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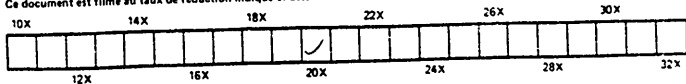
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The Catholic Register.

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

VOL. VII.—NO. 23.

TORONTO, THURSDAY, JUNE 8, 1899.

PRICE FIVE CENTS

NOT ROMAN AGENCIES, BUT—

Last week we found fault with Dean Farrar for hinting that the present troubles in the Anglican Church are at least aggravated, if not produced, by agencies acting on behalf of Rome. The Dean, of course, may think so and with some plausibility and even reason. But he is logically wrong to this extent, that when a given effect is the plain result of obvious and necessary causes, it is very bad logic to ascribe it to something accidental, contingent, which may or may not have had something to do with it, but without which the said effect would be there all the same, any way. For instance, if the wheels of a carriage are badly made and loosely put together, and the carriage, when you drive it, wobbles or creaks, or both, it is quite gratuitous to suppose that mischievous boys, or omens of any kind, have tampered with the lunch pail, or put grit on the axles, or done anything, whatsoever to produce the unpleasant consequences. The banging make of the article is explanation enough by itself.

So it is with the Anglican troubles. Roman agencies may be present. There is nothing to stop them. But as such interference is of the nature of a fact, it ought to be not assumed, but proved, and a mere hint or innuendo is no proof, especially as there is quite enough in the structure of Anglicanism to account for its present anarchical condition without recourse to the theory of outside influences of any kind.

If you put fire in a wooden vessel it is no matter of surprise that you have first smoke, and then a blaze, and lastly the destruction, partial or complete, of your vessel. No great sagacity was needed to have foreseen that! It is still more obvious that you cannot hold lightning in your hand, nor wield it with any instrument, unless you allow the fluid or whatever it is, to follow its own laws and act according to its nature. Gentle and unfeeling as an evening zephyr, when caressing in its native element, it becomes simply terrific when contradictory and adverse agencies make of it a strongest device for controlling it.

Now Christianity is a fire cast upon the earth by a divine hand for divine purposes, and cannot be kept in a vessel less divine than itself. It is not of any earthly element—but of the Creator Himself, the Holy Ghost who is sent to be the life and strength of the Christian revelation to the end of time. He who sent Him, Christ Himself, provided an organ, through which and in which He was to remain, and act even to the consummation. And that organ He called His Church—ecclesia in Greek—and made it strong enough to bear even this heavenly burden, and so solid that no power of earth or hell could or can prevail against it.

That church, thus made, is of course in continual conflict, but never for a moment in danger. She is ever crying out and protesting against her wrongs and iniquities inflicted upon her, but also unceasingly trying to correct them, and save even those who persecute her. Her bitterest enemies also hope to see one day converted into friends, and proceeded to St. Michael's cemetery, there to visit the graves of their deceased brethren and offer prayers for the souls departed. The day was bright and the cemetery was crowded, for it was the annual ceremony of decorating the graves of the Hibernians, and many had come to witness and participate in it. Rev. Father Donnelly of St. Basil's was the officiating priest, and his short but fervid appeal evoked a fervid response from the kneeling crowds. Following are the names of the dead who were commemorated in the prayers of the Hibernians, and upon whose last resting places they laid a floral tribute: Monsignor Rooney, Michael Murphy, Michael O'Halloran, Francis Summers, Thomas Brew, Michael O'Connell, Michael Sheedy, Francis Kane, William Guilane, Michael Moriarty, John Sheedy, Martin McCaboy, William Ryan, Patrick Clancy, P. J. Woodley, Joseph Burns, Charles McCurry, Thomas Rutledge, Thomas J. Burke, John Flynn, John Grange, Daniel Dwan, Owen Mincham, James Dear, James Mallon, James McCarron, James O'Reilly, Richard Knox, Owen Cosgrave, John Knox, John Gartin, Patrick Madden, Bartholomew Kelly. May their souls rest in peace.

But the disturbed, restless state of that communion is the result, not of any such interference, but of its own radical deficiencies. For Anglicanism is but a vessel of wood set to hold fire, and therefore unceasingly in a state of combustion. It is never made copy of some features of Christ's Church well enough executed and fair to the eye when quiescent, that is looked at merely as a theory, but as incapable of the divine work of upholding or teaching Christianity, or indeed of any divine action at all, as a picture or statue is incapable of thought or speech. Try to make the marble or the painting walk or speak, and see what a ridiculous or ghastly effect you produce. And so when the British nation looks for instruction, in things either of heaven or earth, to a creature of their own hands, which has neither brain nor tongue of its own, they get for answer only the echo of their own voices. The Establishment has no voice by itself. It is only a kind of trumpet through which the people try to make themselves heard, and the sound is, of course, by the very nature of the case, only a second, like a tin horn, or a megaphone, or a trumpet, each and all come along to it, it gives them forth, with the same difference which a piano or a fiddle exhibits as to the kind of music it plays upon it. The humor of the

nation, and not the word of God, is what regulates its tones. Balfour and Bannerman and Harcourt are its tones and have the power to proscribo to bishops and rectors what or how they shall say, and Privy Council decides whether baptism is divine or human, and the Lord's Supper, a veritable sacrifice, or the mere eating of a piece of bread. In such a state of things nothing but what we see in the present state of Anglicanism could be expected. Thoughtful, religious men, who know that God has made a revelation and provided for its continuance, look naturally to the Church, and when what passes under the name in England has not a word to say one way or the other, they try to speak their own views and convictions through her, with the result of what we see, that as everyone who has a vote has the same right over her, and she no spiritual right over any one, she has simply to echo back the Babel that is breathed into her by the nation, and instead of being a teacher of anything, only adds one more voice to the confusion of sounds. If she were gone entirely there might be some hope. Then the Catholic-minded would turn to the true spouse of Christ, and be at peace, and others would have the satisfaction of full private judgment untroubled even by civil law.

Disinterested Advice for Dr. Noble.

To the Editor of The Catholic Register.
DEAR SIR.—Having the pleasure of visiting Toronto, which city I have always considered the coming business centre of the Dominion of Canada, and it being a recognized fact that this city has many churches, magnificent schools, and vast resources for education, I was more surprised this morning to read in one of the morning papers of a resolution offered at the Convention of the Orangemen by a Dr. Noble, referring to the Catholic Church. I came to the conclusion that this man believes such a resolution would bring to himself considerable notoriety, for which he must have been seeking. At all large meetings and conventions I have invariably found people who desire that the public should know their great names in the city of such convention when held, but usually their schemes turn out visionary producing no other effects than their own ridicule especially in a city that has broad-viewed people like Toronto.

I consider that this Noble gentleman should now change his name and title, for really he must be a great man. I would suggest, Rev. Dr. Very Small to indicate his size and also I would advise him to remove his residence and go to Salt Lake City, U.S.A., where they need men of brains and special religion to reform that once noted city of Brigham Young's.

I am a Methodist, born and brought up in that faith, and I have always believed that one denomination is as good as another, if they live up to the church to which they belong. I believe there will be a day when some of these narrow minded, idiotic, self-conceited would-be important people will see the error of their way and leave other people's business and affairs alone. If the same Noble gentleman will take a religious dust broom and clean his own door yard, he will not find time or cause to introduce resolutions against the Catholics.

Very truly yours, A. MURPHY.
Toronto, June 1, 1899.

The members of the Ancient Order of Hibernians of Toronto assembled at the hall of Division No. 2 on Sunday afternoon and proceeded to St. Michael's cemetery, there to visit the graves of their deceased brethren and offer prayers for the souls departed. The day was bright and the cemetery was crowded, for it was the annual ceremony of decorating the graves of the Hibernians, and many had come to witness and participate in it. Rev. Father Donnelly of St. Basil's was the officiating priest, and his short but fervid appeal evoked a fervid response from the kneeling crowds. Following are the names of the dead who were commemorated in the prayers of the Hibernians, and upon whose last resting places they laid a floral tribute: Monsignor Rooney, Michael Murphy, Michael O'Halloran, Francis Summers, Thomas Brew, Michael O'Connell, Michael Sheedy, Francis Kane, William Guilane, Michael Moriarty, John Sheedy, Martin McCaboy, William Ryan, Patrick Clancy, P. J. Woodley, Joseph Burns, Charles McCurry, Thomas Rutledge, Thomas J. Burke, John Flynn, John Grange, Daniel Dwan, Owen Mincham, James Dear, James Mallon, James McCarron, James O'Reilly, Richard Knox, Owen Cosgrave, John Knox, John Gartin, Patrick Madden, Bartholomew Kelly. May their souls rest in peace.

CORPUS CHRISTI AT THE CATHEDRAL.

The feast of Corpus Christi was celebrated with unusual solemnity at St. Michael's Cathedral on last Sunday. The 8 o'clock Mass was said by His Grace Archbishop O'Connor who also administered First Communion to over sixty boys and girls. The 10.30 Mass was celebrated by Rev. Father Rohleder assisted by Rev. Father Healy and Mr. Donohoe. His Grace the Archbishop was present on the throne in cope and mitre assisted by Rev. Fathers Ryan and Tracy. After Mass His Grace the Archbishop preached a beautiful sermon on the feast of the day. The procession was an act of homage to Christ and it was also an act of faith in the Real Presence of Jesus Christ in the Sacrament. When people walked in procession it was to do honor to some principle or give testimony to some principle which they wished to vindicate. The procession on Corpus Christi was an acknowledgment of one belief in the Real Presence of Christ in the Blessed Eucharist. That morning the first communion of the children had brought abundant blessings on the parish and now, by their presence at the ceremony, they exhorted their hearers to renew their faith in the Blessed Eucharist by frequent attendance at Mass, by their visits to the Blessed Sacrament and more especially by coming often to receive the Saving Bread of Angels. In the evening the children who had received their First Communion solemnly renewed their baptismal vows. Rev. Father Tracy spoke to the children on the importance of this ceremony. They had in the presence of their sponsors professed their Catholic faith and renounced all allegia with the world, the flesh and the devil. Now they were going to ratify those promises by their presence at the ceremony. They had to take upon themselves all the obligations of the Christian life. The children then stood up and repeated in a loud voice the solemn promises of baptism. The other members of the congregation took part in the ceremony. The Rev. Father Rohleder officiated. Vespers. Mr. Anglin and Miss Annie Foley sang very effective solos at morning and evening services.

Loretto Abbey Jubilee.

Apropos of the Golden Jubilee of Loretto Abbey which will be celebrated next week. We are pleased to record that the organ opening and the jubilee hymn will form a notable feature. The hymn has been specially composed for the occasion. Miss Adele Lemaitre, who holds high rank among Canadian musicians as an organist and composer, is the author of the music of this beautiful composition which will be sung at the mass and concerts with full orchestral accompaniment. Miss Lemaitre has also been engaged to open the new organ and will preside at this fine instrument during the Mass and the other services of the jubilee.

St. Paul's Church.

Sunday, May 29th, there was an imposing procession of the children of Mary, Angel's Sodality, Holy Name Cadets and sanctuary boys of St. Paul's Church, at 7.30 p.m., preceded by a statue of the Blessed Virgin and accompanied by a banner and a canopy. The occasion was the closing of the May devotions. Twenty-seven young ladies were received into the children of Mary, and fifty-four new members were added to the Angel's Sodality. Rev. Father Healy presided at the reception and delivered an impressive address upon the virtue of purity and the means which the Church of God takes to cultivate a love for it in the hearts of her children.

Haven't you subscribed yet to "Our Boys and Girls' Own," the new illustrated Catholic monthly? If you still hesitate to send 75 cents in postage stamps to Benziger Brothers, 86 Barclay St., New York, for a year's subscription, at least send them your name and address, they may mail you a free sample copy.

