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The Catholic Register.

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

VOL. VII.—No. 17.

TORONTO, THURSDAY, APRIL 27, 1899.

PRICE FIVE CENTS

BE FAIR TO THE SCHOOLS.

(WRITTEN FOR THE REGISTER.)

We draw attention, last week, to an utterance of the Minister of Education to the effect that all wrongs in the state might be charged on the Teachers and the Clergy. The statement was from a newspaper report, and may not have been accurately given; and we used it not by way of imputing blame to the honorable gentleman, but because we are persuaded there is a great deal of loss thought if not in the public mind, at least in the public expressions, on this whole matter. And it is a matter on which it is of very great importance to have nothing but correct views.

Superstition, a very deadly sin, is generally defined, as a giving to something an honor it does not deserve, or expecting from it what it has no power to bestow; and there seems to be no doubt that making the Teachers and the Clergy responsible for every wrong in the state is an error in both those ways. The Bible is the very word of God, when rightly interpreted, but if asked to interpret itself—an impossibility for a book—it can do, and has been made to countenance every madness the perverted imagination is capable of.

The school, too, is a great institution, and good in itself, and good in its methods and aims, but it cannot, even with the aid of the Clergy—who, curiously enough, are virtually shut out of it—do anything like the task imposed on it by the Minister. And to expect such a work from it is a gross, stupid blunder.

"Quarry the granite rock with razors," said Newman, "or move the vessel with a thread of silk; thus may you hope that with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man." And the school with the Clergy shut out, has absolutely no other instrument to work with. How then can it be expected to subdue the passion and pride which are the real causes of every wrong in the state? And since it cannot, since its means are simply disproportioned to such an effect, why is it not superstitious to expect that it can do anything but what it is capable of?

There is a prodigious amount of harm done to the public health every year by extravagant advertisements on patent medicines. Doctors and the unfortunate authors themselves are too ready to tell how many have cured themselves though belief in what they saw reported of this or that mysterious mixture.

Are our schools to be dealt with in the spirit and after the manner of the "money grabbers"? "Every ill that flesh is heir to must yield to the glorious discovery," says the patent-medicine man, and all too many swallow his drugs to the loss of their money, and very often of the man of the symptoms, whilst the disease itself makes way to an incurable stage; and the man who thinks he has done his duty to his children by turning them over entirely to the school, is sure to have a terrible awakening; and perhaps all the success of our schools for the last fifty years, we are just now receiving so much gratuitous advertising in a way and manner little to be proud of. Where is the loss of our credit? Where is the loss of our credit? Where is the loss of our credit? Where is the loss of our credit? Where is the loss of our credit?

But we are getting beyond the limits of our purpose, which was merely to protest against injury to a popular and useful institution by representing it as what it neither is, or ever can be.

Responsible, indeed, for every wrong in the state? And the Clergy rigorously shut out? For where, as things now are, is the link of co-operation or continuity between the two? Does not your claim in the last analysis come to this that the Teacher, employed by accident, perhaps, as for instance, salary, is able to contend with the public schools, and to contend that windows are all that is required to build a palace. Windows are good in their way, but let us in light and keep out of things that are before them are of any slight use. So the school has its purpose, an important one, though not essential. It deserves support and encouragement, but most

certainly has a right to exclaim against the senseless exaggeration which would make it emblematic in itself the power and influence of the school, and of the individual and the family, of the church and the state. Such a picturing of it, besides being false, is as injurious to its good name, as to quote Newman again—the effort of a blundering artist who thinks to improve the portrait of a gentle victim by giving her the brow of a Plato and the brow of a Hercules.

Let's get rid of such unreal notions, and then we shall be in better mood to see the school, and its workers, get from them, if not the suppression of every wrong, at least some little help towards that desirable end.

THAT "SETTLEMENT."

To the Editor of The Catholic Register.

Sir—Over and over again, the present Liberal (?) government have claimed credit for having satisfactorily settled the Manitoba School question. In reply to the challenge of Sir Charles Tupper, at the opening of the debate on the speech from the throne, calling upon the government to point out a single useful or important measure that had been carried out since their advent to power, the Premier boastfully and with an air of triumph paraded, as his chief course, the final adjustment of the difficulty that had existed between the Greenway government and the Catholic minority in Manitoba. He affirmed that the arrangement had been effected to the satisfaction of the parties concerned on both sides. This statement was repeated by his leader and master, J. Israel Tarte, on various occasions, and by Mr. Clifford Sifton, in his recent speech at Perth. There was no truth in it, and this fact was vouched for some time ago by the Premier's colleague—outside the Cabinet—Mr. Charles Fitzpatrick, who stated that "the Manitoba School question is not yet settled." We need no further or stronger evidence that nothing has been done for the benefit of the minority than the positive and emphatic assurance given by Mr. Thomas Greenway to that effect, and published by the press of the Dominion.

Does any reasonable man suppose that if Sir Wilfrid Laurier had succeeded in effectually and finally disposing of this much-voiced and most embarrassing issue, in the manner he claims, he would persist in withholding from Parliament and the country all information on the subject, as he persists in doing? Were his conduct and mode of procedure in the promises such as could bear examination and the light and test of fair discussion, he would be but too ready and willing to submit his programme to the criticism and judgment of the people and their representatives in the press and in Parliament. Why should he hesitate to give a full and honest account of the settlement he has so recently arrived at, and if it be such and so beneficial for the aggrieved minority as he pretends it to be?

It must be a source of regret to every one who sets the proper estimate upon the position Sir Wilfrid Laurier occupies as Premier of this vast Dominion, that he has so frequently laid himself open to well-deserved strictures and reproaches for his disregard of his word and of promises made, and solemnly made. It may square with his idea of a politician to trim and time-serve, to be disinclined to largely discount or wholly ignore truth; but, in doing all this, as he has done, he has fallen in the estimation of all right thinking and honorable men.

Can those of his Quebec patriots who heard his oft-repeated and most pronounced declaration regarding his determination to right the wrongs of the Manitoba minority during the election campaign of 1896, and who have since had proof of the hollowness and insincerity of these protestations, hold him in respect or honor? On the strength of his assurance that he would do justice done to the French-Canadian in the prairie province, the honest and simple-minded voters of the province of Quebec who were not demoralized by bribe or promise of reward, were beguiled and persuaded into giving their support to the man of "sunny ways"—who has since discovered and "licked" a veritable Blarney stone, at his Athabaska-ville village home. Contrary to the advice based upon accurate knowledge and experience of the Rouge politician of their faithful and devoted bishops and priests—the large majority of the French-Canadians voted for Laurier.

In view of his backsliding and of his signal failure to redeem his high election promises, and of the fact that the truly Catholic inhabitants of the province now think of the man whom they looked to their boom and in whom they reposed their confidence? With the record of duplicity, insincerity and deception which he has established clearly before their eyes, would they again were the opportunity afforded, place him in a position to betray their trust and turn traitor to principles which every true Catholic holds in esteem and veneration.

We can readily understand how the shallow-pated, semi-educated, semi-ignorant Rouges of the cities and towns,

who have adopted the pernicious and odious maxims and principles of a certain little clique of politicians, who for years have run the brief and the curvilinear course in Montreal and Quebec, and who were themselves the objects of the worst specimens of the Red Republicans of old France, will continue to act the role of hypocrites and act now as they did in the past, and "Tarte" this old saw "birds of a feather, etc.," and the powerful attraction which place and pit have for the majority of active Rouge politicians of the calibre described, will, very likely, extend to the Premier and his cabinet following among that class, which has cast religion overboard and holds ecclesiastical counsel and authority in contempt. Such are the allies and friends upon whom they depend; those are the men they cultivate and cherish.

But, we ask, what course will the Bishops of the old school follow, whose fathers and some of themselves gave their warm and earnest support to the Tories, the Conservatives and Orangemen of the past, and to the Masses and Bergerons of the present? Led astray by the appeal to their national feeling to elect a French Premier, and by the fallacious promises made by Mr. Laurier in the Manitoba School question, a large number of Bishops changed their votes all over the province. Owing to the false lights held out, we can hardly blame those Quebec Conservatives for their support of the Liberal-Conservative government and place Mr. Laurier in power, relying on his plausible assertions, have had their eyes opened. By this time, if ever, they will see the error of their course, and will support the Liberal-Conservative government and place Mr. Laurier in power, relying on his plausible assertions, have had their eyes opened. By this time, if ever, they will see the error of their course, and will support the Liberal-Conservative government and place Mr. Laurier in power, relying on his plausible assertions, have had their eyes opened.

After this, convincing and indubitable evidence of his liberality, good faith and sense of justice given by Sir Charles, in his dealing with the Catholic school question in Nova Scotia, before the late election, and his conduct in the life-long friendship of that grand and illustrious prelate the late Archbishop Connolly, it is to be regretted by all sincere and well disposed Catholics that the Premier has so recently and so publicly and so unbecomingly turned his back and turned his back on the friend and champion himself who has been cast aside and sacrificed to make place for the superficial populists who now rule the destiny of Canada. The experience of a sad and sorry fate, brings its own lesson. We hope that some day people will learn this lesson and profit by it in the near future.

Below is quoted the report of the proceedings in the Senate on last Friday, published in the "Globe" of the 15th inst. It is quite evident from what Senator Perley said in reference to his conversation with Archbishop Langevin and the statement made by His Grace respecting the letter he sent to Sir Wilfrid Laurier, that the "settlement" alleged to have been effected by the Premier is a myth, quite as unreal and evanescent as one of his own "sunny smiles." The reply of the government leader in the Senate to Mr. Perley in March last, was in complete accordance with his leader's policy as an artful dogger.

LETTER FROM ARCHBISHOP LANGEVIN.

