



# The Catholic Register.

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

Vol. I.—No. 38.

TORONTO, THURSDAY, SEPTEMBER 21, 1893.

PRICE 5 CENTS.

## Register of the Week.

The Montreal Presbytery held its meeting on the 12th instant, when Prof. Campbell appeared to answer the long pending charge of heresy. He had been charged with: first, a view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth; and, secondly, a view of God which sets Him forth as one who does not smite, either by way of punishment or discipline, and who has nothing to do with the judging and punishing the wicked. Professor Campbell entered into a lengthy defence denying *in toto* both charges. He believed in the inspiration of the Holy Scriptures. He did not in any way impugn their value; for he did not place reason nor the revelation of nature nor conscience on a level with them. He claimed that he had recognized a progress in revelation. As to the second count, his thesis, when stripped of rhetoric, was that sin and ill will moral and physical, are no part of God's notion nor God's plan. From the fact that God gave freedom to man, even when He foresaw that he would abuse it, yet it does not follow that God was responsible for the evil. It is impossible to enter into Prof. Campbell's explanation of death or of God's judgment, which, however learned it might be, is too lengthy to state in a mere summary and too metaphysical to criticize in a single paragraph. When asked whether he stood by his lecture he declined to answer, for he claimed that he had attended the meeting to answer the two charges in question. Both counts were held to be proven, and Dr. Campbell is suspended from his professoriate. He has appealed to the Synod of Montreal and Ottawa, on the ground that the Presbytery did not weigh the Scriptural arguments advanced by the defence. One thought over and beyond all criticism we might bring to a review of this case abides with us as we read the proceedings: it is the consolation that a Catholic teacher has, in being safe in the House of the living expounder and judge of all revealed truth, Holy Mother Church.

The public spirit manifested all along by the Catholics of the United States in the World's Fair reached a climax, when for a week, the great Congress held its sessions and discussed the most practical and interesting questions of the day. Its opening ceremony was the grandest and most significant of all the great assemblages held in conjunction with the Columbian Exposition. President Bonney, who represented the general organization of the Fair, in his address re-

marked that "The Catholic movement for the relief and elevation of the toiling masses which culminated in the great Papal Encyclical on the relation of labor, deepened the interest of the Protestant world in the work of the Catholic Church and excited the love and admiration of many non-Catholics." After paying a eulogy to the memory of Cardinal Manning, and the names of Cardinal Gibbons, Archbishop Ireland and Bishop Spalding, he spoke most eloquently upon the Supreme Head of the Church, Leo XIII., than whom no more able, enlightened and benign Pontiff has borne the name of Holy Father. "Like the morning bell of a new age his earnest words of charity and union sound to the American people."

Ireland sent her greeting through Cardinal Logue; Cardinal Vaughan wrote his appreciation of the great service which will be done to religion and the American people by presenting "the Catholic Church as distinctively modern in character as she is venerable and ancient—presenting her to the people as yesterday, to-day and forever."

The Apostolic Delegate in an address eloquent with theology, amongst other things said:

Your social congress has convened today. Bear in mind that there was a first great social congress, which is to be the model of yours, which gave out the principles which must underlie your deliberations. The great social congress, the ideal and model of all others, was held when Christ, surrounded by the thousands of the children of Israel, delivered His great discourse on the mountain.

"There the solution was given to human problems; there were laid down the vital principles. Seek first the kingdom of God and His justice, and all other things shall be added unto you, says the good book. 'Seek first the kingdom of God.' Fall out first your duties to God, without the observance of which other duties are but a name. Seek God's justice in your relations one with another. Be guided by the eternal law of the Most High, and then all things shall be added unto you. Know God's truth, and live by God's justice, and the peace and the felicity of earth shall be yours. The same great voice said: Blessed are the poor in spirit; blessed are they who thirst after justice; blessed are the merciful."

Men should not devote their whole being and all their energies to the seeking out of mere matter. 'Blessed are the poor in spirit' that is free and independent of the shackles of mere matter. 'Blessed are they who hunger and thirst after justice'—justice first before self-satisfaction, before all attention to one's personal wants. And 'Blessed are the merciful.' Blessed are they who know and feel that they don't live for themselves, whose hearts go out in sweetest mercy to all their fellows. History has proven that human reason alone does not solve the great social problems. These problems were spoken of in these pre-Christian times, and Aristotle and Plato discussed them. But pre-Christian times gave us a world of slavery, when the multitude lived only for the benefit of the few.

"There is authority throughout the story of man of a divine providential design. Blind is he who sees it not, and he who studies it not courts disaster. It was when Christ brought down upon earth the great truths from the bosom of His Father that humanity was lifted up and entered upon a new road to happiness and felicity. Christ brought to nature the additional gift of the supernatural. Both are needed and he who would have one without the other, falls. The supernatural comes not to destroy or eliminate the natural, but to purify it, to elevate it, to build it up, and hence, since the coming of Christ, science, art,

philosophy, social economy, all studies partake of the natural as well as the supernatural—the natural coming from man's own thoughts and man's own acts, and the supernatural pouring down upon those thoughts and actions direction, richness and grace."

A paper which stands out from the multitude of able essays at the Congress by its trenchant criticism was one upon "Our twenty million loss" by Mr. T. Elder of New Orleans. The *Pilot* characterizes it as a very severe and harsh arraignment of Catholic social and economic blunders. The writer laid the losses of the Church in America to neglect of the rural class.

Bishop Keane of Washington University with his usual eloquence made a telling speech in favor of Catholic higher education which in Washington University will yet be "a great beacon-light of sweetly-blended natural and supernatural truth shining forth from the country's capital city, a guide in the pathway of the country's future."

The Congress closed on Saturday the 9th inst, with resolutions of thanks to those who had taken part, and of condolence on the death of John Gilmory Shea, John Boyle O'Reilly, Francis Kernan and Daniel Dougherty who had taken part in the Baltimore Congress. Cardinal Gibbons thereupon delivered the valedictory of the Congress whose proceedings are of the deepest concern to Catholics throughout the English-speaking world.

Bomb throwing seems to be a favorite amusement of the Roman liberals and socialists. The last case of which the detailed report has reached us was the act of a young printer named Riccini, who did not get far enough away when it exploded, and was in consequence severely wounded. The bomb was placed against the back of the Altieri Paiace beneath the rooms used as a club by the members of the Holy Father's Noble Guards, three of whom happened to be present at the time. Fortunately they all escaped unhurt. It is the third attempt in less than a year made against this club. Last winter in the space of two months as many as forty bombs exploded in Rome.

The Italian political sky grows threatening once more—though with a cloud only the size of a man's hand. Many journals are advocating the return of Crispi to power. The masses are not contented with the little satisfaction which Italy received from France in the Aigues-Mortes massacre; and are therefore crying out for the man whose intention was war with France. Newspapers advocate the destruction of the Triple Alliance. On the other hand the return of Crispi means fight and a closer drawing together of the three allied nations. Confusion becomes worse confounded at the report that Germany and

Austria when recently asked by Italy if, in case of war with France, they would be willing to support Italy, replied that they could not. The relations between France and Italy become more and more strained.

Rome presents the sad spectacle of a distracted, over-taxed, disturbed city. From the tradesmen who threaten numberless strikes to the Chamber of Deputies where the prime minister Giolitti is quarreling with every one, all are in confusion and anarchy.

Acting upon the proposition of the Congregation of Rites the Sovereign Pontiff has approved of the institution of a feast in honor of the Holy Family. It is to be celebrated on the third Sunday after Epiphany, and is to rank as double of the first-class. It is obligatory only in the dioceses where bishops wish its celebration. Thus does the Holy Father follow up the decree which he made a year ago when he expressed his desire that the association of the Holy Family should be established in every parish.

In Canada this feast is celebrated the second Sunday after Easter, where hitherto it ranked as double of the second class.

The *Irish Catholic* sends this brave message to the House of Lords. "To the House of Lords, to the Faction whose behest they obey Ireland has simply one answer and it is DEFIANCE! Not all the laws or votes which all the legislatures of the world could enact or cast would suffice to coerce this nation of ours into accepting that foul and monstrous masterpiece of mingled tyranny and corruption, the Act of Union. Forged and designed in Hypocrisy, heralded by Cruelty, enacted by Bribery, Ireland repudiates the Act of Union as powerless to bind the conscience of her people, as invalid in its origin, and as undeserving the loyalty or acceptance of any honest Irishman. Do the members of the House of Lords fancy that they can change this state of things? Do they dream that this vote will sanctify a system of government which was imposed upon Ireland by the sword, and which is maintained by the power of the bayonet. There lies in the power of no legislature, in no branch of any legislature, capacity to refuse Ireland recognition of her national rights, for these rights are self-existent, have had their origin in no such recognition, and will continue unabated and unaffected by the decrees of the Lords or Commons of Ireland or any other country. These rights belong to Ireland, and our answer to the House of Lords today is that come weal or woe, come peace or combat, come triumph or come trial, the people of this country will maintain them in their despite—ay! even though in so doing they should have to tread the self-same paths their fathers trod of old, but which have never yet made weary the feet of a soldier and a fearless race."

## MR. BLAKE'S SPEECH.

The following report of Mr. Blake's speech at the banquet given in his honor is taken from the *Freeman's Journal*:

Mr. Blake, M.P., on rising to respond to the toast of his health was received with loud cheers. He said—Mr. Chairman and dear friends, the difficulty under which I felt I would labour in performing the duty which now devolves upon me has, I confess, been intensified by the extraordinary kindness and warmth of language which you, sir, have used, and the affectionate response which has been made to the toast which you tendered to the assembly. It is true I came amongst you not a long time ago, as you, sir, have observed, as a stranger; but it is equally true that it was not many days after I met those with whom I am now gathered together before I had ceased to be a stranger (cheers). I felt that I was amongst friends and comrades and brothers (cheers). To every one of those who are absent, as well as those who are present, I owe the heartiest and most unflinching thanks for their courtesy, kindness, and consideration (cheers); and it was not only that you were kind to me, but you extended to me in a marked, and to me most unexpected manner, a degree of confidence to which I certainly had no claim when at a very early day you did me the honor of choosing me as a member of your committee (hear, hear). I feel that that was a very high honour, and that the position which you imposed upon me was one of very special responsibility so far as I was concerned, because I was under the disqualification of not having that local knowledge and that intimate acquaintance from personal observation and residence with the details of information as to the country which are, I may say, almost essential to the proper conduct of a large part of the business. But as to the general features of Irish history, as to the character of her Majesty's Government, as to the principles upon which it was based, as to the grounds for which we should contend, as to the degree to which we might yield without difficulty, as to the point at which we must resist, it seems to me, after full discussion with my confidential colleagues, that there was between us

## HARDLY A SHADOW OF DIFFERENCE.

(Hear, hear.) It has been a great satisfaction to know that during the long and anxious period of private deliberations and negotiations and public discussions, we have been able, upon the whole, to maintain a wonderful unanimity of view as to what the merits of the Home Rule measure were, and what was the course that should be pursued with regard to it. Nothing has attracted my attention with greater admiration than the degree of, I might almost say, political instinct, which, according to my judgment, has been shown not only by those in command, but also by those who placed them in command of the situation. We have had occasion to take decisions at a moment's notice, and under difficult circumstances, and I think upon a calm review of the whole situation we may congratulate ourselves upon the general result (cheers). As you have said, Mr. Chairman, we are in an historic period. For long years to come, for generations to come, I fancy the events which in one sense are to terminate, which are at any rate to reach a marked and important stage on Friday night, will be looked back upon, and I believe that the verdict of those who shall succeed us in the political arena, and who shall live under that Constitution which we hope ourselves to live to see established at no distant date

(hear, hear), will be that knowledge and statesmanship were with those who adopted the policy of hope and union rather than with those who adopted the policy of distrust and despair (loud cheers). Sir, in most human transactions, in most great political transactions, thank God, it is the spirit in which they are conducted and the feelings that animate the hearts as well as the heads of the men who are concerned in them that are the important matters, and who could have seen the spirit which animates the leading men of those who are bringing forward this measure, who could hear the words which were uttered even to-day (loud cheers), who could have witnessed that which some people call humiliating, but which I call the highest degree of exaltation, the Prime Minister of a great and proud country like this declaring in the face of the assembled representatives of that country that the country for which we speak, and in whose interest we are contending, had suffered great and grievous wrongs which had inflicted a deep and not yet washed out stain on the career of his country, without feeling that he who is occupying the closing months of his life in