Miled in Newfoundland.
The Evening Telegram, St. John, Newfoundland, says: "An octogenarian lady passed away on Saturday at the age of 82. "There died at Bay Roberts near Harbor Grace, on Saturday morning last, at the ripe age of 82, fortified by the year has been prosperous and progressive. The dividends as usual, are of fat proportion and the rest of account is of increased dimensions. On the whole, the "Dominion" has no reason to complain of the ebb and flow in the financial tide upon which, for so many years, it has floated on safely and successfully.

health up to a short time of her death being gifted with the good old Irish faith her last moments were truly edifying. She held to her breast a small crucifix given to her by her son, the priest, and raising it she cast one last look upon it and slowly said "give it to him, and tell him I thought of him in my dying moments" and closing her eyes in prayer she passed quietly away to meet the God whom she faithfully served. Her funeral took place from her residence, on Monday morning, attended by a vast concourse of people of all denominations, giving testimony of the great esteem in which the deceased was held by all classes of the community. The corpse was brought to the Roman Catholic chapel where Requiem High Mass was celebrated by the Rev. Father Walker, the choir rendering music appropriate to the solemn ceremony, thence to the cemetery where all that was mortal of this estimable lady was laid to rest to await the angel's trumpet. May her soul rest in peace.

Bishop Durieu is Dead.

VANCOUVER, B. C., June 2.—His Lordship Bishop Durieu, O. M. I., of New Westminster, passed away at 2.20 o'clock on Thursday morning at the hospital of St. Louis College. His Lordship had been ill for several weeks. The dying prayer was surrounded by many old friends and fellow-workers in the great cause for which he has so earnestly striven in this province. His Lordship had been in the city since his death. The funeral will be held at the Mission on Saturday.

The Right Rev. Paul Durieu, Roman Catholic Bishop of New Westminster, was born at St. Paul-de-Mont, diocese of Trois Rivieres, on December 2, 1830. He was ordained at the Provincial Seminary, studied theology at Marseilles, and was ordained to the priesthood in 1854. Coming to Canada in the same year as a member of the Congregation of Oblates, he labored for many years as a missionary in British Columbia, and his name is honored all over the province for the noble work he did in those pioneer days. He was appointed titular bishop of Manoppoia in June, 1876, as assistant to His Grace, the late Archbishop of Vancouver Island, St. Peter's cathedral, St. Louis College, an academy for girls, St. Mary's Hospital, and many other institutions and churches in his diocese owe their existence very largely to His Lordship's efforts.

Canada and the United States.

The Washington correspondent of The New York World thus describes the position of the United States Government towards Canada. "The United States does not like the attitude of the British Government, but she cannot begin her commercial war. If Great Britain and Canada maintain the attitude disclosed to-day to the officials of this country for any considerable length of time, the United States will inaugurate a commercial retaliation calculated to bring Canada to terms. If Great Britain, knowing and realizing the danger of trouble in the disputed territory, which may precipitate a war between Canada and the United States, is bringing that war about, she will in some manner be understood by the United States. The official opinion here is that there is more danger of a clash between England and the United States on account of Canada than there has been at any time within the past half a century."

MISSION AT ST. ANDREW'S.

ST. ANDREW'S, May 30.—The renewal of the mission in St. Andrew's took place last week from May 21st to 28th. The Rodefremont Fathers McPhail and Billian conducted the mission which was a grand success and ended in a very imposing manner by the renewal of their baptismal vows by each member of the parish. Eloquent and impressive sermons were delivered by the faithful missionaries both morning and evening, also sermons in French for the French members of the place. Father McPhail who was born and lived for years in St. Andrews was here again and all were delighted to see him. It was very edifying to see the large numbers of men both young and old who joined the total abstinence society and we are proud to say no licence for liquor exists in this large parish. May it be always thus together the mission here has used it this desire to thank the devotedness of the missionaries. May they both be long spared to preach the word of God.

St. Paul's Garden Party.

A garden party in aid of St. Paul's Church, Power St., will take place in Moss Park, Shuter St., on the evening of Tuesday, June 13th. The St. Paul's parish are making efforts to put up a good programme of song and drill. The tables will be in charge of the Sodality, League of the Sacred Heart and Confraternity of the Holy Family.

Propaganda Alumni.

The Philadelphia Inquirer contains the following report of the gathering in the city of Propaganda during their third annual meeting, at the alumni of the Propaganda (in Rome) which brought together a score of the most distinguished Catholic priests and scholars on the continent. There was an informal society meeting at the Hotel de L'Angelo Hotel and at 1.30 they were seated at a banquet in Parlor B. At the head of the table was Very Rev. Dean Harris, D.D., LL. D., of Toronto, on his right archbishop Ryan, and on his left Rev. Fr. Corriagan, Quigley, of Buffalo, and John Moore, of St. Augustine, Fla. On the left were Bishops Horsman, of Cleveland, John F. Howley, of Newfoundland; John F. Shanley, of Fargo, N. D., and Bishop-elect Shanahan, of Harrisburg. The others were Rev. Dr. R. L. Burtwell, of New York, and Rev. Dr. Edward McGlynn, Rev. D. P. F. Sweeney, New York; Rev. F. J. Flynn, Mt. Vernon, N. Y.; Rev. W. J. Dwyer, of Boston; Very Rev. Dean Cannon, of Lockport, N. Y.; Rev. Dr. Henry Pratt, New York; Rev. Dr. Thos. Donohoe, of Buffalo; Rev. W. Kittel, of Pittsburgh; Rev. Francis Sladler, of Cleveland, R. Rev. Dr. Longhlin, of Philadelphia; Rev. James J. Corriagan and Rev. James McGlynn, of Erie, Pa. All, except Bishop Horsman, Archbishop Ryan and Bishop-elect Shanahan, are alumni of the Propaganda; these three were guests.

Their meeting day is fixed with reference to the Propaganda, which is St. Philip Neri in England, and two years later the London Oratory was opened. This, however, it may be mentioned was not on the site of the present magnificent building, but was situated in King William street, Charing Cross Hospital. After five years the fathers removed from Charing Cross and established themselves in a temporary church at Bromley, then but a thinly populated district. Here the preaching of the celebrated Father Faber attracted huge congregations and converts were received in constantly increasing numbers. Finally the temporary church having done duty for fifteen years was pulled down to make way for the present magnificent basilica, which was opened on April 18th, 1884, by the late Cardinal Manning.

New Statute of St. Paul.

A new stone statue of the Apostle St. Paul has arrived in Toronto this week. It was imported from Bavaria by the Stoltenberg Ecclesiastical Art Co. of New York. The statue is seven feet high and is a magnificent and ecclesiastical art. It will occupy the niche in the facade of St. Paul's church at a height of fifty feet from the ground.

"Month of the Sacred Heart."

Oh hail, thou Month of roses hued,
All welcome be thy summer hours
Adorning bright earth's peaceful vale
With this thy fairest feast of flowers.
All nature feels thy impulse sweet
Thy fragrant touch thou dost impart
With glowing fervor and glad greet
Thy Mouth O Sacred Heart.

Thy balmy summer breezes blow
Around us where our pathway lies,
Greeting our hearts with gladness glow
Like stars that deck the midnight skies,
Each little stream eek rippling rills
As in their winding course they dart
With echoing music sweet they fill
Thy Mouth O Sacred Heart.

The woodlands breathing glad and gay
With song of bright and warbling birds
For so hath nature taught that they
Thus too should chant their raptured words.
That in this feast of purest love,
Thou too mayst take their joyous part,
To greet their Master's caro above
And praise His Loving Sacred Heart

What soul so mute that thus could sleep
Untroubled by scenes so bright so fair?
The earth, the skies, the awful deep
Proclaim His wondrous glory there.
Shall mortal heart alone withstand
His pleading sigh—His gentle voice
While nature thrills at His command
Doth in His Sacred Heart rejoice?

O! Christian in those happy days,
Your Master bids you linger nigh,
Lift up your hearts, His loving gaze
Now greets you from on high.
And from His bright Celestial Throne
His message sweet He doth impart
In words divine, in gentle tone
"My child give Me thy heart."

O voice sublime re-echoing far
O'er distant land and alien sea,
May faithful souls wherever they are
Lift up their grateful hearts to Thee.
Thy mercy thus extend to all
That each may feel Thy loving care
May hearken Thy gentle call
And in Thy Heart of Mercy share.

Each happy deck with roses bright,
With lilies fair adorn each shrine,
Each altar robe in spotless white,
Thus altar we greet His Heart Divine
That in this happy month of flowers
Still soaring as the faithful dove
On hearts by our united prayers
May rest within His Sacred Love.

O Heart of Jesus weak and mild
Behold the vast devoted throng
O suffer thus each little child
To such Thy Kingdom doth belong
Upon Thy feast of boundless love
We consecrate our hearts to Thee
Safe in thy blissful realms above
Call us to Thee, Sweet Heart Divine.
Ottawa, E. A. M.

and such a force can be found only in convincing evidence.

Father Landry Dead.
Niagara University, May 25.—Rev. J. T. Landry, C. M., for many years professor of mental philosophy and prefect of studies at the Seminary of Our Lady of Angels, Niagara Falls, died to day at St. Ignace's Hospital, Baltimore, Md., after a lingering illness. Father Landry was a native of Louisiana. He was ordained in 1861 at St. Mary's of the Barrens, Mo., by the late Archbishop Kendrick. He was one of the survivors of the faculty that governed "Old Niagara" at the time of its fire in 1865. In 1870 he was appointed president of St. John's College, Brooklyn, acting in that capacity until 1875, when he resigned and afterward was stationed at German-town, Pa., at which place his funeral will occur on Tuesday morning. Father Landry was well known among the clergy of Buffalo and Rochester dioceses. He will be remembered by many priests who received their philosophical and theological training under his direction.

The Oratorians in London.

A ceremony of remarkable interest in the history of Catholicism in London took place at the Brompton Oratory, London, May 28th, being the celebration of the Golden Jubilee of the introduction of the Oratorians. It was in 1847 that Cardinal (then Archbishop) Manning arrived in London with Papal authority, enabling him to establish the Oratory of St. Philip Neri in England, and two years later the London Oratory was opened. This, however, it may be mentioned was not on the site of the present magnificent building, but was situated in King William street, Charing Cross Hospital. After five years the fathers removed from Charing Cross and established themselves in a temporary church at Bromley, then but a thinly populated district. Here the preaching of the celebrated Father Faber attracted huge congregations and converts were received in constantly increasing numbers. Finally the temporary church having done duty for fifteen years was pulled down to make way for the present magnificent basilica, which was opened on April 18th, 1884, by the late Cardinal Manning.

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Safe in thy blissful realms above
Call us to Thee, Sweet Heart Divine.
Ottawa, E. A. M.

THE MOTHERLAND

Latest Mails from ENGLAND, IRELAND and SCOTLAND

ANTRIM.

The usual Sunday meetings at the Custom-house steps and vicinity, Belfast, were on May 21 attended with some lively scenes, and in the course of one of them an old man named James Davis, aged 79, who lived at 58 Clontarf street, was so seriously injured that he died in the Royal hospital.

BELFAST.

A meeting was held last evening in the Clarence place Minor hall under the presidency of the Dean of Connor for the purpose of organizing small collections throughout the city to assist the Protestant cathedral movement.

Mr. Fullerton was deeply interested in cathedral worship, and knew there was a large number opposed to that scheme in the absence of any satisfactory explanation of its object from the standpoint of worship.

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stated eight minutes late, but, notwithstanding that fact, it reached Bantrey eight minutes ahead of the time marked on the programme, its speed, according to the secretary of the company, Mr. Crozier, being fifty-five miles an hour, exclusive, of course, of the numerous stoppages that had necessarily to take place on a single line.

The following letter, which appears in the Cork Examiner of May 23, has reference to an incident that has been largely discussed in the diocese of Salford.

Mr. — I appeal to you, in the interests of justice and fair play, to grant me space for the following letter. I write as an Irishman, and a priest of the diocese of Salford.

I, last year, the Bishop of Salford was one of the chief organizers of the Belfast Fund for the West of Ireland. In fact, he was one of the primary organizers of the movement. It began in the chief town of his diocese, and Lancashire sent £200,000 to relieve the distress in that district.

This year the Bishop held organized meetings of his whole diocese in the Manchester Free Trade Hall, to support the claims of Ireland in the matter of University education. There were laymen and clergy to the number of 4,000 present from all the chief centres of population in his diocese.

In the case of receiving new clergy into his diocese, the Bishop is generous with regard to Irish priests. At this very moment half of his clergy are men who were born in Ireland.

In face of all this, it is chivalrous or fair to charge the Bishop of Salford with being opposed to the Irish? Another charge, against the Bishop is that he was harsh in his statement of Father MacCarthy, and removed him because he blessed the foundation stone of the memorial to Allen, Larkin, and O'Brien.