Senator Perley moved for a return of a letter addressed to the government through the Premier by the Archbishop of Manitoba on the settlement of the school question, dated about September or October last. He said that in doing this he was actuated by a sense of duty. He severely criticized Senator Power saying that he always found fault with the government. He asked for a question or make a remark not altogether favorable to the government. Senator Perley had met Archbishop Langevin on the 15th inst. and had had a long conversation with him on the happy settlement of the school question. He had seen by the fire in the eyes of His Grace that he did not regard the question as settled. He informed him that Sir Wilfrid Laurier had several times in the House of Commons stated that this was the case. The Archbishop had signified this in an unparliamentary manner in the school question. He said that the Archbishop had not taken any action in the matter for more than two months to which remark His Grace spoke of the letter he had sent to Sir Wilfrid Laurier. He asked the speaker to ask for it. The speaker had replied that he was afraid the letter would be regarded as private, to which His Grace had replied that the letter was not private, but public and gave Senator Perley permission to ask for it. His Grace had further said that in his opinion the letter was still in full force, though religious teaching was wicked at St. Basile. He alluded to his speech on the remedial bill and expressed that there should be a law on the statute books prohibiting religious teaching in the schools. He said that he had been passed largely for political reasons. There was a rumor that some of the ministers had sent him money to His Grace the Archbishop of Manitoba. He said that he had written to the Archbishop and asked for the production of the letter referred to.

Senator Perley said that he had been told that a laudible curiosity in his endeavor to find out what had transpired between the government and the Archbishop of Man-

itoba. There was no such letter under the control of the government as any letters which had passed between the Archbishop and the Premier. Before the letter could be brought down the permission of the first minister would have to be obtained. As for reference to the Martin, Rev. Senator Perley's remarks might be very interesting, but they were on a subject not before the house. He reminded Senator Perley that the Conservative government could have done the same as the Liberal government wished to do. The subject then dropped and the senate adjourned.

THE REVIVAL OF THE GAELIC TONGUE.

Mr. Felix Carbray, M.P.P., Quebec lately delivered in that city a lecture on the Irish tongue. We clip the following from the report of the lecture in the Quebec Daily Telegraph: "The list would be long of all the patriotic and indefatigable workers in the good cause. The great Archbishop of Tuam, John McHale, the lion of the fold, Canon Ulick, J. O'Rourke, O'Donovan, O'Reilly, poor Bourke; Lady Willa (Spencer), Lady Ferguson, William K. Sullivan, Dr. Patrick, Dr. Hyde, Father O'Growney, etc., etc."

Among more recent workers, I mention Miss Johnston and Miss Milligan, of the "Shan Van Vocht," published in Belfast. Miss Maudie Gonne, the publisher of "The Irish Liberator," in Paris and a patriotic Irish lady of Toronto, Miss Nora M. Holland, who is a contributor on Irish literature and language in the Canadian Magazine. And, speaking of Toronto, I cannot refrain from mentioning the names of that distinguished Irish scholar and poet, the Rev. John Dollard.

Within the last few years especially the Irish Celts at home and abroad are awakening from their lethargy. A mysterious wave of enthusiasm has seized our race. An ardent longing and desire to revive the old tongue has seized our people everywhere. A most thorough and organized movement has been started by the Gaelic League established in Ireland a few years ago by those patriotic and distinguished Irishmen, Dr. Hyde, Father O'Growney, and others, for the preservation of the Irish language. The League had done wonders since its establishment. The Irish language, which has been almost forgotten by the Irish race, has taken hold and are doing all in their power by word and deed to help the movement. Efforts are being made all over to have the language taught in all the schools. At a League meeting in London, it is made obligatory that all young men preparing for the priesthood shall put in three years' course of studies in Irish. A marvellous change is coming over the whole country, and the time must be in the course of a few years to see the old tongue again the almost general language of the Irish people. The enthusiasm is spreading to all parts of the world, wherever there is a nucleus of Irishmen. In the United States it has been enthusiastically taken up. A chair of Celtic has been established at the new Catholic University at Washington, founded by the eminent Irish scholar, Dr. Healy. To the everlasting credit of the League, it is understood that it has having contributed the sum of \$700,000 to found this chair.

In November last, in Mott Memorial Library, in the city of New York, was founded the Gaelic League of America. The faculty, as the Hon. John Healy, Professor of Celtic in Harvard University, the League is spreading all over the United States, and cannot fail in producing the most fruitful result. Our Irish friends are very anxious to be stirred by the spirit, and have also a few months ago started a Gaelic League, and have the advantage of having at the head of it such eminent Celtic scholars as John Lavelle and Mr. MacDonogh, of the Mott Library, and of beautiful poetry in Irish. I am sure the Irishmen of old Quebec will not be behind in the good work. I hope to see at no distant day a branch of the Gaelic League established here. I shall only be too glad to do what lies in my power to help it along. I shall live in hope that in the near future we shall have in our St. Patrick's Academy here a Professor of Gaelic, so that the boys may be educated in the Gaelic and Scottish Gaelic. I am sure the language of our ancestors and sages. The language of King Oon of the Hundred Battles; of the great Cormac Mac-Art, the Solomon of Ireland, and his illustrious successors, Cairne, Lorc, Brian, of Niall of the Hostages, and Brian Boru; of St. Patrick, St. Bridget and St. Columba; of Owen Roe, Red Hugh, and of Sarsfield!

May we soon see the day when our children, and our grand children, shall be able to read and understand the language of our fathers and our grandfathers (loud applause).

INFLAMMATORY RHEUMATISM.—Mr. S. Ackerman, commercial traveller, Belle-Vue, writes: "Some years ago I had Inflammatory Rheumatism, a very painful and dangerous malady, and was treated by a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pain. I am now as well as the road, and I have been troubled with rheumatism since. I, however, keep a bottle of Dr. Thomas' Eucalypti Oil on hand, and I always recommend it to others, as it did so much for me."

ARCHBISHOP O'CONNOR.

The details of the ceremony in connection with Archbishop O'Connor's installation have now been completed. The Most Rev. Archbishop Gauthier, of Kingston, will celebrate Solemn Pontifical High Mass, assisted by Rev. Father Sullivan, deacon, and Rev. Father Hand, sub-deacon. Very Rev. Father Marjion will be assistant priest. The Very Rev. Father McCann and Very Rev. Father Harris will be deacons of honor to Archbishop O'Connor. Rev. Frank Ryan Rector St. Michael's Cathedral will read the Papal Brief appointing Right Rev. Dr. O'Connor to Toronto archdiocese. Rev. Dean Egan will read the priests' address. The Rev. Dr. Treacy will be master of ceremonies. Mr. J. J. Foy, M. L. A., will read the address of the laymen. Mr. S. R. Richardson will conduct the choir and Mrs. C. Smith will preside at the organ. A sermon will be preached by one of the dignitaries present.

Diocese of London.

The following official circular has been issued to the clergy of the diocese of London: St. Peter's Palace, London April 10th, 1899.

Rev. and Dear Sir:—A letter dated Jan. 24th, and received Feb. 15th, in relation to the appointment of the Clergy in the City of Toronto. In reply to representations made to the Holy See, a second letter dated March 10th, and received March 27th, confirmed the appointment, leaving me no choice but to obey.

This I have directed me to give over the Administration of the Diocese to Rev. Joseph Bayard, who will assume the duties on the 10th. He will reside at the Cathedral, and all official letters will be sent to his address, London. I shall, however, continue to give him the good will and obedience conducive to a successful Administration. It is my desire to depart from the Diocese quietly, without any public taking of Clergy or faithful. I shall, however, continue to give them individually, and to facilitate this will be in Sandwich the 17th, 18th, and 19th inst.; in Chatham the 21st inst.; and in Stratford the 25th inst.

Finally, I beg to assure most heartily you and your people for the aid given me in promoting, during my Administration, the interests of the Church in your parish and elsewhere in the Diocese. Blessing you and your people.

I remain, Rev. and Dear Sir, Yours very faithfully,
DANIS O'CONNOR, Bishop of London.

Archbishop O'Connor's Farewell Words.

LONDON, April 26.—Archbishop-Elect O'Connor, in a farewell sermon to the congregation of St. Mary's Church yesterday morning, speaking of the home life, said: "Next to the church, the home is the most sacred place on earth." He urged parents to do their duty by their children, and fathers to spend the evenings with their families. Touching the church, he said the tendency was to attract outsiders by fine music or fine speaking. This was wrong. The only object people should have in attending church was to take part devoutly in the worship. The only reference the Archbishop made to his departure was in closing when, visibly moved, he said, "I would have you remember, my dear people, that wherever I may go, I shall be in some measure responsible for the salvation of every one of you, and God will hold me accountable." Mass was celebrated by the rector, Rev. Father Cleary.

Archbishop O'Connor at Walkerville.

WINDSOR, April 19.—Archbishop-Elect O'Connor of Toronto administered confirmation in the Lady of the Lake Church at Walkerville this morning. The service began at 8:30 o'clock in the presence of some 100 communicants. After the service the Archbishop delivered a brief address. Archbishop O'Connor spent the day at Sandwich College, where a quiet reception was held for him.

Fathers Walsh and Cruise.

From the first announcement of the exchange of parishes between Fathers Walsh and Cruise, it was expected that the two ministers would have some formal leave-taking from his congregation. Both are very much loved by the people among whom they have labored, and apart from the severing of the ties that bind priest and people, the change in their residences, and the leaving of the city for one thing, and St. Helen's to which Father Walsh goes, being an important and growing parish. It is interesting to recall the fact that the only occasion on which the late Archbishop Walsh visited St. Helen's parish were always dear to his heart. Brockton was his first charge. It may be said that Father Walsh had therefore a bond of union with St. Helen's people before-hand. It appears that the congregation and choir of the Church of Our Lady of Lourdes would not be denied with regard to a presentation to Father Walsh. It was made at St. John's Grove on Tuesday evening, when an address was read by Mr. Thomas Long

and a purse of \$450 presented. There were present Messrs. J. J. Foy, Commander Law, Matthew O'Connor, and others. A report will appear in our next issue. Father Cruise has rather constrained a committee of the people of St. Helen's and a presentation will accordingly be dispensed with in his case; but it is understood that steps will be taken in the future to recover the memorable work in the parish. At the 8 o'clock Mass on Sunday morning he said good-bye to his congregation in a few words dealing with the happy relations that had subsisted between him and the people to whom he had paid a tribute.

