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# The Catholic Register.

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

VOL. I.—No. 22.

TORONTO, THURSDAY, JUNE 1, 1893.

PRICE 5 CENTS.

## Register of the Week.

The most important event to register for the past week in Canada is the close of the Local Legislature. Toronto, it is true, was actively engaged in sports at the Woodbine, where were gathered "all our beauty and our chivalry" to witness the races which have been of late years rendered attractive by the usual attraction of such amusements, and, be it said to their credit, by the honorable manner in which the sports are conducted. But the fact of Martello carrying off the Queen's plate is already in the hands of our readers, so that we pass to the Legislature, where, on Friday night last various gentlemen of various ages rose from the dignified seats upon which their constituents had placed them, and sang Auld Lang Syne—for they had finished their task. The week had been passed in severe criticism on the part of the Opposition about the Agricultural College, some appointments and other matters, which were just as severely defended by the Government. The patent medicines are left alone until July, 1894, before which time the whole question of their preparation and sale will be fully considered by the Legislature. Mr. Ross bill "to enable the electors of the province to pronounce upon the desirability of prohibiting the importation, manufacture and sale as a beverage, of intoxicating liquors" was discussed. Mr. Meredith opposed this plebiscite upon the ground that it was shifting the responsibility from the floor of the house to the public and to municipal politics. A long debate followed, after which the second reading of the plebiscite was carried by a vote of 48 to 28. His Honor the Lieutenant-Governor prorogued the House on Saturday when he delivered the following speech from the Throne:—

"Mr. Speaker and Gentlemen of the Legislative Assembly.

"In relieving you from further attendance upon your legislative duties, I am glad to be able to congratulate you upon the advantages which have already been experienced from the completion of the new Parliament buildings. While they have greatly contributed to your comfort and convenience in the discharge of your legislative duties, they have also proved themselves to be perfectly adapted to all the other requirements of the public service. It is very satisfactory to know that buildings so substantial and commodious have been erected at comparatively so low a cost.

"I desire to express my appreciation of the diligence and zeal with which you addressed yourselves to the work of the session. Although called together at a season of the year when the demands of private business are most urgent, you have shown no desire either to hasten legislation unduly or to postpone the consideration of measures important to the Province.

"I recognize with pleasure your prudence and forethought in providing for the establishment of a large national park, about 12,000 square miles in area, in the northern part of the Province, and in thereby securing for all time a forest reservation of untold value to the country, and included to it a reserve for such animals as it is desirable to protect. The name Algonquin, by which the park is to

be known, will form a connecting link between its former and its future occupants, while, amongst other advantages, its ample area of lake and forest will furnish unbounded facilities to coming generations for rest and recreation.

"I heartily concur in the provisions of your act granting liberal aid to certain railways to be constructed in localities hitherto unprovided with railway facilities and which, opening as they do the way to localities believed to be rich in iron and ore deposits, must prove to be of great advantage to the general community.

"I am pleased to learn that steps are to be immediately taken for ascertaining whether, or to what extent, a provincial legislature has the power to deal with the prohibition of the liquor traffic, and that in the meantime, in response to numerous petitions from all parts of the province, a plebiscite is to be taken on the advisability of prohibiting by law the importation, manufacture and sale of intoxicating liquor as a beverage. It is but reasonable that before legislating you should procure the settlement of any constitutional doubts as to the powers of the legislature, and that you should ascertain whether there is such a substantial public opinion in favor of prohibition as would ensure its enforcement in the case of legislation being adopted. I shall watch with interest the course of events with respect to both these questions.

"I have assented with great pleasure to the bill which you have passed for the prevention of cruelty to and better protection of children, as a means of rescuing from a possible or probable criminal career many who would otherwise be homeless and unprotected. I am confident that the measure will be of great service.

"I have given my assent with pleasure to the measures which you have adopted for securing the better registration of voters in cities, for the further improvement of our municipal laws, for the extension of jurisdiction of division courts, and for further facilitating the enforcement of the just rights of wage-earners and sub-contractors. I notice with satisfaction that the laws respecting the registration of instruments relating to land, and the laws for the protection of game, have been improved and consolidated. The measures also concerning houses of refuge, respecting the public health, and amending the liquor license laws, are timely and important, and will be found beneficial.

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

The provincial secretary then said:

"Mr. Speaker and gentlemen of legislative assembly:

"It is his honor's will and pleasure that this legislative assembly be prorogued; and this legislative assembly is accordingly prorogued."

The lieutenant-governor and staff retired, the band played "God Save the Queen," and the house was deserted.

Lord Salisbury, who never went to Ireland while in power, is now traversing Ulster, where last week he assumed the role of prophet and peacemaker. In this latter capacity he is trying to undo the evil done by his nephew, Mr. Balfour. Speaking at Belfast the noble Lord thought that the Home Rule Bill would pass the Committee, but the House of Lords, which represented the loyalists of England and Ireland, was impregnable. After advising his hearers to abstain from all disorder he did not consider that the position of Ulster "should depend upon the insane wishes of a single statesman." He asked the men of Ulster to be firm; "he asked them to resist such a surrender, not only for their own sake, but in order to relieve the fame of England from black or irreparable disgrace." That is the advice of a patriotic peacemaker surely—and well worthy of Coercion

legislators. He ought to be looked up. In a second speech Lord Salisbury repudiated the reports that, if Home Rule should be defeated now, the Conservatives and Liberal-Unionists would suggest a similar scheme. There was no truth in the rumor, and whenever the Conservatives returned to power they would go back to the policy which for six years they had tested with considerable success. No man is so blind as one who will not see. There never was such failure in the very first object of government as during the reign of coercion under Salisbury and his nephew.

The Hon. Edward Blake is winning laurels for himself in and out of the house of parliament. At Birmingham on May 4 an enthusiastic audience assembled to hear him, upon which occasion *The Daily Argus* of Birmingham has the following personal reference:—"To-day, in the British Parliament, Mr. Blake is engaged, heart and soul, in making real and effectual the union between England and Ireland. That is an object lesson of which we invite the Unionists to make the most that they can. The sincerity, earnestness, and self-devotion which characterize Mr. Blake enlisted the interest and maintained the attention of last night's great audience throughout a lengthened and closely-reasoned speech. Of fine physique and commanding presence, Mr. Blake's oratory is marked by great powers of exposition. Lucidly direct when his argument demands it, he is sonorous in phrase, and here and there recalls the nice convolutions and the brilliant dialectics of the Prime Minister. In his finely-concentrated statement of the case for Home Rule, he literally pulverized Unionist contentions on the religious, minority, Imperial veto, and financial clauses. Point by point, he followed the halting steps of uninformed and misinformed critics, and left his enthusiastic audience with a perfect conviction that the self-government of Ireland by men such as he would build up and solidify the British Empire."

A rabid party song entitled "The Two Jesuits" is going the rounds of London, England. It is thoroughly Orange in its language and conservative, Balfourian, in its purpose. No stone will be left unturned, from religious bigotry down to local jealousy, and from parliamentary debate to ballad singing, to rouse bitterness and fan the flame of hatred and discord. The two Jesuits are the Hon. W. E. Gladstone and the present Lord Mayor of London. One couplet reads:

"We'll save the Union from its foe,  
We'll give the rebels rope."

The Central Party in Germany have issued a manifesto, taking a decided stand against the Army Bill. The question with them is not the secur-

ing of the fatherland, but whether a military state shall be established. They will, therefore, oppose even the Heuene amendment, which limits the increase, but they will, so far as they deem prudent for the country, vote to maintain a strong army and navy. They propose bringing in a motion permitting the Jesuits to return, and lastly they declare war against Socialism. But all is not peaceful in the ranks of the party; for some of the landlord class have withdrawn and are preparing a separate address, in which they urge a strong army for the defence of united Germany. This development has so far improved the Government prospects that some suspect the split and the secession to be the outcome of the Emperor's visit to Rome.

A crisis which had all but occurred last week in the Italian ministry, was averted. It was partially caused by the misuse of municipal funds by the ministers. Various municipal securities had been withdrawn by the ministry and long-term treasury bonds substituted to a very large extent. This, in case of a sudden demand, would leave bankruptcy unavoidable. King Humbert opposed any sweeping change in the ministry as he feared a general financial crisis. The King refusing to accept any resignation except that of the former Minister of Justice, the crisis is ended. The Government remains in power, but weaker in their reputation, which was never very good.

While congresses of various kinds have a large part in the programme at Chicago, a very important one was also held lately at Toulouse in France, at which a very able explanation was given of the religious and political situation of the French republic. M. de Bellomayre, regretting the many divisions of Catholics upon minor questions, said: "Reason and experience invite Catholics to the loyal wiping out of their particular opinions and rival pretensions in the interest of what is superior to all else. Furthermore, it is advised to them by the most august authority. Who, therefore, amongst them will dare to raise his personal judgment above the wisdom of the Vicar of Jesus Christ? Who would wish to assume the heavy responsibility of openly preventing the concentration of the Catholic forces, or even of retarding it by blameable abstention?" The Assembly "considering that the defence of religious liberties is the first duty of Catholics, and that it calls for their unanimous action in imposing upon each the effacement of his personal preference; considering that Catholic action, in order to be independent of all parties, ought to abstain from contesting the existing form of government; that it is henceforth necessary for Catholic action to place itself on constitutional grounds, and by a loyal declaration to cause all doubt to stop in this regard; considering that there is room for Catholics to use their rights as citizens and to safeguard the higher interests of liberty of conscience by a permanent and legal organization, be it resolved: That the Catholics of each department are invited to meet in a general assembly for the purpose of naming a committee of twenty members, who will have charge of the local organization of the Catholic forces."

## MASSACRE OF FROG LAKE.

We clip the following interesting account of the Frog Lake massacre from "Episodes of the Riel Rebellion," in *Saturday Night*, by Mr. George B. Brooks. Mr. Brooks is a son of Rev. Canon Brooks, for many years Vicar of St. Mary's Church, Nottingham, Eng., and now Canon of Lincoln Cathedral. At the time of the Rebellion, Mr. Brooks was first Lieutenant in the 91st Battalion of Canadian Militia:

Frog Lake is a small but very pretty sheet of water, clear as crystal and studded with small islands, some of them mere points of rocks, others an acre or more in extent. The settlement of the same name is a good five miles from the lake, situated on Frog Creek, which flows out of the lake and finds its way into the Saskatchewan. There are few spots in Canada as pretty as the country around that settlement. It reminds one of English park scenery, plenty of trees but no underbrush; soft grass, plenty of wild flowers, principally roses, and everything green and fresh-looking. The country is not flat, on the contrary, it is hilly, some of the hills rising to a very respectable eminence, something like the wolds of Lincolnshire in England or the combs of Devonshire. At the settlement a dam had been built across the creek, making a mill-pond, and just below this pond a saw-mill had been erected, not far from which was the Roman Catholic Church and mission house, the center of the settlement, and around which were some twenty cabins, each having its small garden plot in front. It was a pretty place and when the advance party sent forward by General Strange to reconnoitre, first came in sight of it and halted, there was but one opinion, that no lovelier spot had been seen since Winnipeg had been left.

It was about seven o'clock in the evening when the settlement was first sighted, the sun still high, the birds still singing, and altogether a beautiful, warm, balmy spring evening. But what a cruel sight the settlement itself presented. Every cabin in it bore the marks of fire. Doors were off and windows broken. In some instances the roofs were gone and the gable ends torn out, and in the little garden plots were to be seen the remains of hacked and broken furniture, farnia utensils and agricultural implements; the mill was a complete ruin, more than half burnt down, the circular saws twisted, broken and scattered about. The church had not been spared. Its roof was gone, one end of it was a mass of charred timber, the bell that once swung in its little belfry was broken and lying in the church-yard almost hidden in the grass; even the few wooden crosses and grave-stones had not been spared, but had been torn from the ground and were strewn about the mounds marking the graves. But perhaps the most pathetic sight and remembrance of what had once been a peaceful settlement, peopled by industrious Ontario and Quebec yeomen, was the torn books, scraps of letters and dilapidated pictures lying around the burnt cabins. Many of the books, or rather what remained of them, were of a religious character, some in English, some in French, others were school books, and on the fly-leaves were the names of those who had once owned and perused them. Not a living soul was to be seen about the place, the only welcome the soldiers received being from a poor half-starved collie dog, which stood in the doorway of one of the cabins wagging his tail, but apparently afraid to trust himself further. That poor brute was subsequently adopted by the 91st, was christened Riel, became a great pet, accompanying the regiment to Winnipeg. But the saddest sight, and one which made strong men weep, was to

be seen inside the ruined church. On the fence around the building were a number of hawks, kites and eagles and other birds of prey, so fat and lazy, so gorged with food that they were scarcely able to rise and fly away when disturbed. The church had a basement, and in it was revealed the secret of the Frog Lake massacre.

In one corner of that basement, lying one upon the other, and evidently thrown there after death, were the bodies of four dead men, all terribly decomposed. It was a shocking and sickening sight. Every head had been scalped, the features were unrecognizable, having been saturated in oil and then set fire to, for they were all charred and burnt. The hands and feet had been cut off and the arm and leg bones protruded. The hearts had been cut out and other indignities had been practiced of the most savage kind. By what remained of their clothes it was evident that two of the victims were the Roman Catholic priests who once had charge of the mission; the other two were evidently laymen. It would be impossible to adequately express the indignation and horror which all felt when the ghastly find was seen. Strong men, men who wore medals honourably won in the Imperial Army, men who had seen and faced death in hard-fought battles, men who were not given to sentimental weakness but were more reckless than sedate—those men as they viewed the horrible sight broke down and blabbered like babes. As the daylight waned and darkness set in, lanterns had to be lighted and lowered into the basement, and by their dim glare the horror of the scene was intensified, if that was possible. There was no furniture in the basement, nor the wrecked or broken remains of any, and the floor was the hardened soil. To what particular use that basement had been put was hard to determine, but it was not destined to be the grave of those four victims of Indian cruelty and treachery.

Word of what had been found was sent to General Strange and just before dark a strong fatigue party arrived from the camp having with it, shovels, picks, ropes, tarpaulins and carpenters' tools. It was not an easy matter getting those bodies out of the basement to the surface. Working in a disgusting atmosphere and by the dim light of a few lanterns, with great trouble tarpaulins were eventually passed under each body and they were slowly hauled up to the surface, where the tarpaulins were rolled around them as shrouds. While half a dozen men had been engaged in this unpleasant operation, others had dug four graves in the little churchyard, others had taken boards from the ruined cottages and had constructed four rude coffins, while others had fashioned four wooden crosses. Just at break of day all was ready for lowering the bodies into the graves, a rite solemnly and decently performed, the liturgy for the dead of the Roman Catholic church being read over the corpses of the two priests by a Roman Catholic officer of the 91st, and the beautiful burial service of the Anglican church over the other two corpses, by Colonel Osborne Smith. It was a sad party that stood around these four graves that bright, beautiful morning, and no four men were more reverently interred by strangers than were those four victims of the rebellion. After the service had been read, the graves were filled in, the crosses were planted at the head of them, roses and other wild flowers were strewn on the mounds, and as the birds carolled their morning hymns those who had been engaged in a sad duty returned to camp, vowing vengeance on the perpetrators of the massacre if the chance was ever offered them, a vengeance that they took afterwards and which was life for life, seven of the Indians engaged in the terrible crime at Frog

Lake being hung up on the same scaffold at the same time at Battleford, singing their war and death songs to the very last.

At last the doubt and mysteries which had for so long hung around the Frog Lake massacre were cleared up, the finding of the four bodies in the basement of the Roman Catholic church proving that a terrible tragedy had been enacted. The people of Canada were slow to believe that the "wards of the nation" had been guilty of so grave a crime, and the truthfulness of the reports which from time to time came from the North Saskatchewan district were questioned and denied. It was on April 11th that the newspapers of Canada published the first rumors of the outbreak—meagre in detail, but giving a list of ten killed, a list which was subsequently proved to be slightly inaccurate. The chief victims of the tragedy were the two Roman Catholic priests, Revs. Father Adelard Fafard and Father Felix M. Marchand, both belonging to the order of Oblates. Rev. Father Fafard was born in the Province of Quebec in 1849 and was made an Oblate Father in 1874. He was ordained a priest in Montreal, and from that time devoted his life to missionary work among the North-West Indians. He was a zealous priest and a man of splendid education. Rev. Father Marchand was a young man born in the Province of Quebec in 1858 and ordained by Bishop Grandin at St. Albert in 1881. He, too, was enthusiastic in his work. And it is the same with all the Catholic missionaries in the North-West. He who has travelled through that vast portion of the Dominion must have often met with educated white men dwelling in the midst of a wild, savage people whom they tended with a strange and mother-like devotion, upheld in their life of denial by a simple faith which seems something more than human. And what is true in one case seems to be true in all, whether the priest be stationed at Winnipeg or in some far remote mission, north or south, far in advance of trader or settler have gone those fragile men, brought up amid the sunny scenes of the St. Lawrence or old France, scenes that they are destined never to see again in this life. It is a curious contrast to find in that far distant, lonely land men of culture and high mental excellence devoting their lives to the civilization of wild Indians. I care not what particular form of belief the onlooker may hold, he is but a poor man who can witness such devotion and abnegation of self through the narrow glass of sectarian feeling and see in it nothing but the self-interested labor of persons holding opinions foreign to his own.

From those who were made prisoners at Frog Lake and who for long weary weeks were compelled to accompany their captors through muskeg and swamp, half-starved and in daily fear of their lives. The following particulars of the massacre were gleaned on their liberation from captivity after the fight at Frenchman's Butte, the latter end of May. Big Bear, a worthless discontented Indian, had been prowling about the country between Battleford and Fort Pitt with his band for some months, stirring up discontent wherever he went. Partly by threats and partly by persuasion he induced the bands of Crees at Pitt, Onion Lake, Saddle Lake, Fort Victoria and Fort Chippewyan to join him, and together they went on their warpath, as motely and ill-favored a gang of vagabonds as ever defied government authority. On April 2nd they visited the settlement at Frog Lake and invited the Indian agent there, T. T. Quinn, and others to a conference in their camp, and stated reason of the desired peace was being the insufficient quantity of provisions served out to the Indians. Quinn and his friends went to the camp and were

immediately shot. Hearing the firing, Rev. Fathers Fafard and Marchand went over to the Indian camp, and it was while they were administering the last rites of the Catholic Church to the wounded and dying, and while kneeling, that they were treacherously shot in the back, their bodies being burnt and mutilated afterwards. Those murdered, in addition to the two priests and the Indian agent, were John Delancy, M. Gowanlock (brother of ex-Ald. Gowanlock of Toronto), Charles Gouin, William Gilchrist and two others. Mrs. Gowanlock and Mrs. Dolaney, at first reported murdered, were taken prisoners together with several others.

## The Work of A Monk.

The most beautiful volume among the half million in the Congressional library is said to be a bible which was transcribed by a monk in the sixteenth century. It could not be matched today in the best printing office in the world. The parchment is in perfect preservation. Every one of its thousand pages is a study. The general lettering is in Gorman text, each letter perfect, as is every one, in coal black ink, without a scratch or blot from lid to lid. At the beginning of each chapter, the first letter is very large, usually two or three inches long, and is brightly illuminated in red and blue ink.

Within each of these capitals is drawn the figure of some saint, some incident of which the following chapter tells, is illustrated. There are two columns on a page, and nowhere is traceable the slightest irregularity of line, space or formation of the letters. Even under the magnifying glass they seem flawless. This precious volume is kept under a glass case, which is sometimes lifted to show that all the pages are as perfect as the two which lie open.