Mr. Edward Martyn, author of "The Heather Field," which has been produced successfully under the auspices of the Irish Literary Theatre, is a landowner in the County Galway, of which county he is a Deputy Lieutenant.

Half a hundred English M.P.'s and journalists were visitors to Cork last week. Leaving the city by the Cork, Bandon, and South Coast railway, they proceeded to Bantry and Glenarriff. The directors of the railway, whose guests they were during the journey, had taken great trouble to make the run pleasant and comfortable.

ly and unanimously condemned the movement and the meeting. That same evening there was a meeting of delegates from all the branches of the Irish National League in Manchester, held in the Michael Davitt Branch, and a strong resolution, condemning the movement and the meeting, was passed unanimously.

At our church doors on Sunday last, announcing a meeting for Sunday next, February 12th. This meeting is practically a protest against the conduct and government of our beloved Bishop of Manchester, of Irish birth, whose name occurs in the official list of missions in Manchester and Salford, signs below.

I think, sir, I have said sufficient to show your readers the nature of the charges which were so recklessly made against an honourable and fair-minded man, and one, too, who is a sincere and powerful friend of Ireland.

At Cork on May 23rd a demonstration took place in honour of the Rev. N. C. MacCarthy, a native of Cork, and lately curate in the diocese of Salford.

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On May 21st one of the most remarkable and epoch-making incidents that has occurred in Ireland in connection with any Nationalist movement took place in Limerick. The meeting was in furtherance of the cause of Unity, and it brought to its aid a vast and singularly representative gathering of the people of the entire of Munster.

A meeting of the General Committee of the Pan-Celtic Congress has been held in the House of the Royal Irish Academy, Dawson street, Mr. Edward Martyn presiding. A report from the Irish Committee was submitted, and the invitation of the Very Rev. President a large number of past presidents joined their younger colleagues in giving expression to and emphasizing their deep sense of gratitude to their college, and in returning thanks to God and His Blessed Mother for many and signal favors accorded to the associates during the past twenty-five years.

On Sunday the 23rd anniversary of the foundation of the Sodality of the Blessed Virgin Mary at St. Vincent's College, Castleknock, was celebrated with every accompaniment of solemnity and joy befitting such an event. On the invitation of the Very Rev. President a large number of past presidents joined their younger colleagues in giving expression to and emphasizing their deep sense of gratitude to their college, and in returning thanks to God and His Blessed Mother for many and signal favors accorded to the associates during the past twenty-five years.

Mr. Edward Martyn, author of "The Heather Field," which has been produced successfully under the auspices of the Irish Literary Theatre, is a landowner in the County Galway, of which county he is a Deputy Lieutenant.

At last the vital and urgent work of purchase and re-distribution among the tenants of the lands from which they were cleared has begun in Ireland. The Congested District Board

petus. There was great loss for honest labor, excluded from the market, but the land, said his Lordship, if you can at any reasonable price. There is no other way to improve the condition of the people. It will be a great incentive to industry. There is a great chance of buying the land, and there is no other way of getting it. Those who own land or anything else will not part with it unless it is bought from them. There is a great chance of buying the land now. Last year over two million pounds worth of land was bought by the tenants.

Mr. Standish O'Grady, writing in the "Kilkenny Moderator," in reference to the "grand literary war of a vehemently assumed in our lines," which is raging at present in Dublin over Mr. Yeats' "Countess Cathleen," says:—"The great Dublin dailies no doubt reflect in public a way which is being waged in private in every circle."

The yearly meeting and conversation of the St. Vincent de Paul Society of Glasgow, and districts took place in the Trades' Hall, Glasgow street, Glasgow, on the 9th of May. There was in attendance a large and representative gathering. In the absence of His Grace the Archbishop of Glasgow, the Vice-General, the Very Rev. Canon Macfarlane, presided.

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CEYLON TEA Unless the name is on the Sealed Lead Packets. This is your safeguard.

Lead packets only. 25s., 30s., 40s., 50s., 60s. By all Grocers.

has just purchased at the cost of about a quarter of a million the vast estate of Viscount Dillon in the County of Mayo, consisting of close on 100,000 acres. The tenants on the estate number about 4,500, amongst whom, it is presumed, the vacant lands now purchased will be divided.

His Holiness the Pope has approved of the selection of the Right Rev. Monsignor Gaffney, P.P., V.G., Clara, for elevation to the vacant Bishopric of Meath in succession to the late Most Rev. Dr. Nulty. The Bishop-elect is a native of Mountaugher parish, and was for many years curate in Mullingar. He has been parish priest of Clara for a considerable period.

A scheme of communication between Wales and Ireland has been proposed by many influential gentlemen in the district, among whom is Admiral James Barry, J.P., who is much interested in it. The undertakings necessary for the proposed route are:—(1) The construction of an ordinary gauge railway between Pwllheli and Porthdyllyn.

There are many good reasons for believing that such a service from Pwllheli to Wicklow would be highly remunerative, a few of which are appended. The authorities of Wicklow decided in 1897 to expend a large sum of money in the improvement of Wicklow harbor by strengthening the breakwater and deepening the harbor to 15 feet at low water, ordinary spring tides, and taking care that that depth should be always maintained.

A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system.

EMIGRE'S CELEBRATION IN LONDON.

A ceremony of considerable historical and religious interest took place at the French Chapel, Portman square, on May 22, when the French Catholics in London celebrated the hundredth anniversary of the chapel's foundation by the "emigre" who sought refuge in England in the closing years of the eighteenth century.

The following account has been given by Mr. William J. D. Croke, of the recent audience accorded to Father Yorke, of San Francisco, a Catholic editorial writer.—"In so exceptionally honoring Father Yorke the Pope honored all the Catholic journalists of the United States.

"What can I do for you?" said the Pope, fondling the hand of Father Yorke. "Bless me, Holy Father; bless myself, my mother, my family, my friends."

The Pope put enquiries which showed his close and warm appreciation of the work of Father Yorke on the Pacific coast, and elicited the answer:—"Yes, I spoke to an audience of fifty thousand."

The Pope threw up his hands, having loosened hold of the priest's hand for the first and only time during the audience. "You must wield an immense influence," said the Pope, as, marvelling at the wide audience of one Catholic journalist, he proceeded to enlarge upon the power of the Catholic press.

This done he said to Father Yorke:—"Are there many Protestant newspapers in California?" "No, Holy Father, the newspapers are for the greater part merely secular and neutral. There are only a few Protestant papers, weekly ones, and a few Catholic ones."

"When you reach home," said the Pope, "bless your friends and help them in my name. Tell them that the Holy Father is deeply interested in your work, and that he showed great interest in it when he spoke to you, and that he encouraged you with all his heart. More than that, tell them that he encouraged you, and with you all those who helped you and forwarded your great work, and that in giving his paternal blessing to you he sent it also through you to each and all of them. Tell them this, all this."

"Be sure you tell them this, that the Pope blessed you and blessed them also." The priest-journalist eventually had to release his hand from the tender grasp of the aged Pontiff, lest he should be the occasion of unconscious fatigue. It is no secret that from his hearty mental interest on such occasions, the Pope unduly tires himself.

Therefore, when he might have heard many more grateful and loving things from the august lips, Father Yorke excused himself and received the formal act of blessing. He left the private audience chamber thinking only how sweet was such consolation at the end of the long rest in Rome which had come after his long spell of strenuous combatting for the cause of the Church and of the Pope.

But thereafter he formed this conception of his master. The head and the lungs of the Pope seemed to make up a remarkable vitality, strong and sound and undimmed, as unweary as they are. During the audience the Pope had sat motionless. He had displayed no motion in his body except at the mention of the fifty thousand readers, when, impressed with the immensity of this influence for good, he gestaculated with his hands and arms, throwing them up in the air and wide apart. His health seemed to have in no way changed for the worse since his illness and he gave the impression of a nonagenarian with length of life in promise before him. Above all, he gave the impression of a man of the kindest nature, and at the same time of a born ruler of men."

The Beauty that Attracts Men It is not so much in the features as in a clear, healthy complexion, and a plump body filled with the vigor and vitality of perfect health. Pals, weak, jaundiced women are fully restored to robust health by the use of Dr. A. W. Clark's Nerve Food, a condensed food which cures rich, pure blood and new nerve tissue.

THE POPE'S BULL.

The following is the text of the Papal promulgation concerning the celebration of the holy year, 1900, the year of universal jubilee:—

Fest of the Ascension, 1899.

Leo Bishop, Servant of the Servants of God.

To all the faithful Christians who read these present letters, health and Apostolic Benediction.

The century, which, by the grace of God we have ourselves seen almost from its commencement, draws rapidly to its close. Willingly have we followed the institutions of our predecessors in so ordering things that they may redound to the good of all Christian peoples, and which may be perhaps for them the last proof of our care in the government of the Sovereign Pontificate. We speak of the great jubilee introduced in ancient times among Christian customs and observed by our predecessors, who bestowed upon the years of general jubilee the title of the holy year, because it was usual for such a year to be blessed by a greater number of holy ceremonies, as these furnish the most efficacious means of help, for the conversions of manners and the leading of souls to sanctity.

We have ourselves seen with our own eyes the fruitful result of the last solemn celebration of the holy year. It was in the Pontificate of Leo XII., and we were as yet but in the years of our youth. It was truly a grand sight to see then the manifestations of religious fervor in Rome. We can remember as if the scene were still before our eyes, the immense concourse of pilgrims, the multitudes which looked processionally to one or other of the great basilicas, the sacred orators who preached in the public squares, and the most frequented quarters of the city resounding with the Divine praises. The Sovereign Pontiff himself, with a numerous suite of Cardinals and in the sight of all the people, gave a noble example of piety and charity.

From such thoughts as these we turn with renewed sorrow to the times in which we now live, for such practices of piety, which without impediment were fulfilled under the eyes of all the citizens, augmented admirably the fervor and piety of the whole people; but now, on account of the changed condition of Rome, it is impossible to renew them, for in order to do so in any measure we must depend upon the arbitrariness of others. But however that may be, God, who ever blesses our hope—a success to this our deliberation, undertaken solely for Him and for His glory. At what do we aim or what do we wish? Nothing else truly than to render more easy the way of eternal salvation to the souls confided to us, and for this end to administer to the infirm spirit those remedies which it has pleased our Lord Jesus Christ to place in our hands. This administration seems to us not alone a duty which is peculiarly necessary to our times. The present age, however, cannot be said to be sterile, either in regard to good works or to Christian virtues. Thanks be to God, we have examples of both in abundance, nor is there any virtue, however lofty and arduous its attainment, and practice, in which many are not found to signalize themselves, because it is a power proper to the Christian religion, directly founded, inexhaustible, perpetual, to generate and nourish virtue. Yet, casting our eyes around, we see, on the other hand, with what blindness, with what desperate divergences, whole peoples are hurrying to eternal ruin. And this thought strikes bitterly to our heart—how many Christians led away by the licence of hearing and of thought, absorbing with avidity the intoxicating errors of false doctrine, go on day by day dissipating and destroying the grand gift of the faith? Hence arise renegades to Christian living, that insatiable appetite for the goods of this world, and hence cares and thoughts alienated from God and rooted in the world. It is almost impossible to express in words the damage which has already accrued from this iniquitous source to the very foundations of society. The minds of men ordinarily rebellious, the blind tendency of popular cupidity, hidden perils, tragical crimes, are nothing more to those who seek their source and cause than the unrestrained strife to possess and enjoy the goods of this world.

It is of supreme importance, therefore, to public not less than to private life, to admonish men as to the duties of their state, to arouse souls steeped in forgetfulness of duty, to recall to the thought of their own salvation those who run imminent risk of perishing and of losing through their negligence and pride those celestial and unchangeable rewards for the possession of which we are born. This is the aim of the holy year. The Church, mindful of her intrinsic benignity and mercy as a most tender Mother, struggles at this time, with love and by every means within her ample power, to reconduct souls to better counsels and to promote in each works of expiation by means of penance and emendation of life. To this end, multiplying prayers and augmenting the favour of the faithful, she seeks to appease the outraged majesty of God and to draw down the copious and celestial gifts. She opens wide the rich treasury of indulgences, of which she is the appointed dispenser, and exhorts the whole

Christianity to the firm hope of pardon. She is purely intent upon vanquishing with unconquerable love and sweetness the most rebellious wills. Now, then, may we not hope to obtain, with God's help, rich fruits and profuse, and such as are most adapted to the present needs?