The Minister of Customs and His Appointments.

The Editor of The Catholic Register.

Sir:—In the Globe of Thursday last there is published a list of appointments to the position by E. F. Clarke, M.P., relative to the appointments to the Toronto Custom House and the remuneration paid to each appointee, etc. etc. The details of the appointments of government, and the same old story continued, which obtained under Ministers Dowell and Clarke-Wallace, and the Catholics get as heretofore the hard worked and small pay only.

Mr. Peterson's return shows that since he became Minister 11 appointments have been made with salaries amounting to \$7,040 per annum of whom one lone Catholic is on the list as porter and barrow man at one dollar and a half per working day with additional for sickness, holidays, etc., and this Catholic was appointed solely because he had been a co-adjutor to Mr. Mulock.

To come down to particulars since Mr. Peterson has been Minister the following appointments have been made:

- 8 salaried Protestant with salaries amounting to \$4,740
 - 2 P. P. A.'s with salaries amounting to 1,850
 - 1 Catholic Truck Pusher with salary amounting to 450
- The same list goes on to the Post-Office, the Inland Revenue Office in Toronto. Can any of your readers let me know if there is any one at Ottawa who is a Catholic, whose rights and interests are such that he is only the poorly paid and slavish job, given them while the P.P.A.'s and other non-Catholics are given all the best positions? I hope that Catholics will give some public step to show their indignation at such treatment and prepare to make their influence felt at the forthcoming general elections.

A CATHOLIC LIBERAL.

Toronto, 22 April, 1899.

The Unity Conference.

A "Unity Conference" of Irish members of Parliament, suggested by the Minister Convention, was held at the Mansion House, Dublin, under the presidency of Mr. T. Harrington, M.P. Fifty members were present, but they only included two Parliam. representatives. Mr. Dillon submitted a series of proposals as containing reasonable conditions of reunion. They are: That all Irish Nationalists should be reunited in one party; that the constitution of the old Parliam. party as it existed from 1885 to 1890, that the reunited party be absolutely independent of all British political parties; and that the reunited party be secure for Ireland a measure of Home Rule as ample as that embodied in the Bills of 1886 and 1893. It was further suggested that the majority effort be to support the choice of a member of the reunited party as the chair-man of the reunited party. After discussion all these proposals were adopted. Mr. T. M. Healy suggested the selection of a committee of gentlemen having the authority of that Conference to deal with the details of the reunion, and to the appointment of such a committee and the Conference adopted the suggestion. Mr. Healy, though strongly pressed refused to act on the committee, stating that his objection was purely one of expediency. Mr. Dillon agreed to the appointment of such a committee, and the Conference adopted the suggestion. Mr. Healy, though strongly pressed refused to act on the committee, stating that his objection was purely one of expediency. Mr. Dillon agreed to the appointment of such a committee, and the Conference adopted the suggestion. Mr. Healy, though strongly pressed refused to act on the committee, stating that his objection was purely one of expediency. Mr. Dillon agreed to the appointment of such a committee, and the Conference adopted the suggestion.

Burned at the Stake in Georgia.

NEWTON, Ga., April 24.—Sam Hose, who murdered Alfred Crawford and assaulted his wife, was burned at the stake two miles from here at 3:30 yesterday afternoon in the presence of 2,000 people.

Hose had been taken from gaol by a mob and a procession was quickly formed, the doomed negro marching at its head through several streets of the town. Soon the public square was reached. Here former Governor Atkinson of Georgia, who lives in Newnan, came hurriedly upon the scene and standing up in a buggy impetioned the crowd to let the law take its course.

DYSPEPSIA AND INDIGESTION.—C. W. Snow & Co., Syracuse, N. Y., write: "Please send us ten gross of Pills. We are selling more of Parmentier's Pills than any other Pills we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith, Lindsay, writes: "Parmentier's Pills are an excellent medicine. My sister has been troubled with severe headache, but these Pills have cured her."

WALK THIS WAY.

(Chins has been invited to join the Peace Conference.) It was a baffled Chinaman. A worried look he wore. He had been used extensively for wiping up the floor; His heart was very heavy, and His bones were very sore. He was a heathen Chinaman superstitious prone. A poor benighted infidel Who worshipped wood and stone; The joys of Christianity To him were all unknown. And righteous souls in 'Christendom Were deeply pained to gaze Upon such ignorance; they felt Their duty to arise. That heathen, and convert him from The error of his ways. So Briton, Russ., and Maltyphist Devised a plan to save To lead him to salvation, And they taught him quite a lot. They speedily knocked spots off him, And a 't retained a spot. And having thus appeared to him To induce him to give up The cross who got the biggest share Of swag, all angrily strove: Cried: "Let us now make Peace into The glory of the Lord!" And so that heathen Chinaman With diabolical skill, In a bid to the Conference The sweets of Peace to win, And, O, it is a goodly sight To see him take— DEMOCRITUS, in the Sunday Chronicle.

THE APOSTACY IN AUSTRIA.

The following correspondence is from the London Monitor, and is dated at Innsbruck, April 10th. "The 'Germania,' the chief Catholic German organ, in its number issued at Berlin on April 5th, 1899, has an important leader on the present anti-Austrian, anti-dynastic agitation in Austria. It calmly draws the character of the two heads of the movement, who, worshipping Bismarck as a demi-god and determined to re-connect Austria with Germany (an alliance broken by Prussia when she dissolved the German Confederation in 1866), keep their eyes persistently fixed across the frontier, where the black and yellow poles of Austria mark the separation of that empire from Germany. And journalists want to lead the 'Germania' to cry out, 'Austria is Catholic! Cut loose from Rome!' The chief agitator, George, formerly Ritter von Schoenerer, is a wealthy land proprietor of Lower Austria. He was always a hot-headed, impetuous man, and in his earlier life forced his way into the office of a newspaper, the organ of the Semite Liberal party, and thrashed the editor. For this violent assault and misdemeanour Schoenerer was sentenced to several years' imprisonment with hard labour and the loss of his patent of nobility. He appeared to be politically dead until in the last Parliamentary election he gained a seat in the Reichsrath, where, assisted by the notorious Wolf—a barrister who has followed his career, and has no other occupation— he has persistently for the last three years violently obstructed the course of government under the successive leaderships of Count Badeni, Baron Gautsch, and Count Theen. Not only in but out of Parliament the two German agitators have carried on the most disorderly opposition. They have held one meeting after another, with the fixed purpose of undermining the authority of the State. Their war-cry is emancipation from Rome, has absolutely on their lips no religious significance. It expresses a political, revolutionary and highly reasonable movement aimed at the overthrow of the Austrian Empire, in the hope that Germany would then come to the rescue of the kindred German race in Austria, and that thus the German portion of the fallen empire would be incorporated with one vast Germany. Unfortunately, be it said, that the German-speaking portion of North Bohemia, bordering on Protestant Saxony, has widely accepted these views. "The 'Germania' justly remarks that the infatuated Evangelical Press of Germany, in raising subscriptions to support the movement entitled 'Emancipation from Rome,' is making itself the accomplice of a political anti-dynastic uprising. In conclusion, we may add that with regard to Schoenerer's host of ten thousand converts from Catholicism to Protestantism, the number seems so far to fall far short of that result. The old Catholics have been joined, it seems by seventy-five persons at Gabeln, in Bohemia; in the last week in March by eleven individuals at Warrndorf, Bohemia; in the month of March by thirty-five in Vienna; by nineteen recently in Gratz. Seventy proselytes are mentioned elsewhere. But what is saddest is the statement made by an anti-clerical press, that Dr. Herzog, the Bishop of the Old Catholics, has received since the commencement of the present year announcements from seventy-one Roman Catholic priests of their conversion to his sect. The Evangelical Church in Austria has been joined at Baden, near Vienna, by thirty dissenting Catholics; in the district of Auzsig, North Bohemia, by one hundred of Protestant Saxony, by one hundred and thirty-five at Innsbruck, in Tyrol, and by thirty-five at 'Bischpof.' It is informed that up to the first week of April, the number is thirty-one persons, and amongst

these seventeen are students of the University. Schoenerer's formal apostasy is evidently to avail the number of his great sum total. But Wolf was, it appears, enrolled a Protestant on April 1st, the birthday of his tutelary saint, Bismarck. T. T.

THE LATEST PHRASE OF THE MANITOBA SCHOOL QUESTION.

We print below a translation specially prepared for the Antigonish Casket of a letter written last month from Manitoba to the Courier de Bruxelles. It gives, says our contemporary, what appears to be an authentic account of the latest phase upon which the Manitoba school question has entered. I am sorry to be obliged to announce, having it from good authority, that a decisive step has been taken regarding the Manitoba school question. A plan of agreement has been submitted to Rome, and has been accepted for fear of something worse, and for want of something better. Catholics will be allowed to have Catholic teachers for their schools; books approved by ecclesiastical authority will be admitted; also religious objects; but in order to be entitled to their share of the school fund, teachers must make a promise in writing to the effect that religious instruction shall in all cases be given outside the official class hours. It will be permitted to begin and to close the class with prayer; to maintain a religious atmosphere in the school; in other words, Christian, un-der such conditions, the schools attended by Catholic children will be entitled to their share of the municipal and provincial school moneys. This modus vivendi, will not be officially published by the provincial authorities, nor will it be the object of any law relating to a modification of the iniquitous legislation of 1890, and of subsequent enactments. The agreement will be revocable at the instance of either of the parties concerned. Up to the present of the fact that we have been able to obtain in that way of rendering more satisfactory the Greenway-Laurier arrangement, on the subject of which his Holiness Leo XIII. in terms known to you has spoken in his letter to the Bishops of Canada. Catholics and the religious authorities resign themselves to this makeshift, which, though it does not remove all the grievances from it, removes one at least of the most glaring wrongs of which they complain, viz., the denial of the school grant. The normal school established by His Grace Mgr. Langevin, of St. Boniface, has adopted the official programme. It has been authorized to train Catholic teachers of both sexes, who, however, must obtain their diplomas from the civil authority. His Holiness Leo XIII. has, no doubt, judged that the Catholics of Manitoba may accept for the time being the concessions offered, rather than bear such hardships as their condition imposes upon the Catholics of the United States. Meanwhile the collection of for the Catholic schools will continue to be taken up as formerly, for there is no one, I fancy, but sees of how unstable a nature the present arrangement is.

