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# The Catholic Register.

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

Vol. III.—No. 5.

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## FATHER PROULX.

Recollections of the Veteran Missionary.

Among the names of Pioneer Priests who established Catholicity on a solid footing, and gave its cherished and saving Doctrines permanency on Canadian soil, there is none more dear to memory or more deserving of honor than that of the Rev. Jean Baptist



THE LATE MR. J. B. PROULX.

Proulx. In the parishes of Oshawa and St. Mary's, Bathurst street, Toronto, in the counties of North and South Ontario, along the shores of Georgian Bay and in the wigwams and forests of the great Manitoulin, Father Proulx's charities and deeds of daring and self sacrifice are still fresh in the grateful recollections of the communities which he either founded by his priestly zeal or benefitted by his unflinching ministrations.

From 1835, the year of his ordination until 1885, the year of his death, a whole half century of laborious and successful work must be credited to his account before the all great and all just rewarder, who promised that every good act, even the most trivial done in His name, would receive recompense a hundred fold in the Kingdom of Heaven. Rev. Father Proulx was born in Lachine, Province of Quebec, in May 1808. His father was descendant of that Admiral Proulx whose name figures among the hardy and venturesome mariners who first sailed from St. Malo in Normandy in search of new discoveries on the hitherto unknown coasts of the Western world beyond the seas.

After completing a successful course of classics in the College of St. Sulpice, Montreal, young Mr. Proulx not fully satisfied that he had a divine vocation to the priesthood, went to Kingston for the purpose of entering the College of Surgeons and acquiring the knowledge and practice of the healing art. While pursuing his medical studies he attracted the attention of Bishop A. Macdonell by his pious demeanour and personal attendance at every Church service. The Bishop meeting him one day on his way to college told him he ought to give up medicine and study theology, that spiritual physicians were in greater demand than M. D.'s and that he would do better service to

God and his country by studying for the Church and becoming a priest. The Bishop's advice had its due effect—for a few months afterwards Mr. Proulx was taken ill with fever, and when brought to Death's door, as he thought, he made a vow to God, that if his health were restored, he would become a priest, and devote himself to the conversion of the Pagan Indians in the Manitoulin Islands. After his recovery he proceeded to Montreal and entered the Grand Seminary, where he fitted himself by three years of hard study and prayer for his ordination to the priesthood. Rev. Bishop Lartigue, who was then in the fourteenth year of his episcopacy, conferred the order of priesthood on Rev. Jean Baptist Proulx in Montreal cathedral on the 26th July, 1835, and assigned to him the mission of Laprairie, which is quite close to the city, and where he sojourned but a few months, his intention remaining steadfast to keep his vow and devote all the vigour and energies of his young life to the task he proposed to himself of carrying the lamp of Divine Faith to

the benighted Indians of the Manitoulin. Bishop Lartigue being apprised of his determination made Sacred by a solemn vow, had no hesitation in granting the necessary exeat and recommendation to Bishop Alexander Macdonell, with whom he was already in high favour, and who sent him with all faculties of a missionary priest to Penetanguishene as the basis and starting point of future missionary work.

Father Proulx often related to his brother priests gathered round him in family circle or when convened at his always hospitable home in Oshawa or Toronto, the many and all but insuperable difficulties he had to overcome before he could notice any evident or tangible signs of a change in the minds or habits of his neophytes. It took him a whole year to master the several dialects of the tribes that were scattered over the islands. In the meantime his medical knowledge was of immense advantage. It obtained for him an entry into every wigwam, besides creating for him the same reverential regard and almost unlimited confidence which they entertained for their own Medicine Man. When called to prescribe for children he always baptized them in case of danger, and before leaving made a present of a candle to the parents who used torches or rush lights, and who were very much gratified by his munificence. After the conversion of the latter, he explained that their child, whom he had baptized privately, was praying for them in heaven and had obtained from God the grace of their change of heart. The parents often admitted that if previous to conversion they had suspected his work of baptism they would have considered themselves bound in conscience to put him to death. As he was always kind to children and had little presents for

them, he had no difficulty in gathering a large number for school and catechism. He also taught them beautiful French hymns translated into Indian, which they all sang in unison at the school or in the little church which he built and where he said Mass every Sunday and every day when possible.

Once the children were turned over and the parents rejoicing in the change of manners and habits and in the education of their children, the conversion of the whole tribe was assured. To the assistance Father Proulx obtained from his knowledge of medicine and from his kindness of disposition and gentle character, may be added his physical strength and muscular superiority. He was three or four inches above six feet in height, and was of proportionate build and measure as to size. Besides reverencing him as a medicine man they dreaded to encounter him singlehanded or even in groups. On one occasion when he baptized a dying infant in the cabin of a pagan Indian, he overheard an old witch at the fire reproach the braves who sat near her, that they allowed their child to be taken from its parents and people in the next life, and to be compelled to spend eternity in the hunting grounds of the white men. He saw the braves reach for their tomahawks, when assuming an air of great friendliness he challenged the strongest to wrestle with him. He cast them to the ground one after the other, then he said in threatening manner and with angry voice "What! you think you kill me? I tell you now to thank your God you did not by violent hands on me. If I through my religion did not kill you, my Christian Indians in the other camps would avenge my death and scalp you and burn your wigwams and your corn and all you have." The terrified Indians shrunk into the corners of their cabin and never afterwards had the courage to molest him.

When all the tribes were assembled to receive their government allowance on one occasion, the Pagans set a ferocious dog on him as he passed by their camp. As the dog sprang at him, Father Proulx, instead of showing fear, grasped the dog by the throat with his right hand and pounded it on the nose with his closed left fist, while the dog howled at every blow. Finally he cast the cur away from him, which ran yelping under a friendly tent.

During ten years of painful service and hard missionary labours Father Proulx acted the part of Father and Apostle among his cherished Indians, whom he accompanied in their nomadic expeditions by land and water and in all seasons. More than once he scooped out for himself a bed in a bank of snow and read his breviary by the light of forest fires, kindled no less for partial comfort against cold than for protection against the wolf and the bear. Every inlet and bay of Lake Huron, with its hidden reefs and shoals, were known to his practised eye, and on several expeditions and fishing excursions he traversed with his Indians in frail canoes its vast expanse of waters in most tempestuous weather.

In 1846, two Jesuit Fathers, commissioned by Bishop Power of Toronto to relieve him of his mission, arrived at Wickwemikong, the chief station on the Manitoulin. Father Proulx very

reluctantly complied with the Bishop's desire to bring him to Toronto and abandon the fruit of his labours and pruning during ten years of successful missionary toil and triumph.

His heartfelt affection for the untutored Aborigines whom he had rescued from Pagan darkness and trained in the ways of Christian piety, was fully reciprocated by his neophytes who had named him the "sweet preacher" and "the man of God." They flocked by thousands to the pier on the morning of his departure, and Pagans mingled with Catholic Indians exhibiting signs of grief and belief; a tearful adieu, shouting their sad farewells as the vessel which bore him moved out into the misty lake. In after years even so late as 1874, when troubles arose in the Islands and bloodshed was threatened, on account of mis-understandings with the Canadian officials, Father Proulx was deputed by the Government of the day, to act as peace maker between the justly irritated chiefs and the officers of the law. His presence at Wickwemikong was the signal for quiet submission to authority and for the settlement of difficulties by just arbitration. The four principal chiefs who led the revolt against what was deemed by them unjust exaction, consented to lay down their arms and a company Father Proulx to Ottawa, where satisfactory explanations were given on both sides and peace was restored and order once more reigned at Wickwemikong.

On Father Proulx's arrival at Toronto in 1846 he was appointed pastor of Oshawa with jurisdiction extending north as far as Georgian Bay and east as far as Highland Creek.

He was not long however in possession of his new parish among civilized white men, when he was summoned to Toronto. Famine and fever laid waste the fertile valleys of Ireland in that fatal year, and forced its unwilling victims to perish by the roadside, or emigrate to, what was known in those days as the "cold and inhospitable shores of Canada." In their hurry to escape famine thousands were huddled into sailing vessels in which proper accommodation was not found for hundreds. Ship fever broke out amongst them, hundreds died and were cast overboard, hundreds were quarantined at the island of Orleans near Quebec, and other hundreds were landed at Montreal, Kingston and Toronto. Fever sheds were hastily erected in all those landing places, and few escaped death or contagion of the thousands who left their sad homes in the hope of bettering their condition in the new world. Many priests risked their lives and not a few succumbed to the horrors of the plague, while administering the last sacraments to the dying and burying the dead. Father McGauran, afterwards pastor of St. Patrick's in Quebec, was quarantined with the dead and dying in the Island of Orleans. Father De Charbonnel, afterwards Bishop of Toronto, attended to the patients in Montreal. Bishop Power fell a victim to his zeal in the fever sheds of Toronto. Father Proulx left Oshawa for this city and filled the gaps made by sickness and death in the ranks of the clergy of Toronto. His Herculean frame and vigorous health, inured to privations and sleepless toil, bore him safely through dan-

ger and the incessant fatigue of hurrying to the pallets of the plagues stricken and watching in constant attendance by night and by day.

After his return to Oshawa Father Proulx enlarged his church and built a very fine brick residence in which he dispensed unbounded hospitality to all visiting clergymen and to parishioners who often came from a great distance for spiritual help or counsel in time of trial or difficulty. With a spirited team and light top buggy or cutter he visited in turn all the Catholic settlements north as far as Rama and Orillia, and west as far as the Don. He always took a set of vestments in his journeyings and held a station wherever possible, so that all the young people and children in that extensive district not only knew their catechism, but were accustomed to Catholic worship and practice from their earliest years. The several flourishing parishes of Brock, Brechin and Orillia, of Uptergrove, Midland and Uxbridge, besides Waubashene, Whitby and Pickering are the result chiefly of Father Proulx's missionary labours. Many anecdotes are related of Father Proulx's charities and gentleness of disposition. He also knew how to be severe and determined when roused to anger by injustice or a wanton display of unmanly bigotry.

Once in mid winter he was driving with his fast team in answer to an urgent sick call from Port Perry. About three miles north of Oshawa a teamster returning from market with an empty sleigh, blocked the single path before him. Several times he called in vain to the driver to pull to one side and let him pass. When he made an effort to go by, the teamster whipped his horses and dashed along at a furious rate. He then slowed up and compelled Father Proulx to follow at a walking pace behind.

The latter again implored the man to let him pass, told who he was, and the nature of his errand, it was all to no purpose. At last Father Proulx's patience reached its limit, and watching his opportunity, with the lines in his right hand and the whip doubled in his left he flew by the teamster at a gate entrance, struck him on the face with the whipstock, and lashed the horses' heads and ears as he passed. The frightened animals jumped to the left and upset themselves and the sleigh in six feet of snow in the ditch.

In 1858 Father Proulx was invited by Bishop de Charbonnel to give up missionary life and take up his residence in St. Michael's, Toronto. He preferred, however, the companionship and kind hospitality of his old friend, Father John Walsh (our present Archbishop), with whom he was associated in missionary work and in many trials and consolations, when the latter was making his *prima stipendia* in the parish of Brock. He remained in St. Mary's, on Bathurst street, assisting Father Walsh until the appointment and consecration of the latter as Bishop of London, November, 1867. His constant attendance and repeated visits to sick and poor, his great charities and sympathies with those in affliction are not yet forgotten by the old and middle-aged of Toronto West. Besides the old Canadian Rifleman a regiment of regular troops, with two batteries of artillery and a full regiment of Hussars, were stationed in the old barracks from 1860 to 1868. Father Proulx as Chaplain to her Majesty's forces was the pet of all those veterans—most of whom, officers and men, had smelt powder in the Crimean war.

Sometimes he took to their quarters belated soldiers whom he found wandering about stupid from liquor. Whether Catholic or Protestant all the soldiers looked on Father Proulx as their best friend, and sometimes called upon him to use his influence with the authorities in getting them

out of difficulties. After the consecration of Bishop Walsh, Father Proulx took his place as Pastor of St. Mary's, and left it only when age and growing infirmities induced Archbishop Lynch to call him to the Cathedral—having first obtained for him the title of Monsignor and the dignity of Domestic Prelate of the Holy See. Monsignor Proulx did not wear his well-merited honors very long. He was afflicted with cancer in the cheek, for which no remedy could be found. When he saw that his end was approaching, the old love of home from which he was separated during fifty long years of toil, came back to him. At his urgent appeal Archbishop Lynch allowed him to return to Lachaire, and there amid the consolations of home sweet home, and with priests and nuns all near relatives surrounding him with care and praying at his bedside he calmly gave up his pure soul to the God he had so long and faithfully served.

DIDYMUS.

#### The Outlook in Ireland.

The New Year finds the Irish people at home hopeful for the future. They look forward earnestly for the speedy arrival of the long wished-for day when under the fostering care of an Irish Parliament trade and commerce will flourish, Irishmen will be enabled to live in their own country, and peace and prosperity will reign throughout the land. But whatever the future may have in store, for the present outlook is far from bright indeed. In many an Irish homestead the pinch of hunger is felt and many an honest parent hears his children ask for bread, but in vain. Along the Western seaboard, where the potato crop has been a total failure, the terrible shadow of famine is surely hovering, and the distress is very great. Inquiries are of course being made with a view to ascertain the actual facts, but while officials inquire the poor suffer. There can be no possible excuse for this delay, as the unfortunate and critical condition of affairs has been known for months past. It is greatly to be feared that relief will come too late to be of any avail for many. The evicted tenants, too, are still out of their homes. Their sufferings are, of course, lessened by grants from the Paris Funds, but what they have endured, and are still enduring, it would be hard to estimate. The season which has just closed has been the worst experienced in the cities and towns of Ireland for very many years past. The consequence is that there is great scarcity of employment and much distress among the working classes. From all this it will be seen that the prospect is a very gloomy one for a large number of our poor people.

In the conversation that he held with certain members of the Italian nobility the other day, the Pope made it plain that he is extremely desirous of seeing better relations established between the Holy See and the Italian government, for the advantages of both the one and the other; and he also reaffirmed the policy that there can be no reconciliation effected except on the basis of allowing the church her full rights, and giving the Papacy the independence that is necessary to it for the proper exercise of its jurisdiction. The Holy Father added that he saw in the solicitude wherewith the well-minded officials regarded the situation proof that they, on their part, were also convinced of the necessity of the absolute autonomy of the head of the church.

*Fagged Out.*—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two articles entering into the composition of Parmelee's Pills.

#### THE LATE SENATOR TASSE.

A Sketch of His Life and Works.

In the death of the Honorable Joseph Tasse, which took place on Thursday last, Canadian politics lost a sturdy and patriotic senator and Canadian literature lost one of its most eminent and thoughtful exponents. It was as a *litterateur* that Mr. Tasse made his greatest name, and long after his fiery and eloquent speeches from the hustings at election times have vanished from memory his thoughtful and clever books will be read and appreciated.

He was an uncompromising Conservative but before and above all party politics he was a faithful and patriotic Canadian.

Senator Joseph Tasse was born at Montreal, October 28, 1818 and received his education at Bourget College, Rigaud.

From his earliest boyhood he had evinced a marked literary inclination and immediately on leaving College he set about to find occupation that would enable him to gratify his literary aspirations. He was successful in this, and in 1867 when he was but 19 years of age, he made his first serious venture into literature as editor of the "Canada" a small tri-weekly paper published at Ottawa. Abandoning this position soon after, he became, from 1869 to 1872, joint editor of the "Minerve" of Montreal and at the same time acted as a director of the "Revue Canadienne." Up to this time his style was neither fluent nor brilliant and his writings evinced none of the marked boldness and individuality which afterwards became his most salient characteristic.

In 1872 he was appointed assistant French translator in the House of Commons. While holding this position he had access to the extensive English and French library and he made everything of this excellent opportunity for improving his literary ability. In 1873 he made an extensive tour in Europe; visiting England, France, Belgium, Switzerland and Italy. On his return he published a detailed and very entertaining account of the places he had visited. Senator Tasse was much sought for as a lecturer and his masterly treatment of the subjects he spoke upon earned for him many honors from the literary and National Societies of Canada and the United States.

In 1874 he declined a seat in the House of Commons. At the general election of 1878 he was returned to the Commons for Ottawa, which city he continued to represent until February, 1891, when he was called to the Senate to fill the place of the late Senator Trudel.

Mr. Tasse in the course of his career was twice an unsuccessful candidate for Parliamentary honors. Once in Laprairie and again in Beauharnois. The contest at the latter place, in which Mr. Bisson was the Liberal candidate, was probably one of the hardest ever fought in Canada, Mr. Tasse being defeated only by the vote of the returning officer. That he occupied a leading position in his party was shown by the fact that his name was respectably mentioned in connection with the leadership of the party in provincial politics and once or twice for a Dominion portfolio.

Last year he was one of the Canadian Commissioners at the World's Fair where he acquitted himself to the greatest satisfaction of the Government he represented. His speech in reply to the Chicago Mayor Harrison's suggestion that Canada would in the near future accept Annexation was an example of Canadian patriotic eloquence that has been seldom equalled.

Despite the energy expended by Senator Tasse in the political arena and on the lecture platform it will not be as a lecturer or a politician, but as a *litterateur* that future generations will remember him. His works by

volume and quality have placed him in the rank of the most eminent French Canadian writers of the day and at least one of his books will live for generations as a standard work on the French Canadian discoverers and pioneers of the last century. Among Mr. Tasse's earliest works is "Philemon Wright" on Colonization of Com merce de Bois. This work was published in 1871 when he was 23 years of age and was followed in 1872 by a more extensive work entitled "Le Chemin de Fer Canadien du Pacifique." This work set forth the agricultural, nursery and lumber resources of the Ottawa Valley, and was considered sufficiently good for partial reproduction in the Paris "Le Tour du Monde" of July, 1875.

In 1878 Mr. Tasse produced the work of his life and entitled it "Les Canadiens de l'Ouest." It was published in two volumes embellished with portraits and engravings. The work was written primarily to demonstrate that the French Canadians were the pioneers and the discoverers of the Canadian and United States Northwest. The volume gives evidence of much laborious research but the style is very fluent and attractive and the accuracy of the data will always keep the book amongst the most reliable of the standard works on the same subject.

"Les Canadiens de l'Ouest" was very favorably reviewed in the foreign magazines and much of it was translated into the American papers. In 1878 he published a parallel of the life of Sir John MacDonal compared to that of Lord Beaconsfield. The work was a very elaborate one and aroused a good deal of interest.

He was made an "Officier d'Academie" of France for his contributions to French literature. In 1885 Tasse revisited Paris and became acquainted with some of the leading French writers of the age. During his stay he contributed many articles on Canadian topics to the leading Parisian periodicals. From 1880 to the time of his death he held the position of editor and leading writer on "La Minerve," and his powerful articles have been much copied and commented on.