Several extraordinary solemnities, the notices of which we believe to be already sufficiently diffused, and which will serve in some manner to consecrate the end of the nineteenth century and the beginning of the twentieth, greatly increase the advantage of the opportunity now given. We speak of the honours to be rendered at this time in every part of the world to Jesus Christ as our Redeemer. On this account we were profuse in our approbation and praise of a project which had its source in the piety of private individuals, and, in fact, what could be more holy and salutary? All that which man should hope for and desire is contained in the Only Begotten Son of God, our Salvation, Life, and Resurrection, to desire to abandon Him is to desire eternal perdition. We could not but have admiration, praise, thanksgiving due to Christ and to Jesus, and without intermission they should be repeated everywhere, for in every place no thanksgiving, no honour, can be so great but that it may be increased. Our age produces perhaps many men who are forgetful and ungrateful, who ordinarily respond to the mercy of their Divine Saviour with disdain, and to His gifts with offences and injuries. Certainly the lives of many are so far removed from His laws and His precepts as to regard as themselves ungrateful and malicious souls. And what shall we say to see renewed again in these times, and not once alone, the blasphemy of the Arian heresy regarding the divinity of Jesus Christ? "Couage then, and to work, all of you who with this new and most beautiful proposition seek to excite the piety of the people to new fervour. Do what you can in such manner that you impede not the course of the Jubilee and the celestial benefits. Let it be added that in the proximate manifestations of faith and religion this special intention shall be kept in view—hated of all that which within our memory has been impiously said or done, especially against the Divine Majesty of our Lord Jesus Christ, and to satisfy publicly for the injuries publicly inflicted upon Him. Now to descend to the very depths. Everyone knows that to repent of evil done, and having implored peace and pardon of God, to exhibit himself with great diligence in the duties imposed upon him in disseminating the truth. The holy year, offering to all the opportunities which we have touched on in the beginning, it is a necessary provision that the Christian people enter upon it full of courage and of hope. For which reason, raising our eyes to heaven and praying from our heart that God, so rich in mercy, would vouchsafe to concede benignly His blessing and favour to our desires, and that He would illuminate with His Divine light the minds of all moving souls to conform with His holy will and irrevocable goodness. We, following in this the example of the Roman Pontiffs our predecessors, with the assent of the Cardinals of the Holy Roman College, our Venerable brethren, in virtue of these letters, order, with the authority of God Almighty, of the Blessed Peter and Paul, and with our own, promulgating from this hour the great and universal jubilee, which will commence in this holy city of Rome at the first Vespers of the Nativity of our Lord Jesus Christ of the year 1899, and which will close at the first Vespers of the Nativity of our Lord of the year 1900. May all rebound to the glory of God, the salvation of souls, and the good of the Church. During this year of jubilee we concede and impart mercifully in our good faith indulgences, remission of sin, to all faithful Christians of either sex who, being truly penitent, shall confess and communicate, visiting devoutly the Roman basilicas of St. Peter and Paul, St. John Lateran, and St. Mary Major, at least once a day, for twenty days continuously or uninterruptedly. That is, the obligation is to be fulfilled between the first Vespers of each day and the last Vespers of the day following, whatever the faithful do the Romans or not, if they are residing permanently in Rome. If they come to Rome as pilgrims, then they must visit the said basilicas in the same manner for ten days, praying devoutly to God for the

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WITH... **Agony**
From the Terrible Itching, Burning Tortures of... **Eczema on the Scalp**
Some of the cures effected by Dr. Chase's Ointment are most remarkable. One of the worst ever brought to the attention of Toronto's best physicians, and who had given up all hope of recovery, was cured by Dr. Chase's Ointment was successful in producing a perfect cure.
Mr. James Scott, 135 Wright Ave., Toronto, states: "My boy Tom, aged ten years, was afflicted with a bad form of Eczema of the scalp, which was very unsightly and resisted all kinds of remedies and doctors' treatment. His hair was in a terrible state. We had to keep him from school, and at times his head would bleed, and the child would scream with agony. For two or three half years we battled with it in vain, but at last found relief in Dr. Chase's Ointment. About five boxes were used. The original scabs dried up, leaving the skin in its normal condition. To say it is a pleasure to testify to the wonderful merit of Dr. Chase's Ointment is putting it very mildly."
Dr. C.'s Ointment, at all dealers, or Edmands, Bates & Co., Toronto.

exaltation of the Holy Church, for the exaltation of heroes, for peace and concord amongst Christian peoples, and for the salvation of the whole Christian people.

And since it may happen to many that with all their good-will they cannot do all that they ought to do, above being either, while in Rome or on their journey, impeded by illness or other legitimate causes, we, taking into account their good will, can, when they are truly repentant and have duly confessed and communicated, concede to them the participation in the same indulgences and remission of sins as if they had actually visited the basilicas on the days defined. Rome, therefore, invites you lovingly to her bosom, her love, her children, from all parts of the world, who have means of visiting her. Know also that to a good Catholic in this sacred time it behooves that he comes to Rome guided purely by Christian faith, and that he should renounce signally the satisfaction of spectators, merely futile or profane, turning his soul rather to those which predispose him to religion and piety. And that which tends greatly to so predispose him, if he looks within, is the natural character of the city, a certain character divinely impressed upon her, and not to be changed by human means, nor by any act of violence. For Jesus Christ, the Saviour of the world, chose only, amongst all its cities, that of Rome to be the centre of an action more than earthly consecrating it to Himself. Here He placed, and not without long and careful preparation, the throne of His own empire, here, according to the view of His Vicar should be raised to the perpetuity of time; here He willed that the light of revealed truth should be jealously and lovingly guarded, and that from here it should be diffused throughout the whole earth in such a manner that those who are alienated from the faith of Rome are alienated from Christ. The religious monuments raised by our fathers, the singular majesty of her temples, the tomb of our Apostles, here, the established solemnities, should be raised to the perpetuity of time; here He willed that the light of revealed truth should be jealously and lovingly guarded, and that from here it should be diffused throughout the whole earth in such a manner that those who are alienated from the faith of Rome are alienated from Christ. The religious monuments raised by our fathers, the singular majesty of her temples, the tomb of our Apostles, here, the established solemnities, should be raised to the perpetuity of time; here He willed that the light of revealed truth should be jealously and lovingly guarded, and that from here it should be diffused throughout the whole earth in such a manner that those who are alienated from the faith of Rome are alienated from Christ. The religious monuments raised by our fathers, the singular majesty of her temples, the tomb of our Apostles, here, the established solemnities, should be raised to the perpetuity of time; here He willed that the light of revealed truth should be jealously and lovingly guarded, and that from here it should be diffused throughout the whole earth in such a manner that those who are alienated from the faith of Rome are alienated from Christ.

Man is, by God's appointment, the lord over all creation. Everything that exists under his dominion, and earth is under his dominion, and in order to be more worthy of a man must learn the great lesson to govern himself well, in order to be able to govern everything else well. And in this manner he manifests his gratitude to God for the great dignity He so graciously bestows on man—Moritz Loth.

We must console ourselves in the troubles of the present time by thinking of what the children may be in the time which is coming. Let us think of the arrows which a mighty archer can shoot far away into the distance and the darkness, and strike a target that we perhaps can hardly see, but which, if these little arrows are whirled with good thought and pointed with good resolves, and polished by a good training, they will surely reach. Happy is that country which has its quiver full of good, strong, active, honest, Christian children.

One is often struck by apparent great inequalities in the distribution of sorrow; and in view of the comparative virtue and vice of men, by an apparent want of logical sequence in its visitations. We see now and then some one like him in the sad poet's verse:—
"Whom unmerciful disaster Followed fast and followed faster. Every enterprise which he touches fails; every one whom he loves dies, or disappoints his trust. The very stars in their courses fight against him. He is not of the wicked who visibly invite their own doom. He is just an average man. Again, we see the prizes of life, wealth, and position, even love and respect, won often by questionable means, while quite an often generosity, truth, and devotion reap an earthly harvest of ingratitude, treachery, and misrepresentation. We are Christians, and we know that while God wills no evil thing, He permits in His wisdom those terrible, inexplicable trials of His children's love and faith, and can and will bring good out of them.

Abbreviatory of C. Curia, solemnly promulgated the present apostolic letters in the presence of the

IN THE YEAR OF THE NATIVITY OF OUR LORD, 1899, on the 11th day of May, feast of the Ascension of our Lord Jesus Christ, in the 22nd year of the Pontificate of our Holy Father and Lord in Christ, Leo, XIII., by Divine Providence Pope, have been read and people in the atrium of the Holy Patriarchal Vatican Basilica, by me:
"Giuseppe Dell' Aquila Visconti,
"Abbreviatory of C. Curia,
solemnly promulgated the present apostolic letters in the presence of the

Can recommend it. Mr. Eros Bornheim, Tuscovora, writes: "I am pleased to say that Dr. Thomas' Eczema Ointment is all that you claim to be, as we have been using it for years, both internally and externally, and have always derived benefit from its use. It is our family medicine, and I take great pleasure in recommending it."

A DISTINGUISHED IRISHMAN IN CAMBRIDGE.
Cambridge University is making elaborate arrangements to celebrate the golden jubilee of Sir George Gabriel Stokes, the distinguished Irishman who has held the Lucasian chair of Mathematics at the University for the past fifty years. The celebration will commence on June 1st, when Professor Cornu, of the French Institute, will deliver the Bede lecture in the Senate House, and in the evening a conversation will be held in the Fitzwilliam Museum. On the following day a congratulatory address and a commemorative medal will be presented to Sir George Stokes in the Senate House, and a garden party at Pembroke and a banquet will also be included in the day's programme. An event of this kind is an exceedingly rare occurrence, and that now about to take place may justly be regarded as the crowning point in a career of exceptional brilliance for Sir George Stokes has secured pretty well every honor in his own department of science. He is a native of Skerrow, Co. Sligo, of which place his father was rector. He occupied a seat in Parliament from 1887 to 1892, being the first since Sir Isaac Newton to combine in his own person the three offices of M.P., for the University, Lucasian Professor, and President of the Royal Society.

Domestic Reading

The Cross is the only ladder to Paradise; without the Cross the ascent to Heaven is altogether impossible.—St. Rose of Lima.

That which you behold with the eyes of faith is more certain than that which you behold with your own eyes.—Ven. De Bois, O.S.B.

Let us try to make our lives like songs, brave, cheery, tender, and true, that shall sing themselves into other lives, and so help to lighten burdens and cares.

We cannot be always doing great work, but we can always be doing something that belongs to our conditions. To be silent, to suffer, to pray when we cannot act, is acceptable to God.—Fenelon.

Welcome the dawning day with a cheery smile, and even though your heart be sad and troubled the day will seem all the brighter. Your smile will work its way into your heart and you will be more happy.—Aloysius F. Thiele.

Take away piety and charity. What remains is the self against the evils of the world? What protection? Vain and worse than vain are the amends sought in dissipation and in the indulgence of all the disorderly inclinations. This is the road of perdition—that dreadful easy road against which Our Lord warns us in the Sermon on the Mount.

In that short sentence, Follow Me, Christ gives us the essence of Christianity, for Christianity is not a mere theory, it is a practice. It is not a mere science, it is an art, and every man who is a Christian in reality and not merely in name, is an artist with Christ as his model, and is striving to reproduce in himself in some degree at least an image of this great masterpiece.—Right Rev. J. B. Cotter.

Man is, by God's appointment, the lord over all creation. Everything that exists under his dominion, and earth is under his dominion, and in order to be more worthy of a man must learn the great lesson to govern himself well, in order to be able to govern everything else well. And in this manner he manifests his gratitude to God for the great dignity He so graciously bestows on man—Moritz Loth.

We must console ourselves in the troubles of the present time by thinking of what the children may be in the time which is coming. Let us think of the arrows which a mighty archer can shoot far away into the distance and the darkness, and strike a target that we perhaps can hardly see, but which, if these little arrows are whirled with good thought and pointed with good resolves, and polished by a good training, they will surely reach. Happy is that country which has its quiver full of good, strong, active, honest, Christian children.