TRUTH ABOUT MATANZAS PRIEST.

Some weeks ago the secular press of the country published a despatch from Cuba telling of the removal of a priest in charge of a parish in the Matanzas province. The removal, it was stated, had been made by the Bishop of Havana in consequence of a letter from General Wilson describing the priest as a "drunken old scoundrel." From past experiences in matters of this kind it was evident to the management of the Catholic Standard and Times that through ignorance or malice the whole truth had not been stated, and a reliable friend of this journal now stationed in Havana was requested to investigate the matter and forward the result of his investigations, whatever it might be. The Catholic Standard and Times is now in receipt of the facts in the case. The priest "I waited on the reverend secretary of the Bishop, Father Jose, who stated the case in question as follows:—It is true that the priest in charge was removed from the said parish. But the facts are these, as given by the secretary. General Brooke respectfully invited the Bishop some time ago to investigate the conduct of the priest in reference to his dealings with the parish of which he was in charge. The Bishop promptly sent a trustworthy priest to learn the facts, with the result that the priest was removed from his charge and is now in a hospital in this city. He has been adjudged irresponsible by competent authority. "The secretary, however, insists that there is nothing to warrant General Wilson or any one else to regard the said priest as a 'drunken scoundrel,' and that his present mental aberration is of recent development. That this condition remained unknown to the Bishop until the representation was made by General Brooke need not be surprising under the circumstances, particularly when it is known that the parish in question is in an isolated portion of the province of Matanzas, at least six hours' ride by rail from Havana."

CATHOLIC CHAPEL FOR WEST POINT.

Washington, April 17.—A Catholic chapel on the Government reservation at West Point is now assured. Acting Secretary of War Steikeyjohn on Friday last issued a license under which the structure will be erected. This action was taken after Archbishop Corrigan had talked with the resident American Minister concerning the matter, and in pursuance of the authority granted to the War Department by Congress in an Act approved July 8, of last year.

THE TOMB OF LEO XIII.

The arch communicating between the transepts and the Leonine Porticus, and therefore between the basilica and its scrypt, is always shown as the future tomb of Leo XIII. The immense works which are now to be undertaken in the vicinity lend a new probability to this statement. Over and above this fact there are three others. Pavaliera Lucchetti, the sculptor of the numerous statues of the Pope ordered by the Duke de Loubat, is a Peruvian artist whose excellent taste and work are in correspondence with the patronage which he has received from Leo XIII. and of the favour which in the past he enjoyed with the deceased Cardinal. Both Lucchetti and Perugian. I have it from him that he drew up a plan for the Pope's tomb several years ago, that it received the approval of His Holiness and that it was then laid by. The pigeon-holing of the plan does not necessarily imply that it has been rejected. The Pope carried out some years after that his design of burying Pope Innocent III. in the Lateran, where he had been a canon, had a Pope and had held a council. The site chosen by the Pope for the tomb of Innocent III. was the arch corresponding by anticipation his own tomb is ascribed by anticipation, and the tasteful monument was the work of Lucchetti's chisel. It is, therefore, most probable that when Leo XIII. dies his remains will be placed thus near to those of the great Innocent, whom he admires so much.—Rome correspondent Standard and Times.

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THE VALUE OF PROTESTANTISM IN ENGLAND.

Which it is by the aftermath of the recent Missionary Loan Exhibition or some more subtle aspiration, we cannot say, but the correspondence columns of the daily press have within the past few days been largely appropriated by discussions of foreign missions. One correspondent does not hesitate to put his name to the following sweeping assertion: "I honestly believe," he says, "that there is not in the whole of India to-day one solitary genuine Protestant convert. Of course, I have seen many native Protestants in the country, but none of them were converted, as the man in the street understands 'converting.'" and he adds, as if in explanation of such a barren state of affairs, that the Protestant missionary does not seem equipped for India. By contrast he justifies the Roman Catholic missionaries. "Every cantonment I have been in," he says, "swarms with Catholic natives. This is a fact patent to every one in the country. The books, table books, syces, 'butlers,' ayahs, et hoc genus omne, which are attached to British regiments, seem all Catholics. I have been told there are ten Catholic natives to the one Protestant, and it certainly seems like that. I do not know whether there is anything to choose between the methods of the two Churches in some cases; but whatever difficulties have to be encountered in attempting to reach the wild Hindoo's reason, many of the Roman Catholics who labour among the natives exhibit a love, a devotion, a self-obliteration, and a primitive apostolic simplicity of life which are probably not without their effect on his emotions and imagination." The failure of Protestant missions in India is rather a hard fact to swallow as hard as the other assertion made during the same controversy, to the effect that many missionaries are paid on a scale which renders possible a luxurious style of life abroad.—St. Andrew.

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THURSDAY, APRIL 27 1894.

- April 27—S. Anastasio, Pope. 28—S. Paul of the Cross. 29—S. Peter. 30—S. Catherine of Siena. May 1—S. Philip and James. 2—S. Athanasius. 3—F.inding of the Holy Cross.

The New Archbishop.

The final arrangements for the installation of Archbishop O'Connor on Wednesday next are described in this issue of THE REGISTER. We also publish the farewell appointments of His Grace with the clergy and people in the diocese of London. The entire western community has been singularly well represented at these meetings. The bench, the municipal bodies, officials, professional men, merchants and wage-earners—Protestant and Catholic alike—look leave of the Archbishop; and if there was a feeling of pleasure at his elevation, certainly the prevailing sentiment was of sorrow at parting. All this is as it should be; and we have no hesitation in saying that the feeling in the west will be followed by an equally general and cordial manifestation of good-will here. At the ceremonies in St. Michael's Cathedral on Wednesday, representatives of government, the municipality, local public bodies, and the community at large will be present. The addresses of the clergy and laity will assure the new Archbishop, greatly as he has been held in favor in the quarters where he is best known—where his episcopal labors have heretofore been performed—that he is not less admired and appreciated by that large public as in the city of his student days and ordination.

One cannot refrain from speculating upon Mr. E. F. Clarke's object in asking the question in the House of Commons last week which brought forth the details of appointments made in the Toronto Custom House since July 18th 1893. A correspondent in another column analyzes the return.

The London correspondent of The Dublin Freeman's Journal in the issue of April 14 says: "Mr. Blake has been confined to his room by a severe cold, preventing him, to his great regret, from voting for the Evicted Tenants' Bill on Wednesday, and from being present at yesterday's meeting of the Party. He hopes to be in his place in Parliament where he is one of the most constant occupants of the Irish benches early next week."

A correspondent of The Montreal Star visiting Rome states that he has had an interview with Mgr. Merry del Val, who was here in connection with the Manitoba School question. The Monsignor is quoted as saying: "The Holy Father attends to business every day as usual; eats well, sleeps well and is in every way in quite as good health as Mgr. del Val has known him to enjoy for some years." The correspondent adds that expectation in Rome is that Mgr. Merry del Val will be created a member of the Sacred College.

"Anglo-Saxon" treachery, which is bent upon provoking war between Germany and the United States in England's interest, has broken out in a new place. An "Anglo-Saxon" of the name and title of Capt. Joe Coghlan, of the United States cruiser "Raleigh," who was in Manila Bay with Dewey when the Spanish hulks were sunk, made an after dinner speech in New York last week. He told how Dewey had offered the German Admiral, Von Diederichs, "war with the United States in five minutes." All the "Anglo-Saxons" in the United States and Britain are excited over this brilliant bit of history, and although Mr. Dooley of Chicago, the King of the "Anglo-Saxon" race, has not yet been heard upon the subject, a Philadelphia Houseman backs up Capt. Coghlan with the declaration that the latter made public only what Dewey desired should be known. The Germans are correspondingly excited. Emperor

William, through his ambassador at Washington, Herr Von Hildebrand, lodged on Monday last a brace of protests against Capt. Coghlan's utterances. Secretary Hay is said to have characterized the remarks as showing "lack of tact and bad taste"; but this after all may be construed into a vague admission of their truth. As Capt. Coghlan spoke in a club, no official notice of the remarks can be taken. The tone of the American press would give the impression that the President is willing to go to war straight away with the young man of the muffled hat at Berlin; but somehow the German journalists are able to accept Secretary's Hay's words as a reproval and apology, which would bring the incident to a close. It is unfortunate that when the famous affair is in an ugly state this fresh incident should increase the irritation. However, good sense on both sides is quite certain to prevail.

"Indecency on the Stage." Under this heading The World of Saturday said editorially: "Some of Toronto's theatrical managers are evidently trying to see how much indecency on the stage the people of Toronto will stomach. They have undoubtedly reached the limit, because even those to whom these theatres especially cater have been disgusted with many of the performances that have lately been given. If the managers referred to had their way it would not be long until Toronto was reduced to the level of the worst cities of the United States. It rests with the police authorities to keep our theatres up to a certain standard of morality and respectability. A strict watch should be kept on the performance at those places, and the first attempt to outrage public decency should be visited with a heavy punishment."

The reform of the theatres rests only partly with the police authorities. It also depends in some measure upon the press and the patrons of the theatres. But the press is most to blame. No matter what indecency or vulgarity is intended to be staged in this city, the newspapers, without an exception, for the sake of the paltry advertising patronage, will publish half a dozen or more daily advance notices, couched in the most extravagant language that the advertising agent of the theatrical company can dictate. This is the invariable practice. There is no excuse, as the true character of the plays thus lauded are well known to the newspapers. No language expressive of disgust can be strong enough to apply to the so-called "Irish plays" that come to one of the Toronto theatres. Yet the newspapers puff up these monstrosities as if they were telling of Irving in some new revelation of dramatic art. Of course the secondary source of trouble is the ignorance of the crowd who go to low plays. Such people accept the newspaper puff as the highest criticism, knowing no better.