Within the last few months he has published a book entitled "Political Recollections" in a volume in octavo and the life and speeches Sir George Etienne Cartier besides two other books, one on Annexation and the other on the French Language in Canada.

Senator Tasse's death had been expected for some time, but when it came at last it was none the less sad. He led an energetic, tireless life, and if the hand of death had not caused him at the early age of 47 to lay down the pen forever, many more works of lasting value would have been added to the literature of Canada.

Mr. Tasse leaves a wife and three children; his wife, whom he married in 1870, was Miss Marie Alexandrine Legault.

The remains of the late Senator were removed to St. James Church on Friday afternoon, where a Libera was sung, after which the procession reformed and proceeded to the Canadian Pacific depot to await the removal of the body to Ottawa, the burial taking place in that city on Saturday.

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## MR. HEALY'S SPEECH.

## Charges Against the Liberals.

## The Claims of the Christian Brothers.

The speech delivered by Mr. Healy at Crossmaglen which caused such a sensation among distrustful Tories was called forth by an address of welcome read by the people of the neighborhood. After making some references to the kindness of the address, Mr. Healy said: There is in Ireland the outstanding question of the settlement of the Christian Brothers' claims. There are in England large questions affecting the rights of our fellow countrymen and fellow Catholics. Scandal was given on a recent occasion by the action of some gentlemen in reference to this question of religious education. Now, let me say as a layman that I take a view with regard to the question of religious education and its effect on the government of men somewhat, it may be, of a civil character, as distinct from the views which you, very rev. and rev. friends, may hold. It is this—If the State sets the seal of secularism upon public education, paid for by the taxpayer, it cannot complain afterwards of the Anarchist and the Dynamitard. Let the people of any country be brought up in a negation of God and of the teachings of conscience and the State can have nothing to rely upon afterward but the policemen and the convict cell and the penal hulks for the enforcement of its laws. We saw through a century of strife and bloodshed the attempt to found a Republic in France. We saw the thousands of men who were sent to the scaffold, the millions of men who fell in battle to sustain the Republican idea. And then when, after a century of strife, and after all the sacrifices that the French Republicans made to attain their ideal of government, what was the result? The godless system of education which they established nursed as its product men to fling bombs in the faces of their Republican Chamber of Deputies, and we saw another of the products of their godless code stab to the heart the President of the French Republic. Therefore I say that those politicians who strive for the attainment of secular liberty are laying a very poor foundation for the government of men by divorcing from the minds of youth the sanctions of faith, which, in my judgment, are a necessary element to good citizenship in building up a State. Hence I viewed with anxiety the action of those who, when authority, acting within its jurisdiction—as I conceive Cardinal Vaughan strictly acted on this question of education—put forward his views not as a politician, not seeking as I believe, to effect any political design, but simply carrying out the Gospel and the mandate of his Master with a view to provide that the children of four millions of people—a population nearly as large as that of Ireland—should not be deprived of knowledge of the tenets of Christianity common to both Protestant and to Catholic—the ordinary simple formulas of our common creed—that he should without provocation be assailed by Irish politicians on the ground that his action was inconvenient to a political party. After having thought over the matter in the months that have gone by since this scandal arose, and after I had ample time to form my conclusions and having remained hitherto silent I now declare that I condemn such procedure and will have neither part nor lot in such policies. (Applause.) Perhaps this expression of opinion will be called "dissension." If so, I would ask is there no dissension on the part of those who cast an outrage upon Cardinal Vaughan? (Hear, hear.) Is there no dissension in creating scandal in the minds of millions of their fellow-countrymen by violently assailing the educational position of a Prince of our

Faith, and is there only dissension and disunion when, not upon an eternal issue but upon a matter of ephemeral politics, we venture to disagree either with the procedure of the chairman of the Irish Party or any one of his colleagues of the Parliamentary Committee? (Hear, hear.) In Ireland we have unsettled in our midst the question of the Christian Brothers. For nearly two and a half years that matter has been allowed to remain upon the shelf, and it might moulder there still so far as some of our daily journals are concerned—Catholic papers whose duty it should be to keep such questions, with fixed bayonets, in front of the eyes of the governors and rulers of this land. It began by the late Conservative Chief Secretary, Mr. Jackson, addressing a letter to the Irish National Board of Education. He requested them, in view of the passing of the Compulsory Education Act, to devise some means whereby these Christian Schools, which provide for the education of so large a body of humble people, should be enabled to draw some amount of State payment proportionate to the secular service which they render in the ordinary lay education of the country. That step was taken upon a Tory initiative. It was not due in any way to the action of the present Government. How is the National Board made up? It consists not of Land Leaguers, not of tenant farmers, not of Nationalists, it is composed of the highest judges of the land and of the Fellows and Provost of Trinity College, of Presbyterian ministers, of Protestant ministers, of Privy Counsellors and all of those who have the confidence and have received the rewards and honors of the State. There is not upon it a Catholic priest or a Catholic bishop, and the majority of it are not Catholics. Accordingly it was not, as you may suppose, a very revolutionary or Papistical body which met in council to discuss the claims of the Christian Brothers. And having met they made a proposition, on the motion, I believe, of Lord Justice Fitzgibbon, a Conservative and Protestant judge, a man so Conservative and so Protestant that he refused, as you have seen, to agree the other day with a Catholic judge, Judge O'Brien, on the question of the Erasmus Smith Schools as to how their endowments should be divided amongst the tenantry of the Erasmus Smith estates. And Lord Justice Fitzgibbon, and the Provost of Trinity College, and other men of state having agreed that some accommodation was essential for the Catholic teaching body, they made a recommendation to the Lord Lieutenant. But meantime there had been a change of Government. Had the Tory Lord Lieutenant remained in office, the small satisfaction to Catholic claims and Catholic teaching, awarded by the concession of the National Board would have sanctioned without day's delay. But a Home Rule Government had come into office, and almost the first official act of the new government was to negative and nullify the decision of the Protestants on the Board of National Education to give a small measure of satisfaction to the Christian Brothers of Ireland. (Cries of "Shame.") Amazed and appalled at this act of the Executive administration, the National Board met for a second time, and a second time they put forward a scheme of, I believe a still more limited character, with a view to providing for the necessities of public life in Ireland. For as you know, the Compulsory Education Act had been suspended owing to the paralysis brought about by the failure to meet the case of the Christian Brothers. The National Board, this Conservative and almost reactionary body once more formulated a scheme, and once more humbly laid it at the Viceregal feet, and once more the Executive cancelled, effaced, and destroyed the plan adopted by the National Board. And now for two years

the question has been allowed to remain festering and in abeyance, and we have been told time after time that it was on the verge of settlement. I have only to say that if the tables had been turned, if the positions had been reversed if the action taken against the decision of the National Board, the decision of men like Chief Baron Pallas, Lord Justice Fitzgibbon, and the Provost of Trinity College, had been the action not of a Home Rule and Liberal Administration but had been the action of the Government of Mr. Balfour, every parish in Ireland would have rung with denunciation of such conduct, and the Irish Party would have been deemed unworthy of its representative character if they had not brought the question instantly, substantively, and effectually under the notice of the House of Commons and of Parliament. (Hear, hear.) That has not been done, but I have not yet lost hope that some measure of accommodation will be proposed. There are many who think that the lapse of years brings about possibilities of appeasement, and therefore, that no time may after all be lost by what has occurred. I trust it will be so, and that if in the end it should be found that the Christian Brothers and their pupils receive a larger measure of redress and of reform in consequence of the delay, we will be able to say that "out of evil cometh good," and we shall be very happy to forget the incident, and be prepared to turn over a new leaf in our minds. Although we have remained silent hitherto in regard to such transactions, we retain our opinion upon them, and we retain our opinion upon the policy which has made them possible. Side by side with it we see such instances of administration as those which at this moment crum institutions like the asylum boards with the enemies of the country, when by a stroke of the Executive pen National bodies could be constituted. They deny us such a reform of the grand jury system as could be brought about by the appointment of sheriffs, and seem to think that the creation of half a dozen magistrates here and there is a sufficient reward for the sacrifices and exertions which you in your localities have made in fighting Coercion and in returning a Liberal Government to power. We don't ask anywhere for anything except this, that in the appointment of local bodies local satisfaction should be given to the prevailing opinions of the people. (Hear, hear.) If these people be in the county Antrim or county Down, let Protestant opinion and Protestant boards dominate. (Hear, hear.) I would be no party to appointing, say, on the lunatic board of the county of Antrim or the county of Down a majority of Nationalists, because I believe that would be doing outrage to the local sentiment of these places (hear, hear), and similarly if I were dealing with the county of Cork or the county of Tipperary or Clare, I would denounce as an outrage upon local sentiment, upon local taxpayers, as an outrage, the appointment of a majority of any kind except of the local feeling of the district. (Hear, hear.) A laughable compromise appears to have been effected in many places by appointing one half of each side; in other words, of creating a temporary paralysis on the boards of these institutions, such as we saw in the county of Carlow recently, where after three meetings and six months had elapsed the governors of the Carlow asylum were not able to agree about the appointment of a doctor—an official so necessary for the care of the insane—and where in consequence the appointment fell into the hands of the Lord Lieutenant and had to be made upon his nomination. What a state of things, gentlemen, supposing you were in England and had the Sovereign at Windsor or Osborne or at Balmoral having to be solemnly advised of the Privy Council about the

appointment of a doctor to the lunatic asylum at Bedlam or Colney Hatch. (Laughter.) And yet what you have only to state to show the absurdity of it in England is a commonplace of Irish administration (hear, hear), and, therefore, I take my stand upon the right of the Irish people to receive from this Government, not as a matter of favour but as a matter of right, that satisfaction and recognition of their local claims to which they are entitled. (Hear, hear.) It is our people who pay the taxes for the grand juries and for the asylum boards, and it is they should have a full representation. (Hear, hear.) The landlords pay but little even of these taxes, and, therefore, are entitled to a very small representation. We pay all the cess and half the poor rates, and, therefore, our people are entitled to a system whereby full efficient representation should be given to them upon these boards. In England the Government passed an act last year whereby poor law guardians are to be elected by ballot on a system of one man one vote, and abolishing proxies. And, forsooth, it is revolutionary to demand the extension of similar measures to Ireland. (Cheers.) I stand, then, upon what I conceive to be in this matter the solid basis of precedent and common sense. I know the rags and tatters of local life and the scamy side of local administration in Ireland. We have groaned under it long enough, and, the people having made great exertions and endured sacrifices, imprisonments and sufferings to bring into office the Liberal administration, we are entitled to believe that the Irish Party will see that the administration meet the demands and recognize the rights of their constituents. (Applause.) For I think it only justice to the Chief Secretary to say that, so far as I know, these matters have not been pressed upon him officially and formally by those whose duty it was to have made the necessary representations. I believe no demand has been made for the appointment of sheriffs. I know that no representation has been made on the question of the composition of the Asylum Boards. I don't know what has been done, but I believe very little has been done to bring the views of the party as such to bear upon the Government in the matter of the Christian Brothers, but in my judgment these are matters which might have occupied our consideration quite as well as the composition of the directorate of the Freeman's Journal Board. (Hear, hear.) Thanking you, then, Canon Hoey and gentlemen, for the kindness of your expressions towards me, and trusting that my action and course may continue to meet with your approval, I give you this assurance, that I will strive so to work as that I may retain the confidence, not only of my own immediate constituents for the time being, but of the gallant men who strangled Toryism and Whiggery in Monaghan twelve years ago. (Applause.)

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## KINDERGARTEN AND ART.

## The Theory of the Child's Education.

My subject deals with but one phase of the Kindergarten idea—its relationship to Art. I mean, in the first place, Art in its broadest and most general sense, simply as human production, from the first rude attempts of men, when they built a mound, or a hut, down to the palaces, ships, steam engines, and all the splendid productions made possible to day by the achievements of Science.

In the organization of the Kindergarten system, Froebel had three unerring guides:

1. The manifestations of the child.
2. The course of nature.
3. The records of history.

And he recognized that these three are really one; that race development as recorded in history and individual development are mutually interpretive, and that these two find their explanation again in the processes of nature. "The law of all things is one," writes Froebel, "for God is the law."

1. The child in his actions is certainly indicating, instinctively but truly, his educational needs. Any observer of childhood will recognize at once, in the gifts and occupations of the Kindergarten, the same material used by children in their undirected play. 2. Just as truly, we may learn from stone and star, from flower and tree, the laws of life, and therefore educational laws. Froebel tells us of the star shaped flower that taught him; he saw it first in his childhood and it seemed to be trying to tell him something, but he could not understand; years later he saw the same flower blooming upon a bush, and in his manhood he saw it again as a tree. Then he understood the meaning of his yearning gaze into the star shaped flower; as the little flower held all the condition of the perfected tree, so "whatever unfolds, whether flower or child, manifests in its first appearance the conditions of its whole existence."

"If you agree with me," writes Emerson, "or if Locke and Montesquieu agree with me, I may still be wrong; but if the elm tree says what I say; if running water and burning coal, each in its several fashion says what I say, then it must be true."

3. Humanity in its thought, recorded in history, repeats the story. Thought begins like the seed, in the vague, the general, the indefinite, and moves on, governed by the same laws that rule all lower life, the seed thought widening until it expands into the thought of the Universe, just as the acorn holds forests innumerable.

The course of human development has been slow and interrupted. Movements towards something higher and better are often impeded and seemingly overcome, but still the great general movement goes on, gathering strength with the advancing years. The poet likens these efforts at advancement to the tired wave, vainly lashing the shore, and gaining no inch; but far behind,

"Through creeks and inlets making  
Comes silent, flooding in, the main."

Education understands to spare the children the painful interruptions in their reproduction of race experiences. It looks there to the general course of development, and the child under rational direction, indicated by history, and by nature, (for all natural growth is reasonable growth) is carried, at the quickest rate of speed over the road so slowly and painfully travelled by his race-progenitors.

This race development is recorded for us in the history of Art. We know what men thought by what they did. With its constantly varying forms of expression, the history of Art furnishes us with a history of human development. Philosophy truly declares it to be a visible manifestation of the course of thought by which man's mind has developed; therefore tracing the course

of Art, we trace also the course of thought, interpreting one by the other; and, as individual thought moves along the same lines, the general forms of Art production are made to reappear in the Gifts and Occupations, which are the educational appliances of the Kindergarten. Architecture, the earliest art, solid, material, suggesting much and requiring little from the mind, has its parallel in the earliest gifts—Ball, Cube and Cylinder, nature's patterns upon which the universe is built, solid material, suggesting much and requiring little from the child.

To architecture succeeds painting—less of material, more of mind—a mass of dead pigments until transformed and glorified by the thought, and parallel to this is the child's use of plane and line, with which, owing to increasing power, he is able to make a picture of thought.

Tracing the correspondence still further, we find that as primitive men produce rude forms, and through the doing discover the reason of their doing, that is, the mathematical laws that regulate their production, so too, out of the child's rude building, science dawns for him, in the color, number, direction, size, the surface qualities of the objects he plays with; these are brought to his observation by the judicious word of the Kindergarten.

Thus science and art have ever kept pace; men have passed from a recognition of the surface qualities of objects to their deeper and hidden relations—hidden in order that their minds might be allured to search out the mysteries of creation, and, through this seeking be brought to ever higher forms by re-thinking science, which is the highest form of thought, because God's thought. With every discovery in science, a higher form of art production has appeared, and this, in turn has given rise to a deeper science. As the gifts advance the qualities become more complex, and the child, discovering them for himself, begins the necessary activity, the creation of his intellect.

In the childhood of the race not only science and art, but religion also was implicit in these early art productions. All earnest thought of men has been, and always will be, religious thought, although they speak not of Christ but of their idols, and so we find, clearly expressed in primitive architecture, mute answers as to life, its origin its destiny. Through their art they found expression for body, mind and soul, and the same triple appeal is made to the child in his earliest art productions. The gifts become for him, not only a means of gaining manual skill and dexterity by handling, and not alone a means of revealing to him elementary truths of science. Science, art and religion are ever one, separate strands radiating from one great centre, truth. To the infant race, and to the child these three exist in undifferentiated unity; as their art products are rude, the scientific thought derived from them, vague and dim, so too, vague and dim are the religious questionings expressed. "What is the world?" "What is life?" "From whence did I come?" "Whither am I going?" mutely questions the primitive man.

"What made the world?" was the question. "Power" answered their Art as they fashioned in stone a God with multiplied hands and feet. Then a new thought awakens; "we shall live forever," and The Pyramids, wonderful tombs to preserve the body, imperfectly answers the dawning of immortality. Again they question "what is life?" and the sphinx, half human, half animal helps to interpret the awakening thought of the struggle that will go on forever in every human life.

The same questions that stirred at the heart of man in his childhood of the race, are stirring at the heart of the child; they are mute questionings, too dim for word expression, but

understanding how, in time, symbolic art led on to a clearer idea which again found its expression in a higher symbol until at last the symbol drops, and the truth symbolizer is revealed. Froebel helps the child to re-live the process of thought by giving him a material symbol as foundation for clearer ideas.

"What is Life?" mutely questions the child, and the Ball, his early plaything, with its simple harmonious unbroken surface seems to whisper to his heart, "Life is Unity," thus shadowing to him the great fundamental law of life. "Fuller in its scope than gravitation, for that belongs only to the physical world, fuller in its scope than the laws of thought, for they belong only to the intellectual world, fuller even than the law of love for that belongs only to the ethical world," this great law binds and includes all life, the life of nature, the life of mind, the life of soul. It speaks to us from the life of nature as its truths are proclaimed by Science, and it speaks to us from the life of man as the truths of the united life of mankind are proclaimed to us by the fundamental doctrine of Religion and its embodiment in the laws of civilization. "Physical life is one," says Science; there is no unrelated thing. Every breath of wind, and every ray of sunshine carry untold influences into every heart of this great system. Dust and planet are one, linked by chains we cannot see. "Human life is one," says Religion. Invisible chains are linking all life, past, present, and to come, binding the high and the low, the rich and the poor, and, like the clod of earth that pulsates, with all the universe running through it, man is only great, when

"The world's heart stirs in his pulse"

This is the great truth that faintly whispers to the child in his first gift, his earliest art production. The full truth is deep in the heart of the Kindergarten, and softly it is worshiped to him, again and again from the many different experiences she has prepared for him. As the gifts advance, clearer and clearer the great truth discloses itself to his heart. The second gift, through its contrasted forms, ball and cube, but mediated by the cylinder which is like both, hints to him a new form of unity. Life is apparent in conflict, it seems to say, but all differences must meet into unity, as the sweetest harmony comes from the different chords. Life is variety, complexity, but still unity, the building gifts seem to say, as the many and varied forms fit, each in its appointed place, and thus education begins to shadow to the child his part and place in the world, showing him, in symbolic form, that he too is a unit in the organism, with a part and a purpose different from all others, and yet in harmony.