A legend relates that a young man who had sinned deeply became a monk and resolved to do penance for his misdeeds. He determined to copy the Bible, that he might learn every letter of the Divine commands which he had violated. Every day for many years he patiently pursued his task. Each letter was wrought in reverence and love, and the patient soul found its only companionship in the saintly faces which were portrayed on those pages. When the last touch was given to the last letter, the old man reverently kissed the page and folded the sheets together. Soon afterward he died.

## Recreations of Great Men.

The favorite recreation of Pope's leisure hours was the society of painters. Nothing was more agreeable to the poet than to spend an occasional evening with his friend Kneller, who, to use the words of Thackeray, "bragged more, spelled worse and painted better than any artist of his day." Warburton tells an amusing anecdote of the two friends. Mr. Pope was with Sir Godfrey Kneller one day when his nephew, a Guinea trader, came in. "Nephew," said Sir Godfrey, "you have the honor of seeing the two greatest men in the world." "I don't know how great you may be," said the Guinea man, "but I don't like your looks. I have often bought a man much better than both of you together, all muscles and bones, for 10 guineas." — *Chambers' Journal*.

## Timely Wisdom.

Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps and all summer complaints or looseness of the bowels.

Jumpuppo—Confound the Theosophists?  
Jaaper—Why?  
Jumpuppo—They convinced my wife that she had seven bodies, and she went off and bought a dress for each one.

**Ireland's Charter.**

*Eugene Davis in Chicago Citizen.*

Not by the votes of men alone, or the voice of a parliament,  
Can a land start forth from bondage a queen in her beauty rare,  
Unless she be worthy of freedom, and bold in her bosom bent  
A martyr's grit and a hero's strength, and a will to do and dare.

No force, no fraud could ever quell the spirit of liberty  
No chains were forged that could ever bind the limbs of the brave and bold,  
In ages past our faith was tried on the rack and the scaffold tree,  
Yet time hath not changed our loyalty we are still what we were of old.

As the seed that the husbandman sows in the green cold frosia of spring,  
Which ripen in summer's sunlight, and glow beneath the autumn moon,  
So our forefathers planted in sacrifice, in pain and in suffering  
The grains that shall burst to harvest bloom through the glens of our late fall moon.

Our right to our own is penned on the vault of the Irish sky,  
On the emerald land whose battlefields are the graves of no coward clay,  
On the belt of crags that gird her shores with pillars of granite high,  
On the circle of seas that wear for her feet laurels of milk white spray.

The charter of freedom is ours to-day, by the claim of our national pride  
It thrilled the speech of our felons fighting for justice and right:  
Kissed by their lips ere they perished stamped on their souls ere they died,  
It shall never be rent or tattered by the power of alien might.

In a christian's glory mounted, the greatest of states took birth:  
Laved with the blood of their sons, they bravely and gallantly trod  
The slopes of the steep mountains to win them the fruits of the earth  
Oh, parliament come from the handwork of man  
Nationhood only from God.

**THE HOLY CHILDHOOD.**

The following is the text of the Brief composed by the Holy Father on the occasion of the fiftieth anniversary of the foundation of the Association of the Holy Childhood.

LEO XIII., POPE.

For perpetual memory. The Church, the Mother of the human race, has, it is not to be doubted, an equal solicitude for all her children; but she regards with a most special commiseration the children of tender years who, born of parents deprived of the light of the Gospel, and often suffering from great poverty, are from their cradles exposed to the most serious dangers, both to their temporal life and eternal salvation. This maternal charity is neither new nor without precedent in the Church, for she has received it and transmitted it as her heritage from her Founder, Jesus Christ, Who, during His mortal life had a marvellous tenderness for children, and would never suffer them to be hindered from approaching Him. Nor is it surprising that the Roman Pontiffs have ever evinced a most lively sympathy towards, and favoured to the utmost of their power, those pious Institutions founded in the Church to procure the salvation of children. One amongst these has, with good reason, attracted towards itself the particular benevolence of the Sovereign Pontiffs, and enjoys amongst all the Faithful the highest esteem. We mean that society founded at Paris to save and succour children, particularly in China, which has the happiness of bearing the name and of being placed under the protection of the Holy Childhood of Jesus Christ.

Whenever we recall to our memory the beginnings of this Society, we experience a sweet joy and feel ourself filled with consolation. For at the time of its birth, under happy but humble auspices, when we ourself filled the office of Apostolic Nuncio to the august King of the Belgians, we felt in it the greatest interest, and gave it all our support; for it then already appeared to us to be a salutary work, full of the spirit of humanity and

charity. Elevated since then by the will of God to the height of the Apostolic dignity, it is an old affection we cherish for this Society of the Holy Childhood, now become so flourishing in the number of its associates as well as its benefits; and we rejoice to see it celebrate the fiftieth anniversary of its birth in the same year in which we celebrate that of our Episcopal consecration. For this reason, after having declared in the third year of our Pontificate how much we have at heart the development of this Association, we desire on the occasion of this happy event to give it a perpetual proof of our benevolence. It is, therefore, for these reasons, as well as deferring to the prayers of our dear son, Cardinal Vincent Vannutelli, the Protector of the whole of this Society, that we will that the privileges already temporarily accorded should belong to it in perpetuity. Wherefore, confiding in the mercy of Almighty God, and by the authority of the blessed Apostles SS. Peter and Paul, to all and each of the priests who are members of any Council of the Association. Directors, heads of a series of twelve associates; to those also who out of their private means have increased the ordinary subscriptions of twelve associates, or who having given once for all the sum determined by the Apostolic Concession of July 16, 1845, have been inscribed amongst the associates called perpetual, provided they have the consent of the Ordinary of their respective dioceses (and if any amongst them have not obtained this, we will that the privilege shall be for them without effect), we grant the privilege to bless in the manner used by the Church, in particular and outside the city of Rome, the crosses, crucifixes, pious medals, chaplets, and little metal statues of our Lord Jesus Christ, the Blessed Virgin, and the Saints, by applying to all and each the indulgences enumerated in the catalogue published by the Press of the Sacred Congregation of Propaganda on February 28, 1878; and, as far as regards the chaplets, without excepting the indulgences called those of St. Bridget, provided that these priests have the regular faculties for hearing confession. Besides, by virtue of our Apostolic authority, we accord to these priests above mentioned, celebrating at any altar whatever the Holy Sacrifice of the Mass for the souls of the Faithful who have quitted this earth in the charity of God, this Sacrifice three times once a week, either for a soul or for souls in favour of that or those for whom it is offered, the same aid which they would have on a privileged altar, always on condition that these priests do not already enjoy another like indulgence.

In addition, we concede to the said priests, provided they have been approved as confessors by their Ordinary, and have first of all obtained his consent (in default of which the concession of this privilege is of no effect), the faculty to bless and to bestow upon the Faithful according to the usual rite the scapulars of the Confraternities of the Most Holy Trinity, of Our Lady of Mount Carmel, of the Seven Dolours, and finally of the Immaculate Conception of the Blessed Virgin, with application of the privileges and indulgences enjoyed by the members of the said Associations; but this faculty is not valid except in those places where no Convent of the Religious Orders exists to whom belong, by a special privilege emanating from the Apostolic See, the right of blessing and bestowing the said scapulars. Finally, to each of the priests mentioned above, provided they have the consent of their respective Ordinaries (without which we declare this indulgent to be of no effect), we concede the faculty of bestowing upon the Faithful in the article of death, who, having confessed, being truly repentant, and having received Holy Communion, or, if this is impossible for them, who, truly

repenting of their faults, have invoked aloud if they can, or at least in their hearts, the name of Jesus; and accepted with resignation from the hand of God death as the punishment of sin, the Apostolic benediction, in our name and in that of the Sovereign Pontiff then reigning, with a Plenary Indulgence and the remission of all their sins, always conformable to the rite and the formula proscribed by Benedict XIV., or predecessor. Notwithstanding all acts to the contrary, even those which concern all indulgences *ad instar*. These presents are to be valid in perpetuity. We will besides that copies of these present letters, even printed ones, provided these copies are countersigned by a notary public, and furnished with the seal of a dignitary of the Church, shall obtain the same faith in these presents if they were themselves produced.

Given at Rome, by St. Peter's, under the Ring of the Fisherman, the 8th of February, 1893, in the fifteenth year of our Pontificate.

(L. S.) S. CARD. VANNUTELLI.

The following is the Circular Letter of His Eminence Cardinal Vincent Vannutelli, Protector of the Society of the Holy Childhood, to the Archbishops and Bishops of the Catholic world:—

Most Illustrious and Most Reverend Lord,—I am most happy, in my capacity as Protector of the Holy Childhood—an office it is a pleasure to me to fill—to send you, most illustrious and most Reverend Lord, a copy of the Apostolic Letters, beginning with these words, *Humani Generis*, given by the Sovereign Pontiff Leo XIII. on the 8th of February of this year, as a striking testimony of his paternal kindness and a new proof of his solicitude for this Association, which has done so much for the protection and for the salvation of childhood, above all in infidel countries.

While congratulating myself upon having to undertake this duty, I also cherish the firm hope that the praises of the Sovereign Pontiff now ruling the Church which he enlightens by his wisdom and virtue, bestows upon our Society, and the solicitude with which he surrounds it, will be for you, most illustrious and most Reverend Lord, a powerful motive to accord increasingly your countenance and support to a pious Institution which has beyond that a title to recommend itself to the esteem of all. In fact, while it is of the greatest use for the children born of pagan parents (and in this there is no other to equal it), it also marvellously serves the interests of the children who enrol themselves under its banner to contribute to its prosperity, as it causes those children who are born in the bosom of the Catholic Church to feel and recognise from their earliest years the value of so great a boon, since it gives them efficacious means and accustoms them to care for their own eternal welfare as well as for that of others; in fine, also, because in accomplishing these acts of piety it opens in their favour the treasures of Divine goodness of which they stand all the more in need, as their youth is constantly exposed to the dangers and snares of this corrupt age. In this hope I take this opportunity of assuring you, most illustrious and most Reverend Lord, of the esteem with which I am, with all my heart,

Your most devoted servant,  
† VINCENT CARD. VANNUTELLI,  
Protector.

Rome, March 3, 1893.

**Advice to Invalids.**

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

**Concert at Barrie.**

A most successful concert was held in the Opera House, Barrie, on Tuesday evening, the 16th inst. under the auspices of St. Mary's E. C. church. Notwithstanding the extremely unfavorable weather, there was a large attendance, and by common consent the concert was pronounced one of the most artistic and enjoyable ever given in Barrie. The programme opened with a song, "The Isle That's Crowned With Shamrock," sung in a spirited manner by Mr. D. E. Cameron. The same gentleman afterwards sang the "Longshoreman," and joined with Mrs. Cameron in Mendelssohn's beautiful duet, "I Would That My Love." Miss Polly Sheehan, who came next, sang, "That Sweet Refrain," by Jordan, and in the second part of the programme gave "The Portrait of My Mother," winning the warm approval of the audience. Miss Marguerite Dunn, in "The Ride of Jennie McNeill," and "The Gypsy Flower Girl," proved herself one of the cleverest elocutionists in the province, and was encored on each appearance. Mrs. D. E. Cameron, whose voice is a rich and deep contralto, made a distinct hit in Tosti's charming song, "Could I?" and in response to a hearty encore gave "Will He Come" by Sullivan. Miss Maudie Alexander sang a number of characteristic songs in a sweet and winsome manner, accompanied on the guitar by her father, Mr. F. G. Alexander, and was encored again and again. Miss Theresa Roller, who is the possessor of a genuine mezzo soprano voice of rich a sympathetic quality and considerable flexibility, sang the aria, "Scenes That Are Brightest" from "Maritana," and, with Mrs. Tapsfield, contributed the favorite duet, "Hear Me Norma," both of which were excellently rendered. The humorous element was supplied by Mr. W. E. Ramsay in his usual inimitable style he being recalled no less than three times on each appearance. The accompaniments were skillfully played by Miss Ward of Barrie and Mrs. Tapsfield of Toronto. Mayor Creswicke, who presided, made a very acceptable chairman, opening the proceedings with a neat speech. The concert was gotten up by Rev. Dean Egan, who was promoted a few months ago from Thornhill to the deanery of Simcoe, and who has already attained great popularity with all classes of the community in his new sphere of labor.—*Globe.*

**Made the Convocation Laugh.**

The Archbishop of Canterbury complained at the last meeting of the convocation that curates in the English Church are insufficiently paid. He attributed this to the fact that the Church was robbed first by Henry VIII. and then by Edward VI., and that what was left was stolen by Elizabeth. Thus, he said, "the Church was beaten by two kings and a queen." This allusion to a hand at cards made the convocation laugh, but the primate omitted to say that the robbery was perpetrated on the Catholic Church and not on the new fangled Church of Henry VIII.'s creation.—*Catholic Review.*

**Guard Against Cholera.**

Keep the blood pure, the stomach in good working order, and the entire system free from morbid effete matter by using Burdock Blood Bitters, which cleanses, strengthens and tones the whole system. Cholera cannot attack the healthy.

The Child's Prayer, "O Lord, make me a good boy, and if at first you don't succeed, try, try, again."

The nip of a poisonous snake is but a slight remove from being more dangerous than the poison of Scorpula in the blood. Ayer's Sarsaparilla purifies the vital fluid, expels all poisonous substances, and supplies the elements of life, health, and strength.

## THE CATHOLIC SAILORS' CLUB.

MONTREAL, May 28, 1898.

Editor Catholic Register.

The Montreal branch of the Catholic Truth Society has opened a large room at 800 St. Paul Street as a place of meeting and resort for the Catholic sailors of various nationalities coming to this port. Although intended for those of our own faith, still all will be welcome without distinction of creed.

The Catholic Truth Society of England has made a special study of the wants of the Catholic sailor, and one of the resolutions of their last convention was to do all in their power to help him spiritually and temporally.

Desirous of participating in the good work our local society took the matter up during the early part of last winter. Prospects of accomplishing anything definite were in the beginning poor, but Rev. Father Jones, S.J., came to the rescue, and succeeded in interesting a number of prominent Catholic ladies of the city in our work. These ladies formed themselves into a committee, and set to work collecting funds, and with such success that warranted us in taking the definite steps we have done.

Our undertaking has the warm approval of his Grace Archbishop Fabre, and many of the clergy of the city. We expect to have a Mass and instruction every Sunday in our room for the sailors.

The club room will be open every evening, and also at certain hours during the day convenient to the sailors. There we hope, with the assistance of friends and wellwishers, will always be found a good supply of Catholic literature with which Jack can while away leisure time to advantage; also a variety of games, such as chess, checkers, cards, etc. It is our intention to have tea and coffee for our sailors. In short, we shall do all in our power to help him to avoid the temptations which are so numerous in the shape of low groggeries, etc.

A special need is a modest library, and also a constant and plentiful supply of Catholic newspapers and magazines, so as to enable us, if possible, to furnish outgoing vessels with good Catholic reading matter.

There are many ways in which the good Catholics of your city can help us. I would suggest a few: By becoming a member of our society—the yearly fee is 50c. or by sending us a few books or copies of Catholic papers and magazines.

Any one wishing to help our cause will please send their donations to Mr. J. H. Feeley, President Catholic Irish Society, 27 Balmoral street, Montreal.

A MEMBER OF THE COMMITTEE.

## Catholic Women's Congress.

As an antidote to Mrs. Stanton's attack on the Church the Catholic women had a day at Chicago to themselves in the Congress for women. It opened at the Art Palace on May 20. On the platform were Miss Eliza Allen Starr, Miss Ellen A. Ford, Miss Onahan, Miss Sullivan, Mrs. Alice Timmons Toomy and others. Miss Starr introduced Mrs. Toomy as the presiding officer of the Catholic Congress, who then read an introductory address. The wonderful organization of the Church, the writer considered to be due to the uprooting of human passions and self-interest. The great hindrance to success lies in the petty passions of envy, jealousy, and the desire for personal aggrandizement. Apart from the spiritual life the Catholic religion possesses an immense advantage in the oneness of purpose gained by elimination of self in the vows of poverty, chastity and obedience.

Next on the programme came a paper by Miss Cary, entitled "Elevation of womanhood through veneration of the Blessed Virgin." "Women to whom churches are dedicated," "The

Catholic Wife and Mother," and "Catholic Woman the Inspirer of noble deeds," followed. This last paper closed the morning session of what must have been a very instructive and interesting meeting. The authoress sketched briefly the career of St. Hilda, the celebrated Abbess of Whitby in Yorkshire, whose sanctity and wisdom made her a guide to bishops, priests and people. Of the long list of illustrious women in the early Church who were patrons of learning she singled out Hypatia, teacher and inspirer of St. Clement of Alexandria. Then there was St. Catharine of the same city of Alexandria, whose wisdom and philosophy confounded the pagans. St. Gertrude, St. Paula, St. Hildegarda, St. Teresa and many others were held up as examples of Catholic women. To women is also due the rapid promulgation of the Christian religion; witness St. Clotilde and the conversion of Clovis. To the ennobling influence and artistic inspiration of Catholic women we owe many of the masterpieces of art and literature. Michael Angelo found his most beautiful thoughts and inspiration in the gifted Vittoria Colonna, as did Ariosto, the brilliant writer of the sixteenth century. Such a friend was Laura to Petrarch. Dante had Beatrice, and Giotta his Sophonisba.

## French Catholic Policy.

The Count de Mun spoke at Tours, of which speech the following is a brief synopsis: He first asked himself if he was the same as when, twenty years ago, he took the French uniform, and replied that he was the same in his ardent desire to reconcile the people of France with the Catholic Church. The duty which is incumbent upon the Catholics of France is union: "We must unite to contend and fight." The programme which Clemenceau proposed he thus expressed: "Every time that we find ourselves face to face with the Catholic Church and its claims, we must forget the quarrels which divide us, and present a solid front." The Catholics must unite in order to demand that God may enter into the laws, the institutions, the morals of France.

"In Germany," said the Count, "the Catholic clergy put themselves at the head of all popular works and thereby acquired the confidence of the people. Our duty is the same. I know no other means of combatting socialism, which threatens to reduce to slavery the workmen who give themselves up to it. I have said a hundred times: 'I am not a socialist.' I am not, no matter what may be said. I speak not of the economic reasons which make me reject oppressive doctrines. I blame socialism first for becoming the accomplice of atheism, and for breaking with the Divine law, thereby rendering itself incapable of ever protecting the weak and the abandoned. I reproach it likewise with breaking from the law of Christ and taking from the people that which forms the safeguard and dignity of life. Certainly I do not advise the clergy to attempt political action. But they have the right to exercise social action. They have the right to go to the people, to put the hand upon the heart of the workman, to enlighten and win him. And we Catholics have the duty of rushing forward and showing ourselves everywhere. There alone is the means of conquering."

## Personal.

Dr. J. N. Collins, having finished his studies as a specialist in diseases of the eye, ear, throat and nose at the celebrated universities of London, Paris, Vienna and Berlin, has returned to the city. His many friends will be pleased to hear of his success.

Mayor Booth, of Brockville, says the biggest regatta ever held on the St. Lawrence will be held at Brockville this coming season.

## Ordinations at Montreal.

The following is a list of candidates ordained on Saturday, May 27th, by Archbishop Fabre at the Grand Seminary, Montreal:

## PRIESTHOOD.

Revs. Beauchamp, Montreal; Boisvert, do.; Cote, D., do.; Loville, St. Viateur; Peltier, Montreal; Vigneault, M. J., Montreal.

