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# The Catholic Register.

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ALIVE BOLLARD, 100 Yongo Street TORONTO.

Vol. IX.—No. 37

### TORONTO, THURSDAY, SEPTEMBER 12, 1901.

#### PRICE FIVE CENTS

#### "THE JESUIT OATH."

Father Gerard has written a pamphlet for the Catholic Truth Society in which he traces the origin and history of the bogus "Jesuit Oath' which has recently been going the rounds of the press In an appendix Father Gerard says:

As a pendant to the above history it appears advisable to give in full form of the vows actually taken by Jesuits, according to the various grades within the Order to which they are admitted; these being the only sort of oath of which they know anything. It is frequently supposed that these vows are kept profoundly secret from all the world, and a at therefore contain 'orrible things As a matter of fact, they are to be found in the book of the Institute, of which every considerable library has a copy - that of the British Museum has several. Upon the nature of these vows readers will form their own opinion. At present it will suffice to observe that "solemn vows" bind the Order to the individual, as well as the individual to the Order; that such vows must always be taken publicly or they are not valid; that the pro fessed of four vows, in whose hands is the supreme executive and legislative power, are bound by the special obligation peculiar to themselves (the fourth vow), to start at a word from the Pope to preach the faith to any nation however distant or barbarous. I .- Vows taken by "Scholastics" on the conclusion of their Novitiate.

Almighty and Eternal God, I, NN. though altogether unworthy of Thy Divine Presence, yet relying upon Thine infinite mercy, and impelled by the desire of serving Thee, in pres ence of the most holy Virgin Mary and of all the Court of Heaven, do vow to Thy Divine Majesty perpetual Poverty, Chastity and Obedience in the Society of Jesus, and I promise that I will enter the said Society to spend my entire life therein - all thingsateing understood according to the Constitutions of the same Society Wherefore I suppliantly beg of Thine illimitable goodness and elemency, by the Blood of Jesus Christ, that Thou wouldst deign to accept this Holacaust in the odor of sweetness, and as Thou hast given me grace to desire and make this offering, wouldst also give it abundantly so to per-

II .- Solemn Vows of "Spiritual Coadjutors."

I, NN., promise to Almight God, in presence of His Virgin Mother and the whole Court of Heaven, and to you, , the Rev Father A. B., Superior-General of the Society of Jesus holding the place of God, and to your suc cessors (cr, to you, the Rev. Father C. D., representing the Rev. Father A. . . and his successors), perpetual Poverty, Chastity and obedience in the Society of Jesus, and, moreover, special care of the instruction of youth, according to the tenor of the Apostolic Letters and the Conatitutions of the said Society.

(Place and Date.) III.—Solemn Vows of "Temporal Coudjutors." (Lav brothers).

DINEEN'S

I, NN., promise to Almighty God, in presence of His Virgin Mother and the whole Court of Heaven, and to you, the Rev. Father . . . . perpetual Poverty, Chastity, and Obedience in the Society of Jesus, according to the tenor of the Apostolic Letters and the Constitutions of the said Society. (Place and Date.)

IV .- Solemn Vows of the Professed. I. NN., make my Profession, and promise to Almighty God in the presence of His Virgin Mother and he whole Court of Heaven, and all here present, and to you, the Rev. Father perpetual Poverty, Chastilly, and Obedience in the Society of Jesus, and, moreover, special care of the instruction of youth, according to the mode of life contained in the Apostolic Letters of the Society of Jesus and its Constitutions. I also promise, special obedience to the Sovereign Pontiff regarding. Missions, as is set forth in the same Apostolic Letters and Constitutions.

(Place and Date.) V .- Simple Vows taken by the same after Profession.

I, NN., Professed of the Society of Jesus, promise to Almighty God, in presence of His Virgin Mother and the whole Court of Heaven, and before the Rev. Father A. B., . . . . that I will never in any manner contrive or consent that the ordinances of the Constitutions of the Society concerning Poverty should be altered; unless at any time there should appear to be just cause for further restriction.

I likewise promise that I will never so act or devise, even indirectly, as to be chosen for or promoted to any prelacy or dignity within the Society. Likewite I promise that I will nev-

er stri e for any ambition or prelacy or dignity, outside the Society, nor consert to my election to such, so far as I am able, unless I be compelled by obedience to one who has power to command me under pain of sin.

Also, should I know that any one is seeking or ambitioning dignities of either kind, I will forthwith inform

the Society or its General Moreover, I provise that should I ever b, thus forced to undertake the charge of any church, I will in respect of the care to which I am bound both of my own soul and the right discharge of the duty laid upon me, show such deference towards the General of the Society as never to refuse to hear what advice he may deign to give me, either directly or through another. And I promise that I will act upon such advice should it appear to be better than what has occurred to myself; all things being understood according to the Constitutions and Declarations of the Society of Jesus. (Place and Date.)

THE BURIAL OF THE MONK.

(From The Gentleman's Magazine. It was a sultry day. Not a leaf stirred, and the sea did not ripple. There was a silence in nature that made the slightest sound almost painfully distinct. The thought of the dead monk in the church never left me. I seemed to see him lying there, with his hands folded on his breast, in the awful rigidity of death, and the two figures almost as motionless kneeling at his As night came on it brought no cooling breeze; the mysterious stillness seemed to deepen. It was too oppressive for sleep, and when at 3 o'clock the soleinn monastery bell broke the silence it was a welcome relief. After the last echo had died awn the same heavy suspense seemed more unbearable by contrast. At last we role and wandered listlessly about the island. Just as we neared the cloture, a lamentable wail, beginning on a high note, and coming down the chromatic scale, rent the air, I shivered with emotion; I knew what it was-they were burying the dead monk. They had lowered the corpse, clad in the cowl, into the grave, with no coffin; the infirmier had laid the body on the bare ground, and, after a farewell look, had drawn the cowl over the still white face. Then the abbot had thrown a shovelful of earth into the grave, and the freres convers had begun to fill it up. Just as the body ceased to be visible, the monks had fallen on their knees with their faces to the earth, the chantre crying, in the wailing tones we had just heard, the word "Domi-'nel" The monks replied, lower down the scale, "Miserere super peccatorem." Then the chantre again uttered that heart-reading cry, Domine! if and the monks replied. Yet a third time that pitcous call, us of a soul on the confines of despair, "Dominel" and once more he response, which floated over the wall like a sob, "Plty for a poor sinner," I was thrilled through and through,

#### PRESIDENT McKINLEY'S LIFE

A universal feeling of gratitude responds to the growing confidence in which the bulletins from the hedside of the wounded President of the United States are written The sympathy of the entire world is moved. The abhorrent vature of the crime is enough in itself perhaps to account for the deep human interest shown in the efforts of the surgeons to save the President's life. Surely an ass asim never before approached an unsuspecting victim with more deliberate and callous treachery. Yet not all the Anarchist's insolent indifference to his surroundings betrayed a representative multitude of the American people to vengeance on the spot. That people, so malignantly branded as a nation of "lynchers," gave the whole world an object lesson in discipline at Buffalo on Friday last; and it is now left for London journalists to express a "larrikin" disappointment that the momentous day was not wound up with a lynching party. The President himself, as befitted the executive head of such a people, furnished the best example of self-restraint. William McKinlev, the typical "self made" American citizen, showed himself a brave and simple man in the presence of death. No wonder the world responds with warmth to the now well-founded hope that death in the form designed by the Anarchist has been folled. Every other feeling than honest admiration of the man seems to have disappeared. May the prayer and hope of all be speedily answered; and thus our of the evil deed plotted in the heart of a flend good will come to the nation, which to day stands in its best light before the watching world.

#### Rapid Recovery Confidently Expected |

Wednesday morning's telegrams from the bedside of President McKinley declared the steady progress of the patient towards recovery.

DOCTORS ARE CONFIDENT.

"Of course we will all feel easier when a weak has passed," said Dr. McBurney, the dean of the medical corps. "We would like to see every door locked and doubly locked, but the danger from possible complications is now very remote." As an evidence of the supreme faith he holds. Dr. McBurney, after the morning-s consultation, made a trip to N'agara Falls, and this evening returned to New York. He could reach here again in ten hours if the unexpected should happen and there should be a change for the worse. The little piece of lead in the muscles of the back is giving the physicians no concern whatever. Unless it should prove troublesome to the President later on he probably will carry this grim souvenir of the Anarchist with him to the erd of his days. The doctors say that once encysted it can do no harm. Thousands of men are to-day walking the earth in perfect health with much larger chunks of lead in their bodies. The X-ray machine is ready for instant use, however, and if there is the slightest inflammation or pain in the vicinity of the bullet an operation will be performed.

AT ST. PATRICK'S CHURCH.

At High Mass on Sunday in St. Patrick's Church, Montreal, Rev. Father Callaghan made a touching reference to the attempted assassination of the President. He said:

"We should pray that it may please Divine Providence to ensure the recovery of the intended victim. The Church commands us to pray for the preservation of all rulers, spiritual and temporal. In the present instance, we are called upon to sympathize, not with a distant nation, but with a kindred and neighborly people. Their grief is our grief. They weep and we shed tears over the great cal-

mity which threatens them. "The crime attempted upon the life of President Mckinley is without palliation. As in our own beloved Canada, so ir the neighboring Republic, there is no tyranny, there are no oppressive laws. There, as here, every good, honest, law abiding citizen can eniov the fullest freedom and make for himself and those dependent upon him a happy home. The stricken ruler had not transgressed against the liberties or rights of his people. To all appearance he had harmed no man. Yet the bullet of the assassin sought him, and his life is trembling in the balance. God grant that it may be spared.

"The spirit of unarchy is abroad. Should it prevail we shall have hell upon earth. To combat this spirit will call forth the greatest effort of statesmanship. God alone can guide rulers in the perfecting of such legislation as is needed to meet the imperative necessities of the hour. Wc should pray finally, not only for the recovery of the victim of the outrage, but be, of the Author of all good to inspire those in authority, so that they may be able to grapple with the difficulties before them and give peare and security to society."

THE POPE EXPRESSES SORROW. Rome, Sept. 9 .- The Pope us directed Cardinal Martinelli, Papal Delegate to the United States, to express to the Government the feeling of deep indignation of His Holiness a the attempted assessination, of the President, and his earnest prayer for Mr. McKinley's recovery.

CARDINAL GIBBONS' TRIBUTE.

Baltimore, Sept. 8. - Cardinal Gibbons gave out the following triunte to the President on hearing of the shooting: "It is sad indeed that an insane fanatic can have it in his power to endanger the life of the head of a great nation like this, and a man possessing the many virtues of President McKinley. If, however, he has a spart of reason left, and it can be shown that he is responsible, no punishment would be too great for him.

"I not only honor President McKinley as the head of a great nation, but I have the privilege of regarding him as a friend, and am indebted to him for many favors. The wound which has been inflicted upon him is not only a national calamity, but comes as a personal affliction to every home in the land. Every son and every daughter in the United States should feel light they would feel a blow struck at the head of his or her fam-

"Perhaps the best tribute to the stability of our institutions is the fact that, while the blow at the President: arouses universal sorrow and indignation, it does not in the least shake our faith in the correctness of the principles of our government, and will not recard for an instant its machinery or create .nore than a passing ripple upon the waters over which is gliding our noble ship of State."

FROM THE IRISH PARTY.

London, Sept. 9 -John Redmond, the Irish leader, cabled to Vice-President Roosevelt to-day, as follows:
"In the name of the Irish National-

ist party, I send an expression of deepest sympathy Ireland abhors the dastardly crime

THE PRESIDENT'S NURSE

Brockville, Sept. 7. - The head nurse in charge of President McKinle Mohan, a Brockville young lady. Miss Mohan, who is a daughter of the late Anchael Mohan of this town, has been here on a three-week's visit to her mother, and left for Biffalo on the International Limited yesterday at noon, little thinking of the arduous duty that awaited her on her arrival in that city. On reaching Buffalo a carriage was in waiting, and she was driven at once to the residence of Senator Milburn and placed in charge of the wounded President. Miss Mohan graduated three years ago os a trained nurse in the Buftalo General Hospital. She was then appointed head nurse in that institution, but resigned after some time to do private nursing for Dr. Park, one of the doctors now in attendance upon the Presi-

ARREST O" EMMA GOLDMAN.

Chicago, Sept. 10.-Emma Goldman the noted Anarchist leader and lea turer, was arrested in Chicago to day, and a complaint and warrant charging her with conspiracy to murder President McKinley were secured from Justice Prindville. After making her statement to Mayor Carter H. Harrison, Chief O'Neill and represen tatives of the press, she was taken to the annex at the Harrison street police station in a catriage, where, alter partaking of a hearty meal, she was taken (3 the bureau of identification . Several hundred people had gathered in front of the south entrance to the City Hall, all eager to catch a g'impse of the woman Anar- without ceasing to be an angel of chist.

DISSOLVING PROTESTANTISM.

(New York Freeman's Journal.) The Christian Advocate, a Protestant organ, published in New York, recognizes the havor that the Higher Critics are making among the various Protestant sects, and predicts that 30 years hence the Protestant churches will be wholly divorced from the Bible. Here is The Christian Advocate's forecast:

"If the extreme Higher Critics go much further, if the Scriptures corne to be regarded as really proving not'ing against which a man cannot set up his 'Christian consciousness,' socalled, there will be a divorcing of the Protestant churches from the Bible and that within the next 30 years. Numerous sects will arise, many of them extremely fanatic, and one of them may sweep the country."

It will be no matter for surprise if this prediction be verified. Protestantism has had from the beginning the seeds of dissolution in itself. During the last three hundred years these seeds have produced a plentiful crop of sects which have been loosely connected with one another through a common belief that the Bible is the word of God.

This belief has been very much weakened of late, and the consequence is that the Scriptures are lossing their hold on the Procestant sects which are like a ruddetless and compassless ship become the sport of the waves. What the end will be is easy to foretell.

DISAGREES WITH CARDINAL GIB-

From The New Orleans Harlequin. Cardinal Gibbons, in his address at Wexford, advised Trishmen to remain in their own country instead of coming here. "I told them it required auperior energy to succeed here, and if they had that energy they would be wise to stay at home and use it for the betterment of their own country.

Oh, I don't know, Cardinal! Irishmen have not shown a plentiful lack of that necessary energy. The brilliant, brainy and beloved Cardina' possibly forgets that Irishmen run acmost every city in America to-day, and an Irishman (albeit, I believe, he: claims to be French! ) is president of the United States. Back of him ctands a Warwick, who is also Irishone Hanna. Time out of mind, an Irishman namer Croker has held our American met:opolis in the capacious hollow of his hand.

As S. S. Prentiss said in his immortal speech delivered in this city in behalf of famine-stricken Ireland: The Irish have lought successfully all hattles save their own." Is it not the part of much wisdom that the Irish should have detected what are their Jonah fights and set out to subjugate the rest of the world? In nothing has the race been so typically true to their native shrowd discern-What would we do in our ment. municipal politics here were it not for the T that would become of the interest of the same.

Indeed, how would we have ever had our own beloved, broad-mindel Cardinal, if the Irish had always followed his advice and remained at kome?

SWEETNESS OF DISPOSITION. It does not make any difference how

much you are misunderstood, unappreciated, abused or robbed, there is one result you cannot afford to let these unhappy experiences work in you; you cannot afford to let them make you cynical, sour in disposition and uncharitable in your judgments. When the milk of human kindness in you curdles you are alienated from God and man; your capacity for doing good and of making, your life a blessing is fatally discounted. There are few possessions so precious as sweetness of disposition. But my et-ness of disposition does not limity that you let others impose on you, trample on vou and run over you. On the centrary, this trait never appears to Letter advantage when you are called upon to call a halt to some injustice or to take your stand against some unrighteousness. A sour hearted reformer is intolerable. In the great picture of Michael slaying the dragon, there is a serne light in the angel's face. He has passed through a fearful Struggie, but it has not embittered him. His sweatness of disposition will not lead him to sheathe his sword or take his foot from the dragon's neck, his he will do his daty

light.-Exchange,

#### THE CRYPT OF ST. CATALDUS

One of the most popular Saints in Southern Italy is Saint Cataldus, Bishop of Taranto. He is held in great veneration in the city in which he was Bishop, and in many other places beside. In Palermo there is a remarkable church of 12th century architecture dedicated under his name. Along the Adriatic Coast towns are named after him Now news comes from Taranto concerning his memory in that city. It is related that in the Cathedral of Taranto there exists an ancient crypt

is related that in the Cathedral of Taranto there exists an ancient crypt which over four centuries ago was turned into a burial-pice in consequence of the transformations in the Cathedral itself. The Archbishop, Monsignor Jorio, a few days ago, with the assistance of the illustrious archaeologist, Cavaller Viola, and other pe-sons of knowledge, had an opening made into this crypt at one corner where it was supposed the original entrance might have been, there they descended. Immediately, and vith great care, the place was disencumbered of the remains of the mean ficent crypt was then seen in its dead who had been buried here. The magnificent crypt was then seen in its original form. It is the ancient Basilica constructed by Saint Cataldus during the time of his Episcopate in Taranto in the 6th or 7th century! Tradition relates that on this site stood the ancient Temple of Victory, transformed by Saint Cataldus into a Christian Bailical

stood the ancient Temple of Victory, transformed by Saint Cataldus into a Christian Bailical
Fourteen columns, some of granite, others of white marble, sustain the arches, which are pointed. One of the columns, which is of the Corinthian order, is notable, as a large portion of it is inserted in the soil as being too high for the use to which it was put.

At the foot of an ancient altar there is a fragment of a stone column, very finely labored. It bears in the midst of it a shield with three javelins, a bow and an iron-bound mace, or it may be a sword, assuredly of Greek, workmanship. In taking from the walls the semi-decayed plaster, which fell off in flakes through the damp and mildew with which it was infected, there was brought to light a series of very beautiful Byzantine frescoes representing the Ble-sed Virgin, St. Peter, and another Saint whose name has not been yet determined.

