catholic Quarterly Review, April, 1894.—Besides the Encyclical of the Holy Father on the *Study of the Scriptures*, and a most interesting commentary thereon by the Rev. James Conway, S.J., the contents of the present issue are of the usual varied and scholarly character. The contributions are by writers whose names are a guarantee of the correctness of the opinions set forth, and the questions discussed are those upon which it gravely concerns all Catholics to be rightly informed.—*Chas. A. Hardy, Publisher, Philadelphia. \$5.00 per annum.*

Records of the American Catholic Historical Society.—The contents of the January number of this quarterly are—"The Annual Address of the President," a calm deliverance breathing hope and encouragement; "Memoir of the Very Rev. Patrick Reilly, V.G.," an interesting sketch; "St. Mary's Burying Ground," an old parochial record of more than local interest; and "Certain Churches in the West," a pleasant narrative of a traveler's experiences in Western Churches during a trip in the autumn of 1891. The A.C.H.S. is a most useful organization, and it is gratifying to learn that its affairs are in a satisfactory state, and its membership and means are rapidly increasing.

Corry Meela.

By MORA O'NEILL.

Over here in England I'm helpin' with the hay,
An' I wish I was in Ireland the livelong day
Weary on the English hay an' sorrow take the wheat
Och! Corrymeela an' the blue sky over it.
There a deep dunt over the sea beyond the trees
This livin' air molthered with humming o' the bees.
I wish I'd hear the Claddagh bura go rammin' through
the heat
Pat Corrymeela with the blue sky over it
The people that's in England are richer nor the Jews
There not the smallest young gossion but thravel in
his shoes,
I'd give the pipe between my lips to see a barefoot
child—
Aye, Corrymeela an' the low south wind
Here a hand o' full o' money an' hearts so full o' care,
By the luck o' love I'd still go light for all I did go
bare.
"God save ye, colleen dhas" I said;— the girl she
thought me wild.
Far Corrymeela and the low south wind
D'ye mind me now, the song at night is mortal hard
to raise.
The girls heavy-goin' here, the boys are ill to please,
When once I'm out this workin' hive, 'tis I'll be back
again
Faith! Corrymeela, in the same soft rain!
The wisp o' smoke from one ould roof before an Eng-
lish town!
For a shag with Andy Feela here I'd give silver
crown;
But a curl o' hair on Molly's head ye'll look the like
in vain
Sweet Corrymeela an' the same soft rain.

Selected Receipts.

FRIED POTATOES—A neighbor says they are fond of fried potatoes; when fried they pour of the surplus grease, if any, and add half a cup of cold cream; beat up quickly and serve. Add cream according to quantity of potatoes.

Easy enough for farmers to "add a little good cream," but the cream we buy in the towns is generally very thin and what farmers perhaps would call rich milk. And it is often difficult to get any cream at all, so we dare not be a bit saucy.

A PRETTY DISH.—Half fill a bowl with cold, stewed and sweetened fruit, pour on a cold boiled custard from which you have saved the whites of the eggs; make a meringue of the whites, with an even tablespoon of sugar to each egg and pour over the custard.

CREAM MUFFINS.—Three eggs beaten separately, one tablespoon of butter, one pint of sweet cream, one-half teaspoon of salt, flour enough to make a stiff batter, whites of four eggs well beaten; fill the hot, well-greased muffin rings half full and bake quickly.

A DISH OF SNOW.—Heap a grated cocoanut up in the centre of a handsome dish and ornament with pretty green leaves or ferns. Serve it up with snow cream made as follows: Beat the whites of five eggs to a stiff froth, add two large spoonfuls of fine, white sugar, one large spoonful of rose water or pine apple; beat the whole together, adding a pint of sweet, thick cream. Put several spoonfuls over each dish of cocoanut.

A COMMON BREAKFAST NOWADAYS.—Of course I mean in the country and small towns. Shad or herring boiled or fried, generally the latter; fried mush or bread and butter, spring onions sliced very thin and chopped, with a very little salt and pepper and not much more than wet with vinegar, and add a little good, sweet cream, two or three teaspoonfuls, according to the quantity, and have on the table the molasses cup full of New Orleans molasses and your cup of good coffee—all combined make a right appetizing breakfast, plain and wholesome. We do our best to hurry up the radishes, and they answer tolerably well until the luscious strawberries ripen, and they are now in blossom. So many good things, one after another, for our enjoyment and to sustain the "poor, perishin' body."—*Nellie, in German-town Telegraph.*

Eighty of the Popes are honored as saints, thirty-one as martyrs and forty-three as confessors.