The correspondence published elsewhere between the Governor of Newfoundland and the secretary of a local Orange Lodge is made the subject of an angry outburst on the part of the Toronto Orange newspaper. But it only repeats in Newfoundland the lesson of good sense and manliness which Lord Durham endeavored to instill into the consciousness of Canadians in his famous report. There is nothing at all surprising in it. Sir H. H. Murray is not to be taken as expressing personal views in contrast to any accepted official British policy of toleration of the Orange society. Rather is the contrary the fact. Indeed it seems to us that he goes out of his way to make a far-fetched allusion to Ireland; but then we realize that he is only keeping in line with the Colonial Office. The British Government, at least Conservative administrations, regard the existence of Orangism in Ireland politically as a useful evil, and they try to excuse their attitude by saying that there may be something said in favor of its professed "loyalty," in a country where loyalty to English misgovernment is not a matter of national bond. But the policy of the British Government for obvious reasons has been to discourage Orangism outside of Ireland and especially in the colonies. Lord Durham went as far as any man entrusted with such a mission as that upon which he came to Canada could go. Sir H. H. Murray virtually repeats the historic remark in Newfoundland, where, as in Canada, Catholics are the most numerous religious denomination. We are only sorry that Orangemen have not learned enough since Lord Durham's time to take to heart a lesson the neglect of which leads only to "mischiefs" as the Governor of Newfoundland plainly puts it.

In a recent number of The Outlook, a Protestant periodical, Rev. A. P. Doyle, makes a temperance appeal which in its way is characteristic of the Paulists, who like to preach to Protestants in Protestant setting places. Some of Father Doyle's remarks with regard to the effects and losses of high license in New York are interesting in Ontario where high license has been resorted to by the Government as a piece of financial expediency. Father Doyle says:

"The Maine Law settlement is no settlement. It is a question whether a properly Republican measure will ever be effectually enforced in an overwhelmingly Democratic city like New York. The situation now is just this: The high fee exacted has forced conscienceless saloon-keepers to resort to every device to make money. The 'hotel' requirement has placed at their hands opportunities of catering to the most degraded vice. Selling on Sundays is blatant and unrestrained. Drunkenness on the streets is rascally on the increase. Yet a high license is acknowledged to be an effective measure; but there must go with it a limitation of the number of saloons. In Massachusetts, outside of Boston, the law limits the number of saloons to one in a thousand in Boston itself to one in five hundred of the population. Such a law takes away the keen competition which results from an over-supply of saloons, and also lessens the centers of saloon activity. A good provision would be to take the saloons out of the cross streets, and hence out of the homes of the people of the humbler classes."

On our front page we publish a communication from a prominent Catholic dealing with Premier Laurier's latest assertions that he has "settled" the Manitoba School question. There is really not the slightest use in assuming at this hour of the day that Sir Wilfrid Laurier himself imagines he is successfully deceiving anyone now. People neither believe him, nor conceive how he can have any ground for half believing him self. But the fact that he keeps on professing what is ridiculously untrue leaves room for the suspicion that he still has some sad in view. When he first began to talk to this strain many were inclined to admit a chance of thereby helping a settlement. The real effect has, however, been the other way. The Winnipeg papers are every day filled with the most authoritative and convincing proofs that the School question is not only unsettled but most actively alive for mischief. The parties are fighting over it, the party press is doing everything possible to increase the irritation, and in fact all the elements for another anti-Catholic crusade are being operated upon in a thoroughly unscrupulous political spirit, which animates Conservatives and Liberals alike. Mr. Greenway has been accused in the Legislature of granting special privileges to certain schools in the French districts in contravention of the law of 1890. This, or anything resembling it, he has vigorously denied. But his denials are pronounced falsehoods in the opposition press, even when they take the insolent and threatening form indicated by the following extract from the Legislative report in his organ, The Tribune, of April 15:

Mr. Roblin said for his part he hoped the parade of the 'white horse' and the 'gun' they had heard about was over for ever. The premier indicated that he was again to appeal to the country on the school question. The Premier—That's part of it. "Mr. Roblin failed to see the good of this because the school question had served its purpose. It had wiped out the Dominion government and nearly wiped out the local opposition, and he failed to see what good would be accomplished by resurrecting it."

Not only does Mr. Greenway deny that he has conceded anything to the Catholics but he says he is prepared to appeal to the country again to wipe out anything that may have remained to them. He is supported in this position by Mr. Bliton's organ, The Free Press, which says in its issue of April 20: "The complaint of the Conservative managers is in itself very absurd. They make it a charge against the government that certain privileges not sanctioned by the settlement Act of 1896 are extended to some half-dozen schools in the province, ignoring the fact that the Conservative managers were prepared to grant such privileges to a large number of schools in the province, and many additional privileges, and to secure special privileges for all time to come by remedial legislation, which should be regarded as a sacred part of the constitution, and therefore irrevocable."

This extract is instructive. It shows that at the very time the leader of the Government at Ottawa is asserting that he has settled the School question to the satisfaction of the "majority of the minority"—that is to say the French-Canadian Catholics—the personal organ of the Manitoba representative in the Cabinet is backing up Mr. Greenway's repudiation of anything in the nature of concession, and frightening the bigots by telling them that it is only the Conservatives themselves who would weakly give occasion for such a complaint. It would require the philosophy of David Mills himself to see state-manship in this policy. And even David, with all his talent for talk, appears to have closed down upon the Manitoba School question, and declared it a subject no longer before parliament—being "settled," you see.

The extract from The Free Press contains one very matter-of-fact expression. It speaks of the "Settlement Act of

1894." The same expression is repeated in various parts of the article. This "Settlement Act" is of course the identical "settlement" which Sir Wilfrid spends so much of his time boasting of. It can do no harm now to repeat its provisions. They are: "All schools are to be national under provincial control and subject to the same regulations and inspections. The same text-books are to be used and all teachers must be qualified by passing the prescribed normal school course. School work of a purely secular character will occupy the whole of the school day, except the last half hour, when representatives of any religious denomination will be allowed to come in and instruct the children, providing that the parents are willing to have them remain. In cases where the parents decide not to have this religious instruction, the regular school work will continue till the close of school hours. In districts having an average attendance of 25 Roman Catholics, the children shall be entitled to have teachers of their own denomination, who must be fully qualified according to provincial standards." This is Sir Wilfrid Laurier's "settlement"; and how far it has settled the grievance of the minority would probably appear if the Premier had the courage to lay upon the table of the House of Commons Archbishop Languevin's letter.

Very little honest sympathy will be wasted upon the Conservative party over the capture of Brookville by the Liberals. The opposition party will feel the loss keenly, but it is only another dose of the medicine that is good for them. On the other hand Liberals of principle cannot take the lesson of the election to heart as a subject of positive rejoicing. The only recommendation that Mr. Comstock brings to the Government is his money, the accumulated sum of which is unquestionably enough to support a claim upon the prevailing Liberal form of worship. Mr. Comstock's dollars, however, do not appear to have been gathered by the exercise of any talents worthy of national economic or personal notice. The real significance of the election is the failure of ex-Speaker White to hold the Conservative vote together. Brookville, from the Conservative point of view, was classed as a "Protestant" constituency. The Catholic element there was supposed to have Liberal sympathies. It was therefore an interesting test of Protestant recognition of the spirit of public intolerance to run Mr. White against a man who had already been repeatedly beaten in the constituency. It was remembered by every elector in the town and county what a conspicuous figure Speaker White made of himself when he failed to the east, so to speak, the motto "no surrender to the Catholics," upon the occasion of Sir Charles Tupper's final endorsement of the remedial policy for the settlement of the School question. He went far out of his way, in fact did a thing unbecoming his position as Speaker, when he issued a manifesto to his constituents railing the Conservative party to the anti-Catholic banner. After "no daring an exhibition of his feelings he must have considered himself entitled not only to the recognition but the gratitude of the Conservative party in Brookville. And any explanations that may be forthcoming now with regard to their failure to embrace him or White or the Conservative party in Brookville must comfort. If the Conservative majority sold itself like mining stock while a boom was on, its Protestantism cannot be of the hall-marked "no-surrender" quality. Or if Liberal patent medicine can rid a constituency of the Protestant fever, the disease cannot be of a very malignant type. Of course no honest man likes those practices of bribery that have killed public opinion in Canada; but after all it is only a choice of deaths—the painless method of over-drugging, and the violent style of injecting sectarian virus. As we said before Mr. White will not get much sympathy on account of his rejection in Brookville.

A Model Entertainment.