On the 19th of Asignst, the plaster having been removed with much care and delicacy from one of the walls, there was brought to light a charming triptych painted on allower surface. Besides one of the figures is written the name Cataldus. Here, then, is an aucient picture of St. Cataldus, placed here on this wall, in all probabilty, shortly after the coustruction of this Basilica. The second figure represents the Blessed Virgin; the third appears to be a group of souls in Purgatory, or, according; to another account, in prayer with the struction of this Basilica. The second figure represents the Blessed Virgin; the third appears to be a group of souls in Purgatory, or, according to another account, in prayer with the attitude proper in this act. On another wall, on one of the figures there was a word written in Greek, of which only three letters are now visible.

ble.
It is noteworthy that these frescoes one over the

It is noteworthy that these frescoes are placed in some cases one over the other as is evident where one layer of plaster has fallen away from the lower layer. All the frescoes have been photographed.

There is no trace of a mosaic pavement. It is supposed that when the liasilica ceased to be open for worship the mosiac was carried away or cell into a ruinous condition. It is not possible to think that a Basilica having, such magnificent frescoes would have been unprovided with a rich payment.

The cryy is about to be opened to

rich payment.

The cay, is about to be opened to the public. In the Catholic Congress which will open in Taranto in the middle of September the section of "Christian Arc' will have a favorable occasion of studying on the spot, this most important clurch constructed by an Irish Saint thirteen or fourteen centuries ago.



### Diamond Crescents

Just now our line of Diamond Crescents ranges from \$400.00 down to \$75.00.

The former is about 4 inches long and makes a magnificent corsage pin; the latter at \$75.00 is just as good but very considerably smaller.

Between these prices we have a very complete assortment of other pieces suitable for pins and pendants.

Ryrie Bros. Toronto.



Cor. Youre and Temperance St.

from the creature to the Creator, And

we know that when they were carried

tway into captivity to Babylon one

### The CATHOLIC CHRONICLE...

DEVOTED TO.... FOREIGN NEWS

#### ROME

The Papal reception or "Circola" of Aug. 18, was an event calculated to leave an abiding memory in the minds of those privileged to witness it. On the Feast of St. Joachun, which is the "onomastico," or named w of Hi-Holiness. Joachim Pecci, the Pontiff holds this "Circolo." The midday sun flooded the courtyard of St. Damasus at the Vatican with toirid heat and dazzling light, as the Cardinals, arrayed in all the scarlet splendor of their silken robes, accompanied by their chaplams and secretaries, drove up to the entrance of the staircase which leads to the Clementine Hall Archbishops and Bishops, Prelates and Princes, chamberlams and dignitaries, ecclesiastical and lay, all came here on their way to this Pontifical reception The new Archbishop Titular of Acrida, Coadjutor to His Emmence Cardinal Moran, also came here, and he was accompanied by Canon Fricker, Judge Curran, Rev. Mr. Wall, of Limerick; Father Magner, of the Redemptorists, and the present writer, for all of whom he obtained admission to this most interesting gathering

The reception, which is generally held in the Pope's private library was on this occasion transferred to end of the hall a great velvet and gold bordered frame work, occupying nearly the whole breadth and height of the hall, enclosed a great white sheet of canvas. In front, and facing this, the Pontifical chair was placed, and around this chair, forming three sides of a square, were the seats of the Cardinals. Behind these other benches were occupied by Archbishops Piclates, and hiv and ecclesiastical diguitaries. The Hall of Consistory was chosen on account of its great size. The Pope was desirous of sec ing, in the photographic projections cast on this great canvas screen in the red velvet frame, the results of the work recently achieved in the Catacombs by the Commission of Sacred Afchaeology.

About midday His Holmess, accompanied by the members of his Court, proceeded to the Throne Room, where the Cardinals awaited his coming in order to present to him their congratulations on his name-day The following Cardinals were assembled here Their Eminences Aloisi-Masella Agliardi, Cretoni, Casalı, Casetta, Cavagnis, Di Pietro, Della Volpe, Fer-Genuari, Gotti, Ledochowski Macchi, Mocenni, Parocchi, Picrotti, Rampolla, Respighi, Satolli, Segna, Tripepi, Vincenzo, Van-Steinhuber, nutelli, and Vives T. Tuto. These then proceeded to the Consistorial Hall, where the Pope came shortly afterwards escorted by the Noble Guard.

When the Pope had taken his place in the midst of the Cardinals, in front of this screen, and the Prelates and others who were seated behind these had also taken their places, and further back still where the laity were standing, stillness and silence prevailed, the Holy Father, in a familian way, and with a voice of much strength and clearness, began to speak to the Cardinals. With the ordinary gestures he uses in speaking, holding out his hand, and turning rom one group of Cardinals to the other, Leo XIII. made evident to every one who saw him the vigorous condition of his health.

He was, he said, specially grateful for the good wishes expressed to him by the College of Cardinals, and those all those assembled here to-day felt towards him on this occurrence of his name-day. His voice was strong as he spoke, and his enunciation slow. deliberate, and nasal as usual. His gestures, or rather movements, from side to side were those of one much younger than His Holiness, and every one in the hall could readily hear his voice and follow his words, even though to hubst of them his back was turned.

The holy Patriarch Joschim had, he said, been at all times an object of

his special devotion, and if, when he was elected to the Pontificate, he changed his name to Leo, he strove nevertheless that veneration for St Joachim should be propagated so as to become popular. He encouraged, he said, the enthusiastic movement the Catholic world which desired to creet at Rome a monument to St. Joachim in the form of a church in the Prate de Castello In this church entrusted to the most realous ware of the sons of St. Alphonsus Laguerr St. Joachim is honored in a worthy manner, to the great spiritual advantage of the vast number of people in the Prati. And then Leo XIII., in a manner

thoroughly unexpected, showing the deep interest he takes in Ireland and in the Irish College at Rome, referred to what had occurred in the Church of St. Joachim on Thursday last, the Feast of the Assumption. He said that on that day, in this church, there took place the consecration of the Archbishop of Acrida, Suffragan and Conductor of the Emmence Cardinal Moran, Archbishop of Sydney, in Australia. To those who understood the language of the Pontiff-he talked in Italian - it was a source of the deepest pleasure to hear him refer to Monsignor Kelly. former Rector of the Irish College in Rome, in this kindly manner, and before such a great and grand representative gathering of the Church In this Leo XIII, furnished another example of his special effection for Ireland and of his recognition of its merits in defence of faith. I have frequently heard Leo XIII. speak in a very impressive way but rarely with such emphasis and impressiveness is when speaking on this occasion of the new Coadjutor Archbishop of Sydney He concluded his brief discourse by invoking the constant help of St. Joachim, his protector, so that the Pontificate, already so excessively prolonged, might be continued in the name of God. In the familiar discourse which fol-

lowed the Pope noted that on such an occasion as his "onomastico" he was always pleased to receive the gifts, such as poetical compositions written by Roman Prelates and other persons; and, while he mentioned them, he praised th m, and had copies of them distributed to those present. Amongst those I received is one by Mgr. Agostino Bartolini, Custodian General of the Accademia of the Arcadia, dedicated "To His Holiness Leo XIII, on the Feast of St. Joachim of 1901, 18th August." It is entitled "St. Peter and Dante," and is a poem animated with the spirit of the great Tuscan and moulded after his style A Latin Carmen of the "Sodales Alfonmania Leoni XIII P. M.;" another Latin Carmen by Monsignor Aurelio Galli; and an essay in Religious Apologetics by Mgr. Niccolo Marian and a collection, in a splendid co of the discourses pronounced by Father Gaetano Zocchi, of the Society of Jesus, in the Church of the "Gezu" at Rome, on "The End of the 19th and the Beginning of the 20th Certury," were also presented to hier A interesting work on Sacred Archaeology was also presented to His Holiness by its author, Commendatore Orazio Marucchi. It treatof "an ancient baptistery recently discovered in the Apostolic Cemetery (or catacomb) of Priscilla," with another work, "A Study Relative to a Most Important Memorial of the Apostle St. Peter in Rome." Leo XIII. was very gracious in his words to Marucchi, thanking him besides in a very special manner.

The Cardinel Vicar, His Eminence Cardinal Respiglii, spoke of the great autount of work, illustrative of the early life of the Christians in Rome, that had been achieved by the discov cries of the Commission of Sauted Archaeology, which constitute an historical source of primary importance of early Christianity

Then the great framed canvas wa brought into play. The windows of the great hall had been darkened, and a row of electric lights beneath the

cornice of the he 'ly-gilded and richly-carved ceiling illuminated the scene. Now even these were extinguished, and the views of different parts of the Catacombs were projected on the canvas. It would be a most interesting story to tell what all these pictures represented and what they suggested, but it would be very long, Beginning with the Catacomb of Prizeilla, we were shown the Cappella Greea, or Greek Chapel, so called from the language of its inscriptions, where the wall contains the recently discovered fresco of the consecration of the bread and wine, showing the moment of the "Fractio Panis," illustrated, described and discovered by Mgr. Guiseppe Wilpert The whole cycle of Catacon os artistic symbolish and dogmata representation by symbols was reproduced here from excellent photo-These were described by Commendatore Marucchi At intervals pictures were shown of persons arrayed in the ecclesiastical and lay costumes of the 3rd and 4th centuries -p. tographs made after living persons dressed in the styles depicted in the Catacomb frescoes. There were described by Baron Rodolf Kauzler.

Leo XIII. was very well pleased with the views of the newly-excavated portion of the Catacombs, "a spectacle of such great interest, and which tuses so many memories in the heart of every Catholic, recalling to mind the heroism of the early Christains who were contending, at the cost of their lives, for the high ideal of a faith which has renewed the world.

#### **IRELAND** THE HIGH PURPOSE OF CATHO LIC CHURCHES.

Preaching last week at the dedication of St. Peter's Church, Lurgan, Cardina, Logue spoke as follows:

In raising our temples, in building houses not for man but for Gcd, we should take care to build them well to work into them our sacrifices, and our purest of motives. And we have a still higher reason. In our Catholic Churches there is a more special presence of God still, for there we have in the Tabarnacle, day and night, the Son of God incarnate, body and blood, accompanied by His Soul and Divin ity, sitting as on a throne of mercy, prepared to receive our petitions, and grant them, and to shower His graces upon those who come to visit Him And in all this we have a proof of the magnificent condescension of Almighty God. Why has He done this for man? It was through love of man, to help him in his weakness. Though we may see God in all His creatures, though the earth is full of His presence, though we may see Him in the flowers of the field, in the glory of the Heavens, in the vastness of the ocean, in everything which man looks upon as greatest, still we are slow of understanding, and we are weak of will, and the danger is that if God in His condescension had not fixed upon material temples in which we are to worship Him, we might lese sight of the Creator. And that is precisely what happens in the case of Pagans. The primitive traditions become dimmed, the presence of God becomes less real; they lose the primitive truths by degrees; they confound the Creator with His creatures; they convent the image of the incorruptible God with the image of corruptible man, and birds and fishes, and serpents and creeping things. We see then how good God is to us in having made this splendid arrangement ! in order to help us on in that great duty, that highest duty, which man owes to his Creator-the great duty of eternal worship. In the second place, my dear brethren, the Church is a house of prayer. We have this on the authority of our Divine Lord Himself. When He expelled the buyers and sellers from the Temple He gave the reason, "My House," He says, "shall be called the House of Prayer. But you have turned it into a den of thieves." The Church is especially a house of prayer. To be sure we can adore God everywhere, we can worship Him everywhere; we can pray to Him everywhere; but for the same reason that we require something to fix our wandering thoughts, to bring us into the immediate presence of God as it were, and into closer communication with Him, we require these louses of prayer in order that our prayers may have that condition which would move Almighty God. We save the assurance that though He heats our prayers wherever we offer them to Him He is more ready to hear them in the church. We infer this from the words which I have already quoted in connection with the dedication of Solomon's temple; and again "My eyes shall be open and My

cars attentive to the prayer of him

who prays to Me in this place." And

we find if we consult the example of

how thoroughly they were convinced

that a prayer offered in a temple

moved Almighty God more powerfully than when said in any other place. We know that in the Old Law there

was only one place where it was law

ful to offer sacrifice. That was the

Temple of Jerusalem, the one place

where the people paid to God solemn external worship which is due

God's greatest servants and saints

of their greatest regrets, greater even than the regret of their lost nomes and beautiful land, was the regret of being separated from the House of God, where they could offer up t'eir prayers to God, where they would bring themselves nearer to God and into closer communion with Him. And we know that the Prophet Danial opened the windows of his chain her that looked towards the Temple of Jerusalem and there offered the homage of his prayer to God. Separated in body from the Temple, was resolved to be joined in spirit to it, and to make it still the instrument by which his prayers should ascend with greater certainty to the Throne of Divine Mercy. In the third Heaven. Well is verified in one regard the saying of Holy Jacob, "How terrible is this place. Surely this is no other than the House of God and the Gate of Heaven." Yes, my brethren, it is truly and really, not in the mere figurative sense, the Gate of Heaven for us, because it is made by Almighty God a leading instrument and the channel of those graces which are necessary for our sauctification It is made the means, as it were, of communicating these graces to us. Every step of the Christian life is bound up with God's House. It is in the church that the waters of baptism fall upon the brow of the infant 'o free him from that stain which he inherits from the fall of man, and to clothe him in that bright garment of innocence which makes him an heir and co-heir of Christ and gives him a claim to the Kingdom of Heaven Then again when he requires strength to hight the battle of life, the battle against his spiritual foes, it is in the church that he receives the unction of the Holy Ghost which gives to his soul strength and vigor and power to resect her spiritual enemies when the time comes-and alas! there are a few for whom it has not comewhen the time comes when through human passion and human frailty that bright garment of baptismal innocer.e is stained, when we forfeit by our own act the inheritance to which God gave us a title at baptism, where are these stains to be removed, to be blotted out? How are we to restore to its primitive brightness that garment the beauty of which we have destroyed? Is it not in the Church? Is it not in the Confessional? Is it not at the knees of God's minister who sits there holding His place, acting with His authority, declaring in His name that the sins of those who approach with due and requisite dispositions are blotted out, and that the inheritance lost by sin is restored to them by repentance And so for the other relations of life Those who are destined to live in the world and to glorify God by sanctifying their families receive in the Church His blessing and the grace of the Sacrament which is to preserve them and enable them to bear the burdens of the married life. Their marriages are blessed in the Church; and the marriages which are not blessed in the Church are unhallowed marriages. There are unfortunately, such at the present day, my dear brethren. No later than yesterday I read in a newspaper the opinion of a judge, a man from whom you would expect better. He declares that marriage is a mere civil contract, that it requires no blessing, and that it may be celebrated and should be by a mere civil officer That English judge gave that opinion at some congress in Glasgow Now, my dear brethren, we Catholics have not these views. We know better; we know that we require the blessing of God on our unions, and that this blessing is to be obtained in the Church of God. Then when we want spiritual strength after our fall we find again in the Church, the greatest strength of all, which we have in the Communion, when we receive the Giver of all good gifts, with all His power into our hearts, and when we lay our miseries at His feet. And last of all, is it not in our churches that that great Sacrifice is offered ur. that clean oblation which was to take the place of all the shadowy sacrifices of the Old Law, that clean oblation which, according to the Prophet Muluchy, was to be offered up from the rising of the sun to the going down thereof. Surely, then, my dear brethren, we may look upon the Church as what it is in reality - the Gate of Heaven for us, the one instrument which God uses for our sanctification, that influences our lives and conduct more than anything else. apart from those sacraments

#### FRANCE

render this Church

which they were destined.

communicate God's graces directly to

our souls See then what the Chris-

tian Church is. And hence we may

not be a greater work, a work more

pleasing to Almighty God, than to

lla hus

draw the conclusion that there car

' It is announced here that His Eminence Cardinal Vaughan has offered a parish in London to the Assumpt on-ists. Father Bailly, Head of the As-

rumptionists in Paris, has stated that the Congregation is opening one establishment in England and tive in Belgium. They have hterally to fly from France, for, as Father Bailly has observed, the Associations Bill is especially directed against the Assumptionists. They were the principal opponents of the Drevlis aritation, and if the Jesuits, or some of them, were also identified with the opposition to Israel, they were not so thorough-roing as the Assumptionists. It wil' be, by the way, rather interesting to see how Father Bailty and his brethren will get on in England, where they were so heartily denounced during the Drevius fever, even by English Catholics. The Matin states, on authority of a representative who has seen the Benedictine Abbot of Polesmes, that the monks of that celebrated place will all leave before the be ginning of October when the period for applying for authorization expires and that they are to receive hospitality from the Empress Eugenie at Fainborough, that is to say, Fainborough will be then "premier asile". This is worth noting, as a French Renedictine in England has been writing to The Times lately, and seems to affirm that his brethren from Solesmes are not going to Farnborough, but to the Isle of Wight. The Matin also states that the monks will be followed to England by the Benedictine Nuns of Solesmes, among whom are Grand Duchess of Holstein and Duchess Dowager of Braganza, aunt of the King of Portugal. With reference to the migration of French members of the migration of French members of Religious Orders to Belgium, The Univers lately published a note to the effect that the Belgian bishops agreed to receive the refugees, but with certain restrictions. These were that they were not to collect funds or open schools or chapels in the diocese. Both The Verite and The Libre Parole emphatically deny that any such restrictions have been made.