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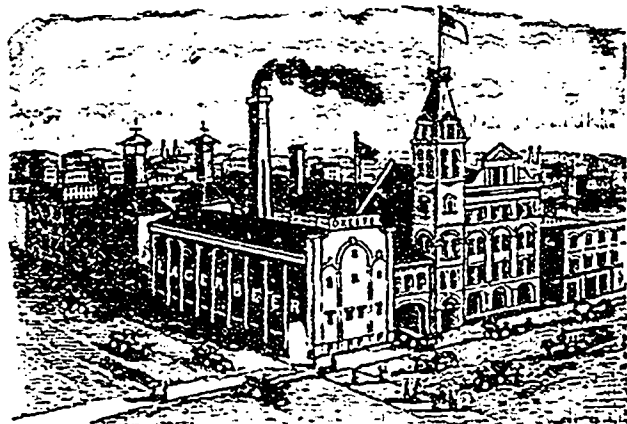
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SOULANGES CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tenders for Steel Bridge at Soulanges Canal," will be received at this office up to noon on Monday, the 14th May proximo for the construction and erection in place, completed and ready to receive the rails, of a Steel Bridge, composed of one swing span of 187 feet, and a fixed span of 22 feet, to carry the Canada Atlantic Railway over the Soulanges Canal and Public Highway.

Plans and specifications of the work to be done can be seen on and after the 5th day of April, 1894, at the office of the Chief Engineer of Railways and Canals, Ottawa, where forms of tender can be obtained.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, an accepted bank cheque for the sum of \$400 must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not, however, bind itself to accept the lowest or any tender.

By order,
J. H. BALDERSON,
Secretary.

Dept. of Railways and Canals,
Ottawa, 27th April, 1894. 19-a

EXECUTRIX NOTICE.

In the matter of the Estate of JOHN KAYLAY, late of the City of Toronto, in the County of York, Esq., deceased.

NOTICE is hereby given pursuant to Revised Statutes of Ontario, 1887, Chapter 110, that all persons having claims against the estate of John Kaylay, late of the City of Toronto, in the County of York, Esquire, deceased, who died on or about the 4th day of April, 1894, are required to send by post, pre-paid, or deliver to Jas W. Mallon, 25 Bank of Commerce Building, Toronto, Solicitor for Mrs. Ellen Gracy, the Executrix of the Will of the said deceased, on or before the 21st day of May, 1894, a statement in writing containing their christian and surnames, addresses and descriptions, with full particulars of their claims, duly verified, and the nature of the securities, if any, held by them.

AND NOTICE is also given that after the said 21st day of May, 1894, the said executrix will proceed to distribute the assets of the said estate among the persons entitled thereto, having regard only to the claims of which she shall then have notice, and she will not be liable for the assets, or any part thereof, of the said estate to any person or persons of whose debts or claims she shall not have received notice as aforesaid.

Dated at Toronto this 18th day of April, 1894.
JAS. W. MALLON,
25 Bank of Commerce Building,
Solicitor for the said Executrix.



Royal Military College of Canada.

INFORMATION FOR CANDIDATES.

THE ANNUAL EXAMINATIONS for Cadetships in the Royal Military College will take place at the Headquarters of the several Military Districts in which candidates reside, in June each year.

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The course of Physics and Chemistry is such as to lead towards Electrical Engineering, Meteorological Service and other departments of applied science.

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Length of course four years.
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Department of Militia and Defence, 1894.

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- Window Tables, oak or walnut, heart and square shape, regularly sold for \$1 75 to \$2 50, clearing at 90
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Catholic News.

In Nuremberg, an old stronghold of Lutheranism, the Catholics have received permission from the Protestant magistrate to hold a procession on Corpus Christi day. This has not occurred since 1524.

The expenses of the Catholic educational exhibit at the World's Fair were \$972,597 and the receipts \$861,801. The deficit has been paid by the Arch bishop of Chicago.

Augustine Daly was showered with compliments by Ambassador Bayard, Justin McCarthy, "Max O'Rell," T.