The young men of St. Michael's, L. and A. Association promised their friends last week one of the most attractive entertainments of the season, and on Monday evening last they splendidly kept their pledge. We must honestly confess before going further that this inspiring young society gave us one of the very best evenings we have witnessed for a long time in Toronto. It was not so much that they gathered together in the central hall of our city over a thousand people, and in its spite of other outstanding attractions on that particular evening. But what we should like to emphasize is the character of their entertainment. In the first place it was an exhibition of our boys, just the class that are so much neglected; and being an exhibition of boys under the management of a young society we were prepared to pardon many shortcomings. But those who came to criticize, or be fearful for results, evidently remained to give unstinted praise. And

they were right. Holding, as we do, some what high ideals for our Catholic entertainments, and even ready to denounce without favor or favor whatever detracts from most perfect taste, we must honestly confess that the young men of St. Michael's almost surpassed our standard. Their program was really very well. First presented E. Cochrane's famous Gionna orchestra, putting every one, even the little ones, in a good humor by their splendidly-executed popular selections. Then our leading singers, Mr. W. Armstrong who was at his best, Mr. Vickett who could not be heard too often, and Toronto's refined and classic humorist, Mr. Bert Harvey who had deservedly received a fourth encore from an enthusiastic audience. But the lady singers were one of the surprise and successes of the evening. We believe it was Miss Annie Foley's first appearance at a public entertainment. The people of St. Michael's know the charm of her lovely rich young voice, but never did they hear her better than in the beautiful songs she gave at the pavilion. Miss Alice McCarron has already won for herself the name of the Scotch of Canada, and for the applause the "Gretchen" "Kathleen Macvarrauten" rendered showed it again. Mr. Bonner in his brilliant accompaniment, as usual amiable and affable, and equal to the singers of the evening. The people of Toronto like music and song and look for the best and they got it on Monday evening. But when boys come on the stage everyone looks for athletics and expects a little kicking up. We have seen many exhibitions of juvenile efforts in the various departments of physical culture, but never have we seen such tumbling, jumping, contorting, table-sawing, pyramiding and somersaulting as the boys of De La Salle gave us under the guidance of their most accomplished instructor, who himself did many most marvellous things, which some of his pupils, as in the most interesting vaulting, horse exercise, promise to surpass. The social master of ceremonies, Father Ryan, was evidently proud of his boys. At the end he heartily complimented all the performers, and graciously thanked the audience for their splendid patronage of this the first effort of his young society. The good Father was suitably modest in his remarks, but as he significantly looked at the audience and at his boys his smile seemed to say: "I'd like to see the parish that can beat St. Michael's, or the Institute in Canada that can beat De La Salle." The Athletic Association that contributed so much to the success of the entertainment is directly under the charge of the Christian Brothers, who are doing such splendid work for our boys in every department of their physical, mental and moral training. Our most efficient superintendent of all, and the amiable and energetic Brother Rogation has special charge of the athletic association. We have given special prominence to the report of this admirable and model entertainment. Our people spend time and money in patronizing theatres, operas, and even side-shows in our city. What we want is more of such entertainments as this and more patronage to make them more frequent. We are grateful and glad to see that Father Ryan, who is interested and occupied in everything good, has given his special attention to our boys, and we wish him and his promising society every success.

Rev. John Costigan's Position.

Hon. John Costigan, who voted with the Administration upon the Yukon scandal, stated, according to a despatch in The Globe, that he had taken the action which he did on account of his reluctance to denounce public officials before the evidence had been heard, and who for years had been described by the Conservatives as being estimable character. Mr. Costigan stated that he was not acquainted with Mr. Walter, but that as an admirer of British fair play he did not believe in denouncing a man who was not in a position to defend his character. Mr. Costigan stated that he was not a member of the Conservatives, if in power, would have taken action identically the same with that of the present Administration. Mr. Costigan expressed the belief that the investigation now being held by Mr. Ogilvie would be thorough and satisfactory.

Ireland Under Coercion.

LONDON, April 19.—The House of Commons today by a vote of 220 to 141, rejected the amendment of a bill repealing the coercion act of 1887, after the Attorney-General for Ireland, the Right Hon. J. Atkinson, had pointed out the efficacy of the act, the existence of which, he asserted, had brought about the present peace. The Attorney-General added, in the wisdom and justice of the act, and he demanded the retention of this instrument "ready for use in case of emergency."

A. O. H. and the Coronation Oath

To the Editor of The Catholic Register. St. Catharines, April 17th '94. DEAR SIR.—At our last regular meeting the following resolution was unanimously passed: That the members of this division, as loyal subjects of the British Empire, desire to express their regret that there should be required of the sovereign of the empire at the Coronation, or at any other time, a declaration against transubstantiation by which the sacrifice of the Mass and other doctrines of the Roman Catholic Church are stigmatized as "superstitions and idolatry." That they sincerely trust

of broad toleration which within the reign of Her Most Gracious Majesty the two preceding sovereigns removed this declaration from the statute books, so far as members of Parliament Peers of the realm and office holders are concerned, will at request of humble but dutiful subjects of the empire, cause it to be repealed in so far as it relates to the supreme head of the state. That they believe that the removal of this objectionable declaration would enable the Roman Catholics of the empire to enter with more profound feelings of affection into the spirit of a ceremony which should be the occasion of nothing but mutual esteem and good will on the part of both sovereign and subjects.—J. T. O'NEIL, Sec. Sec.

Bishop Watterson Dead.

The Right Rev. John Ambrose Watterson, Bishop of the Diocese of Columbus, died suddenly on April 17 in Columbus. Bishop Watterson had been in ill health for some time but his death was unexpected. He had prepared to go to Europe next month for a rest, and made a trip to Washington to confer with the two Apostolic Delegates, returning Saturday night.

John Ambrose Watterson was born in Blairsville, Indiana County, Pa., on May 27, 1844. He was graduated from Mount St. Mary's College, Emmitsburg, Md., in 1867. He was ordained a priest at St. Vincent's Abbey, Aug. 8, 1868, and became a member of the faculty of Mount St. Mary's. In October, 1877, he succeeded the Rev. John Dr. McCloskey as president of the college. The faculty of Georgetown conferred the degree of Doctor of Divinity upon him on June 24, 1878. In 1880 Dr. Watterson was selected to succeed Bishop Rosecrans in the See of Columbus, being consecrated in August of that year in St. Joseph's Cathedral, Columbus, by the Most Rev. H. Elder, Archbishop of Cincinnati. Bishop Watterson devoted himself especially to the work of education, and in 1884 founded a college in Columbus. The Diocese of Columbus contains about 100 churches and 40 chapels and stations.

The Manitoba Schools.

Speaking in the House of Commons on Wednesday April 10, in answer to Mr. Casgrain, Sir Wilfrid Laurier said: As a question of fact, there has been no correspondence between the Government or any member of the cabinet and his Holiness the Pope and the Sacred College of the Propaganda in relation to the Manitoba school question. As a question of right every subject of her Majesty the Queen is entitled to a public school. The Diocese of Columbus contains about 100 churches and 40 chapels and stations. The Government have reasons to believe that the settlement proposed by the Laurier-Greenway settlement has the approval of a majority of the minority, though not unanimously. In so far as the Federal jurisdiction is concerned, if the hon. gentleman is not satisfied that the settlement proposed by the fact that he may be an adviser of the Crown, he owes no account to the hon. member or to any other fellow-subject. The Government have reasons to believe that the settlement proposed by the Laurier-Greenway settlement has the approval of a majority of the minority, though not unanimously. In so far as the Federal jurisdiction is concerned, if the hon. gentleman is not satisfied that the settlement proposed by the fact that he may be an adviser of the Crown, he owes no account to the hon. member or to any other fellow-subject. The Government have reasons to believe that the settlement proposed by the Laurier-Greenway settlement has the approval of a majority of the minority, though not unanimously. In so far as the Federal jurisdiction is concerned, if the hon. gentleman is not satisfied that the settlement proposed by the fact that he may be an adviser of the Crown, he owes no account to the hon. member or to any other fellow-subject.

A Complexion Soap.

There is no other mixture that will give the skin such a beautiful appearance. Wash with any other preparation or soap, then wash immediately after with Barkers' Complexion Soap, and you will exercise of the skin, and you will not see the same skin. It is admitted by many ladies to be the crowning grace of feminine beauty, and must have first place in the bath of those who can afford luxury, and is a universal luxury. Its purity, combined with its antiseptic properties, makes it an enviable cleanser by all other soaps. Its healing properties are best known by its formula, which is always given. It will do what no other soap or preparation ever does: it destroys dandruff, keeps the hair and the hair always soft. Barkers' Dandruff Shampoo Soap has imitators, but no rivals.

Anti-Treating Pledge.

A new scheme for the furtherance of temperance has been originated in an anti-treating pledge. The signing of this pledge was last Sunday introduced for the first time by Rev. Father McCauley, of Osgoode (formerly of St. Patrick's here), when one-half his congregation signed the pledge. The pledge has been introduced on all the parishes, and will, it is said, be rapidly adopted by the Protestant temperance people of the district.

The person taking the pledge agrees (to whatever length of time he desires) to refrain from intoxicating liquors, and not to buy them for others.

What Mr. Greenway Wants.

WINNIPEG, Man. April 10.—If Premier Greenway succeeds in securing the transfer of the Manitoba school lands and the care of the Federal authorities to his next move will be to have the boundaries of the province extended northward for 500 miles to the shores of Hudson Bay. This would give a large and valuable asset to Manitoba in the way of public lands, and give it a seaport.

The Holy Name Cadets.

There will be a musical and literary entertainments in St. Paul's Hall, Power street under the auspices of the Holy Name Cadets, Monday evening, May 1st. Rev. Father Manning of St. Catharines will deliver an interesting address to the young men.

St. Joseph's Church.

St. Joseph's Church annual concert will take place on Monday next May 1st in Diwan's Hall, Broadway avenue and Queen street. The program will be a dramatic entertainment under the auspices of St. Clement's Club.

The New Irish Councils.

The officials who had to declare the results of polling for County Council...

COUNTY DUBLIN COUNCIL.

- Bartholomew-Mr. William Cummings, Unopposed...

CORK COUNTY COUNCIL.

- Brandon-Mr. J. Walsh (N), 929, W. Foley (L) 74...

NORTH DUBLIN UNION.

- Arran Quay-John Keogh 1224, John Carroll 1205, George Leach 562...

SOUTH DUBLIN UNION.

- Clontarf Urban District-William Graham (U) 288, John Giblin (U) 288, George Healy (U) 289...

NORTH DUBLIN UNION.

- Clontarf Urban District-William Graham (U) 288, John Giblin (U) 288, George Healy (U) 289...

SOUTH DUBLIN UNION.

- Donnybrook (Pembroke East)-P. B. Fleming (N) 596, John Synnott (N) 572, James Cassidy (N) 570...

RURAL DISTRICT COUNCILORS.

SOUTH DUBLIN UNION.

- Clonsilla-Clonsilla (N) 179, Dowling 159, Palmerstown-Mooney 77...