## DEACONSHIP.

Boland, P. L., Springfield, O.; Condon, Wm., Cong. Holy Cross; Hudson, A., C. S. C.; Murphy, G. P., Hamilton; McAdam, D., Antigonish; O'Connor, H., Springfield, O.; Tobin, J. V., London.

## SUB-DEACONSHIP.

Arbour, C., Montreal; Babineau, F., Chatham; Bourget, J. P., Valleyfield; Clement, J. B. J., Montreal; Collins, C. W., Portland; Fleming, S. A., Hartford; Guay, A. J., Montreal; Gauthier, G. T., Montreal; Gladu, A. L., Nicolet; Hurtian, N. G., Montreal; Houlihan, N. W., Portland; Jungblut, E. J., Dubuque; Lulmeoy, J., Springfield; Lamontagne, A. L., Rimouski; Mahony, J. M., Hamilton; Murphy, J. M., Syracuse, N. Y.; McGovern, T. A., Springfield; Nelligan, T. J., Portland; Peltier, R., Montreal; Rice, J. J., Springfield; Robrihand, A. J., St. John, N.B.; Tissour, F. R., Valleyfield.

## MINOR ORDERS.

Barry, T. A., Dubuque; Bornadin, R. A., Manchester; Barrett, E., Belleville, Ill.; Desautels, A., Troy, N.Y.; Dwyer, J. W., Burlington; Forest, A., Portland, Me.; Forest, D., Portland, Me.; Gagnier, F. A., Valleyfield; Gurdon, A. P., Valleyfield; Gallagher, D., St. John, N.B.; Keenan, Troy, N.Y.; Lennon, J. F., Providence; Lano, A. C., Oregon City; Lalonde, D. D., Montreal; Locuyer, A. J., Valleyfield; Monaghan, M., Charlottetown; McManus, C. G., Halifax; McDonald, C. W., Antigonish; McGill, J., Manchester; O'Neill, G. P., Burlington; O'Reilly, P., Hartford; Provost, R., Montreal; Scott, P. J., Manchester; Small, P. A., Toronto; Spillan, M., Toronto; Walsh, W. F., Chatham.

## TONSURE.

Barry, J., Providence; Boucher, J. M., Three Rivers; Barrett, E., Belleville, Ill.; Colman, M. J., Peterborough; Casker, M., Manchester; Dennis, A., Montreal; Dollard, J., Toronto; Dunphy, E., Springfield; Flynn, J., Portland; L'Heureux, P., London; Leinfelder, S. H., Lacrosse; Maillet, H., Burlington; Marsolette, J., Three Rivers; Morin, F., Montreal; Murray, G., Oudenburg; McShane, G., Montreal; McLaughlin, J., Chatham; McGrath, J., Springfield; McCann, W. H., Toronto; McKeown, E. C., Providence; McKeown, J. T., Springfield; McMillan, D. D., Alexandria; O'Brien, M., Peterborough; O'Leary, T., Manchester; O'Donnell, D., Providence; O'Neill, M. P., St. John, N.B.; O'Neill, D. H., Manchester; O'Sullivan, F., Peterborough; Ouillette, J., London; Pelletier, E. E., Boston; Purce, J. F., Idaho; Pilon, M., Valleyfield; Reilly, M., Portland; Riordan, J. H., Springfield; Robichand, G., Rimouski; Sweeney, H., Toronto; Turbode, S., Prince Edward Island; Thiltgen, M. J., Dubuque; Zagar, A., Marquette.

## St. Joseph's Academy.

A very pleasing entertainment was given at St. Joseph's Academy on Monday evening last by the pupils in honor of the Superior's Feast. The programme was short but very select. A novel yet agreeable item was the *Pantomime of the Passions*, which consisted in the mute expression of the feelings and passions of the soul by different attitudes and gestures. They were announced by the teacher, Miss Blair, and the proper position taken to musical accompaniment. The rest of the programme consisted of instrumental and vocal music, an English and a French recitation, and a *Fairy Cantata* by the little ones. *Paradise* and the *Peri* was well rendered in the pantomime by the elocution class. The entertainment closed with an excellently rendered recitation by Miss Coffey.

The audience, to a large extent, consisted of the Sisters of St. Joseph from the different houses of the city. The chaplain of the Convent, Father Frachon, surrounded by a few of the clergy of St. Michael's College, presided upon the occasion.

## Clerical Changes.

Although the announcement that St. Patrick's Church, Toronto, is losing some of its priests, will cause regret amongst their many friends, still it is another example of priestly discipline and obedience and the universality of God's Church. The members of a community like the Redemptorists are here today and away to-morrow. Father Molnerney, the able and eloquent Superior, goes to Brooklyn, N.Y., where he is to lay the foundation of a new house of his Order. He is to be succeeded by Father Barrett, now of Saratoga Springs, N.Y. Father McCarthy goes to Quebec, and is to be replaced by our old friend, Father Hayden, who was amongst the first band of Redemptorist Fathers stationed at St. Patrick's. Knowing that duty calls those who are leaving, our regret is

tempered by religious consolation. We extend to them our regret and our best wishes, and we hope they carry with them pleasing remembrance of Toronto, as Toronto will always retain a high esteem and gratitude for their devotion and zeal.

## Obituary.

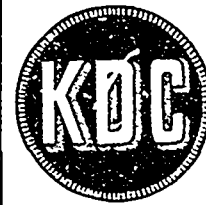
It was with very deep regret that we received the news last week of the death of Mr. James A. Sadtler at New York of pneumonia. Particulars of his illness have not been yet received. Few gentlemen were so well known through the country, and few were so highly esteemed. Belonging to a family who have been Catholic to the heart's core, and whose history is linked with the literary portion of the English speaking Catholics of America. Mr. Sadtler had introduction to the houses of all the clergy in a large number of ecclesiastical provinces. And wherever he went he was welcome—pious, unobtrusive, polite in business, he will be greatly missed. He well deserves the prayers of all who know him for his faith and his gentleness. May his soul rest in peace!

## Monsignor Heenan Invested.

At St. Mary's cathedral on Sunday last Vicar-General Heenan, Dundas, was formally invested by Bishop Dowling with the honors conferred upon him by the Pope as Monsignore and Prothonotary Apostolic. Mgr. Heenan received the ring, cross and mitre, and after the ceremony celebrated pontifical high mass, assisted by Fathers Hinchey and Cote. At the close of the service a congratulatory address, signed by E. Furlong, Thomas Walsh, John Ronan, P. F. McBride, C. Donovan, J. T. Routh, William Kavanagh, Donald Smith, A. H. Moore and Henry Arland, was presented on behalf of the Roman Catholics of the city, and Mgr. Heenan made a suitable reply. In the afternoon he held a reception of his former parishioners.—*Globe*.

## Pic-Nic.

The Pic-nic in aid of the House of Providence on the Queen's Birthday was, as far as might be judged from the members present, a great success. It is impossible to form an idea what were the results, as complete returns have not yet been received. All the parishes had tables, which were presided over by young ladies, who devoted themselves with all possible zeal and amiability to make what they could for the House of Providence, the oldest of the Catholic charities of Toronto. One of the chief attractions of the day was the tight rope walker who displayed great ability, and seemed perfectly at his ease.



Do you realize the importance of a healthy stomach, now that cholera threatens? K. D. C. acts as a cholera preventive, by restoring the stomach to healthy action.

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## - Church Pews -

## SCHOOL FURNITURE

The Bennett Furnishing Co., of London Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and in St. Michael's Cathedral, Toronto, St. Lawrence Church, Hamilton, Rev. F. T. McEray; Thorold R. C. Church, Rev. J. F. Sullivan; Hespler R. C. Church, Rev. E. P. Slaven; Little Current R. C. Church, A. P. Kilgannon, Esq.; Renous Bridge R. C. Church, New Brunswick, Rev. E. S. Murdoch. We have also supplied Altars to Rev. Father Walsh, Toronto, Rev. J. A. Kealy, Mount Carmel, Father McGeo. St. Augustine, V. G. McCann, Toronto, Rev. G. B. Kenny, Guelph, Rev. J. C. Heman, Dundas, Rev. R. Maloney, Markdale, Father Ronan, Wallaceburg, St. Joseph's Convent, Toronto, Sacred Heart Convent, London and Sacred Heart Convent, Halifax, N.S.

We have for years past been favoured with contracts from members of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address

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Book Notices.

THE DEVOUT YEAR, by Father Richard F. Clarke, S. J. This little book issued by Benziger Bros., New York, consists of a series of short, practical meditations for every day in the year. They are suited for each particular season, those of June being upon the Sacred Heart, of July upon the Precious Blood, and of November upon Purgatory. The following meditation upon the chief desires of the Sacred Heart will serve as an example and is a fitting introduction to the present month, consecrated as it is to the Heart that loves us all so much:

1. While Our Lord was upon earth, He several times expressed to His apostles what He had most at heart, and what was the work He had chiefly come to perform. He told them that He had come to send fire on the earth, and asked them what else they could expect Him to desire except that that fire should speedily be enkindled (St. Luke XII. 49). Yes, Jesus came to kindle on earth the fire of Divine Love. Does this fire burn brightly in my heart, and do I fulfil His longing that it should be kindled more and more in me?

2. This fire was not merely the fire of love to God, it was also the fire of mutual charity amongst men. When Christ came, hatred, jealousy, selfishness, strife, were the order of the day. He came to spread charity, self-sacrifice, peace, mutual good will. Yet how faintly this flame burns in my cold heart! How much selfishness and ill-feeling and petty jealousy still remains there!

3. The fire of love to God and man gives birth to another fire, which also consumes the Sacred Heart of Jesus, and burns in the hearts of all who love Him; the fire of zeal for souls and a desire to labor and suffer for them. How this fire burned in the hearts of the saints, of St. Paul, St. Francis Xavier, St. Vincent de Paul, St. Alphonsus Liguori. I must pray for more of that true zeal that animated the Saints of God."

NEW MONTH OF THE SACRED HEART—St. Francis of Sales—by a Sister of the Visitation. As the Blessed Margaret Mary, to whom our Lord manifested the devotion of His Sacred Heart, belonged to the Order of the Visitation; material for a volume might well be found in the interior life of this chosen soul. Such material has been gathered into the small compass of a pocket guide to Devotion towards the Sacred Heart, with examples taken from the life of the great Doctor of Piety, St. Francis of Sales. It is issued by Benziger Bros.

FIVE O'CLOCK STORIES.—This is the mysterious title of a very interesting series of stories from the lives of the Saints. It derives its name from the fact that the stories were first told at that hour to children over whom the writer had charge. They consist of anecdotes woven with artistic taste and care into historical sketches of the lives of some of the chosen servants of God. To say that they afford merely innocent pastime is not doing the book justice. They are made up of incidents in the lives of the saints, more wonderful than fiction, and more poetic than romance; and they are well calculated to inspire higher thoughts and increase in the young reader the deeper love of God.

The Messenger of the Sacred Heart for June contains a number of well written articles upon religious subjects. That upon St. Monica has a couple of photogravures from the life of this great saint—one representing her and St. Augustine at Ostia looking out upon the sea; in the other she is praying for her son as he departs for Italy.

The General Intention for the League of the Sacred Heart for this month is peculiarly appropriate—Christian fathers and mothers.

The Owl for May is more than usually interesting. One of the writers draws up an article upon lacrosse, sketching the historical and other points of our national game. He seems to think that a moderate professionalism would tend to advance interest in it. Without discussing the point, our opinion is that profession-

alism is so apt to carry things to extreme that the true advantages of the game are lost sight of. Sports conducted by amateurs, even though they do not attain very high perfection, are better for the community in many ways than those in charge of professionals—more play and less demoralization. The great difficulty in maintaining a national game is its tendency to professionalism. Everything in America is sacrificed on the altar of commercial business and prosperity, from the ardor of youth to the contentment of age. When all that tones down, as it will, then games will be encouraged and real enjoyment found in them.

The fourth issue of the Leaflets from Loreto is to hand, and opens with a very reasonable and devout dedication to the Blessed Mother of God. In selection of objects and in length of articles the number is far in advance of its predecessors. Before parting with the present editorial staff, who retire with a modest valedictory, we offer our congratulations upon the success they have attained and the prospects which they leave to those who come after them. Repented at Last is the title of an original and well told story, in two short chapters, by Miss Hunt. The Catechism of Ethics and the Determinants of Morality is rather technical in its treatment and mathematical in its language. When the class of '98 discuss "determinants" and speak of multiple coordinates applying the terms to moral philosophy, we had better close our notice with silent wonder and mute admiration. How far advanced is the class of '98 over the generations of graduates who learned only Butler's Catechism!

The following notice of the Jubilee Volume appears in The Catholic World for June:

"A monumental of more than ordinary interest is the volume which testified of the late jubilee of the Archdiocese of Toronto. The story of the Catholicizing of Canada is surrounded by all the halo of romance, but its facts so far have been hidden away from the ken of the outside world. It is one long epic of heroic daring, of sublime endurance, of steadfast constancy to the pole-star of Catholic faith; and in this noble volume the names and deeds of many famous actors in the drama are recorded in a lasting shape. It was produced upon the occasion of the silver jubilee of his Grace Archbishop Walsh, its editor being Rev. J. R. Teefy, of St. Michael's College. The research, assiduity, and erudition demanded for the production of such a work were great indeed, and deserving of the highest praise. Its value is enhanced by the introduction of many portraits of notable personages connected with the archdiocese, and many other engravings."

A Challenge.

To the Editor of the Free Press.

Sir—I believe that the priests of London has been publishing a book about the Nun Shepherd. I will meet them on any public platform at any date. Let them be a man. Come out public and defend their cause. Bellidle a man, not to pick on a girl, but take a man. I have been a Roman Catholic all my life until a year ago, but to-day I have put my heart in Christ instead of the priest.

W. J. Conway, Walnut P. O., May 16 R. C. S. The late Artemus Ward was very proud of his little daughter, and when a friend visited him he used to say, "Look at those mouth, them nose and that ears." W. J. Conway, of Walnut, are a very peculiar person. Surely some priest will answer them challenge he have made! "Let them be a man." Come out Rome and defend yourselves. W. J. Conway, of Walnut, have put his heart in Christ, and he wants to fight those Romanist priest. What a grand chairman he would make for Mrs. Shepherd's tar-ra-ra boom-do-ays!—Catholic Record.

The death is announced of Sir Thomas Jones, President of the Royal Hibernian Academy.

Shortly before noon on Tuesday, 23rd ult., a severe wind and rainstorm passed through Aurora leaving destruction in its trail. The storm came in from the south-west and passed out by the north east, not lasting longer than a couple of minutes. Several residences were badly damaged, the Methodist and Presbyterian churches were severely wrecked.

Confirmation.

ST. JOSEPH'S CONVENT.

On Saturday last his Grace the Archbishop administered Confirmation at three different institutions. The twenty-seventh of May being the feast St. M. de Pazzi, patron of the Mother Superior of the Sisters of St. Joseph, the day was duly observed at St. Joseph's Convent by a holiday. His Grace kindly said Mass, and then confirmed eleven of the young pupils. Before administering the Sacrament the venerable prelate addressed them in his usual fatherly manner upon the importance of the occasion and the nature and character of Confirmation. His Grace was assisted by Very Rev. Father Marijon, Provincial of the Basilians, and Fathers Frachon, C.S.B., and Murray, C.S.B.

CENTRAL PRISON AND MERCER

At four o'clock in the afternoon his Grace, accompanied by Vicar-General McCann, Very Rev. Father Marijon, Father Jas. Walsh, Secretary, Father F. Walsh, C.S.B., Chaplain, and Father Teefy, drove to the Central Prison, where they were cordially received by Warden Massie. The Catholic prisoners were assembled in the chapel, when twelve of their number received the Sacrament of Confirmation. The Archbishop first addressed the confirmands upon the great work of salvation, showing in a very practical way the obligation all are under of saving their souls, which can be done only by fidelity to religion, the practice of virtue and obedience as good citizens. The candidates, who had been carefully prepared by the zealous chaplain, Father F. Walsh, then came forward to receive the Holy Spirit of God with excellent dispositions. A small choir sang hymns suitable to the occasion with good effect.

The third institution visited was the Mercer Reformatory, whither the clerical party drove after getting through at the Central Prison. Here four young women were confirmed by the Archbishop. By this time his Grace, who had spoken at considerable length and with great force, showed that human strength had its limit, seemed quite weary. But his fatigue did not prevent him giving excellent advice to the candidates for confirmation, nor did it lessen his conversational powers in the pleasant hour provided by the respected Matron of the Mercer, Mrs. O'Reilly, and her daughter, Miss O'Reilly.

ST. MARY'S


On Sunday last his Grace the Archbishop administered the Sacrament of Confirmation to 160 children, and about a dozen adults in St. Mary's Church. The Archbishop assisted by Father Ryan of St. Michael's, and Father Cruise of St. Mary's, was present at the Mass, which was celebrated by Rev. J. J. Lynch. The Right Rev. Monsignor Rooney, assisted by Father Coyle, occupied a seat in the Sanctuary. At the end of Mass Father Ryan gave an interesting instruction to the children, and his Grace the Archbishop, having administered the Sacrament of Confirmation, made a most impressive appeal to the immense congregation. He exhorted the children to preserve, by watchfulness and prayer, the divine treasure they had received, and in eloquent language he urged all to prove themselves worthy of the high thoughts of the children of God, and to fight the good fight like true soldiers of Christ. His Grace was especially effective in a few striking facts most impressively told to illustrate the need and the power of the virtue of Temperance; and to make his words practical, he called on the children who had been confirmed to take the total abstinence pledge.

It was gratifying to see the Right Rev. Monsignor restored to his usual health and apostolic vigor; and Father Lynch's friends were much pleased to see him, after his long illness and absence, at work in Toronto again.

His Grace, accompanied by his Secretary, Father J. Walsh, is spending the week at Kingston, where he is the guest of the venerable Archbishop of that city. Archbishop Walsh seems to increase in physical energy and intellectual work as he advances in age. He has just closed a long and severe season of preaching, establishing forty hours' devotion, confirming, and pastoral visitation. To all these various labours, as well as to countless other calls upon his time and strength, he has devoted himself with the zeal of renewed youth. And we are thankful to know that our beloved Archbishop is now, after his year's work, fresh and well. Long may it be so! Long may he be spared to labour amongst us in God's cause, to stimulate us by his example of zeal, and support us by his fatherly kindness, his wise experience, and his gentle rule!

We regret to learn that his Grace, Archbishop Cleary, is not very well. The cold which he contracted sometime ago still troubles him. We hope that with fine weather this great prelate will be restored to his old time vigor and good health.

Mr. Wilson Gunn, J.P., died at his residence, Ratoo, May 1st, after a lingering illness, at the age of 85 years. Deceased, who was the owner of a considerable estate in North Kerry, was for a long time Deputy-Lieutenant of the county. His interment took place May 4th, at Ratoo.



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24-y President. Manager.

## THE SISTERS OF CHARITY.

Cardinal Gibbons contributes the following article in the *Ladies' Home Journal* under the head of "The Life of a Sister of Charity":

"Greater love than this no man hath, that man lay down his life for his friends." Such was the philanthropy of the great St. Vincent de Paul, father of the poor, who labored strenuously for them, and extended his charity to all the miseries incident to mankind. St. Vincent de Paul was born April 24th, 1670, in the parish of Puy, in France. Early in life he evinced a special love for the poor, and deprived himself of many conveniences in order to assist them. In 1690 he was ordained priest, and shortly after, while on a voyage, the vessel being attacked by the Turks, he was captured and taken to Tunis, where he was sold as a slave. After two years he returned to France with his master, whom he had converted. He devoted himself henceforth to the exercise of the ministry, and in 1625 he founded the Congregation of the Mission. The members of this Society were engaged in giving Missions in the various cities, towns and country places. Aware of the misery among the poor, St. Vincent established Confraternities of charity, the object of which was the relief of the sick poor.