Thus far the broad relation of the Kindergarten gifts to the historic development of art—the latter showing the natural unfolding of thought and will as it moved with toil and struggle through the ages, humanity seeking expression for its whole nature, body mind and soul, this historic progress forming the justification for the re-appearance of the general forms of art development in the Kindergarten gifts. The child in his use of the gifts, kept in the straight line of progress, seeks through them, ever more clearly to define his struggling thoughts. Science and religion, as we have seen, for both race and child, are born of this expression. Thus, developed out of his own living experience, they shall have a real meaning for the child. Appealing through these three, science, art, religion, to his complete nature, we begin to build up an organic education, holding it in its indissoluble unity as the cultivation of body, mind and soul.

The Kindergarten has also a strong bearing upon art in its more limited sense, fine art. Educational progress

in each age of the world is closely related to progress in every other branch of life; this is because each age is organic, the soul of it lives in every one of its forms; it breathes upon art, upon science, upon literature, upon educational systems and leaves its impress. These are the avenues that tell us of the spiritual life of a people because their highest attained insight is reflected in these different forms. With the rise of science and the arts, wealth follows, and leisure, which rightly defined, means the intelligent use of time for higher wants than those of the body, comes in the train of wealth. All man's lower wants are now provided for, because understanding nature, he can make her do his bidding. Then the higher wants make themselves keenly felt. Life in this latest century is searching for knowledge of itself; the deepening consciousness of to day is looking for standards of true living, realizing that

"I shall show himself he can see himself  
How poor a thing is man."

Art in its different forms in one means of reflecting this higher life to which men are aspiring. In its highest form the pen and brush are taken from the hand of the Artist and wielded by the Divine hand. Human souls meet then the counterpart of what they should be. Thus Art becomes the interpreter of life. It is this recognition that impels the nations to make their educational system means of the highest development. This idea makes us "cast aside as a debasing illusion" utility solely. "Seek ye first the kingdom of heaven," this is, writes Froebel, "Seek ye first the divine within yourselves—and all else shall be added unto you." For this reason, the Kindergarten places stress primarily upon the development of spiritual power. Utility will follow as an inevitable accompaniment. In this spiritual development, Beauty is an important factor—therefore the aesthetic training of the Kindergarten. It is one of the means appointed by God for the elevation of the human Soul. By means of the aesthetic training of the Kindergarten all children may become elevated and refined without ever becoming Artists. "A certain measure of art intellect," says Ruskin, "is born annually in every nation, greater or less, according to the degree of cultivation in the nation." This cannot be increased but may be lost to the nation unless means are taken for its preservation. The Kindergarten is an early experimental school, where, from the general nature of the material, early tendencies may be discovered and guided. More important in its relation to later Art production is the constant cultivation in the Kindergarten of the creative imagination. The child's mind in the Kindergarten exercises, through a process by which the different faculties receive due exercise is led from the abstraction of an idea to its reproduction. This highest form of mental activity constitutes the new departure of the Kindergarten. It bears closely upon an art training, as in the creative activity, there is the full assertion of the supremacy of mind in its reaction and consequent freedom from sense impression. The poet studies life in its concrete manifestations, but spiritualizes these sense impressions and fills them with a higher meaning; the painter looks upon nature and from these concrete perceptions paints scenes "that never were on land or sea;" the child using the same faculty—the faculty that witnesses of God in man—idealizes his sense perceptions in his inventions, giving them the form of his own original idea. In this way the Kindergarten shows itself the most efficient means for preserving and cultivating the Art Intellect. The child after abstracting his simple ideas of form, color, number, etc., embodies them in new forms, rising from forms of beauty, first with blocks, tablets and sticks, later with pencil and

crayon. At first there is a judicious scoring to the net work, to correct the inaccuracy of the eye. As has been said by a master in drawing "The eye will not be trained into truthful perception by allowing it to become accustomed to its own imperfection."

Using the mathematical as the basis of beautiful forms, the child begins thus early to feel, what later in many forms he will realize, that "Beauty is but the splendour of the true."

The training begins in the physical to strengthen limbs and muscles, more particularly to the hand, that thought may be manifested in action, in the unceasing correspondence that goes on between mind and body.

We cannot conceive power without these trained members. It is the old story of *Una* and the *Lion*, Beauty always rides upon strength, and in the fullest sense, all true power manifests itself as delicacy.

The aesthetic work of the Kindergarten, regarded merely from the utilitarian standpoint, in the production of beautiful designs, either in modelling, drawing or coloring, must be regarded as highly important, considered as the foundation of successful industrial work. Social economists concede that it is the duty of the nation to provide measures looking to the promotion of improvement in the character of its industries in order to increase the demand and enlarge the market. The merely useful will not accomplish this; the more beautiful the industrial production, the greater the demand. The aesthetic wood manufactures of Belgium are rated at one thousand times the value of the same articles from Sweden and Norway. This artistic excellence of manufactures can fully be brought about by a training begun in childhood.

It remains to show the Kindergarten as related to literary art. We all know the value of standards. The Greeks were heroes because models of heroism were kept before them. It is said that persons approaching the famous statue of *Apollo*, insensibly erect themselves and take on a more dignified bearing. So the soul meeting its soul ideals tries to take on a higher form. Ideals for the soul are presented to us in every form of art. The artist is greater than we because consciously or unconsciously he has penetrated deeper into the truths of life. He shows us the high development of ourselves, what we ought to be and filled with ideals of life, we try to attain them. In literature we come face to face with these ideals. They are the highest interpretation of ourselves, our own developed possibilities, what we may hope to be.

The child also needs this reflection and the "Mutler and Rose Lieder" furnishes such an ideal. It is art, simple yet high, and in its simple songs and games the child lives an ideal life.

"How do I stand in this triple relationship to nature, to man, to God?" Art answers to the mature mind and soul, lifting it above itself and giving strength to its aspirations. Duties and obligations are there presented, wakening the strong ethical sense alive, but perhaps sleeping, in man. So shall the child in these happy days of childhood be brought lovingly face to face with his duties in these three relationships of life, to nature, to man, to God, and the feeling stirred into life by what he ought to be, finds its complement in an action. Thus with a threefold reverence inculcated, for things below him, around him and above him, he is initiated into life.

The "Mutler und Rose Lieder" is true poetic art, for as the poet goes below the surface of events, showing us the inspiration and the motive, so *Froebel* shows us, in his wonderful analysis of the child's instinctive manifestations, the springs of action. Nature to the poet sings

night and day the rhymes of the universe; he listens, and with his trained ear catches the music, uncomprehended by us, and interprets it that we may understand. The child, in his free untrammelled action, sings the universal rhyme. The poet philosopher has caught the music and interpreted it for all mothers and for all children.

Again the stories find their correspondence in early art. The "Mystic Fancies" sung in the childhood of the race we give again to childhood. "They see themselves reflected in a fairy world" writes a German mystic. "All fabulous tales are merely dreams of that home world which is everywhere and nowhere. The higher powers within us, which one day as *Genii* shall fulfill our will, one for the present, *Muses*, which refresh our toilsome march." What is poetry now shall one day be science. Children love the marvellous because it touches the sleeping possibilities of their minds, and faintly whispers, that some day all this shall be more than realized, mind shall create more splendour than glistens in the fairy palace, time and space be more completely transcended than with the seven league boots. They are the symbolic truths that shadow what mind may accomplish. Then there are stories of dangerous journeyings far, far from home, and trials and temptations overcome. Tales of the beautiful Princess who lives across the Sea; the hero sets sail, and there are monsters of the deep and siren voices to lure him to destruction. But the hero is brave, the dangers are surmounted and the beautiful princess is found! Then the Pagan myths and the fairy tales give place to Christian legends and clearer and clearer grows the message of Art to man's life; for through all that is foreign and alien to every day life there streams out perennially from these early legends the type of a perfect life—men and women showing in their lives the attributes of Divinity. These are the symbolic truths that voice the yearning of the human heart for Divine truth and beauty, and as long as aspiration lives, so long will human hearts thrill and respond to these earliest forms of literary Art.

A saint stands beside a raging stream, and as he stands, a child appears before him, and with arms outstretched to the Saint, cries: "Carry me across." The tempest is raging, but taking the child in his arms he plunges into the stream. The waves threaten to engulf them and heavier and heavier the burden grows, but holding the child aloft on his strong arm he battles against wind and wave and at last placing the child in safety in the farther bank, he beholds him all clothed in light, and the child cries: "Know ye that in bearing me ye bore the weight of all the world."

The strong arm of St. Christopher is but a figure of the strong soul needed to bear the children aloft over the raging sea of life, to place them on the farther bank, like the Christ-child all clothed in light. This is our task, to uncover the Divinity within them. This is our work:

"Worthy the proudest strength of man  
And woman's finest skill."

Still clearer is the true relationship of teacher and pupil portrayed by the great mediæval poet. Up from the dark under world they come (the poet and his guide), and begin the steep ascent of the purgatorial mount. Above them a single star gleams—symbol of the hope now dawning; and below them the grass is springing up—symbol of the growth now possible. Art lends its aid to the toilsome struggle, for upon each side they behold the sculptured walls, picturing the ideals towards which these souls are struggling. The proud, with backs bent under heavy burdens, behold upon these walls the virtues they are striving to attain. There is pictured the model of humility

responding to the Angel of the Annunciation. "Behold the handmaid of the Lord. May it be done unto me according to thy word." And the envious, with eyes transpierced with leaden wire, must be reminded of love. They hear a voice of sweetest music singing: "I am *Orestis*, I am *Orestis*," type of love, who gave his life for his friend." At the entrance to Paradise, *Virgil* says to *Dante*:

"By art and intellect I have brought you here."  
This art lends its aid to these struggling souls as it does to all who strive. Turning to leave *Virgil* says to the poet:

"Firm and secure and strong is thy free will,  
Thou over thyself I therefore crown and mitre."

The strong arm of St. Christopher is but a figure of the strong soul, and the will

"Firm, and secure and strong"

perfectly fashioned, is the imperial faculty that makes the soul.

Art is the true handmaid of religion, for there a soul speaks clearly and distinctly to the soul within us, giving us the fullest and richest conceptions of life, for if education is a "communication of life from the living to the living," must we not know life in its completeness? And the soul that speaks to us is more than the soul of the artist, for in all great work, whether expressed in words, or colors or sounds, the artist "had builded better than he knew;" it is as if humanity steps aside and God speaks to us. And this Divine Soul must speak again through us to the children, for, as a great teacher has said: "Only the Spirit can teach; only the man upon whom the soul descends, through whom the soul speaks, he alone can teach."

Strengthened by the high standards of art, we shall do our work, and gain the reward promised to the teachers: "And they shall shine with the brightness of the firmament, and they that turn many to righteousness as the stars, forever and forever."

C. M. C. HART.

E. B. A.

The last meeting of St. Patrick's Branch No. 12 was a very interesting one and was largely attended. Among the visiting members were W. Lane, G.S.T., J. Fahey, G. Marshall and many officers and members of the different Branches and Cities of the



ANGUS MACDONALD,  
E.B.A., Toronto.

city. One new member was initiated. The regular business was suspended and the Installation of Officers and election of delegates was proceeded with.

Brother J. Fahey was installing officer and Brother M. Carroll assistant. After a short address by the installing officer the officers for the year 1895 were installed.

The election of delegates was exciting, there being six candidates in the field. The following were elected:—Brothers J. J. Nightingale, W. P. Murphy and Arthur McGlan.

Brother J. Fahey who has recently transferred from Branch No. 12 to Branch 29 of Toronto Junction, was then presented with an address nicely engraved and handsomely framed. The address spoke words of high appreciation of the Brother's earnest work for the Branch and expressed regret at his departure but wished him every success in his new field of labor in Branch 29. Brother Fahey replied thanking the members for their kind words couched in the address and promised to redouble his efforts in advancing the Association.

St. Patrick's Circle No. 1 initiated their officers at their first regular meeting in the

month. Bro. J. J. Nightingale acted as installing officer and Bro. P. Monahan, assistant. The installing officer made a short address explaining the duties of the different officers.

The election of committees and delegates was then proceeded with, the following being the result:

Executive committee—Brothers J. Healey, M. Hartnell, J. Nightingale, T. O'Brien and E. Dunn.

Standing committee from Branch No. 12—Bros. W. F. Green, P. Monahan, J. J. Nightingale.

Delegates to Grand Branch Convention—Bro. J. J. Hennessy.

It was unanimously decided to hold a concert on Easter Monday night and to ask Branch No. 12 to co-operate with them for the same.

The rest of the meeting was then devoted to recreation. The new officers provided refreshments, cake, coffee and fruit being



D. SHEA,  
E.B.A., Toronto.

plentiful. A well selected programme of vocal and instrumental music was then rendered, and all the members went home satisfied with the evening's entertainment.

ST. JOSEPH'S JUVENILE BRANCH, HAMILTON.

At the last meeting of the Branch the following officers were installed: President, N. J. Curran; Vice President, Philip Doyle; Recording Secretary, John Galvin; Financial Secretary, J. P. Ball; Treasurer, W. H. Jamieson; East End Stewart, Edmond Galvin; West End Stewart, Peter McCabe; Marshal, Henry Smith; Assistant Marshal, James McCabe; Guard, R. Ball; Surgeon, T. H. Baffe, M.D.; Executive Committee, N. J. Curran, John Galvin, James Doyle, M. J. Ball, James H. Galvin, W. H. Jamieson and J. P. Ball; Auditors, Daniel Galvin, N. J. Curran and John Galvin. The Financial Secretary and Treasurer submitted their report for the year ending Dec. 31, '94, which showed the Branch to be in a good financial condition, having \$100 on hand and all debts paid. Three applications were received for membership.

W. LANE, S. T. & O.

Knights of St. John.

The concert to be given in the Pavilion on Friday evening next, under the auspices of Leo Commandery, No. 2, R.C.U. Knights of St. John, promises to be one of the most successful held this season. The Committee in charge have spared neither time, labor nor expense, and have succeeded in getting together an array of talent which alone is a sufficient guarantee of the high-class character of the entertainment. Among those taking part may be mentioned the following artists:—Mrs. J. C. Smith, Soprano; Mrs. Shea, contralto; Miss Maud Alexander, serio comic; Miss Marguerite Dunn, elocutionist; Miss Fannie Sullivan, Pianiste; W. E. Randle, tenor; G. Almonte, comedian, and the Harmony Quartette, Messrs. Shawcross, Irvine and Marlow Brothers.

The tickets have been placed at the popular prices, 25 and 50 cents and the Pavilion should be crowded to its utmost capacity on this occasion. The plan will be open at Whaley, Royce & Co.'s warerooms, 155 Yonge street on Tuesday 29th inst. Tickets may be obtained from the following committee:—Sir Knights M. J. Braw, M. W. Devane, John Hefring, J. J. Murphy, J. J. Foy, or at Whaley, Royce & Co.'s warerooms.

St. Paul's Literary Society.

The Young Ladies Literary Society of St. Paul's Parish held an open meeting on Monday evening in their hall, Power St. The meeting was well attended by members of the society and friends. Those who took part were Miss O'Connor, Miss Tessie Daley, Miss Milne, Mr. Towney, Mr. McGuire, Miss Mary Mallon. Mr. J. C. Walsh delivered an address on a literary subject. Mr. C. J. McCabe acted as chairman. A special meeting will be held next Monday to begin arrangements for the Easter Bazaar.

**THE LATE SIR JOHN THOMPSON.**

Reminiscences of His Earlier Days by Senator Power.

The first time I remembered to have seen him was at a meeting of a law students' debating society held in the court house, if my memory is not at fault, in the year 1863. He was then a slight and rather delicate looking youth. In manner he was shy and timid, and characterized, as he always continued to be, by an entire absence of anything like conceit or self-assertion. He was at that time about nineteen years old, and was a student at law in the office of the late Henry Pryor, afterwards stipendiary magistrate for this city. Mr. Thompson was admitted to the bar in 1865, and took an office beside Mr. Pryor's upstairs in what is now the Western Union telegraph building on Hollis street. Just how long he remained there I do not know; but before very long he entered into partnership with Joseph Coombes. The offices of the firm were in the southern half of a brick building on the west side of Bedford row, and are now occupied by J. A. Leaman & Co. Here he gained practice and reputation. When the clients came they found him prepared, and in a wonderfully short time he had attained a recognized position amongst the leaders of the bar.

The period of my greatest intimacy with the deceased gentleman was while he was in partnership with Mr. Coombes, and I often dropped into the firm's office. It seems a singular circumstance that I should have heard the sad news of Sir John Thompson's death while on a visit to his old office, and the first that I recall since I had conversed there with himself. We often walked together after office hours, which were in those days less extended than now; and I remember that during one of those afternoon walks—in the summer of 1871, I think—Mr. Thompson informed me that he had that morning been received into the Catholic Church. This communication, which took me not a little by surprise, was made between Mr. William Bauld's house and Green Bank, as we walked southward. Mr. Thompson was elected by acclamation alderman for ward five on the first of October, 1871, was re-elected in 1874 and continued to serve till the end of his second term. He soon took an active and prominent part in the business of the council. With the exception of the year ending on the first of October, 1874, I was his colleague during his aldermanic term and can bear testimony to the fact that his ability, skill and dexterity in dealing with civic matters were not less than those shown in conducting his professional business. The deceased gentleman was a school commissioner for the city during some four years beginning in 1874. In his last year he filled the office of chairman. Having been a commissioner myself throughout the same period I could not but observe the capacity and tact which he brought to the discharge of his duties, whether as chairman of the board or as one of the rank and file of the commission. It is safe to say that none of Mr. Thompson's colleagues, either in the city council or on the school board, exhibited greater ability or more capacity for the transaction of public business than he. It was not to be wondered at then that shortly after he took his seat in the house of assembly in the session of 1878 he should have taken a leading place in the ranks of the opposition of that day; and when regard is had also to his high standing at the bar, it was almost a matter of course that he should have been appointed attorney-general of the Liberal-Conservative provincial government which was formed in October, 1878. While Mr. Thompson discharged with ability the duties of the office of attorney-general, he did not devote by any means all his energies to them. In fact, they were second in that respect

to his professional work on behalf of clients. This is not said by way of fault finding. In his time the attorney general's salary was only \$1,600, and he had to look more to private practice than to the office for his income. As Judge Thompson, the subject of this communication showed great quickness of intellectual vision and a wide knowledge of law. Of the comparative leisure which he found in this position he made the most admirable use. Besides reading extensively on various subjects, he acted as a lecturer in the Dalhousie law school until he withdrew from the bench, and his lectures on evidence will not soon be forgotten by those who were fortunate enough to hear them. It may not be generally known that the judiciary rules, as we have them, are almost altogether an adaptation from those of England, made by Judge Thompson. Having had but little intercourse with the deceased gentleman after his entry into the Dominion cabinet, I am not in a position to say much of his later years; but as the history of those years is part of the history of the country that fact is of no consequence. I may be allowed, however, to say that, listening to his first important speech in the house of commons, that on the Riel question, I, although differing from the speaker in politics, could not repress a thrill of pride at the character of the effort of my fellow citizen and former associate.