RATHDOWN UNION.

- Dundrum-D. Maher (U) 223, J. Collins (N) 217, Rathmichael-Rathmichael 147...

BRAY.

- Bray County Electoral Division-Mr. Wm. Burke (N) 543, Mr. M. Langton (N) 519...

- Mr J. P. Lacy (N) 184, Sir John P. O'Donoghue (West Ward) 167, Mr. Walter T. Bryan (N) 103...

KINGSTOWN.

- Monkstown Ward-Sir Percy Grace, Bart (U) 122, James Barry (N) 108, East Ward-Thomas Brown (N) 328...

COUNTY COUNCILS.

CORK COUNTY COUNCIL.

- Brandon-Mr. J. Walsh (N), 929, W. Foley (L) 74, Monkstown-M. McDonald (P), 825...

NORTH TIPPERARY COUNTY COUNCIL.

- Abington-Thomas O'Connor (N), Alderney-James Costello, J.P. (N), Ballinacorney-William Gleeson (N)...

SOUTH TIPPERARY.

- Clonmel Borough-(Two representatives)-William Dwyer (N), P. Nugent (N), Colonel Borough (Two seats)-William Dwyer (N), Patrick Huggan (N)...

MEATH COUNTY COUNCIL.

- Trim-D. P. J. Dunne (N), Patrick Kennedy (N), Tara-L. Steen (N), Athboy-W. Kieran (N)...

WEXFORD COUNTY COUNCIL.

- Abbeyleary Division-O'Flanagan, Dalgyston Division-Lynch, Clonsilla Division-Bernard Mulligan...

KILDARE COUNTY COUNCIL.

- Athy-M. J. Minch, M.P. (N), Ballymore-Owen Googan (N), Ballymore-Eustace-George Wolfe, J.P. (N)...

KILKenny COUNTY AND CITY.

- Ballyragget-Gerald John Brennan, Callan-John Butler, J.P. (N), Castletown-Edward Kenny (N)...

- Inistioge-William Kelly (N), Kilkenny Rural-James Murphy (N), Kilkenny Urban-John Francis Inistioge...

COUNTY DOWN.

- Holywood-Alex. Robb (U), Banker-James Campbell (U), Downpatrick-Henry McGrath (N)...

WICKLOW.

- Lord Powercourt-Best Mr. G. Murphy (N), Drogheda-Edmund McGee, J.P. (N), Rathfriland-John Doyle...

LOUTH.

- Dundalk County Electoral Division-T. J. Lyons (N), Unionists-Messrs. Patteson and Morrison, defeated...

LISBURN.

- Ballinderry Division-Best (U), Hillsborough Division-Bell (U), Crumlin Division-McCance (U)...

THURLES.

- Mr. Joshua Johnson, 253; Mr. Charles Culrane, 232, Abbeyleary Division-O'Flanagan, Dalgyston Division-Lynch...

LONGFORD.

- Abbeyleary Division-O'Flanagan, Dalgyston Division-Lynch, Clonsilla Division-Bernard Mulligan...

ARMAGH.

- Armagh-George A. Edwards, J.P., Avonhampton-Mr. Jacob Orr, D.L., Charlemont-Mr. James D.L., Crossmore-R. G. McCrum, J.P....

KING'S COUNTY ELECTOR. TIONS.

- Tullamore-Adam (N), Kinnitty-Michael Ferrand, Carrigrohane-Thomas G. Gogher, Phillipstown-John Kelly...

- Ballynally-John Keenan, J.P. (N), Garvagh-James P. Glenn (U), Monymore-James H. Cowan (U)...

GENERAL COUNTY COUNCIL.

- Castellor-Mr. William Gallagher, Rathfriland-Mr. Thomas Magee, J.P., Raphoe-Quinn Thomas Butley Stony...

CASTLEBAR.

- Castellor Division, Urban-A. C. Larmitte (N), Ballynally-Mr. H. Canning, Manilla-M. C. O'Leary...

WEXFORD.

- Castellor-D. Dempsey (N), Ennis-Corby-James Donohue (N), Drogheda-Mr. Peter Conroy, Gorey-Myles Smyth (N)...

RURAL DISTRICT COUNCILORS.

- Whitechurch-Pat O'Brien, Hayes-town-Michael Dunne, Polshorn (N), Drogheda-Edmund McGee, J.P. (N)...

WEXFORD DISTRICT COUNCIL.

- Customhouse Ward-Alderman M. Joyce, Dock Ward-J. Hayes, (T.C.), Glenworth Ward-Alderman T. Prendergast...

MILTOWN-MALBAY.

- Ballyvaughan-Michael Sexton, Ballyvaughan-Peter Scallan, Drogheda-Edmund McGee, J.P. (N)...

QUEENSTOWN.

- Carroll, Donohue, O'Callaghan, and Barry were declared elected for three years. Rural district councillors, Messrs. M. McDonnell and M. McCarthy...

LKTEIKENNY.

- Fourteen Nationalists and ten Unionists were declared elected, leaving a County Council majority of four. County Council Director of Letters, J. A. Farrell, Nationalist, 149.

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One of the many liberal features contained in the Unconditional Accumulative Policy issued by the Confederation Life Association is the provision for Extended Insurance...

Confederation Life Association, Toronto or to any of the Association's Agents.

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WM. A. LEE & SON

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THE York County Loan and Savings Company

BEST SYSTEM for accumulating money. Head Office-Confederation Life Building Toronto. THE EXCELSIOR LIFE INSURANCE CO. OF ONTARIO, LIMITED

Our Annual Report for 1898 shows as the result of the year's operations the following: Substantial Increase in the important items shown below: Premium Income, \$ 88,264.57, Interest Income, \$ 9,625.00, Total Income, \$ 97,889.57, Total Assets, \$ 118,921.00, Total Liabilities, \$ 27,448.36, Net Assets, \$ 91,472.64.

THE DOMAIN OF WOMAN

TALKER BY "TERESA"

"When Adam delved and Eve span Who was then the gentleman?" Why, Adam, of course; at least one likes to think so, and, after all, there is nothing particularly ungentlemanly recorded of our common father, if we except one unlucky speech, which most of the daughters of Eve have agreed to forgive, if they can not altogether forget it.

resented by a battered and broken-nosed brown toad. A friend volunteered to cut the bread, and proceeded to search for the broad knife, whereupon came the comment, in cheery Irish tones: "Oh we havn't a broad knife, we're not so rogal as that."

To which the Englishwoman:—"Well, any knife will do, and I see there are plenty." (Every second plate was provided with a knife.) "Oh, but this do,sn't cu—nor this," trying two at a time.

"Alice!" The Irish voice was rich with imitable Celtic humour. "Where's the knife that cuts?" And Englishman remarked once to Kathie that he had heard an Irish jaunting car was something it possible to be drawn. "Why," drawled she, with well-acted non-comprehension, "any horse can draw it!"

The Late Father Bridgett, C.S.S.R.

Father Russell, S.J., in the April issue of his magazine, "The Irish Monthly," gives some reminiscences of his friend the late Father Bridgett, C.S.S.R., for a fitting memorial of whom he looks to the deceased priest's religious brethren. After stating that Father Bridgett's work as a priest was, besides some eighty missions chiefly as a preacher and confessor at Limerick, Liverpool, and London, besides discharging the onerous duties of Rector for more than thirty years, and that his sermons, all of which he made it an invariable custom to write, filled some twenty-seven volumes at his death. Father Russell says:—

"I think I can claim the merit of being the first to induce Father Bridgett to print some of his writing, about the year 1870, when we lived near each other in Limerick. Father William Maher, S.J., of Farm street, London, was then editing the English "Messenger of the Sacred Heart," which, at that time, was a sixpenny magazine. Father Maher was one of those editors, generally the most efficient, who never write a line themselves; and he allowed an Irish confere to fill a good deal of his space each month, with his own verse and prose, or with the prose and verse that he induced friends to place at his disposal. The first contributions were those of the first editor, but the yearly volumes bore the signatures W. L., M.R., T.A.F., P.F., R.M., A. D., J. M.M., and W.H., came from and through the Crescent, Limerick; and to these were added, under the same medium T.E.B., F.H., and E.V., for Father Bridgett, besides his own, communicated some very devotional pieces by his confere, Father Hall and Father Vaughan, C.S.S.R. His first contribution to the "Messenger" seems to have been in the "Theologian" (April, 1870), which under the title "Daily Grace," is the second last in his volume, "Sonnets and Epigrams on Sacred Subjects," published in the last year of his life. But he has left many beautiful poems of this series uncollected. It seems to have gathered by preference his shorter pieces, as if to justify a remark he makes in one of his letters to me:—

"Like the fat little robin, my muse has a very short song and very short flight, but not so pretty a note." Some of his prose contributions before 1872 were "The Two Mothers" (so beautiful that I could not refrain from using it again in "The Irish Monthly," vol. xxi. p. 28). "Protestant Testimony in Favour of Prayers to the Saints" ("Messenger," vol. vii., p. 164), and "Good Friday in England," at page 258 of the same volume. Father Bridgett's contributions to the "Messenger of the Sacred Heart" ceased in 1873, for the summer of that year saw the birth of "The Irish Monthly," on which he was so good as to bestow his shorter pieces from time to time ever after. At this time he had been removed from Limerick to London. Father Bridgett's last appearance in our pages was so late as September, but then only in a letter giving a most interesting account of some of Cardinal Newman's motives for writing "Loss and Gain" ("Irish Monthly," xxi., 554). His earliest contribution seems to be "Knowing and Doing," at page 316 of our third volume (1875), a cleverly-rhymed homily on Our Lord's words: "If you know these things, you shall be blessed if you do them" (John xiii., 17).