One is often struck by apparent great inequalities in the distribution of sorrow; and in view of the comparative virtue and vice of men, by an apparent want of logical sequence in its visitations. We see now and then some one like him in the sad poet's verse:—
"Whom unmerciful disaster Followed fast and followed faster. Every enterprise which he touches fails; every one whom he loves dies, or disappoints his trust. The very stars in their courses fight against him. He is not of the wicked who visibly invite their own doom. He is just an average man. Again, we see the prizes of life, wealth, and position, even love and respect, won often by questionable means, while quite an often generosity, truth, and devotion reap an earthly harvest of ingratitude, treachery, and misrepresentation. We are Christians, and we know that while God wills no evil thing, He permits in His wisdom those terrible, inexplicable trials of His children's love and faith, and can and will bring good out of them.

CAMELITE HOSPICE AT THE FALLS.
Very Rev. A. J. Krebit, O.C.C., writing of the opening of the new Hospice of Mount Carmel, at Niagara Falls, Ont., in the Carmelite Review says:—
The Hospice of Mount Carmel, projected by Archbishop Lynch of saintly memory, begun under the late Archbishop Walsh, blessed by the Holy Father, and approved by Cardinal Gibbons and many archbishops and bishops of the United States and Canada is now entering upon its first stage of public utility.

On the 15th of this month of June, His Grace the new Archbishop of Toronto, the Most Reverend Denis O'Connor, D.D., will solemnly bless the building, and thus officially open it for its sacred purpose. This first building is to serve as a house of retreat for the Catholic clergy and laity.

Although the building is ready for occupation, many things must yet be done to bring it and the ground adjoining it to that point of perfection which will put it in harmony with its surroundings, and make it worthy of the glorious Queen of Mt. Carmel, under whose title a protection it is placed. Owing to the long-continued spell of hard times, which has been hanging over the whole country for several years back, we have not been able to carry out all our original plans.

Most of all do we regret that we were unable to begin the erection of a new church to take the place of the present pilgrimage church. Dear as the old shrine is to the thousands who have visited it, and have there found

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an answer to their prayers for temporal and spiritual favours, the present chapel is in a ruinous condition, and almost beyond repair. Nor is it large enough to accommodate the pilgrims, who come here annually to pay homage to the Mother of God, and to gain the many spiritual privileges attached to it.
But the beginning is made, and well made. The Holy building in its massive beauty is the heart of the noble church edifice, which, sooner or later, will occupy the centre of the entire structure.
Realizing the needs of our present generation, we have provided all modern improvements. With an agreement with the Niagara Power Company, we have secured sufficient electric power to light the building, not only, but even to heat it throughout, and to supply all motive power needed. The private rooms are furnished with simple but neat and substantial furniture, enamelled white steel beds, wardrobe, dresser, washstand, table and chairs. There are nine bathrooms in the house, with porcelain lined tubs and cold and hot water, the latter being supplied by electrically heated boilers. The water supply is obtained from an inexhaustible spring on the grounds, which furnishes the purest and most wholesome drinking water out of the heart of the rock, at a depth of over a hundred feet.
The rooms are dedicated to saints, each room bearing the name of a saint. We have allowed benefactors, who have contributed the sum necessary to furnish a room, viz., \$50, the privilege to select the name of a saint to whom they wish the room to be dedicated. So far, but eight of the fifty rooms have been paid for in this way, but we have hopes that all will be christened in the same charitable manner.

All our subscribers and readers are invited to attend the solemn ceremony of the opening on Thursday, June 15. An excursion train on the Michigan Central to the Hospice grounds will leave Buffalo at 7.30 a.m. on that day. The fare for the round trip will be only 50 cents. Trains will leave the grounds about 8 a.m. Our friends who are coming from other points in the States will do well to connect with this train at the New York Central station in Buffalo. Canadian visitors can easily reach the grounds by the Canadian Park Electric Railway. This trolley line connects with boats from Toronto at Queenston, Ont., and with the Grand Trunk Railway at the Bridge. We hope to see a large gathering of our friends on this solemn occasion.

The dates of retreats, as soon as we are ready to give them, will be made known. In these pages, and in the principal Catholic papers of the country.

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The Catholic Register.

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 THURSDAY, JUNE 8, 1899.

June 8—Octave of Corpus Christi.
 8—Sacred Heart of Jesus.
 10—St. Margaret of Scotland.
 11—St. Barnabas, Ap.
 12—S. L. O. III, Pop.
 13—S. Anthony of Padua.
 14—S. Basil the Great.

Recognition of Canadian Catholicity.

In another column to day will be found a lengthy communication from Mr. E. I. Scully, of Windsor, in which he deals with a subject that we must believe appeals to the pride of Catholics in the history of Canada. We are in cordial agreement with Mr. Scully as far as his comments touch the English and European press. We go further and say that the fault he points out is more conspicuous in the Catholic than in the secular press of the old world. But the question arises: From what source does this fault come? Is it indirectly from the fondness of all Americans for glorying in their own growth, or directly from the commercialism of the English people, who, while they say that "trade follows the flag," allow their practical policy to give the impression that the flag and faith, and everything else, must follow trade? We are inclined ourselves to think that some of that business-like spirit which dictates the present all-pervading slobber in England over an Anglo-American alliance has long been dictating the cold indifference to Canada and the almost exclusive attention to the United States, in Catholic affairs, which is the burden of our correspondent's complaint. Be this as it may, however, the people of the United States can hardly be blamed for the perhaps excessive advertising of their national pride. They are hospitable and courteous to all visitors, and notably so to Canadian visitors. The Catholic clergy in the United States never fail to acknowledge the debt that the Catholicity of our day in the Republic as well as the Dominion owes to the heroism of the early Jesuit missionaries in Canada.

Let us give a case in point and ready to hand. On our first page we reprint from The Philadelphia Inquirer a report of the annual meeting of the alumni of the Propaganda representing "the whole of North America. Illustrious and able men were gathered there, including a newly appointed Bishop, upon whom it would have been appropriate to confer a special mark of honor. But we see that Very Rev. Dr. Harris, Dean of St. Catharines, was selected to preside at the banquet. He was the only Canadian priest present, although there are very many Propaganda men among the Canadian clergy, and the distinction reserved for him certainly did not look as if his American brothers desired to hide Canadian light under a bushel. They knew him, and they thus recognized the work he has done for the Church in America at large by his excellent and widely known contributions to the history of the Jesuit missions in Canada. Now the views of Dean Harris have been in evidence more than once on the side of Canadian institutions, laws and morals, and the clergy of the United States like him all the better for his robust Canadian patriotism.

If equal notes of Canadian Catholicity and Canadian Catholic affairs were taken in England, the ground for the complaint made by Mr. Scully would not be quite so firm as he finds it. It is unnecessary to refer to the number of bishops and priests of Canadian birth or education taken

from Canada by the United States, because the debt is more frequently confessed there than it is published here. Perhaps the English Catholic press may follow the example of the Imperial organs in paying more attention to Canada. Papers like The New Era and The Weekly Register are capable of setting a good example.

Something may be said on both sides of the apparently unfavorable comparison to the United States raised by our correspondent, when he refers to constitutional points. The history of the United States has been exhaustively written, while Canadian historical material is still practically undeveloped. The Register will not be suspected of any lack of Canadian spirit, because it believes in confessing some facts that rub a little of the gilt off the justice accorded the Catholic institutions in Lower Canada by the treaties and enactments following the conquest. Of course every student of Canadian history knows that these facts do not all appear in the so-called Canadian "historics" that have been written so far. They are coming out little by little in the annual reports of the Canadian archivist, Mr. Douglas Brynner, to whose industry and impartiality we are glad to pay a tribute. Such new scraps of State Papers as we often come by in the archives go far to develop the general impression which the historians cannot conceal regarding the true intentions of the Imperial government towards the church in French-Canada. The design of the Britannic government was simply this: to assume as far as might be practicable over the church and clergy in French-Canada the prerogatives of the government over the English Protestant establishment, as well as the powers exercised by the rulers of France in French church affairs. The statutory machinery was all carefully prepared, and from time to time we are made acquainted with negotiations passing between the Home government and the Colonial governor having in view the application of state discipline to a Catholic bishop who preserved his Catholic independence.

It was not all pure love of justice; though no one will deny proper credit to English statesmen of the period. The events of the time seemed to conspire in their favor. The American invasions demonstrated the loyalty of French-Canadians to their new rulers so frequently and unmistakably that the Imperial authorities gradually came to recognize in the Catholic Church the firmest bulwark of the crown. The record of the church has in fact established to the imperial mind that Catholic independence, far from being any danger to or denial of the prerogatives of the crown, is entirely a source of strength to the lawful state and its institutions. The state of Catholicity in Canada is a happy development rather than a constitutional grant of pure justice by England. We are quite satisfied with it as we have it; and the Imperial government has been wiser in its dealings with Catholics in other parts of the empire in consequence of its experience with the church in Canada.

A Disgraceful Episode.

Toronto never before witnessed, and no other city on earth would tolerate, the spectacle witnessed in the Pavilion on the last night of May. An anti-Catholic society, against which in the constitutional documents of Canada, there stands the official condemnation of the first Governor-General of the country; a society which was snubbed on the soil of this Dominion by the Prince of Wales; a society which only a few weeks ago was denounced as utterly mischievous by the Governor of the adjoining colony of Newfoundland, called together its hordes to eat and drink the taxes of the people. Among the free-booter banqueters the alderman who appropriated the people's money for this illegal purpose were themselves prominent.

Presided over by the Mayor, more than a quorum of the City Council sat upon the right hand and the left of Toronto's chief magistrate. To all intents and purposes it was as if the corporation had thrown off disguise and resolved itself into its true self—the Grand Orange Lodge of this part of British America. Ald. J. J. Graham, Davies, Hanlan, Frame and Russell supported Mayor Shaw. With few exceptions the guests of the City Hall Grand Lodge whose names appeared

in the newspapers next day were "tax eaters," that is to say men who draw the taxes of the people whether as public servants or in the way of indemnity. No one need have been surprised by the published accounts of how these persons conducted themselves. It was quite natural that they should have behaved like pigs. Put a lot of hogs around a trough, and in a little while they will upset it, spilling out their food and wallowing in it until it partakes of the odor of their own body. It was the same with these tax-eating Orangemen. They had been helped most liberally to food and drink purchased for them by the Orange Council of the City of Toronto, with the taxes of Catholic citizens, and mark the peculiarly swinish demonstration of their gratitude that followed. They so abused their diet that the very smell of it became offensive to the Catholic citizens who had to pay for it. Grand Master N. Clarke Wallace is thus reported in The Globe: "Orangeism made a surrender to Kromo impossible. . . . There was work before the order for the future." Next came J. M. Jermyn, Grand Master of Ontario west, who boasted that the power of Orangeism had prevented the Catholics of Ireland from obtaining the advantages of higher education.

The reporters came away about one o'clock, at which time the sworn enemies of the Catholic religion were not half way through their revels. If in the early hours of the night they could not refrain from insulting the tax-payers upon whose substance they were feeding, we can easily imagine the scene toward morning. This we, however, do know, that the tax-far worthies of the Orange order, who took \$500 of the money of the citizens of Toronto, one-fifth of whom are Catholics, for this banquet have for the last ten years all over the country been howling their opposition to the idea that any portion of the taxes should be used by any class or creed. They were enraged that the taxes of the poor French-Canadian Catholics in Manitoba should go to support the schools of those people; but they find only cause for brutish gratitude when the taxes of Catholics are handed over to themselves, not to feed their minds—that would not be grudged on the score of necessity for it is badly needed—but to overload their stomachs.

Such a spectacle as an illustration of the sweet reasonableness of the Orange order; and the money that has been misappropriated must at least accomplish some good by making an exhibition before the world of Grand Master Wallace and his friends.

A Notorious Commission.

It is only now that the Queen's Printer has issued a report of the commissioners who made an investigation into the St. Vincent de Paul Penitentiary in 1897. What has delayed it so long? It must have required a good deal of fixing.

The commissioners were Oliver K. Fraser, of Brockville, James Nixon, of Toronto, and a person named David Lafortune. They began to use their drag-net in March 1897, and they pretend to have put their signatures to this report in January 1898. The government paid a scandalous price for the work; but the price was not the most scandalous feature of the business. The object of the government was to make room for hungry office-seekers, and the duty of the commissioners was to find some excuse for the dismissal of the old officials. But the hunger of the office-seekers could not stand the delay of a sham enquiry, so that the officials named for decapitation had to be "suspended" at the very start.