Two or three observations of a general character, I may, perhaps, be permitted to make before closing. Sir John's feelings and tastes were not those of an ardent politician. At the time of the union, and for some months afterwards, he was an anti-confederate; and although I do not know just when he joined the Liberal-Conservative party, I am disposed to think that it was shortly after Mr. Howe entered the administration, as Sir John's father had been a life long follower of that gentleman. I remember that, when attorney-general, Mr. Thompson told me that before he was elected he had thought that it must be a fine thing to be a member of the assembly, but that when he came to be a member he had found that there was nothing desirable in the position, and came to the conclusion that satisfaction must be found in being a member of government, but that after he became attorney general he had found that this also was vanity and vexation of spirit. As a matter of fact, I believe that all the prizes of political life, which other men seek and strive for years, came to him unsought, if not undesired. Another characteristic of Sir John Thompson, and one which accounts for the marvellous amount of work which he got through, was his combining as a worker the two qualities—so rarely found together—of wonderful quickness and unusual persistence.

The almost continuous work at high pressure of his later years had probably much to do with the origin of the disease which caused his untimely end.

Sir John's life, from a domestic point of view, is something almost too sacred to speak of in a newspaper article, but I may be allowed to say that it was a model one; and if, as I fear, he has left his family not over well provided with the material goods of this world, he has left them an unspotted private record—that good name which is better than riches.

His religion was unobtrusive and tolerant, but sincere and thorough; and those who mourn a valuable and brilliant life brought to a premature close may at least comfort themselves with the reflection that, though his end was sudden, it was not unprovided.

L. G. POWER.

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LETTERS FROM BERMUDA.

LETTER XXV.

HAMILTON, 18—

DEAR — In my last letter on the means used to subdue Ireland we left Munster, the garden of Ireland, in a state of desolation, without "horn or corn or roof-tree upstanding"—men, women and children dead, massacred indiscriminately. Dr. Leland says: "By reason of the continual persecuting of the rebels, who could have no breath or rest to relieve themselves, but were always by one garrison or another pursued, and by reason of the harvest was taken from them, and the whole country spoiled and preyed, the poor people, who only lived on their labor and fed by their milk cows, were so distressed that they would follow after their goods and offer themselves to be slain rather than suffer the famine wherewith they were now pinched." (Leland, Book IV.)

Sir Walter Raleigh got 40,000 acres of the Desmond confiscation for services worthy of Nana Sahib. The poet Spenser was also given many acres of forfeited lands as a reward for assistance and advice—"to make an end of the Irish race, sooner than could be otherwise hoped for, that they should not be permitted to till their land or pasture their cattle next season"—and thereupon he felt assured "they would quickly consume themselves and devour one another." How cruel of the gentle Edmund! but then these people were "mere Irish," you know.

"The darkness of this poet's vices has eclipsed the glimmering rays of his frail virtue; His cruelties, like birds of prey, have plucked All seeds of nobleness from his false heart."

Now I will relate how Ulster was made Protestant. James I. and his government proclaimed Hugh O'Neill and Tyrconnell traitors, forcing them to fly the country. James confiscated not only their property but six counties in Ulster—in fact the whole population was dispossessed. The fruitful plains of Armagh, the lovely pastoral glens sheltered by the hills of Donegal, the grassy meadow-lands watered by the noble lakes and rivers of Fermanagh passed from the race which had lived on them and owned them since before the Christian era. The alluvial lands were given English and Scotch favorites and partisans. The poor peasants were driven out of the tribal lands to the hills or bogs. The "plantators," says Mr. Froude, got all the land worth having. The barren mountains and trackless morass were left the natives of Irish blood.

The Rev. George Hill, Presbyterian minister, who wrote a careful history of these matters, states: "That the confiscation, which consisted of the entire counties of Armagh, Tyrone, Donegal, Fermanagh and Cavan, covered about four million of acres. According to Mr. Hill, "the native landlords and tenants were all dispossessed, the native gentry getting shreds of freehold in the worst and most barren districts of the six counties, and the native tenants being permitted to hold small patches under the military officers or the English church bishops, who got share of the plunder. The counties of Down, Antrim and Monaghan had been previously confiscated, and were not included in this plantation." The remnant of the native race were obliged to wander about with their kine in search of a meagre subsistence on the the barren hills and bogs, &c., pining in misery and discontent. They could not forget that

"The fertile plain, the softened vale, Were once the birthright of the Gael."

If the unfortunate oppressed, plundered creatures had made some futile efforts "to spoil the spoiler and from the robber rend his prey," we could not blame them. "There are extenuating circumstances in their favor," as a Judge might say.

By enforcing the Penal laws the whole of Ulster was confiscated unjustly. The people robbed of their lands and homes by the laws, the natives were executed on the scaffold or slaughtered with the sword. The miserable remnant was driven to the fastnesses of remote mountains or to the bogs. Scotch adventurers were planted in Ulster and the country given over to them. King James I. also gave only to the Protestants the right to elect representatives to parliament, depriving Catholics of their just right to representation, and greatly enlarged the powers and functions of the Court of Wards founded by Henry VII. James ordered that the children of Catholics and Protestants and Dissenters should be all educated in the Protestant religion, as the law did not permit a Catholic to be guardian to any child, even to his own children. This was a most successful stroke of State policy, a *coup d'état*, as I will show you.

The Court of Wards spoliated the properties of the Catholic minors and perverted their religion. The famous or infamous Turkish militia (the *Yeni Tscheri* or Janizaries) were *Christian Orphans* trained to be Musulmen by the Sultan. We know how cruel those Janizaries proved themselves towards Christians—tigers in human form. Their ferocity was unparalleled. They had to be disbanded in 1826.

Education, it is well understood, in nine cases out of ten triumphs over natural instincts, and is stronger than inherited tendencies; therefore, the most cruel, remorseless enemies and persecutors of the Catholic Celt were, and are still, those *British Janizaries*—the O'Briens, the McCarthys, the O'Riellys, the Kennedys, and so forth—who became more English than the English themselves, all members and partisans of the Established Church. British Janizaries they were indeed. The head of the O'Brien family, created Lord Inchiquin, was renowned for his extraordinary cruelty and hatred of the Irish Catholics. Whitelock states Inchiquin committed great destruction about Dublin and Drogheda, burning and driving away cattle and hanging all he met with.

"Inchiquin marched into the County of Tipperary; and hearing that many priests and gentry about Cashel had retired with some of their goods into the Cathedral of Cashel, he stormed it, and being entered, put 3,000 of them to the sword, taking the priests from the altar and killing them." (Ludlow's Memories, vol. i., p. 106.)

Even a Janizary might be ashamed of some acts of this O'Brien, which I have not space to mention; but Whitelock and Ludlow have "damned him to everlasting fame."

But we have Canadian Janizaries amongst us in this nineteenth century, descendants of the cruel O'Brien, the proselytized McCarthys, the O'Riellys, Kennedys, Burkes, &c. Knowing full well the effect of Protestant teaching, aided by the falsified histories and mendacious statements of Hume, Milton, and others of later period, concerning the Catholic religion, and history concocted to palliate and excuse the cruelties perpetrated on the unfortunate Irish, those Irish Canadian Janizaries, though not permitted the pleasure of slaughtering Catholics in cold blood, or amusing themselves, as Cromwell's soldiers did, by tossing Irish babes on the points of spears, try to kill their souls, which is worse, for it is written: "Fear not those who kill the body but cannot kill the soul." They persecute the Catholics by every legal means in their power by refusing to them equal rights—the right to educate their children in their own schools and in their own faith, by opposing separate schools. The penal laws refused to Catholics the right to educate their children, except as Protestants. What a resemblance there is here! The spirit of their anti-

Catholic forefathers seems to animate these Canadian Janizaries who own Irish Catholic names. History repeats itself. As statesmen, as legislators, as civic dignitaries, mayors, aldermen, &c., their object, like their barbarous ancestors, is not the good of the commonwealth, but warfare with Catholics, persecution of them and calumnies against them.

The shallow, bigoted, contemptible souls of those whose watchword is "Abolish Separate Schools," their battle cry: "Down with Catholic hospitals and institutions," with satanic cunning some of these Canadian Janizaries of the Sect Pharisee declare that the giving of SECTARIAN GRANTS is against their principles! No doubt of that. The persecuting spirit of their forefathers has enveloped them like a mantle, and their principles are the same as those propounded in the protest of the Anglican Bishops drawn up by the noted Archbishop Ussher in the reign of Charles I. People who talk of Popish or Romish bigotry ought to read it. The protest is as follows:

"The Religion of the Papists is superstitious and idolatrous, their faith and doctrines erroneous and heretical, their church in respect of both Apostolical; to give them therefore a toleration, or to consent that they may freely exercise their religion, or profess their faith and doctrine, is a grievous sin." (Edinburgh Review, Article, Milton.)

These are the principles of our modern Canadian Janizaries, which they would carry out if they only had the power. They can say with Richard III.,

"And thus I clothe my naked villainy With odd old ends, stolen forth of Holy Writ, And seem a Saint when most I play the Devil."

I have heard that a case in point has occurred lately in Toronto. A Penal law was passed by the City Council; some who, like Burns' Holy Willie, posed as pillars of the Temple, but when unmasked were simply boodlers and bigots, moved that "no City patients be sent in future to the Catholic Hospital." The boodlers passed the motion. The Hospital of St. John the Divine was placed under the ban because the gentle sisterhood (though Protestant) are called Nuns, yet these noble ladies have given their time and their talents to mitigate suffering, tending the sick, and soothing the "various ills which flesh is heir to," for the love of Him who has promised that even "a cup of water given in His name shall be rewarded."

Boodling and Bigotry are worthy companions, well matched. One represents swindling and oath-breaking; the other represents and revives the by-gone days of persecution and penal laws in old England and Ireland, robbing the Catholics of their just right to the share of the public money towards which they pay taxes. Bigotry makes the balls for his friends, the boodlers, to fire. Both these parties are robbers, the only difference being that boodlers put the money in their own pocket, and the bigot robs unoffending people, good citizens, merely because they are Catholics, yet does not benefit any one. This narrow minded course injures the poor, who cry to Heaven for help; and their cry shall be heard. "Vengeance is mine, saith the Lord, and I will repay."

"If I'm presumptuous, be my tongue forgiven When here I swear by my soul's hope of Heaven I'd rather take my chance with Socrates for bliss Than be the Christian of a Faith like this, Which builds on Heavenly cant, its earthly sway. But oh! far other faith, far milder beams Of Heavenly justice warm the Christian's dreams; His creed is writ on Mercy's page above By the pure hands of All-atoning Love. He weeps to see abused Religion twice Round tyranny's coarse brow her wretched divorce!

And he, while sects and nations raise To the one God their varying notes of praise, Blesses each voice, what'er its tone may be, That serves to swell the general harmony." PLACIDIA.

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## TRAVELLING AGENTS.

Messrs. Patrick Mungovan, C. N. Murphy,  
John P. Mallon and L. O'Byrne.

THURSDAY, JANUARY 31, 1895.

## Calendar for the Week.

- Feb. 1—St. Ignatius.  
2—Purification of B. V. Mary.  
3—St. Dionysius.  
4—St. Andrew Corsini.  
5—St. Agatha.  
6—St. Hyacinthe.  
7—St. Bonuald.

## A National Petition.

In all the churches last Sunday Father Allard's letter appealing for signatures to the petition about to be presented to the Governor-General in Council was read, as also an accompanying letter from the Archbishop or Bishop of the diocese. The decision just given by the Privy Council is likely to make the question of justice to the Catholic minority one of acute interest.

The petition of the Archbishops and Bishops of the Church in Canada to the Governor-General in Council contains a concise statement of the hardships under which their Lordships feel that the Manitoba Catholics suffer. One of the most important pronouncements of that memorial is presented in section 11:

"Catholics believe in the necessity of religious instruction in schools. This conviction imposes upon them conscientious obligations, and these obligations give them rights of which they cannot be deprived. They cannot be satisfied by the saying, 'others do not believe as you do, therefore you must change your conviction; others are satisfied and even wish that their children should be educated and brought up in such a way, therefore, you Catholics, you cannot stand aside, or if you do, you do so at your own expense.' Such an argument is neither fair nor just. The Catholics being under the obligation of educating their children according to their faith and religious principles they profess, have, in our free country, the right of establishing their Separate Schools, and that right they must be allowed to exercise, without being forced to the burden of double school taxes."

This statement sets forth reasonably and fairly the simple desire of the Church to educate her children not alone in those branches of study which are meant to develop the reason but to superadd to that instruction the necessary moral teaching which is essential not only to the eternal welfare of the individual but as well to his temporal usefulness and to the stability of the state. This is the antithesis of that secular system against which not alone the dignitaries of the Catholic Church protest, but against which they are at one with all other Christian denominations. The Anglican Church, even in Manitoba, has condemned it; neither will the Presbyterian Synod hear to it. It is essentially agnostic. The only country that has really tested it by compulsion is France and the results have been disastrous. There is not a little to indicate that the present instability in that country is a direct

outcome of its pernicious character. But let that pass. By the pen of one of France's foremost writers whose judgment is all the more severe because it is the reluctant verdict of one who expected good where he confesses evil as the result, is the system condemned. It is Taine who draws this picture.

"It nowhere takes into account the actualities of life with which the young man must grapple from the start, nor the social circumstances to which he must adapt or resign himself, in which he must be beforehand equipped, armed, exercised, toughened. He is tempted to say to us: 'By your system of education you have induced us to believe in a certain constitution of men and things, but you have deceived us. The world is far more ugly, common and vile, more hard and sorrowful; at least our souls and our fancy find it so. You say they are in an excited state and working out of their natural grooves. Be it so; they are your creation, and this is precisely why we curse you and brand with shame this whole false world of yours. We repeat your so-called truths, which for us are only lies, and we do not exclude even those elementary and primordial truths which you say are self-evident, and on which you base your laws, your institutions, your society, your philosophy, your science, your arts.' There is whither the young men of to day are treading."

This realization of the absolute need for religious teaching underlies the whole argument for the Catholic position. It involves the operating of another set of schools by the Catholics even while contributing their share to the support of schools from which they receive nothing in return. This would be the greater injustice; but under the present system there is another which adds to the humiliation. It is well stated in section 5 of the petition of the Hierarchy:

"Religious instruction is not prohibited in the Public Schools of Manitoba; in that respect, and under the heading of morals the regulations framed under the old system by the Protestant section of the Board are retained under the new system; memory gems, sentiments in the school lessons, examinations of motives, didactic talks, teaching the Ten Commandments, etc., are means to be employed? All this, of course, is to be used from a Protestant point of view, so much so that the actual chairman of the Advisory Board, who has always been the chairman of the Protestant section of the Board of Education, and who is no less a personage than the Archbishop of Rupert's Land, declared before the synod, in 1893, that the above quoted privileges 'are not small things in themselves, but they are doubly important because they carry with them for the teacher a degree of liberty in his teaching of what may come before the classes in their literature and otherwise,' and His Grace adds: 'The teachers who ignore these exercises can hardly be realizing their position as Christian men.'"

Speaking in Winnipeg Feb. 20, 1894 Mr. Joseph Martin said he was himself not satisfied with the school act, and had never been so. He had made a strong effort to have the public schools controlled by the government, really made national schools, with religion obliterated. And he was now more convinced than ever that that was the only school which could be justified as constitutional.

Now that the Privy Council has decided that the Manitoba acts, though *intra vires*, yet constitute such a violation of the rights of Catholics of Manitoba that the Federal Parliament are justified in finding a remedy, Catholics in the other parts of the Dominion are in honor and in conscience bound to support the appeal of their fellows in Manitoba. It is a pity that the outrage should ever have been perpetrated. The rights of the Provinces should be recognized and respected where possible. But no province has the right to inflict an injustice or to break a compact. Now that the remedy has been indicated by the Privy Council Catholics will insist that it be carried into effect.