## WIPING OUT THAT STAIN

and is restoring to us the blessing of Constitutional rights was animated by a spirit which should make almost any gift from his hands precious, and which would lead us to sustain and support him in the difficult task which he is undertaking to the utmost of our strength? (Cheers.) The circumstances which have occurred since that speech have induced me to depart somewhat from the line I had intended to take, and to say to you a few plain words with regard to the bill. I think the occasion demands that there should be upon our part no unhesitating declaration of what our sentiments are at any rate (hear, hear). I divide it into two great divisions, both of which are important but of which one is far more important than the other. I take it first of all as a great political charter of freedom (hear, hear), and as a great political charter of freedom I say that in all its main essential details—scarred it may be and blemished by some minor defects—but in all its main essential details it is such as we can accept for ourselves and recommend to our constituents as giving to the Irish people in their local affairs a large, wide and generous measure of self-government (cheers). Its fundamental principle is, and we are asked to accept that principle—and as honest men we are bound to say whether we accept it or not—

## ITS FUNDAMENTAL PRINCIPLE

is to consecrate between the two islands a union for purposes really common and coincidental with that consecration for a common and rational purpose, to erect in Ireland itself an efficient instrument for self-government by the Irish people in respect to their own affairs. Now, I say it achieves both these objects. It is not, indeed, irrevocable in form, for our Constitution does not admit of a charter irrevocable in form. None of the great Constitutions of the colonies is in form irrevocable; but it is irrevocable in spirit so long as its obligations and agreements are in good faith observed. It has its limitations and it has resolutions. These limitations are not as was proposed in 1846, in which common and Imperial matters in respect to which the Irish people were concerned were reserved by the bill to a large extent to the Parliament in which the Irish people were not to be represented. These limitations of common matters, subject to a rational union, in respect to which Ireland is to have her just part and share, are objected to very strongly. I do not object to the great bulk of these restrictions, and never have. Why? Because, when you are writing out a constitution, I maintain it is no harm

at all, but rather a good to declare what are fundamental principles of

## CIVIL AND RELIGIOUS LIBERTY

as understood at this day (hear, hear). It has been said that these restrictions will some day be swept away, because it will come to be understood that they are not required in that sense. I believe they never have been required (hear, hear). They would be perhaps a very inadequate security if they were essentially required, but it does not matter to us whether they exist or do not exist so long as they are recognized by us as fundamentally just (hear, hear), and, therefore, since they concern only the liberty of conscience, the liberty of education, security for the just rights of property, I do not see how our self-respect is in the slightest degree impaired by agreeing that they shall be inscribed on our Constitution. When they were inscribed on constitutions of great and important countries, when they came to frame written constitutions the temporary provisions are also objected to. Well, if they were infinitely more objectionable than they are, I say no reasonable politician who looked at the history of the Irish struggle for self-government could for a moment hesitate to accept anything of a really temporary character, provided that the fundamental condition of a satisfactory settlement were contained in the same charter (hear, hear). To suppose that we should strenuously object or even churlishly accept this bill, because for three years in one matter and six years in another there is only a partial devolution of the rights which we are then absolutely to acquire, would be to ignore the plainest

## DOCTRINES OF COMMON SENSE

and reason. I go further, for it is well to be frank, and I say these restrictions, many and most of them in the conditions of Ireland, in the circumstances of Ireland, in the difficulties which attend the government of that country in view of the unhappy division between the majority and the minority which has been created and accentuated of late days, have elements of compensation. And I am not at all certain that they may not conduce very greatly to the advantage and the smooth working of the government of that country during the intervening period (hear, hear). The other element of the great contract is the element of finance, a most important element. All of us who have looked into the subject, and who have heard the eloquent and masterly exposition of it by Mr. Sexton (cheers), must have felt and must entertain opinions which differ very much from the opinions, honestly I have no doubt, entertained by those who propose that scheme. But Mr. Sexton's most valuable suggestion, that in consequence of their differences of opinion, in consequence of the mass of subjects requiring investigation, in order to arrive at the just conclusion, the first adjustment should be a short one, and be for a short period, during which inquiries should be made which should give the ground and foundation for

## A PERMANENT SETTLEMENT

on a just basis. That has been adopted (hear, hear). I do not think myself that the present arrangements made for the intervening period are really such as we might have expected. I think there are particulars in which we are treated, not certainly generously, not certainly even justly (hear, hear). But, once again, I don't regret that even if Ireland was to be scalped for these years, even if her purse was to be poor for these years, if we are to obtain a great political charter of freedom, and if we are to have the right to a full examination of the financial relations and taxable capacity of the two countries, and have a right to a permanent adjustment at the end of the six years, based upon justice,

which is all Ireland asks or wants—I say that, upon financial grounds, we ought not certainly to reject, nor even to grudgingly accept the provisions (hear, hear). Now, there are two senses in which people talk of finality. There is one sense in which it is

## ABOUND TO TALK OF FINALITY,

and it is still more absurd to talk of it in political affairs. There is another sense in which you may fairly talk of finality. As far as this bill is concerned, I don't believe that it is a perfect bill any more than any other human work. Possibly there are points in which, working it as it ought to be worked, with an earnest desire on the part of both the great contracting parties to make the best of it, it will be found, after the interval, that some changes in detail may be required, because working it in that sense, and making the best of it, if we find that there are details in which it requires amendment, consistently with these fundamental principles which are settled by it, the common consent of both parties, after practical experience, will be had without any party conflict, without any acerbity, difficulty, or repetition, even on a small scale, of the debates we have been enjoying up to a recent period. In that sense the bill is not final. In the large sense as the end of the old quarrel between Ireland and Britain, as the recognition of the fundamental principles upon which the line of union can be accomplished by the free consent of the people of both these islands, as the recognition of the principle upon which Ireland is to govern herself in local affairs, I say, in these respects, humanly speaking, we may and we ought to regard this as possessing the elements of

## SUBSTANTIAL FINALITY

(cheers). The main lines and the basis of the whole adjustment are here. They are written, and they are written irrevocably, so soon as the people have pronounced finally upon them; and their comparative small details, although some of them may be important, sink into insignificance behind that principle, the successful assertion of which we can only accept. The people of Great Britain agree to it. I think everyone here does see that we can only expect them to agree to it if they see we agree to it, and agree that there is a settlement of the old dispute (cheers). Now, I have been always strongly in favour of the representation of Ireland in the Imperial Parliament for Imperial purposes. I do not think there can be any final settlement without it, but as to the right of Ireland to have members in that Parliament for the purposes of purely British legislation, I do not believe we have that right and we have not claimed it (hear, hear). We did make a claim, for which I think there was great justice, namely, that until the period of the consummation of the settlement, during the intervening period, there ought to be no reduction of the representation (hear, hear). But that is, in my conception, a minor point, because I am a believer in this, that the spirit which leads the British people to consent to this measure is a spirit which

## ENSURES TO YOU JUSTICE

in all the details of the matter (cheers). Therefore I do not believe that the question of members was so essential as that we should wreck the bill upon it (hear, hear). We have to sustain the view which our friends in Britain put forward as the best and simplest for accomplishing the reform. We have done it in that way, and we did not insist on your being at any future time retained in Parliament for purely British questions, and just so soon as the British people say, "We don't want you on this question," we shall be prepared to make our bow (cheers). My own belief is that in this, as in other things, the measure is but a step in the path of progress towards a fundamental settlement of the relations



between Ireland and Britain, and is a step in the path of progress for Britain herself, and that in this as in other cases she will reap the fruits of the settlement that she is making upon Ireland, and as soon as she sees Home Rule successful for Ireland, she will be extremely glad to work it out in its

#### HOME FINAL FORM.

And thus any difficulties and anomalies which may at present exist will be solved (hear, hear). We must not boast as though we were taking off our armour. It is true we may regard it as settled just as much as if we were speaking at one o'clock on Saturday morning that the Home Rule Bill will be read a third time in the House of Commons (cheers). I agree with those who think this an important epoch. There is no cause that I am aware of, in which an important reform has been read a third time, in the House of Commons, all the efforts of the Lords to the contrary which failed to become the law (cheers). But in the meantime as an appeal from the House of Lords to the country was suggested by Mr. Courtney, we must not forget that we have great forces against us. We must not forget that our hopes rest upon the fidelity and earnestness of the British democracy in the cause which they have undertaken (hear, hear). It will be the noblest evidence of the new charter of freedom to see the two democracies of Ireland and of Great Britain working together and in harmony from now till the next election, and achieving a triumphant result at that time. It is sometimes wise to learn from the enemy.

#### WHAT THE ENEMY WANTS

is that we should confine ourselves wholly and solely to the question of Home Rule, and that we should dissolve at once. Why do they want that? Because they think that would be the most disappointing course to the British democracy, and give them the greatest and best opportunity to postpone Home Rule. I believe they are wise in their generation. It is not unnatural that the British democracy, having seen for many years British reforms postponed to deal with Irish questions, that they should be anxious to see some progress made in them, and so we ought openly and enthusiastically declare that we are ready, as they have stood by us for the last seven years, as they have stood by us in Parliament for the last few months, I say it is our duty cordially and earnestly to assist them in all their measures—measures in which we sympathise with them, democratic measures, radical measures, which we wish to help them in, and thus strengthen that alliance on which the success of Home Rule and the future prosperity of the peoples of these islands so largely depend. And therefore, although I am leaving you for the moment and returning to my own country. It is my intention to be back in time for the autumn session (loud cheers). They say the issue is not to be confused. I do not think it will be confused. I think we will accomplish, as far as we can, the Democratic programme, which is this—First and foremost a just measure of Home Rule, and then to lay before the whole electorate of the United Kingdom a strong programme for the democracies of both kingdoms. Nothing has attracted my admiration more than the patience, the moderation, the reasonableness, and the political wisdom of the masses of the Irish people in Ireland and beyond the seas with reference to this measure, having regard to the unhappy past—having regard to all those circumstances which led to the adoption of and to the expression of extreme views. Having regard to all the circumstances of the past I say it is a most wonderful thing to see the almost unanimous feeling which now exists with reference to the wisdom and soundness of this settlement which we are now

engaged in accomplishing, and let no man suppose that moderation, political wisdom, and patience are inconsistent with firmness, courage and determination. No man in the Liberal ranks, I am sure, has the least idea that because Ireland is patient, because she is moderate, because she recognizes the difficulty of the situation in Great Britain, the mass of prejudice,

#### THE MASS OF PREJUDICE,

and the difficulties which are to be contended with, and that because she recognizes and makes allowance for this she is going to sacrifice one iota of her real rights, or one element which is essential to a great settlement (applause), and I believe we are adopting the true policy, the only means of accomplishing the best results for the country, in the attitude which we are maintaining. As you, Mr. Chairman, have said, I am about to visit the other side of the Atlantic, and while there to have some opportunity of seeing some of those Irishmen some who have emigrated, and some who have been born beyond the seas, but who are faithful to the cause, and my impression is that the message which I will take to them will be one which will be most grateful to their hearts, and grateful to the general mind of America, (applause). The general mind of America, English speaking, but not Irish born, or Irish descended does not view this question with the patient feelings which naturally animate our breasts, and who look at it more dispassionately and more indifferently, but still indiscriminating, and in a wise political view is satisfied with the general outlines of this settlement they reconcile the highest degree of national spirit and of unity for common concerns with the widest devolution of powers of self-government for local concerns. They see such a union proposed here, and they believe, naturally enough, and they believe, naturally enough, and so it ought and so it will (applause). I come on to say what I think of the great man to whom, under God, we all owe the happy solution which is to be arrived at on Friday night (applause). He said not long ago to a friend of ours, who is sitting at this table, that he esteemed it

#### A GREAT HONOUR AND CONSOLATION

to be allowed to spend the closing months of his life in an effort to right this old wrong and to set the affairs of the two kingdoms in a peaceful way. This is the spirit which I believe animates him, and I do not care what we are called, I say I would rather be called any of those vile names than have it suspected for a moment that there was a man in this room who viewed otherwise than with feelings of gratitude, reverence and admiration the man who has brought this matter so far (applause). I am one of those who look upon human affairs with feelings of hope rather than with feelings of despair, who believes in love rather than in hate as the perpetual force, who believes not in the capacity of man to forget wrong or injustice, but rather to remember efforts to right wrongs. I think that which has been done in the last seven years has not been wasted, and that the past years have not been wasted years, for they have cried, as in a furnace, the courage, the fidelity, the determination, and the statesmanship of those who espoused our cause, and they have proved the moderation, the resolution, and the determination of the Irish people. They have gained for Ireland that which is the real merit of the Home Rule Bill,

#### FREEDOM AT HOME AND REAL UNION.

I believe we are in that happy way that we will continue united amongst ourselves, and determined to use every effort to bring that great democratic programme with Home Rule at the front in the most favourable position before the whole electorate at the

proper time, and I believe we can hope with great confidence in a happy consummation. I shall say no more except to bid you publicly farewell, though I hope to add to it my personal farewell, and to return you thanks which my lips utterly fail to express, the thanks which, from the bottom of my heart I feel, for the kindness and affection you have shown to me (loud and prolonged cheers).