A number of ladies of rank joined these Confraternities, but, for various causes, it was found impracticable for them to render personal assistance to the poor. They were consequently obliged to rely on servants to distribute the nourishment and remedies to the sick; but these showed neither affection nor skill in the discharge of the duty. St. Vincent then saw the necessity of finding persons who would be willing, through motives of charity, to undertake this work. During his Missions in the country he met with some young women who were anxious to consecrate their lives to God, and to them he proposed his charitable design. It was necessary for them to be instructed in their new duties, and for this purpose, toward the end of the year 1633, he sent three or four of these young girls to Paris to be placed under the care of Mlle. le Gras. This lady was a widow, with whom he had been acquainted for years, and in whom he discovered a consummate prudence, an exemplary and solid piety, and an ardent and indefatigable zeal in the accomplishment of good works. Knowing her tenderness for the poor, St. Vincent judged that she possessed the qualifications necessary to train these young girls in the service of the sick. So great were the necessities of the poor at the time that Mlle. le Gras was obliged to send her novices into different parishes, where their humane example incited others to offer themselves for like services. Thus gradually was commenced the Community of the Sisters of Charity, servants of the sick poor. Mlle. le Gras, their first Superioress, was the daughter of Louis de Marillac and Margaret de Cannes. She was born in Paris, August 12th, 1591. In 1618 she married Anthony le Gras, secretary of Queen Mary de Medicis. Without neglecting her domestic affairs, she visited the sick, consoled and instructed them. On the death of her husband in 1625, she consecrated herself entirely to deeds of charity, under the direction of St. Vincent. He, therefore, found no one more worthy to be placed at the head of the community he was forming.

Contrary to the usual custom in Religious Communities, St. Vincent gave the Sisters "no cloister but the streets of the city, or the wards of hospitals; no cell but a hired room, no enclosure but obedience; no veil but holy modesty." This servant of God foresaw that a community designed for the service of the poor could not be enclosed; therefore, he pro-

scribed for his spiritual daughters a manner of life compatible with the duties required of them, and which, at the same time, afforded them the means of attaining a high degree of perfection. Mlle. le Gras governed the Community until her death in 1660, the same year in which St. Vincent rendered his soul to his Maker. Like the grain of mustard seed mentioned in the Gospel, this Society has so increased that it extends to the uttermost parts of the world. The members of this Community make the ordinary vows of religion and renew them every year. The Sisters are admitted to their vows after a probation of five years. Wherever we go, the Sisters of Charity may be seen taking their way to the abodes of the miserable, and ministering to their wants. Among the plagues-stricken, on the battlefield amid the groans of the wounded and dying, these women have always been found at the post of duty, regardless of danger, and even of life. Following the example of the Divine model, whose heart was filled with compassion for the poor, and whose hand was ever ready to relieve them, the Sister of Charity shrinks from no sacrifice, is appalled by no danger. She knows no distinction of race or creed.

The principal employments of the Sisters of Charity are. The instruction of youth, the care of the sick and of the insane, of founding children and of orphans, and the assistance of the poor at their own homes. In the United States the Sisters are engaged in all these works. They discharge their duties with scrupulous exactitude. There are many schools under the supervision of the Sisters, where children are trained to acquire the knowledge necessary to fit them for positions in life. To the poor the Sisters are friends indeed, for the most abandoned, on his couch of pain, finds at their tender hands the tender care of a mother.

In the "Industrial schools" which they conduct the orphans receive daily instruction in the ordinary branches of education, and in dressmaking and fine sewing. Each class is under the supervision of a competent teacher, and the finest handiwork is taught, so that the orphans may become capable of taking responsible positions on leaving the asylum. Schools of this kind are numerous throughout the Union, and are well patronised. There are also asylums for foundlings and orphans, who receive the maternal cares which their tender age requires. Parish schools are entrusted to the Sisters, who educate poor children gratuitously. These are instructed in all that is necessary for their condition in life. In select schools, young ladies pursue an academic course.

The arrival of the Sisters of Charity in Jerusalem in 1886 was hailed with joy by the inhabitants. "Those people with the large white wings" excited their curiosity. Finding that they had come from Paris to take care of the sick poor gratuitously, and to render all possible assistance to the needy, the utmost confidence was placed in them. The Sisters began their work of charity, and their successful treatment of the sick elicited the admiration of the Turks, who styled them "grand doctors of Paris." An incident is related concerning their first patient. A child, seriously ill and declared incurable by physicians, was brought to the dispensary. The usual simple remedies were administered and the child recovered, much to the joy of its parents. The news of this cure spread throughout the city, and the sick were brought from all parts to the humble abode of the "white doves" to secure similar favours. During certain periods of the year 1886 six hundred persons were daily received at this dispensary and supplied with medicine and food. Outside the city of Jerusalem many lepers are still to be found, and these

are objects of special interest to the Sisters. Unhappy victims of a loathsome disease, abandoned by all, they hail the visits of these charitable women with joy. Linen and remedies are furnished and their pains alleviated by every means that sympathy can suggest; comfortable rooms shelter the sufferers from the inconveniences of the weather. At the time of the first foundation in Jerusalem, a small house was rented by the Sisters.

In 1891, during the cholera epidemic in Syria, the Sisters and physicians employed in their dispensary set out daily on their mission of charity in search of the poor victims, and everywhere ministered to their wants. His Excellency Mustapha Assim Pacha, deeply moved by the courage and extraordinary charity of the Sisters, publicly eulogised their devotedness, and invited Mussulmans and Christians to thank God for having given to mankind such women to consecrate their lives and to alleviate the miseries of their fellow-beings, without distinction of race or creed. His Excellency placed an ambulance at the gate of the city of Damascus, and confided it to the care of the Sisters. Here Christians, Mussulmans and Jews were gratuitously served at the expense of his Excellency. Another interesting work is that of the "Misericorde," founded at Turin, in Northern Italy. What is a "Misericorde"? In every parish there exists evils, more or less grievous, more or less known. Who can tell what the poor endure from hunger and cold, above all in winter? Interrogate the Sisters of Charity, who know something of their sufferings. How will they relieve so many miseries? They establish the "Misericorde"—a poorhouse where two or three Sisters take up their abode and dispense the alms furnished by the "Ladies of Charity." Accompanied by these ladies the Sisters often visit the neighbourhood, seeking the needy and bringing them alms. Through the fervour of the ladies, resources are increased, a larger house is purchased, the Sisters become more numerous, and a new work is commenced. An asylum for poor children; then a workroom for indigent girls; a creche, that is a house where poor working women may leave their infants, to be attended to during the day while they are at work, an asylum for foundlings, finally, soups and remedies are distributed to the sick poor, all these works follow in rapid succession.

The Sisters of Charity at first sought for the miserable; now the miserable seek the Sisters of Charity, who become the visible Providence of the parish and city. Thus the work almost imperceptibly increases, and branches out into divers other works for the benefit of the miserable. Benefactors furnish the means; the Sisters undertake the arduous labours of charity: the missionary, when necessary, gives encouragement, direction and advice. Several houses of the "Misericorde" have been established in Turin, and much good has been effected. In China all the works of the sisterhood are conducted in the ablest manner. Traversing the roads there, one frequently meets two Sisters, accompanied by a woman to assist them, and by a man who carries a medicine case. They wend their way to the different quarters of the cities and of the suburbs, or to isolated huts of the country. Often invited by the *chite*, treated with deference and confidence, devoted and courageous, they go everywhere, scattering blessings in their way.

Violent persecutions take place from time to time, and these Sisters, whose lives have been spent in endeavouring to enlighten and improve the pagan, receive as their reward the crown of martyrdom. Does the good work cease with their death? Is the country, then, abandoned to its spiritual and corporal miseries? Scarcely has the

news of the cruel martyrdom reached the ears of the Sisterhood, than numerous volunteers advance to replace the fallen. Penetrated with ardent charity, the tenderest ties fail to deter them from endangering their lives for the benefit of the poor. Now, as in the days of its holy Founder, the Community still exercises its labours of mercy and love to man, and so it will continue to do.

The mother-house of the Sisters of Charity in the United States is located at Emmitsburg, Md., and here young ladies, desirous of consecrating their lives to works of charity in the Community, are trained in the spiritual life and in the works of their choice. A probation of nine months precedes the "taking of the habit" of the Order. Five years then elapse before the young Sister is permitted to consecrate herself to the works by vows. Absolute freedom exists in this matter, no Sister being obliged to make the vows, in fact, it is only after repeated requests that the privilege is granted. Moreover, each year a formal petition on the part of every Sister is requisite to obtain for her the favour of renewing them. A life of consecration to the works of mercy and charity holds joys so pure and sweet that few, having once tasted its happiness, are willing to relinquish it. As long as there are sufferings to relieve and griefs to soothe, the Sister of Charity will be found faithful in the exercise of her calling.



## CHILDREN

who are puny, pale, weak, or scrofulous, ought to take Dr. Pierce's Golden Medical Discovery. That builds up both flesh and strength. For this, and for purifying the blood, there's nothing in all medicine that can equal the "Discovery."

In recovering from "Grippe," or in convalescence from pneumonia, fevers, or other wasting diseases, it speedily and surely invigorates and builds up the whole system. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength.

For all diseases caused by a torpid liver or impure blood, Dyspepsia, Biliousness, Scrofulous, Skin and Scalp diseases—even Consumption (or Lung-scrofula) in its earlier stages—the "Discovery" is the only guaranteed remedy. If it doesn't benefit or cure, in every case, you have your money back.



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At the Grave.

From the Spanish of Hermosilla, by H. Austin.

If by my tomb you should pass some day  
And a loving prayer for my soul should say,  
You will see a bird on a cypress-tree.  
Speak to that bird which my soul will be.  
If you call me by name, if you whisper low,  
If you only sigh that you love me so,  
You will hear a breeze through that cypress-tree;  
Speak, speak with it, love, for my soul 'twill be.  
But if, of another lord the slave,  
You insult my sleep, you disturb my grave,  
Beware, oh! beware of that cypress-tree,  
For its dark, dark shadow my soul will be!  
Then flee from that bird, from that soft wind fly,  
And from every substance or sound near by!  
But, wherever you are, in vain 'twill be;  
Yea, always and awhere thy soul shall see  
The shadow strange of that cypress tree.

MR. DALTON MCCARTHY.

La Mierte says. The member for North Simcoe is continuing his political peregrinations in the Province of Ontario. He is playing his part so energetically that he is in danger of overdoing it. His audience will soon begin to yawn, and from satiety to disgust is a short step. Last Saturday he was the object of another demonstration on the part of his faithful. He was of course presented with an address, the necessary accompaniment to the other arrangements for the reception of this new apostle who preaches harmony and peace, sword in hand, and outrage on his lips. The sight of the portrait of Sir John Macdonald in the hall overwhelmed the member for Simcoe. He said so himself. Was it that he seemed to observe a reproachful glance on the countenance of the leader whom he had betrayed? Did the countenance of the illustrious dead seem to assume an expression of contempt for the man who swore to remain true to Conservative traditions after the tomb had closed over the glorious upholder of those traditions? Did he, in fine, observe depicted on the features of Sir John an expression, mute but none the less eloquent, of protest against a campaign which, if successful, can only result in the destruction of a life's work? Notwithstanding the emotion thus excited, the member for North Simcoe was collected enough to deliver to the crowd a latest edition of his hateful harangue. Locked up in his fanaticism, his vexation, and his disappointed ambitions, Mr. McCarthy lacks variety, but his utterances are characterized by their violence in default of qualities less easy of attainment. Fiery, passionate declamation, which addresses itself neither to the intelligence nor the mind but to the worst instincts of humanity that is what suits him to-day. In vain he disclaims responsibility for the National Policy in the past. In vain he tries to distort his utterances in the House to try and manufacture something which will resemble his now credo. He has disclaimed any intention of arousing race or religious strife. He only wants peace, he says, "bought at the price that others would be willing to sell it for." Precisely. Mr. McCarthy only believes in that peace which would permit him to follow up his odious manœuvres against the French nationality, which he detests; against the tongue which he affects to despise, because he cannot understand it, against the religion which he disdains, because his narrow mind cannot grasp its sublimity. In a word, he wants peace, but only on his own terms. Not to leave the smallest doubt of the legitimate nature of his pretensions, Mr. McCarthy tells us, by way of conclusion, that Canada is a British country, and that that is sufficient. Before such an unanswerable argument as that, the admirers of this gentleman lose no time in prostrating themselves. We regret that Principal Grant, of Queen's College, should have exhibited himself in company with Mr. McCarthy. Does he think that his dignity

will be increased by his following the agitator in that fashion? Does he forget his eulogy of the French Canadian people in a lecture delivered by him at Montreal before the Imperial Federation League? Principal Grant declares that he has acted consistently. We wish to believe that he is convinced of it. But we are unable to admire his reasoning when he appeals to the good sense of our brethren, of our co-religionists, to concede to the Liberal tyrants of Manitoba the right to trample under foot the rights which the constitution and the laws give us—that which is to us most dear—our faith and our language. Good sense! Clearly the worthy principal has lost some himself since he has taken to association with people who have come to be suspected of everything else but good sense and justice.

A Grateful Beggar.

The editor of a French Catholic paper, who spent some weeks last summer at Plombieres, a popular watering-place, relates a touching anecdote of an old beggar woman he met with. About eight o'clock every morning she was accustomed to make her way, hobbling along, to the fashionable walk, where she took up her quarters for the day. Of her two eyes, her two arms and her two legs, she possesses only one of each—being blind of an eye, and two of her members paralyzed—but she managed to carry a basket, which she placed beside her, containing her provisions for the day as well as her beads.

"Happening to pass that way all most every morning" writes the penman, "I munificently let a cent drop into her hand each time. On one occasion I observed that she picked up a pebble and threw it into her basket, and I asked her to explain why she did this. 'It is for the beads, sir,' she answered—'For the beads?—Yea. —'I don't understand you.—'Every time an alms is given to me, I say my beads for the donor. I can not say them all at once, particularly when many persons are charitable towards me; so I number with pebbles, that I keep in my basket. all the beads I owe my benefactors. I sometimes say them in the evenings, and sometimes I continue them through the winter.—'Through the winter?—'In winter, you know, I stay at home; nobody ever passes this way. Last year I had still more than a hundred whole rosaries to say, and I said them every one while the snow was on the ground. Indeed, sir, I did not miss a single one.' Poor old creature!—grateful, generous beggar! Fifty Ave Marias for one cent! Fifty per cent! It is certainly a cheap bargain. From that time, you may be sure, I treated myself more bountifully to the luxury of the good soul's charitable rosaries."

"IT IS A GREAT PUBLIC BENEFIT."—These significant words were used in relation to Dr. THOMAS' ELECTRIC OIL, by a gentleman who had thoroughly tested its merits in his own case—having been cured by it of lameness of the knee, of three or four years' standing. It never fails to remove soreness as well as lameness, and is an incomparable pulmonic and corrective.

The following is a literal translation of the business card of a Dutch Jew in Amsterdam: "Dealer in cigars and sweets, vegetables, sauerkraut, cheese, old iron and nutmegs. Undertakes commissions for neighbors. Cuts the tongues of small birds and the tails of dogs and cats. Experienced corn-cutter. His wife keeps a school for children and teaches sewing. Leeches applied. Letters read for illiterate persons."

A Close Resemblance.

Many symptoms of Canadian cholera are similar to those of the real Asiatic cholera, such as vomiting, purging, intense pain, etc. For all these symptoms Dr. Fowler's Extract of Wild Strawberry is a safe and sure specific. Price 35 cents at druggists.

Sister Mary Clare, Mother Superior, convent of Mercy, Dublin road, Drogheda, died on April 21st, at 3 o'clock. The deceased lady was a daughter of Mr. M. Farrell, Balgeen.

The "Crystal Maze."

A new curiosity has made its appearance on upper Broadway, New York, says the *Troy Times*. It is called the "crystal maze." There is a narrow, winding corridor the walls of which are mirrors. The angles are not very sharp, but after you have turned one of them you are as absolutely and hopelessly lost except for the comforting guide, as if you were in an African Jungle. Walk in any direction you please and you see a crowd of yourself approaching, scores of yourself going away, and dozens of yourself walking with you. Your guide points to a comfortable seat a few feet away and suggests that you go to it. You try that, and the seat suddenly appears half a mile off, apparently in another direction, and a block off in another. The narrow hall appears to be an apartment of enormous dimensions, with long vistas of passages stretching in every direction. When one advances the whole mass appears to move forward, and you notice them for the first time, that the crowd around you is composed of counterfeit presentations of yourself. Then a mirror obstructs further progress, and the visitor knows himself utterly lost. He steps into a corner and stretches out his hand, and in an instant he finds himself joining in a circle of a dozen of himself! A New York paper explains that the illusions are effected by twenty-eight mirrors, which give 102 separate reflections. Thus, the roof is supported by 42 Moorish pillars, but there appear to be 4,284. Thirty eight electric lamps hang in the passages, but one may count nearly 4,000 lamps. In this country the "crystal maze" is a new thing, but it has been known in Europe for several years. It was invented by a clever geometrician with a German name.

The Mother's Duty.

The first thought of a wife or a mother should be her home; all things no matter how important, are secondary to that. No matter how rampant may become certain public evils, let her see to it that she keeps the evils out of her home, and she performs her greatest duty to God, her family, and mankind. When a woman tries to remedy an evil by striding the lecture platform, warning others, when that very evil is invading the home in her absence, she is mistaking her mission in life, and she cannot realize it too soon. The good that a woman can do toward the great world at large is nothing compared to her possibilities in her own home if she be a wife or a mother.

A Famous Coronet.

The famous diamond coronet comb which Louis XIV. gave to Mme. de Montespan, after all its wanderings and strange experiences, has at last fallen into the hands of Mrs. William Waldorf Astor. She wore it in her lovely silken hair at the Queen's drawing room a few days ago. Mrs. Astor seems to have a love for collecting old jewels worn by famous women. I wonder if she believes in that gem superstition which reads that jewels contain genii that work a good or evil influence on the person who wears them. The price paid for the gem was something like a hundred thousand dollars. How many little hungry mouths that would feed.

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THURSDAY, JUNE 1, 1893.

## Calendar for the Week.

June 1—Corpus Christi  
2—S. Eugenius I., Pope, Confessor.  
3—S. Mary Magdalene de Pazzi.  
4—Second Sunday after Pentecost,  
Solemnity of Corpus Christi, S.  
Francis Caracciolo, Confessor.  
5—S. Boniface, Bishop, Martyr.  
6—S. Norbert, Bishop, Confessor.  
7—S. Augustine of Canterbury,  
Bishop, Confessor.

## Philosophical Talks.

### LIBERTY OF RELIGION.

In our last Talk we were somewhat like the man who lectured on "snakes in Ireland," and who began by saying: "There are no snakes in Ireland." We began to talk on Liberty of Conscience, and we seemed to start by saying: There is no Liberty of Conscience. Well, if by liberty of conscience is meant the freedom and right to think and talk and write and act as one likes, we certainly do say that conscience neither gives nor has such liberty. The liberty we have in conscience is something like the liberty we have in Canada; and an eminent authority has told us that in Canada "we have liberty without license and authority without despotism." Though credit has not always been given to their distinguished and learned author—Archbishop Walsh—these words have been accepted and used by most competent judges as an excellent definition of liberty and law. Freedom to think and talk and act as one likes is license without liberty, and licentiousness without authority. Liberty of conscience is the freedom to think and speak and act as one ought, and such freedom we hope to have always in Canada, and every where else.