The treatment of Deputy-Warden McCarthy was a peculiarly black piece of infamy. Mr. McCarthy was suspended without any charge having been laid against him. It was no doubt hoped that the drag-net would fish up something that could be represented as a semblance of a charge. But even that hope failed in spite of every effort of the commissioners.

Mr. McCarthy, however, was so worried and persecuted by conspiracies against him fostered among the convicts and in every conceivable and inconceivable way, that being a man of sensitive honor, and commanding the respect of all who knew him, he naturally fretted himself while under

suspension. He died about a year ago, if we remember correctly. This report strains every strand of luncheon, allusion and license to supply the appearance of that which the drag-net failed to discover against the late Deputy-Warden. Not the least misconduct on his part could be charged.

We go to the trouble of quoting every line of the report in which his name occurs:

(Page 24) "Since the passage of the amending act in 1895, the deputy-warden, acting on instructions from the board of management, has been in receipt of supplies of lighting such as coal oil, lamps, chimneys, etc., to which he had no right." (Page 51—Report of Warden Laviolette to Sir John Thompson dealing with the outbreak among the convicts in 1898.) "In leaving the chief keeper, who was returning into the penitentiary, I told him in such case to call together several guards armed with rifles to meet me in the yard at 11 o'clock." "Deputy Warden McCarthy has been in the prison since about 11 years, 10 of which have been spent at St. Vincent de Paul. His conduct as well as that of other officials, during the revolt of 1886 did not commend itself to the commissioners as that of a prudent and loyal officer, and from time to time he has been guilty of some infraction of the prison rules, which although blameworthy are not perhaps to be wondered at, considering the influences by which he was surrounded and are not of sufficient seriousness to call for his dismissal. He is now well-advanced in years and his physical condition is such as to unfit him for the arduous duties of his office, and we therefore recommend that he request to be retired, which has been filed with the commission, be complied with."

The last extract is the recommendation of Messrs. Fraser, Nixon and Lafortune, and assumes to rest upon the facts in the body of the report, connected with Mr. McCarthy's name. It will be seen that there is not a shadow or suggestion of warrant in either the first or second extract for the dastardly reflections against the dead man contained in the final paragraph. More than this there is only too much reason to question the recommendation in the report going to the jubilee after the death of Mr. McCarthy which the commissioners do not affect to be aware of. The cold hypocrisy of recommending that the man who had been released by death from the miserable greed of his persecutors be put on the retired list of Sir Wilfrid Laurier's government is a fitting climax truly to the profitable duty imposed upon this notorious commission.

The truth about the recent trouble in Samoa is gradually settling down upon the bed rock of facts. Cardinal Moran who is not in the habit of speaking in the absence of all the facts has made the following declaration at Sydney: "The killing of the Samoans was not warfare but deliberate murder, worse than the Armenian atrocities."

Germany comes out of the Spanish-American war in the Philippines with a decidedly advantageous commercial bargain. Spain has made over to Emperor William three important groups of islands the strategic value of which is almost equal to what is claimed for the Philippine group. The price paid is 25,000,000 pesetas. Both England and the United States will not like the German success. There was method in the German madness of displaying a little sympathy for the weak side during the war. Sympathy goes a long way with the warm natured Spaniard. England has yet to realize what she has gained by slobbering over Uncle Sam.

The New Era, London, says:—"The Catholics of the United States owe to Leo XIII. the Catholic University at Washington and more direct communication with the Holy See. The robust American hierarchy and clergy, like their brethren of Ireland, will over-look Romo-wards in trying moments and they will be prominent among the throng of next year's jubilee pilgrims. The Canadian Catholics have shown the same close union with the Vicar of Christ. The distant Australian Church has its Cardinal and the initiated shrewdly guess that Leo XIII. is at this moment endeavoring to found new dioceses in that Empire upon which, like his own spiritual realm, the sun never sets."

A correspondent of The New York Sun and the editor of the Philadelphia Standard and Times are at sixes and sevens as Irishmen, over the meeting at Hong Kong between Admiral Dewey and Sir Henry Blake. The New York Sun man thinks it a fine thing to see Britain and the United States represented by two Irishmen like Blake and Dewey. The Standard and Times editor does not consider Blake fit to brush Dewey's boots. Let such views conflict as they may. It is a matter of rapidly increasing interest how Irish-men are coming to the front in regard to international questions. Oom Paul, for instance who appears to be getting the upper hand of Sir Alfred Milner at

the Conference in Bloemfontein is relying upon Mr. F. Farrelly, a Dublin man, who is his confidential legal adviser.

James Roche, Nationalist M.P., for East Galway, tells the readers of The North American Review that the successor to Leo XIII. will probably have to solve the Carlist problem in Spain and upon the election, he says, there is one whose chances are far greater than those of the other members of the Sacred College. I refer to Cardinal Vanutelli, a comparatively young man, with vast political and family influence, with brilliant record both as a theologian and diplomat, and endowed with energy of action and great eloquence. Both he and his brother Monsignor Vanutelli, are known to hold strong views in favor of the Carlist movement in Spain, and of a Legitimist restoration in France. The strengthening of Latin influence in Europe is to them an article of faith, and it is difficult for foretell to what extent Pope Vanutelli would put into effect opinions now held by Cardinal Vanutelli.

The unrest that has been brought upon France by the Dreyfus case took a violent turn on Saturday last, after the Court of Cassation had rendered a decision in favor of the convict, ordering a new court martial. The text of the decision turned the edge of suspicion entirely away from the Jewish prisoner. Anti-Semitic factions were consequently much enraged, and when the President attended the races at Auteuil he was mobbed. It is amusing to read that the demonstration on the race-course was led by an ex-American Countess, one of the Gould women of New York. We read that she placed herself at the head of the Royalists among the rioters and walked up and down the paddock shouting "Vivo l'Armee!" This woman is a type of the Yaukeo "expansionist." Whenever the time comes that the American republic is endangered by extraordinary untidy such as France now labors under there will be plenty of this product of republicanism to shout "Down with the Republic." It is satisfactory to hear that the crowd at Auteuil was out of sympathy with the organized demonstration against the head of the nation. France is sound enough, and the courage of the judicial body in undoing the wrong committed against Dreyfus is the best sign of it.

That there is politics in Premier Greenway's demand upon the government at Ottawa to hand over to Manitoba the school lands and funds has long been apparent. The Brandon Sun, one of Mr. Greenway's organs, lets the light fall upon the course which the provincial Liberals will follow, until after election time at all events. In its issue of May 26, the Sun says: "Hugh John Macdonald and his newspaper are always ready to sacrifice our rights in subservience to the Senate. Sir Mackenzie Bowell and Sir Charles Tupper. . . . In its refusal to pass the school grant the Senate was actuated by purely partisan motives and a desire to injure the public schools of Manitoba. The arch-traitor to the public schools of Manitoba is Hugh John Macdonald. He went into the Dominion Cabinet to force the Remedial Bill and separate schools upon Manitoba, and now he is in league with the Senate in preventing the pioneers of this province from getting any advantage from the lands that were granted for the purpose of aiding education. Manitoba Conservatives and Dominion Conservatives have not ceased their attempts to injure our schools, but both will find that the people of Manitoba will as formerly, give Mr. Greenway their loyal and continued support in building up a strong and efficient system of national schools."

A strip of territory claimed by the United States in the gold area of Yukon-Alaska has within the past week assumed many of the features of the Venezuelan boundary question, which, not long ago, raised a British-American war cloud. It is evident that the Alaskan dispute has been pushed into prominence by the usual methods of American diplomacy. Without any apparent cause the American press took it up with so much bitterness that the British Foreign Office was compelled to publish a parliamentary paper showing the exact issue, and the point at which the Canadian and American views of arriving at a settlement diverge. Canada in a word proposes to follow the Venezuelan precedent; the United States insists upon taking the Russo-American treaty of session into the plan of any proposed arbitration. In a general way English political opinion shows some irritation against Canada for having allowed the appearance of antagonism to come into the negotiations. However, Canada would appear in a poor light indeed if she did not assume a firm stand for her rights. Anglo-American friendship may be a highly desirable commodity at the present moment, but it must not be allowed to drive Canadian sentiment out of the market. If England, as the Judge, says that Canada must pay Uncle Sam a pound of her flesh, cut from the gold region of the Yukon, Can-

ada would prefer to call the operation death, because it would mean the beginning of the end of this country's national existence.

Dublin Freeman's Journal, May 22nd.—"The conclusion of the Feis Cooil on Saturday, after what is generally regarded by those who best know, as the most successful and most promising Feis Cooil yet held, was very interesting. The competition for the production of the best unpublished old Irish airs naturally attracted considerable attention, and ten competitors in this section made their appearance, and played and sang a number of melodies which the authorities who were present were unable to identify. The success of this department of the Feis is due to the patriotic initiative of Mr. P. J. McCall, T.C., in giving a substantial prize every year for the purpose of inducing country musicians and others who might know unpublished Irish airs to come forward and have them recorded. Equal interest was shown in the band competitions. Nothing pleasanter could be imagined than the friendly rivalry between the Orange bands from Belfast and Catholic bands from Dublin and Cork, and we are glad to see that one of the Belfast bands carried off second prize. The Feis Cooil of 1899 was carried through with great smoothness, and its success promises well for the future of this great national movement."

The respective attitudes of Catholics and Protestants towards the Bible is thus stated by Rev. Dr. B. J. Do Costa, pastor of St. John the Evangelist Protestant Episcopal Church, New York: "During the last three hundred years, Protestants themselves have maintained that the Bible was divinely inspired, and that it was an infallible guide. This is the unshaken belief of the Roman Catholic Church to day. The Papal Encyclical declares the Plenary inspiration, and says plainly that 'the Divine and infallible authority of the Church rests also on the authority of Holy Scripture.' Leo XIII. has surrounded the Bible with a wall more invulnerable than any that Emperors ever built around the Eternal City. He deserves the gratitude of all true believers. On the other hand, Protestants are now engaged in reading the Bible in pieces distinctly declaring that the Bible is not infallible, and that the Old and New Testaments abound in myths and legends, with every kind of error, over the land are denying that the Bible's word made infallible by the guidance of God the Holy Ghost. The very words taken as my text are declared false; and, in fact could not select a text from any part of the Bible that would not be challenged by some Protestant. This system of doubt and denial, known as the 'higher criticism' has entered the Episcopal Church, and its chief advocate has been deliberately received into the ministry. This is simply a revolution, and the whole subject makes a special appeal to us to-day, when, naturally, we feel called to consider the work of the Holy Spirit. I would fain turn away from the contemplation of the great issue, but the system of criticism under consideration has been recognized as allowable, and within the liberty of all, by the official action of the Diocese of New York, and this precedent must be accepted for the Body at large."

Several English cities are applying to Parliament for power to deal with abominable advertising on the dead walls. This which has long been one of the most scandalous abuses of civic decency in Toronto, is beginning to encroach upon the self-respect of citizens in the old country. It is naturally attractive less attention here, where we are used to it. Such is the power of habit and familiarity. If we were to select a personal instance of the effect of familiar habit upon moral sensitiveness we would single out the General Superintendent of the Methodist Conference. Here is a man who can work himself into a fine frenzy over Sunday cars, the negligence of prohibition crusaders and the evils of dancing. Unless the public schools show themselves capable of impressing the rising generation with the monstrousness of dancing and "beer-guzzling" (to borrow from Dr. Carman a classic phrase) he will, he says, go in for Methodist separate schools. Dr. Carman in short gives us to understand that even he has a conscience which can revolt. It revolts at Sunday cars, dancing and "beer-guzzling." Olfensive advertising, which flames the eye of young and old, whether they seek it or not, is, we venture to say, doing more havoc than Dr. Carman's three-headed dragon. There is no desire to insinuate that Dr. Carman is tolerant of this public scandal. He is only blind to it. Puritan as he wishes to take for, his daily newspaper makes him familiar with the vilest class of advertising, and it does not shock him when it blazes from every board fence and dead wall. The true moral reformer is a well-developed, sane person, to whom all vice is actual and all virtue lotfiter than the more habitual aversion or prejudices of one's individuality. No reflection is intended upon Dr. Carman beyond his crankiness in clamoring

THE DOMAIN OF WOMAN

The hand that rocks the cradle rules the world. TALES BY "TERESA"

Only twenty-five women out of every hundred voted at the last municipal election, that is, of those who were eligible to vote. Of course, what else could anyone reasonably expect? Women don't want a vote—the great majority of them don't, anyway. And the ones who are the loudest in demanding a vote are the very ones who are to shirk the obligation as soon as they have succeeded in obtaining it. Scarcely one woman in fifty reads the papers, excepting the society news and bargain ads. They are far more interested in the latest styles in blouses than in the short-comings of the City Council. Most of us are apt to get tired of a thing as soon as we have got it. Everybody knows the enchantment lent to the view by distance, and the notion of wielding a certain portion of power by means of the ballot is alluring at first, and gives one a sense of importance. But when it comes to weighing the claims of individual candidates, and keeping an eye upon the proceedings of the party in person, with the view of helping to gently dump them out in the event of their betraying the confidence of the electorate—that is a very different matter. And yet that is the undoubted duty of every person who intends to use a vote, and every person who has confidence in their own judgment, and are willing to vote wisely, to the best of their ability, they should not demand the privilege.

movement of the foot is usually essential. The best way, however, is to teach children not to throw refuse into the streets; if they learn that while they are young, they are not likely to do it in their maturer years. For the rest, if the women would like to see their city as beautiful and healthful as it can easily be made, all they have to do is to use their votes intelligently and effectually, and they will soon start the powerful machinery of reform. TERESA.