## UNITED STATES ENCYCLICAL.

### Leo XIII.'s Views of American Social Institutions.

#### Advice to the Bishops

The following translation of the encyclical letter of Leo XIII. to the Church in the United States has been issued from Washington:

To our Venerable brethren the Archbishops and Bishops of the United States of North America, Leo XIII. Venerable brethren, health and apostolic benediction. We traverse in spirit and thought the wide expanse of ocean; and although we have at other times addressed you in writing, chiefly when we directed encyclical letters to the Bishops of the Catholic world, yet have we now resolved to speak to you separately, trusting that we shall be, God willing, of some assistance to the Catholic cause amongst you. To this we apply ourself with the utmost zeal and care because we highly esteem and love exceedingly the young and vigorous American nation, in which we plainly discern latent forces for the advancement, alike of civilization and of Christianity. Not long ago, when your whole nation, as was fitting, celebrated with grateful recollection and every manifestation of joy the completion of the fourth century since the discovery of America, we too, commemorated together with you that most auspicious event sharing in your rejoicings with equal good will. Nor were we on that occasion content with offering prayers at a distance for your welfare and greatness. It was our wish to be in some manner present with you in your festivities. Hence we cheerfully sent one who should represent our person. Not without good reason did we take part in your celebration. For when America was as yet a new-born babe, uttering in its cradle its first feeble cries, the church took it to her bosom and motherly embrace. Columbus, as we have elsewhere expressly shown, sought, as the primary fruit of his voyages and labors, to open a pathway for the Christian faith into new lands and new seas. Keeping this thought constantly in view his first solicitude, wherever he disembarked, was to plant upon the shore the sacred emblem of the cross. Wherefore, like as the ark of Noe, surmounting the overflowing waters, bore the seed of Israel together with the remnants of the human race, even thus did the barks launched by Columbus upon the ocean carry into regions beyond the seas as well the germs of mighty States as the principles of the Catholic religion. This is not the place to give a detailed account of what thereupon ensued. Very rapidly did the light of the gospel shine upon the savage tribes discovered by the Ligurian. For it is sufficiently well known how many of the children of France, as well as of Dominic and of Loyola, were accustomed during the two following centuries to voyage thither for this purpose; how they cared for the colonies brought over from Europe, but primarily and chiefly how they converted the natives from superstition to Christianity, sealing their labors in many instances with the testimony of their blood. The very names newly given to so many of your towns and rivers and mountains and lakes teach and clearly witness so deeply your beginnings were marked with the footprints of the Catholic Church. Nor, perchance, did the fact which we now recall take place without some design of divine providence. Precisely at the epoch when the American colonies, having with Catholic aid achieved liberty and independence, coalesced into a constitutional republic the ecclesiastical hierarchy was happily established amongst you, and at the very time when the popular suffrage placed the great Washington at the helm of the Republic the first bishop was set by apostolic authority

over the American church. The well known friendship and familiar intercourse which subsisted between these two men seems to be an evidence that the United States ought to be conjoined in concord and amity with the Catholic Church. And not without cause, for without morality the state cannot endure, a truth which that illustrious citizen of yours whom we have just mentioned was a witness of insight worthy of his genius and statesmanship, perceived and proclaimed. But the best and strongest support of morality is religion. She, by her every nature, guards and defends all the principles on which duties are founded, and setting before us the motives most powerful to influence us recommends us to live virtuously and forbids us to transgress. Now, what is the church other than a legitimate society, founded by the will and ordinance of Jesus Christ for the preservation of morality and the defence of religion. For this reason have we repeatedly endeavored, from the summit of the pontifical dignity, aiming at the salvation of souls, and the beatitude which is to be obtained in heaven as yet, even in the order of temporal things, the fountain of blessings so numerous and great that they could not have been greater or more numerous had the original purpose of our institution been the pursuit of happiness during the life which is spent on earth. That your Republic is progressing and developing by giant strides is patent to all, and this holds good in religious matters also. For even as your cities in the course of one century have made a marvellous increase in wealth and power, so do we behold the church from scant and slender beginnings grown with rapidity to be great and exceedingly flourishing. Now, if on one hand the increased riches and resources of your cities are justly attributed to the talents and active industry of the American people, on the other hand, the prosperous condition of Catholicity must be ascribed first indeed to the virtue and ability and the prudence of the bishops and clergy, but in no slight manner also, to the faith and generosity of the Catholic laity. Thus the different classes in exerting their best energies were enabled to erect innumerable religious and useful institutions, sacred edifices, schools for the instruction of youth, colleges for the highest branches, homes for the poor, hospitals for the sick, convents and monasteries. As for what more clearly touches spiritual interests which are based upon the exercise of Christian virtues, many facts have been brought to your notice, whereby we are animated with hope and filled with joy, namely that a number of secular and regular clergy are steadily augmenting, that pious sodalities and confraternities are held in esteem, that the Catholic parochial schools, the Sunday schools for imparting Christian doctrine and summer schools are in a flourishing condition, moreover associations for mutual aid, for the relief of the indigent, for the promotion of temperate living, add to all this the many evidences of piety. The main factor, no doubt, in bringing things into this happy state were the ordinances and decrees of your Synods, especially of those which in more recent years were convened and confirmed by the authority of the Apostolic see. But moreover (a fact which it gives us pleasure to acknowledge), thanks are due to the equality of the laws which obtain in America and to the customs of the well ordered Republic. For the Church amongst you, unopposed by taxation and Government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the

type of most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, discovered and divorced. The fact that Catholicity is with you in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself, but she would bring forth more abundant fruits if, in addition to the liberty, she enjoyed the favor of the laws and the patronage of the public authority. For our part we have left nothing undone, so far as circumstances permitted, to preserve and more solidly establish amongst you the Catholic religion. With this intent we have, as you are well aware, turned our attention to two special objects: First, the advancement of learning; second, a perfecting of methods in the management of Church affairs. His Holiness refers at considerable length to the establishment of the Catholic University, of the design of which, he says, it was to begin with philosophy and theology, adding as means and circumstances would allow the remaining branches, those particularly which the present age has introduced or perfected. An education cannot be deemed complete which takes no notice of modern science. It is obvious that in the existing keen competition of talents and the widespread, and in itself noble and praiseworthy, passion for knowledge, Catholics ought to be not followers, but leaders. It is necessary, therefore, that they should cultivate every refinement of learning, and zealously train their minds to the discoveries of thought and the investigation, so far as it is possible, of the entire domain of nature. The North American College at Rome is also commended to the good-will of the hierarchy. His Holiness refers in terms of satisfaction to the work and effect of the Council of Baltimore, speaks of the establishment by the Apostolic See of an American legation, which act in no wise infringes upon the dignity or authority of the bishops, but rather is to them an accession of stability and strength, and he (the legate) no doubt will bring to pass that each one of you shall persevere in the diligent administration of his diocese affairs; that one shall not impede another in matters of government; that one shall not pry into the counsels and conduct of another; finally, that with disagreements eradicated and mutual esteem maintained you may all work together, with combined energies to promote the glory of the American Church and the general welfare. Catholics can in no better way safeguard their individual interests and the common good than by yielding a hearty submission and obedience to the Church. Your faithful people, however, are scarcely in need of exhortation on this point, for they are accustomed to adhere to the institutions of Catholicity with willing souls and a constancy worthy of all praise. To one matter of the first importance and fraught with the greatest blessings it is a pleasure at this place to refer on account of the holy firmness in principle and practice respecting it, which, as a rule, rightly prevails among you. We mean the Christian dogma as to the unity and indissolubility of marriages, which supplies the firmest bond of safety, not merely to the family but to society at large. Not a few of your citizens, even of those who dissent from us in other doctrines, terrified by the licentiousness of divorce, admire and approve in this regard the Catholic teaching and the Catholic custom. They are led to this judgment not less by love of country than by the wisdom of the doctrine. For difficult it is to imagine a more deadly snare to the community than the wish to declare dissoluble a bond,

which by the law of God is made perpetual and inseparable. Divorce is the fruitful cause of mutable marriage contracts; it diminishes mutual affection; it supplies a pernicious stimulus to unfaithfulness; it is injurious to the care and education of children; it gives occasion to the breaking up of domestic society; it scatters the seed of discord among families; it lessens and degrades the dignity of women who incur the danger of being abandoned when they shall have subserved the lust of their husbands. And, since nothing tends so effectually as the corruption of morals to ruin families and undermine the strength of kingdoms, it may easily be perceived that divorce is especially hostile to the prosperity of families and States. (Encyclical arcunum.) As regards civil affairs experience has shown how important it is that the citizens should be upright and virtuous. In a free State, unless justice be generally cultivated, unless the people be repeatedly and diligently urged to observe the precepts and laws of the gospel, liberty itself may be pernicious. Let those of the clergy, therefore, who are occupied with the instruction of the multitude treat plainly on this topic of the duties of citizens so that all may understand and feel the necessity in political life of conscientious restraint and integrity, for that cannot be lawful in public which is unlawful in private affairs. The priests are urged to be persistent to keep before the minds of the people those enactments which inculcate the virtue of temperance, the frequent use of the sacraments and the observance of the just laws and institutions of the republic. Now with regard to entering societies extreme care should be taken not to be ensnared by error. And we wish to be understood as referring in special manner to the working classes who assuredly have the right to unite in associations for the promotion of their interests, a right acknowledged by the Church and unopposed by nature. But it is very important to take heed with whom they are to associate else whilst seeking aid for the improvement of their condition they may be imperiling far weightier interests. The most effectual precaution against this peril is to determine with themselves at no time or in any matter to be parties to the perpetration of injustice. Any society, therefore, which is ruled by and servilely obeys persons who are not steadfast for the right and friendly to religion is capable of being extremely prejudicial to the interests of the community; beneficial it cannot be. Let this conclusion, therefore, remain firm, to shun not only those associations which have been openly condemned by the judgment of the Church, but these also which in the opinion of intelligent men and especially of the bishops are regarded as suspicious and dangerous. Nay, rather unless forced by necessity to do otherwise, Catholics ought to prefer to associate with Catholics, a course which will be very conducive to the safe-guarding of their faith. As presidents of societies thus formed among themselves it would be well to appoint either priests or upright laymen of weight and character, guided by whose counsel they should endeavor peacefully to adopt and carry into effect such measures as may seem most advantageous to their interests, keeping in view the rules laid down by us in our encyclical Rerum Novarum. Let them, however, never allow this to escape their memory, that whilst it is proper and desirable to assert and secure the rights of the many, yet this is not to be done by a violation of duty, and that there are very important duties; not to touch what belongs to another, to allow every one to be free in the management of his own affairs, not to hinder anyone or dispose of his service when he pleases and where he pleases. The scenes of violence and riot which you witnessed

last year in your own country sufficiently admonish you that America, too, is threatened with the audacity and furore of the enemies of public order. The state of the time, therefore, bids Catholics to labor for the tranquility of the commonwealth, and for this purpose to obey the laws, abhor violence and seek no more than equity or justice permits.

Meanwhile, as a presage of heavenly graces and a testimony of our benevolence, we most lovingly in the Lord impart to you, venerable brethren and to your clergy and people our Apostolic benediction.

Given at Rome near St. Peter's on the sixth day of January, the Epiphany of the Lord, in the year one thousand eight hundred and ninety-five, the seventeenth of our Pontificate.

LEO P. P. XIII.

#### Reception of a Convert.

A most imposing ceremony took place in the Star of the Sea Church on Sunday evening last at the beginning of the devotion. A young lady who had been under instruction for some time presented herself to be received in the Church. The neophyte, along with his sponsors also two of Father Allain's recent converts, stood at the door of the church. Here the first prayers and exorcisms were read, after which the acolytes and the priest followed by the new convert and her sponsors all marched up the aisle to the foot of the altar while the choir sang most feelingly the beautiful Hymn *Ave Maris Stella*. Here the Baptism proper took place, the new convert answering for herself and making the solemn Baptismal promises pronounced by the sponsors in the case of infant Baptism. This done the Rev. Father in his usual pleasing style congratulated the young lady who had just become a member of the fold of God's holy church and received the greatest gift given to man the gift of faith. He explained the various ceremonies of the church in the administration of the sacrament of Baptism and exhorted his hearers to stand firm in the discharge of the duties imposed on them through their solemn Baptismal vows.

Though Father Allain has made many converts in Port Dalhousie this was the first public reception of a neophyte in this church; usually the Baptism of adults is administered privately and the Catholics of Port Dalhousie will not soon forget the edifying and soul inspiring ceremony of Sunday evening last.

Immediately after this followed the reception of the married ladies into the sodality of St. Ann, mother of our Blessed Lady. A large number being enrolled. The medals, ribbons and manuals were distributed to the members after they had promised to imitate the virtues of the great saint and prove themselves her worthy daughters.

The exhortation that followed filled all present with love and veneration for the saints of God and confidence in their powerful intercession.

Father Allain is an indefatigable worker, a forcible though most practical speaker and a zealous priest. The poor are his friends and the young find in him a Father.

Our school thanks to his undaunted efforts is now in first class working order with an attendance of over fifty pupils. The school house has under gone such thorough repairs that it now ranks second to none. Nothing that tends to the comforts of the children has been neglected. The teacher, Mr. George Newman is a well qualified young man, holding a second class certificate, and though this is his first school, he has already given ample proof of competency.

The faithful attendance of the pupils show the interest taken by the parents in school matters. In all, we have good reason to congratulate ourselves and feel grateful. Yours, M. F.

#### Tears of the Maple.

But yesterday its heart was joyed,  
It whispered love to brook and tree,  
And felt in every root and limb  
The genial sun so strong and free.

Its pulse was timed to English oak,  
Its heart was true to Northern Star.  
It grew in wealth of loyal care  
Cheered by a gift of love afar.

It felt no gale that swept the land,  
For truth had girt its roots around  
And clasped it to a nation's heart,  
Deep set within each rood of ground.

Now in its strength of power and love,  
It feels the wound, it feels the cross,  
The grief that bows our Mother Queen,  
The sorrow of a Nation's loss.

From out that regal home where dwell  
The virtues that make England great  
There came a message dark in word  
That smote us with the edge of fate.

A message that a Nation's hope  
Had fallen from life's throbbing sky,  
That he who held a people's trust  
Fell softly in God's arms on high.

#### II.

O maple, dowered with life and joy,  
O bleeding tree of bitter pain;  
Our chiefest son—our pilot-guide  
Falls dead upon the deck in vain.

He loved the sunshine of your heart,  
A gift from England's queenly rose;  
He wrought two nations lasting good,  
His soul so great loved even foes.

He built not on the shifting sands  
Of plaudits gained in dubious way;  
He faced the right, achieved his plan,  
In clearest light in fullest day.

The storms that passion rolled on high  
Found in his heart no anxious heed;  
Within the compass of his love  
He knew no tongue nor race nor creed.

The magnet of his noble mind  
Found swiftly duty's firm decree;  
He served his God in all his works  
And loyal to him was ever free.

His deeds are stars to light our path,  
His fame a glory born of heaven;  
His life an arc of rounded toil  
To God and country freely given.

#### III.

O, maple clad with Christmas cheer,  
How sad your dream of joy to-morrow,  
When hope had kindled bright her arc,  
'Tis quenched by Death's dark plume of sorrow.

And thro' our binding tears is seen  
A ship that bears across the deep  
The sacred clad of him we loved,  
For whom two nations mourn and weep.

O, cruiser dark with shadowy wings,  
Whose lips are turned to battle's surge,  
Bear gently to our mournful shore  
Our honored dead through wind and surge.

May every star that crowns the night,  
Drop beads of light upon his bier  
And angels weave a rosy bright  
From grief's dark pall and sorrow's tear.

And O, ye bells whose requiem toll  
Speaks to the heart of life and death,  
Whose pulsing throb and deepest tone  
Are but a type of human breath.

Ring o'er his bier a chime of prayer,  
Strong as a nation's grief and love,  
That he who won a wreath below,  
May win the greater crown above.

#### IV.

O, maple, robed in shades of night,  
I come from out your shadowy pall;  
And leave behind the gift of pain  
And break the bonds of sorrow's thrall.

The greater life of him who died  
Is vital in our hearts to-day;  
For deeds have power and soul to plan,  
To shape our lives, to mould our clay.

Whatever things are done for God  
Have root in soil beyond our years;  
And bud and bloom in beautiful form  
Devoid of earthly hope and fears.

This life is but the vestibule,  
The altar stairs that lead to heaven;  
Around whose feet the nations kneel  
And pray that peace and light be given.

And looking through the mists of years,  
I see as in a dream a land,  
Fashion'd and formed in toil and prayer,  
A gift of God divinely planned.

Where 'neath the light of northern star,  
With truth and honor for a wall,  
A nation dwells secure in peace  
With God our Father guiding all?

THOMAS O'HAGAN.

An official despatch from Meshed, capital of the Province of Khorassan, says that a severe earthquake shock was felt there at noon on Thursday January 17th. The vibration extended in a north-westerly direction as far as Chinanz. There was a second shock the same evening. The damage done was slight; no lives were lost.

THE FOURTH ESTATE.

Mgr. Satolli's Address to the Gridiron Club of Washington—The Power of the Press.

The tenth annual dinner of the Gridiron Club, given last Saturday night at the Arlington hotel, was one of the most successful ever given by this dining club. Mr. Walter B. Stevens, Washington correspondent of the St. Louis Globe-Democrat, who was recently elected president of the club, proved a well-equipped presiding officer. Among the prominent guests were Archbishop Satolli, papal delegate, and his secretary, Dr. Rucker, ex-Speaker Reed, Associate Justice Brewer, Major-General Schofield, the German, Hawaiian, and Argentine Ministers, Messrs. Thomas Nelson Page, William Edgar Nye, H. H. Kohbatt, of the Chicago Inter-Ocean, and many Senators and Representatives.

The speeches were unusually bright and able, notably among them that of Mgr. Satolli, who had his first opportunity since his residence in this country of addressing the press.

Mgr. Satolli said in part:—"From the day of my arrival in America down to the present moment I have had every reason to feel pleased with the press of this country, to conceive the most exalted opinion of it, to appreciate its great importance, to nourish for it feelings of sincere and imperishable gratitude. If you desire to know my mission among you you will find it expressed in the condition enunciated for my favorable reception here by a well-meaning but misled writer in The Forum two years ago. It is to help to teach the ignorant, to raise the fallen, to lead the guilty and penitent to the invisible and Divine Saviour who alone had power to forgive sin; to console the sorrowing, to edify the believing, to promote the righteousness, liberty, sympathy, and the spirit of Christian brotherhood throughout the land. If you want to know what my mission is not, you have it in the words of this writer in which he explains what he thinks it is. He asserts that I am here to further the claims of the Pope to a kingdom of this world, a kingdom which embraces the whole world, all the kingdoms of the world and the glory of them, in my own name and in that of Leo XIII. who sent me. I repudiate any such purpose, and when it shall please the Pope to recall me, trusting in the kindness and rectitude of the public press, as Samuel of old on laying down the government of Israel appealed to the assembly of the people to express their satisfaction of dissatisfaction with his administration, so I shall not hesitate to present to the press of the country the record of my labors and say: Judge me."

"From Aristotle to the renowned author of 'L'Esprit des Loix,' learned men have divided the functions of government into classes—legislative, the executive or administrative, and the judicial—which are in truth but three activities of one and the same power, which is vested in him who has the care of the people and represents them. Now, however, an adequate definition of the powers of government would have to include a fourth element, and this is public opinion, exercising its activity through the organism of the public press. It is consequently a great pleasure and honour to me to be with you this evening, feeling, as I do, that I am surrounded by the representative of this fourth power in the greatest and most glorious of modern republics, a republic emulous of the glory of those of ancient times. A half century ago one of the principal periodicals of Europe, the Civiltà Cattolica, at the beginning of its existence, said:—"It happens naturally that in those countries where journalism is in vogue it comes to be a true, perhaps even the supreme, social power; it being received as an axiom that public opinion is the mistress and queen of the world. The public opinion has no

other means of making itself felt nor organ for its manifestation more efficacious than journalism." And Bryce, in his work on the American Commonwealth, declares:—"In no country is public opinion so powerful as in the United States; in no country can it be so well studied, yet opinion has really been the chief and ultimate power in nearly all nations at nearly all times. I mean the opinion, unspoken, unconscious, but not the less real and potent, of the masses of the people." And it is the public press which has the most general influence in constituting, moderating, keeping alive, and modifying when necessity requires, public opinion. It is a question whether laws depend from the social dispositions of the people or whether the social dispositions depend from the laws. In my position, dependence is mutual, and, consequently, the legislative power cannot hold itself independent of or in different to the popular opinion, which manifests itself through the press. Man as a social being has three natural needs: The communication of his ideas; interest and participation in the Government or State to which he belongs; and to be kept as accurately and promptly as possible informed of what goes on in the world about him. Nothing better meets these three wants than the public press. If man were left with the faculty of speech alone, none of these three needs would be satisfied. Books are a useful expedient but rather for general instruction than for practical knowledge of the daily course of events, and may fittingly be called the "fixed press." Periodicals answer the need better, but not sufficiently, as experience proves. They may be termed an "intermittent press." The daily or public press, a continuous press, when well organized, has the advantage of being fully proportionate to the social exigencies of the human mind. Society is an organized body. The Government is its head, the people its members, the military its nerves and muscles, its blood the wealth; it has its beginning and end in the industry of the people; morality and religion are its heart. The press may well be termed its lungs, since it services as the organ of public respiration. Or, again, I do not hesitate to say that, in the body politic, the public press has that office which in the individual is performed by conscience, and I may define it as the organ of social conscience. In fact, what are the functions of conscience? To testify, to withhold and instigate, to accuse, to reprobate, and to cause remorse. All these things follow the application of what we know to what we do. And is it not the deeds of society from day to day? Charles Dudley Warner declares that the purpose of the creation of the newspaper is that it should be a mirror of contemporary life. Is it not the public press which at the proper time should make known to the makers of the law what should or should not be done for the common welfare? Can anyone deny to the public press the right in matters which concern the people at large to estimate the value of public acts? And especially does the public press act as the public conscience, since the mass of the people speak, and act under the influence of impressions received from their daily papers."