Liberty of conscience is sometimes called and confounded with liberty of religion, and liberty of religion is a very much abused expression. The latest kind of religious liberty we have from a member of the "loyal" minority in Ulster. A Methodist minister gives us the following interesting and instructive item of Ulster news. Writing to the *Methodist Times*, (London, England) the Methodist minister says: "When conversing with one of my class-leaders," (a Sunday school teacher we presume) "and expressing approval of those Protestant workmen who guarded the Roman Catholics when their lives were imperilled, he said: 'Did they do that? They should have murdered them.' I looked at him in amazement, but he repeated with emphasis: 'Yes, sir, they should have murdered them, every man.'" That is religious liberty. We may exclaim with Madam Roland: "O liberty, what crimes are committed in thy name." It is gratifying to find that there are some fair-minded Methodist ministers, and that all the members of the Protestant minority are not as murderous as the

class-leader. Yet it is instructive to know that there are more things in Ulster than were ever dreamt of in the philosophy of the majority in Ireland.

There is another idea of religious liberty, not indeed as murderous as that of the member of the loyal minority, but scarcely less mischievous, and it is the popular idea. A few days ago we met a very intelligent American gentleman who had spent some weeks at the World's Fair. Speaking of the coming Congress of Religions he said: "It is a magnificent idea, worthy of the century and the country." When asked why, he replied; "Because it will emphasize the great doctrine of religious liberty." Being gently urged to explain what he meant by religious liberty he said: "It is the freedom and right to choose and change one's system of religious belief." Now we think that this gentleman gave a very fair definition of liberty of religion as popularly understood at the present day, and there is no doubt that religious liberty, so understood, is the great doctrine, the dogma of the nineteenth century. It is not merely that everyone has a right to profess and practice and propagate the religion he believes, but that every man is free to believe the religion he professes and to change it when he thinks fit.

And it is claimed that this freedom is a natural right—a right of reason and conscience. Indeed it is said that this is true liberty of conscience. The free-born citizen of the nineteenth century says: "No man shall dictate religion to me, no one shall come between me and my conscience and my Creator, my religion is my own affair, and I may do as I like with it." Now, if we were talking Theology we should say this doctrine is offensive to pious ears. scandalous, false, heretical and impious. But as we are talking Philosophy we simply say such doctrine is absurd and mischievous, and subversive of all religion worthy of the name. It is quite true that liberty of religion means freedom from all merely human interference in matters of religion and conscience. Neither man nor angel has a right to come between me and my conscience, or between my conscience and my Creator. In this sense my religion is my own affair; my conscience is my castle.

But my religion is not my own affair only. It is indeed a matter between me and my Creator, but it is also a matter between my Creator and me. No man has a right to dictate any religion to me, but God has. My religion is a matter of conscience, most certainly, but it is also a matter of divine commandment. No creature can come between me and my conscience, but my Creator can. He can write His law on my conscience, and He can make this law known by reason, and perfect the knowledge by revelation, and true liberty of conscience, true liberty of religion is to obey the law of my relation to God, and submit to the authority of reason and revelation. You shall know the truth, and the truth shall make you free," is divine philosophy.

Liberty supposes law, and freedom is found in submitting to lawful authority. No man can serve two

masters, but every man must serve one. And to serve any master other than God and not under God is slavery. All religion not God-given is man-made, and man-made religion is the worst form of tyranny. It will not do for a man to say he makes his own religion and so submits only to himself. He will not cease to be a slave by making himself a fool; and it certainly is folly for a man to go down on his knees to himself, and take his head in his mouth when he says his prayers and try to raise himself towards heaven by pulling at his pants. Yet all these absurd things that man will do who says he has liberty without law and religion without the authority of God.

## Corpus Christi.

To-day the Catholic Church celebrates the beautiful and significant feast of Corpus Christi—the Body of Christ. It is a feast of love and gratitude to our Divine Lord in the Sacrament of the Holy Eucharist. The proper day for the celebration of this feast would be Holy Thursday, were it not for the veil of sadness which hangs, cloud-like, over the whole period of Holy Week. It was on the evening before His passion that our divine Saviour took His twelve apostles up to that upper room in Jerusalem, and there having fulfilled the requirements of the Jewish pasch, He ushered in the great act of Christian Worship and Spiritual food of the new dispensation. He, the God of power and love, left this sublime memorial, of these two attributes, in empowering the ministers of his Gospel to change bread and wine into his own body and blood. "This is my body \* \* \* this is my blood of the new Testament which shall be shed for many unto the remission of sins." (Mat. XXVI. 26 27.) Then and there also He constituted His Apostles priests—Sacrificers. He gave them power to do even as He did, "Do this for a commemoration of me." (Luke XXII. 19.) "As often as ye shall eat this bread and drink the cup ye shall show the death of the Lord until He come." (I Cor. XI.) The death of the Lord was the Sacrifice of Calvary's Cross. The Church manifestly shows the Spirit which guides her, in aptly placing before her children the great mysteries and truths of religion. In order to give expression to the plenitude of her joy and gratitude, she has postponed the celebration from the season of sorrows to the season of gladness. At this particular time of the year, nature gives her generous aid to enhance our joyful feelings, and supply our weakness. The flowers are in bloom. They bedeck the richly mantled fields and gardens. The birds sing sweetly in the branches of trees blooming with richness. The fields bud for their produce, giving hopeful promise to the industrious tiller of the soil, that his material wants will be amply supplied in the coming harvest. The wonderful power of the God of Nature is seen by the eye of unclouded reason as well as faith, in the little corn bud and the tall tree of the forest. What mighty influences are at work in the throbbing breast of nature to yield the nourish-

ment for her children! And yet all this is to support man's body—this weak, sickening, shivering, frail, mortal body which at best will decay in a few years.

The soul, too, craves for nourishment. He who does not recognize the needs of his soul in the struggle with evil is lost to grace. And this soul is immortal. That time will never come when it will cease to be. Surely the Christ Redeemer, who came to reform the weakness of our insuniciency, has left us an aid—a spiritual food. Ah, yes! "He that eateth this bread shall live for ever."

## Fair Play.

We are glad to see that the *Seaforth Sun* expresses itself in a fair-minded and honorable way upon such lecturers as Mrs. Shepherd. In its issue of the 19th ult. it makes the following reference to this wretched sower of discord:

Mrs. Margaret L. Shepherd is announced to lecture here in Cardno's hall on Monday and Tuesday evenings of next week. We have no desire to say anything to hurt this lady's feelings, but we do most emphatically protest against any one coming here for the purpose of arousing feelings of bigotry and hatred among the people of our town. We understand that anyone paying the admission price, can hear this lady speak in the most bitter terms against the Roman Catholic church, but in all our experience we never knew any good come from such efforts. Certainly the kingdom of Christ is not advanced in a community by any such means. Too many of these people practice upon the public, who they think, like to be gulled, and for the sake of a few dollars are willing to come into a town and sow the seeds of discord, which it sometimes takes long years to remove. In Seaforth Roman Catholics and Protestants of all denominations live on the best of terms, and we assure Mrs. Shepherd that the people of this town are too intelligent to be caught with chaff. We yield to none in our loyalty to Protestantism, but we despise any effort made to stir up sectional feelings of bigotry among our citizens. We are not among "those who hate the Pope for the glory of God."

## Lord Salisbury in Ulster.

Lord Salisbury's utterances in Belfast were misleading as they were truculent and untruthful. His contention that the "union of Great Britain and Ireland had not proved a failure," is an audacious attempt at belieing all the events of Ireland's history for the last hundred years. Were both countries really united, and did the Imperial Parliament take the same interest in developing the resources and advancing the prosperity of both kingdoms? There is no possible way of accounting for the unparalleled success of a great and wealthy nation on one side of the channel, and for the phenomenal decadence, misery and a hopelessness well nigh amounting to despair, as characteristic of the sister kingdom, on the other side. As England steadily increased one hundred per cent each year, in her volume of trade and commerce, in the value of her exports and imports, in her shipping and manufactures, and in the wealth and number of her city population, Ireland by a fearful contrast deteriorated in inverse ratio in all those particulars; so that her condition and standing as a nation has been, just as steadily on the decline. Her population in the last fifty years, owing to famine and exile, has diminished by one-half; and, with the exception of one favored city her trade and manu-

factures have almost entirely disappeared out of the land.

How the noble Earl could bring himself to hazard the statement that "the Union" has not proved a failure—the desperate straits to which Toryism is driven can afford the sole explanation. If general discontent, engendered by absentee landlordism, periodical famines, wholesale evictions as a permanent institution, coercion acts, crimes' acts, intimidation acts, prevention of free speech and gagging of the press, with justice travestied by ignorant magistrates made to order—if general discontent, the unavoidable result of all these national penalties and humiliations, do not prove the much vaunted Union to be a failure, it is hard to say what additional horrors are spared the people to make them thankful, and compel them to admit that British legislation has been successful in Ireland.

The English people, no doubt, have profited by the Union to a very large and inappreciable extent, but at the expense of the Irish. British legislation has mightily succeeded in impoverishing the sister kingdom. It drew away all Ireland's resources in men and money to be spent in the capital, or sacrificed in the army and navy. Her men of genius, her poets, her statesmen, her artists, her sculptors and dramatists, all contributed to the greatness and glory of England. And thus Ireland was left denuded of all that makes for the stability of a kingdom or the building up of a nation. The ill-starred Union, which the great O'Connell spent a lifetime in vain efforts to repeal, was solely accountable for this deplorable anomaly, that while one favoured portion of the Empire was reaching its apogee of prosperity and fame as a nation, the other was perishing from abandonment and neglect, if not from actual persecution.

Lord Salisbury again said: "Mr. Gladstone had challenged his (Lord Salisbury's) declaration, that twenty years of resolute government would suffice to establish peace and prosperity in Ireland. The fact was that even only six years of Conservative rule had shown that these remedies would succeed." The "resolute government" had succeeded in disgusting Ireland with Conservative methods, and embittering the national feeling against the very name of British rule. Government by military and coercion acts was never acceptable to any people under the sun, nor is it possible that enforced submission to such tyranny could be productive of peace and prosperity in Ireland more than in any other country in which it was ever attempted.

Lord Salisbury was candid enough to admit that if his Government should return to power, "they would go back to the policy which they had already put to the test with satisfactory results."

It is to be regretted, for the sake of justice and humanity, that Mr. Gladstone's Government has not adopted the same policy with regard to the disturbers of the peace, and the firebrands who lately excited the people of Belfast to riot and bloodshed, under proper and due application

of the crimes act," and "incitement to a breach of the peace." Lord Salisbury's amiable nephew should have experienced a few months' incarceration in Kilmainham or Tullamore, and the noble Lord himself could scarcely escape the honors of a plank bed.

We are glad to observe by the cabled reports of Lord Salisbury's speech that he deprecates violence and bloodshed. His reasons, however, are not motivated on any Christian impulse, but on the effect produced by brutal conduct of Orangemen on the minds of the English people. It is not the bad conduct but the bad policy the noble Earl complains of. If it were in another age things might be different, but we are now in the nineteenth century, and it is considered bad form and bad policy to wreck houses, assault innocent girls, drive men from the workshops, and stone the police.

Lord Salisbury's speech may have the result to tickle the ears of the Orange audiences in certain localities around Belfast, but his policy and his method are already condemned by the English people, and are treated with contempt by the great masses of the Irish people at home and abroad.

#### Winchester.

Dr. Moyes gives in the *Tablet* an other historical criticism of the eight hundredth anniversary of Winchester Cathedral and its relation to the continuity of the English Church. As we touched upon the subject last week we deem it advisable to give a synopsis of what the writer is pleased to call a Lantern Lecture. The scene is laid at Winchester in 1070, where Bishops and Abbots, Knights and Barons have assembled upon important ecclesiastical matters. In the centre of the group are William the Conqueror, Ermenfrid and Cardinals John and Peter, the last three being legates of Pope Alexander II. The business upon which they assembled was the deposition and degradation of Stigand, Archbishop of Canterbury, who had usurped the Pallium, seeking and obtaining it from an anti-Pope. The Legates from the Pope have orders that all who had been ordained by Stigand should be deposed or suspended. They call the Assembly on Papal authority: "We the unworthy ministers of Blessed Peter the Apostle, and taking the place of, and aroused with the authority of our Lord Pope Alexander, have come to your shores, to hold a Council with you, so that we may pull up whatever has evilly grown up in the Vineyard of the Lord of Hosts, and plant whatever will be for the benefit of souls and bodies. By Apostolic Authority we, therefore, invite your brotherhood to share in so great a solicitude, and to meet together at Winchester on the third day after next Easter—all excuse put aside—and you will warn all the Abbots of your diocese to accompany you, showing them these letters."

What relation exists between those Papal Legates and the English Church clergymen of to-day, or between this assembly and a modern assembly called by the present Anglican ecclesiastical authorities? What continuity exists between them?

The second scene is on Pentecost Sunday of the same year, 1070, when,

to the same Cathedral, Ermenfrid, the Papal Legate, consecrates Walkelin, the King's Chaplain, Bishop of Winchester. And it was this Bishop who twenty-three years afterwards consecrated the glorious temple which he himself had built to the honor of God, and of Sts. Peter and Swithin. The old chronicle tells us that almost every bishop and abbot in England came with gladness and glory to dedicate this new minster. How would the congregation of that day have liked a sermon from a modern Dean of Winchester, or a Toronto clergyman condemning Rome, yet insisting upon historical continuity? Would the good old bishop, Walkelin, or the other prelates come forward as witnesses "to an unbroken Christian life, and to the self-same corporate body" on the eight hundredth anniversary of their great ceremony? They would not know themselves at the Service which was framed to take the place of the Mass, and in which the idea of sacrifice is purposely abjured and the word blotted from the modern liturgy.

#### Purity in Art.

In an article in the *New World*, George Parsons Lathrop discusses the question of Purity in Art in connection with the art department at the Columbian Exposition. This question of the use of the nude figure in art is very difficult to settle, on account of the lack of a true, abiding principle of purity by which to judge of the propriety or impropriety of a statue or painting. The writer in question considers the matter from the only proper standpoint—that of the Catholic Church, which is at once the custodian of purity and the mother of Christian art. The nude human figure has long been a subject of study to the artist, but with widely different purposes and effects. The Assyrians produced monstrosities, the Greeks, though giving beautiful representations of the human figure, never rose higher in the representation than they themselves rose in reality—the intellectual being the summit of their capabilities. To invest a picture or statue with spirituality, to inspire by these means pure and exalted religious feelings, to exhibit the human body as a temple of the Holy Ghost, this was the great achievement of Christian art.

In those works of Catholic art which precede the Renaissance, there is but little of the nude, probably on account of the danger which might possibly arise to the unspiritual minds of pagan converts. Christian artists, however, at all times produced works of this sort with the best spiritual effects—as, for instance, the Infant Jesus, or the crucified form of our Redeemer. In such pictures there is no danger of harmful effect on any except those of grossly impure minds. The nude, then, is not always corrupting. In fact, a picture or statue representing a person fully clothed often carries with it, from its adjuncts, posture, or even title, far more degrading effects than the simply nude, perhaps the more so on account of the imagination being left to work on the insidious suggestions afforded it.

What, then, is the true criterion? The writer answers that it lies in the

degree to which the artist has spiritualized his subject. But though this standard will apply well enough to spiritual works, the difficulty is greater when purely secular work is in consideration. There are so many circumstances to modify the effect of a picture; in fact, as we have said, the very title may give rise to a host of dangers. As for the intrinsic propriety of the work, much depends on the motives and feelings of the artist, but, unfortunately, in its effect, too much depends on the unhealthy mind of the spectator. Unfortunately, too, the ideals of recent art are false and vitiating, and there is in the country, even among artists, no general standard of purity by which to condemn improper and offensive productions. Among Catholics there may be a lack of proper appreciation of works of art, but the conscience, trained in the discipline of the Church, feels almost intuitively when a work is dangerous or otherwise.

The writer sees some possible benefit in this art display if each visitor should examine the exhibits with impartiality, even generosity, but holding to the supremacy of the spiritual. By applying these lofty standards a well formed and healthy public opinion might be formed, which would manifest itself by driving out the exhibitions of prurient art which disgrace many public galleries.

#### Dying Hard.

Ever since the advent of Mr. W. L. Gladstone as England's Premier and Ireland's advocate ill-luck has been dogging the footsteps of the Tory leaders. All the efforts of Lord Salisbury and Mr. Balfour to foment a war of creeds in England and to influence Orange hate in Ireland have failed in producing the desired effect. The greater masses of the sober-minded in Great Britain were not moved at all by such frantic displays of uncalled-for bigotry. Orange riots and Belfast brutality created but one general feeling of disgust throughout the Empire. The insane attempt on the life of England's most cherished and greatest statesman awoke sentiments of horror in every breast for the instigators, however unconscious of such dastardly violence and crime.

And now the climax has been reached when, as the guest of the Prince of Wales, and in the presence of his Royal Highness, the Grand Old Man was publicly insulted with hisses and groans. Such grossly outrageous conduct, which even the *London Times* durst not attempt to palliate, was deeply resented by royalty itself, so that every move made by the Tory party or the Tory press to render unpopular Mr. Gladstone and his Liberal Government has been a failure. The very contrary of what was intended has been the uniform result. The cry for Home Rule in Ireland is gaining daily in strength and intensity of popular feeling. Even the cry of Rome Rule had to be dropped when it was found that several Catholic peers and noblemen in Ireland and England have been petitioning against a Parliament in Dublin. Truly have Orange Ascendancy and English Toryism fallen on evil days. But they die hard. *Mors peccatorum pessima.*

**CATHOLIC NEWS.**

The French Christian Brothers have opened a school at Nazareth, and have undertaken the establishment of another at Bethlehem.

Bishop Hogan dedicated on Sunday week a church that was erected in the parish of the Sacred Heart, Sedalia Mo., at the cost of \$40,000.

Among the exhibits at the World's Fair will be a model in carved stone of the O'Connell Memorial Church, Cahirciveen.

A carved crucifix made of oak felled by Mr. Gladstone in Hawarden will be exhibited in the Columbian Exposition Chicago.

During a recent mission in St. Gabriel's church, New York, the Paulist Fathers heard about 9,000 confessions, and over 3,000 total abstinence cards were returned signed for periods ranging from one year to life.

The Sisters of Charity of St. Vincent's Seminary, St. Louis, Mo., celebrated their golden jubilee May 3.

The cathedral at St. Louis is to have a \$5,000 marble altar. It is the gift of a Catholic gentleman of the city.

Mr. Stephen Moriarity, who recently gave the Holy Father a finely wrought phonograph as a jubilee gift, refused to visit the King of Italy, although he was repeatedly and pressingly invited by the king himself.

A phonographic plate containing a portion of the sermon of Bishop McQuade, of Rochester, on education, which he delivered at Orange, N. J., was placed beneath the corner-stone of the new school-house there.

Among the exhibits of the Irish Industries' Association at the Chicago Fair is a set of vestments for Cardinal Gibbons, worked in a convent at Kenmare, County Kerry, Ireland, and a high mass set for Archbishop Ireland, the work of the Royal Irish School of Newburne.