In spite of the turn aside or "dis-

In spite of the turn aside or "diversion" as the French say, given to the principe! event in home politics, namely the Bill against the Orders and its application, by the Czar's coming, there is ar immense amount and its application, by the Czar's coming, there is ar immense amount of discussion concerning the Associations Law and Decrees. The intentions and plans of the Jesuits, the Benedictines, and the Assumptionists are chiefly discussed in the secular as well as in the religious papers. The Eclair, for instance, confirms the statement that Father Bailly, the famous "Moine" of the "Croix" and Superior of the Assumptionists, has agreed to found a parish in London on the invitation of the Cardinal Archbishop. It is distinctly stated in a Larthe newspaper, The Nouvelliste, that Cardinal Vaughan wanted to lave Benedictines from Solesmes in the choir of his new Cathedral, but lits Eminence could not attain his obthat Cardinal Vaughan wanted to have Benechetines from Solesmes in the choir of his new Cathedral, but His Emineree could not attain his object owing to his attitude in the Dreyfus have many other English Catholic ecclesiastics and laymen, simply because he did not know all the mysteries of that famous affair, or because he was mismformed on the matter by persons interested in the aguation for reasons best known to themselves This reference to Cardinal Vauchan is embodied in an open letter to M. d'Estournelles de Constant, signed "Un Moine," and the full name of the newspaper wherein it appears is The Nouvelliste de la Larthe.

#### UNITED STATES

In an article in The Catholic World bearing testimony to the completeness and the high character of the Christian education given by the Brothers to their 35,000 pupils in all kinds and grades of their institutions, the writer says. 'The Brothers' students all over the country have a splendid record wherever they have cadets at competitive dill. base ball games, field sports, etc. The healthy ap-pearance of their well-developed stu-The healthy apdents is a sure indication that the physical welfare of those under their charge receives due attention

In conclusion it may be said that, with the possible exception of the quadricentennial of the discovery of America by Christopher Columbus, there has been no other event in the history of the past hundred years that

history of the past hundred years that has causer, such universal gratification and such wide-spread interest throughout the entire world as the canonization of Saint John Baptist De La Saile—the Teacher Saint

This, however, is readily explained: 1st. The Brothers of the Christian Schools have institutions in nearly every part of the globe; 2d. Their pupils are not only to be found everywhere, but a large proportion of them are leader, among men in church and state, in the professions and arts, in literary and scientific pursuits, and in every department of agricultural and commercial life; 3d. Saint De La Salle's system of organizing and classifying schools, 2nd his method of simultaneous instruction, are in use in nearly every school in the civilized world. These facts give us a faint idea of the far-reaching influence of the Saint's life and work in promoting the spread of religiou, education and civilization. ing the spread of religion, education and civilization.

and civilization.

The canonization solemnities at Rome, and their echo in the many triduums of unsurpassed fervor and splendor in honor of Saint De La Saile, have been for the Christian Brothers a true and fitting Golden Inhiles Celchration after their half. Salle, have been for the Christian Brothers a true and fitting Golden Jubilee Celebration after their half a century of work in the United States.

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CALENDAR FOR THE WEEK. Sixteenth Sunday after Pentecost. Gospel, St. Luke xiv. 1-11

. 15 | The Holy Name of Mary. 16 | SS. Cornelius and Cyprian, M M 17 | Stigmata of St. Francis . 18 | St. Joseph of Cupertino, C. . 19 | SS. Januarius and Comp. MM. 20 | SS. Eustace and Comp., MM 21 | St. Matthew, Ap. and Evangelist

#### **\*\***\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* FROM MOTHER IN IRELAND.

The following poem in a recent number of The Catholic Youth is attract-

ing much attention. It is expected that a story connected with this poem will be circulated shortly:

FOR MY FIRST MASS. The joy has come, alanna, That I watched for through the

years; years;
And my licart is full of blessing,
But my eyes are full of tears.
The jov has come, alama,
And I am far away—
The mother will not see her boy
Upon his first Mass day.

Sweet day of all my longing!
Sure, why should I complain!
I'd bear to have my soa a priest,
A thousand yeres of pain.
But, oh, to see you with the cup,
In vestments gold and white,
Dear Lord, this would be heaven
To a poor mother's sight.

To watch you at the altar, ...
And hear you read the Book;
And when you turn around to pray,
Observe your holy look.
And, oh, my child, to bow with you At that most solemn hour When our dear Christ is present Unto your words of power!

Some say I would not know you now You are so changed, asthore; Och! I would know you, darling, Jittle they feel a mother's love, Who doubt, when face to face, That trenty years of waiting Can 1.ve in one embrace.

Now do not 'zel alone to-day, Ma boacha, stor machree! Ma boacha, stor machined
For Christ is more than mother
And son to you and me.
Sure, if I thought you'd shed a tear,
It's o'er the seas I'd roam
With a little shamrock and a sod,
To make you feel at home.

'Tis true, as hore, I'm with you,
And tho' worlds should us part
My eyes would look into your eyes,
My heart be to your heart.
I'm with you near the holy rail,
Your kiss is on my cheek,
I feel the blessing of your hand,
I hear you laugh and speak.

Oh, darling, were I nearer,
I think my heart would break;
Such blessedness steals o'er me now
Aud rapture for your sake. enough to breathe m name

When Christ is in your hand— )h, don't forget your father's grave And poor old Ireland.

The morn is come, alanna
And I'm kneeling where you knew
The little shrine of Mary
Used to smile on me and you.
I've placed the flowers and candles
For the Mass that might have been,
But my eyes, agra, can't find their
rest. My joy is all within.

I'll make my heart your altar,
And my breast a house of prayer,
And Jesus at your holy word,
Will tabernace there.
I'll work for your at more I'll wait for you at morn,
And I'll pray with you till noon,
And every eve I dream of you, My own Soggarth aroon.

#### The Canadian Rebellion

(Written for The Register.)

It is well that Canadians should be eminded that they have a history of their own, which does not owe its nterest to the warring representalives of great nations who looked pon Canada as a dainty morsel for teir respective kings doption and the native-born contrievents to which Canadians by oute the chief interest. Such in any parts and incidents was the war 1812; so also was the Fenian Raid 1866 and the Rebellion of 1637 any of the privileges we now enjoy ours because of the stout fight de by the men of '37, who did not schort of active forcible resistto iniquitous laws. The rebelwas abortive so far as imme the results were concerned. A few dred of the rebels were shot, some aged and the property of a good this sacrifice necessary? The unpusiastic farmer of Upper Canada din a measure joined forces with French habitunt of Lower Canwho, in most affairs of life, is ided by the priests of a church ich never did and never will counrebellion against constituted au-

agland entered into possession of ada in 1760. For a time the counwas governed by military rule, in 1791 it was divided in Upper Lower Canada, each being given Legislative Assembly with, it was Chought, the power of self-government. There were certain checks on that power, which were not at the moment appreciated, but soon began to make themselves felt in a most ir- that the "gentlemen" of the Province

We of the English-speaking portion of this country are apt to speak in a particularly offensive, patronizing manner of our countrymen of French They are intolerant, unprogressive, suspicious, deceitful, in a word priest-ridden. But the composition of the first Assembly for Lower Canada in 1791 did not r.ove those charges. In a house of fifty members, fifteen of British origin, owed their election to French-Canadian votes. And how was their generosity rewarded? When the flouse met to elect a Speaker it was claimed by those members of British origin that as Canada was a British possession the Speaker must necessarily be one of themselves. That argument was naturally resented and was an swered by the election of a French-

Canadian to occupy the chair. Louis Joseph Papineau was the second Speaker of the Legislative Assembly of Lower Canada. He it was who became their champion before the world and 'heir leader in revolt. One chie' cause of dissatisfaction on the part of the French-Canadians was that though they controlled the majority of the Assembly, yet, their actions were rendered of no effect, by reason of the Council which was appointed by the Governor, and whose members were chiefly of British birth. The Assembly, as the elective portion of Lower Canada's Parliament was called, desired to have full control of the voting of supplies, but were baulked in their desire by the Council, presumably on the advice of the Gover ior, who held himself responsible only to the King. In Upper Canada at this time af-

fairs were in a not much better con-

dition, though everything looked pro-

mising at the start. There were no

national realousies to allay nor relig-

ious bickerings to overcome. Nearly all the residents of Upper Canada were United Empire Loyalists, with a prejudice against rather than a sym pathy for the French-Canadian. John Graves Simcoe was the first Governor of the Province. His was a truly pa ternal government. Though he had an Executive Council of five members and a Legislative Council of three members, and it is recorded that he rarely was guided by their opinions, yet on the whole he governed wisely and well. But the same causes were operating in Upper Canada as were operating in the Lower Province, and it was likely that results would be similar. The Assembly which, as in Lower Canada, was the elective portion of Parliament, was controlled by an Executive Council, who in their turn were controlled by the Govern or, he being responsible to the British Government. England being a long way from the scene of action, it prac tically became government by the Governor. All Governors not being heaven-born statesmen, affairs soon got into a tangle. William Lyon Mackenzie arrived in Canada in- 1820, being then 24 years of age. After engaging in business in several parts of the Province with varying success for about four years, he in 1824 established at Queenstown a newspaper, naming it The Colonial Advocate and from . that time until the culmination in 1857 there were lively times in Canada. Sharp trenchant scathing criticism was liberally bestowed upon the Governor, his advisers and the affairs of the Province generally. Mr. Mackenzic removed his printing office to Toronto, and in a short time his remarks had become so offensive to officialdom that fifteen young men, most of them officials or the sons of officials, vis'ted his printing house at the corner of Carnline and Paloce streets, smashed his printing press and strewed the type over the floor. Mackenzie brought suit and was awarded \$2,000 dam-

promotion in the service. This comparison of the leaders of the Rebellion in Upper and Lower Canada sounds peculiar; it seems almost as though they had changed na-"Mr. Mackenzic was tionalities very different man to Papineau. The latter was cool, calculating, reflecting. Mackenzie, on the other hand, was fiery, impulsive and of a com-

ages. This was quickly raised by

friends and the young men were re-

warded for their patriotic action by

bative disposition." In 1829 Mr. Wm. Lyon Mackenzie was elected a member of the Legislative Assembly. The majority of the Assembly were Reform, and Mackenzie was in his element. In 1831 a dissolution and re-election resulted in returning to power a majority which was opposed to Mackenzie and his methods, but he was not discouraged. He secured the appointment of a com mittee to enquire into the propriety of menthers of the Assembly holding office under and being entirely de pendent upon the Crown for their salaries. A little more agitation of that kind brought upon him the disapproval of the persons aimed at-he must have been very obnoxious to them. On the 10th of December, 1831, a motion was carried in the House for his expulsion. During the debate he was called a "reptile" by the Attorney-General, and a "spaniel-dog"

by the Solicitor-General, which proves

in those days were not always choice

in their language. In January, 1832, Mackenzie was re-elected for the same constituency, his opponent receiving On the 5th of the same month he was again expelled, and de clared disqualified for re-election. How his fellow-citizens viewed his actions is best judged by the fact that they elected him the first Mayor of Toronto in 1834. In 1835 he found his way into Parliament again, and of course did not give the ruling power much rest while there.

Events moved forward rapidly, and n a new Parliament being fermed, after succession to the throne of Queen Victoria, of gracious memory, the followers of Mackenzie appeared clad in home-spun garments, cow-hide boots and straw hats, which was in accordance with their resolution not to wear goods of British manufacture. It is an instructive commentary on the advance which has been made by Canada in self-government since the year 1837, to read that the Governor, Sir Francis Bond Head, published at address to the electors asking them to support him, and necessarily to oppose his critics, of whom Mackenzie was the chief. A quotation is illuminating, "It is my opinion that if you choose to dispute with me, and live on bad terms with the Mo ther Country, you will, to use a home phrase, only quarrel with your bread and butter." This direct appeal emboldened the opponents of Reform - among whom the Orangemen, as usual, were to be counted-to resort to violence in order to ensure the elec tion of their friends Mackenzie and his lientenants were defeated, and apparently there was no other resource than an appeal to arms.

Meanwhile affairs were approaching a crisis in Lower Canada The Legislative Assembly was composed of nearly seven-eighths French-Canadiens, and yet they could not rule, because the Legislative Council and Up per Chamber, non-elective, and re sponsible only to the Governor, was fully seven-eighths British. There may have been some justification in the argument that a British colony should be governed by Britishers, but when you tell people you are granting them self-government you must not be surprised if they take you at your word. In answer to petitions a commission was sent out from England to inquire into grievances complained of by the Legislative Assembly, or in other words, the French-Canadians. The first clause in, their report was not "R rommended-1. Exencouraging: penditure of the public income with the concurrence of the Assembly, and that coercion should be resorted to if the Assembly refused to submit." Excited meetings were held at Montreal and vicinity. Republican clubs were formed, the cries of the members being, "Vive l'apincau; vive la liberte point de despotisme."

On the 31st of July, 1837, a meeting of the Reformers of Upper Canada was held at Doel's Brewery, which was at the corner of Bay and Adeleide streets, Toronto-by the way, Mr. Doel was a Methodist, yet he kept a brewery and mayhap was as good as some others. At this meeting a resolution was passed: "That the warmest thanks and admiration are due from the Reformers of Upper Canada to the Honorable Louis Joseph Papineau, Speaker of the House of Assembly of Lower Canada, and his compatriots in and out of the Legislature for their past uniform, manly and noble independence m favor of civil and religious liberty, and for their present devoted, honorable and patriotic opposition to the attempt of the British Government to violate their constitution without thair consent, subvert the powers and privileges of their local Parliament and overawe them by coercive measures into a disgraceful abandonment of their just and reasonable wishes." In Lower Canada the Rebellion as-sumed greater proportions and had more serious consequences, than in the Upper Province. A stand was made and considerable fighting done at St Charles, St. Denis and St. Eustuche. At the last named place the most important engagement of the Rebellion was 'ought. During the action one hundred French-Canadians zere killed and one hundred wounded. These figures seem crivial in comparison with others which we have heard, but ne doubt they were suffi-Cently large for the relatives of the

dead. The standard of revolt was raised in Upper Canada on the 4th of December, 1837, an attack being made on Toronto from the north by way of Yonge street, but it was easily repelled. On the 7th, the Loyalists of the city, together with some regular troops, attacked the rebels, who were encamped on Yonge street, north of the city. This action has been called the battle of Gallow's Hill. farmers, poorly armed, badly drilled, and with no leader of military experience, were quickly dispersed, leaving thirty-six dead on the ground. The engagements between the oppos ing forces were less important in Upner than in the Lower Province, though the period of resistance was

ed with open arms by his American sympathizers, and was so much encouraged by their promises of assistance that he with twenty-four corepantons took possession of Navv Isben, about two miles above Niagara Falls, on the Canadian side. His force soon grew to 600 men, with cannon and supplies. This stronghold was finally evacuated, and after two attacks by Canadian refugees and American sympathizers on Prescott and Windsor, affairs in Canada soon resumed their normal condi tion.

Lord Burham's report to the British Government on the Rebellion, justified in a measure the taking up of arms to my to remedy abuses which existed. It seemed as though there was no other way to call attentich to

After a few years sojourn in other lands, Papineau and Mackenzie returned to Canada, were elected to Parliament, and ended their days honored by their fellow-countrymen and firm believers in the freedom of British institutions. And, after all, where in the world is there more genuine freedom than under the British flag? In England itself there is more nee-dom than in any other part of the dom than in any other part of the British dominions—a comparative freedom in speech and action, and tolerance in religious affairs. This freedom is not extended in all its purity across the channel to the Eurorald Isle, because, as we have so often been told, Irishmen are unlitted for the procession of such a priceless level. told, Irishmen are unfitted for the possession of such a priceless iewel. In Canada there is little to complain

In Canada there is little to companion of at present. We are allowed to work out our own destiny pretty much as we please—which accounts for our loyalty; a loyalty that can be led not driven, and would quickly change into the protests of Papineau and Mackensie should occasion warrant it. But that we do not anticipate.

#### SAINT FRANCIS.

(By Helen Grace Smith ) Dear Saint, thou wert aweary, and thy heart Was ofttimes sar id yet thy spirgay music that a world might hear alway, And never any knew how deep the smart

Of that keen agony, that trembling dart
Which Love had lodged within thee.
Thou didst say
That all things were thy brethren;
stars of May.
And winds of winter did with thee have part.

For thou to thy embrace didst wel-come pain Alike with gladness, but of pain the whole Was thine, nor yet with any didst thou share

The favored cross which long for love had lain Upon thee, but the sweetness of thy Thou gavest, healing thus thy brother's care.

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Mr. Thomas A. Embrec, general merchant, Springhill, N. S. writes "As a result of a severe cold settling on the kidneys I contracted kid-

air. Anomas A. Embree, general merchant, Springhill, N. S. writes "As a result of a severe cold settling on the kidneys I contracted kidney disease white I higher disease which a higher from terrible pains in the back. For some time I was entirely mable to work, and although I tried several physicians I could only obtain slight temporary relaci.

could only obtain slight temporary rehef.

"Having heard of the merits of Dr.
Chase's Kidney-Liver Pills in many
similar cases, I began to use them,
and after taking seven obes was completely cured. The cure is due entireity to the use of the great medicine
which has since cured several persons
to whom I ecommended them."
Mr. Mortimer Chase, Consecon,
Ont., states "This is to certify that
I was troubled with kidney disease so
badly that life was a burden to me.
I could find no case either night or
day, as the pams in my back were
almost mendurable, and to stoop
ever would almost set me crazy. I
tost flesh to such an extent that I
was reduced to 115 pounds, my general
weight being 140 pounds. I could
not sleep-or rest, no matter what position I was in.
"For about four years I was in
this dreadful condition. My father and
brother told me about Dr Chase's
Kidney-Liver Pills which had benefitted them, and I began using them
After taking part of a box I began to
feel somewhat better. I have taken
it all seven boxes and am now as
sound aid well as I ever was, able
to do a man's work and with no recurrence of my former kidney complaint. currence of my former kidney com

plaint.
"Mr. J. J. Ward, J. P., certifies
that he knows Mr. Chase to be a man
of truthfulness and integrity, and believes this statement of his cure to be perfectly correct "
Dr Chase's Kidney-Liver Pills have

though the period of resistance was more extended aft r the affair of Gallow's Hill. Mackenzie fled to the United States, where he was receivillates. Co., Toronto.