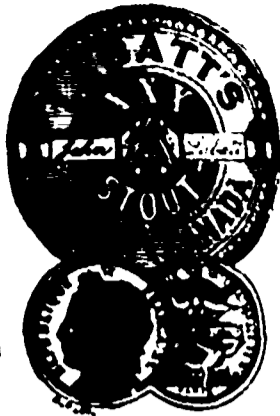
Julian Florian Felix Desprez, Cardinal Archbishop of Toulon, died suddenly in that city on Monday from heart disease. He was born April 14, 1807, and created Cardinal May 12, 1887.

HAD LA GRIPPE.—Mr. A. Nicholson, Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. THOMAS' ELECTRIC OIL, and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."



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## SUMMARY OF IRISH NEWS.

## Antrim.

During the recent severe storms, another large portion of Portrush harbor break-water was carried away, and houses near by are in great danger. The sea ran over the high est point of the Skerries, which lie a mile and a half from the shore. The temporary sheeting which was placed on the roof of the Presbyterian Church was carried away. The fishermen are the greatest sufferers from the terrific weather, and a movement is on foot for their relief.

## Armagh.

On the night of December 26th, a terrible accident occurred near Richhill, resulting in the death of a man of the laboring class named Gray. It appears that the fatality occurred about a mile distant from Richhill while the train which leaves Arinagh about half-past seven o'clock in the evening was passing down the line to Belfast. The engine-driver of the train felt his engine give a sudden jerk in coming into Richhill Station and he made an inspection of the wheels and lower part of the engine, and found attached to the life-guard of the engine a piece of a man's coat. The officials at the station proceeded immediately up the line, and lying across the rails, terribly mangled, found the body of the man Gray, who resided in the neighborhood of Richhill, and was well known. The body was conveyed to Richhill Station, where Mr. Atkinson, Coroner North Armagh, held an inquest, at which the jury returned a verdict that deceased was killed while trespassing on the line.

## Carlow.

On December 29th, three men, John Neill, Andy Dunn, and Jerry Keilly, were arrested by Sergeant Carroll, stationed in Carlow, on a charge of having on the morning of the 22d of November set fire to the establishment of Mr. Michael Patterson, grocer and spirit merchant, corner of Castle and Church streets. The accused were brought before Mr. R. R. Kennedy, R. M., and were lodged in Kilkenny jail, on remand, to be brought up at the petty sessions and formally charged.

## Cavan.

We regret very much to announce the death of Mr. Nicholas J. Smith, J. P., of Kerit Castle, Cavan. Mr. Smith, who was only 25 years of age, had already secured a leading position in this country, and was everywhere recognized as a young man of remarkable promise. He was a Justice of the Peace, vice chairman of the Education Board for the county, and a governor of the Monaghan Asylum. He died suddenly, on Christmas Eve, from syncope of the heart.

## Clara.

On the morning of January 24, considerable alarm was occasioned in Ennis by an alarm of fire, which was found to have broken out in a store belonging to Messrs. Costello & Co., off Jail street. A quantity of coal and other inflammable materials were in the store, which immediately adjoins the extensive mineral water manufactory of Messrs. Downes & Sons, as well as the licensed premises of Messrs. Lalor, P. Fitzgerald, and M. Molloy. Grave fears were entertained that the flames would extend to these houses, in which event the destruction of the entire block of valuable property was inevitable. Fortunately, after a couple of hours, the flames were got under control, the outbreak being confined to the store.

## Cork.

On January 23, Councillor P. H. Meade was formally installed, as Mayor of Cork, for 1895, in the Municipal Buildings. There was a large attendance of the general public. The Nationalist members of the Corporation abstained altogether from the proceedings, as a protest against the treatment they had received during the unprecedented scenes on the 1st of December. The ceremony was, therefore, carried out entirely by Redmondites and Tories. The new Mayor in his address, said he would discharge his duties during the year in an impartial manner toward all parties.

## Derry.

During the hurricane on the morning of Dec. 30th, a terrible shipping disaster occurred at the Holyhead Break water, by which no fewer than twenty-six men lost their lives. The wrecked ship, which was driven on the break water, and went to pieces in less than half an hour, proved to be the steel barque *Oseo*, Captain Boga, of Londonderry, 1,463 tons, owned by M. B. H. McCorkell, and was proceeding from Falmouth to Ardrossan. An eye-witness says that of all the terrible disasters he had seen the calamity of this morning was the most appalling. Scarcely had the *Oseo* rounded the rocks when she was dashed on the break water and began to break up. The masts gave way first, followed by a parting of the vessel in the middle, and the unfortunate sailors, were crushed in a shocking manner. Mr. McCorkell was unable to give a full list of the crew. Mr. Thompson, his managing clerk, says all the hands were shipped aboard except the Derry men, who left in the ship for South America, eighteen months ago. These are—Capt. Boga, who leaves a wife and three children. His nephew, Peter Brady, who leaves a widowed mother, James Clarke and John Clarke, both married and with small families. —Higgins, who acted

as cook and steward; and a lad named O'Driscoll, for whom this was the first voyage. Mr. Thompson believes that the mate, a Dublin man, Michael Joseph Child was also on board. The full complement was twenty, or at the most twenty-one, and if twenty-four are lost, three or four must have been rescued from other vessels during the voyage. Another of Mr. McCorkell's fleet had a narrow escape off Holyhead during the same gale.

## Drogheda.

Mr. A. K. Moore, editor of the London *Morning Post*, who has been in failing health for some time, has just died. He was the son of the late Rev. Hugh Moore, and was born in Dongeal in 1852.

## Down.

On New Year's Day, the death took place, at the parochial house, Drumroad, near Castlewellan, of Rev. Bernard McKenna, P. P., who was for the past few years pastor of that parish. The deceased priest was formerly curate in St. Patrick's, Belfast, and also served on the Mission in several other parishes in the diocese of Down and Connor. He belonged to a county Derry family, and came to the diocese about 25 years ago. During the Land League days he was exceedingly active, and exerted a great influence for good among the county Down farmers in the parish of which he was pastor. His death was the result of a chill which he recently caught in the discharge of his parochial duties.

## Dublin.

On Tuesday, January 1st, the ceremony of formally inaugurating the second year of Alderman V. B. Dillon's Lord Mayoralty of Dublin took place. The time fixed for the assemblage of the official procession in Dawson street was eleven o'clock, at which hour a detachment of mounted Metropolitan Police, with the excellent band of the Force, took up their position. After a while a considerable number of people gathered in front of the Mansion House, and, with commendable patience, welcomed the arrival of the Town Councillors, and their starting for the City Hall. The procession consisted of the civic carriages, the Fire Brigade, and the Police Escort. Of course, the famous and historic gold-coach was the centre of universal interest, and the marvel really is how it has held together so long. The Fire Brigade, under Captain Parcell, turned out in splendid form, and were greatly admired.

## Galway.

On December 27th, an adjourned meeting of the Clifden Board of Guardians was held to further consider the advisability of getting a supply of seed potatoes, with the result that Mr. George E. O'Flaherty, J. P., was deputed to proceed to the North of Ireland for the purpose of purchasing from 150 to 200 tons of seed, at the most reasonable price. The cost of Mr. O'Flaherty's trip will, of course, come on the rate payers. It is one of the last outgrowths of the old "seed rate Act," one of the worst London impositions on the long suffering people of the West of Ireland in recent times.

## Kerry.

A fire broke out early in the evening of Dec. 27th, in the boot and shoe establishment of Miss O'Sullivan, close to the Cornmarket, Tralee. The fire was discovered shortly before eight o'clock, or about two hours after closing time, and an alarm being raised the door was forced after some difficulty. The fire had complete possession of the establishment, and no attempt could be made to save any of the stock until the arrival of the Commissioners' hose, when the fire was quickly got under, and portion of the stock saved by being flung into a back yard. The entire shop and fittings, however, had been completely demolished. The damage (which is covered by insurance), is estimated at £400. The Bar of Mr. D. Barrett, which is only separated from the burnt establishment by a narrow partition, would also have suffered, were it not for the promptitude exercised in coping with the flames.

## Kilkenny.

The annual meeting of the Kilkenny Corporation for the installation of the Mayor for the ensuing year was held in the Theatrical at noon on January 23. A large number of persons had assembled in the Council Room to witness the ceremony. Precisely at the hour, the Right Worshipful P. J. Morrissey, Mayor, wearing his robes, chain and insignia of office, and preceded by the sword and mace bearer entered the room. He was accompanied by the following:—Alderman M. T. Potter and John Coyle, Councillors Michael Kennedy, James Wade, Thomas Cantwell, Major Peter O'Leary, J. P.; Dr. James White, J. P. Mr. C. J. Keenly, Town Clerk, read the minutes of the preceding meeting, after which the Mayor was formally installed, and returned thanks for his re-election.

## King's County.

County Court Judge Carran, Q. C., addressing the grand jury at the opening of the Quarter Sessions Court for the Birr division of King's County, said that it was a source of sincere pleasure to him to be able to congratulate them on the continued satisfactory condition of their county which was now in the same peaceable state it has been for some years past. There was only one case to go before them.

## Limerick.

At the last meeting of the Carrick-on-Shannon Poor Law Board, the chairman, Mr.



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Owen McCaun, presiding, and 18 guardians being present, the circular of the Local Government Board relative to the granting of a loan to supply poor districts with seed potatoes, was read, and a resolution agreeing to apply to the loan was proposed by the chairman, seconded by Mr. Moreton, and unanimously adopted. Mr. Forde proposed and Mr. Flynn seconded the following resolution, which was unanimously adopted:—

"That the Carrick-on-Shannon Board of Guardians beg to call the attention of the Congested Districts Board to the total failure of the potato crop in the scheduled divisions of this Union, and call upon them to at once start works to give much-needed employment."

The chairman then proposed and Mr. Thos. Duignan, J. P., seconded the following resolution, which was unanimously adopted:—

"That this Board of Guardians desire to bring under the notice of the Government the great distress that must exist in the greater portion of this Union, before many weeks are over, owing to the failure of the potato crop; and believe the duty of the Government to be to grant loans to all occupiers, not exceeding two years' valuation of holding, on same terms as in 1880, for drainage and other improvements."

A copy of this resolution was ordered to be sent to Mr. John Morley, Mr. Jasper Tully, M. P., and Mr. P. A. McHugh, M. P.

The installation of Mr. Bryan O'Donnell as Mayor of Limerick for the third year took place on January 23, in the Council Chamber, at the Town Hall. The proceedings, as customary, were of an interesting character, and invested with much that made the assembly particularly attractive in contrast with the ordinary proceedings of the Council. The Chamber was elaborately decorated.

## Longford.

The Ballymahon Board of Guardians, at their last meeting, decided to thank the Local Government Board for their "generous" offer of a seed potato loan, but respectfully decline it on account of the difficulty of collecting seed rates in the past, and a burden which a further loan would impose on the rate payers. The experience of the last seed rate, and the robbery it gave rise to, is still fresh in the public mind.

## Louth.

On January 23, in the presence of a large number of the citizens of Drogheda, Mr. Bernard Nalty, Nationalist, was installed Mayor of Drogheda for a second term of office; and Dr. William Bradley, J. P., Nationalist High Sheriff. Dr. Bradley has re-appointed Mr. Thomas Byrne Sub Sheriff and Mr. R. D. O'Callaghan, Solicitor, Returning Officer.

## Mayo.

A national demonstration was held on Sunday, December 30th, at Newport. The meeting was addressed by Dr. Robert Ambrose, M. P. for West Mayo; Mr. William O'Brien, M. P.; Mr. David Sheehy, M. P.; and other gentlemen. The Chair was taken by the Very Rev. Canon Grealey, P. P., V. G., Newport.

## Monaghan.

At the last meeting of the Monaghan Board of Guardians, Mr. McAloose proposed that the Union should become contributory under the National Teachers' Act. The proposal failed to find a seconder, and fell through.

## Queen's County.

At a series of special meetings of the various Queen's County Branches of the Irish National Federation for the purpose of considering the election of a county delegate to the National Council, Mr. Lawrence T. Kelly was unanimously nominated for re-election.

## Roscommon.

At ten o'clock on the morning of January 23, an exciting scene took place at Boyle river-side. A Mrs. Moran, who suffers from

epileptic fits, somehow got into the river and was very near drowning, when she was observed by Mr. G. W. Tully, who gave the alarm. A large crowd soon gathered at the river. A man named Conner went into the water and caught her, when she violently resisted his exertions to save her, and scratched and attempted to bite him. He, however, succeeded in saving her from drowning.

## Sligo.

In a few districts in Ireland the "close time" for salmon ends on the 31st of December, and on New Year's Day Irish fish made their appearance in the London market. The first arrivals for the New Year came from Sligo, and consisted of nineteen fish, weighing an average of 11lb. each. They were in prime condition and fetched fancy prices.

The Rev. John Clancy, who has just been appointed Coadjutor Bishop of Elphin, is a native of Collooney. He was for four years a Professor in the Sligo Diocesan College and now holds the English chair in his Alma Mater, Maynooth, succeeding Right Rev. Doctor O'Rourke. The new Bishop was born in the parish of Riverstown, on December 23d, 1856, and received his early education at the schools in his native parish.

## Tyrone.

There is considerable excitement among all classes of farmers on Viscount Charlemont's Castle Caulfield estate, where Unionist and Nationalist alike have been processing for the rent due last November, which was never hitherto paid until March, although the season for farmers has been one of the worst on record. The landlords are pursuing for the rent with a vengeance, for the January Sessions, both in East and South Tyrone.

## Wexford.

On January 23, Councillor Sinnott was formally installed as Mayor of Waterford, the occasion being made one of great disorder by the opponents of his predecessor, Councilor Calogian, who, on rising to inaugurate the New Mayor, was greeted with hisses and catcalls. However, the ceremony was gone through; and Councillor P. J. Whitty, M. P., Nationalist, was formally installed High Sheriff. After the meeting the members of the council and a number of the general public were entertained at luncheon by the new Mayor.

## Waterford.

On Dec. 28th, a case in which a good deal of interest centered, was tried in New Ross courthouse, when Frederick Hartick, of Marsh lane, New Ross, was charged with selling to G. Dooley, P. L. G., Rosbercon and Hoodgrave, the toy revolver with which the boy accidentally shot and killed his brother. The occurrence took place so long ago that many believed there would be no prosecution at all. A long correspondence took place on the subject, and the prosecution, which was delayed, ordered some time ago. Defendant counsel admitted the sale of the pistol, and put in a plea of the defendant's inexperience and previous good character in mitigation of judgment. The magistrates inflicted a fine of £5 on him.

## St. John, N. H.

Messrs. T. O'Brien & Co., the well-known Catholic booksellers, stationers, etc., at St. John, N. H., are our agents in that city for THE CATHOLIC REGISTER. They are authorized to receive subscriptions and renewals from present subscribers. Single copies can always be had at their store, 52 Germain street.

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Manitoba Schools.

At High Mass in all the Catholic churches of the city and archdiocese on Sunday the following letters were read, as well as the petition to the Dominion Government re Separate Schools for Manitoba and the North-West Territories, which has already been published:

ARCHBISHOP'S PALACE,  
TORONTO, 24th January, 1895.

REVEREND FATHERS:—A copy of a petition in favor of the Catholic schools of Manitoba and the North-West will be sent to you by the Very Reverend Father J. Allard, O.M.I., Administrator of the Archdiocese of St. Boniface, Manitoba. Please read it and make it known to your parishioners on the first Sunday after its reception. It is my wish that you solicit the signatures of all your parishioners. Be good enough to certify, under your own name, at the end of the list of signatures, that "the signatures and the marks of those who did not know how to sign their own names, are authentic." I feel confident that you will take an interest in furthering the success of this movement, the gravity and importance of which appeals to your zeal and charity. This petition with the list of signatures should be sent before the 15th of February to His Grace the Most Reverend J. T. Dubamel, Archbishop's Palace, Ottawa.

By order of His Grace the Archbishop,  
JAMES WALSH.

THE ADMINISTRATOR OF ST. BONIFACE.

The following is a copy of the letter of the Administrator of St. Boniface, Man., accompanying the petition:

ARCHBISHOP'S PALACE,  
OTTAWA, January, 10, 1895.

REVEREND AND DEAR FATHER:—With the permission of your worthy Archbishop, I herewith send you a copy of the petition in favor of the Catholics of Manitoba and the Canadian North-West, addressed to His Excellency the Governor General in Council. This petition, as you may see, is but a resume of the demands contained in the episcopal petition presented to the Federal authorities last April, and to-day in the name of the suffragan Bishops and all the Catholics of the ecclesiastical province of St. Boniface and also in my own name as Administrator Apostolic of the Archdiocese of St. Boniface, I earnestly solicit your powerful co-operation and the signatures of all your parishioners, in order firstly, to make a solemn protest against the disloyal and perfidious reply of the Greenway Government to the petition presented by the Catholics of Manitoba last September, and to the order of His Excellency the Governor-General in Council, published last July; secondly, to prove that in the matter of education the Catholics of the Dominion do not differ in opinion from their Bishops, as has been falsely stated; thirdly, to obtain justice from the Federal Executive.

The encouraging news lately received from England, concerning the appeal to the Privy Council, gives us room for hope that justice will finally be accorded us. The much-lamented Archbishop Tache said that he could not consider the question of education definitely settled so long as it is not settled according to justice. All the Catholics of the Dominion are invited to take part in this important movement intended to prepare the triumph of the sacred cause of the Catholic schools of the Canadian North-West, but under the condition that we make a united and organized effort.

As an easy and efficacious means, I take the liberty of suggesting that you yourself choose a few intelligent and well disposed men and charge them to procure immediately the signatures of your parishioners by passing from house to house, and then to return the list to you without delay.

With much respect and gratitude, I remain, yours faithfully, in Jesus Christ and Mary Immaculate,

J. ALLARD, O.M.I.,  
Administrator of the Archdiocese of St. Boniface, Man.

The petitions will be presented for signature at all the Catholic churches of the city next Sunday at all Masses.