THE DOCTORS PUZZLED.

THE PECULIAR CASE OF A NOVA SCOTIAN LADY.

The Trouble Began in the Swelling of the Big Toe Which Spread to All Parts of the Body—Doctors Could Not Account for the Trouble, and Their Treatment Did Her No Good.

From the New Glasgow Enterprise. Loch Broom is a picturesque farming hamlet situated about three miles from the town of Pictou, N. S. In this hamlet in a cosy farmhouse live Mr. and Mrs. Hector McKinnon. A few years ago Mrs. McKinnon was taken with a disease that puzzled several doctors who attended her. It was generally known that Mrs. McKinnon owed her ultimate recovery to good health to the use of Dr. Williams' Pink Pills for Pale People, and a reporter of the Enterprise being in the neighborhood called upon the lady and asked her if she had any objections to relating the particulars of her illness and cure.

"Indeed I have not," replied Mrs. McKinnon. "I think that I should be cured owe it to the medicine that brings them back to health, always to say a good word for it. My trouble apparently had an insignificant starting point. It came on with a swelling of the big toe accompanied by intense pain. Gradually the swelling extended to my limbs and then to my whole body, accompanied by pain which made my life a burden. A doctor was called in but he did not help me. Then another and another until I had four different medical men to see me, one of them the most skilled physician in the province. Yet my case seemed to puzzle every one of them, and none of them gave me more than the most temporary relief. One doctor said the trouble was inflammation of the bone. Another said it was aggravated sciatica and gout. The other two called it by other names, but whatever it was none of them helped me. By this time I had got so low and weak that I could not stand or walk. A friend would save my life, and no one expected to see me get better. The doctor said if I sank any lower I could not live. And yet here I am today as well as ever I was in my life. Who I owe my recovery to, I cannot call to see me and asked why I did not try Dr. Williams' Pink Pills. I had tried so many remedies and had spent so many dollars in medicine that I hardly thought it worth while to experiment any more. However, I was persuaded to try them and after using a few boxes there was some improvement. By the time I used a dozen boxes I had left my bed and was able to move around, and after a few more boxes I was again perfectly well, and able to do all the work that falls to the lot of a farmer's wife. All this I owe to Dr. Williams' Pink Pills and I think that after what they have done for me I am justified in recommending them to others."

Dr. Williams' Pink Pills give new life and richness to the blood and rebuild shattered nerves, thus driving out disease due to either of these two causes, and this means that they effect a cure in a large percentage of the troubles which afflict mankind. Some unscrupulous dealers impose on the public, imitations of this great medicine. The genuine Dr. Williams' Pink Pills are never sold in bulk or by the hundred or ounce, or in any form except in the company's boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." No matter the color of any pill offered in any other shape, it is bogus. These pills cure when other medicines fail.

BOOK REVIEWS

NORTH AMERICAN REVIEW.

In the June North American there is an article by Mr. William J. Bryan on the application of "Jeffersonian Principles" to the current needs of politics whilst of topics of international interest there is a reasonable elucidation by Hon. Henry C. Ide, formerly Chief Justice of Samoa, of "The Imbroglito in Samoa"; a remarkable statement in regard to "The Outlook for Carlin," by the Hon. James Roche, M.P., and a judicial statement of "The Present Aspects of the Dreyfus Case," by Joseph Reinach. Of problems of still wider interest there is a highly suggestive treatment of the work of the Peace Conference by a Diplomatist at the Hague; a characteristically original discussion of the place of "Israel Among the Nations," by Max Nordau, and an entertaining review of the present status of the woman's rights movement under the title of "The Reverses of Britomart," by Edmund Gosse.

THE REVIEW OF REVIEWS ON TRUSTS. The signs of the times on the industrial and business horizon are outlined in the June number of the American Monthly Review of Reviews. In the department of "The Progress of the World" the editor discusses the new

era of prosperity, the restored wages of labour, the tendency toward the consolidation of capital, railroad amalgamation, the extinction of the great monopolies to the heaping up of great fortunes, the value of franchises and proposed tax reforms, and other conditions and problems of the day in the business world. Mr. Bryan W. Holt contributes an article on "Trusts—The Trust to Industrial Monopoly," in which he sets forth the facts in connection with the recent startling development of the trust-forming mania, as it is beginning to be called. A feature of Mr. Holt's article is a carefully prepared list of more than one hundred and twenty-five industrial combinations now operating in this country, each of which is capitalized at not less than \$10,000,000. This was revised to May 20th, and includes the concerns formed during the past few months.

THE FORUM.

Educationists who have been contending that teachers should have no professional status with physicians will find some arguments against their claim in the June number of the Forum, in an article by Dr. J. M. Rice, on "Why Teachers Have No Professional Standing." Two serious obstacles stand in the way, says Dr. Rice, of such recognition being accorded to the teachers. One is, that the teaching diploma is of itself of so little value; the other, that the teachers themselves cannot agree upon the most elementary points in educational matters. Although doctors proverbially disagree on many points yet they agree a great many on which they do agree and which constitute a wide platform on which all members of the profession stand. The paper will doubtless evoke much discussion in educational circles. Among the more important papers in the June Forum are:—"England's Decadence in the West Indies," by Brooks Adams; and "Some Light on the Canadian Enigma," by A. Maurice Low.

A HAUNTED IRISH MANSION.

As the tourist season in Ireland is fast approaching it will perhaps be of interest to relate a weird story with reference to Dromana, a mansion which always attracts admiration when viewed from the decks of the beautiful river steamers which ply on the Blackwater between Lismore and Yougal. Dromana was formerly the seat of the Earls of Grandison, the last of whom died in 1800, and is now owned by Mr. Villiers Stuart. It is magnificently situated on a rock overlooking the Blackwater, which has often been called the Irish Rhine—and commands a perfect view of the finest reach of that river. From the windows of one of the rooms of Dromana we can almost look down sheer into the water. This is called the balcony room, and it was here that Richard, the sixth Earl of Barrymore, committed suicide on August 1st, 1775, after a night of heavy losses at cards. Lord Barrymore came of a wild race, and transmitted his inherited qualities to his children, who were known by the soubriquets of Hillgate, Newgate, and Billingsgate. It is widely believed that the spirit of the suicide Lord haunts the room where the tragedy occurred. Miss Frances Gerard, in her "Irish Beauties of the last century," relates that the belief in the ghost or ghosts of Dromana obtained a curious confirmation some years ago. The room was then being used as an oratory or private chapel, and a lady sent her maid into it late at night to fetch a prayer-book which had been left there. The maid returned without the book, saying she had opened the door but had not liked to go in as she was afraid to disturb the party of gentlemen who were in the room playing at cards. To this day noises, and mysterious sounds disturb the silence of night at Dromana, and are held to the account of the wild revellers and gamblers associated with the tragic end of Lord Barrymore—"M.A.P."

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DEATH OF FATHER LENOIR. Montreal, May 31.—The Rev. Father Roland Léo Hughes Lenoir, S.S., died yesterday at the Notre Dame Seminary in the 76th year of his age, and in his 61st year of priesthood. His only ailment was old age and general debility. Father Lenoir was one of the first Canadians who went over to Paris to perform his seminary novitiate at the Grand Seminary of the Order of Sulpicians at Issy, near Paris. On the 18th of May, 1838, Father Lenoir celebrated his fiftieth anniversary of priesthood, held at Notre Dame de Bonsecours church, by his Grace Archbishop Bruchési.

Piles for Years. Mr. Jas. Bowles, Councillor, Embro, Ont., writes:—"For over 15 years I suffered the misery of bleeding, protruding piles. The many remedies I tried all failed. I was advised to use Dr. Chase's Ointment, and must say, that the first application gave relief, after the third day the bleeding stopped and two boxes cured me completely."

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HIS VICTORY.

A cold, sharp wind whistled through the leafless trees in the dreary gardens and whirled the white dust round the square and up the streets. The sky was dull, the clouds heavy. At rare intervals the sun shone out for a brief moment, then vanished as quickly as it had come. It was at best, however, but a sickly sun, and although it cast a temporary brightness across the pavements and big high houses, its rays did but little to temper the piercing blast that seemed to cut into the very marrow of one's bones. Towards 12 o'clock, headless apparently of what and cold, a body emerged from the sheltered hotel and walked briskly down the street. She was of medium height, with a slim, graceful figure, a complexion dazlingly fair, and a mass of soft waving hair, the colour of a ripe chestnut. She was fashionably and elegantly attired. He had a latest thing from Paris; her hair was the latest fad, the most delicate and the finest Russia could produce. At a glance she seemed a mere girl, so slender her form, so dainty her coloring. But on closer inspection it was only too evident that her first youth was past, and that the fairness of her skin, the roses of her cheeks, the delicacy of her eyebrows, were not wholly natural, but had in a cunning manner, been considerably assisted by art. From the crown of her shapely little head to the sole of her tiny foot, Nerissa Delorme, as she stepped lightly along through the Dublin streets, seemed a person to be envied and admired. Her appearance suggested wealth and happiness. She was beautiful and richly dressed, and to the casual observer her face wore an expression of almost infantile peace. Her smile was like that of a sunbeam. But those who lived with her were not thus deceived. They knew the unrest that consumed her; suffered from the uncertainty of her moods, the irritability of her temper, and felt, though they were far from understanding why, that nothing satisfied her. They saw that whilst she loved applause and courted admiration, she despised those who flattered and complimented her, and was frequently overcome with sadness even when she had achieved an unusually brilliant success, and her name as an actress was in every mouth. Then, as they watched at her mood would change, a wild gaiety would take the place of the deep depression, and she became reckless in word and deed. At times she was harsh and inconsiderate to those around her, and then she would suddenly astonish everyone by some kind and generous action. Truly, they told themselves, hers was a strange and complex nature, difficult to understand in a fathom. And as she walked along through the Dublin streets, looking so well-to-do and prosperous, her heart was very sad, her mind restless and ill at ease. "How it recalls the old days—the old happy days," she murmured, noticing neither the admiring nor enquiring glances of those who passed her by. "And how it makes me long to speak to him once more. I dare not write, dare not go, and yet he would surely come if I asked him. But I dare not—I dare not. 'Tis years since we met, and he may have forgotten. But no, why should he, when I remember so well, though I have striven so hard to forget, and I have believed, I had succeeded? But since I came here old memories are strong. The thought of Tom and our love of long ago rises up within me once more. I wish," she sighed, "I had not come to Dublin. The very stones seem to cry out to me and my life, my success, my triumphs, all become hateful when I think of what I have lost. Decidedly," hurrying a little, "I must leave Dublin. The place tries me too much. She walked on towards Clare street, then turning, crossed the road and went on Merrion square. In front of the National Portrait Gallery she paused, and was about to pass when she caught sight of a tall, slight man, with an earnest, careworn countenance, coming quickly in her direction. She started violently and looked at him with anxious enquiry. Then, as he came nearer, and she noted the refined features, the thin, pointed nose, the deep-set, grey eyes, the large, kindly mouth, so gentle, yet so firm in its expression, her heart gave a wild bound of joy, and she trembled with emotion. "Tom," she said, her colour rising and fading again. "Oh, Tom, don't you know me. You have surely not forgotten Mary O'Reilly?" And she timidly held out her hand. "Mary? You?" he cried, and there was a look of mingled surprise, pain, and pleasure in the grey eyes as he caught her hand, and his glance rested for an instant on the red-gold hair and dazzling complexion. "How you have changed," in a low, husky voice, "since we last met." "For the better, I hope?" she answered, blushing, although tears of mortification sprang into her eyes. "Would that I could think so. But the Mary of the old days—"