P. O'Connor and others at the dinner given to him in London recently by Consul-General Collins.

The decoration of the Black Eagle has been conferred by the German Emperor upon the Prince of Radziwill, one of the most influential personages at Court and uncle of the Abbe Radziwill, chief of the Polish fraction in the Reichstag.

At Verona, Italy, a priest entered the Office of the Treasury and handed the Intendant of Finance 3000 lire sent by the Bishop of Vicenza to be restored to the Government. This large sum was forwarded to his Lordship by a

penitent, whose restitution is covered by the seal of confession.

Two weeks last Sunday Rev. Father Sinnott and Mr. Ryan were sleeping in a room at the parsonage, Regina, N. W. T., in which there was a coal stove. On Monday morning Rev. Fr. Caron heard moaning proceeding from the chamber, and on going to find out the cause found both overcome by escaping coal gas. It was with difficulty that they were aroused and the result might have been more serious.

Speaking of the Sisters of St. Joseph, the Governor of South Australia recently said: "They could not help

admiring the self-sacrifice, the philanthropy, and the piety of the good Sisters of St. Joseph. They could see them in the houses of the poor feeding and clothing the wretched. They could see them in the goals and the abodes of vice striving to raise the fallen and save the lost.

THOUSANDS LIKE HER—Tena McLeod, Severn Bridge, writes: "I owe a debt of gratitude to DR. THOMAS' ELECTRIC OIL for curing me of a severe cold that troubled me, nearly all last winter." In order to give a quietus to a hacking cough, take a dose of DR. THOMAS' ELECTRIC OIL thrice a day, or oftener if the cough spells render it necessary.

THE TRIUMPHS OF DUTY.

CHAPTER IX.
MORE MYSTERIOUS SECRETS.

The marquis enjoyed his *tete-a-tete* evening extremely; the more so that he was secure from all intrusion. He had even forbidden that any letters should be forwarded from Rockley; and now, extending his limbs before the genial blaze, he fully entered into his favorite pastime of drawing largely on the mental funds of his companion. Arthur could supply abundantly and freely, so the night insensibly advanced, and wine was brought, and servants retired for the night, and Boucher, the marquis' valet, was informed that his services would be dispensed with. This with any other but the marquis might have excited some curiosity; but the valet was accustomed to his lord's vigils, and on this occasion glided into the room with some quires of paper and other requisites for despatches, also with night-slippers and scent bottle. It was now considerably past eleven o'clock: in a short time every domestic in the house would be asleep, and the marquis observed that it was full time to withdraw his thoughts from the insurrection in New Zealand to affairs at home.

"Are we to use these pretty little weapons?" demanded he, taking up one of the pair of pocket-pistols which lay already loaded on the chimney-piece.

"No," replied Arthur, "I keep these by me on the defensive against house-breakers, or other assailants; but I think a good cudgelling is all we need inflict to-night on the musicians of the south-west wing."

"Are you certain that the entrance by the little passage has been effected without causing suspicion?"

"I think so. I took care to throw that clearance on Grainger, without entering into that part of the house myself. I told him to enable me to assure Lord Charleton in my letter of this evening that his suite of rooms was restored to what he remembered them. Grainger informed me, just before we sat down to dinner, that the closet had been cleared away, and the rubbish removed by the workmen, adding that it was by that time getting too dark for any woman alone, or in company, to be prevailed on to undertake the final purification of the corridor. But I should not dislike having caused a little alarm, because then you will hear the sounds."

"Come, then," said the marquis, "I will follow you in silence, with this good cane, holding my taper in the left hand."

"Stay, my lord," said Arthur, "a taper is soon blown out by a concealed adversary. My French habits have fortunately provided me with a little lamp; the glass globe will protect the flame. One will suffice for both. I will precede you, as in duty bound."