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THURSDAY, SEPT. 12, 1901.

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ASSASSINATION AND SECRESY The assassination of President Mc-Kinley was attempted at the Pan-American on Friday last by an avowed Anarchist named Leon Czolcosz, a native of Cleveland, of Polish-Rus sian parentage. The President was holding a public reception on the platform of the Music Building, where all who were able to approach him shook his hand in democratic fashion Guards of military, police and secret service men were placed everywhere in the crowd, an experienced detective standing within arm's reach of the President. Czolgosz, an ordinarylooking young man, with his right hand attached to his breast by a linen handkerchier arranged in the manner of a bandage, came along in the line of Mr McKinley's admirers, and when near enough to extend his left hand thrust out the right with its bandage, which was mercly the shield for a 32-calibre revolver. He fired twice, the first builet striking his victim's breast and the second entering the stomach. The Anarchist was instantly captured and disarmed The multitude, though greatly excited behaved with admirable control. The wounded President walked backward to a chair, spoke a few words of soli-

President McKinely now lies in the house of President Milburn of the Pan-American, and the doctors have expressed the positive opinion that he will live, although the bullet which entered the stomach has not been located, and no attempt may be made to remove it for a considerable time, the patient's reserve of physical strength having been greatly exhausted by an operation to ascertain whether the intestines had been cut by the ball Wonderful to relate the intestines had not been touched. Though the doctors are very hopeful, it would be rashness to say that the President's life is not still in great danger. Every sane person must earnestly hope that Mr. McKinley will survive the assassin's cowardly at-

citude and concern for his invalid wife

and maintained a wonderful self-pos-

session under pain while an ambulance

was being summoned.

Czolgosz asserts that the crime was designed by himself alone, although he confesses his membership in Anar-With the silly self-confichist clubs dence of his kind he describes himself a disciple of Emma Goldman, an Anarchist lecturer, and talks glibly of his having done his "duty." Were he. as his father, a person foreign to American institutions, it might be possible to regard him with less impatience than public feeling now entertains towards him. But he is a young man who has been taught in the public schools of the country with voice in the choice of the President, and able, if he were willing, to carn an honest livelihood. He is a criminal on account of his associations. Growing up in a community where secret societies are lifting their poisonous heads as quickly as mushrooms in the night, and where every young man is led to believe that he cannot belongs to half a dozen of these mystery-mongering organizations, Czolgoaz took his choic, and joined the Anarchists. Feeding upon their liter ature, and regarding their loquacious leaders as prophets Czolgosz has come to the logical conclusion of his ca-

There is a great outerv especially in England, as a result of the attempt upon Mr. McKinley's life to devise some patent plan for exterminating all Anarchists. The world is tired of empty talk of that sort. Those who gabble most of dealing decisively with the Anarchist movement know they are talking nonsense. If what Czol gosz says, that he was alone in this crime, be true, it follows that the individual crank is as dangerous as many cranks in organization; indeed one may be more dangerous than several, inasmuch as the chance of his murderous secret being divulged is smaller. Criminal impulse or tendency in the human heart will not be temoved by stringent laws. Mer will still plot murder for all the foul causes that crime is kin to. But if we separate the Anarchists from the general run of the criminally inclined, and consider the best means of discouraging their atrocities, it seems to us that the first radical step is discourage secret pocieties of all eriptions. Whenever the man whose beart is eating itself out in disap-

pointment with the social order in which he sees himself submerged, looks in the newspapers, he sees that the heir to the throne, the comhaander-in-chief of the atmy, the pudge on the bench, the vaulting statesman, at high and mighty mem bers of this, that or the other secret society, and he autorally thinks of the same means to pursue his own pecultar and vain vengeance upon the system of government that feeds upon the very culture of secret oraginzations. If the civilization which we errive be so free and beneficent, what is the need for all the hugger-mugger of the modern mystics? The Anar-I clusts, indeed, are but the more poisonous excressences of the toadstool age which has brought us to the threshold of the 20th century. 0 0 0

SPECULATING ON THE DUKE It would be difficult to imagine a more pitrable position that that is which six or seven citizens have pubhely placed themselves in connection with the forthcoming royal visit These are the "volunteer representatives" of the people, supposed to act in association with the Civic Reception Committee. After a series of the most desperate attempts to work out their own prominence they unwillingly in the long run fell into the hands of a meeting of some three dozen citizens and if they imagine that they have emerged with distinction, their ideas of honorable selection must be essentially their own When the Citizens Committee was first formed the hands of the manipulators were laid upon it. The City Council promptly ignored the volunteer committee and those connected with it who had any regard for their personal dignity dropped away But the manipulators persevered, and at a hole-and-corner meeting still sought to foist themselves upon the Civic Reception Committee. Once more they were repudiated; and last week as a final hope they cast themselves at the feet of a ratification meeting, admitting that they had before unwarrantably elected themselves. They were openly ridiculed. Still they implored. Others were nominated stead, but of course declined an undesirable notoriety. 'The newspapers have shown leniency towards the unfortunate favorites; but it is as much a question now as it has been from the beginning whether the Reception Committee will treat them with any more toleration.

Of a piece with this pertinacity in the pursuit of prominence is the decision of some militia officer or officers to turn an honest penny out of the Duke's attendance at the Exhibi-tion grounds. The people of Toronto will acquit General O'Grady-Haly of complicity before the fact. He appears to have fallen into a trap. He is foreign to the business methods of military Toronto; but the Minister of Militia should lose no time in extri-cating the G. O. C. Montreal candidly tried to reserve the Duke for the "select" few. Toronto knows a trick worth two of that. A fee of 25 cents will be charged for admission to the grand stand and the Military Committee will look after the sale of the tickets, seeing that they are disposed of among their own friends. will they turn a dollar and dispense patronage. It is for the Minister of Militia to save the Duke from being syndicated; or else for the Duke's immediate entourage to protect him at the last ditch from the fakirs.

#### **\* \* \*** A PARSI PROTEST.

The Jam e-Jamshed, a leading Parsi paper of Bombay, in an editorial article, entitled "The Archbishop of Canterbury has made a mess of it," writes as follows: "In the present cies have no stat ling room. It is no surprise to us that the strengthened Catholics of to-day raise a vehement protest against some words opprobrious to H. M.'s loval innocent Catholic subjects which Edward VI. will be compelled to utter in the Coronation Oath. The King may well swear in what he is to believe, but where is the necessity of denouncing in insulting words what he does not We Indians can well acknowledge the justice of this complaint, for on the same principle, perhaps, may, in future, to the oath be added new formulae as: 'We do not believe in Fire temples, Mosques, and Hindoo temples, and in the objectionable cermonies conducted therein! If the folly of any such additions is committed our feelings will be undoubtedly hurt. England also easily acknowledges the justice of the com plaint. Out of sheer courtesy to-wards the British Catholics, and out of respect for the frelings of the High Churchmen of England herself, the English Cabinet has seen the great necessity of making at least some alterations in the oath formulae; and as a consequence the present Bill is before the House only to pass as law for certain. But Reuter informs us that during the second reading in the Lords, the Archbishop of Canterbury has raised his voice against the am endment, and in favor of the old bar-

barous custom! Everybody will

in mark the

agree with us that he has made a mess of it, and we expect the Huglish papers, too, to express a strong His Grace dislike for his action. maintains that as long as Catholics under British tule revere and believe in an authority (the Pope) outside the British jurisdiction, the King must presounce a protest and his dislike against it. Then as long as British Mohammedans believe in the religious headship of the Sultan, or as long as British Buddhists and the Hong Kong Chinamen believe in the religious headship of a Thibetan Lama, so long the King-Emperor is bound to express his strong dislike towards them Undoubtedly the quondam liberal-minded Archbishop has eried solely in his last effort at conservatism."

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#### ANOTHER FORM OF ANARCHY

The shocking sacrilege reported from Cornwall, Ontario, brings into near view a form of Anarchy that shows its head from time to time in the French and Italian capitals as a result of the propaganda against relig-Once or twice the crime has ion. made its appearance in the United States Canada should have no room for it. Our country is too young and healthy Invariably when the taternacle of a Catholic Church has been violated in Paris, it has been made quite plain that the offence was designed against the Blessed Sacrament Sometimes a case has been made out against a sect of so-called Satanists' who profess to latte the Saviour of manking because of their adherence to an essentially dishelical cult. This, of course, is a form of madness beyond the comprehension of unbelievers as much as believers. is somewhat taster to grasp the idea or crank insidels undertaking and carrving out all such outrages. The ruifian Czolgosz, after he had shot down

President McKinley, told the police of Bulfalo that he had only done his duty, as he did not believe in the Amcrican form of Government. He must needs destroy the executive Lead of the Government because the form of the Government itself does not appeal to him. Nor would any other form of government suit his abominable egotism one whit better. The same presistible impulse towards Anarchy drives on the authors of outrages againt the Blessed Sacrament. They would slav the Pope as the visit le head of God's Church. Not being able to accomplish that, they steal under cover of darkness towards the tabernacle and strike there. This is sheer wild beast anarchy. It can be called by no other name. Unhappily in a country where the voice of the public press is non-Catholic, it is styled 'vandalism.' which is a mishomer from the Christian standpoint. But the crime under that name does not excite even a natural abhorrence in the public mind, and if the criminals were looked for they would not be severely punished. There is no other atonement indeed but the prayers of the faithful, which should be awakened to the utmost fervor by the oc-

#### 4 4 4 EDITORIAL NOTES.

currence of such a horrible used as

that reported from Cornwall.

""The Irish Nuisance, and How to Abate It," is the title under which Mr. Edward Dicey discusses, in the September number of The Nineteenth Century, the steps to be taken to restrict the power of the Irish Party in Parliament. The article is devoted to violent abuse and may safely be treated with contempt. What is worth notice is the tribute Mr. Dicey is obliged to render to the power wielded by the Party. "Now." he says, "under a Unionist Ministry, advanced times narraw-minded poli- possessing an overwhelming majority in both Houses the power of the Irisl Nationalist to paralyze the action of the British Parliament has been made more manifest than ever. So long as the conditions of our political system remain as they are, there is no reason to expect, that the Irish nuis ance, I know of no better word for the attitude adopted by the Nationalist Party, will become abated."

> Mr. Dicey then turns his mind to the measures to be adopted to save England from the paralysis of her Parliamentary institutions "It is all very well," he says, "to talk about the wisdom of letting sleeping dogs lie. But when the dogs, instead of sleep ing, are barking and biting, it is time to put on the muzzle. If, therefore, the Ministry are well advised they will introduce a Bill next session to abate the Irish nuisance, not by any repressive measures, but by carrying out the principle which forms the root of all democracy, the right of the majority to rule. An opportunity has come for doing justice to England. The Parliamentary force at the disposal of the Government is fully capable of carrying a measure of redistribution, which would give-lingland and Ireland the full representation to which they are respectively entitled, and in Unionist Cabinet we have more than one statesman exceptionally competent to devise and carry through Par

Hament a re-arrangement of our Constitution which would satisfy at once public opinion and the requirements of abstract justice. The time, the power, the men are forthcoming, and the welfare of the United Kingdom demands that so signal an opportuni y to abate the Irish numance should be made use of promptly and resolute-

Apopos of the Irish war pipes al-

luded to at the recent Pan-Celtic Congress it is of interest to state that they figured on two memorable occasions in France-namely, when Edward III, besieged Calais, and again at the siege of Boulogne in 1544. the following is a description of them as written by Stainburst in 1584. "The Itish likewise, instead of the trumpet, make use of a wooden pipe of the most ingenious structure, to which is joined a leathern bag, very losely bound with bands. A pipe is inserted in the side of this skin, through which the piper, with his swollen neck and putfed-up ckeeks, blows in the same manner as we do through a tube. The skin, being thus filled with air, begins to swell, and the player presses against it with his arm; thus a loud and shrill sound is produced through two wooden pipes of different lengths. In addition to these, there is vet a fourth pipe, perforated in different places thaving five or six holes) which the player so regulates by the dexterity of his tingers, in the chutting and opening the holes, that he can cause the upper pipes to send forth either a loud or a low sound at pleasure." From being pressed by the elbow they get the name of elbow pipes, and bence called Uilean pipescorrupted to "woollen" pipes, alluded to by Shakespeare, and to which he attributes an extraordinary effect. The French and Breton "cornemuse" is borrowed from the Irish bagpipes, and is the "cornpipe" of Chaucer and the "hornpipe" of Ben Jonson.

The recent acquisition by the Jesuits of Annaghs Castle, near New Ross, recalls the fact that as far back as 1581 Father Robert Rochfort (whose ancestors held Enniscorthy in the 14th century) labored in County Wexford, and died at Lisbon in 1588. It was only in the autumn of 1596 that the Jesuit mission in Ircland was permanently established; and in 1604 there were eight members of the Society working zealously, which number was increased to 38 in 1617. In 1643 the Jesuits had 16 "residences," and in 1645 the Confederate Council agreed to erect an Irish University, to be governed by those learned Fa-The Jesuit College at New Ross flourished exceedingly from 1661 to 1671 under "...ther Stephen Gelosse, and again, from 1673 to 1678, when his famous school closed for ever — which is the theme of a "lament" written by Luke Wadding, Bishop of Ferns, in his "Pious Garland." At ar the suppression Father Verdon, S. J., was Parish Priest of Ferns, and was succeeded by his nephew, Rev. Dr. Cassin, S. J., as Parish Priest and Vicar-General of Ferns, from 1760 to 1786 - the last of the Jesuits in County Wexford. No more beautiful residence for a college could be wished for than Annaghs Castle, which the Jesuits have long held on mortgage, but, of course, numerous structural alterations will have to be made. ,

Premier Ross, in his Manchester speech on Imperialism, showed he has in no way forgotten his attachment to Home Rule. It was a timely and well expressed reminder to the English people when he said: The population of Ircland is half what it was fifty years ago. Where did the 4.000 .-000 go? To Canada? Not at all, I am our best settlers. (Applause.) We are proud of the Irish race. (Applause.) They are as easily governed in Canada as any other people, although you seem to have some trouble with them here.

The choir of the Sherbourne Street Methodist Church will in future be gowned for service. This is a new departure. The next thing to expect in the gradual evolution of Methodism is a distinctive dress for teachers; and when advocated in that quarter School Board will not think of objecting.

The essay on the "Sieges of Derry and Limerick," with which Mr. Henry Mangan, of Dublin, recently secured first prize in the competition promot ed by the Irish Literary Society, is published in the September number of The Nincteentli Century.

#### PRIEST WILL PAY THE FELS.

Ottawa, Sept. 6.—Quite a discussion arose at the meeting of the Hinton-burg Separate School Board last night over the admission of three pupils who are living with a pablic school supporter. Trustec Keunedy said that Father Sloan had offered to pay the fees if the Dwyer children are allowed to attend the school.

A motion was finally carried to

Amotion was finally carried to notify the children that they might continue to attend the school, the amount of the ruition fees to be charged to Father Bloam the continue of the ruition fees to be charged to Father Bloam the continue of the ruition fees to be charged to Father Bloam the continue of the ruition fees to be charged to Father Bloam the continue of the ruition fees to be charged to the ruition fees to be continued to the ruition of the ruition fees to be continued to the ruition of the ruition fees to be continued to the ruition of the ruition fees to be continued to the ruition of the ruition fees to be continued to the ruition of the ruition o

#### Remarkable Cure at Lourdes

Describing a remarkable cure at Lourdes, the correspondent of The London Daily Mail wrote on the 22nd of August: The Host had just been carried past us yesterday afternoon when there came an inarticulate cry from a man lying on a stietcher just in front of me, and a sobbing exclamation "Holy Mother, I thank thee!" from the white-haired woman near the stretcher.

The man upon it graspe, its sides with hands which looked like claws, so thin were they, and with a convuisive movement raised himself to a sitting posture.

"Help me up," he gasped, while two great tears folled down his emaciated cheeks into his beard "I can walk, I feel it." Ready hands helped him to his feet, and like one risen from the dead he stood hatless and trouserless, with nothing on him but a nightdress and a dressing-gown. "Let me walk," he cried again in a queer hollow voice.

"Hear him, Holy Virgin, hear him," sobbed the mother. "He has not spoken for almost twenty months." In the sight of thousands massed along the line of procession this rag of humanity, with legs like rolling pins, and feet a mass of sores, walked five totwhich had been pulled from his shoulders for him to stand upon, and fell back exhausted into the outstretched arms around him. I followed his stretcher, which was

carried through kneeling crowds to the hospital, and learned all about him. His name is Gabriel Garban, and he was until twenty months ago a letter sorter in a railway postal ve. He was so badly crushed in a railway accident that paralysis of the spinal column set in, and immediately rendered him incapable of taking food except through a tube. He was able to speak only at rare intervals, and from the waist downwards his body was absolutely rigid-insensible even to hot iron which the doctors from time to time used upon him. This mornin, after being bathed with water from the Grotto and receiving Holy Communion, he was able to cat almost normally and walk as well as any man can walk, the muscles of whose legs have entirely disappeared owing to long immobility. The wounds in his feet, which were suppurating yesterday, are almost entirely healed, his face has a little color in it, and he talks perfectly distinctly.

Gargan told us all this morning at the office of the doctor's where he was examined that his faith dated only from his cure. He was always a Catholic, but rarely went to Mass, and hardly remembered the prayers he said while the Host was carried past.

A less serious side of the mystery of Gargan's recovery is that a few weeks ago the railway company lost the case which he brought to recover damages, and was ordered to pay him an annuity of £240, the sum of £240 to be paid at once. This sum was paid over the day before he left for Lourdes, in order that his mother might have it in case he died in the "violet train" from Angouleme.