#### Now Writing Plays.

Henry A. Adams, who before he became a Catholic was rector of the Episcopal Church of the Redeemer, has become a playwright. He is at work on a piece for Richard Mansfield.

It is to be an adaptation of Lord Lytton's book, "What Will He Do With It?" The chief character in this work is *Gentleman Warr*, and Mr. Mansfield is to play that part.

A N. Y. Herald correspondent saw Mr. Mansfield at the Victoria Hotel and he told of his plans regarding the new play.

"Through friends of Mr. Adams," said Mr. Mansfield, "I learned of his literary ability. This was shortly after he became a Catholic. I am always on the lookout for new talent and I determined to ask Mr. Adams to try his hand at playwriting. I called on him and suggested that he make an adaptation of 'What Will He Do With It' which I consider the greatest story in the English language. He became enthusiastic over the plan and he has been at work on the play ever since. It is to be in four acts. Mr. Adams is now writing the last act.

"This is Mr. Adams' first attempt in this line, and his work pleases me greatly. To be sure, he is not a Shakespeare, but when he has had some experience really great things may be expected from him.

"Mr. Adams and I have formed plans for seven plays he is to write for me. He is to make plays for no one else. He is a man with plenty of dramatic fire and I am certain he will succeed in his new field. He is a scholar of rare ability and is fully qualified for the work he has undertaken.

"The fact that he was a churchman is a guarantee that he will turn out nothing that will be low or vulgar. I believe the Church and the stage should go hand in hand. In fact if I were to cease to be an actor I would become a clergyman."

Mr. Adams is staying with friends in this city. The fact that he is married prevents him from becoming a Catholic priest, and he has determined to support his family by literary work.

#### "The Prettiest Country in the World."

The mayor of Cork has received a letter from Rear Admiral Erben of the U. S. S. Chicago, in which he says:

My Dear Mr. Mayor: Before leaving Ireland it is my pleasure to write to you a few lines to say again how much we all have been pleased with our visit to this country. We enjoyed Queenstown very much, and certainly the weather we had there was far better than we have had here, and, I think, take it altogether, we enjoyed Cork fully as much as Dublin. I shall go over to Cherbourg, France, and then on to Southampton, and, possibly, up the North Sea as far as Antwerp. Mrs. Erben will be on the continent about the 1st of next month, and I shall meet her most likely in Paris. Next year, God willing, I will have her over in Ireland to see the prettiest country in the world. The lord mayor gave us a luncheon. It rained as it did the day we were with you at Blarney, only there our company was so good as to cause us to entirely forget the rain.

Hugh Rogan, a member of the Drumkeeran Dispensary Committee, having died, Michael McTiernan, of Drogheda has been chosen in his place.

#### "You May Have Shot My Boy."

My father had been summoned from a neighboring state, and soon after he came an incident occurred that aptly illustrates the peculiar phases of this war. He became very much interested in the Confederate soldier who was lying in my tent, and was careful to divide any luxury he got for me with him. The man, though apparently grateful, said little and I think half suspected that my father was not aware that he belonged to the Confederate army. One day, however, the old gentleman had prepared a couple of milk punches, and while "Johnnie" was partaking of his, he suddenly asked him to what regiment he belonged. The patient hesitated for a moment, and then answered; "The—th Mississippi."

"The—th Mississippi!" echoed the good Samaritan, as he staggered and nearly fell to the ground. "Why," said he, "you may be the very man who shot my boy!" and the tears sprang to his eyes at the thought. In a moment more he had recovered his equanimity, and taking the wounded Confederate by the hand, said; "Never mind my boy, pardon me for having such an unwelcome thought. I am sure you believed you were doing your duty, whatever you did."

I was quite proud that, from this time on until all the Confederates were removed from among the Union troops and placed in a camp by themselves, my father showed the man even more attention than he did me, so anxious was he to demonstrate that he made no difference because he might have "shot his boy."—From "Personal Recollections of Two Visits to Gettysburg," by A. H. Nickerson, in the July Scribner.

#### Pluck of an Opera Singer.

Fifty years ago European audiences listened with rapt admiration to Rubini, a tenor of whom it was said that, though he himself could not act, he made his voice act for him, says a writer in the Philadelphia press. The intensity of expression he gave to his voice, the judicious use of the tremolo, and the management of light and shade produced a thrilling effect. But his best vocal feat consisted in taking the bass of the upper staff without preparation, thus retaining it for a long time, and then letting it imperceptibly die away. The listeners could hardly believe their ears. The adventurous are always on the edge of danger. On one occasion Rubini, after repeating this vocal feat, and being a second time encored, found himself unable to produce the expected note. Determined not to fail, he gathered up his vocal strength and made a supreme effort. The note came with its wanted power, brilliancy and duration, but at the cost of a broken collar bone. A surgeon examined the singer and found that the tension of the lungs had been too powerful for the strength of his collar bone. Two month's rest would be required to reunite the clavicle, and thus the singer declared to be impossible, as he had only finished several days of a long engagement.

"Can I sing at all with a broken collar bone?" he asked.

"Yes; it will make a difference in your voice," answered the surgeon. "But you must avoid lifting heavy weights, and any undue exertion—above all, you must leave the B flat alone."

Rubini continued to sing with a broken clavicle until the termination of the engagement.

STILL ANOTHER TRIUMPH—Mr. Thomas S. Ballou, Sunderland, writes: "For fourteen years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using Dr. THOMAS' ELECTRIC OIL. I have also been subject to Quinsy for over forty years but Electric Oil cured it, and it was a permanent cure in both cases, as neither the Piles nor Quinsy have troubled me since."

## THE BRIGGS CONTROVERSY.

FROM A CATHOLIC STANDPOINT.

Judicious and thoughtful people cannot be averse to hear a member of the Roman Catholic Church explain from what standpoint and in what particular light his co-religionists view the Briggs controversy. Two points in particular strike them as most surprising. In the indictment proffered against Professor Briggs we are told that the errors charged are fundamental, and relate, first, to the question as to the supreme and only authority in matters of faith and practice, and second, to the question as to the inerrancy or truthfulness of the inspired word of God. The other three principal charges, or fundamental errors, as they are called, are subordinated to, or at least congenial with the second mentioned above.

Nothing could surprise a member of the Roman Catholic Church more than the statement that Presbyterianism having been in existence for such a period of time, the fundamental and vital question of authority should not have long since been definitely agreed upon and settled forever. And what we here say of Presbyterianism can be, we think, fitly applied to other reformed denominations. A church is necessarily a society, and what society, a Catholic asks, can we do not say grow and prosper, but even live or exist, without that chief and indispensable element, authority? What else is there that could give cohesion and unity to the several parts whereof a society is composed? What else can make a society that one solid compact which it essentially is? Authority is absolutely necessary to the very existence, let alone the growth and progress, of any society—as necessary to it as the head is to the body. This being so, a Roman Catholic, when he is told that the question as to the supreme and only authority in matters of faith and practice is still being mooted in a religious society of many years standing, becomes conscious that the following dilemma imposes itself: Either a so-called religious society of that nature is in reality, no society, since it lacks the most vital element of a society, namely, authority; or else, though it is possessed of such an element, it is indeed strange that the wisest, most learned and most influential members of that society should be in such a state of doubt and hesitancy in that regard that they hotly discuss the matter among themselves, and have impanelled a jury we should say summoned a council—unwilling to give a unanimous verdict. Supposing, according to the latter alternative authority does not exist in a society of that kind, would not the result practically prove as disastrous as in the former hypothesis?

As to the question of the inerrancy or truthfulness of the inspired word of God, are we not forcibly led to a similar conclusion, that is, the utter necessity of a supreme authority, competent to elucidate those very points of the inerrancy, truthfulness and inspiration of what is proposed to men as the word of God, and, by unappealable sanction, impose belief in, and adherence to the same? It is not enough that men be presented with the word of God, inerrant, truthful and inspired, they must moreover be possessed of an infallible means of reaching an inerrant, truthful and therefore an inspired interpretation of it. For we know that the language of the Bible is not in every case so clear and self-evident to the mind of men, that all are enabled to find out its meaning at once. We knew, on the contrary, that many investigations in reference thereto are doomed to be baffled, unless they be accompanied with deep study, serious knowledge of archaeology, comparative philology, scientific lore, etc. How many among the busy sons of men can find time to

equip their minds with such an amount of erudition, and yet, Dr. Briggs' assumptions to the contrary notwithstanding, his co-religionists maintain that the way of salvation must be sought, and can only be found in and through the Bible. Numberless, indeed, must be the perplexed and afflicted souls crying aloud: "Who is worthy to open the book, and to loose the seals thereof . . . And I wept much because no man was found worthy to open the book."—*Apoc. I., 2, 4.* And even with the best qualified expounders of the sacred text when a passage of abstruse meaning must be interpreted, does it not happen that senses differing widely, nay, anon, that violently clashing conclusions are eventually arrived at? Now, if the truth investigated be one which, under pain of eternal reprobation, I am bound to believe, and the knowledge of which imposes stringent moral obligations upon me, what am I to do? Which of the two opinions shall I adopt? Shall I weigh and compare their intrinsic value? But have neither the time nor the ability to do so. Does it not, therefore, follow that the all-wise and all-merciful Founder of Christianity, whom all denominations alike acknowledge and worship, must have given to them whom He came to redeem and save an easier and safer means of reaching the true meaning of his utterances? Yes, evidently, and that means can be none less than authority—that authority, we say, set up by Christ in His church, not only to govern it, but also to hand down the holy traditions pure and intact, and to give to the divine word its true interpretation. That authority it is, which Augustine, himself a most learned and profound expounder of holy writ, acknowledges and reverences, when he says: "*Roma locuta est, causa finita est.*"

Therefore, sifted and scanned by unprejudiced and upright persons, the system of private interpretation of the Holy Scripture is found wanting. For most men it is impracticable; on reaching its conclusions it does not definitely satisfy the mind so as to convince it that all further research after the truth is unnecessary, nor can it impart to the heart that peace, without which the latter never can be at rest. What remains then? What else than the acknowledgment of, and submission to, a supreme authority, empowered to interpret the word of God with infallible assurance. That this conclusion should not yet have been arrived at, that the absolute necessity of a supreme authority to decide on the inerrancy and truthfulness of the inspired word of God, and to interpret the same, should not yet have become manifest to all adherents of Presbyterianism, or that they should still be seeking where that authority is to be found, in whom it is vested—is we repeat, a cause of singular surprise to a Roman Catholic.