Accordingly the two friends left the library by a door which communicated with stairs leading to the suite of rooms above, at the northwest end of the mansion, one of which was occupied by the marquis. Thence they passed through galleries and corridors, by the top of the great staircase, to the one principal communication with the southwest end of the dwelling. They had scarcely closed the double-baired door which divided this large passage from the centre of the house, when both stopped and looked significantly at each other then proceeded with still greater caution, while the soft tremulous sounds became more and more distinct, to the great satisfaction of Lord Stanmore, and the excited wonderment of his visitor. They soon stood at the entrance, so long concealed, of the little private passage belonging to the suite of rooms once occupied by the lord of the mansion, and with redoubled interest penetrated through it to the actual region of the mysterious plaint,—a

room, or loft, immediately above the mortuary chamber, both being at the back of the sanctuary of the chapel. The two friends cast searching glances around, while the sweet, melancholy sounds wafted across them, as they stood amazed. Suddenly their eyes fell on the same object, and they simultaneously grasped each other's hand. It was a long coffin, placed on low trossels, uncovered by any pall, and without inscription. Arthur knelt by the side, and commenced some prayers for the dead, amid the sympathetic strains, while the marquis, seizing the lamp, continued the investigation of every part of the room with still greater minuteness. The window was placed beyond his reach; a ladder or steps would be needed, which could only be brought by the servants in the full daylight. There was also a shallow closet with shelves. On one of these was a portfolio leaning against the back of the closet, and in good preservation. As Arthur rose from his knees the marquis made a sign for him to take possession of what might prove a clue to the mysteries of the place. They then ascertained that this room had once been used as a sort of tribune, or private gallery to the chapel, in case of indisposition or late rising; for a window-shutter, fastened with nails, was on the chapel side. Here, for the time, terminated their discoveries, and in a few minutes the Marquis of Seaham and Lord Stanmore were stirring the fire in the library, and pledging each other in a glass of Madeira.

They had seemed to have been long away; but it was scarcely one o'clock in the morning. Time is spun out when much is done and felt, as objects at various intervals in a landscape increase the prospective distance.

"Oh! no, I cannot yet go to bed," replied the marquis to an offer from Arthur to that effect. "We will lay our heads down in an hour from this time. Much can be done in an hour. That coffin must contain the remains of—who?"

"My great-grand uncle, Tristram Woolton," said Arthur.

"Exactly so. I had arrived at the same conclusion. The body was never found in the lake. It was suspected that he never went to America, but kept himself concealed on the old premises. What we have seen to-night corroborates all this."

Arthur then related the carpenter's narrative, and found that the confusion made in the history of the two brothers had led to the belief that Tristram had drowned himself in the lake, and that his restless spirit haunted the house.

"There are, doubtless, two living witnesses in the gardener and carpenter, to prove that the body of Uncle Tristram lies in that coffin," observed Lord Stanmore, "and thus free his memory from the stigma of suicide. Ah! what a victim he must have been to the dominant spirit and unprincipled mind of his brother Gilbert. Let us look into the portfolio." But the contents, although interesting, disappointed Lord Stanmore with respect to the personal history of his collateral ancestor. There were the long pedigrees and alliances of the Wooltons, and several portraits in water-colors and pencil. One very beautifully executed of the two brothers, Gilbert and Tristram, one in the arms and the other leaning on the knee of their young mother, the second wife of the seventh Earl of Charleton.

"Can anything be more sad and affecting," said the marquis, "than to watch the innocent faces of children who are destined to break the hearts or ruin the fortunes of their families?"

"They are not destined to do this," objected Arthur.

"Let the word pass for to-night," continued the marquis. "Look at that villain Gilbert. What an eye! what a mouth! And so these old men remember him, with all this seductive beauty, and with the addi-

tional curse given him of expensive tastes without principle of restraint—I will not say without *power* of restraint, for fear of a second amendment from the noble lord opposite, on my proposition in favor of fatalism."

"He was the Benjamin of his father's old age, I conclude," said Arthur; "or, more correctly, the Joseph; and Tristram the Benjamin. With an aged father and a young mother, these beautiful boys were spoiled. Gilbert was the more mischievous, because he had more mental power; he must have overawed and governed the weaker Tristram."

"Who is this, think you?" said the marquis, turning over another and equally well executed portrait. "This is evidently by the same artist; and as it represents a fine youth, while the others are young children, it must be their elder brother by the first marriage; your great-grandfather, the eighth Earl of Charleton."

"Yes," said Arthur, "I recognize the features, although the picture my grandfather took abroad with him is of a man advanced in life. We must be thankful that the loving and confiding elder brother died ignorant of the conduct of the younger. How placid is that brow, how serene that smile!"