A number of Catholic ladies in Baltimore have organized the Metropolitan Club, the object of which is to provide a home for young girls obliged to earn their own living, and to have them instructed in book-keeping, stenography, type-writing, dress-making and other arts.

Miss Wladislaw Frankel, an actress who was born a Jewess and educated as a Protestant, was received into the Roman Catholic church last Sunday by the Rev. Father Bamabut, at St. Stanislaus' church, in Sixth avenue, Brooklyn. She was born in Poland twenty-six years ago.

Joseph Thornon, of the New York Catholic Club, has been made by King George I of Greece, an officer of the order of the Saviour, in recognition of his services to the Greek colony in New York. Mr. Thornon is also a commander of the Knights of St. Gregory, by creation of Pope Leo XIII.

One of the most interesting exhibits for Catholics at the World's Fair will be an artistic representation of the landing of Columbus worked in hair by one of the Sisters of the Humility of Mary, of Cleveland, O. Some of the hair of every bishop of America, with one exception, are contained in this unique piece of handiwork. Pope Leo VIII, as well as his predecessor, Pius IX., are also contributors thereto.

The fondness of the Holy Father for flowers and birds is well known; and the Roman correspondent of the Paris Figaro relates how he met him coming from his daily walk in the Vatican garden, a kind smile upon his venerable face, and a large bunch of violets in his hand. The correspondent was told, in response to his inquiries, that Leo XIII. never fails to stop for a chat with the gardener, who has always a nosegay for him, violets when it is possible, for of them the Holy Father is especially fond. As soon as he returns to the Vatican, his first action is to place the flowers before a statue

of the Blessed Virgin in his private chapel. And so Our Lady is never without a blooming and fragrant tribute from the hands of her faithful servant, the Ruler of Christendom.

Work on St. Bernard's Ecclesiastical Seminary, of the Diocese of Rochester N. Y., is progressing rapidly. The decorators have nearly completed their task in the chapel and other parts of the building. One feature that will greatly beautify the chapel will be the electric lights of different colors which will be placed over the altars. The seminary will be dedicated on the feast of St. Bernard, August 20; and the event will be the culmination of the observance of the Silver Jubilee, of the Episcopate of the Rt. Rev. Bernard J. McQuaid, O. D., Bishop of Rochester.

**Selected Receipts.**

**APRICOT CHARLOTTE.**—A delicious apricot charlotte may be made of a pint of preserved apricots strained through a sieve to form a puree, to which an ounce of dissolved gelatine is added. Chill the puree and stir it till the mixture begins to thicken. Then add a quart of well whipped cream sweetened with sugar. The amount of sugar needed will depend largely upon the amount in the preserved apricots.

**ASPARAGUS SOUP.**—I have always found very nutritive and palatable the soup made by this formula: After cutting the tender tips to serve as pet-its pois, cut the rest of the stalks up and boil in boiling salted water until tender. Bring to a boil three pints of new milk and stir into this a teaspoonful of flour and as much butter that have been blended together. Rub the asparagus through a colander and add to the milk, simmer about a quarter of an hour, stirring often. Put some croutons in the bottom of the soup tureen; just before lifting from the fire stir three tablespoonfuls of cream into the soup; it must not boil after the cream is added.

**METROPOLITAN CAKE.**—Three cups of white sugar, one cup of butter, one cup of water, nearly four cups of flour, whites of eight eggs, three heaping teaspoonfuls of baking powder. Bake in layers, divide the batter, baking half of it plain in two pans; to the other half add one tablespoonful of browned all spice, one-half tablespoonful of ground cinnamon one half pound each of citron, raisins and currants, all chopped fine. Put the layers together with boiled icing. For the icing boil five cups of granulated sugar and one cup of water until it ropes in water; then take it from the fire and pour on the whites of three eggs beaten to a stiff froth. Beat a moment or two and then put between the layers and top of the cake. This is a delicious supper cake.

**DEVILED CRABS.**—Break the claws from twelve crabs, after having boiled them forty-five minutes. Take out the stomachs and spongy parts and pick off the meat. Stir an ounce of butter and two ounces of flour together. Heat half a pint of cream and add to it the flour and butter, stirring slowly until it forms a smooth sauce. Boil four eggs fifteen minutes, mash the yolks and make of them a thin paste with a small portion of the sauce. Put into a saucepan and stir. Scatter over the crab meat a teaspoonful of salt, a grain cayenne, a pinch of white pepper and a tablespoonful of parsley, chopped fine. Clean and rinse the shells in cold water, and, after filling them with the mixture, add to the top a beaten egg, to which has been added a tablespoonful of water, and after sprinkling with bread crumbs, fry hot.

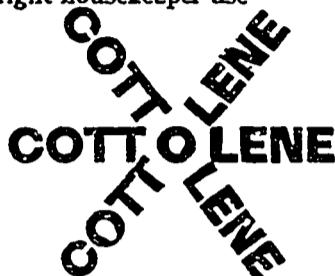
**The Cholera Scare.**

Fear kills more than cholera. Severe diarrhoea, purging, colic, cramps, etc., are often mistaken for choleraic troubles. A few doses of Dr. Fowler's Extract of Wild Strawberry will remove both the disease and the terror it inspires.

**GOOD Food - Digestion - Complexion**

are all intimately connected—practically inseparable. Though the fact is often ignored, it is nevertheless true that a good complexion is an impossibility without good digestion, which in turn depends on good food.

There is no more common cause of indigestion than lard. Let the bright housekeeper use



The New Vegetable Shortening and substitute for lard, and her cheeks, with those of her family, will be far more likely to be "Like a rose in the snow." COTTOLINE is clean, delicate, healthful and popular. Try it.

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This Medicine is superior to any other for Disorders of the Bowels of Infants, occasioned by teething, or other causes.

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**A PROSPEROUS HOME COMPANY.**

Assurance in force, Jan. 1, 1893, . . . . .	\$16,122,195
New Assurances taken in 1892, . . . . .	2,651,000
Cash Income for 1892, . . . . .	614,951
Cash Paid to Policy-Holders in 1892, . . . . .	214,320
Assets, December 31, 1892, over . . . . .	2,253,984

The 20-Year SURVIVORSHIP DISTRIBUTION POLICY now offered embraces all the newest features and is the best form of PROTECTION and INVESTMENT money can buy. It has no rival. Guaranteed values, attractive options, and liberal conditions.

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ESTABLISHED UNDER LEGISLATIVE AUTHORITY.

Authorized Capital, \$2,000,000. Subscribed Capital, \$1,750,000.  
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**Gardening Notes.**

One advantage in using commercial fertilizers in the garden is their freedom from weed seeds.

The secret of English success in horticulture is the perpetuation of estates from one generation to another, gardeners being employed for life.

If any plants have failed to grow, set new ones in their place at once. A large percentage of labor is often lost by this neglect, and profits for several seasons reduced.

Of all the small fruits the strawberry takes the lead in popularity and profit. The possible yield from an acre is still undetermined, and about as uncertain as the speed of the record breaking horse. Something like four hundred bushels per acre have been grown, and now and then some one beats the last record.

Trees having a thrifty growth are less liable to the attack of disease and insects than most others. An exception may be found in the case of rapidly growing pear trees, which are sometimes suddenly stricken with fire blight. But as a rule, keep the trees growing if you care to see them succeed—and most people do wish that.

To prevent the fading of cut roses, those that are red or pink must be kept where the light is not very strong. Light is, however, beneficial to the color of yellow roses, and they, as well as white ones, may be placed in a strong light, providing it is not sunlight, without injury. When flowers are placed in fresh water, which should be changed at least once a day, add a little salt and clip the ends of the stems.

It will pay to go through your orchard searching for the eggs of the tent caterpillar. They are deposited in rings around twigs about an eighth of an inch in diameter. We know a boy who, competing for prizes offered by a village improvement society, has within a month collected 3,700 rings of eggs; the rings average fully 100 eggs each, so he has put an end to the career of at least 270,000 caterpillars. Other boys have done nearly as well.

No flower garden is complete without the sweet pea. Where will one find a more lovely and fragrant flower! It is so easy, too, of culture that the most inexperienced must succeed with it. If sprouted before planting they will blossom in June, and if the flowers are cut daily they will blossom until autumn. They should be planted in rich soil to the depth of four inches and given a support when six inches high. A little cold weather has no retarding effect upon their growth, and for this reason they should be got into the ground early.

**The Dairy.**

The cow that stops chewing the cud and pricks up her ears when being milked cannot be depended upon to give all of her milk.

Henry Talcott, formerly dairy commissioner of Ohio says. "I can make from \$50 to \$75 a cow easier in winter dairying than I can from \$25 to \$40 in summer. Consequently I have my cows come in in October, November and December."

There is much good evidence that the more water cows can be induced to drink the more milk they will give; and some dairymen feed extra amounts of salt to accomplish this end. But the cream and butter product cannot be increased by such means.

Wells located near a barnyard are very proper objects of suspicion. The change is good that they are contaminated by the drainage of the barnyard, and the milk or butter from cows drinking water impregnated with barnyard drippings cannot be regarded as first class. The milk consumer who buys his dairy products is justified in

asking the milkman some pointed questions on this matter.

Good dairy cows adapted to the business, well fed with suitable foods, and all their other wants and comforts looked after in a manner that such cows are worthy of, cannot fail to pay good dividends wherever there is a market for dairy products; butter, perhaps, than for any other branch of farm economy involving an equal investment, and the more care and intelligence given to developing the industry the greater the rewards.

The popular taste for yellow butter comes from the fact that butter made when cows are pasturing on clover, takes that color naturally, and usually have no superior in quality, though it may be equalled. Yellow butter has become the standard, and hence white or pale butter is regarded with disfavor. But fortunately the coloring matter so much used to give fall or winter butter the popular color is perfectly harmless, and something like a "fad" can be gratified without a particle of danger.

It is a curious and interesting fact illustrative of the permanence of agricultural methods, and the continuance of excellent products as well as the stability of the art, that Roquefort cheese made by the ancient Gauls from the milk of sheep before that nation was conquered by the ancient Romans, which was sent to that luxurious city, Rome, to furnish the tables at the numerous feasts is still made in the same locality and nowhere else, and by exactly the same process and cures in the same remarkable caves which, in fact, is the secret of its exquisite quality, as at the far distant time.

**Housekeeping Notes.**

Tartaric acid will remove any and all fruit stains from the hands. Apply it to the stains dampened a little so as to rub on easily, then wash in soap and water and the hands will be free from any stain.

Water bottles and vases that become discolored and dirty should have a raw potato cut in bits and put inside with a tablespoonful each of salt and washing soda and two of water. Shake well and rinse in clear water.

During the summer months light dresses, especially children's garments, are very apt to be stained by the grass; these grass stains are easily removed by alcohol. Put a little of the liquid in a saucer, moisten the stains with it, rub well, and the green will disappear.

Cover the earth in your window boxes half an inch deep with pulverized charcoal. This always gives vigor to the red or violet color of flowers. Roses assume a deeper hue, violets take on irregular spots of a bluish or black tint, and white petunias are varied with red or violet streaks.

On some parts of the European continent a small piece of vanilla is put into the teapot together with the tea. The flavors are said to blend well, just as in Russia one takes his tumbler of tea with a slice of lemon, instead of milk, as in France or Germany they add a teaspoonful of arrack or rum in their thimbleful of after-dinner coffee.

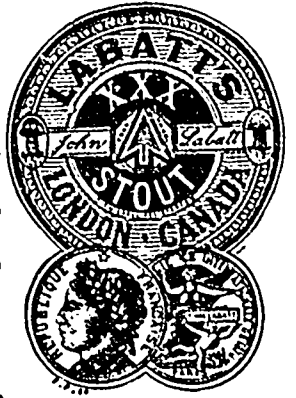
If you have any trouble in securing perfect cleanliness about the kitchen sink and drain pipe have a little concentrated lye sprinkled over the strainer every night. Some of it, of course, is washed into the pipe and there unites with the grease and forms strong soft soap. As soon as there is boiling water in the morning pour a gallon of it down the pipe. This will cleanse it thoroughly.

**A Prompt Cure.**

GENTLEMEN—Having suffered over two years with constipation, and the doctors not having helped me I concluded to try B.B.B. and before I used one bottle I was cured. I can also recommend it for sick headache. ETHEL D. HAINES, Lakewood, Ont.



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For Dietetic and Medicinal use the most wholesome Tonic and Beverages available.  
Eight Medals, Ten Diplomas, at the World's Great Exhibitions  
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WHEN you are ready to purchase a Piano for a lifetime, not the makeshift instruments for a few years' use, but the Piano whose sterling qualities will leave absolutely nothing to be desired, then insist upon having a

**HEINTZMAN & CO. PIANO.**

Its pure singing tone is not an artificial quality soon to wear away, leaving harshness in place of brilliancy, dullness in place of sweetness, but an inherent right of the Heintzman. Forty-five years of patient endeavor upon this point, non-deterioration with age, has made the Heintzman what it is—the acknowledged standard of durability.

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BREAD, CAKE, AND PARING.

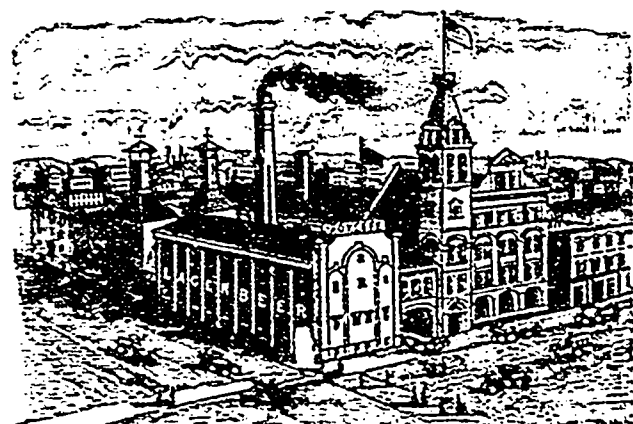
"A Brilliant Idea Successfully Developed for the Million."



Read what MRS. EMMA P. EWING, late Professor of Domestic Economy in the Iowa Agricultural College, Iowa, and in Purdue University, Indiana, and now in charge of the School of Cookery at Chautauqua, N. Y., writes:

"Those Wonderful Christy Knives do the work for which they are designed, in an admirable manner, and should have a place in every well-ordered family. I take pleasure in recommending them to housekeepers everywhere. EMMA P. EWING."

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SUMMARY OF IRISH NEWS.

Antrim.

Mr. James Taney, of West Virginia, has been appointed United States Consul at Belfast.

On May 8th, a girl named Elizabeth Davis of 23 Newtownards Road, Belfast, died in the Royal Hospital from the effects of burns received in consequence of the explosion of an oil lamp. The deceased girl was sixteen years old.

Armagh.

On the morning of May 10th, an accident of a melancholy nature occurred at the Portadown goods station, whereby a man named Thomas Howitt lost his life. The poor fellow was knocked down and run over by some railway carriages which were being shunted at the time, his head being split up the centre and frightfully mutilated.

Clare.

Dr. McRedmond, Bishop of Killaloe, has made a number of changes in his diocese, among them being the following changes from the North of Ireland:—Rev. P. Scallan, C. C., Newtownards, to be C. C. Shirrone; and Rev. T. Doherty, C. C., Saul to be C. C., Clonrath.

Cork.

With deep regret we announce the sad death of Dr. Lombard Tanner, brother of Dr. Tanner, M. P., which took place at Anderson's Hotel, London, on Sunday April 29th. Dr. Tanner had recently been subject to fits of dependency, and in a moment of temporary insanity committed suicide by injecting morphine into his veins. The relations between the two brothers, Dr. Tanner, M. P., and himself, were always of the most affectionate character, and the survivor has been greatly distressed by the sad event. The deceased was not a Nationalist in politics and had lived many years in London. He was once well-known as a surgeon on board the Cunard steamer Etruria.

Derry.

The thousands who have been traveling to Londonderry, Portrush, &c., by the Belfast and Northern Counties Railway, will join with the people of Coleraine and district in deploring the death of Mr. Thomas Ryan, the popular, obliging, and efficient stationmaster at Coleraine, which sad event occurred on Sunday morning, May 7th. Deceased, who was a universal favorite, had occupied the position for about eleven years having succeeded Mr. A. Hamilton (now of Cookstown Junction). On April 25th he became ill, and on May 8th he relapsed into unconsciousness, from which he never rallied.

Down.

The Dowager Marchioness of Downshire died on May 10th, at Bigohotte Rayles, Wokingham, Berks, England. The deceased, who was the eldest daughter of the first Viscount Combermere, was born in 1815, and married in 1837, becoming a widow in 1868. She was the mother of Lord Arthur Hill.

Dublin.

The Academie Parisienne des Inventeurs has conferred its gold medal, first-class diploma and honorary membership on Mr. G. F. Blake, J. P., Registrar of the Royal College of Surgeons in Ireland.

The Irish bicycle mile record was broken, on May 15th, at Ballbridge, by J. H. Naylor, who lowered the time from 2 minutes 23 seconds to 2 minutes 23-4-5. Mr. Naylor is learning farming at the "Scalp," County Dublin.

Galway.

His Grace the Archbishop of Tuam, accompanied by the Rev. J. Curran, C.A., is engaged on an extended visitation and confirmation tour in the remote districts of Iar-Connacht and Connemara, and on May 15th, was the guest of the Bishop of Galway, and proceeded to the far-famed Carraroe, a district in Iar-Connacht which has acquired an unenviable notoriety for pauperism and landlord oppression. His Grace visited on his way the parish church of Knock, Spiddal, where he was received by the worthy pastor, the Rev. T. Hosty, P.P. At the village of Killeen his Grace and the clergy were agreeably surprised to find a beautiful new Gothic church, complete in every detail, magnificent new school buildings and a stocking factory which affords employment to a number of young girls. On Wednesday morning the church was crowded at a very early hour, the faithful assisting with most edifying attention at the Masses celebrated by his Grace and the priests present. Immediately before last Mass the imposing ceremony of the dedication of St. MacDara's church was performed by his Grace. The scene was an imposing one.

Kerry.

The report of the Irish Fisheries Inspectors as to the quantities of mackerel captured at the various fishing stations shows a considerable increase on the "takings." Fenit takes first rank with 13,242 boxes, of the total weight of 26,484 cwts., which realised £14,224. Ventry comes second with only 6,682 boxes, weighing 13,364 cwts. of the value of \$6,671.

Wick.

The numerous friends of Mr. J. J. Flynn, Manager of the Hibernian Bank, Thomastown, on of learning his recent well-merited

promotion to the position of Inspector of Branches, presented him with a beautifully illuminated address of congratulation, and a testimonial. He was also the recipient of a very marked and flattering presentation from the members of the Thomastown cycling club, who presented him with a magnificent gold chain, having a pendant attached in the shape of a club badge, inscribed "To our President, J. J. Flynn, Esq., from the Members."

Limerick.

On Monday, May 8th, a coroner's inquest was held at Killinane, on the body of Mr. W. McKiernan, tinner in the Munster and Leinster Bank, whose dead body was found in a wood, on the previous Sunday morning at Thomastown, near Killinane. The evidence showed that the accounts of the deceased were perfectly correct, and that he was a man of irreproachable character. Deceased was found in a plantation at Thomastown with a double-barrelled gun, and his brains blown out. The coroner's jury found a verdict of "suicide while in a state of temporary insanity," and a vote of condolence with the family of the deceased was passed. Subsequent investigation has shown that the deceased had gone out on a rabbit-shooting expedition, and that he was killed by the accidental discharge of his fowling piece, while trailing it through the thicket in which his body was found.