But let us, for the sake of argument, concede that the system of private interpretation is practicable, available, indeed, the only true, reasonable and authorized mode of interpreting the word of God, shall the position held by the General Assembly in the Briggs controversy appear more tenable? Far from it, and this is at the very first glance obvious. The right to private interpretation means that each private individual is entitled to give to any passage, text, or word the significance which his own judgment may dictate, and that he may safely adopt the conclusion which, by using that standard, he has eventually reached; else the words are void of meaning. We suppose Dr. Briggs is no more to be debarred from the full enjoyment of that right than any other minister of his own denomination. We admit that his inferences and teachings are of a somewhat startling character—maintaining, as he does, that Moses is not the author of the Pentateuch; that Isaiah did not write

more than half his book; that sanctification is not complete after death. But what of all this, and why should Dr. Briggs be singled out, summoned before his peers, convicted of heresy and eventually suspended for believing and teaching as he does, if in accordance with the doctrine and by the gift of his own church, he has a right to attach to scriptural writings whatever meaning his own private judgment may suggest? Whether he has made a more lavish use of that right than any other Presbyterians are wont to do, is merely a question of more or less; the question of principle and right remains the same. For, after all, the case is simply this: We have before us a minister of the Gospel belonging to a church which holds as one of its essential tenets that all its members, shepherd and flock, are vested with the unlimited right to interpret the Bible in the manner which to them seems good and proper. This same minister is conscious of the fact that by using this right to violate no law, no rule of his church; that, on the contrary, he is acting in conformity with its spirit and its views; and lo and behold! when on a certain day he sets forth his own interpretations of the divine word, he is pointed out as a dangerous man, made the victim of obloquy, dragged from one tribunal to another, eventually condemned and suspended as guilty of heresy. Thus rebuked and sentenced for doing that which he was taught and told it was his right to do. Dr. Briggs may well wonder at the course followed by his self-appointed judges, and exclaim: "Consistency, thou art a jewel." We are not surprised that Dr. Briggs should after hearing of the sentence pronounced against him, have appeared quite unconcerned and told his friends that he "would go right on." And we deem the course of the minority in the General Assembly quite natural, when "declaring their hearty belief in a love for the Holy Scriptures of the Old and New Testaments, and their entire loyalty to the principles of the Presbyterian Church, they desire respectfully to record their solemn protest against the verdict and judgment of suspension, and the proceedings leading to the verdict, in the case against the Rev. Charles A. Briggs, D.D., in the General Assembly of 1888." Yes, if the right to private interpretation exists in the Presbyterian Church, and if words bear with them the meaning which they are intended to convey, the Briggs trial was a farce and the sentence passed upon the man a piece of iniquity.

These remarks concerning the free interpretation of the Bible and the case of Dr. Briggs have been made merely for the sake of argument; for a Roman Catholic believes and maintains that the system of individual interpretation of the divine word, with all its intrinsic absurdities, practical difficulties and baleful consequences, cannot be adopted or advocated by any man of upright judgment, and that it can, consequently, never have been handed down or sanctioned by the Founder of Christianity. Just as the safe keeping of the Holy Scriptures has been intrusted by Christ to His church, so must there be in that same church of His an infallible means to unravel all intricacies and to illustrate all sayings of recondite significance contained in those sacred books. That means is the teaching as well as governing authority set up in the church by its Founder. The very conclusions whereto we should be forcibly led by the contrary doctrine is sufficient proof that the Catholic belief in this regard is the only one deserving of respect and support. For who shall give to every man the time, the acumen, the knowledge required to arrive at the true meaning of certain difficult passages of the Holy Scriptures? Who shall tell a man that his interpretation of this or

that text is the true? And if, as in the case of Dr. Briggs, a conflict arise between two or more persons attributing different senses to some biblical expression, who shall decide the question? The local Presbytery or the General Assembly? But how could they thus tamper with the right to private interpretation vested in each of the wrangling parties? It is evident, therefore, that an absolute, supreme teaching authority must have been deputed by Christ to His church, that to this authority must be referred all difficulties met with in the interpretation of the sacred text, and that all the members of the church must consider the decision arrived at by that same authority as final and binding. Such is the Catholic belief, and we leave it for any sensible reader to say whether or not it is the only reasonable one. Authority in these matters of such serious import is so obviously necessary that all in practice recognize it and follow its dictates. The child, whether reared in the Catholic faith or not, receives the interpretation given him by his parents, and, later on, the man follows the teachings of his pastor. Why? Because this is for all the readiest, most natural and, generally speaking, the only practicable way of learning and understanding the Holy Scriptures.

L. A. NOLAN, O.M.I., LL.D.

## HOME RULE!

The undersigned has the honor to announce that he has now in press, and will shortly have published, a verbatim report of the speeches delivered on the occasion of the first and second readings of the Home Rule measure now before the

## ENGLISH HOUSE OF COMMONS.

The collection embraces the speeches of Gladstone, Clark, Sexton, Saunderson, Balfour, Bryce, Collings, Redmond, Russell, Labouchere, Chamberlain, Blake, Hicks Beach, McCarthy, Davitt, Morley, &c., &c., furnished by a first class stenographer employed on the spot; and as they are the reproduction in book form of controversies that are destined to become of historic interest, the undersigned relies on his friends and on the reading public for their patronage. A further announcement later on.

P. MUNGOVEN.  
AGENTS WANTED.

COLUMBIAN JUBILEE or Four Centuries of Catholicity in America. Published by J. S. Hyland & Co., of Chicago, with the approbation of his Grace the Most Rev. Archbishop of Chicago, and approved by His Eminence Cardinal Gibbons and many Archbishops and Bishops throughout the Continent. Illustrated with Colored Frontispieces and many rare and beautiful engravings from paintings by Gregori and others. This work has had the largest sale of any Catholic work of recent years. See Editorial notice in CATHOLIC REGISTER of July 27. Agents wanted in every town and city in the Province. Salary or commission to good reliable agents. Apply at once. Address

T. J. KELLY & Co.,  
St. Thomas, Ont.Or call at  
112 Wellington St. West,  
Corner York, Toronto.

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.

Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

## ROSS, CAMERON &amp; MALLON,

Barristers, Solicitors, Notaries, &amp;c.

25 Bank of Commerce Building,

King St. West, Toronto.

Telephone 374.

Hon. G. W. Ross, LL.D. J. G. Cameron.  
J. W. Mallon, B.A., LL.B.

**Archbishop Cleary at Smith's Falls.**

Archbishop Cleary paid this parish an official visit on Friday, remaining until Monday, and was given most undeniable evidence of the fealty and love of his people here in the splendid reception tendered him on his arrival. He had been in Merrickville visiting the church there, and drove up here in the afternoon attended by Vicar General Gauthier, of Brockville, Archdeacon Kelly, of Kingston, Dean Masterson of Prescott, and Fathers McDonald, O'Rourke, O'Brien and Spratt. Rev. Father Stanton, accompanied by a few of his parishioners in carriages, drove out to meet the distinguished visitor by the way and attended him in. When the line of carriages reached the edge of the town about 6.30 o'clock p.m., it was met by a large crowd who fell into procession and headed by the Citizen's Band led the way to St. Francis de Sales Church. Here there were further marks of the interest taken in his Grace's visit, in the brilliant illumination and brilliant decorations that had been made in honor of his coming. There were overgreen arches over the gate way and over the church doors with mottoes of welcome, there were flags in great numbers all about the grounds and electric lights specially put in for the occasion. The archbishop and the clergy led the way into the church followed by a large crowd but no service was held and after some announcements by the archbishop the audience was dismissed.

The Archbishop conducted an examination of the class of candidates on Saturday which lasted about three hours and which, he said on Sunday, had been most satisfactory. He is said to be very fond of children, takes a great interest in all young people and invariably shows them the greatest kindness and sympathy. The confirmation class here were delighted with him and speak of him now as the kindest and best bishop that ever was. On Sunday morning at the usual hour of service there marched up from the presbytery and into the church one of the most beautiful processions ever seen in Smith's Falls, made up of sixty young girls robed in white and crowned with flowing white veils, and forty-seven neatly dressed boys each with a white ribbon tied about his arm. They were a bright intelligent looking lot of boys and girls and seemed supremely happy on this, their confirmation morn. After the celebration of the Mass by Archdeacon Kelly, the Archbishop was presented with an address from the congregation of St. Francis de Sales, the bearers of which were Messrs. Hourigan, Doher, Wood, Healy and Ryan. Mr. Doher read the address for which the Archbishop expressed his thanks, reserving his reply till his address later.

**THE ADDRESS.**

To the Most Reverend James Vincent Cleary, S. T. D., Archbishop of Kingston,

OUR LORD ARCHBISHOP—In the name of the Congregation of St. Francis de Sales, we the undersigned members of that body, reverentially approach your grace to tender you a cordial and respectful welcome to Smith's Falls.

Gladly do we receive this our first opportunity to offer your Grace our heartfelt congratulations on the exalted dignity which it has pleased our august and venerable Pontiff to confer upon you since the occasion of your last official visit to this mission. In your elevation to the pallium we recognise not only the high sense which the visible head of the church entertains of the services and virtues of the present occupant of the historic See of Regiopolis, but also an acknowledgment from the most revered of earthly sources, of the proud place that See has ever held in the progress of the Church in Upper Canada. Long may your Grace live to wear the new dignity, and long may we rejoice in your paternal care.

When your Grace last visited us we had the pleasure of placing on record an expression of our gratitude to the wisdom of a selection that had given us a zealous pastor whose labors were even then bearing fruit; to-day it is our agreeable duty to state that time has only increased the debt we owe to your Grace and our beloved pastor for the progress that has gone on

since, without interruption or pause in the affairs of this mission.

It affords us joy to know that one of the objects of your Grace's visit is the administration of the Holy Sacrament of Confirmation—an event ever welcome to the Catholic heart.

Praying that health and length of days may be yours to discharge the great trust confided to your care, we beg the favor of your Grace's blessing, and remain your most devoted and obedient children.

(Signed).

M. HOURIGAN, D. F. WOOD,  
E. KENNEDY, M. DOHER,  
M. HEALY.

Then the waiting candidates received the sacrament of confirmation administered by the archbishop. When this interesting ceremony was concluded, his Grace gave a splendid address, lasting about an hour, full of sage counsel and encouragement. He thanked the congregation for the kindly welcome they had given him and for the gracious words of their address. He said that just as it was a pleasure for a father to come back to his children after a prolonged absence and find them well and happy and evidently glad to see him, so it was a pleasure for him in going about among his people to receive their kind words and their expressions of love and loyalty. Speaking of the large class before him for confirmation led him to talk for a few minutes about the growth of the church. He said that the official returns showed that in numbers the Roman Catholics were not so numerous by a good many thousands in this province, as they were a dozen years ago, but on the other hand he thought that there was a spiritual growth which was far better. He instanced just in this neighborhood in his own diocese, the establishment of churches in Carleton Place and Merrickville in that time as examples of the development of Catholicism if not as examples of actual numerical growth. A few years ago there was neither priest nor church at either of these places, now they had resident priests, handsome churches and generally prosperous parishes. He thought the world owed a great deal to the Roman Catholic Church for the stand it had always taken in the cause of freedom, and he spoke strongly of its claim to the respect and admiration of all who valued our present day civilization because much of it was due to his beloved Church. And yet, he said, there were many in this country who were persecutors of that Church and strove in every way to cause trouble and strife between Protestants and Catholics. He greatly deplored this, as, he said, Catholics were anxious to live at peace with all. He did not think the Catholics of Ontario were as well treated by the Protestant majority here as the Protestants of Quebec were treated by the Catholic majority there, and in passing he would like to point those who accused the Catholics of intolerance and bigotry to the Province of Quebec. Where was the intolerance there, he would like to know?

He complimented the children on their appearance and their intelligence, and gave Father Stanton great praise for the excellent and thorough manner in which they had been prepared. In connection with this he said that in his ministry of thirteen years he had never had a better class. This concluded the service and immediately the congregation was dismissed.

**Inactivity of the Stomach.**

Persons having impoverished blood or suffering from enervation of the vital functions, or of inactivity of the stomach, or of pallor and debility, should use Almoxia Wine which contains natural Salts of Iron. See analysis of Professor Heyz. Gianelli & Co., 16 King street west, Toronto, sole agents for Canada. Sold by all druggists.

Dr. R. Horne Mills, Professor of Political Economy at Cork Queen's College, died in London, on August 24th, of heart disease. Professor Mills had attained a very advanced age, and had filled the chair of Political Economy at the Cork College, since the establishment of the Queen's University. He was one of the most popular among the teaching staff, and is greatly regretted by his pupils.