Father Russell then publishes some letters which he received from Father Bridgett. Father McLaughlin concluded his course of Lenten sermons at The Willows, Kilkham, on Palm Sunday, but he preached there again on the evening of Easter Sunday, in his address on that occasion he paid a well-deserved tribute to the memory of the late Father Bridgett, for the repose of whose soul he had asked the prayers of his audience on a previous occasion. He told several striking and interesting incidents connected with his conversion, and proceeding to speak of the many and notable services which he had rendered to the Catholic Church, he said:—Father Bridgett was a man of truly giant mind, of cast and varied erudition. Like Mr. Gladstone, he was an indefatigable—I might say an insatiable—reader. He grasped a subject with marvellous quickness and accuracy. He acquired knowledge easily, and could use it with singular promptness and appropriateness. His knowledge of the Scripture was something quite exceptional, and he seemed to know its meaning with an intuition that looked almost like inspiration. Few of those who heard him harmonize—if I may use that word—passages of the Sacred Writings, whatever religious subject he was handling, could fail to be struck by the idea that he had the Old Testament as well as the New, both as to words and sense, at his command. His power of applying it in sermons, lectures, and conferences always seemed to me unique. He was one of the few men people of all classes, poor and rich, the less educated as well as the most highly educated, could listen to with delight for over an hour, and would be sorry that he finished so soon. He wrote a number of books which abound with rare, interesting, and most useful information—and information which can be eminently and safely relied upon. Two of them dealt with subjects on which I dwell at some length in the Lenten exercises. I mean "Our Lady's Dowry," which gives the history of England's Pre-Reformation devotion to the Blessed Virgin; and "The Blessed Eucharist," which covers the same ground in reference to the Real Presence. These two of themselves, not to speak of others which are equally able, ought to be sufficient to keep him fresh in the memory of the people of these countries for generations. Few men of the time have done more whether by voice or pen to dispel anti-Catholic prejudice and further the interests of the one true Church than the man whose great gifts and remarkable works of zeal I am now recalling. But, above all, beyond all, he was an eminently holy man, and one to whom was particularly dear Our Lord's favourite precept of fraternal charity. "This is my commandment that you love one another as I have loved you." For these reasons, as well as for many others which it would be difficult to enumerate, he has a claim to the gratitude not only of the Catholics of these parts, but of all English-speaking Catholics throughout the world. And the debt of gratitude which is due to him cannot be better paid than by offering prayers for his repose.

ENGLISH TORIES AND ULSTER ORANGEMEN. Some of the better class English Tories seem to be awakening to a true conception of the Ulster Orangeism. The Sunday Review, at any rate, takes no pains to conceal the detestation with which it regards him. Dealing with the present state of Ireland, it refers to the recent religious disturbances in Belfast, and says "the short-sighted cowardice of Dublin Castle in permitting the mob to defy all law and order in Belfast, for so many successive Sundays, has laid the seeds on the future trouble. The worst of our English Kennettites is an enlightened and tolerant person compared with a Belfast Orangeman who discerns unmistakable traces of a scarlet woman in a brass letter, and a disguised Jesuit in everyone who uses Hymns, Ancient and Modern, whilst a white surplice in the pulp would provoke a riot. And now the Orangeman knows that he may riot at pleasure, wreck churches, assault widows, drive them from their employment, and that no police will be permitted to interfere. It is in this dangerous spirit that has in the past made the streets of Belfast run with blood, and recent events have perceptibly raised the theological temperature. "So long as Protestantism," concludes your contemporary, "is truculent and intolerant, and so long as the grievances of the Roman Catholic majority remain unredressed, by all statesmen are afraid of a rowdy minority, it will be impossible to give a finally good report about the state of Ireland."

There is not a more dangerous class of disorders than those which afflict the breathing organs. Notify this danger to the Dr. F. J. O'Connell. Urge the principle of acknowledged efficiency. It cures lameness and restores weak and crippled in the back; and on an inward specific, possesses most salutary effects to public confidence.

The Way to be Well. If you are ill it is not you alone who suffer, but those who depend upon you, those to whom you are dear—whether you are a man or a woman. The worst diseases in the world are slight ailments at first. If you are feeling weak, nervous or run down—if you are at all unwell, take Dr. Williams' Pink Pills for PALE PEOPLE and be made bright, active and strong. Recommended by the liberal minded doctor and the trained nurse. But you must get the genuine—substitutes never cured anyone. CONSTANT FEELING OF LASSITUDE. From PARRODO, N.S., LEADER. There is scarcely a man, woman or child in the busy mining town of Springhill, N. S., who does not know Mr. Moses V. Boss, the trusty agent of A. R. Fulton, dealer in carriages and farm implements. Two years ago the writer first met Mr. Boss, and was struck with the extreme pallor of his countenance. He seemed, in fact, like one in the deadly grip of consumption. Recently business again brought him to the home of the writer, but a remarkable change for the better had taken place in the interval. Upon enquiry it was learned that failing health first induced Mr. Boss to go upon the road as salesman in the hope that a change of scene would be beneficial. The result, however, did not meet with his expectations. The food he ate distressed him, and the weakness and feeling of lassitude ever, did not meet with his expectations. The food he ate distressed him, and the weakness and feeling of lassitude ever, did not meet with his expectations. Dr. Williams' Pink Pills. He decided to try one box, and before they were gone he found some benefit from them. He then bought four boxes more, and each week found an improvement in his condition. His stomach ceased to trouble him, the feeling of lassitude troubled him no more, and his labors were no longer irksome. By the time he had finished his fifth box, his health was fully restored, and his pulse continued to be excellent, and he is not backward in telling his friends the sterling worth of Dr. Williams' Pink Pills.

JOURNALISTS AT THE VATICAN.

The Rome correspondent of the New Era, London, writes:—"On Easter Saturday a delegation of Belgian Journalists, headed by M. Victor Jourdain, editor of the Patriote and president of the Association of Belgian Catholic Journalists, was received at the Vatican by his Holiness Pope Leo XIII., who appeared active and cheerful during the audience, which lasted thirty-five minutes. The presentation was made by Monsiegnor S'Genarles, and to each journalist presented the Pope said a few amiable words. Among the various exhortations he gave he urged the journalists to fight hand to hand against the Socialists, and to do this efficaciously they must stand united. "You have," continued his Holiness, "a Catholic ministry which is still in power, but I fear that it will soon be overthrown by the Catholics remain divided in face of the united Liberal and Socialists elements." After the presentation he thanked them for the present of 19,000 francs which they had sent him through Cardinal Goossens last month. This sum he had just divided between the Syrian, Chaldean, and Melchite patriarchs, who stood in great need. He recalled to mind the happy four years he spent in Belgium fifty years ago; that he loved the country greatly, and had always shown during his pontificate his great affection for the Belgians. Referring to his last journey in Belgium, he said:—"When looking for the last time on beautiful Flanders, I said to myself, I shall never again see this country so religious, so attached to the faith, to the Fatherland, and then I wept." He insisted on the Catholics being united and making mutual sacrifices; for, if they remained divided, they would not be able to resist, and the triumph of the Socialists in Belgium would be a dreadful calamity. It would be the occasion of grave troubles, that would lead to civil war. The president then read an address, which led up to the names of the subscribers to the Papal fund, which were written in an album. The Pope examined the album with lively interest, promised to read all the names written therein, and addressed the delegation for the third time, beseeching them to persevere in their noble work. "Belgium," he repeated, "has given the example to other nations. If it were but for myself I would ask nothing, but the Church has pressing needs. Do I implore you to recompense your noble plan in the coming years, and thus renew the pontifical new year's gift which Belgium has always presented to the Holy See in times gone by." Monsiegnor de Cru then introduced the ladies, who were permitted to kiss the Pope's ring. Finally, the Holy Father solemnly blessed the journalists, their families, the laity present, the subscribers, and their intentions. In taking leave of the delegation, he repeated, in a voice full of emotion, "Adieu! Adieu!"

INTERNATIONAL PRESS CONGRESS AT ROME.

An International Press Congress has been held in Rome this month. About 400 representatives of various journals in Europe and a few in the United States took part in this meeting. M. Catulle Mendes and M. Jules Claretie were of the number. Great fetes were prepared for the enjoyment of these representatives of the Press. King Humbert inaugurated the sessions; The Minister of Public Instruction, Signor Baccelli, who is gushing if not classical, provided a repast for them on the Palatine Hill, where, amid memories of Evander and Aetnae, and Romulus and Remus, as well as Augustus and Tiberius, they ate macaroni and washed it down with the red wine of the Alban Hills. A special performance was given in their honour at the Costanzi Theatre, where Gemma Bellincioni, one of the best Italian prima donnas—and Francesco Marconi, a Roman, and a superb tenor, sang in Gounod's "Faust." Excursions to sites of interest, both in the city and neighbourhood, formed a part of the programme.

ALLEGED SUICIDE OF LUTHER.

Austrian Catholic preachers are justly thundering, not only against the Los von Rom movement, but also against what they have termed the Los von Gott tendency, says the Vienna correspondent of the New Era. Catholic writers are likewise busy, and Pfarrer Doctor Decker, the well-known Jew-baiting ecclesiastic, has revived the theory that Luther, whom Schoenerer and his followers are now holding up to honour, committed suicide. Dr. Decker has published a pamphlet on the matter, and it has caused great anguish and chagrin in Protestant circles in Vienna. Dr. Johann, one of the officials of the Evangelical party in Vienna, denounced this theory in his Easter Sunday sermon. He quoted from Kostlin's book, "Martin Luther," to show that the apostate whom the Protestants regard as an apostle, died a natural death in the presence of Dr. Jonas, of the court preacher Coelus, and his friends Auri Faber, Mansfield, and Schwartzburg.

CARDINAL VAUGHAN'S VISIT TO ROME.

Rome, April 7.—Cardinal Vaughan's approaching visit to Rome has already given rise to an incredible amount of conjecture. The only object, however, is as I have said before, to report on the present Ritualistic movement in England, and to consider, with the Pope, the steps to be taken by the Catholic Church in order to derive the greatest possible amount of advantage from the unsettled state of things under which Protestants are now labouring. I am informed that Cardinal

Vaughan, who was expected to arrive here this week, will probably be unable to come before the 20th inst.—"Leader."

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