Louth.

On May 6th, an important sale took place at the auction rooms of Messrs. R. B. Daly & Son, Drogheda, when the tenant's interest in the farm of Phillipstown, the property of the late Thomas Mathews, Esq., J. P., was offered for competition. The farm is well known as a first class grazing holding: it contains 300 statute acres, equal to 185 Irish acres or thereabouts, with herd's and extensive erected offices thereon, held for a statutory term under the Land Law (Ireland) Acts at the annual rent of £335. The sale attracted a very large attendance, and after brisk competition Mr. C. McDermott, victualler, Shop street, Drogheda, was declared the purchaser at the respectable figure of £2,700 and auctioneer's commission.

Mayo.

With deep regret we have to announce the death of Mr. Patrick Waldron, of Claremorris, who, on May 4th, departed this life, at the age of 68. His life was honorable and useful. In all his intercourse with his friends and fellow-citizens his career was blameless and dealings praiseworthy. High Mass de Requiem was celebrated on Saturday morning, May 6th, Very Rev. Dr. Kienny being celebrant; Father Stephens, P. P., Crossboyne, deacon; Father Connolly, C. C., sub-deacon, Father Corcoran, C. C., master of ceremonies. In the choir were Rev. James Curran, Administrator, Tuam, and Rev. James Heany, C. C., Claremorris. The interment took place on Sunday at Kilcolman the cortege being one of the largest ever seen in the neighborhood.

Meath.

On the evening of May 8th, Mr. Hamill and a bailiff made a seizure on the chattels of Mr. P. Fullam, ex-M.P., for Meath, at Donore. The seizure was for the costs of the South Meath petition, which amounted to £1,849 2s 4d. The greatest sympathy is felt with Mr. Fullam.

Monaghan.

On May 8th, an application was made in the Queen's Bench Division on behalf of Lord Rosmore for a mandamus directed to the Land Commission to compel them to give him liberty to appeal in a case in which the Commission had fixed a fair rent on a holding near Monaghan, occupied by the Most Rev. Dr. Donnelly, Bishop of Clogher. The Land Commission had refused either to state a case or give liberty for an appeal. The case has not yet been decided.

Queen's County.

On May 8th, the funeral obsequies of Sir Allan J. Walsh took place at Stradbally. The deceased baronet was sixty four years of age, and is to be succeeded in the title by his son, Captain Hunter Allan Walsh, who is at present with his regiment in Malta. In accordance with old family custom, Sir Allan's remains were conveyed to the family burying ground at Curraclone, at the hour of midnight, accompanied by a torchlight procession. A large gathering of people assembled to see the strange funeral cortege headed by the torchbearers, and that scene was one of the utmost impressiveness and solemnity as the procession wended its way slowly along between the rows of tall trees to the church of Curraclone. A very large concourse of people were present at the interment, which took place the next morning at eight o'clock.

Sligo.

At the last monthly meeting of the Sligo District Asylum Board, the Governors proceeded to the appointment of a clerk and also a store-keeper. Mr. Brown, a son of the retiring clerk, was elected in his father's stead. Mr. Gardiner, temporary store-keeper, was elected to fill that post permanently. There were a number of eligible applicants for the position of clerk, but they were not discussed.

Tipperary.

On May 8th, Miss Cleveland, sister of the President of the United States, and her traveling companion, Mrs. Simpson, paid a

visit to his Grace the Archbishop of Cashel, at the Episcopal residence, Thurles. The visitors were shown through the Cathedral, the grounds and schools of the Ursuline Convent, the Presentation Convent Schools, and St. Patrick's College, by the Archbishop, the Very Rev. Cannon Ryan, President of the College; Rev. N. Rafferty, Administrator; and Rev. J. J. Ryan, Vice-President of the College. Miss Cleveland and her companion expressed their admiration of the ecclesiastical buildings and educational establishments in Thurles; and left in the afternoon, accompanied by Very Rev. Canon A. Ryan, to visit the ruins of the Abbey of Holy Cross and the Rock of Cashel.

Waterford.

We regret to have to announce the death, on May 7th, at Malu street, Dungarvan, after a short illness, of Kate, the beloved wife of John V. Kiely, Esq., draper. The deceased lady was sister to Denis F. Slattery, Esq., solicitor, and Thomas Slattery, Esq., Ballygagin, and sister-in-law to P. O'Hea, Esq., solicitor, Cork, and niece to the Rev. P. Slattery, P. P., Ballyduff, Lismore. After High Mass and Office, on the 9th instant, her remains were interred in the family burying ground at Dungarvan, followed by a large concourse of mourning friends.

Wexford.

On May 9th, three families were evicted on the estate of a party named Keough, near New Ross, which has for some time past been managed by a receiver, Mr. Fitzherbert, of Miltown, Abbeyleix, Queen's County. There was no resistance, and but little excitement during the day.

Wicklow.

On Wednesday, May 31, new potatoes, raised by Mrs. Spottiswood, were dug at Avoca, where Mrs. Spottiswood resides. The potatoes were of a large size, and of good quality.

STREET CAR ACCIDENT.—Mr. Thomas Sabin, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced bathing his foot with DR. THOMAS' ELECTRIC OIL, when the discoloration and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

COUGHLIN BROS. DENOMERS, MANUFACTURERS AND IMPORTERS OF Artistic Monuments. WORK ERECTED IN A SOLID MANNER. 20 Years' Experience. OFFICE AND WORKS 539 YONGE ST., EAST SIDE, TORONTO.

GILLETT'S PURE POWDERED LYE. PUREST, STRONGEST, BEST. Ready for use in any quantity. For making Soap Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds of Soda. Sold by All Grocers and Druggists. E. W. GILLETTE, Toronto.

THE CAUSLAND & SON CO. MEMORIAL WINDOWS. MEDALISTS CHURCH & SECULAR STAINED GLASS. LONDON ESTD 1856.

\$3 a Day Sure. Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day. Address A. W. KNOWLES, Windsor, Ontario.

FLEXIBLE BRIDLED BOECKH OVAL, ROUND, FLAT. TRY THEM MADE IN EVERY SIZE READY FOR USE. PAINT BRUSHES.

GROCERIES WINE & SPIRITS CAMPING, YACHTING & FISHING PARTIES. Supplied with every necessary. Goods carefully packed and shipped to any part of the Province. NO FANCY PRICES. JAMES GOOD & Co. 220 YONGE ST. Good Butter always in stock.

DRINK St. LEON! Most perfect water known. A positive cure for all diseases arising from bad blood or inaction of the Bowels, Kidneys or Liver. Before you decide where to spend your Summer holidays write for particulars about St. Leon Springs. Hotel open 15th June. M. A. THOMAS, Hotel Manager. St. Leon Mineral Water Co., Ltd. Head Office—King street West, Toronto. Branch Office—Crystal Hall, 449 Yonge st.

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JULES MERMAN & CO. BORDEAUX CLARETS, Have taken the gold medal in Bordeaux, Paris, Naples, Lyons and Sydney, Australia. They have sent a large consignment of CLARET IN CASKS to us to be sold by the cask (45 gals.), or bottled by us in our cellars, 23 doz. bottles to the cask. This shipment means A Reduction of From \$2 to \$3 Per Dozen. Prices on application.

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INVALID WINE. Marala Port, 10 years old, analysed and strongly recommended for invalids by Dr. Payne, Dominion analyst. Price \$3.50 per gal., \$3 per doz., 75c per bottle. WM. MARA Telephone 1708 34 Door N. of King 79 Yonge St. Toronto Wine Merchant Sole Agent for Canada

In Memory

Of Mary Geniev e Flanagan. Died May 2nd, 1893.

Gone forever, schoolmate meek,  
Gone forever from our sight,  
Ah! we mourn our gentle May,  
Miss her smile so sweet and bright,  
Yes, she's gone; ah! why so soon  
Was our playmate called away?  
Angels beckoned her on high;  
Longer here she could not stay

Laquer of the Sacred Heart,  
Thou art missing from thy place,  
Near the altar lowly bowed,  
Thou art gone, sweet child of grace,  
On thy yolling heart rests the badge  
Of the League thou lov'dst so well;  
Now on high His Heart is thine—  
May, dear May, farewell! farewell!

With the Sacred Heart dear May,  
In its holy crimsoned shrine,  
Thou art now, while we are lone  
Naught of care or sorrow thine  
But one month ago to-day  
Thou didst kneel where now we weep;  
Little dreamed so soon thou'dst know  
Heaven's joys, so vast and deep.

From her beauteous throne above  
Mary looked on earth's fair flowers;  
Then she spoke these words of love:  
"That sweet blossom shall be ours,  
Bring her now, 'she's not for earth;  
Patience, gentle, meek and mild;  
In my own sweet month of May  
Bring to me my own dear child."

Father, mother, weep no more,  
Though your gentle child is dead,  
Though the earth, so cold and drear,  
Soon shall hide her sleeping head,  
She now reigns in bliss above  
Watching o'er her parents here;  
Yes, dear May is happy now;  
Why, then, why that falling tear?

First Friday of May, 1893.

Condolence.

The following resolution of condolence was passed by Division No. 4, Ancient Order of Hibernians, at its meeting on Sunday last:

Whereas it has pleased Almighty God in His infinite wisdom to remove by the hand of death the sister of Bro. M. J. Rahelty, and daughter of Bro. Anthony Mills:

Be it resolved that the members of this Division tender their heartfelt sympathy to the above named Brothers and their families in the loss they have sustained.

Be it further resolved that a copy of those resolutions be forwarded to THE CATHOLIC REGISTER for publication.

J. FOLEY, Rec. Sec.

At the last regular meeting of the Irish Catholic Benevolent Association, Branch No. 1 of Canada, 451 I. C. B. U. of U. S., the following resolution of condolence was moved and carried unanimously

Whereas it has pleased Almighty God in His infinite wisdom to remove from our midst our late Brother, James J. Murphy; and whereas by his death his wife has lost a fond and affectionate husband, and this Association an esteemed member.

Be it therefore resolved: That, while humbly submitting to the will of our Divine Father, we, the officers and members of this Branch, do hereby tender our sincere and heartfelt sympathy to the wife and parents of our late lamented Brother, in this their sad hour of affliction, and we pray that the great Creator of all good may strengthen them and give them grace to bear with Christian fortitude the sad and severe loss they have sustained.

Be it furthermore resolved, that a copy of this resolution be forwarded to the widow of our deceased brother, and a copy be inserted in the minutes of this branch, and published in THE CATHOLIC REGISTER and Catholic Record and in the city daily papers.

Signed on behalf of the Branch,  
PATRICK SHEA, President.  
ROBERT SCOLLARD, Committee.  
H. P. SKELTON,

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickles Anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs and colds and all affections of the throat and lungs.

Mrs. Rickards, wife of the governor of Montana, is a daughter of Thos. B. Ellis, of Pembroke. She made quite an eloquent little address in connection with the opening of the Columbian exposition.

The Lord Chancellor has appointed the following gentlemen to the commission of peace for Antrim county—Mr. John William Fogarty, M.D., Cashondall; Mr. John Manes, Ardeevin, Portrush; Mr. John James Adams, M.D., Ashville; and Mr. Robert Young, Rathvarna, Chichester Park, Belfast.

OAK HALL PRICES  
CAME DOWN WITH—

# "A DULL THUD"

THE OTHER DAY.

*They were dropped down to the bed-rock bottom for the purpose of clearing off the entire stock before we have to vacate the old building, which will be torn down in two weeks.*

Oak Hall prices are at the bottom when Men's, Youths' and Boys' Suits are sold at less than the actual cost of producing the garments. On every suit and Overcoat sold now we really save the expense of packing, moving and storing two weeks hence. But, clearly, the purchaser gets the whole benefit of that saving, because he is buying fine-grade Oak Hall Clothing at just that much less than the cost.

The advantage which the *Early Buyer* has in the Oak Hall Sale is that now he is sure to find just his fit and style and the material that he most favors in any line of Clothing he may desire. That's better than waiting until the last day, when the stock has all been picked over.

Within a week we begin to pack away the odd pieces—odd pants, coats, vests and overcoats, which may be on hand then. Some very fine snaps among these that *Early Buyers* will get before the goods are put away. That is why Oak Hall invites you to call to-day.

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DYSPEPSIA. BILIOUSNESS.  
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SALT RHEUM. SCROFULA.  
HEART BURN. SOUR STOMACH.  
DIZZINESS. DROPSY.  
RHEUMATISM. SKIN DISEASES

### BITTERS

TORONTO POSTAL GUIDE. During the month of May, 1893, mails close and are due as follows:

	CLOSE	DUE
	a.m. p.m.	a.m. p.m.
G. T. R. East	6.15 7.45	7.15 10.30
O. and Q. Railway	8.00 8.00	8.10 9.10
G. T. R. West	7.30 8.25	12.40pm 7.40
N. and N. W.	7.20 4.10	10.15 8.10
T. G. and B.	6.50 4.30	10.45 8.50
Midland	7.00 3.35	12.30pm 9.30
C. V. R.	6.30 4.00	11.15 9.55
G. W. R.	a.m. p.m.	a.m. p.m.
	12.00 9.00	2.00 7.30
	6.15 4.00	10.30 8.20
	10.00	
U. S. N. Y.	6.15 12.00 9.00 5.45	4.00 10.30 11.00
U. S. West'n States	6.15 10.00 9.00 7.20	12.00 n.

English mails close on Mondays, Tuesdays and Thursdays at 10 p.m., and on Saturdays at 7.15 p.m. The following are the dates of English mails for May: 1, 2, 4, 6, 8, 9, 11, 13, 15, 16, 18, 20, 22, 23, 25, 27, 29, 31.  
N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving 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 post office.  
T. C. PATTISON, P.M.

### IMPERIAL BANK OF CANADA, DIVIDEND No. 36.

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

Thursday, the 1st day of June next.  
The transfer books will be closed from the 17th to the 31st May, both days inclusive.

THE ANNUAL GENERAL MEETING of the shareholders will be held at the Bank on Wednesday, the 31st day of June next. The chair to be taken at noon.  
By order of the board.  
D. R. WILKIE, Cashier  
Toronto, April 27, 1893.

### WESTERN Assurance Company.

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## RAMONA.

## A Story.

By HELEN JACKSON.

## CHAPTER XV.—(CONTINUED.)

Felipe's thoughts, as he retraced his road, were full of bewilderment and pain. He was wholly at loss to conjecture what course Alessandro and Ramona had taken, or what could have led them to abandon their intention of going to Father Salvierderra. Temecula seemed the only place, now, to look for them: and yet from Temecula Felipe had heard, only a few days before leaving home, that there was not an Indian left in the valley. But he could at least learn there where the Indians had gone. Poor as the clue seemed, it was all he had. Cruelly Felipe urged his horse on his return journey. He grudged an hour's rest to himself or to the beast; and before he reached the head of the Temecula canon the creature was near spent. At the steepest part he jumped off and walked to save her strength. As he was toiling slowly up a narrow rocky pass he suddenly saw an Indian's head peering over the ledge. He made signs to him to come down. The Indian turned his head, and spoke to some one behind; one after another a score of figures rose. They made signs to Felipe to come up. "Poor things!" he thought; "they are afraid." He shouted to them that his horse was too tired to climb that wall; but if they would come down he would give them money—holding up a gold piece. They consulted among themselves; presently they began slowly descending, still halting at intervals, and looking suspiciously at him. He held up the gold again, and beckoned. As soon as they could see his face distinctly they broke into a run. That was no enemy's face.

Only one of the number could speak Spanish. On hearing this man's reply to Felipe's first question, a woman, who had listened sharply, and caught the word Alessandro, came forward, and spoke rapidly in the Indian tongue.

"This woman has seen Alessandro," said the man.

"Where?" said Felipe, breathlessly.

"In Temecula, two weeks ago," he said.

"Ask her if he had any one with him," said Felipe.

"No," said the woman. "He was alone."

A convulsion passed over Felipe's face. "Alone!" What did this mean. He reflected. The woman watched him. "Is she sure he was alone; there was no one with him?"

"Yes."

"Was he riding a big black horse?"

"No, a white horse," answered the woman promptly. "A small white horse."

Felipe despaired. "Does he know where he is now?" he asked.

"He was going to San Luis Obispo, to go in a ship to Monterey."

"What to do?"

"She does not know."

"Did he say when he would come back?"

"Yes."

"When?"

"Never! He said he would never set foot in Temecula again."

"Does she know him well?"

"As well as her own brother."

What more could Felipe ask? With a groan, wrung from the very depths of his heart, he tossed the man a gold piece; another to the woman, "I am sorry," he said. "Alessandro was my friend. I wanted to see him;" and he rode away.

And thus vanished the last chance of succor for Ramona; vanished in a moment; blown like a thistle-down on a chance breath—the breath of a loyal, loving friend, speak a lie to save her.

Distraught with grief, Felipe returned home. Ramona had been very ill when she left home. Had she died and been buried by the lonely, sorrowing Alessandro? And was that the reason Alessandro was going away to the North, never to return? Fool that he was to have shrunk from speaking Ramona's name to the Indians! He would return, and ask again. As soon as he had seen his mother he would set off again, and never cease searching till he had found either Ramona or her grave. But when Felipe entered his mother's presence his first look in her face told him that he would not leave her side again until he had laid her at rest in the tomb.

"Thank God! you have come, Felipe," she said in a feeble voice. "I had begun to fear you would not come in time to say farewell to me. I am going to leave you, my son;" and the tears rolled down her cheeks.

Though she no longer wished to live, neither did she wish to die—this poor, proud, passionate, defeated, bereft Senora. All the consolations of her religion seemed to fail her. She had prayed incessantly, but got no peace. She fixed her imploring eyes on the Virgin's face and on the saints; but all seemed to her to wear a forbidding look. "If Father Salvierderra would only come!" she groaned. "He could give me peace. If only I can live till he comes again!"

When Felipe told her of the old man's feeble state, and that he would never again make the journey, she turned her face to the wall and wept. Not only for her own soul's help did she wish to see him: she wished to put into his hands the Ortegna jewels. What would become of them? To whom should she transfer the charge? Was there a secular priest within reach that she could trust? When her sister had said, in her instructions, "the Church," she meant, as the Senora Moreno well knew, the Franciscans. The Senora dared not consult Felipe; yet she must. Day by day these fretting anxieties and perplexities wasted her strength, and her fever grew higher and higher. She asked no questions as to the result of Felipe's journey, and he dared not mention Ramona's name. At last he could bear it no longer, and one day said, "Mother, I found no trace of Ramona. I have not the least idea where she is. The Father had not seen or heard of her. I fear she is dead."

"Better so," was the Senora's sole reply; and she fell again into still deeper, more perplexed thought about the hidden treasure. Each day she resolved, "To-morrow I will tell Felipe;" and when to-morrow came, she put it off again. Finally, she decided not to do it till she found herself dying. Father Salvierderra might yet come once more, and then all would be well. With trembling hands she wrote him a letter, imploring him to be brought to her, and sent it by messenger, who was empowered to hire a litter and four men to bring the Father gently and carefully all the way. But when the messenger reached Santa Barbara, Father Salvierderra was too feeble to be moved; too feeble even to write. He could write only by amanuensis, and wrote, therefore, guardedly, sending her his blessing, and saying that he hoped her foster-child might yet be restored to the keeping of her friends. The Father had been in sore straits of mind, as month after month had passed without tidings of his "blessed child."

Soon after this came the news that the Father was dead. This dealt the Senora a terrible blow. She never left her bed after it. And so the year had worn on; and Felipe, mourning over his sinking and failing mother, and haunted by terrible fears about the lost Ramona, had been tortured indeed.