**Mixed Marriages.**

The Holy Father has lately issued an Encyclical to the Bishops of Hungary dealing with matters of great importance to that truly Catholic country. He begins by recording all the former devotion which that nation displayed to the Holy See and religion. He then passes to the grave question of mixed marriages upon which he writes: "For the avoidance of a multitude of evils it is of the most sacred importance that the pastors of souls should never cease to warn their flocks to abstain to the utmost of their strength from entering into marriages with members of religions hostile to Catholicism. Let the faithful understand and hold fast in mind that they must shrink with the greatest fervour from such marriages, which have ever been held in abhorrence by the Church, as We ourselves have elsewhere said: 'They open a door to forbidden society and to a communication of sacred things: they involve a peril to the faith of the Catholic spouse; they are an obstacle in the way of the education of the children; and they very often persuade the mind to grow accustomed to a sense of equality among all religions, by the removal of a real distinction between the true and the false.'"

**The Archbishop at Achill.**

On Sunday last his Grace the Archbishop visited Achill for the purpose of erecting the "Stations of the Cross" in the new church of St. Mary's. A large contingent from Tottenham and Adjala greeted his arrival; and after Mass, celebrated by the Rev. Pastor, Father Kiloullen, his Grace addressed the people. He was very glad, he said, to meet face to face the children of the men who had done so much for Catholicity in these parts, and judging from the beautiful churches they themselves had erected in Adjala and here in Achill, they had proven themselves worthy of their fathers. He then reminded his hearers of the object which the Holy Church has in view in introducing this devotion of the "Way of the Cross." It was to keep before the minds of her children the passion of our Lord, and to aid us in uniting our thoughts to His as He trod the *Via Dolorosa* of Jerusalem. The church has enriched this devotion with many indulgences, and the spiritual favors obtained from Heaven, by thus commemorating our Lord's passion, were manifold.

After the ceremony of blessing the "Stations" had been performed his Grace, assisted by Father Kiloullen and his attendant priest, proceeded to the solemn erection of them, the St. James' choir singing a verse of the "Stabat Mater" during the intervals. The *Tu Drum* closed the celebration.

In the evening vespers were sung at St. James, Adjala, where his Grace again addressed the people on the importance of saving our souls and using the means which God has placed at our disposal for that end, prayer and frequent confession and communion, the observance of the precepts of the decalogue.

**League of the Cross.**

St. Paul's Sodality of the League of the Cross held a more than usually interesting meeting on Sunday afternoon. The chair was occupied by Mr. Chas. Tomney.

The Rev. Father Band administered the total abstinence pledge to two new members, and spoke a few words of encouragement, exhorting all to be true to the promises they had made on becoming members of the Sodality.

Mr. Jas. Day of Guelph was present and delivered an address of some length. He mentioned many instances of the good work done by the League in his own city (Guelph). Mr. J. Kow came next with a well-prepared essay on the evils of intemperance. A select programme of vocal and instrumental music followed, which was taken part in by several members. Secretary Cabill read a communication from the Arch-Confraternity at Guelph, authorizing our Rev. Director to name an organizer to establish branches of the League in the different city parishes. Thirty members have been added to the roll of membership of this Sodality during the past four weeks.

The number of deaths in Dublin City and metropolitan district during the week ending August 26th was 146, or 10 under the average number for the corresponding week of the last ten years. There was still an alarming amount of infantile mortality from diarrhoea, no fewer than 23 children, under five years of age, having succumbed to this complaint during the week. There were 48 cases of scarlatina under treatment in hospital. No case of typhus was recorded.

**Cottolene**  
A SHORTENING.

Down the street through the busy way  
A lady passed on marketing day.  
Who, pausing at a grocery store,  
Stepped quickly in at the open door.  
With bated breath and anxious mien  
She queried: "have you COTTOLENE?"

The grocer, leaving off his work,  
Interrogated every clerk;  
But none up to that time had seen  
An article called "COTTOLENE."

"What is it?" said he to the dame,  
"That answers to this curious name.  
What is it made of? What's its use?  
My ignorance you'll please excuse."

"You're not the merchant for my dimes,  
I see you're quite behind the times.  
For COTTOLENE, I'd have you know,  
Is now the thing that's all the go,  
An article of high regard;  
A healthful substitute for lard.  
Its composition pure and clean;  
For cooking give me COTTOLENE."

As from his store the lady fled,  
The grocer gently scratched his head—  
On his next order, first was seen,  
"One dozen cases COTTOLENE."

Ask Your Grocer for it.

Made only by  
**N. K. FAIRBANK & CO.,**  
Wellington and Ann Streets,  
MONTREAL.

**RUBBER BOOTS,**

And Other Rubber Goods Repaired

**H. J. La FORCE**

Fire Boots & Shoes Made to Order

184 CHURCH STREET  
Toronto, - Ont.

**TORONTO CARRIAGE WORKS.**

MANUFACTURERS OF

**CARRIAGES & WAGGONS**

OF EVERY DESCRIPTION,

CULLERTON & MCGRAW,

39 and 31 AGNES STREET, TORONTO.  
Repairing and Re-painting a specialty.  
Moderate prices. 19-1y

**DUNN'S  
BAKING  
POWDER**  
THE COOK'S BEST FRIEND  
LARGEST SALE IN CANADA.



**PUREST, STRONGEST, BEST.**

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.



## The Resting-Place of Father Tom Burke

Katharine Tynan in the Rosary.

(CONCLUDED.)

The territory of the Friars-Precachers numbers no more the two hundred acres which were the appanage of the reformed Archbishops. They have but thirty Irish acres all told, and every rood of it utilized to its utmost capacity. The gardens occupy about four Irish acres; dear, wide-spreading, leisurely gardens they are, full of ancient fruit-trees and great hedges, winding walks and parterres of old-fashioned flowers such a garden as not the wealth of a Vanderbilt could produce, but only time and love. Those old gardens are enormously fruitful, and this is no exception. Every twisted apple-bough is bent to the ground beneath its rosy-streaked burden; the plum and pear trees along the southern wall are heavy-laden. Raspberries and currants, cherries and strawberries, the June fruits which are the jewels of the year, are over now, but all autumnal fruit is in magnificent profusion. The flowers are also old and sweet; by choice, for Brother Joseph is known to the most important florists in this country and England, and attends rose-sales and the like everywhere. Along the gravel-path by the Friars' walk, there are rose-trees espaliered, and on arches overhead. In June they will fling a riotous confusion of rose and cream and gold and crimson over and about one. By the side of the paths stand clumps of double dahlias, looking immeasurably greater ladies than the now-fangled single dahlias. Great clumps of hollyhock are nodding around Brother Joseph's green-houses and tomato-houses, and the gladioli stand up like swords of brilliant color amid lavender and phlox and pansies, and all the dear flowers which have been the darlings of many generations of people.

The Friars' Walk is the glory of these gardens. It is a long, lovely stretch of velvety green turf, dwindling in perspective as one looks at from the end where the water-wheel makes a perpetual, cool music. Tall trees meet and overarch it. At each end there is a mound and a statue, but with admirable taste. There is nothing to mar the long green stretch. A little stream runs to the water-wheel, and one sees it winding away between green banks. The murmur of the wheel is as sweet and soothing as the songs of the birds and the drone of summer insects. Quite close to it is a curious round stone, spiralled inside for a screw. It was part of the cross which stood in the village street in the old Catholic times, till a reforming bishop took it apart and made a bath of it. Probably this great stone had the cross set into it. Another curiosity of the Friars' Walk is a seat midway in it, fashioned of the bones of a great whale, caught off the shores of Mayo in the Forties, and brought here by Mr. Lentaigne. There could be nothing to add to the peaceful green beauty of the Friars' Walk save a couple of white-mbed figures, pacing along soberly, and dropping the big Rosary-beads between their figures. This last touch was added when the novices flocked out after their tea and glided in cowed couples down the Friars' Walk, and out in the garden where the dew was falling heavily, and a blackbird was singing a last good-night to the low, pale-gold sun.

We went away then by St. Melan's tree, a great walnut tree, with the edges of its boughs resting on the ground at a long distance, and making a kind of a tent. The saint is supposed to have planted the tree in the eighth century. It was rent in two in the great storm of 1839, which the Irish peasant still talks about as "the night of the big wind." It is uncanny and weird with age, and the great

boughs rest on the earth as if they were too old to rise in air any longer, but the tree has still its load of aromatic leaves and little green fruit.

In the garden we saw the Convent's latest acquisition, a beautiful, sleek, tiger-colored St. Bernard. Three other friendly dogs followed Brother Joseph closely as we went down by the pond. The domestic animals are in a special way Brother Joseph's pets and friends. The stream which feeds the pond running down from the water-wheel, and spilling itself in a turbulent little cascade back into the world outside the walls, we crossed by three dainty rustic bridges, the work of some long departed, ingenious, and gentle hand. The swans' house by the pond was evidently the same handiwork; it has a fine pillared portico, and a carved swan above the doorway, with a date and an inscription, but the one disconsolate swan in the water—his mate had just died—eyed this magnificence, we thought, somewhat cynically. The grounds here are like park land, with great trees studded about in groups, but the cows were grazing below them, and in the tree ringed paddock which is Brother Joseph's special favorite among the fields.

The Convent has a beautiful long cloister, which is to the Friars' Walk as man's handiwork to God's. You pass through it to reach the sacristy, which I am sure is the largest and handsomest in Ireland. It is all of brown oak, in keeping with the church, and is very dark and rich. We saw there the gorgeous vestments in charge of Brother Gabriel, and we climbed from thence half-way up the uncompleted tower, and looked into the church from the organ gallery and the Tribune.

In the Convent parlor there are some admirable pictures, an ancient triptych of the Crucifixion being prominent. The high walls were covered with early Italian paintings—Holy Families, Madonnas, an Assumption, an Herodias dancing off John the Baptist's head, and many others, some quite obscured by age. Those pictures are Convent heirlooms, and must be very valuable. On the mantelpiece is a jewelled crucifix which belonged to Dr. Leahy, the late bishop of Downmore, and must be quite old. The pictures, the crucifix, and a fine hanging lamp were the only beautiful things in the ascetically plain room.

I often heard Father Burke preach in old days in Tallaght, for he did not keep his oratory for "occasions." One would go to the eleven o'clock Sunday Mass in the little barn-like temporary church, without the faintest expectation of hearing one of the great pulpit orators of our time. The congregation would scarcely be stirred when he appeared in the pulp his irrogular, eloquent face full of strength and fire—for a Tallaght congregation is mainly composed of mountaineers and village folk. But for this simple audience he would pour out his wealth of passion and power, glowing and kindling with his subject as he went on. Most luminous was his preaching, as even I understood, though at the time I was little more than a child. I have been reading to-day a description of it from one better fitted to judge, Miss Rosa Mull— "and I have sometimes listened to his words," she writes, "with amazement, as to a new revelation of beauty and holiness. Coolness and vividness were given to self-hidden truths, dusty old facts clothed in an extraordinary splendor; the meanings and purposes of religion took a rich roundness of contour, and filled the eye, while the selfish every-day motives and teachings of the world withered into obscurity and became merely ghosts. People came away from his presence with Christ's kingdom shining in their hearts and around their feet."

Father Burke was greatly beloved and has left an undying memory. If

you talk to one of those brothers of his they will grow eloquent over his unselfishness, his sweetness, his meekness, his patience, his brave wit, which made him jest in the very face of death, as Blessed Thomas Moore on the scaffold, his strength of heart and soul and intellect. To me the image of him that lingers longest is when on the last Sunday of his life he travelled from Tallaght to the Jesuit's church in Gardiner street, to plead for the starving children of Donegal—himself tortured and racked with a mortal and implacable disease. No sermon he ever preached was so eloquent as the sight of him—gaunt, agonized, clutching heavily the pulpit rails as he spoke, while his once great voice sometimes died into a hoarse wail as the deathly pain took him. Women and men wept in the church that day, and purses were opened as they are seldom even in generous Ireland.

The little chapelry below which he lies is still bare and unfurnished with its altar. There is a beautiful design for it, but things have to be done slowly. Five hundred pounds is needed before Father Burke's monument is complete. Of this there is a hundred in hand. "I would die easy," said Brother Joseph, "if only the other four hundred pounds were given." However, the Dominicans of Tallaght need not fear the cruse of oil ceasing to flow. For Father Burke's sake, especially, Tallaght and the Dominicans have a claim on Irish love.