"Here we differ," observed the marquis; "better that the brow be knit and furrowed, and the mouth compressed with grief and indignation, than that he should have left so fatal a will."

"Ah, yes, you are right," said Arthur; "we do not differ. Had my great-grandfather known the truth in time to have altered his will in favor of other guardians to his heir, how smoothly all would have glided on at Woolton Court. However," added he, gayly, "it is perhaps by great crimes—certainly by great misfortunes—that great virtues are brought to light. Therefore I will regret nothing that has made the present Earl of Charleton what he is. All I have to pray for is, that prosperity may not spoil his heir."

"We have had one good damper to-night to the pride of success," observed the marquis. "We cannot make out this ghostly music."

"But we will to-morrow—or rather to-day, by sunlight," replied Lord Stanmore. "Let us now go to rest, and rise with that in view before your ride back to Rockley."

"Not my ride back, but *our* ride back," said the marquis. "Are you not to return with me?"

"Ah, no; my duty lies here. I am hoping to welcome here all the dear inmates of Rockley, to assist me in fitly receiving the long absent lord of Woolton. Will you promise me that it shall be so arranged. Will you, dear marquis, select the suites of rooms for the ladies Clara and Violet?"

"We will be here. We will do all in our power to show respect and honor where it is so due," replied Lord Seaham; "but I decline selecting any suites of rooms, having perfect reliance on the good taste of our host."

It was late in the forenoon before the friends again met; and when they did so, and coolly talked the matter over, they each felt a delicacy in introducing servants and workmen into a room where lay the body of the unfortunate Tristram. It was agreed to lock the room until the arrival of the Earl of Charleton.

The next few days were agreeably occupied in giving hospitable welcome to that true friend of the Wooltons, Mr. Oldham, and in signing the documents mentioned in the letter of the Earl of Charleton.

CHAPTER X. THE WELCOME HOME.

While many interesting preparations occupied the mind of the heir of Woolton, the venerable merchant of Marseilles, having carefully terminated all his worldly affairs in that city, was

returning thanks to Heaven for having blessed his many years of toil, and opened a bright path for his return to his native land. His obarities had always been commensurate with his increasing wealth; and now, in farewell, he left to each public institute a two-fold donation, and still a larger bequest to the fund for "those who had known better days." This class of deserving persons had, in attracting his especial sympathy, partaken the most largely of his charity.

After a farwell visit to the bishop, and a parting dinner to his late brother merchants of the city, the long exiled Englishman bent his steps, on the eve of his departure from Marseilles, to the shrine of Notre Dame de la Garde. Besides rich benefactions, he now bore a votive offering in the form of the seal with which, during thirty years, he had secured all his mercantile correspondence. The duplicate of this seal he intended to take with him to England, as a remembrance of his labors, and of God's blessing on them. It was a beautiful southern evening, the 28th of October, 1853. Even on the heights, where stood the chapel, the gentlest of zephyrs played. Vessels of every size lay on the calm azure of the life-like sea: the sunset glow tinting the white sails pink, and the brown sails a still warmer hue. One of these vessels, just entering the port, had been his; and he smiled as he watched it, saying: "He maketh their corn and wine and oil to increase." He had often ascended during his adversity to the friendly beacon of Our Lady de la Garde, and had gained strength at that once poor and humble altar. Now, like himself, the chapel had become enriched, and a band of holy missionaries ministered within its strengthened and decorated walls. The devout merchant had aided in this, as in most other good works in the city of Marseilles, and with thankful heart descended the slopes, and wended his solitary way to the hotel, there to await the hour of departure. He had already visited the tomb, in the cathedral, of his daughter-in-law, the mother of Arthur, for whom he had ever felt a strong and justly deserved parental affection and esteem.

The next hour of solitary emotion was spent in the church at Caen, by the vault where lay his wife and her parents, with his infant children, recalling those first years of exile, when domestic affections and congenial friends had lulled him into an indolently happy life, forgetful of past or future. Passing then to Calais, he had to unite action to prayer. Twenty-one years had passed since he had laid his only son in the grave, but he had long resolved to raise the coffin, and bear it with him to the vaults of his ancestral home. As this intention had been previously signified to the authorities, and the exact date adhered to, Lord Charleton found all in readiness. He went on board in the early morning of the 6th of November, the body of the late viscount having been placed in its allotted cabin during the night.