Gargan told me himself that he only consented to be moved here as a last resource before an operation, which the doctors feared would kill rather. with Gargan told me that they expected him to die at any moment in

I have described this cure at length and as I saw it. No one in Lourdes doubts that a miracle has happened, and there is random talk of many others.\*

By the time this is in the readers hands the first train loads of pilgrims will be leaving Lourdes. The attitude of the uncured sick is inexpressibly pathetic. "God's will be done" is the invariable answer to the question I have asked numbers of them whether they were not terribly cast down and disappointed at the negative result of their journey.

One Sister of Mercy, who was in the last stage of consumption, said, "Lourden is not merely a place for the cure of the sick. Some have been cured there by the intercession of the Holy Virgin. That strengthens faith in us who are still ailing "

The greatest and most real miracle have seen at Lourdes is the unquestioning faith and absolute belief of 30,000 people, from all parts of France and the unfailing cheerfulness of those who return to their poor homes to die, hoping, as every man and woman of them hopes, still to have strength next year to make the long journey and pray for mercy once again.

At half-past six to-morrow the last of twenty wo long pilgrim trains will leave the station, and until the Italian and Belgian pilgrimages begin next month Lourdes will be a quiet. little village once again. \*\*\*

#### TOO MUCH READING.

President Gilman of Johns Hopkins University asserted the other day that people nowadays read too much. He said:

"Reading is a kind of craze that has got hold of people. It is a dangerous habit, like a stimulant. The publishers are constantly putting forth new attractions in the field and the reviewers excite our appetites. It is no doubt very pleasant to be up to date, well posted and in the swim about the latest issues from the press, but we are all in great danger of reading too much."

This is very true. From the small boy who goes crary from devouring Jesse James stories to the devotees of Zola and Ibsen, there is a general mental and spiritual debauch on reading. Some unfortunates-for 'hey can be called nothing else - have so far succumbed to the reading habit that they aim to skim through, at least everything that the publishers publish the reviewers exploit. Read slowly. Read surely. Read well. Read helpful, healthy and uplifting books. A book is not necessarily good because it is new, or because it is advertised widely.

A friend of ours the other day, whose business it is to read nearly all the new books, complained of being utterly tired of it, and asserted, whimsically, that the parts of the new verb "to write" were "write," "wrote," 'rot." And "rot," though not an elegant word, is eminently fitted to express the first thought that arises on perusing some novels. Milton thought it was of the greatest concernment to the state "to have a vigilant eye on how books demean themselves as well as mea, and thereafter to confine, imprison and do sharpest justice upon them as malefactors;" but, he says, "A good book is the preciour life blood of a master spirit, embalmed. treasured up on purpose to a life beyond life "

It behooves us, then, to read good books. At present we seem to have gone crazy on promiscuous reading. We never question whether a book is worth while or not. We are so busy reading we have not time to think .--Sacred Heart Review.

#### IRISH-AMERICAN HISTORIANS.

Newport, R. I., Aug. 29.-The Americon Irish Historical Society met in annual session to-night to commemorate the Lattle of Rhode Island, fought Aug. 29, 1778. The meeting was at the Aquidneck and General J. R. O'Beirne presided. The welcome was given by Mayor Garretson. Among the speakers were Congressmen Buil and Capron, of this State, and former Congressman O'Neill, of Boston. Among the new members elected were Archbishop Ryan, of Philadelphia; Bishop Bradley, of Manchester, N.-H.; Elisha B. Gaddis, Newter, N.-H.; Elisha B. Gaddis, Newark, N. J.; Edward M. Tierney, Elmira, N. Y., James Thompson, Louisville, Ky.; Jeremiah O'Rourke, recently United States supervising architect; R. J. Jenkinson, Newark, N. J.; Rev. Michael Barry, Oswego, N. Y.; John F Kehoe, New York City; Philip C. Walsh, jr., Newark, N. J.; James Dowd, Holyoke, Mass.; and Hon. William Ryan, Port Chester, N. Y.

#### AMERICA ON WRONG PATH.

The Rev. Dr. J. M. Buckley, editor of The New York Christian Advocate, said last Sunday while preachin at the union services : in the Bloomingdale Reformed Church, New York City, that the great temptation of the neighboring country was to than cure him. The male nurse and, think that life's main object was the the Sisters of Mercy who travelled possession of an abundance of this world's goods.

"If," he said, "a bitter minded the train. He had not even brought clothes with him, never thinking he would have need of them again

I have described this one at length thrust its supposedly purse proud oc-cupant into the street, he is simply actuated by the same feelings as the most cultivated possessor of a wro-fessor a chair or a Senator who is bent on having his share of good things. And the spirit of the people is reflected in the actions of the Gov-ernment. When I went abroad more ernment. When I went abroad more than thirty years ago such men as Sumner warned me that while preach-ing in England I should especially ac-centuate that the only desire of this raphilic centuate that the only desire of this republic was to carry out its destiny undisturbed within its own natural boundaries. If to-day I should venture to deny that we are the greatest the philanthropists on earth because we force our civilization and our rule upon certain other peoples. I would not be endured to speak. Therefore, I do not say anything of the kind. I only call attention to the new direction in which we are drifting and I cannot help but think that we are on a wrong path."

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#### OTTAWA UNIVERSITY.

The following letter, which has appeared in The Ottawa Journali is couched in a temperate tone and is worthy of publicity on that account throughout Ontarlo:

Sir-So much has recently been said and written regarding the teaching of English in the University of Ottawa that a few facts concerning that institution may not be considered quite out of place. The question up to the present day has been wholly one-sided, the authorities of the University not having published a single article to defend their stand or to expose their doings in the past or plans for the future. The ship that is strong and safe can weather the storm without danger, even so with the University its safety was not in the least imperilled by the gale which has been blowing.

The question is one of fact, not theory and as such should be dealt with calmly, having in view no other object than that of arriving at a true and adequate insight into the question. As a graduate of that deservolly honored institution, I icel it my duty to say a word in its behalf, and though 't may be thought I come late into the neld, yet the certainty ' felt that the University was not in any dangerous straits made me refrain from expressing an opinion till the present day when I am in possession of certain additional data which may be of interest to the public, and which, for certain reasons, I could not obtain at an earlier date

In order to judge of the merits of a man we should not s k the opinions of his enemies, but rather should address ourselves to himself directly. The same honest proceeding should be pursued with regard to the University of Ottawa; we should look to it for our information. This is given in its Calendar issued annually and distributed to the public. But before opening this Calendar for the last academic car, let us car, a glance over the past.

For upwards of fifteen years before 1893 the lay professors of the commercial course were wholly English, if I may be allowed Boyle O'Roche's license of calling Irishmen and Scotchmen English. Professors Fitzpatrick, Canning, Smith, Newman, Delaney, Fallon, McDonald, Campbell, Phalen Murphy, Mea, are names of which we need not ask the origin. From 1893 to 1898 the only teacher of French extraction was myself. The staff to-day is made up entirely of men bearing English names The French names which appear among the clerical pro-fesse's of the commercial course are those of men who teach French, Christian doctrine, drawing, mathematics, book-keeping, commercial law and shorthand since its introduction several years ago, but who have never been, and are never, called upon to take charge of a class of English, shough many of them have been students of the University itself, and who, consequently, have made a more thorough English than French course of studies. Summing up, we have the following: For the last twenty-one years among the lay professors, of whom there are six to eight each year, there has been one of French extraction, just sufficient to indicate that the French are not wholly debarred from being lay professors; and among the French clerical professors not one has ever been placed in charge of an English class. The teaching of English, which includes English grammar, composition, reading and spelling, has been left entirely to the teachers of English tongue. A few strange facts may be noted in last year's list of lay professors; it is that an Irishman, Mr. Day, has been appointed professor of French. The authorities have evidently no great fear or the pronunciation of the alleged language of the University. The moral of this fact is quite clear. Let us now proceed to the collegiate purse. The professors here are for the ter part graduates of the Univer-tiself, and, consequently have a aplete mastery of the English lanre. Yet, here also, as in the comcial course, though they know that classes of English. For this year classes of Engine to Professors rigan, Fallon, Kirwin, McGurry

Ouimet. The last, though bear

dies in the English language, and, ting by his fluent use of it, would easily mistaken for a son of Al-

Anyone knowing the true state

fairs at the University will have

rage with that array of names.

again, we see that the French

trated, with the addition of Lat-the natural sciences. And do we find among those not

a graduate of Rome, professor

of mathematics, a man of 13 years'

teat, M. A., a graduate of Ottawa; Who has been some 15

years professor of chemistry and clas-

sics, and who is besides one of the

versity; Rev. A. Lajennnesse, the dis

leading mathematicians of the

to mentioned? Rev. A. Antoine

ors teach the subjects already

a French name, has made all his

tinguished president of the Scientific Society and director of the Academic hall; Rev. A. Binet, B. A., of Ottawa University. The rest of the staft, including the talented Professor A. Belanger, B. A., teach either French, Christain doctrine, mathematics or the classics. The French professors here enumerated have a thorough knowledge of both languages, yet but one on the staff of English professors. This one exception does not, however, detract from the merit of the argument that English is well looked after in the collegiate course, for it is not absolutely necessary to be an Englishman in order to teach the English language with success. My statement is borne out by the fact that the most capable and successful professor of English who ever taught in the University of Ottawa, was none other than the late lamented Dr. Henry Glasmacher, a man of pure German blood The requities for the successful teaching of any language, science or art, are the thorough knowledge of them and the possession of the qualities that go to make a true teacher. In fact, the latter are perhaps the most important, for it is a principle of pedagogy that a thorough knowledge of the art of teaching is more important than a thorough knowledge of the subject to be

We have now reached the climax-

taught.

tha is, the Arts course A glance at its list of professors will more than ever convince us of the solicitude of the University for the preservation of the English language. First among its professors is the Very Reverend H. A. Constantineau, M. A., D. D., graduate of Ottawa University and its Rector, whose course of studies was made wholly in the English language. Then come successively Rev. H. Lacoste, Ph. D., D. D., a graduate of Rome, the sole member of St. Thomas Academy in America, the vice-rector, who is professor of philosophy and whose lectures, consequently, are given wholly in Latin; Rev. N. Nilles, D. D., also a graduate of Rome, who is a linguist, speaking German, English, Italian and French. He has taught philosophy the classics for upwards of 18 years. Rev. L. H. Gervois, M. A., speaks fluently and correctly English and French, and has taught Latin and Greek for some fifteen years. Rev. L. M. Leieune, professor of French, graduate of l'Institut Catholique de Paris, is a man of brilliant parts and an authority on the subject he teaches. I have omitted from this list the names of certain French professors whom I have mentioned in connection with the collegiate course, but who do not teach English. How, the stelligent read-er will ask, is the English provided for in the Arts course? A glance at the Calendar reveals the names of Prof. Herrigan, M. A., whose services have been engaged by the University to fill the chair of English literature. Then comes Rev. James Fallon, B. A., and lastly Rev. W. O'Boyle, B. A., D. D., an Ontario boy, who, after being graduated from Ottawa University, went to Rome and took his degree of Doctor of Theolo with the highest honors. These are the three professors entrusted with the care of the English language in the Arts course at the University, and I am convinced that with such talent it should be in no immediate danger.

Let us now glance at the organizations within the University. The debates and records of the Scientific Socicty are conducted solely in English; the sermons delivered in the University chapel are invariably given in English; the announcements on the bulletin board bear a striking resentblance to the language of Shakespeare, not quite so eloquent at times, but good English nevertheless. In the reading-room at least nine-tenths the newspapers are in the English language, while The Review, publ lished by the students, is not, as everybody knows, looked upon as a French publication, and a glauce at the back number of The Owl and The Review will show that the articles published by French students compare at least favorably with those of their English fellows, a proof of the thorough manner in which they learn the language of their English friends.

It may not be amiss to add that Rev. Wm. Murphy, M. A., still retains his nationality and the position of Secretary of the University, whose correspondence, therefore, is not carried on in the French language.

Without further comment, I leave these facts for the public to corsider. feeling certain all will conclude that the attack upon the University has nót only been most unjust, but would have been avoided had the proper means of ascertaining the truth been taken, that is, by a careful perusal of the University Calendar, and a coascientious inquiry into the qualifications of the professors of that institution.

L. E. O. PAYMENT.

First 'Sheeter-Where's your meter; Second 'Sheeter-Gone, First 'Streeter-Dear, dear, I hadn't hard of it. How did it happen 'Second Theoret-She bit a lorde off Second Theoret-She bit a lorde off magnata, Cheviand Fishs Dealer.

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WHEN THE LONG LANE TURNS.

There'll be light and joy forever
When the long lane turns,
The singing of the river
When the long lane turns;
The singing of the river as it ripples

to the sea In the light that falls in shower over you and over me;
And we'll revel in the gardens where
the fairest roses be
When the lane—when the long lane

We'll forget our cares and crosses When the long lane turns,
With gains for all our losses
When the long lane turns,
The birds will thrill with music
the forests and the dells,
To the ringing and the singing of the

golden-throated bells,
Till a chorus from creation to the
blue of heaven swells When the lane-when the long lane

-Atlanta Constitution.

\*\*\*

#### Maro's Dower **≣ Sammannanan**

"So everything goes Queen!" said Mr. Baker, the lately arrived London butler, as he entered the housekeeper's room in Brandscombe Priory for a cup of afternoon

"And her has no need of it," Mrs. - Jackson responded bitterly and ungrammatically, "Dear me! dear me! I never thought the master would have done it. 'Tis enough to make him turn in his grave. Look at poor Master Henry's daughter, his only child, being forced to stay in the Stag's Head till the evening train passes through!"

"She seems a nice enough young lady," Mr. Baker remarked, as he took his seat at the tea table.

"She would be if she took after the Brandscombes," said Mrs. Jackson. "And she's called after the mistress, Master Henry's 110ther. I always thought the old prophecy would come

"It would be an awful thing; a terrible thing for idolatry to triumph in that way," was the severe reply of Mr. Baker, who greatly prided himself upon being an "up-to-date" man. "You wouldn't wish to see the place turned into a masshouse, would

"No," answered Mrs. Jackson, rather dubiously; "but, then, if the prophecy says so?"

"I vonder you believe in that sort of thing," Mr. Baker said loftily. "I do really. You know we live in an enlightened age, ma'am."

Mrs. Jackson's round, rosy face grew a shade rosier as she remarked, with acidity in her tone:

"Being a Londoner, you are better informed than people who have never been further north than Winchester.

"No, ma'am-no, not at all!" Baker hastened to interpose; for he was not unmindful of the advantages accruing to himself from Mrs. Jackson's friendship.

He aused to cut the mussin on his plate with mathematical exactness before he added, with modest compla-

ence:
"We have opportunities that you want, you must remember, and I have met some really well-informed persons since I came to Hampshire. I ask you for the story to which you have alluded? Of course I've heard it spoken of, but I would like to hear it as I am sure you can tell it."

Mr. Baker handed his cup across the table as he ended, for refilling.

"I ought to know it," Mrs. Jackson admitted, "seeing a: I've lived all my life, I may say, at Brands-combe Priory. I mind well I was aslip of a girl when grand. mother, she was housekeeper-took me into the kitchen. That was in the time of the old master—the father of him that was buried to-day."

"Yes," Mr. Baker said, as Mrs Jackson paused for a moment.

"Many a time my grandmother would talk of it all, but I doubt if I'll remember it rightly. You see, the master's sudden death has upset me." (Mr. Baker nodded.) "But I'll try. I must go back to the days of Queen Elizabeth. Brandscombe Priorv, it is said, belonged to the monks. I don't recollect their name, but no matter When their lands were confiscated they were cruelly treated and one of their number-he was head of them - was hung on a tree outside the door of the church. Just before he died while the rope was being fastened on his neck. pointed to Roger Brandscombe, who headed the soldiers, and said:

"The clens, the hills, our bell has echoed o'er.
Back to the Church shall Marv's hands restore."

Mrs. Jackson made a dramatic

'Well," Mr Baker said, "is that all? I suppose all sorts of misfor tunes followed the Brandscombes?" "Not at all, sir. At least they were three times an awful visitation befell them; but that was because they interfered with the Virgin's statue." "The Virginja statue?" Mr Baker

repeated inquiringly "Yes. Our Lady's statue, as it is called hereabouts Have you not seen it since you came?" "No."

"Well, it resembles the figure of a woman and is of stone. It belonged to the monks and has always stood on the spot where their church was. Three or four times efforts were made to temove it. and on each occasion a sudden and tragic death has occurred in the family. It was the master's father the last time. He gave orders to have the statue removed, but the men vere frightened and would not do as he said. He went himself to remove it, and a portion of the stonework gave way and the, statue fell on him, crushing him to dtath. His wife was in a terrible way, she had the statue securely placed in its former position, and ever since the place is avoided after nightfall. It is said the old mas-

ter walks."
Mr. Baker laughed cynically.

"You may lough if you like, but I've seen him," Mrs Jackson continued "I was sent for one night to see a cousin who was dying; it is about six months since. There is a short cut from the village past the old Priory, and, not being fears me naturally I returned home that way, and I plainly saw a man climbing tp to the statue."

"But not a ghost?" said Mr Baker. "What was it, then? clear, moonlight night, and I saw him cuite plainly. He was as like the old master as two peas are to each other."

"Did you speak?" Mr Baker asked trying to hide his amusement. "That I did not," Mrs. Jackson re-

plied. "Vell, at any rate, Brandscombe

Priory hasn't gone back to the Papists yet," the butler remarked.

"No. Everyone thought that the prophecy was coming true when Master Henry married a Catholic; but his father went wild. I mind as well as if it were yesterday how he called all the servants into the house and forbade them ever to mention his son's name in his hearing. It was the next day he made the will that was read to-day."

"And everything goes to the Queen by that?"

"Everything. You see, both the master and Master Henry was each of them an only child, Poor Master Henryl a had hopes his father would have done right - and it can't be right to wrong your own flesh and blood - at the end. He spoke of his son once or twice to me lately, and he was always writing and cetting documents witnessed, but now he's lying in the family vault, and the P-tory goes to a lady that's rich enough without it."