With one's thoughts of Father Burke at Tallaght are associated thoughts of another friar—that Blessed Angus who came here in St. Melan's day, when the monastery was the Thobaid of many wattle-huts, with greater huts beyond for the cattle. Angus had fled away from praise, and coming in disguise, was accepted by St. Melan as a poor pilgrim in search of work, and because he was rough and grimy, he was put to the roughest work of the farm. Here in those very fields, while grinding the corn and feeding the mill and tending the kiln and caring the cattle, he composed those songs of his which are among the treasures of ancient Irish poetry. How he was discovered in his disguise is a very tender story, which I shall hope to relate in ballad form for the readers of *The Rosary*. It is too long to find a place here. Blessed Angus himself was commemorated in glowing verse by a namesake of his, the Abbot of Clonfert, who hailed this recluse of Tallaght as Master of Verses, Sun of the Western World, Poet of the Host of Heaven. This poem Matthew Arnold referred to in an Oxford lecture, as a model of felicity of style, than which no Greek epitaph could be finer.

**HEROINES OF CHARITY.**—Some years ago, during the yellow fever, I accompanied eight Sisters of Charity from Baltimore to New Orleans to take the places of those who had fallen at the post of duty; they, fearless and true, rushed into the field of battle like the six hundred, and six of them fell at the bedside of the plague-stricken, and there was no Tennyson to sound their praises either; they, the daughters of charity, sought no applause, they wanted no recompense, their only aim, and a lofty one, was to serve the Master by ministering to suffering humanity. Their names are written in no books, but above they shine forever upon the immortal pages of eternity. They fulfilled the divine command. "I was sick and you visited me," and they gave their lives in the cause of Christ and his Church and mankind.—*Cardinal Gibbons.*

**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.

**DEVOTIONAL BOOKS**— FOR —  
**Months of October and November****OCTOBER.**

The Twelve Months Sanctified by Prayer. October Month of the Holy Angels. By L'Abbe Akeard. Cloth	0 40
One Angel More in Heaven. Cloth	0 75
Angels' Visits. Cloth	1 50
The Holy Angels. Cloth	0 00
Guardian Angel. Cloth	0 12
Memories, Guardian Angel. Cloth, 90c. paper	1 00
Angels' Del. Cloth	0 10
Young Girl's Month of October. Paper	0 12
The Angelical Virtues. Cloth	0 10
The Angel of Consolation. Paper	0 05
The Holy Angels. Paper	0 05
Little Office of the Holy Angels. Paper	0 05

**NOVEMBER.**

A Novena in Favor of the Souls in Purgatory. Paper	0 05
Requiem in Face. Short Meditations for the Month of November. Paper	0 05
Pastoral Letter of His Grace the Archbishop of Toronto on Purgatory. Paper	0 10
Month of November. Cloth, limp	0 20
On Purgatory: to which is added the Fourteen Stations. Cloth	0 10
Little Month of the Souls in Purgatory. Cloth	0 35
Help for the Poor Souls in Purgatory. Cloth	0 50
Purgatory Opened. Cloth	0 40
Devotions for the Souls in Purgatory. Cloth	0 60
Treatise on Purgatory. By St. Catherine of Geneva. Cloth	0 40
Any of the above books, mailed free of postage, on receipt of advertised price.	

**D. & J. SADLIER,**

Catholic Publishers and Booksellers, Church Ornaments, Vestments, Stationery and Religious Articles.

TORONTO, No. 123 Church street. MONTREAL, No. 1569 Notre Dame st.

**St. Michael's College,**

(In Affiliation with Toronto University.)

Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers.

**Full Classical, Scientific, and Commercial Courses.**

Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year. Day pupils \$28.00. For further particulars, apply to

REV. J. R. TEEFY, President

**St. Jerome's College**

Berlin, Ont.

Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address, Terms including all necessary expenses, except for books \$14 per annum.

REV. THEO. SPETZ, C. R., D.D., President.

**COLLEGE NOTRE DAME.**

Cote Des Neiges, Montreal, Canada. FOR BOYS FROM 5 TO 12.

This Institution directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of five and twelve years. They receive here all the care and attention to which they are accustomed in their respective families, and prepare for the classical or commercial course. The French and English languages are taught with equal care by masters of both origins.

Boys are received for vacation. L. GEOFFRION, C.S.C., President.

A Child in the Midst.

There stood a tiny convent,  
So often legends run,  
In a green and fertile meadow,  
Of which, when day was done,  
The children made a playground,  
And frolicked in the sun.

But the old monk spoke, complaining:  
"They drive all thoughts away,  
In the woods the birds keep singing  
Throughout the live-long day,  
And the laughter of the children  
Disturbs us when we pray."

Then spake the kind old Abbot:  
"The woodland music sweet,  
The sound of little voices  
And the tramp of childish feet,  
Are surely sent to gladden  
And hallow our retreat."

"They bring with them a blessing,  
The happy, guileless things,  
When I catch the children's laughter,  
Or when some small bird sings,  
I think upon the sage,  
And hear their rustling wings."

"For myself, I love the children,  
The Abbot said, and smiled.  
"Auld world of evil  
They as yet walk undisturbed,  
A likeness of the Saviour  
Who for us became a child."

"I love to watch them flitting  
To and fro among the trees,  
And to feel their clasping fingers  
As they cling about my knees;  
And they who enter heaven  
Must be even such as these."

"They have taught me many a lesson,  
For their pure and earnest eyes,  
Read many a mystery hidden  
From the world-worn and the wise,  
For they were lately walking  
In the fields of Paradise."

"He who 'suffered little children  
Loves and watcheth over them still:  
In the green and pleasant meadows  
They are safe from every ill;  
Should we drive them hence, my brethren,  
Are you sure to do His will?"

"Our eyes are often hidden,  
Our faith is often dim;  
Then bethink you well, my brothers,  
Lest thro' many a foolish whim,  
In turning from the children  
We also turn from Him."

Then the Brothers all made answer,  
As each sought his silent cell.  
"In the green and fertile pastures  
Christ's lambs shall surely dwell;  
They are welcome, Father Abbot,  
For we see thou speakest well."

So the song birds sang and mated  
Beside the convent crey,  
And the old monks watched the children  
And smiled upon their play;  
Then found a double blessing  
As they knelt to pray and pray.

And the convent grew and flourished  
As a home of holy rest,  
And with many a heavenly vision  
Was the saintly Abbot blest,  
For the Lord who loved the children  
Tarry'd always with His guest.

THE IRISH GIRLS.

An English Writer Praises the Fair Daughters of Erin.

Great indeed are the attractions which an Irish girl of gentle birth and breeding possesses, and, an Englishman born and bred as a Tory, I confess that my objections to Mr. Gladstone's so-called separatist policy with regard to Ireland are mainly due to apprehensions lest this "separation" should tend to sever our intercourse with that portion of the empire most noted for the loveliness of its women, says a writer in the *New York Tribune*. It is difficult to describe this loveliness, which does not consist in any one type of beauty.

Indeed there are several types represented, and while in county Galway one finds girls whose complexion and features possess all the characteristics of southern Europe, in other parts of the so-called "sister kingdom" the maidens are as fair complexioned as those of Scandinavia. Both blondes and brunettes have, however, one feature in common with the Spaniards, namely, the diminutive size and shapelessness of the foot. The latter is dainty and poetic in the extreme, and the arch of the instep, as well as the tripping lightness of the tread and the

undulating grace of the walk, present a most striking contrast in the general-sized pedal extremities and ponderous tread of the English girl, and all the other women of the north, save of Russia. Another point of resemblance of the Irish girl to the Spaniard is to be found in her fondness for vivid colors, and while this occasionally leads them to eccentricity and to what Parisiennes might be tempted to pronounce as "extravagance" in the way of dress, yet, on the other hand, the result is not displeasing, and somehow or other it seems to add to the charms of the wearer—if that indeed were possible.

Yet another characteristic which the Irish girl has in common with the women of southern Europe is her innate taste and love for music, which is certainly not shared by her English sister across the channel. Her dancing can only be compared to that of the Viennese in grace and lightness, while in her facility for acquiring languages she resembles the Slav. She is the only member of the English-speaking race who appears to be able to get to speak French without any trace of foreign accent, and she alone of the other non-Austrian people seems to have it in her power to acquire that soft musical drawl with which the Viennese are accustomed to endow the ordinarily harsh and guttural sounding Gorman language. In her readiness to adapt herself to her surroundings, no matter what the latter may be, the daughter of Erin has much in common with the daughter of Columbia, and next to an American girl there is no woman who is so well fitted in every way to become the better half of a diplomat as an Irish maiden.

One of the only points which the Irish have in common with their English sisters is the sterling character and loyalty of their friendships. While the Irish gentleman is often accused of being fickle, no one has ever, that I know of, ventured to accuse the Irish lady thereof, and we have only to read Erin's history, both past and present, in order to realize how full its pages are of records of splendid unselfishness and noble self-sacrificing devotion on the part of Ireland's womankind.

This being the case, we can, perhaps, afford to show indulgence to the Irish girl's shortcomings as regards trifling, method and order, all three of which are absolutely foreign to her character. All remonstrance or protest is useless, and is turned off by her with a saucy laugh or a merry jest. Indeed, she makes fun of everything and everybody—save the priest, for she is very devout—and with the exception of the church there is nothing sacred to the daughter of Erin. Did not the sauciest and most piquant of all of them that I know, Mrs. Cornwallis West, the daughter of old Lady Olivier Fitzpatrick, even go so far as to drop a piece of ice down the back of the neck of her coming King one evening after a particularly festive dinner? I am not sure that she would not have pulled faces at the Queen herself if the fit had taken her.

I well remember the consternation which she caused one day at Cairo, at the office of the extremely dignified and imposing Egyptian prime Minister, Nubar Pacha, when she amused herself by pressing the sixty or seventy electric bell buttons behind his desk, and then greeting all the Pachas, beys and effendis who hurried to the room in hot haste with peals of laughter and comical faces. I still can see Nubar laughingly expostulating and urging that she was injuring his prestige, remonstrances to which the blonde and curly-headed little beauty, the very spirit of merry mischief, responded by informing his excellency that he was nothing but an old sinner. For anyone but an Irish woman, a Parisienne or a Viennese grande dame to have acted thus would have exposed her to charges

of vulgarity. The latter, however, is the one thing which no Irish woman of gentle birth can ever be—at least in my experience.

Nothing is more amusing than to hear Mrs. West engage in a wordy conflict with her huge husband, who, in addition to his slowness of mind, possesses the additional drawback of slowness of speech, since he stammers dreadfully, especially when his wife is in a hurry to obtain an answer from him to her questions. Mrs. West's sister Joann, the widow, presents in every way the most striking contrast to the former, and it is difficult to detect any trace of relationship between them except when an occasional gleam of mischief flashes from her dark and ordinarily very demure eyes. She is as much of a brunette as Mrs. West is of a blonde, and as quiet and as shy as her older sister is the rovereae.

Another famous Irish beauty is the Countess of Annesley, who for two or three seasons enjoyed considerable fame both in London and Dublin as Miss Armytage Moore. She is musical and possesses a strongly developed talent for amateur acting, and both at Castlowellan, in Ireland, and at Annesley Lodge in London, has on late given numerous most successful dramatic entertainments. She is very popular in London.

So utterly unlike the women of England, and, indeed, of every nothera country, are the fair daughters of Erin, that one feels tempted to believe that there is some truth in the tradition which ascribes to the Irish an Asiatic origin. It is said that they are descended from the ancient Phoenicians, and certainly their women possess many graces and qualities both of mind and body which are to be found developed in a far higher degree in the Orient than in the Occident. As I stated above, the Irish women are however, thoroughly un-Oriental both in their loyalty, their intelligence and their high regard for morality.

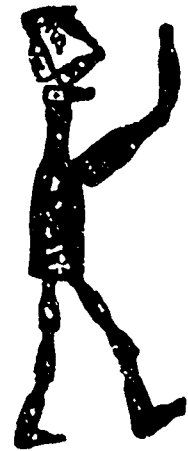
What is History?

For what is history, in fact, but a kind of Newgate calendar, a register of the crimes and miseries that man has inflicted on his fellow man? It is a huge libel on human nature, to which we industriously add page after page, volume after volume, as if we were building up a monument to the honor, rather than the infamy of our species. If we turn over the pages of those chronicles that man has written of himself, what are the characters dignified by the appellation of great, and held up to the admiration of posterity? Tyrants, robbers, conquerors, renowned only for the magnitude of their misdeeds, and the stupendous wrongs and miseries they have inflicted on mankind—warriors who have hired themselves to the trade of blood, not from motives of virtuous patriotism, or to protect the injured and defenceless, but merely to gain the vaunted glory of being adroit and successful in massacring their fellow beings? What are the great events that constitute a glorious era? The fall of empires, the desolation of happy countries, splendid cities smoking in their ruins, the proudest works of art tumbled in the dust the shrieks and groans of whole nations ascending unto heaven!—*Washington Irving*.