The passage was calm and rapid, and the living and the dead proceeded to London, and thence to Lancaster with the same speed. Here by previous arrangement, in the mortuary chapel of the Catholic burying ground, the body was to remain until sent for from Woolton Court. From this town the earl travelled on, accompanied by his faithful personal attendant, Monsieur Julien.

"They that sow in tears shall reap in joy. Going they went and wept, casting their seed; but returning they shall come with joy, bearing their sheaves."

These were the joyful words of the chorus, that, borne on a favorable wind, were at first faintly distinguishable, then heard in accents loud and full, as a carriage and four at full speed, brought the long-exiled Earl of Charleton to his home, on the 8th of November, 1853. The avenue, and still more, the old gateway, with open portals, was in a blaze of light and as

ST. PETER'S BASILICA.

Written for the Nor'Wester

To essay a descriptive narrative of St. Peter's Basilica in Rome is indeed a hazardous task, for the human mind is incapable of comprehending the grandeur of that greatest of christian temples. So vast, so wonderful, so harmonizing are all the adjuncts of this lordly edifice, that one feels bewildered even in the contemplation of the most beautiful monument, which is forever the masterpiece of the genius of western nations. To appreciate the richness and beauty of St. Peter's, one must visit it, and revisit it, "breaking to piece-meal the great whole, and making them separate objects of contemplation," but to form any adequate idea of its immensity, it is necessary to betake oneself far from the maddening crowd, to some distant spot, where the eye, no longer discerning puny structures, will be free to embrace within its vision the gigantic whole.

The writer recalls with thrilling remembrance the glory, with which St. Peter's cupola burst in upon his view, when far out upon the bleak and deserted Campagna, whose now desolate plains were in former ages the glories of ancient Rome, whose fields are strewn with pieces of white marble, the shattered fragments of friezes, columns and tombs, like "bones bleached on the battle field," kneeling down in reverential fear before the towering cross, which surmounts the "vast and wonderful dome," he beheld for the first time that monarch of the wilderness. The feeling was akin to that which the mariner experiences on seeing land after a tempestuous voyage, or which fills the soul of the weary pilgrim from the east, who, journeying to Jerusalem, bows down before the city of the crucified Christ. There it stood, towering heavenward, resplendent in the golden rays of the setting sun, proclaiming to the universe the conquest of Christianity over paganism and idolatry.

With wonderful eyes the visitor approaches the grand piazza leading to St. Peter's. It is impossible to desire anything more majestic and imposing, and more calculated to throw the basilica into bold relief. Of oval shape, circumferenced by a superb portico, with four rows of massive Corinthian columns surmounted with statues larger than life, it forms a fitting entrance to the precincts of the church. In the centre of this space is placed one of the largest of Egyptian obelisks, at either side of which two fountains shoot their waters upwards in silver streams to a distance of some eighty feet, which, when returning in cascade form, produce a marvellous effect, exhibiting all the various tints of the rainbow. A gradual ascent is commenced about seventy five feet from the vestibule of the church. Here the massiveness begins; the mind seems already lost in the maze of architectural symmetry and rebels against crediting the surroundings with their just proportions. The Basilica is entered!

"Its grandeur overwhelms thee not,
"And why? It is not lessened, but thy mind,
"Expanded by the genius of the spot,
"Has grown colossal."

Six hundred and thirteen feet from the spot on which the visitor is now standing is the chair of St. Peter, some 225 feet of aisles and a nave are at either side of him, while raising his eyes he is dazzled with the glittering panels of the gilded roof, extended 150 feet high in air, to be carried to the still more wondrous altitude of 434 feet when immediately under the dome. This then is the immensity of St. Peter's, 613 feet long, 150 feet high in the nave and aisles, 434 feet under the dome, and 450 feet wide at the transept. The awe-stricken visitor seems paralyzed by the effect, and remaining motionless for some minutes, vainly endeavors to encompass within his weak intellect the immensity before him. Unconsciously he moves,

"But increasing with the advance,
Like climbing some great Alp, which still doth move,
Deceived by its gigantic elegance,
he beholds

"Vastness which grows, but grows to harmonize."
Betaking himself to the Baldachino, which surmounts the high altar, and beneath which are buried the Apostles, Saints Peter and Paul, a flood of light breaks in upon his soul, and looking aloft he views,