"Where is he-the son, I mean?" Mr. Baker unestioned.

London and dving. He wasn't able to come to the funeral; that's why Miss Beatrix-Miss Brandscombe came. It cut me to the very heart to think of her stopping at the Stag's Head like anybody else, when this should have been her own home."

"Her father shouldn't have been such an-so foolish as to become a followere of the Scarlet Woman," Baker remarked sententiously.

"He never was a follower of no woman, sirl" Mrs. Jackson replied, indignantly.
"My dear lady; you don't catch my

meaning." The butler glanced out of the window. "I believe I'll take my evening constitutional. Nothing like a walk, ma'am, for reducing the weight.

With his head full of Mrs. Jack son's story and a contemptuous smile on his face for her superstitious no-He took the tions, Baker set out. nath that led to that the nart grounds where the ancient Dominican Priory had been situated.

The statue of which Mrs. Jackson had spoken stood on a pedestal form ed of stone and mortar, and Mr. Baker viewed it for some time with critical eye. It was certainly not a very artistic piece of workmanship. The features were scarcely distinguishable, the hands were loosely crossed in anything but a natural manner: while the stone was covered here and there with mosses and lichens and stained and discolored by long years of exposure to wind and

weather,
"Not a very elegant piece of work," the man said, with a superior look. He was about to turn away when he a lady upproaching, "Miss Bandscombe, as I livel" he muttered. "I won't meet her. She has come to say her prayers likely " He slipped behind a thick cluster of rhododen-drons, "Just so!" he remarked to himself, as he peered through the green leaves "She has I nelt down, Ugh! the ignorance of the Papistal'

The girl knelt a few ininutes in silent prayer. Suddenly there was a A piece of solid stonework of the statue had given way and fallen to the ground and with it fell " long, narrow black case from the as fortunate as most. True, two or hands of the statue.

Miss Brandscombe gave a slight cry, and the butler came forward.
"Are you hurt, Miss!" he asked.

"No, not but I was frightened," the girl answered. She had thrown back her veil, and Mr. Baker was forced to admit that she certainly was a handsome lady. "Papa often speaks of Our Lady's statue," she continued, "and as I had to wait for the evening train, I thought I could come and see it. I hope it is quite firm still."

"I think so. But about the box!" "Oh, the box! I dare say it is of no onsequence, but you had better take it to the house."

Miss Brandscombe moved away with a courteous inclination of the head, and Baker, curiously regarding the box he carried, hastened to the

"Tis lucky Mr. Edwards is here vet. He's waiting for the train," Mrs. Jackson commented, when she had heard the butler's words. "He's in the library; take it to him; I'll go vith you."

"Give it to me, please," the lawyer said, impatiently cutting short Mr. Baker's explanation.

The case opened after a little pressure and Mr. Edwards drew forth a folded paper.

"Another will," he shouted; "another and a later will! This alters everything, Mrs. Jackson, the Priory is Henry Brandscombe's after all!"

"So the old prophecy came in as true as truth," Mrs. Jackson is wont to say to the neighbors who drop in of an evening to the comfortable cottage she occupies within the boundary of Brandscombe Park. "I always knew it would, only that Baker put me down with his grand airs. Did you ever hear anything like it all? Of course, it was the master I saw that night when coming home from seeing my cousin. Poor gentleman! He walked in his sleep, and I suppose he hid the will he made in the Virgin's hands. And well she cared for it. Oh, yes; the old prophecy came true-every word of it - so it is no wonder I'm a Catholic now, I don't deny, but I'd sooner have seen Miss Beatrix married and settled in the Priory: but her heart was always set on being a nun, and it is something to have the monks back again. Miss Beatrix meant that they should have it from the first. "Hark! there's the bell for Vespersi" and Mrs. Jackson murmurs:

"The glens, the hills, our bell has cchoed o'er.

to the Church shall Mary's hands restore.' "

-Home Journal and News.

### The Evils of Mixed Marriages

The discipline of the Church in refer ence to mixed marriages is scarcely ever properly understood by those outside the Catholic fold. By most non-Catholics it is regarded as one of the many exhibitions of intolerance peculiar to Catholicity, and is merely the outcome of the bigoted spirit found in almost all priestly theologians. However, 1 om a serious study of the foundation on which such discipline stands, and the history of the same discipline from the Apostolic times until our own days, all rightthinking men must conclude that the doctrines and discipline in regard to mixed marriages are both wise and salutary. It is well to observe that the Church legislates for all, and hence individuals who imagine that certain discipline is for them and them only do a great wrong to the benign and motherly care of the Church for the whole fold. Although individual cases to individual thinkers may seem hardly treated, still the great principle is undeniable-that a great evil lurks in mixed marriages, an evil at once temporal and spiritual, an evil living for generations, and with each generation a widening influence for evil marches apace.

CONDITIONS REQUIRED FOR THE PROPER RECEPTION OF THE GRACES OF MATRIMONY.

Our Divine Lord raised matrimony to the dignity of a Sacrament, and, consequently, only those who had already received the Sacrament of Baptism could receive the Sacrament of Matrimony. Not only the reception of baptism, but also other conditions were required for the proper and full reception of the graces peculiar to matrimony. From this we observe those who were not baptized were altogether unable to receive the Sacrament of Matrimony, and those who had been baptized, yet wanting in the conditions for a proper reception, did not receive the graces of the Sacrament. It is evident that the duty of the Church to one and the other was, as far as she could possible to prohibit both from approaching the great and holy Sacrament of Matrimony. Again, the object of the Sacrament is not mere carnal generation, but to give grace to bring up all offspring in the love and fear of God, so that heaven might be peopled with

4.3

tity of the Sacrament. If, then, the Catholic Church believed matrimony to be a Sacrament, and such to be the real object of union of man and woman, it is clearly its duty to insist or everything that conduces to that object, and to prevent all that interferes with the attaining of that

THE EARLY CHURCG FROWNED UPON UNIONS OF CHRISTIAN AND PAGAN.

When the primary objects of Christain matrimony could not be attained St. Paul allows a separation to take place. A difficulty was certain to arise in the initial stage of Christianity. A husband might become a convert to the new faith, and yet his wife might still remain a pagan, and vice versa. For such circumstances St. Paul legislates in the Epistles to the Corinthians, chap. ; and verses 12-16. It is not a question of mixed marriages, but it directly kears on the complications very likely to arise in the married state when the husband and wife are not of the same faith, and gives a very strong indication of what the apostle's mind was in reference to unions of the kind. The jealous care shown by the early Christians for all sacred ceremonies of the Church makes it evident how easy it must have been for ecclesiastical authority to safeguard the fold of Christ from this evil. The toleration extended to the married state of those who were married before the conversion was not extended to the unions of Christian and pagan; not only was the sanction of the Church denied these latter, but they were held to be invalid; and hence always condemnen, the, decise in these matters.

MARRIAGE THE SYMBOL OF THE UNION OF CHRIST WITH HIS CHURCH.

Perhaps we should have remarked we include under the terms mixed marriages all marriages of Catholics with non-Catholics, and later on we consider the difficulties and differences in the case where the non-Catholic party is or is not baptized. Although it was marriage with a pagan that was really declared invalid, still the same difficulty beset the early Christians as now besets ecclesiastical authority, for as Tertullian described, so might we describe those outside the Chruch. "It is doubtful who among them is a catechumen, and who a be-The reasons advanced by Tertullian are old, yet new, against marriage with pagans. "When it is time for the Christian to come together to pray, the pagan says that it'is just the hour for bath; when the Church prescribes a fast the pagan spouse makes a feast. The family duties are never so numerous and pressing as when obligations of Christian charity require the Christian wife to be absent from home." This is a fairly modern picture, as well as being a picture of life under similar conditions hundreds of years ago. In the second chapter of the same work the describes the marriage of the faithful with the Gentile as "fornication," and declares those attempting such 'should be expelled from the communion of the brotherhood." Cyprian, remembering that marriage was a symbol of the union of Christ with His Church, remarks in his work on "The Lapsed" that to join in the bond of marriage with the unbeliever is to expose the members of Christ's Church to the vilest insult. The solicitude of the early fathers is easily understood, for wealth, power and influence were in the hands of the unbelievers, and hence a greater danger was at hand for such inducements to apostative were. Not alone the Ch.istians thus married was in peril as to the faith, but the children of such unions were apt to be carried away by the greater license of pagen life with its many sensualities, where-Christian faith had only truth to offer under the usual austere guise.

THE SAGE COUNSEL OF ST. Am-BROSE AND POPE BENEDICT

When the danger of perversion was becoming less strong the solicitude of the Church, however, in no way aboted St. Ambrose, in writing of marriages, asks: "How can there be a union in charity if there is a disagreement in faith?" During the sixth and seventh centuries "marriages between Catholics and pagans and Jews were forbidden under the penalty of excommunication, and the penalty was not removed until a separation had taken place." (Alzog).

The union of Catholic and heretic was condemned again and again by the Fathees and the early Councils but, of course, were considered valid. To the Encyclical Letter, "Magnac Nobis," of Benedic. XIV: to the Bishops of Poland about the concession of apostolic dispensations in impediments regarding mixed marriages ure added a large number of Councils (from Loadicea to Worms), and many pontifical letters, all condemning such marriages, and declaring the only grounds on which they were to be tolerated, and one and all express the children of men through the sance grief at such unions (Denkinger).

THE CHURCH ALLOWS NO DIS-PENSATIONS IN THE MARRI-

AGE OF CATHOLICS WITH NON-CATHOLICS. Innocent X. and Clement XI. would illow no lispersations in the marriage of Catables and heretics unless the heresy was first of all abjured, and Benedict, in the before-mentioned enevelical, asserts that up to that time (Jan , 1748) disp usations were very tarely granted on any other condition. In cases of very grave necessity for high Princes such dispensations were granted, always with the following cautions or safeguards -that the faith of the Catholic party be protected from perversion or interference, and that the children of such union be brought up in the Catholic faith. Such had been the case of Catherine, sister of Henry IV. of France, and a few princes. But even when these conditions are assented to still such marriages are disapproved of and condemned be the Church. the instructions issued to the ordinaries of all places (November 15. 1858) it is further declared that, in addition to the conditions just mentioned, without which no dispensation can be allowed, such marriages must be celebrated outside the Church and without the benediction of the priest, and any other religious rite. The proclamation of the banns is allowed, at least to missionary countries, to avert any dangers only too likely to occur in such unions, but the religion of the contracting parties is not to be mentioned. In the Rescript of Pius VI. (1792), it is enacted that a declaration in writing be received from the non-Catholic party relative to the conditions already mentioned, and also a declaration, with oath, from the Catholic party, promising that he or she will never apostatize, and will see that the aforesaid conditions are fulfilled by the non-Catholic party also that an endeavor will be made to bring the non-Catholic party to the true faith. By a decree of the Holy Office. however, the necessary conditions were considered to be safely guarded, if such a promise were present, as to be a foundation for the moral certainty of the fulfillment of such conditions (Jun., 1842), although the writing with oath be not present. The banns are not to be proclaimed even outside the Church in such marriages unless when necessary according to the judgment of the ordinary. All this legislation tends to show how distasteful are such marriages. and leniency is dealt out to them very tardily, even when leniency is deserved, fearful as the Church is that any action of hers could in any way be interpreted as tolerating with favor such unions. Any indulgence or toleration allowed in an individual case, or for a certain place cannot he considered as extended to another case or another place (23 Maii,

-From The Southern Cross.

THE PRIEST AND THE CHILD. From The Catholic Universe, London.

The writer (a Protestant) has pleasure in relating a little incident which much interested him in an omnibus a few days avo. Opposite to him sat a venerable-looking Catholic priest, the serene expression of whose eves and the clear-cut mobile line hespoke the graces and refinement of holy living. Immediately next to him sat a mother with an infant in lier lap whose alert glances seemed to seek an answering look to her trust-ful and riant eyes. That sweet face ex-

emplified, par excellence, the inno-cence and simplicity of infancy. Sud-denly the face of the venerable priest and that of the child were directed to and that of the child were directed to each other, and as suddenly there appeared in the two mutual attraction; each looked at the other as if in recognition of comething common to their natures Heart speaking to heart, and each overflowing with that highest of divine attributes—love. Clearly those sympathetic smiles were simply the reflection of a smile from above and from the face of Him who says, "Suffer little children to come unto Me."

R·I·PA·N·S TABULES

Doctors find

A Good

Prescription

For mankind

BE THERE A WILL WISDOM POINTS THE WAY. — The sick man pines for relief, but he dislikes sendpines for relief, but he dislikes sending for the doctor, which means bottles or drugs never consumed. He has not the resolution to load his stomach with compounds which smell villainously and taste worse. But if he have the will to deal himself with his ailment, wisdom will direct his attention to Parmalee's Vegetable Pills, which, as a specific for indigestion and disorders of the digestive organs, have no equal.

THE BRETON FISHER'S PRAYER. (When putting out to sea the pious fishermen of Bretagne are accustomed to bare their heads and ejaculate "Be Thou oh mighty Lord our Guardian, for the sca is great and my barque is small .- Henri Perreyoe. )

Yo had heave away! and the fisher's bark
Shoots out, ere the dawn, o'er the waters dark;
O'd! the bonnie boat through the glad-

some day
Like the gray dull glides o'er the
sparkling spray;
But she folds her wings at the eve's
decline
To nestle all night on the heaving

brine.
O Lord! who rulest the flood and Turn not away from the fisher's prayer.
"De profundis clamavi"—hear my

all.
For Thy sea is great and my bark
is small! And now she is far on the restless

And now she is far on the restless deep,
Where the Lord keeps watch though
He seems to sleep,
And his dream is read in the awesome sight
Of the dark sea depths that are steeped in light,
Ant the fisher feels 'mid his perif there
All his Maker's might and his Father's care;
He is thrown on the Lord and he trusts Him all
For the sea is great and the bark is

small. On, on she flies-for 'tis vain tostrive-

whithersoever the storm may drive, Till the Master speaks, when a calm shall fall
On the sea so strong and the bark sosmall.

On the broad billows of life we're cast, Sport of the pitiless flow and plast, Heedless and helpless we come and

Floating o'er many a wreck sunk low.

Lo, we hurry along to the dismal caves.

Where the sad sea sleeps by its shore of graves.

Yet, sale with Him, en our stormy

way, Whom the waves uphold and the

whom the waves uphold and the winds obey,
Nor depths shall daunt us, nor heights appal
Though the seas run wild, and our bark be small.

--R. Howley, in the Ave Maria.

HAD LA GRIPPE. - Mr. A. Nick-HAD LA GRIPPE. — Mr. A. Nick-erson, Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. Thomas' Relectric Oil and used at both intern-ally and externally, morning and even-ing, for three days, at the expiration of which time I was completely cur-ed." BILL MANNING.

Where is he gone, the queer little mon.
Who made and mended boots and
sloes;
Who hammered the brogues and rush-

ed the can,
And never finished and never began,
While the lads were discussir' the

Bill Manning?

Where is he? Mavronel One night at He put out the gas and moved away. His trade was good, for he patched so

fine,
You never could tell where it was on
mine,
He carned at least two dollars a

Poor Manning. .

I'm sorry he's gone. His Hole-in-the-Wall
He made a sort of Patriots' Club.
Night after might he'd lecture us all
To give cash or life at our country's
call,
And he bately cleared enough for his

Poor Manning. He worked his day and half of his

nights,
But never managed to forge ahead.
The dead beats knew poor Bill rights.
They'd only to say they were Par-

Chey'd only to an nellites,
And he'd mend their brogues and
buy them bread,
Poor Manning.

The begging nuns never called in vain; Why, he used to tip a Salvation lass!

He once brought a sick nigger out of the rain, And filled him with beer to ease his pain;
And he always was first at six o'clock Mass,
Poor Manning.

No wonder he bought his leather on No wonder he bought his leather on tick,
If a poor child came with a dime or two,
He'd say, and he thought it a splendid trick,
"I've put a Cork sole in your brogues, avic,"

As belighted a dollar inside the

As he slipped a dollar inside the

Poor Manning. For Patrick's Day he'd a grand tall

hat,
That no one saw for another year.
He talked of Emmet weeks after that,
And was proud that Sarsfield's name
was Pat.
He couldn't say Ireland without a
cheer,
Poor Manning.

Some say he's gone for a soldier lad, Some say he's married the Widow Magee;
(I hope it's not true, for his sake, bedad!)
Some say he's dead (that's not half so bad);
But wed or dead I'd give morey to

-Joseph I. C. Clarke, in New York

Bill Marning. -

#### 444 **DISOWNED**

(By the Rev. A. Belanger, S.J., in Messenger of Sacred Heart.) THE ENIGMA

(Continued From Last Week.) Now let us come to positive testimony. Gordon, the celebrated Protestant general and hero of Khartoum, declares that it was only among Roman Catholic priests that he found heroes up to the standard of his sublime ideal of abnegation and aposolicity. In Cnina he saw "Protestants ministers living upon 300 pounds and preferring to remain on the coast where they enjoyed the society and luxury of their compatriots. Catholic priests have, on the contrary, abandoned Eurouc never to return to it, they bury themselves in the interior of countries, leading there lives of natives, without children, salary, comforts or society.

Protestants fall short of the mark." There is still another reason which Gordon does not see. The one holds the full light of truth, while the other carries only an unsteady glimmer of Christainity, obscured by the mist of heresics. It is nevertheless intensely gratifying to find in the mouth of mystical and valiant Puritan this confession of the power conferred by chastity upon the Catholic priest and religious.

This is why these missionaries suc-

ceed as they deserve, and why the

This question gave rise to an i'nmense movement in England in 1888, and the letters of Mr. Caine, a member of Parliament, to The Times have since remained famous. The Shang hai Courier, which was in a fair po sition to judge, humorously explained the inferiority of the minister to the priest. It is a convinced Protestant who speaks:

"One of the reasons to be here most closely considered is, if I mistake not, that, as soon as a minister takes to himself a wife, he becomes, from every possible point of view, completely unsuited to his functions. During the first year he should, as is proper, devote nearly all his time and thought to her who is called his better half. This is only natural; it is a weakness common to all the children of Adam.