"Mary," he said, earnestly, "this life surely cannot satisfy you." "It looks as if it did," she answered coolly, avoiding his eyes as she spoke, "since I am leading it and am happy. I must have excitement." "If your conscience and heart were at ease you would not require them. And the day of reckoning will come when you grow old—away from your friends—"

"I am young still. Why talk of anything so disagreeable as growing old?" "Youth—life even—is short. Remember that, Mary." "Please don't waste our few moments in sermonizing," she replied, unbuttoning and buttoning her gloves, and laughing somewhat wildly. "How are you doing at the Bar?" "Fairly well. I make a moderate income—more than sufficient for my wants." "You—you—!" her voice shook in spite of her efforts to steady it—"never married?" "No—looking away across the square—"I never married. And you are still—"

"An aphorism. Oh, yes! I—I like my freedom. But come in out of this wind it is cold. You are shivering all over." And she led the way into the gallery, and sinking down upon a seat, said nervously, "And now tell me about my parents. When did you see them?" "A month ago, and I mean to see them soon again. I am to spend Christmas at the farm." "A wave of crimson swept over her face. "And they—a sob rose in her throat—"are well, but still unforgiving?" "Well in health, but sad and troubled about you. They are not unforgiving, Mary, but do not like your life. They pray earnestly that you may one day give it up. So do I!" "You pray? Oh, Tom!" "Every day. And I am glad to have seen you. You are not so content with your life as you would have me suppose." "Yes, I am—basely—but your voice reminds me of the old days before you—I—but it is nothing. I am emotional. It is part of my business, and means little." "I cannot think that. There is a ring of deep feeling in your voice, Mary." "Oh, that's because I think of home and how you all loved me long ago, Tom." "Yes! He kept his eyes upon the ground. "The little Mary of those days was very dear to us all, and to bring you back to your home, to make you give up the life you are leading, I'd make any sacrifice."

"You are very kind," coldly. "Nothing you could do would make any difference. Why should I give up my profession any more than you?" "Why? Because—oh, Mary, surely you can see—feel that our cases are not the same?" "There is only one thing that would ever make me give up the stage," she said. "And that is—?" eagerly. "Never mind. It is not," sighing heavily, "likely to happen now. How is Della?" "Well, and doing good work. She is a splendid nun, Mary." "I am sure she is!" "Go and see her, Mary. A talk with her will do you good." She laughed—a little scornful laugh. "I'm not so sure. She would doubtless lecture me—as you have done." "I! Oh, Mary!" "Yes, you!" petulantly. "After all these years you can only find fault. You—you care nothing for my success. You never, I am sure, even go to the theatre and see me act." "I am not fond of theatres. But my curiosity made me wish to see you, and I took a ticket for to-night."

"Come," she cried, evidently well pleased. "I am glad of that, and now I must hurry away. Pay me a visit at the hotel to-morrow, and tell me what you thought of my performance." "Ophelia is one of my best parts." "Yes," he answered, his eyes upon her face. "I will visit you to-morrow. And, oh, Mary, if I could persuade you to spend Christmas at the farm—" "I dare not do that. They will soon be sending me away."

"I think not. Try them. Give them a chance, Mary." "I'll reflect—and let you know to-morrow." "Then good-bye for the present," he said, and raising his hat he passed away from her. "He cares nothing," she murmured bitterly. "Oh, God! His love is dead—must be—or he would see how easily he could conquer now. After all these years of success—a weakness is over me—I'd give anything for the love I once scorned and cast aside in my thirst for fame and wealth. I have won both—but my soul is dissatisfied—is full of restlessness longing for— Ah, well, it will never be mine now. For did he love me, he would have seen that a few words would have secured him the victory he once craved for. But he will not say them, and I must go on as I am going to the end."

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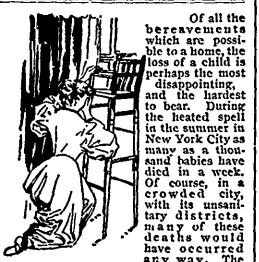
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The Cosgrave Brewery Co. OF TORONTO, LTD. Maltsters, Brewers and Bottlers TORONTO. Are supplying the Trade with their superior ALES AND BROWN STOUTS. Brewed from the finest Malt and best Bavarian Beer of Pilsen. They are recommended by the Medical Faculty for their purity and strengthening qualities. Awarded the Highest Prizes at the International Exhibition, Philadelphia, 1876; Paris, 1878; London, 1883; and at the Centennial Exhibition, Philadelphia, 1876. Medal and Diploma, Antwerp, 1885.

Brewing Office, 295 Niagara St. TELEPHONE NO. 264. GEO. J. FOY. —IMPORTER OF— Wines, Liquors, Spirits & Cigars, 47 FRONT STREET E. TORONTO. MARSALA ALTAR WINE. Louis Quer Tarrazona Mass Wine. SOLE AGENT IN ONTARIO.

DOMINION LINE ROYAL MAIL STEAMSHIPS. RATES OF PASSAGE—FIRST CABIN—Montreal to Liverpool or London, \$50.00 to \$80.00, single; \$100.00 to \$150.00, return according to Steamer and berth. SECOND CABIN—\$35.00 and \$50.00 single; \$65.00 and \$100.00 return according to Steamer. STEAMERS—To Liverpool, London, and London, Ontario, Montreal, Halifax, including outfit, \$75.00 to \$95.00 according to Steamer. Mildly saloons, electric light, spacious promenade decks. For all information apply at Toronto to A. F. Webster, corner King and Yonge Streets, Toronto, 19 Front Street West, Montreal. DAVID TORRANCE & CO. General Agents, Montreal. 17 St. Sacramento Street.

WE WANT YOUR WORK. And we are going to have it if GOOD WORK and LOW PRICES will do the business. PROGRESSIVE PRINTERS OF EVERYTHING NOTHING TOO SMALL NOTHING TOO LARGE. The Catholic Register. JOB DEPARTMENT. 40 LOMBARD ST. TORONTO. TELEPHONE 489. Latest Styles of ye Printers' Art. No such Printery in ye West and no such Types since ye discovery of printing, as ye Printerman now has *



Of all the bereavements which are possible to a home, the loss of the first-born child is perhaps the most disappointing, and the hardest to bear. During the heated spell in the summer in New York City as many as a thousand babies have died in a week. Of course, in a crowded city, with its unsanitary districts, many of these deaths would have occurred any way. The fact remains that this tremendous mortality was to a great extent due to the lack of inherent resisting power in the victims. These babies when born had in their bodies the seeds of disease. The deadly heated termly shortened the period of their sufferings. If a woman wishes her babies to be healthy and strong and able to resist the usual ailments of childhood, she must take proper care of herself in a womanly way during the period of gestation. A woman who suffers from weakness and indigestion of the organs distinctly feminine is unfitted for foetus and motherhood. Dr. Pierce's Favorite Prescription is a wonderful medicine for all ailments women. It acts directly on the delicate and important organs concerned. It makes them wayward, it soothes pain, stops exhausting drains and gives rest and tone to the tortured nerves. Thousands of women have testified to its almost miraculous merits. Many of them have permitted their names, addresses, experiences and photographs to be reproduced in Dr. Pierce's Common Sense Medical Adviser. This great book used to sell for \$5.00, now it is absolutely free. It tells all about the home-treatment of ordinary diseases. It contains 1000 pages, and over 300 illustrations. Several chapters are devoted to the diseases of women. For a paper-covered copy send at one-cent stamps, to cover cost of stamps and mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y.; Cloth binding, 50 cents. Favorite Prescription is sold by all druggists.

LATEST MARKETS.

Liverpool wheat futures declined 1/4 cent to 40 1/2 following the action on this side the water Paris was off a half...

ST. LAWRENCE MARKET.

Receipts of farm produce were fair, 600 bushels of grain, 50 loads of hay, with two of straw...

THE CATTLE MARKET.

The supply of hogs was unexpectedly small, and the scramble among local packers...

JOHN MORLEY ON SANE IMPERIALISM.

Right Hon. John Morley, in the course of a great speech, delivered last week before the Forest of Dean Liberal Association...

A VALIANT IRISH WOMAN.

Miss Teresa McGrath, who has lately received the marked distinction of the Royal Red Cross from the Queen for heroic services in attending the wounded during the recent Sudan campaign...

Pale, Thin, Delicate people get vigorous and increase in weight from the use of Somatose. A Perfect Food Tonic and Restorative.

Chicago wheat to day opened down a fraction from yesterday's close, but found support on fresh crop rumors from the west side of the Atlantic...

Wheat, white, bush 1 1/2 to 1 3/4; red, bush 1 1/4 to 1 1/2; rye, bush 1 1/4 to 1 1/2; barley, bush 1 1/4 to 1 1/2; oats, bush 1 1/4 to 1 1/2; hay, ton 11 to 12; straw, ton 7 to 8.

Receipts of the stock to day were again large, 80 car loads all told, composed of 1500 cattle, 500 sheep and lambs, 2100 hogs...

Export I. H. - Heavy export bulls of good quality sold at \$3.75 to \$4.25 per cwt., and light export bulls at \$3.00 to \$3.50 per cwt.

From such Manufacturers as Scott & Co., Lincoln, Bennett & Co., Christie & Co., Woodrow & Sons.

O'KEEFE'S SPECIAL Extra Mild Ale. Turn it Upside Down. DRINK IT ALL. NO DREGS. NOT CARBONATED.

Chicago received from Chicago say that the bulk of the Argentine corn has been shipped, and future shipments will be much smaller...

Hay, baled, car lots, per ton \$7.50 to \$8.00; straw, baled, car lots, per ton \$7.00 to \$7.50; potatoes, car lots, per bag \$0.75 to \$0.80.

Stocks in Liverpool, June 1, 1899: 2,225,000 bushels; 1,425,000 bushels; 1,307,750 bushels; 1,425,000 bushels; 30,000 sacks.

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RENFREW'S SILK AND FELT HATS. From such Manufacturers as Scott & Co., Lincoln, Bennett & Co., Christie & Co., Woodrow & Sons.

THE O'KEEFE BREWERY CO. OF TORONTO, LIMITED. Gold Label and Imperial Ale. XXX Stout Porter. Pilsener and Imperial Lager.

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Wheat, white, bush 1 1/2 to 1 3/4; red, bush 1 1/4 to 1 1/2; rye, bush 1 1/4 to 1 1/2; barley, bush 1 1/4 to 1 1/2; oats, bush 1 1/4 to 1 1/2; hay, ton 11 to 12; straw, ton 7 to 8.

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Life! The minister who unites men and women in marriage and necessarily sees much misery (hidden from others) consequent upon matrimony, which life insurance would mitigate, is very often—and no wonder—the most ardent advocate as well as practiser of this beneficent institution.

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North American Life Solid Continent. Information helpful in choosing a plan cheerfully offered by us or our agents—who are almost everywhere.

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From such Manufacturers as Scott & Co., Lincoln, Bennett & Co., Christie & Co., Woodrow & Sons.

ASK YOUR GROCER FOR... EDDY'S. "Eagle" Parlor Matches, 200s. "100s." "Victoria" Parlor Matches, 65s. "Little Comet" Parlor Matches. The finest in the world. No Brimstone.

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From such Manufacturers as Scott & Co., Lincoln, Bennett & Co., Christie & Co., Woodrow & Sons.

LABATT'S INDIA PALE ALE. NEW BREWINGS. At this time of the year everyone needs something to create and maintain strength for the daily round of duties. Try these pure Malt Beverages made from specially selected new grain and hops—the best obtainable for years—uniting the strength of the best Malt Extracts with the palatableness of fine Ale.