But the end drew near now. The Senora was plainly dying. The Ventura doctor had left off coming, saying that he could do no more; nothing re-

mained but to give her what ease was possible; in a day or two more all would be over. Felipe hardly left her bedside. Rarely was mother so loved and nursed by son. No daughter could have shown more tenderness and devotion. In the close relation and affection of these last days the sense of alienation and antagonism faded from both their hearts.

"My adorable Felipe!" she would murmur. "What a son hast thou been!" And, "My beloved mother! how shall I give you up?" Felipe would reply, bowing his head on her hands—so wasted now, so white, so weak; those hands which had been cruel and strong little more than one short year ago. Ah, no one could refuse to forgive the Senora now! The gentle Ramona, had she seen her, had wept tears of pity. Her eyes wore at times a look almost of terror. It was the secret. How should she speak it. What would Felipe say? At last the moment came. She had been with difficulty roused from a long fainting; one more such would be the last, she knew—knew even better than those around her. As she regained consciousness she gasped, "Felipe! Alone!"

He understood, and waved the rest away.

"Alone!" she said again, turning her eyes to the door.

"Leave the room," said Felipe; "all—wait outside;" and he closed the door on them. Even then the Senora hesitated. Almost was she ready to go out of life leaving the hidden treasure to its chance of discovery rather than with her own lips reveal to Felipe what she saw now, saw with the terrible relentless clear-sightedness of death, would make him, even after she was in her grave, reproach her in his thoughts.

But she dared not withhold it. It must be said. Pointing to the statue of St. Catharine, whose face seemed, she thought, to frown unforgiving hope upon her, she said, "Felipe—behind that statue—look!"

Felipe thought her delirious, and said tenderly, "Nothing is there, dearest mother. Be calm. I am here."

New terror seized the dying woman. Was she to be forced to carry the secret to the grave? to be denied this late avowal? "No! no! Felipe—there is a door there—secret door. Look! Open! I must tell you!"

Hastily Felipe moved the statue. There was indeed the door, as she had said.

"Do not tell me now, mother dear. Wait till you are stronger," he said. As he spoke he turned, and saw with alarm his mother sitting upright in her bed, her right arm outstretched, her hand pointing to the door, her eyes in a glassy stare, her face convulsed. Before a cry could pass his lips she had fallen back. The Senora Moreno was dead.

At Felipe's cry the women waiting in the hall hurried in, wailing aloud as their first glance showed them all was over. In the confusion, Felipe, with a pale, set face, pushed the statue back into its place. Even then a premonition of horror swept over him. What was he, the son, to find behind that secret door, at sight of which his mother had died with that look of anguished terror in her eyes? All through the sad duties of the next four days Felipe was conscious of the undercurrent of this premonition. The funeral ceremonies were impressive. The little chapel could not hold the quarter part of those who came from far and near. Everybody wished to do honor to the Senora Moreno. A priest from Ventura and one from San Luis Obispo were there. When all was done, they bore the Senora to the little graveyard on the hillside, and laid her by the side of her husband and her children; silent and still at last, the restless, passionate, proud, sad heart! When, the night after the funeral, the servants saw Senor Felipe

going into his mother's room, they shuddered and whispered, "Oh, he must not! He will break his heart, Senor Felipe! How he loved her!"

Old Marda ventured to follow him, and at the threshold said, "Dear Senor Felipe, do not! It is not good to go there! Come away!"

But he put her gently by, saying, "I would rather be here, good Marda;" and went in and locked the door.

It was past midnight when he came out. His face was stern. He had buried his mother again. Well might the Senora have dreaded to tell to Felipe the tale of the Ortegna treasure. Until he reached the bottom of the jewel-box, and found the Senora Ortegna's letter to his mother he was in entire bewilderment at all he saw. After he had read this letter he sat motionless for a long time, his head buried in his hands. His soul was wrung.

"And she thought that shame, and not this!" he said bitterly.

But one thing remained for Felipe now. If Ramona lived he would find her, and restore her this her rightful property. If she were dead it must go to the Santa Barbara College.

"Surely my mother must have intended to give it to the Church," he said. "But why keep it all this time? It is this that has killed her. Oh shame! oh disgrace!" From the grave in which Felipe had buried his mother now was no resurrection.

Replacing everything as before in the safe hiding-place, he sat down and wrote a letter to the Superior of the Santa Barbara College, telling him of the existence of these valuables, which in certain contingencies would belong to the College. Early in the morning he gave this letter to Juan Canito, saying: "I am going away, Juan, on a journey. If anything happens to me, and I do not return send this letter by trusty messenger to Santa Barbara."

"Will you be long away, Senor Felipe?" asked the old man piteously.

"I cannot tell you, Juan," replied Felipe. "It may be only a short time; it may be long. I leave everything in your care. You will do all according to your best judgment, I know. I will say to all that I have left you in charge."

"Thanks, Senor Felipe! Thanks!" exclaimed Juan, happier than he had been for two years. "Indeed you may trust me! From the time you were a boy till now I have had no thought except for your house."

Even in heaven the Senora Moreno had felt woe as if in hell had she known the thoughts with which her Felipe galloped this morning out of the gateway through which, only the day before, he had walked weeping behind her body borne to burial.

"And she thought this no shame to the the house of Moreno!" he said. "My God!"

## CHAPTER XVI.

Felipe had begun his second search for Alessandro by going direct to Monterey. He found few Indians in the place, and not one had ever heard Alessandro's name. Six miles from the town was a little settlement of them, in hiding, in the bottoms of the San Carlos River, near the old Mission. The Catholic priest advised him to search there; sometimes, he said, fugitives of one sort and another took refuge in this settlement, lived there for a few months, then disappeared as noiselessly as they had come. Felipe searched there also; equally in vain.

He questioned all the sailors in port; all the shippers. No one had heard of an Indian shipping on board any vessel; in fact, a captain would have to be in straits before he would take an Indian in his crew.

"But this was an exceptionally good worker, this Indian; he could turn his hand to anything; he might have gone as ship's carpenter."

"That might be," they said; "no-body had ever heard of any such

thing, however; and very much they all wondered what it was that made the handsome, sad Mexican gentleman so anxious to find this Indian.

Felipe wasted weeks in Monterey. Long after he had ceased to hope, he lingered. He felt as if he would like to stay till every ship that had sailed out of Monterey in the last three years had returned. Whenever he heard of one coming into harbour, he hastened to the shore, and closely watched the disembarking. His melancholy countenance, with its eager, searching look, became a familiar sight to every one; even the children knew that the pale gentleman was looking for some one he could not find. Women pitied him, and gazed at him tenderly, wondering if a man could look like that for anything save the loss of a sweetheart. Felipe made no confidences. He simply asked, day after day, of every one he met, for an Indian named Alessandro Assis.

Finally, he shook himself free from the dreamy spell of the place, and turned his face southward again. He went by the route which the Franciscan Fathers used to take, when the only road on the California coast was the one leading from Mission to Mission. Felipe had heard Father Salvierderra say that there were in the neighbourhood of each of the old Missions Indian villages, or families still living. He thought it not improbable that, from Alessandro's father's long connection with the San Luis Rey Mission, Alessandro might be known to some of these Indians. He would leave no stone unturned; no Indian village unsearched; no Indian unquestioned.

San Juan Bautista came first; then Soledad, San Antonio, San Miguel, San Luis Obispo, Santa Inez; and that brought him to Santa Barbara. He had spent two months on the journey. At each of these places he found Indians; miserable, half-starved creatures, most of them. Felipe's heart ached, and he was hot with shame, at their condition. The ruins of the old Mission buildings were sad to see, but the human ruins were sadder. Now Felipe understood why Father Salvierderra's heart had broken, and why his mother had been full of such fierce indignation against the heretic usurpers and despoilers of the estates which the Franciscans once held. He could not understand why the Church had submitted, without fighting, to such indignities and robberies. At every one of the Missions he heard harrowing tales of the sufferings of those Fathers who had clung to their congregations to the last, and died at their posts. At Soledad an old Indian, weeping, showed him the grave of Father Sarria, who had died there of starvation. "He gave us all he had, to the last," said the old man. "He lay on a raw hide on the ground, as we did; and one morning, before he had finished the Mass, he fell forward at the altar and was dead. And when we put him in the grave his body was only bones, and no flesh; he had gone so long without food to give to us."

At all these Missions Felipe asked in vain for Alessandro. They knew very little, these northern Indians, about those in the south, they said. It was seldom one from the southern tribes came northward. They did not understand each other's speech. The more Felipe inquired, and the longer he reflected, the more he doubted Alessandro's having ever gone to Monterey. At Santa Barbara he made a long stay. The Brothers at the College welcomed him hospitably. They had heard from Father Salvierderra the sad story of Ramona, and were distressed, with Felipe, that no traces had been found of her. It grieved Father Salvierderra to the last, they said; he prayed for her daily, but said he could not get any certainty in his spirit of his prayers being heard. Only the day before he died he had said this to Father Francis,

a young Brazilian monk, to whom he was greatly attached.

In Felipe's overwrought frame of mind this seemed to him a terrible omen; and he set out on his journey with a still heavier heart than before. He believed Ramona was dead, buried in some unknown, unconsecrated spot, never to be found; yet he would not give up the search. As he journeyed southward, he began to find persons who had known of Alessandro; and still more, those who had known his father, old Pablo. But no one had heard anything of Alessandro's whereabouts since the driving out of his people from Temecula; there was no knowing where any of those Temecula people were now. They had scattered "like a flock of ducks," one Indian said—"like a flock of ducks after they are fired into. You'd never see all those ducks in any one place again. The Temecula people were here, there, and everywhere, all through San Diego County. There was one Temecula man at San Juan Capistrano, however. The Senor would better see him. He no doubt knew about Alessandro. He was living in a room in the old Mission building.

It was late at night when Felipe reached San Juan Capistrano; but he could not sleep till he had seen this man. Here was the first clue he had gained. He found the man, with his wife and children, in a large corner room opening on the inner court of the Mission quadrangle. There was no light in the place, except the little which came from the fire. "I am sorry I have no candle, Senor," said the man, as he came forward.

"No matter," said Felipe, his hand already at his purse. "I only want to ask you a few questions. You are from Temecula, they tell me."

"Yes, Senor," the man replied in a dogged tone—no man of Temecula could yet hear the word without a pang "I was of Temecula."

"I want to find one Alessandro Assis who lived there. You knew him, I suppose," said Felipe eagerly.

At this moment a brand broke in the smouldering fire, and for one second a bright blaze shot up; only for a second, all was dark again. But the swift blaze had fallen on Felipe's face, and with a start which he could not control, but which Felipe did not see, the Indian had recognised him. "Ha, ha!" he thought to himself. "Senor Felipe Moreno, you come to the wrong house asking for news of Alessandro Assis!" (TO BE CONTINUED)

**A WONDERFUL CURE.**—Mr. David Smith, Coe Hill, Ont., writes: "For the benefit of others I wish to say a few words about Northrop & Lyman's VEGETABLE DISCOVERY. About a year ago I took a very severe cough, had a virulent sore on my lips, was bad with dyspepsia, constipation and general debility. I tried almost every conceivable remedy, outwardly and inwardly, to cure the sore but all to no purpose. I had often thought of trying Northrop & Lyman's VEGETABLE DISCOVERY, so I got a bottle and when I had used about one half the sore showed evident signs of healing. By the time that bottle was done it had about disappeared and my general health was improving fast. I was always of a very bilious habit and had used quinine and lemon juice with very little effect. But since using 3 bottles of the VEGETABLE DISCOVERY the biliousness is entirely gone and my general health is excellent. I am 60 years old. Parties using it should continue it for some time after they think they are cured. It is by far the best health restorer I know."

On April 21, a boy named Patrick Power, residing in Pigott's Lane, Limerick, who was left alone in the house while his mother went with her husband's breakfast, was accidentally burnt to death.

**A Simple way to help Poor Catholic Missions**  
Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammoncton, New Jersey. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammoncton Missions.

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LEAGUE OF THE CROSS.

The St. Paul's Branch of the League of the Cross held its regular meeting on Sunday, May 28th. An interesting paper was read by Mr. J. J. Moran, for which a hearty vote of thanks was tendered the writer. The following synopsis is given, with the regret that want of space prevents us from giving the original text. Mr. Moran began by giving a short history of a Temperance Society of which he was a member. It was called St. Bridget's T.A. & B., and was established in St. Bridget's parish, Montreal, in 1869, under the wise direction of Father Camplion. It received powers of incorporation, and in a few years, from dues, concerts, etc., it had some \$6,000 to its credit in the Savings Bank. The meetings, which were very similar to those of the League of the Cross, were rendered interesting. At the death of any of the members the sum of one hundred dollars was paid the family, and a benefit was also given to the member at the death of his wife, or widowed mother, as the case might be. During the few years that Mr. Moran was an officer there was a membership of 350.

An evil day came; politics crept in; some members quarreled with the spiritual director, and actually dragged him into court. From that moment it went down, and young men who derived great moral support from the union fell back into old habits, and spent their leisure time in bar-rooms.

The lesson to be derived from this is a simple yet necessary one. "It shows," said Mr. Moran, "what a power we may become for good if we but do our duty and stand nobly together, working in harmony with the priests of our parish; and it may also serve as a warning to us of what the consequences may be should we take a backward step in the way of conducting our meetings." Let all do their duty. If in a weak moment a brother falls, brothers his pledge, we must not say, as so many do, "Oh he is no good. Go, speak to him kindly, cheer him up and induce him to return and take the pledge again. If this cannot be done let the members act according to the rules and inform the spiritual director. The rest of this paper we give in the writer's own words.

The members of the League have it in their power to do an amount of good, if they will each persevere. Let no brother imagine that this work is done when he takes the pledge of the League; it is then that his work is only beginning. For, after a man feels the benefit of belonging to a Society of this kind, he should be very anxious that his friends should come and share his pleasure. And there must certainly be a very great reward for the man who will induce the fathers of a family, or a favorite son or brother, to become sober—for with sobriety in the home, all other blessings are sure to follow.

"It is true that the temperance man may have his troubles. He may be out of employment; he may have sickness or other troubles that we are all liable to; but he will have the proud satisfaction of saying to his friends that it was not drink that brought the troubles. On the other hand, let the drinking man have trouble and he will find no sympathizers, and he knows in his heart he deserves no sympathy, for he brought the trouble on himself. Let us stand together as brothers, doing good when we can and wherever we can, and in a very short time the men of St. Paul's parish will be noted not only in their own circle, but all over the city, for their sobriety and their industry—and where there is sobriety and industry, happy homes and Christian families are sure to be found."

Home Rule Fund.

The following lists in connection with the above fund have been sent to us for publication by the Hon. Frank Smith, who returns thanks for the generous contributions:

- Nicholas Nolan, Brantford. \$ 1 00
- Lang & Bro. 200 00
- E. O'Keefe. 200 00
- Mr. Shamrock. 5 00
- A poor man. 2 00
- Father McSpirit, Wildfield. 20 00
- I. C. B. U., Paris. 12 00
- Rev. Father Keough. 2 00
- Thos. O'Neil. 3 00
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- Thos. Dunne. 2 00
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- Dean Harris, St. Catharines. 5 00
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  - M. Halley, Arthur. 1 00
  - Edward M. Mochar, Toronto. 1 00
  - Thos. Ingoldsby, Toronto Gore. 2 00
  - J. D. Forbes, Toronto. 2 00
  - E. Murphy, Bernard ave., Toronto. 20 00

THE MARKETS.

TORONTO, May 31, 1893.

Wheat, red, per bush. . . . .	0 70	0 60
Wheat, spring, per bush. . . . .	0 64	0 65
Wheat, goose, per bush. . . . .	0 62	0 60
Barley, per bush. . . . .	0 30	0 44
Oats, per bush. . . . .	0 30	0 40
Peas, per bush. . . . .	0 35	0 00
Dressed hogs, per 100 lbs. . . . .	7 75	8 00
Chickens, per pair. . . . .	0 65	0 80
Geese, per lb. . . . .	0 08	0 09
Turkeys, per lb. . . . .	0 10	0 12
Butter, per lb. . . . .	0 16	0 18
Eggs, now laid, per dozen. . . . .	0 12	0 13
Lettuce, per doz. . . . .	0 25	0 00
Beets, per bag. . . . .	0 55	0 60
Parsley, per doz. . . . .	0 20	0 00
Cabbage, now, per doz. . . . .	0 80	1 00
Onions, per bag. . . . .	1 40	1 50
Radishes, per doz. . . . .	0 50	0 00
Potatoes, per bag. . . . .	1 00	1 10
Apples, per bbl. . . . .	1 50	2 75
Hay, timothy. . . . .	9 00	11 00
Straw, sheaf. . . . .	7 00	8 00

LIVE STOCK MARKETS.

TORONTO, May 30.—There were about sixty loads of offerings on the market at the Western cattle yards this morning. A good deal of export cattle was purchased at prices that ranged from 4 1/2 to 50 per pound. The supply of butchers' cattle was rather abundant, and quotations in this line eased off; the best butchers' stuff ranged from 3 1/2 to 4 1/2 per pound with the majority of the deals effected around 3 1/2 and 3 3/4 and a good deal of common stuff changed hands at 3c and occasionally a shade under.

We had close on 180 sheep, and the value was weaker, at from \$5 to \$6 each, this including clipped and unclipped. There were no yearlings here, while the supply of spring lambs much exceeded the demand, and were easy at from \$4 to \$4.75 each.

A couple of hundred calves did not overstock the market, and prices were steady at from \$5 to \$6.50 for good marketable calves. Hogs were in liberal supply, as about eleven hundred were here; weighed off cars hogs brought \$6.85 per cwt.

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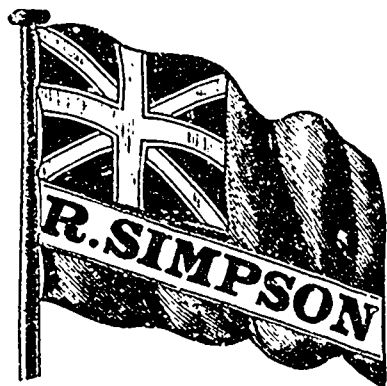
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- Men's Neckwear, fine line.
- White Lawn, hem-stitched, 15c, were 25c.
- 42-in. Lawn, 10c.
- Victoria Lawn, 42-in., 15c, worth 20c.
- Scotch Nainsook, 36-in., 10c.
- 2 1/2 in. Cambric Embroidery, 5c, 4 1/2 in., 10c.
- Prints, fast colors, 5c; 100 line for 7 1/2c.
- Pretty Sateens, 12 1/2c, were 20c.
- Delainettes, 32-in., new designs, 12 1/2c.
- Taffeta Gloves, fine quality, 25c.
- Ladies' Lisle Cuff Gloves, 25c.
- Lacing Gloves, kid, 7-hooks, 75c, were \$1.
- Summer Corsets, sizes 20, 21, 22, 45c, were \$1.
- Crompton's Corsets, white, 45c, were \$1.
- Millinery—Special Line Stylish Hats, 45c, were 75c.

- Ladies' Waterproofs, 75c, were \$3.
- 36-in. Fancy Shirtings, 25c, were 50c.
- Ceylon Flannels, 20c.
- Oxford Shirtings, 15c.
- Oxford Tan Shoes, child's, 60c; men's, 70c; ladies', 90c.
- Ladies' Oxford Red Shoes, hand turned, \$1.25.
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- Men's Bals, tan, \$1.75.
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