"But to teach poor pagans to un derstand the mysterious articles of Christian faith and at the same time

cultivate the affections of one's better half are occupations as widely different as are the se of a butcher and a tailor.

"Soon comes the climax, when children are born to them, and husband and wife vie with each other in their tender solicitude for their offspring." - The Shanghai Courier, March 29, 1888.

"The Catholic missionary, on the Contrary, has no wife to make his life unbearable (pardon me, I limit myself to writing) and can, therefore, devote his mind, his energy and his time to his chosen work"

Le us confine ourselves to these few quotations. They show clearly the social service rendered by those who accept the austere law of chastity. Protestants tell us of what is accomplished in the missions - the great work of civilizing barbarous peoples, and we can see for ourselves the good done in hospitals, foundling asylums, asylums, schools, colleges and in ministering to souls - in a word, all that constitutes the life of our priests and our religious, both men and women.

Then, cease saving that a sacrifice such as they make is the outgrowth of pure egotism. These chaste, devoted workers, who go even to heroic extremes, would brilliantly get the best of you and cover your kind hearts with confusion Cease saying that it is against nature, since, through this sacrifice, these then and women acquire incomparable strength to do good, and since even the Mohametans, who are little given in that direction, have come to admire the missionary who has no family, and to call the Sister of Charity the angel without wings.

OBEDIENCE.

Here is the subject of complaint so skillfully lodged against religious. They are said to resign into the hands of a superior, sometimes a foreigner, their liberty, their honor and their conscience. Thenceforth they are reduced to the irresponsible state of hypnotism, are continually under the influence of an unknown magnetizer, which makes them act to its liking, as so many marionettes. What a menace to society! What a degradalenge to public morality! Let us examine these fears with an

honest heart and a fair mind, seeing things as they really are, and not as deformed by exaggeration or calumny. There are people who have foolishly vowed to hate all obedience except that which they exact in their own favor, and which must be blindly practiced. They behold it in the family circle and they weaken it; they see it in colleges, and they enfecble it by crushing its efficacious element, restraint. They also see it in the army, and that is why they heap the army with insults; why they would suppress it, or else transform it into ridiculcus national guard. But this is not astonishing. These men are sons of pride, and have taken for their motto, "Neither God nor master." They have good reason to hate those who proudly bend the head to duty, not as they do before brutal force or bags of gold, but before the authority that reflects the divine power of the Creator. But at least they should spare us their show of hypocrisy, and not cry out against the disobedience when a bishop speaks aloud according to the dictates of his conscience, or a general declares that he will ask the government to defend his defamed brethren. Is not this but logical? But wherefore expect

anything logical from the passions? Let us speak to reasonable men, to those who, though smitten with the spirit of independence, do not seek to use it for the overthrowing of all authority.

To such we would say: Do you bnow exactly what religious obedience is?

about to pronounce his vow of obedience has, indeed, thoroughly studied those to whom he will submit his

He has chosen his Order, his congre gation. He has scrutinized its his tory, its traditions; has acquainted himself with its spirits and its wo.ks. The authority of the superior is not subject to caprice; it can only be exercised according to written rules known to all. This superior is often elected by his inferiors, who are all interested in making a good choice, or else is appointed by a Super or General, who becomes responsible for him

and has power to depose him. The Superior-General, in his turn, was chosen from among a thousand or ten thousand by the votes of his brothers in religion, and he is generally a man mature in years and virtue. In all cases he is subject to the perpetual control of the Church - that is to say, of the Congregation of Bishops and Regulars. The Pope can censure, suspend, recall him ad nutum. Such then, is the man to whom I submit my will - a wise, virtuous and welltried man, bound by close ties and the active duties of his office to the venerated Head of the Universal Church.

But there is still more. This religious obedience is, as I have said, limited. The subject always reserves to himself the right to refuse to obey when what he is bidden to do wound his conscience in the least. This will greatly surprise whose who have looked upon us as the disciples of an implacable and mysterious Old Man of the Mountain. He arms us with a dagger and we must strike even though the victim be our father. He puts poison into our hands and we must spill it, even though into our mother's cup. He shows us a will to be influenced, and the dying dowager must be smothered, and so on. If you doubt it, read Eugene Sue, read La Lanterne, etc., etc.

But such is the caricature; here is the reality. All religious know that they cannot obey in anything would be sinful, even in the smallest, most insignificant way? If a superior, no matter whom he might be, were to order the least of his subjects to steal ten centimes, that religious knows that he can and must refuse to obey.

The vow of obedience supposes and includes only what is good. For what is not good it is null, it does not exist.

This theory is that of all moralists, of all masters of the spiritual life; it is taught in the novitictes as the most elementary truths. In short, every religious knows it.

Moreover, all treason commanded by a foreign general is radically impossible. This is but an elementary application to the limiting principles of obedience expressed above. To betray one's country, to do it any i arm is, according to Catholic doctrine, a grave transgression. Therefore, in that respect, all prescription would be of no effect and the religious who, by an absurd hypothesis, would receive such an order, would know perfectly that he could not obey,

There is still a last objection to obedience-namely, that it will degrade man and lower his dignity. This reproach could have some foundation if there were question of purely servile submission, inspired solely by the fear of punishment or the allurement of recompense; but religious obedience is not of that character. Taken as a vow for the love of God it is inspired, above all, by that love whence it derives its true nobility, its most serene grandeur. To say that it degrades character, is but to prove one's self a mere novice in the study of the human heart.

one's self a mere novice in the study of the human heart.

St. Francis Xavier was obedient; he who went about the world armed with a wooden cross, exposing himself to the raging typhons of the Indian Ocean and the Yellow Sea, which, however, never troubled his heroic soul, lacing alone the sorcerers, conjurers and witches of the cost of the Pearl Fishery, the cannibals of the Moro Islands and the angered Buddhist priests of Japan; dying abandoned, but with a smile of peace and resignation, in view of China which he set about converting at the risk of his liberty and his life.

Father Damien was obedient; he who but lately became a leper with the lepers and joyfully beheld his flesh corrode and fall away, never dreaming of leaving the scene of his labor and never regretting the heroic sacrifice he had made.

Father de Lacordaire was obedient; he who was so generous in his impulses, so ardent in his devotion to

he who was so generous in his im-pulses, so ardent in his devotion to the epoch in which he lived, so in-

now exactly what religious obedience is?

It is not, as you have been told, the servicity of a whipped dog, cowering beneath the lash of his master.

It is not the apathy of a fak rasleep in mirvana.

It is not a blind fanaticism which destroys the responsibility of conscience, and makes the inferior an irresponsible instrument in the hands of an all-powerful superior.

It is a perfectly reasonable submission to a man who is a representative of the Church of God.

It is also noble, since it seeks no recompense here below; and fruitful, since its object is to do more good; moreover, it is limited strictly—mark well — limited strictly to what is not evil, to what is not sin.

Reasonable, did I say? The religious about to pronounce his vow of obedi-

The triple seal is therefore neither a The triple seal is therefore neither a menace to society nor an attack upon human nature. Would you hear to what extent, for exalted souls, it surrounds 'with a triple aureola those who bear its imprint?

"Our country," says M. de Vogue, "will accept its faith and its laws of life only from those neer who have

"will accept its faith and its laws of life only from those men who have the right to command hearts, because of having disciplined their own; whose garb sets them apart, and not only the garb, but most especially, and you know it, too, the insoluble mystery imprinted on their brow, the mystery of the triple vow — poverty, chastity and obedience. . . . . Let us leave cloquent words to those who give eloquent example! "

To be Continued.

THE HERMIT OF CAPE MALEA. Mr. T. F. Bullen, the celebrated writer of sea stories, in a letter 10 The Spectator, appearing under this title, tells an extraordinary and thrilling narrative He says. About twenty-five years ago there was a young sailor who, by dint of hard work, integrity of character, and firmness of will, reached at the age of twenty-six the summit of his ambition - becoming master of what would then be called a good-sized steamship, some 900 tons register. Upon this accession to good fortune he married the girl of his choice, who had patiently waited for him since as boy and girl sweethearts they parted on his first going to sea. And with tare complacency his owners gave him the mestimable privilege of carrying his young bride to sea with him. How happy he vas! How deep and all-embracing his pride as steaming down the grimy Thames he explained to the light of his eyes all the wonders that she was now witnessing for the first time, but which he had made familiar to her mind by his oft-repeated sea-stories during the few bright days between voyages that he had been able to devote to courtship!

The ship was bound to several Mediterranean ports, the time being late autumn, and consequently the most ideal season for a ho evmoon that could possibly be magined. Cadir, Genoa, Naples, Venice, a delightful tour with not one weary moment wherein to wish for something elsel Even a flying visit to Old Rome from Naples had been possible, for the two officers, rejoicing in their happy young skipper's joy, saw to it tha no unnecessary cares should trouble him, and bore willing testimony, in order that he should get as much delight out of those haleyon days as possible, that the entire crew were as docile as could be wished, devoted to their commander and his beautiful wife. Then at Venice came orders to proceed to Galatz and load wheat for home. Great was the glee of the girl-wife. She would see Constantinople and the Danube. Life would hardly be long enough to recount all the wonders of this most wonderful of wedding trips. And they sailed, with hearts over-brimming with joy as the blue «Ly above them seemed welling Wind and weather with sunlight. favored them; nothing occurred to cast a shadow over their happiness until, nearing Cape Malea at that fatal hour of the morning, just before the dawn, when more collisions occur than at any other time, they were run into by a blundering Greek steamer coming the other way, and cut down amidships to the water's edge. To their peaceful sleep or quiet appreciation of the night's silvern splendors succeeded the overwhelming flood, the hiss and roar of escaping steem,

the suffocating embrace of death. In

that dread fight of life all perished

but one, he so 'ately the happiest of

men, the skipper.

Instinctively clinging to a fragment of wreckage, he had been washed ashore under Cape Malea, at the ebbing of the scanty tide, and his strong physique reasserting itself enabled him to climb those rugged battlements and reach the plateau. Here he was found gazing seaward by some goatherds, who, in search of their nimble-footed flocks, had wandered hown the precipitous side of the moun-They endeavored to persuade him to come with them back to the world, but in vain. He would live, grarefully accepting some of their poor provision, but from that watch ing place he would not go. And these rude peasants, understanding something of his depth of woe, sympathized with him so deeply that without payment of hope of any, they helped him to build his hut, and kept him supplied with such poor morsels of food and drink as sufficed for his stunted needs. And there, with his gaze fixed during all his waking hours upon that inscrutable depth wherein all his bright hopes had suddenly been quenched, he lived until quite recent years, "the world forgetting by the world forgot," a living monument of constancy and patient, uncomplaining grief. By his humble friends, whose language he never learned, he was regarded as a saint, and when one day they came upon his lifeless body fallforward upon its knees at the little unglazed window through which he was wont to look out upon the sea where his dear one lav. they felt confirmed in their opinion of the sanctity of the hermit of Cape Malea.

SANCTITY AND LANKINESS.

From The Catholic Citizen. It is a vulgar Puritanic notion, and an intolerant one, too, that connects may he holy. Usually they are good-natured, cheerful and kind.

PREVENT DISORDER. — At the first symptoms of internal disorder, Parmalee's Vegetable Pills should be resorted to immediately. Two or three of these salutary pellets, taken before going to bed, followed by doses of one or two pills for two or three nights in succession, will serve as a preventive of attacks of dyspepsia and all the discomforts which follow in the train of that fell disorder. The means are simple when the way is known.

A WONDERFUL RECORD.

The Jubilee of Leo's Pontificate is Close at Hand. The Sovereign Pontiff Leo XIII

will before long begin the twenty-fifth year of his Pontificate, and a committee has already been formed in Rome. under the presidency of the Cardinal-Vicar, to make preparations for the event. Prayer is to hold the first place in the celebrations. It is proposed that in every church Catholies shall assemble to invoke God's blessings on the venerable Pontiff. I, the next place there is to be a grand pilgrimage. Catholics from all parts of the world are invited to visit the tomb of the Apostles in April 1902. Thirdly, it is suggested that Cathohes should show more than ordinary generosity in Peter's Pence offerings, which are devoted to the support of missions and the work of propagatmg the Faith. Doubtless this interesting anniversary at the close of a long life crowded with important incidents will be observed by the Poncidents will be observed by the Pontiff's admirers throughout Christendom. Leo XIII, has had quite a list of jubilees. Long since he has celebrated the silver and golden jubilee of his priesthood. He received Episcoul consecration so far back as Feb. 19, 1843, and has therefore had his silver and golden jubilee as a Bishop, or rather as an Archbishop. His silver jubilee as a Cardinal is likewise a thing of the past, and lastly, he is hearing the jubilee of his accession to the Papacy. Surely a wonderful record.—Catholic Times.

NO HOME should be without it Pain-Killer, 'he best aff-round medicine ever made. Used as a liniment for bruises and swellings. Internally for cramps and diarrhea. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

CATHOLICS DID NOT APPLY. From The Western Watchman.

Catholics are past masters at grumbling We have been complaining that the Philippine commission has been appointing to positions in the schools of Manila all the Protestants whom the missionary boards have sent them. They have recently made answer that there were no other applications. Why do you not send on your Catholic teachers?" they ask. The only place in the whole country where an attempt has been made to rightly seize the opportunity is St. Louis; and the result has been most gratifying.

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

TWO BON-MOTS OF PHILLIPS BROOKS.

From The Argonaut.

Contrasting the ancient Church with the modern, Phillips Brooks once remarked that the early devout tried to save their young men from being thrown to the lions. "Now," he added, "we are glad if we can save them from going to the dogs." A clergyman going abroad talked in jest of bringing back a new religion with him. You might have some trouble in getting it through the custom house," some one remarked. "No," observed Bishop Brooks; "we may take it for granted that a new religion would have no duties attached."

ESTABLISHED 1856. TELUPHONE MAIN 121 IT'S AN INVESTMENT YOUR WINTER'S COAL

WOOD FOR SUMMER USE-TRY OURS.

P. BURNS & CO.

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MANOLES, WRINGERS, WASHING

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Pain-Killer

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Cramps Diarrhoes. All Bowel Complaints

It is a sure, safe and quick remedy There's only one PAIN-KILLER.
PERRY DAVIS'. Two sizes, 25c. and 50c.

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HE KARN PIANO is an

sign and beauty of finish it is uni

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construction insures against dis-

appointment. But its truest

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Some Reasons

Why You Should Insist on Having

È UREKA HARNESS OIL

Unequalled by any other, Renders hard leather sort, specially prepared, Keeps out water, A heavy bodied ell,

n excellent preservative, nexcellent preservative, Reduces cost of your harness, ever burns the leather; its fficiency is increased. Secures best service. Stitches kept from breaking.

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OIL Is sold in all Localities

quality of tone it produces.

instrument built to charm

its hearers and delight its

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36

EGG BEATERS.

LEMON SQUEEZERS,

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Manufacturers and dealers in

Office Furniture, Chairs, Settees, etc. Churches, Halls and Public Buildings supplied on short

31 to 35 Elizabeth St., Cor. Albert,

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Get What You Want...

Ordered Clothing, Dry-Goods, Rtc., and pay later. Terms to suit.

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Wm. Knaggs, Violin Maker and Repairsr, Dealer in Thee Bown and Trimmings for Violins, etc. Bown d. Room 36, 95 Adelaids Street East, or 78 rest, Toronto.



Do not simply ask your grocer for a tin

COWAN'S HYCIENIC PERFECTION COCOA And you will get the very choicest made

**POUNDAIN** T Phone Main 3074 30 Adelaide St. W. Dress Suits to Rent Frenches, Respictor, Character and Dyeley, Good



# In Some Respects

ments-it necessarily increases in value as it grows older.

It has less temporary and more ultimate value than any other.

Life insurance is the capitalization of affection.

Everything desirable in life insurance can be furnished by that sterling Canadian company, the North American Life A postal card to the Home Office or enquiry at any of its agencies almost everywhere will give you information about a plan iust suited to your case.

#### THE NORTH AMERICAN LIFE TORONTO, OATARIO

L. Goldman, Secretery.

Wm. McCabe, Managing Directo.

#### LOCAL AND GENERAL NEWS.

MR. O'BRIEN APPOINTED. MR. UBRIEN AITOMACO.
Ottawa, Sept. 10.—Mr. James
O'Brien will be appointed Deputy
Collector of Inland Revenue at Hamilton, in succession to Mr. Ross, superannuated after 33 years' service.

#### MR. H. T. KELLY.

Mr. H. T Kelly, barrister, partner of Mr. J. J. Foy, K. C., returned from his holiday in the old country last week. Mr. Kelly took the trip for the benefit of his health, which suffered while his eyes were under treatment. He is looking very much improved and his many friends are glad to see him back in Toronto.

#### REV. FATHER COFFEE GOES TO SPAIN.

Re . Father Coffee, S. J., who has been connected with Loyola College, Montreal, as bursar, almost from its foundation, has been released from his duties in order to make his tertianship in Spain. Father Coffee sailed for England, and will be absent a year.

#### A HORRIBLE SACRILEGE.

St. Columban's Church Broken Open and the Tabernacle Violated.
Cornwall, Sept. 8. — Some party or parties unknown forced an entrance into St. Columban's Roman Catholic Church last night by way of the vestry. They smashed the door of the tabernacle and removed the chalice and other vessels. Their object was evidently not their, for they carried nothing away.

#### \$1,100 WAS CLEARED.

\$1,100 WAS CLEARED.