Catholic Order of Foresters.

The cold weather evidently had no deterrent effect on the members of St. Joseph Court No. 370 as they were present in fair numbers at their regular meeting held on Thursday last. Chief Ranger Rev. Caderet occupied the chair, while seated on either side of him were District Deputy High Chief Ranger, Bro. Ph. De Gruchy and Chief Ranger, Bro. Neander of Sacred Heart Court.

The opening ode (the music for which was recently received from the High Court) was sung with pleasing effect, the voices blending well together. This is partly accounted for by the fact that quite a few of the members belong to St. Joseph's choir. The minutes being read and approved and communications and other matters disposed of the Secretary handed in ten applications for member-

ship. Each one was of course balloted for separately and this occupied considerable time. The interest manifested on these occasions is attributable to the care which is necessary for the selection of candidates worthy in every respect. In this case the result was satisfactory as all were declared to be eligible for initiation provided the medical examination was satisfactory, i. e. approved by the High Court.

The date for the open meeting has not been definitely decided on, but the Chairman of the committee on Good of the Order, Bro. Brooks—has secured the talent requisite for the presentation of a first class programme and altogether this promises to be an interesting event. Bro. J. W. Wright, who is well and favorably known as a humorist of exceptional ability has kindly volunteered his services.

As this was the first visit of Bro. De Gruchy since his appointment by the High Court as Chief Agent for Ontario he was called upon for a few words to which he responded with a neat speech in the course of which he expressed his thanks for the welcome tendered him. He also complimented the members for the manner in which their business was conducted bestowing special praise on the Financial Secretary, Brother R. Howorth, particularly on account of the clear neat appearance of his books which plainly showed the financial standing of the Court to be in a prosperous condition. Brother Neander followed with a short address at the close of which he invited the Court to unite with Sacred Heart Court in welcoming the High Court Officers who are expected here shortly.

The upward course of Court St. Joseph, though in existence barely two years, has been marked with favorable results, among which might be mentioned a steady increase in the membership and a satisfactory state of the finances, the different funds (Court, Endowment and Contingent) being well kept up.

After a few appropriate remarks by the Chief and Vice Chief Rangers, a pleasant and profitable evening was brought to a close, Court being adjourned till the second Thursday in February.

J. J. HOWORTH, Rec. Secretary.

Vicar-General McCann.

Vicar General McCann, who was appointed rector of St. Mary's parish last week, bade farewell to his friends of St. Michael's parish after the sermon at high mass in the cathedral Sunday. He referred briefly to the many pleasant days he had spent among the people of the parish, and thanked them in a feeling manner for the many kindnesses that had been showered upon him. The large cathedral was crowded. When Father McCann concluded, Archbishop Walsh, standing at the altar rail, paid a high tribute to Father McCann. He said that in promoting him to the rectorship of the most important parish in the archdiocese he was simply expressing the high appreciation he had of his priestly services and his faith and confidence in him. After mass the sanctuary boys met and presented Father McCann with a handsome inkstand, accompanied by an address.

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Are Purely Vegetable, elegantly Sugar-Coated, and do not gripe or sicken.

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The indications are that the records of last week will show more goods sold than in any other week in the history of the Big Store. Incessant activity, worth goods, bargain prices never before equalled. You can make money on the offerings of this week.

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- Men's \$1.50 Shoe for \$1.25. Boston Call Heel, extension sole.
- Ladies' \$1.50 Skating Pair for \$1.25. Hand made, felt lined.
- Misses' \$1.25 Skating Balm for \$1.00. Oil Pebble, hand made, felt lined.
- Ladies' American Oreganator, 60c kind for 50c.

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Just a sample. Examine the prices closely. If you are not Trunk man, ask someone that is to come. Gladstone Bags, at 20c, 25c, \$1.50 and \$2.00. Aboard prices are lower, but you're the gainer. Imitation leather, iron bound, Packing Trunk, 20c. This is the kind, you can pack all your wife's things in.

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Better ones than you have any idea of for \$1.92. This with the kind. 7 lb. Blanket for \$2.25 per pair.

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**AFTER MANY YEARS.**

**A STRANGE TALE TOLD BY A WELL-KNOWN MINSTREL.**

The painful Results of an Injury Received Many Years Ago—Was Treated in the Best Hospitals of Two Continents, but Pronounced Incurable—A Fellow Patient Pointed Out the Road to Recovery.

From the *Evening Standard*

The marvellous efficacy of Dr. Williams' Pink Pills has again been demonstrated in this town. The Times referred to the astonishing cure of Mr. Mm. Helrose, a well known citizen. This was followed a few weeks ago by the remarkable cure of Mrs. Monnell, of Peel street, whose life had been despaired of by herself and family and friends. A few days ago the Times reporter was passing along Division street, when it was noticed that a new barber shop had been opened by Mr. Dick Cousby, a member of a family who have lived in Owen Sound for nearly a half a century. Knowing that Mr. Cousby had been seriously ailing when he came from England, a few months previous, and at that time had little hope of recovering health, The Times man dropped in to have a chat, and before the conversation proceeded very far, it was evident that there had been another miracle performed by the wonder-working Pink Pills.

"Well, let us start at the beginning of my troubles," said Mr. Cousby, when the Times began probing for particulars. "Twenty-one years ago I left school here and joined a minstrel company. Since that time I have had parts in many of the leading minstrel troupes as comedian and dancer. In the spring of 1887 I thought I would try a summer engagement and took a position with Hall & Bingley's circus, then playing in the Western States. One morning during the rush to put up the big three-pole tent, I was giving the men a hand, when the center pole slipped out and in falling struck me across the small of the back. While I felt sore for a time, I did not pay much attention to it. After working a week I began to feel a pain similar to that of sciatic-rheumatism. For a year I gradually grew worse and finally was laid up. This was at Milwaukee. After some time I went to St. Paul and underwent an electric treatment, and thought I was cured. I then took an engagement with Lew Johnston's Minstrels and went as far west as Seattle. About three years ago I made an engagement with Howes and Farquharson to go on a tour through Europe in the great American Minstrels. Before sailing from New York I suffered from pains between the shoulders, but paid very little attention to it at the time, but when I reached Glasgow I was scarcely able to walk. I remained in this condition until we reached Manchester, where I obtained temporary relief from a doctor's prescription. For two years the only relief I had was by taking this medicine. In May of 1893 while at Birmingham I was taken very bad and gradually got worse all summer. An engagement was offered me as stage manager for Osley's Minstrels and I went out with them, but in three months' time I was so bad that I had to quit. All this time I was consulting a physician who had been recommended as a specialist, but without any relief. Hydropathic baths and other similar treatments were resorted to without avail. Finally there was no help for it and I went to Manchester, and on Dec. 12th, 1893, went into the Royal Hospital, where the physicians who diagnosed my case pronounced it transverse myelitis, or chronic spinal disease. After being in the hospital for five months I grew worse until my legs became paralyzed from the hips down. Dr. Newby, the house surgeon, showed me every attention and became quite friendly and regretfully informed me that I would be an invalid all my life. For a change I was sent to Harnes Convalescent Hospital, Cheshire, having to be carried from the hospital to the carriage and then on to the train. After a week there, a patient told me of a cure effected on himself by the use of Dr. Williams' Pink Pills. Being thoroughly discouraged, I asked for my discharge and I was sent back to Manchester, where I began taking Pink Pills. After the use of a few boxes I recovered the use of my legs sufficiently to walk several blocks. I then concluded to start for Canada and join my friends here. I continued taking the Pills, constantly getting stronger. I have taken no other medicine since I began to use the Pink Pills, and I have no doubt as to what cured me. I now feel as well as ever and I am able to take up the trade of barbering, at which I worked during the summer months. When I remember that the doctors told me I would be helpless all my life, I cannot help looking upon my cure as a miracle." As Mr. Cousby told of the wonderful cure, his good natured countenance fairly glowed with gratitude. He is so well known here as a straightforward respectable citizen, that The Times need say nothing in his behalf. His plain, unvarnished statement would go for a fact with everyone who knows him. These Pills are a positive cure for all troubles arising from a vitiated condition of the blood, or a shattered nervous system.

Sold by all dealers or sent by mail, from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or 6 boxes for \$2.50. There are numerous imitations and substitutions against which the public is cautioned.

It appears that a new patriarch of the Armenians has been chosen and installed in office. Monsignor Izairlian, the new dignitary, spoke very boldly on the occasion of his installation, when he publicly announced that a government which expected its subjects to be loyal should protect them in their lives, property and happiness. Such a declaration as that, following so soon after the Sassoon affair, and made in the very hearing, so to speak, of the Grand Turk, must have had an ominous sound to that potentate and his advisers.

Rev. Thomas A. Hughes, S.J., one of the most learned members of his order and a frequent contributor to Catholic literature, has been called to Rome to work at the examination of the articles of the Vatican library. Father Hughes was attached to the Missouri province of the Jesuits, in which he had held many high offices. It is not known as yet exactly in what position he is to be occupied at the Vatican library, but the fact that he has been summoned to Rome for work therein it is itself no slight recognition of his abilities.

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There is less misery in being cheated than in that kind of wisdom which perceives, or thinks it perceives, that all mankind are cheats. There are honest people in the world and they are not hard to find. Use a little judgment and you can never be cheated.

If every Canadian knew that our offer was genuine we would be doing ten times the business that we are. Some think it is too good to be true. If you have catarrh and desire to be cured without risk of losing your money, we will send you a Germicide Inhaler and medicine without a cent of pay in advance. After you have given it a fair trial at your own home and you find it a genuine remedy, you can send us \$3 to pay for same. Should it not prove satisfactory in every way you can return the Inhaler at our expense and need not pay one cent. Could anything be more fair? You have everything to gain and nothing to lose. If the remedy is not all we claim, we are the losers, not you. Just think of being cured of catarrh for \$3. For remedy on the above liberal terms address:—Medical Inhalation Co., Toronto, Ont.

**THE MARKETS.**

TORONTO, January 30, 1895.

Wheat, white, per bush.	62	60	63
Wheat, red, per bush.	61	00	00
Wheat, goose, per bush.	58	00	59
Oats, per bush.	34	00	35
Peas, per bush.	58	00	60
Barley, per bush.	45	00	48
Turkeys, per lb.	09	00	10
Dressed hogs, per cwt.	25	50	50
Chickens, per pair.	45	00	55
Geese, per lb.	07	00	00
Ducks, per pair.	60	00	75
Fat, in pound rolls.	20	00	21
Eggs, fresh, per doz.	24	00	25
Cabbage, new, per doz.	25	00	35
Radishes, per doz.	10	00	15
Lettuce, per dozen.	20	00	30
Onions, per bag.	65	00	75
Celery, per doz.	35	00	50
Rhubarb, per doz.	15	00	00
Turnips, per bag.	25	00	30
Potatoes, per bag.	55	00	60
Beans, per peck.	30	00	60
Beets, per bag.	55	00	60
Carrots, per bag.	30	00	35
Parsnips, per bag.	50	00	00
Apples, per bbl.	75	00	00
Hay, clover.	90	00	10 00
Hay, timothy.	10 25	00	12 50
Straw, chaff.	6 50	00	7 25

**AT THE CATTLE YARDS.**

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

Butchers' choice, picked, per cwt.	3 00	3 25
Butchers', choice, per cwt.	2 75	3 00
Butchers' medium, "	2 50	2 75
Bulls and mixed, "	2 25	3 00
Milk cows, per head.	30 00	35 00

**CATTLE.**

Per head, good to choice.	3 00	6 50
" common.	1 00	2 00

**SHEEP AND LAMBS.**

Butchers' sheep, per head.	nominal.	
Lamba, choice, per head.	2 00	3 50
Lamba, inferior, per head.	1 50	2 00

**HOGS.**

Long lean, per cwt (off cure).	4 00	4 12 1/2
Thick fat.	3 80	4 10
Stags, per cwt.	3 75	4 00
Stags.	2 00	2 80

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## The Geraldine's Fate.

## AN EPISODE OF IRISH HISTORY

## CHAPTER I.

Tramp, tramp, tramp, went the muffled steps of horses through the ancient High street of Kilmallock. The snow had been falling heavily all day; and, now that the hour of midnight had arrived, it ceased, leaving a thick carpet on the streets, the fields and neighbouring hills.

Although the festive seasons of Christmas had just set in, very few of the local neighbors appeared to do its customary honors, and merry songs and tipsy shouts were any thing but common. Mine host of the "Golden Rose" was at that time lamenting to a few cronies, in the common room, in the wide fire place in which roared a lagre fire of logs, the disastrous change in the times. It was scarce a decade when its tapsters and pot boys would, on the blessed Eve of Christmas, know no rest till morning. He never remembered a year when the "Rose" was cleared before the "joy bells" from SS. Peter and Paul's. These parlous times truly—nothing but war, famine, and sudden death.

The tramp of the horses interrupted his discourse, and he, perhaps, anticipating the advent of travellers from Cork or Limerick—Kilmallock being on the high road between these cities—gave the fire a hearty poke, and moved towards the door. But he was doomed to disappointment. The horsemen, who were evidently soldiers of the garrison, had already passed the inn, and had arrived at the town-cross. He could see their steel morions gleam in the faint light that shone from the attic of his rival, the "White Cat." For a moment they stood there as if their commander were meditating the choice of roads. Then they turned down the street that led to the Water Gate, and the landlord went back to his customers and recommenced his jeremiad.

When the soldiers arrived at the Water Gate they experienced some difficulty in waking the Warden. They were about a score in number, and from their quiet demeanor, and strict silence it was evident that their mission was an important one. When the gate was opened they rode through in double file, and crossing the Water bridge turned to the right, and got upon the road which led to the celebrated valley of Aherlow, in Tipperary, then called Harlow.

The leader rode at the head of the files, and regulated the pace, and, while it was evident that he wished to make rapid progress, the depth of the snow compelled him to move rather slowly. Except in the immediate neighborhood of the town, owing to the recent Desmond war the population was very scanty, so there was very little difficulty in preserving a secrecy of movement.

For upwards of a mile the soldiers moved laboriously through the snow, keeping a good look-out for the road before them, as, owing to the want of fences in many places, it could scarcely be distinguished from the surrounding fields. When they approached the castle of Fantstown the leader commanded a halt, and in language as forcible as trooper ever used in Flanders, cautioned them to preserve silence, and to move noiselessly. The Castle was passed safely, and the troop got into the lee-lands beyond. But here the road was so deeply burthened with snow that the horses found it hard work to make any considerable progress, and to add to their difficulties the snow began to fall heavily again, so that they found it almost impossible to keep the road. Indeed, on a few occasions a horse stepped into one of the deep ditches that boarded it, and he and his rider were only drawn forth after much delay and infinite

swearing. The silence then began to gall the spirits of the men, and from time to time a low murmur could be heard. As the leader knew that this portion of the country was almost uninhabited, and that there was no habitation of any kind on their road, he did not repress these muttered conversations; indeed, after a short period, he himself commenced to hum Kit Marlow's song: "Come dwell with me, and be my Love."

"Prythee, friend Phil," said one who rode in the last file to his neighbor, "at what game doth our noble Captain Zouch fly this night?"

"I care not," said Phil, drawing his cloak tightly about him; "but I wish to heaven he had chosen a more opportune time for his pleasure."

"Thou hast too keen a love for Master Meade's tap to love wholly any other kind of sport. I warrant me," rejoined his companion.

"Ay, lad; a warm bed and a warm pot are not to be despised, a night like this."

"Methinks," said one who rode before, "we are this night to be employed on an affair of State. It is said the Governor had intelligence this morning concerning some of the rebels. I would not be surprised if the old fox of Desmond has returned to his former lair. But he is known to be hiding near the Islands of Kerry."

"I thought he and the Countess were lately heard of in the woods of Connelloe," said the first speaker, "but thou knowest best, Master Michael."

"Wherever the poor beggar be, whether Connelloe, or Kerry, or Harlow (Aherlow) Wood, I warrant he hath a better time than we poor soldiers of her Grace," put in the lover of Master Meade's liquor.

"Ay," growled another, "they have robbed him of everything that makes life worth living. Why doth not the fool come forward and get comfortably killed?"

At this moment the horse of a soldier a little to the front floundered into a ditch, bringing the whole party to a pause. They proceeded at once to extricate man and mount, which was a work of some difficulty, as the snow was deep.

"I have served her Grace in many parts," growled the unfortunate one as he shook off the snow which clung to his garments, and mounted his horse again, and "neither in the Low Countries nor in the Indies have I met such a damnable place."

"Always excepting that canal at Zutphen," said Philip. "I picture thee floundering like a porpoise therein. And there was no usquebaugh to cheer thee when thou wert out of it!"

A repressed laugh passed through the company; all had heard of the adventure.

Here the Captain turned and warned all to keep silence. They had arrived at a cross road about four miles from Kilmallock, and some small cabins were to be seen in the distance. They rode past as silently as they could, but no stir of life appeared in the miserable dwellings. For two miles further they toiled before the leader paused. Then he began to scan the fields narrowly, as if he had looked for something, but it ended in disappointment apparently, and he commenced to swear to himself. Commanding the men to halt, he rode backwards for the space of near a hundred yards. On returning he called to one of the men:

"Gilbertson, you know this country passably. Where doth the field passage to Inch Castle break from the road?"

"I know not exactly, Captain, but I think a cabin stands near by, and we have not yet passed that."

The Captain rode forward with a keen watch for the cabin. A quarter of a mile's ride brought them to it. Here they halted, and when the leader began again to look for the passage, the snow had fallen so thickly that

none could be discerned. He rode to the cabin door and knocked vigorously.

"*Cia h-e tuua a dhual co duna*" cried a voice from the inside.

"Stay thy jargon," cried the Captain roughly, "and come forth! I would speak with thee."

"If it please you, worthy sir, I'd prefer to stay where I be. These be hard times. Who trusteth to prowlers of the night?"

"Thou misbegotten fool, I have no time for parley! If you come not forth, at once, I'll have the house burned with thyself in it."

"If that be so, I must even come forth," said the occupant of the cabin, opening the door and coming forward.

"Sirrah! we wish to know the short way through the fields to Inch Castle, or Castle Inch."

"May it please your worship," answered the man, limping out into the road, and pointing towards the mountains to south, "it passeth to the right of yonder clump of firs, then by the ruin of a farm house which you can notice by the bushes near. When you get so far, the Castle may be plainly seen, now that the snow has again ceased."

"Is the passage a good one," demanded the Captain.

"At the best of times," answered the cottager, "it is a bad passage; and now it is quite dangerous, being full of open water-courses which are, mayhap, covered with snow. I would strongly advise you to keep on the road to the cross-roads near Elton, when you can take the one to the left and so on to Castle Inch."