No person should travel without a box of Ayer's Pills. As a safe and speedy remedy for constipation and all irregularities of the stomach and bowels, they have no equal, and, being skillfully sugar-coated, are pleasant to take, and long retain their virtues.

THE BRIGHTEST FLOWERS must fade, but young lives endangered by severe coughs and colds may be preserved by DR. THOMAS' ELECTRIC OIL. Croup, whooping cough, bronchitis, in short all affections of the throat and lungs, are relieved by this sterling preparation, which also remedies rheumatic pains, sores, bruises, piles, kidney difficulty, and is most economic.

STOP Drugging



Do not dose your system with crude substances as you would a machine or railway engine. The true physician eschews poisonous drugs, enjoins obedience to natural laws, and prefers Nature's remedies to those of the chemical laboratory. If you are sick or your system disordered, ask a good physician for his opinion about

St. Leon Mineral Water

St. Leon Mineral Water Co., Ltd.

Head Office, King Street West, Toronto.

All Druggists, Grocers and Hotels.

Toronto Savings & Loan Co.

10 KING ST. WEST.

Paid up Capital, . . . . \$500,000  
Reserve Fund, . . . . 80,000

FOUR PER CENT. Interest allowed on deposits from day put in to day withdrawn. Special interest arrangements made for amounts placed for one year or more.  
Money to lend on Mortgages, Bonds and Marketable Stocks.  
ROBERT JAFFRAY, A. S. AMES,  
24-y President. Manager.

CARPETS CLEANED



By latest process and relayed by competent workmen.  
Altering and Re-fitting a specialty.  
Upholstering; furniture re-covered in latest style.

Ontario Carpet Cleaning Co.

Telephone call 3911. W. O'CONNOR.

WESTERN Assurance Company.

INCORPORATED 1851.

CAPITAL, . . \$1,200,000.

Fire and Marine.  
Head Office, Toronto, Ont.

PRESIDENT: A. M. SMITH, Esq. VICE-PRESIDENT: Geo. A. Cox, Esq.  
DIRECTORS  
Hon. S. C. Wood, W. R. Brock, Esq.  
Geo. McMurrich, Esq. A. T. Fulton, Esq.  
T. N. Baird, Esq. Robert Beatty, Esq.  
J. J. KENNY, Managing Director

SOLICITORS.  
Messrs. McCarthy, Oule, Hoskin and Croelma.  
Insurances effected at the lowest current rates on Buildings, Merchandise, and other property, against loss or damage by fire.  
On Hull, Cargo, and Freight against the perils of Inland Navigation.  
On cargo Risks with the Maritime Provinces, by rail or steam.  
On Carriages by steamer to British Ports.

Wm. A. Lee & Son,  
GENERAL AGENTS,  
10 ADELAIDE ST. EAST.  
Telephones 592 & 2075.

GO TO  
DILL & O'HEARN,  
FOR YOUR  
House, Sign or Ornamental Painting,  
Plain or Decorative  
Paper Hanging.  
212 QUEEN STREET WEST.  
TELEPHONE 1825.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.  
**CATARRH**  
Sold by druggists or sent by mail.  
80c. E. T. Hazelton Warren, Pa.



# The Catholic Register,

PUBLISHED EVERY THURSDAY,  
AT THE  
OFFICE, 40 LOMBARD STREET, TORONTO.

TERMS OF SUBSCRIPTION:  
TWO DOLLARS PER ANNUM.

FOR ADVERTISING RATES APPLY AT OFFICE.

THURSDAY, SEPTEMBER 21, 1893.

## Calendar for the Week.

Sept. 21—St. Matthew, Apostle.  
22—St. Thomas a Villanova, Con-  
fessor. Ember Day—Fast and  
Abstinence.  
23—St. Idrus, Pope and Martyr.  
Ember Day—Fast and Abstin-  
ence.  
24—Eighteenth Sunday after Pente-  
cost. The Feast of Our Lady of  
Meroy.  
25—Sts. Eustachius and Companions,  
Martyrs.  
26—St. Eusebius, Pope and Martyr.  
27—Sts. Cosmas and Damian, Mar-  
tyrs.

## Professor Bryce's Principles.

In the September number of the *Canadian Magazine* Professor Bryce of Winnipeg favors us with what claims to be an answer to Mr. Ewart's article in July upon "Iams in the Schools." After treating us to a little Scotch humor and brushing his able opponent off the stage with a wave of his professorial hand, Dr. Bryce lays down three principles which we do not accept as self-evident truths, and which we do not think have been well established by the writer in his article upon "The Manitoba School Question."

Mr. Ewart had written: "In the name of liberty, I would say to parents, certainly you have a right to teach, or have taught, to your children anything you like, so long as you can agree about it." His opponent lays down as his first contention: "The State has a right to form and enforce an opinion of its own at variance with the opinions of many of its subjects." To support this the writer gives as an example that the State may insist on the education of all the children in it, whether the parents approve or disapprove. As a prop to the principle in question this example is not a happy one; for the number of parents who do not approve of some education for their children is not great enough to make out a case. Another example is taken from the opposition which many had in Quebec to vaccination. Here again we think Dr. Bryce would have reasoned with more force and shown less feeling if he had sought more general instances; for they by no means establish his principle. But moreover, examining the principle itself, we conclude that whatever truth it contains tells against its author. What right has a State to form or enforce any opinion? To what subjects is this principle to be applied? If it is intended to signify that the State can enforce an opinion on education contrary to many of its citizens we deny the principle. Nor can it be said of religious questions that the State can enforce its opinions. The principle, therefore, needs limitation and explanation. Put into practice and carried to its logical conclusion it would develop a Cæsarianism compared to which ancient Rome was a home of liberty. No lover of freedom can advocate it without shuddering

at the consequences it involves. In so far as it has an element of truth it upholds the rights of minorities, and thus condemns Dr. Bryce himself, who has been a prominent partisan in the Manitoba School agitation. One of the grave duties of the State is to protect the weak against the strong, the struggling minority against the grasping majority, and thereby hold the balance of power.

With the second principle: "The State, founded on justice, may not give special privileges to any class of its subjects." We would not quarrel with this if we were quite certain of the foundation stone. The quarry from which it is hewn is not remarkable for the quality of building material, and therefore it is well to examine matters. As enunciated the principle is all right. The State must not only be founded on justice, but also built up in it to a goodly city. Let us see that the burthens weigh equally upon all. It will not do for Catholics to pay for the education of their Protestant neighbors' children as well as for their own. That is not justice, it is rather the granting of privileges. Nor must we have schools which are Protestant in reality and public in name, and insist that Catholics must send to these or support a double system. This is surely not the way to apply justice. What matters the decree of the Privy Council? It cannot make right and wrong. Dr. Bryce assures us also that "the Manitoba educational authorities are doing their best, justly and temperately, to carry out the law." What a consolation to the unfortunate Catholics of Manitoba, and how refreshing is this note of self-righteousness! Had Dr. B. instilled his principle in the only true sense in which it can be accepted, into his followers; had he taught equity and justice to the Protestants of the Province beforehand, he would not now be vainly endeavoring to apologize for a principle that is equivocal and a law which is unjust. It was not the way Catholics administered justice when in the majority. We therefore claim that the foundation stone from the doctor's quarry is not sound.

He further tells us that the "Roman Catholic objection to the public schools is that they are not under the control of the Church." Here again we must complain that the Professor is trifling with logic. What may be true in a certain sense he states as true in every sense. Roman Catholics do desire schools in which religion will be taught and morals guarded—all other control is a matter of indifference to them. Again: "It is the question of authority that is at issue. See how ruthlessly the bishops in Quebec crushed out the aspirations of Mr. Masson and his associates! Read the assertion or the position of the Church in the pastoral of the Roman Catholic bishops of the United States, and see its arrogant claim of control!"

Much as we differ from Dr. B.'s principles, we differ still more from his own application of them and the explanation of facts upon which he bases them. There is no question of authority, there is no ruthlessness, no arrogance in the Catholic position on education either in Ontario, Quebec, Manitoba or the United States. The

ruthlessness and arrogance are the other way. All that Catholics have ever asked is that they have the freedom to educate their children according to their conscience, and that their school taxes be applied to such purpose instead of being alienated to the support of a system in which they can take no part. Is this asking a special privilege? The foundation stone of justice upon which the Professor builds his state does not rest beneath the present Manitoba School house.

The third principle for which Dr. Bryce contends is that: "Religion is outside of State interference unless religion invade the State's domain." Before this principle can be criticised it is necessary to define the State's domain. If it is merely to collect revenue, to keep the peace, we have not much to say. When, however, the State stretches its grasping power over the education of its subjects, the marriage tie of its people, we wonder if the State's domain is not the earth and the fulness thereof. Religion stands before the State, has a stronger claim, and a higher purpose to fulfill, as the order of the supernatural is above this world. To religion especially belongs education, which never can be properly carried on by the State. When Dr. Bryce, proving the necessity of the limitation that the State may interfere in some cases in the religious sphere, tells us: "Certain churches regard marriage as a religious contract; the State, for cause, dissolves the marriage thus formed by granting a Divorce;" where is the invasion? It is the State and not the church; it is the State breaking up the homes that form the strength and glory of a people. How any Christian Professor can advocate a principle like that is not a matter of astonishment only, but of regret and public danger.

We take leave of Professor Bryce with a parting word and a promise to meet him again upon this subject. With Carlyle, "We do not tolerate Falsehoods, Theories, Iniquities," even when they have modern Cæsarianism for their author. Principles such as we have discussed are unsound in themselves and pernicious in their application.

## Young Men and Winter Evenings.

Few thoughts are more heavily laden with sadness than that bright summer is now gone, and we are fast sinking into autumn and dreary winter. The days are shortening and the nights grow longer. What to do with them: for we cannot rust with the corroding thoughts of vain regret. What are our young men to do with their winter nights? The answer to this question has a serious bearing upon the religious and moral future, both of those directly concerned and of that generation yet to come, which, according to the Psalmist, will praise the Lord. Amusements of various kinds, perfectly legitimate in themselves, have been left in the hands of saloon-keepers and others of this class, to the loss of souls and the degradation of what should be healthful, pleasant and harmless. The circumstances which, in the past, have surrounded billiard playing and the like have had a deleterious effect, and

have helped to form habits from which the unfortunate victims could scarcely be freed. Religion, to influence the young and form them properly, should enter still more into their daily life. Like a guardian angel it must be with us everywhere—in our home life, our piety, our duties, our pleasures. Its gentle discipline will keep these last within the bounds of temperance and modesty; and its supernatural love will strengthen us in constancy and fortitude, enabling us to fulfil our obligations without excessive anxiety and with deeper patience and resignation. It is not enough to go to Church on a Sunday; nor must we be satisfied with a few moments snatched from morning and evening for a hurried prayer. We must be ever on the watch, and always soliciting God's help by the upward tendency of thought, word and action.

But our concern just now is about amusement, which we use in a broad sense of the term. Catholic Clubs of various kinds are established in many of the parishes in the cities of the United States, which, by their attractions, have drawn together larger and larger bodies of young men who look to their Church for something more than sermons and collection envelopes. They find their pleasure, not in the dangerous saloon or billiard parlor, but in the Parish Club room where they can recreate their bodies and elevate their mind with conversation upon exalting subjects. In addition to their priest, they meet from time to time others with whom they have the sympathy of a common faith and purpose. They acquire an *esprit de corps* which they would not otherwise possess; and they feel that they are not isolated, but rather that they are members of a member. There is little use striving to prove what has been long evident to those who have given the subject a thought. The more practical suggestion is to express the strong hope that our city parishes will work still more towards this end. Large numbers are not so necessary as good will, which we feel confident is not wanting. Our city contains many Catholic young men, professional and others, who, with little more public spirit, could produce great results.