Ottawa, Sept. 6. — The St. Mary's Church picnic committee met at the residence of Father Sloan last night for the purpose of settling matters in connection with the Labor Day picnic. The total receipts will amount to over \$1,300, while the expenses are about \$200, leaving a profit of over \$1,100. This is the largest amount that has ever yet been realized at the annual picnic

#### TALMAGE LOOKING FOR NOTOR-IETY.

New York, Sept. 9.—In the course of his sermon at Ocean Grove, N. J., yesterday, Dr. T. Dewitt Talmage, of Washington, said:
"I wish that policemen in Buifalo who seized the pistol of the scoundred who shot our adored President had taken the butt of the weapon and dashed the man's brains out on the Spot."

The ten thousand people in the au-ditorium applauded the sentiment.

#### FUNERAL, OF MRS. FITZ-PATRICK'S MOTHER.

Quebec, Sept. 9. - Amongst the nuneral of Mrs. John Connolly, mother of the Solicitor-General, at Sillery on Saturday, were Sir Adolphe Caron, K. C., K. C. M. G., Leighton. McCarthy, K. C., M. C., Leighton. McCarthy, K. C., M. P., of Toronto; Hon. Chas. Russell, K. C., son of the late Chief Justice of England; Lord Russell of Killowen, Hon. S. N. Parent, M. P. P., Premier and Mayor of Quebee; C. A. Dausseraeu, Montreal; Hon. R. R. Dobell, Joseph Pope, Assistant Secretary of State, Ottawa; Hon. John Sharples, and Hon. N. Garneau, of the Legislative Council, and almost all the members of the Dominion Parliament and Local Legislature in this city and district Amongst those who sent wreaths were Sir Wilfrid and Lady Laurier and Lieut. Governor and Madame Jette distinguished people present at the

#### A POPULAR WELCOME.

The popular welcome extended to Cardinal Gibbons yesterday on his return from his foreign trip can scarce-ly be considered a denominational demonstration. While members of his own church were, of course, largely in the majority in the ranks of the paraders, there were thousands of spectators belonging to other denominations who gave bim no less cordial The popular outpouring was a trioute to his personal quali-ties as a man, and a deserved recognition of his distinguished position and services as a citizen of Baltimore Whatever may be their religious views all Paltimoreans admire his breadth of character and intellectual apility. and regard him as an honor and ornament to the city as well as one of its most important influences for moral good. Balt more is glad, to have the Cardinal home again. He holds a high place in the affection and respect of its people. Beltimore tun, August 27, 1901.

tropics for my grant the free free to be a work

#### WARNED AGAINST SECRET SO-CIETIES.

CIETIES.

At High Mass at St. Michael's Cathedral on Sunday Chancellor Rev. Father Rohleder read to the assembled congregation a bulletin which had just then arrived from Bulfallo and which told of President McKinley's condition at that time. Continuing, Father Rohleder said that the sympathy of the whole church for whom he spoke went out to the good man against whom such a foul crime had been committed. He said that the church detested such crimes and that she endeavored to educate her chilfren in the ways of lovalty to authority, and especially warned them against secret societies. He also asked that the brayers of all Catholics be raised that the stricken President may be spared to his people.

#### THE CANADIAN MODEL PIANO.

That is What The Art Bell Piano of 1901 Fairly Claims to Be.
"The Bell' Piano Co. make strong argument to the intending piano-buyer in the attractive advertisement elsewhere in this paper. The Company are a very large corporation, with a paid-up capital of over a million, and amplication over soo persons in their

are a very large corporation, with a paid-up capital of over a million, and employing over 500 persons in their factory. It stands to reason that with so much at stake the aim of the Company must be to reach a very high pinnacle in the piano-making art.

And they have reached such a pinnacle without a doubt "The Bell' scored the greatest success at the Industrial Exhibition, winning golden opinions from all classes of the people who visited the superb display and heard the instruments in all their incomparable brilliancy. It was a display worthy of the great Company, the great Fair, and the great Dominion. And no one who visited it will ever forget it.

What gives this Piano a pre-enrinence, a standing over Canadian contemporaries, are the special and exclusive features, the important improvements which the makers have been enabled happily to adopt These embrace he Illimitable Grand Repeating Action, the many-toned "orchestral" and the bushed pins, each of which improvements appeals forcibly to the judgmen. of the observer, even though he be not a musician or expert on piano qualities. To the power of sussical culture they prove simply irrestible.

Such eminent musicians as the following have and over the suffered of the observer and over the content of the observer.

power of ausical culture they prove simply irrestible.

Such eminent musicians as the following have endorsed "The Art Bell" Piano in the highest terms Armanu'n Seppelli, accompanist to Mr. A. E. Fisher, mrs. bac. Mme. Albani,
Mr Edward Fisher of the Conservatory of Music.
Prof. Torrington, Musical Director, Toronto College of Music.
Mr. Harold Jarvis, tenor.
Prof. Labelle, Notre Dame Cathedrai, Montreal.
Mr. R. Watkin Mills of England.
Mr. T. W. Eckart, Organist, St. Mark's, New York City and very many others.

FIANNAGAN—TAUGHER.

On Wednesday, Sept 4, the wedding of Mr Jeremiah Flanagan and Miss Elizabeth Taugher was solemnized in St. Peter's Church. There was a Nuptial High Mass, Father Minchan being the celebrant. The groomsman was Mr. Thomas Taugher and the bridesmaid Miss Kate Flanagán.

O'CONNELL, — In Montreal, on September 5, Catherine Frances (Kitte), the secone and beloved daughter of James W. O'Connell, and the late Catherine Gwyun, of Chicago, and day years

#### Presentation to Father Pheian

(Landsay Post.)

Rev. Father Phelan has reason to feel proud of the honors he has received since his elevation to the priesthood about six years ago. These honors do not consist in preferment in office, but in the love and esteem which his faithful and earnest discharge of the priestly duties have engendered, both in his brethren or the clergy, and in the hearts of the pro-vio among whom he has labored as a pastor, and in the estimation of our citizens as a body

For the past three years and seven months he has been assistant to Rt. Rev. Mgr. Laurent. A practical evidence was last night afforded of how Rev. Father Phelan has endeated himself to the people of Landsay during his brief stay amongst them. His Lordship the Bishop baving transferred Rev. Father Phelan to Peterborough, he promptly responded to the call of duty. The position of a priest resembles closely that of the soldier mentioned in the Gospel: "Go and he goeth, come and he cometh; do this, and he doeth it."

The people could not permit Father Phelan to leave without expressing their affection for him as a priest, and their appreciation of his services. Last evening over 100 members of the congregation, including a number of ladies, assembled in the spacious C M. B. A. parlor in the Parish Hall to bid him an affectionate farewell on the eve of his departure for Peterbrough, and to give expression to the feeling aroused by a sense of the loss which the parish was about to sustain. Mgr. Laurent was present, also Rev. Father Sullivan, of Peterborough, who succeeds Father Phelan as curate of St. Mary's.

#### ADDRESSES AND GIFTS.

Mr. A. P. Devlin, chairman, opened the proceedings with a few appropriate remarks relative to the object of the gathering, and then called upon; Mr. W. F. O'Boyle, who stepped for-ward and read the following address

ward and read the following address on behalf of the congregation of St. Mary's. The address was a work of art, being engrossed in old scriptural text, with illuminated hand-painted capitals and ornaments, and had been executed by Mrs. A. O'Loughlin.

The address was expressive of sincere regret at Rev. Father Phelau's departure, and set forth in appropriate language his great worth in every department of church work and in the community at large. Many, many reasons, it read, have we to be grateful to you, therefore we would ask you, before parting from us, to accept this purse as a slight acknowledgement of your noble work, and as an evidence of our love and regard for your sacred person.

At the proper moment Mr. P J. Hurley presented Father Phelan with the purse, which contained \$225 in gold.

#### FROM THE ALTAR BOYS.

Next came an address from the alter boys of St. Mary's, which was read by Master W. Duffus, Master Jas. Gillogly presenting the accompanying gifts—a handsome travelling case and a handsome clock.

Most sincere was the regret expressed at Rev. Father Phelan's departure. For nearly four years had he been associated with the altar boys, unceasingly caring for their spiritual and temporal welfare

sociated with the altar boys, unceasingly caring for their spiritual and temporal welfare and he had become endeared to them all. They congratulated him upon his promotion and expressed the trust that it was but a forecast of further ecclesiastical honors.

Father Phelan was visibly affected when he rose to reply, and some moments passed before he regained his self-command. Nor was he alone in his manifestation of deep feeling—many of his hearers were likewise stirred. The incident afforded a powerful and affecting proof of the nature of the bond which has existed between the congregation of St. ha, y's and their beloved curate. The following is a synopsis of Father Phelan's reply:

My Dear Friends—I hardly know how to begin to answer years.

Another point is that "The Bell," while a high-grade piano, is modest in prices, and the terns of payment are made very liberal. Thus, it finds its way into the homes of people moderate circumstances.

The Company ask judgment of "The Bell," simply on its intrinsu merits. They ask no prejudiced opinion. There is a great deal in that.

MARRIAGES.

FLANNAGAN—TAUGHER.
On Wednesday, Sept. 4, the wedding of Mr. Jeremiah Planagan and Miss Elizabeth Taugher was solemnized in St. Peter's Church. There was a supraint ligh Mass, Father Minchan being the celebrant. The groomsman was Mr. Thomas \*Taugher and the bridesmaid Miss Kate Flanagan.

TANSEY-O'CUNNOR—In Montreal, on September 9th, at St. Patrick's Church, by the Rev. M. Callagham, Mr. Frank Tansey, to Elizabeth Tong, to Elizabeth Claize of O'Connor, daughter of Mr Francis O'Connor, daughter of Mr Fran

#### DEATH OF PATRICK QUINN.

DEATH OF PATRICE YOURS.

Arthur, Sept. 1.—There passed away amid universal legret, on the 15th of August, Patrick Quinn, of the 8th concession Peel. He was widely known within the bounds of the township, having been born on the cast half of cession Peel. He was widely known within the bounds of the township, having been born on the east half of lot 8, where he lived and died at the age of 46 years. Nothing but good was known of the deceased, and it seems strange that one of such interpretation of the deceased, and it seems strange that one of such interpretation of the deceased, and it seems strange that one of such interpretation of the deceased, and it seems strange that one of such interpretation of the was falleted with an internal trouble, for white nothing could be done to alleviate him. He was fallether of Reeve Thomas McManus, and who has the sympathy of numerous friends in the loss of one of the kindest and most thoughtful of husbands. Four young sons are left fatherless. All who knew the deceased will recognize in his demise a personal loss. The functal, which was very largely attended, took place on Saturday, 7th, to St. Martin's Church, Drayton, where Requiem High Mass was celebrated, after which interment took place in Drayton cemetery.

#### THE MARKET REPORTS.

Wheat is Easier-Live Stock Mar-kets-The Latest Quotations.

Tuesday Evening, Sept. 10.

Treaday Evening, Sept. 10.

Trade in wholesale circles has not been as active this week as it was last week, but comparison between the weeks is accrety a fair one, as the Exhibition is always an abnormal period for business. Local arms who experienced such a rush of orders the past fortnight are busy shipped and the such as the

Toronto St. Lawrence Market. The receipts of grain and other produce on the fit. Lawrence Market here to-day were fair. Prices were generally steady.

Wheat—Strady, 100 bushels of red selling at each to 66c, 200 bushels of goods at 68c to 68c, 200 bushels of goods at 68c to 68c, and 100 bushels of spring at 68c. The results of selling at 181 to 181 to

Prices were generally steady.
Whata-Strady, 100 bushels of red selling at 62c to 68c, 200 bushels of goose at 68c to 68½c and 100 bushels of goose at 68c to 68½c.
Barley-Was steady, 3,000 bushels selling at 41c te 61½c for old suck 200 bushels selling at 41c te 61½c for old suck 32c for new.
Butter-The receipts were librari, there was a fair demand and the market was steady.
Eviatoes-The receipts were larger, there was a moderate demand and the market was steady.
Foulty-There was more offered, the Yemard was a moderate demand and the market was steady.
Butter-The receipts were larger, there was a good demand and the market was steady. So loads of hay selling at \$10 to \$11 for new and at \$13 for old. Sitte was, weaking for the was a good demand and the market was steady, 25 loads of hay selling at \$10 to \$11 for new and at \$13 for old. Sitte was, weakly, but a steady at \$0 to \$0.00.

Dressed Hogs-The receipts were not large, there was a good demand and the market was steady at \$0.25 to \$0.50.

#### Cheese Markets.

Ingersoil, Sept. 10.—At the cheese board have to-day 700 boxes were offered; Sige bid; no sales; salesime holding for 9c to Sige; August cheese about all picked up in this section.

Campbellord, Sept. 10.—The Cheese Board me; this morning, 2,180 white were boarded; 2,022 hold, all at \$vel balance unsold. Toronto Live Stock.

Reccipits at the Western Cattle Market to-day were heavy in cattle and light in other stock. There were 60 loads all told-1,097 cattle, 950 heep and lambs, 900 logs and 35 calred. Trade the stock was a stock of the stock of the stock of the stock of the stock. Good fat stock was control to the stock. Good fat stock was conveyer, in good demand, and brought, high prices. Hogs were steady and sheep a little easter. All stock was sold out early except a two for shole exporter and seem to neglect all other offerings except at moderate prices. Export Cattle-Really choice cattle sold as high as 36.20 per cert, but they were very select and the stock of the stock of

a head. The general run of heavy exporters sold \$4.05. To \$5 and light stock from \$4.25 to \$4.05. But here' Cattle—In this line there was a good trade, and al; cattle were picked up early. There was a fact of reality holes; cattle and, the best was a fact of reality holes; cattle and, the best picked lots brought as high as \$4.15. Loads of rood helfers, from \$90 to 1,000 the, sold around \$4. Medium loads sold at \$3.50 to \$3.75 and commoner stock at \$3.10 to \$3.00. Old scraggrows were slow at \$2.50 to \$3.00. Old scraggrows were slow at \$2.50 to \$3.10. In other slow and 1.200 ibs are, worth about \$4 to \$4.25 per cut, and fairly heavy feeders \$3.50 to \$3.75. Light slock is worth \$3 to \$3.50. In other slow and 1.200 ibs are, worth about \$4 to \$4.25 per cut, and fairly heavy feeders \$3.50 to \$3.75. Light slock is worth \$3 to \$3.50.

Blockers—Were raiher slow to-day owing to a weaker demand at Butfalo. Light offerings and and off-colors were quoted at \$2.0 \$2.75. Bulls—Feeding bulls for the byres are beginning to be in demire, and tance of 1.000 to 1.200 ibs are worth from \$2.75 to \$3 and 500 to 800 ibs \$2 to \$2.25. Export bulls were steady at \$3.50 to \$3.50. Creaming \$4.50 to \$3.50. The probability of \$4.50 to \$4.50. When bulls were steady at \$3.50 to \$3.50. Short bulls were steady at \$3.50 to \$3.50. Short were from \$30 to \$50. The \$3.00 to \$3.50. Short were wanted. Quotations were from \$3.00 to \$3.00. The \$3.00 to \$3.25 each.

Biggs—Stelects of 100 to 200 the unwarered and unfeel, off cars, are still quoted at \$7.25, and \$5.75 to \$70 rights and fats.

#### Chicago Live Stock.

Chicago, Sept. 10 —Cattle steady; good to prime steers, \$6 15 to \$5,00; poor to medium, \$6 to \$5,00; stockers and freders, \$2.23 to \$4,25; cows, \$1,50 to \$4,75; helfers, \$2 to \$2.90; canners, \$1 50 to \$2.40; bulls, \$2.20 to \$4.50; calves, \$3 to \$4.25; Texas steers, \$1.50 to \$4.50. Hogs —Steady to abade lover; mixed and butchers, \$6,00 to \$6,00; rough heavy, \$6,0

#### East Buffalo Cattle Market.

East Buffalo, Sept. 10.—Cattle—Offerings, care; dull, 15c to 20c lower-for common attend half fats; fairly good light steets, \$3.76 a.m. 15.15 to \$3.60; no good stock he in half fats: fairly good light steers, \$3.76 to 1,000; thin, \$3.55 to \$3.00; no good succh here; occors, \$1.50 to \$2.00; bulls, worst of the segminassage lots, \$2.70 to \$3.10; coarse heav; .25 to \$1.40; good smooth butchers, \$4.30 to \$3.00; choice fat heavy export, \$4.00; choice fat heavy export, \$4.00; choice for \$4.00; choice for \$4.00; choice fat corns, \$4.00; choice for choice fat heavy export, \$5.00; choice fat corns, \$4.00; choic

Leading Wheat Markets.

Leading Wheat Markets.

Closing pr viow day. Closing to-day. Sept. Dec. Sept. Sep

#### ? itish Markets.

I tien Harkets.

Liverpool. Sept. 10.—Close-Spet wheat dull;
No. 1 stemard and California, 5s 114d to 6s;
Walls, 5s 10/4d to 5s 11d; No. 2 red winter, 5s
14d to 6s 10/4d to 5s 11d; No. 2 red winter, 5s
14d to 6s 10/4d; No. 2 red winter, 5s
14d; December, 5s 5d; Spot corn firm; new, 4s 118d; December, 5s 5d; Spot corn firm; new, 4s 118d; Ceber 6s; fatters quiet; September, 6s 11d; October, 4s
108d; November, 4s 10/4d; floor, 17s 3d to 18s 6d;
Fatta, Sept. 10—Opening—Wheat, tone dul;
September, 21f 50c; tanuary and April, 22f Spot.
Flour, one full dept. subset 21f 5d; January and
April, 20f. Paris—Close—Wheat quiet; September, 21f 6c; January and April, 22f 80c. Flour
—Quiet; September, 21f 5c; January and April, 8d 5d; Flour
—Quiet; September, 21f 5c; January and April, 28f 80c. Flour Antwerp, Sept. 10.—Wheat—Spot quiet; No. 2 red winter, unchanged at 16Mf.

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