"I suppose I must needs take your advice. But, sirrah, how comes it that you, who are plainly an Englishman, live in these outlandish parts without molestation from Irish enemy?"

"I have never harmed them, and they do me no hurt," answered the man as he limped back to his cabin: "Give your worship good night."

The troop continued its journey towards Elton, and the man watched them from his door till they were out of sight. Then he returned into the hut, closing the door. By means of the embers on the hearth he lighted a splinter of bog-wood, and fixed it in the wall. He then went to a corner of the cabin, where a man was lying on a heap of straw apparently in deep sleep.

"Edmond, Edmond," he cried to the sleeper in Gaelic, "arise, arise!"

The man clutched a dagger which lay by his side, and sat upright.

"Arise at once!" cried the Englishman, "Dids't thou not hear the knocking!"

"I have not slept for four days," answered the other apologetically.

"Well, well! thy master is in danger. A troop of horse from Kilmallock has gone through Elton to Inch Castle. Go through the fields and thou wilt forestall them."

These last words were called after Edmond, for he had already dashed from the cabin.

## CHAPTER II.

Gerald, sixteenth Earl of Desmond, and County Palatine of Kerry, had succeeded to the family honors on the death of his father, in 1558. He had an elder brother, commonly called Thomas Rua, or Red Thomas; but the father, following the example of Henry the Eighth of England, had poor Thomas declared illegitimate, on some question of consanguinity. The new Earl, for a couple of decades, had led a rather chequered career. Some time after his accession to the earldom he had the misfortune to be worsted in battle at Affane by the hereditary enemy of his house, the Earl of Ormonde. On this occasion he manifested a very pretty wit. Being borne from the field wounded, on the shoulders of the Ormondites, he was tauntingly asked:

"Where now is the proud Earl of Desmond?"

"Where, but where he should be—on the necks of the Butlers!" was the instant reply.

It is a matter for regret that his resolution was not as ready as his wit. It would have afterwards stood him in better stead.

At this time it was the cue of the Lord Deputy to act as general peace-maker; so with much pains he reconciled Desmond and his enemy. Not long afterwards he himself came to grief in a little incursion into the territory of Muskerry, and unmindful of old experiences, this little affair was succeeded by another little affair with Ormonde. The Deputy seeing, as he himself states, "that Desmond would neither rule or be ruled," determined to have him kept in peace and quietness; so he had him seized at Kilmallock, and forwarded for safe keeping to the Tower of London.

This and other matters were instrumental in causing the insurrection of the Earl's cousin, James FitzMaurice—one of the greatest Irishmen of that, or, indeed, of any other time. FitzMaurice laid siege to Kilmallock which, truth to tell, was always an English garrison in the middle of the enemy's country. He took it, banged the Provost and some of the commonalty, burned the town, and razed the town wall to the ground. The Deputy marched at once with a large array into Desmond, and after a spirited resistance FitzMaurice was forced to fly to France.

Matters becoming settled, Desmond was liberated from the Tower, and sent to Dublin where he was treated as a prisoner on parole. But he soon escaped, and fled to his own kin in the mountain fastnesses of Limerick and Kerry. The Government was forced to make the best of a bad matter, and took him into favor again.

FitzMaurice in the meantime had arrived in Rome to solicit aid from the Pope. The Pope gave him supplies of men and money, the former being placed under command of an English free-lance named Stukely. FitzMaurice proceeded through Spain to Ireland and landed at Dingle in the summer of 1579. He fortified himself at the Golden Fort to await the arrival of Stukely, and to gather in help from the friendly Irish Chiefs. Stukely never turned up, and very little help came from the Chiefs. Earl Gerald, too, showed himself decidedly hostile; but his brothers John and James of Desmond came in with a small force. They were soon obliged to abandon the Golden Fort, and make for the fastnesses of Kilenore (the Great Wood), near Charleville. A small portion of the little force marched towards Clave, but were opposed by the Bourkes of Castlewell at Bohreen Ford, on the Mulkearne (now Barrington's Bridge), where their leader was fatally wounded, and died soon after, appointing John Desmond to the leadership.

John proceeded to make it very hot for the English immediately. The President of Munster, Sir William Drury, determined to beat up the Irish quarters in the Great Woods; but, instead, was very badly beaten for his pains. The Irish leader soon became such a nightmare that Drury's health broke down under the stress, and he proceeded to Waterford to find rest, and found death instead. Sir William Pelham was appointed his successor; but John's hand being in, he beat him at Drumcolliher, and again at Manister, near Croom. Having, as it were, performed his work satisfactorily, he retired to Aherlow, his winter quarters. Some time later, the English, under Captain Zouch, entrapped him near Castleyons; and being desperately wounded by a varlet named Fleming he died in their hands.

During all these proceedings the Earl sided more or less with the English. On more than one occasion, indeed, he harassed the Irish terribly,

to show his devotion to the enemies of family and country. It would appear as if the terror of his imprisonment in the Tower was always with him. The English required him after their kind. They charged him with treason, with soliciting aid from foreign Powers, with assisting in the late treasonable outbreak. Forged letters were produced; it is astonishing how history repeats itself. The truth was that Earl Gerald was possessed of 570,000 acres of the best land in Ireland and the English, at the time, found it difficult to "forgive" such a crime. He was proclaimed a traitor, with sound of trumpet and beat of drum, in the town of Kilmallock; so he was forced to follow in the steps of Fitz-Maurice. But, having neither the ability nor the courage of his cousin, he, after a few inconsiderable successes, was forced into the fastnesses of the country.

An Act of Oblivion was passed for the benefit of those who would desert the archtraitor; and it had its intended effect; for it left him the support only of his devoted followers. In this state he wandered from the Great Wood, across the mearings of Limerick into Connelloe, and thence to Harlow Wood.

It was rarely, indeed, the outlawed rebel left his hiding place. These were well known to the peasantry; but even the large prices set on his head never tempted them to betray him. On one occasion he rode in the little village of Bruff, disguised as a dealer in flannels. A soldier from the Castle (it was held by Pierce De Lacy, one of the warmest bloods of the time—and no lover of English), after buying some flannel, whispered to the merchant, that "it stood not with the dignity of my Lord of Desmond to come from the woods of Connelloe with less than a hundred armed followers."

On another occasion, while staying in the house of a farmer named Bruce with his Countess, in the character of wandering minstrel and minstrel's wife, the farmer insisted on dancing with her ladyship while the Earl played on a small harp. When the dance was finished, the farmer thanked her at gracefully as he could, saying "that the honor her ladyship did him would never be forgotten." While the outlaw stayed in Connelloe, the peasantry always had sure intelligence, at least so they informed the soldiers of the Kilmallock garrison when they scoured the woods, that the traitor Desmond was hiding in the fastness of Kerry.

As the Christmas of 1583 approached the weather was more and more severe. Frost and snow, alternated with heavy rains. The little cabin of Desmond became a poor shelter, and to add to his trouble, he could learn continually from his few faithful followers that the English were apparently aware that he was living in Connelloe, for continually search parties went here and there through the woods, which, by the way, occupied the center of Limerick from Cork to the Shannon. The Countess continually importuned him to seek for safety in the Wood of Aherlow, but as this would involve passing through the most populous, and most English portion of the country, he was loth to do it. The day before the Eve of Christmas, however, he received intelligence that his hiding place was discovered by a spy in the employ of the Governor of Kilmallock; so he was forced to take action at once. At nightfall he procured a horse, on which he placed the Countess, and, accompanied by his faithful servant, Edward Walsh, he left the wood of Connelloe, and striking across the country by secluded paths, left Bruff on his left, and marched towards the county of Tipperary. The night was bitterly cold, prostrating snow, and as dark as pitch, so that he went astray many times, and at last determined to take the first safe shelter and await the coming of the day. After much aimless wandering the party was attracted by a light, and Walsh went

forward to reconnoitre. He returned with the intelligence that the light came from Inch castle, in old times a stronghold of the Geraldines, now much dilapidated. Earl Gerald remembered the owner for an old soldier of Fitz-Maurice's who had taken advantage of the Act of Oblivion to make his peace with the Queen. He determined to throw himself and his wife on the hospitality of Sir Henry Burgat, for so the owner of Castle Inch was called, to await the arrival of the morning.

CHAPTER III.

Earl Gerald sat by the great fire, in the hall over the kitchen, at Castle Inch. His host, Sir Henry Burgat, sat on the opposite side, and the Countess of Desmond lay on a settee which occupied a nook near the fire, and at the right hand of her husband. The night was far advanced, and the few household servants had long since retired. It being the Eve of Christmas, it was customary in that age, in purely Irish districts, to pass the night in moderate revelry until the time for early Mass arrived. And though the neighborhood of Kilmallock was not one of those districts where a priest could with impunity practice his sacred calling, yet out of mere old time habit, Sir Henry and his guests kept their vigil.

The Earl and Countess had rested themselves thoroughly during the preceding night; indeed, the fatigue of watching was generally borne by the faithful adherents, of whom Edmond, the Earl's personal servant, was the principal.

In old times Sir Henry had been a faithful follower of the Earl, and, indeed, had received knighthood at his hands on the battle-field; but his nature was too straightforward to sympathize much with a character like the weak Earl. For a long time there was a cloud betwixt these two, for, on the occasion of Fitzmaurice's arrival from Rome the Knight saw that the time had come when, by united effort, the English power in Desmond might be broken, and he despised the Earl's temporising policy. When he found Desmond unwilling to join his kinsmen he himself rode away to the Golden Fort with twenty men-at-arms—no wild Irish kernes fresh from the plough—but sturdy soldiers who had seen much service and in many parts. With these he had been through most of the late war; but being seriously wounded at the fight on Dromin Green, he retired into the Wood of Harlow where, owing to unskilful surgery he was lamed for life. He took advantage of the Act of Oblivion, for he saw nothing could come of further resistance to the English. The Earl he had seen unwilling to risk a title when success was probable, for fear of injury to himself, and he was not disposed to remain an outlaw for the sake of such a man. He had lived since at Castle Inch, now some what fallen into decay, but still habitable, keeping as clear with the ruling powers as he could, and strictly attending to his own affairs.

"I think, my lord," he was saying to the Earl, "that your fears are groundless. It is impossible that the Governor of Kilmallock hath wind of your quarters."

"Well, well, good Sir Henry, let it even be so. They must have a constant eye to her security. It is a nature to her from habitade."

"And, again," continued the Knight, "I see no immediate reason for a midnight sitting to Harlow Wood. It hath at present all the appearance of a continuance of severe weather, and the garrison of Kilmallock will stick closely to their quarters, so that you will have time to overcome thoroughly your late fatigues."

"We give you thanks, but cannot forget there is danger to you as well as to us. It is a crime to harbor outlaws."

"My Lord, I am very little removed from one myself, and it appears to me I would soon be one, if a ruined house

and a few barren acres had charms for those who now lord it in Desmond."

"Yes, that is a thought for many," said the Earl. "Would that it had forced itself on my mind in time. As it is, my dearest hope—thought it be humble—is a safe retreat in Harlow now, and a prosperous voyage to Spain hereafter."

"My Lord, is there no chance of pardon?"

"A pardon quotha" and Desmond laughed long and bitterly. "Did the wolf ever pardon the lamb? You tickle me to death Sir Harry."

"But—your large connection?"

"Pooh!—an Irish one! A Protestant English yeoman hath now more influence than any Popish lord in Munster."

At this moment a loud knocking was heard at the Castle door. Sir Henry went to the casement to enquire its cause.

"Open quickly, open for God's sake! I would see my lord."

Sir Henry went down the winding-stairs which ended in the kitchen, and from thence he went to the door which he at once unbolted. A man whom he recognised as Edmond rushed past with the cry, "My lord is betrayed!" He followed quickly, and was again in the presence of his guests.

The Countess looked at him with burning eyes: "And thou, too, Sir Henry Burgat! thou hast joined the hunters, and wouldst take the price of blood." (TO BE CONTINUED.)



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

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

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	CLOSE.	DUE.
	a.m. p.m.	a.m. p.m.
G. T. R. East.....	7.30 7.45	7.25 9.40
O. and Q. Railway.....	7.45 8.00	7.35 7.40
G. T. R. West.....	7.30 3.25	12.40pm 8.00
N. and N. W. ....	7.30 4.30	10.10 8.10
T. G. and B.....	7.00 4.30	10.55 8.50
Midland.....	7.00 3.35	12.50pm 9.30
C. V. R.....	7.00 3.00	12.35pm 8.50
	a.m. p.m.	a.m. p.m.
	noon	8.35 2.00
G. W. R.....	2.00	7.50
	6.30 4.60	10.45 8.30
	9.30	
U. S. N. Y.....	6.30 12.00n	8.35 5.45
	4.00 12.35	10.50
	9.30	
U.S. West'n States	6.30 12 noon	5.45 8.30

English mails close on Mondays at 9.30 p.m., and on Thursdays at 7.15 p.m. Supplementary mails to Monday and Thursday close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of January: 2, 3, 4, 7, 10, 14, 15, 17, 18, 19, 21, 24, 26, 28, 31.

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

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Opposite Osgoode Hall.



**STRUGGLE FOR LIBERTY.**

The Manitoba School Question.  
Mr. Ewart's Historical Account.

"To the memory of Alex., Archbishop of St. Boniface, O.M.I., my client and friend, this work is inscribed in the hope that it may be of some avail in that struggle for liberty to which was arduously given so much of his failing strength."

It is with this dedication that Mr. John S. Ewart prefaces his valuable compilation of the documents bearing upon the history of the struggle of the Manitoba Catholics for their rights in school matters. The volume opens with the recitation of the British North America Act, the Manitoba Act, the Manitoba School acts. These are followed by statements of the cases of Barrett and Logan against the city of Winnipeg.

We are then presented with an arsenal from which may be drawn vast quantities of ammunition for use in discussion of this question. First comes Archbishop Tache's letter reviewing the report of the English Royal Commission appointed to enquire into the working of the Elementary Education acts in England and Wales. We extract an interesting paragraph:

"After hearing the arguments for a wholly secular education, we have come to the following conclusions: 1. that it is of the highest importance that all children should receive religious and moral training. 2. That the evidence does not warrant the conclusion that such religious and moral training can be amply provided otherwise than through the medium of elementary schools. 3. That in schools of a denominational character to which parents are compelled to send their children, the parents have a right to require an operative conscience clause, so that care be taken that children shall not suffer in anyway in consequence of taking advantage of the conscience clause. 4. That inasmuch as parents are compelled to send their children to school, it is just and desirable that, as far as possible, they should be enabled to send them to a school suitable to their religious connections or preferences. 5. We are also of opinion that it is of the highest importance that the teachers who are charged with the moral training of the schools should continue to take part in their religious instruction. We should regard any separation of the teacher from the religious teaching of the school as injurious to the moral and secular training of the scholars." And again:

"That while we desire to secure for the children in the public elementary schools the best and most thorough instruction in secular subjects, suitable to their years and in harmony with the requirements of their future life, we are also unanimously of opinion what their religious and moral training is a matter of still higher importance, alike to the children, the parents and the nation."

To the charge that a system of Separate schools interferes with cordial social relations between Protestants and Catholics there could scarcely be a more emphatic denial than the following, written by Mr. J. B. Somerset in 1866, he being then Superintendent of the Protestant schools.

"It is gratifying to all lovers of good citizenship, as well as of educational progress, to note that from the organization of this system of management in 1871, at which period the Protestant schools numbered sixteen and the Catholic seventeen, to the present there has been almost entire absence of the friction and disagreement that have marked the progress of education in some of the sister provinces."

The Anglican Bishop of Rupert's Land speaking in 1889 concerning secular education said:

"Under proper restrictions I see a measure of justice and no injustice in Separate Schools, and I do not think it will be easy to do away with them."

However the Roman Catholic authorities may approve of the subjects of religious teaching that Protestants would agree upon, they will accept no teachers but their own. The great majority of Roman Catholic children will, therefore, be sent to their own private schools, however inferior, rather than to State Schools not under Roman Catholic instructors, whether there be religious teaching in them or not. If there is no religious teaching there will be but the stronger expressions of dislike. The day will come when one if not both political parties will discover that it is undesirable for the state to have this inferior secular instruction, and unjust to the Roman Catholic section of the community, that while getting no State aid for its private schools it should have to contribute to the support of the state schools. And the separate schools will re-appear, possibly in an objectionable form."

**Hamilton.**

The Separate School Board drafted the following resolution expressing its regret to the wife and family of the late Cornelius Donovan, at their deep loss. It is but an echo of the feelings of everyone acquainted with the deceased gentleman: "The members of the Roman Catholic Separate School Board desire to express the sincere grief which they feel and the deep loss which they have sustained by the lamented demise of Cornelius Donovan in the prime of life and in the full height of his career of usefulness. While he was personally dear to us as a citizen he was moreover closely associated with us during the greater part of his life, having received his early education in our schools, in which afterwards he became a teacher and later visited frequently in his office of Government inspector.

"To fine talents were added great industry and a strong sense of duty, and those qualities he employed with enthusiasm in the cause of Catholic education. His was indeed a labor of love, and though not robust, he yet allowed neither health nor personal considerations to interfere with the conscientious performance of the noble work with which he was entrusted.

"To his widow and children, from whom a faithful husband and kind father has been removed, we tender our heartfelt sympathy in their deep affliction."

Rev. Father Oraven has charge of the Orphan's Festival this year. From this we may be sure that it will again be a success. He has secured some of the best talent in the province.

Mgr. McEvay, Rector of St. Mary's Cathedral, last Sunday evening gave the second of a series of sermons on Rome and the Holy Land. He spoke of the many miracles wrought in some of the holy places, and the difficulty a great many people find in crediting miracles. They seem to forget that God who is the author of all law, and who arranges Nature's working can at any time suspend those laws. They are very quick to mock and scorn miracles, but very ready to believe any pagan wonder, and take great interest in the description of an Egyptian mummy. He gave an account of the translations of the house occupied by the Holy Family.

His Lordship Bishop Dowling gave a lecture on Rome and the Holy Land in his usually interesting and eloquent style, at St. Patrick's Church, Caledonia last week. The church was crowded.

At all the masses in the Four Catholic Churches the letters from Very Rev. J. Ailard, O. M. I., administrators of the Archdiocese of St. Boniface, Manitoba, in regard to the petition to be presented to the Gov. Gen. in Council, and the petition itself were read last Sunday. As the congregations passed out they could sign the petition at the rear of the Church. A committee has been appointed to canvass the different parishes.



Nervous Prostration, Sleeplessness and Weakness. G

Went Brotherton, Quebec, Oct. 1, 1900.  
The Pastor Koenig's Nerve Tonic... I ordered was for a young lady of my house... she was at most just able to herself... I ordered your prostration, she possesses... Today there is no change... She will continue to use your medicine... I think it is very good... F. S. VIVIER, Catholic Priest.

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