"The dome, the vast and wondrous dome
To which Diana's marvel was a cell,
Christ's mighty shrine above His Martyr's tomb"

It is impossible for the human mind to conceive the mighty grandeur of the dome of St. Peter's. Words fail to picture it. All description falls short of it. It is too colossal in its proportions, too gorgeous in its glittering mosaic work to be portrayed in narrative. A Pantheon lifted high in air, this is what St. Peter's dome is, this is what Michael Angelo intended it to be. One hundred and ninety-five feet in diameter, four hundred and thirty four feet in height, adorned with the richest mosaics, it forms a fitting canopy for the tombs of the holy apostles.

The interior decorations of this "outshining and overwhelming edifice" are in keeping with its immensity.

"Rich marbles, richer paintings, shines where flame
The lamps of gold."

all are centred in this grandest of Christian temples. It were useless to make a tour of the church, for the mind is unable to drink in at one draught such a beauteous grandeur. Twenty-nine altar pieces, each costing more than \$20,000; 135 statues, and twenty monuments, some of which cost \$30,000; 100 immense pillars, and a floor paved in variegated marbles, priceless mosaics, costly gems, all combined, make St. Peter's at Rome the grandest achievement of modern times. Truly doth Byron say in his "Childe Harold,"

"But thou of temples old or altars new
Standest alone, with nothing like to thee,
Worthiest of God the Holy and the true,
Power, glory, strength and beauty, all are united
In this eternal ark of worship undecayed."

It may be of interest to briefly mention the history of St. Peter's. The spot on which the Basilica is located was in the time of Nero given up to heathen superstitions; justly is it spoken of as "infamibus locis." The early Christians deposited the bodies of their martyred disciples in a grotto near to the imperial circus. The body of St. Peter was placed in this grotto, and Pope Anacletus erected an oratory, where for three centuries the faithful assembled to pray. Constantine resolved to change the oratory into a more noble temple. This work of the great emperor remained for eleven centuries. In 1450 Pope Nicholas V. began the reconstruction of the present edifice. At his death it was not raised more than five feet above the pavement. Paul II. continued the work after several modifications. Paul III. committed the completion to Michael Angelo, who altered the design to the form of a Greek cross. The cupola was finished under Sixtus V. by James Della Porta. Under Paul V., Carlo Maderno executed a Latin Cross, according to the original designs of Bramante. Pius VI. perfected the work and on November 18, 1626, Pope Urban VIII. consecrated the Basilica. Thus 176 years were spent in completing it, at a most fabulous expenditure.

There is probably no Christian edifice in existence to-day, not even excepting St. Paul's of London, which is noted for so many historical happenings as is St. Peter's. Four times did Charlemagne worship there; there the son of Pepin received the Imperial crown from Leo III.; Alfred, King of England, was crowned in it by Leo IV.; Charles the Bald by John VIII.; Otho I. by John XII., and St. Henry by Benedict VIII.

A large number of popes are interred within the church's walls, and the sculptured monuments over many of the tombs, would alone render St. Peter's a gem in an artistic point of

view. It is indeed difficult to realize the immense proportions of the building. The wonderful harmony which pervades everything makes the vastness incomprehensible, and only by surveying part by part can one at all arrive at any just idea of the whole. For instance, the dome is erected upon four large columns; where these merge into its encircling limits are placed four medallion mosaics, representing the four evangelists. On being viewed from the pavement below, those medallions appear not more than eighteen or twenty inches in diameter, yet the pen which St. Luke holds in his hand measures in actual length seven feet! One of the best and perhaps the only correct method of forming an estimate of the building is to take notice of some devout penitent kneeling in the church. Standing at the doorway and viewed from the high altar, a man seems but a speck on the floor. There are no pews or benches in St. Peter's. Any one of the side chapels can contain a thousand or more people, and the church itself would not seem crowded if 75,000 spectators assembled within its walls. It would be a pleasing task to conduct the reader to the summit of the dome on this occasion and to treat him to a panoramic view of the city of the Caesars. But for the present it were better that he remain within, for already his mind is opening to the grandeur before him and

"Growing with its growth he thus dilates
His spirits to the size of that he contemplates."
"LEA FAIL."



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