## St. Michael's College.

We are authorized to state on behalf of the faculty of St. Michael's College that the very important branches of shorthand, type-writing and mechanical drawing have been introduced into the commercial department of their College. The steadily increasing use of the two former subjects makes them almost a necessity in the education of those who intend entering business. It is therefore a matter of congratulation that our Catholic College is stepping forward with new and increased energy to answer the demands of its numerous friends. We hope that it will receive the encouragement which its devoted professors are making in their noble work.

Lord Plunket, Protestant Archbishop of Dublin, has for some time made a feeble attempt at converting Spain to Protestantism. He claims that the Reformers were now fighting the same battle which the English fought three hundred years ago. This is not correct; for it was the Archbishop and his missionaries and Bible readers who created the insignificant proselytism. The neophytes are turning round and are asking for cash—for Protestantism makes slow headway in the land of the Sid. English Bibles and hymn books must be highly interesting to the simple peasants of Spain.

### The Columbian Catholic Congress.

The World's Fair in Chicago is the greatest fact in the world's history, and the Columbian Catholic Congress was the greatest fact of the World's Fair. The White City in South Park will mark a new epoch in the history of human progress. The Columbian Catholic Congress will have opened a new era in the history of the Catholic Church.

It was altogether fitting that there should be a Catholic Congress during the World's Fair in Chicago. This is the way a great secular paper—the Chicago Herald—puts it: "At the close of a beautiful blue June day just 220 years ago, when the new world was but a sleeping forest, peopled only by a copper colored race, barbarous and cruel, a small birch bark canoe, in which was a little band of hardy pioneers, floated down the Chicago river, and was beached upon what is now the site of the great city of Chicago. There were four men in that canoe, two Indians and two white men, the latter being Father Marquette, the famous Jesuit, and his faithful companion, Father Joliet. Yesterday morning," continues the Herald, "in the Hall of Columbus in the Memorial Art Palace on the lake front, perhaps on the very spot where the old Jesuit cried to the red men: 'Peace be with you, and peace be with your people,' the representatives of the great Papal Church were gathered to cry out to the world the same words uttered over two centuries ago by the Jesuit missionary: 'Peace to all men.'"

Yes; this was the greeting given by the Catholic Congress, and the peace it offered it was able to give; and this is why that congress of Catholic laymen was the greatest fact of the World's Fair. The momentous significance of the Congress is precisely this, that it was a representative assembly of the Catholic laity. Ecclesiastics indeed were there in numbers and strength and dignity: several hundred priests, over twenty Bishops, eight Archbishops, the illustrious head of the American Hierarchy, Cardinal Gibbons, and the distinguished representative of Leo XIII., Archbishop Satolli, Delegate Apostolic to the United States. But priests and prelates united in saying that they did not come to the Congress to speak or direct or preside: they came to see and hear the chosen lay representatives, the parliament of the great Catholic people: they came to assist and encourage the Congress by their presence: they came, not to teach, but to learn. Truly a momentous change, a new departure, a new era in the life and action of the Catholic Church.

But may it not be, too, a dangerous precedent, an overturning of order, an abuse of power? No; it is only a most striking proof, evident to all, of the splendid liberality and magnificent confidence of dogmatic authority, and of the wholesouled, generous loyalty of Catholic obedience. Priests and prelates show how they trust their people; and the people, in their chosen representatives, show to the world how worthy they are of their brave confidence, and how they appreciate this large-minded religious freedom.

The entire Columbian Exposition is a splendid benediction of the Catholic Church in her relation to human progress. She has been accused of being hostile or indifferent to human learning, science and art. Here is her answer. Men believe now in what they see. Let them see in the Catholic Educational Exhibit what the Catholic Church has done, and is doing, in the cause of mental culture. Let the treasures of La Rabida and the invention of Jesuit astronomers tell them what the Church has done, and is doing, for science; and let the old masters tell them in painting, sculpture and music, that without the Church's encouragement and fostering care there would be no Fine Arts Building at all.

But the modern cry against the Catholic Church is "clerical domination"—*l'ennemi c'est le clericalisme*—and this clerical domination, they say, is the enemy of all social and civil progress. Three thousand Catholic freemen hurl back this cry as a falsehood from the Congress Hall in Chicago; and not only so, but these representative Catholic laymen tell the world that they had come together with the blessing of the Catholic Church to discuss, with perfect freedom, some of the most important problems of social and civic progress.

But the peculiar power of the Congress was not that its members came together to discuss social questions or solve social problems. Indeed the most remarkable and significant feature of the Congress was the absence of all discussion. There was no need for discussion in a Catholic Congress. These three thousand men thoroughly agreed on social principles, and cordially accepted the only true solution of social problems. The highest and best authority on earth had spoken, and the members of the Catholic Congress had not only read and studied and understood Pope Leo's Letters—they had lived them, and had put the great principles of these luminous Letters into practice. They came to Chicago to report progress on the complete success of the solutions Pope Leo had given, and to encourage each other in the glorious practical work of applying those infallible remedies to the buried ills of the social organism.

When Pope Leo's representative, Archbishop Satolli, summarized in a splendid address the teaching of his Master in social questions, the hearty, earnest outburst of applause that greeted his words came from men who not only accepted these principles, but had applied them, and had proved their truth by practical experience. "There are three elements of social order," said the Apostolic Delegate, "and three principles of social action. The three elements of social order are: God, man, and nature. The three principles of social action: eternal truth, correct thought, and rightly directed will." To a non-Catholic audience these golden words might seem the tinsel of abstract theories. To the men of the Catholic Congress the Delegate's words were inestimable treasures, that they knew from experience would purchase social success.

The members of the Catholic Congress did not come to Chicago to talk,

nor even to listen. They were essentially and intensely practical men; they came to Chicago to work, and their work was done in the committee rooms, where the several societies held their meetings. There they reported progress, exchanged ideas, and compared and perfected plans of action. Thence they departed, with renewed strength and sublime purpose, as true apostles of social progress, civic prosperity and national peace. These Catholic laymen took up the parable that two Jesuit missionaries first preached in Chicago, and went to their homes to preach by personal action the gospel of peace to all men; continuing the good work the brave Sons of Loyola began—the work the Sons of Loyola are doing to-day all over the world.

The Hon. Wm. J. Onahan of Chicago has wisely planned, and brought to successful issue many a noble work; but the crowning glory of his organizing wisdom and exquisite tact, graceful eloquence and charming manners must ever be—the Columbian Catholic Congress.

### Dying Out.

The *Canadian Churchman*, while honoring us with a reference to our conclusions drawn from the admission of Rev. Dr. Douglas—that the New England *pur sang* race is dying out—says: "A certain *soi-disant* Catholic print, published in Canada, has recently crossed swords gleefully with Rev. Dr. Douglas," etc. What objection can the so-called *Canadian Churchman* find for withholding our title of CATHOLIC RESISTANCE, or seeking to deprive us of a local habitation and a name? A churchman ought to exercise a little charity towards its contemporaries, and not act the proud Pharisee in thinking itself better than the rest of mankind, or even this REGISTER.

THE CATHOLIC REGISTER had no intention of crossing swords with the Montreal preacher on the necessity of doing something towards the promotion of social purity, or of warning its readers against a sin that called down Heaven's vengeful fires on seven wicked and adulterous cities.

It merely accepted the statistics given in proof of the mighty influence which Catholic teachings and discipline wield in saving society from the unnatural and horrible crime of feticide.

The words of the Montreal doctor were: "It is thus seen that the outcasts of Europe and the inferior races of this continent are going in two generations to possess the land, and all by reason of the crime that accepts marital relations, but rejects the responsibilities through devices that I refuse to suggest or name—a crime that strikes at the very heart of the church, as well as in the world, vicious and degraded."

The *Canadian Churchman*, far from joining in the honest effort of the Rev. Dr. Douglas to suppress a crime so abominable and so widespread in the New England States, makes light of the subject and ridicules any attempt at moralizing on facts and drawing inferences. It says that it regards man only as a reproductive animal amongst other animals; so that his

powers may be compared with those of cats, rabbits, sparrows, etc. It is quite another question whether the rapid increase of certain races and types of mankind is any more desirable than that of certain lower animals or birds.

The writer in the *Canadian Churchman* must belong to the Darwinian school of Infidels, that sets no more value on a human being made unto the image and likeness of God than it does upon the brute beast that was created for man's use and benefit. If, as some theologians maintain, the myriads of fallen angels who were cast out of Heaven are to be replaced by faithful souls washed and sanctified in the blood of the Lamb; and if the rays of infinite mercy, streaming from the pierced heart of the all-atoning Victim on Calvary, were to penetrate the uttermost parts of the earth and bring salvation to every soul made for Heaven and for undying glory in the Kingdom of God then, indeed is it of the very greatest importance to preserve human life, and prepare souls for their everlasting destinies. How any Christian periodical with the *titulus coloratus*, or suspicion at least of being a church organ, can lower itself to so deep a level as to compare human life with "the rapid increase of lower animals or birds" is to us incomprehensible.

The *Churchman* again betrays crass obtuseness of intellect when it can not see the difference between the Frenchman of Canada and his brother in Europe. The European Frenchman, it says, is notorious for "the dying out phenomena; they are almost as famous, or infamous, as the typical New Zealander. So there is nothing in the argument against Dr. Douglas on that score."

THE CATHOLIC REGISTER maintains that there is everything in the argument on that score. Is the *Churchman* not aware that the European France is just as notorious for its infidelity, and its hostility to Church discipline, as it is for the "dying out" infamy? The Frenchman in Canada escaped the lessons taught in the schools of Voltaire, Diderot and Jean Jacques Rousseau. The French in Canada did not participate in the horrors of the French Revolt on; they are not the heirs and inheritors of Robespierre and his colleagues, who massacred the priests, made war upon the Christian name, and worshipped the goddess of Reason.

The *Churchman* seems to have adopted the principles of Chauvinism with those of Darwin and Herbert Spencer, when it sets no more value on a human soul than it does on the instinct of self-preservation bestowed upon cats and dogs.

### Personal.

The Rev. Father O'Neill, C.S.B., has returned to Plymouth, England, having sailed yesterday by the American Line from New York. He is accompanied by Mr. McNulty of Norwood, Ont., who goes to take a position on the staff of Beaconfield College, which is in the charge of the Basilian Fathers.

On Saturday last we were favored with a call from the Rev. Dr. Marner, parish priest of Kilkeel, Ireland, who is on his way to Chicago and California. An interesting conversationalist and an ardent Home Ruler he spoke in feeling and hopeful terms of the prospects of the dear old land, whose cause he thought was healthier than at any previous time.

CATHOLIC NEWS.

Three daughters of noble Austrian houses, the Countess Thun, the Princess Schwarzenberg, and the Countess Salm, have taken the veil. All three are famed for their beauty, their ages ranging from eighteen to twenty-five years.

The Bishop of Zion, domestic prelate to the royal household, has been summoned from Madrid to San Sebastian to dedicate the new church of the royal palace and make arrangements for the confirmation of the young king, Alfonso XIII. The ceremony will take place in the Jesuit church, Loyola.

Aware of the fact that many young men of Woonsocket Falls, R.I., usually go to Canada to pursue their education in the French colleges of the Province of Quebec, Rev. Father Dauray, of that place, is about to erect a college for them, so that they may receive their education in our own country and in their own homes.

Cardinal Vaughan has now in his possession the plans of the great Catholic Cathedral for London, which it has long been his ambition to build, on the site purchased by Cardinal Manning. This hardly means that the building will be commenced before long, but the Archbishop is steadfast in his purpose, and his rich friends are many.

Archbishop Janssens has left New Orleans accompanied by Father Aveilhe. During his absence he will visit Canada and its seminaries in search of priests for the diocese. The Archbishop was to attend the conference of archbishops, which met in Chicago Sept. 12, where he would be the guest of Archbishop Feehan, and will return home as soon as the conference was over.

A phenomenon has actually occurred at Bar-le-Duc, in the southeast of France. It has long been the custom to erect statues to those whose only claim to immortality is a hatred of religion. But now, on the proposition of the Abbe Planché, it has been determined to raise a modest memorial to the learned Benedictine, Dom Remy Colier, a native of the parish, who had spent his life only in doing good.

Rev. Joseph Sisia, S. J., recently left San Francisco, Cal., on his journey to the old world. His trip will be a long and an eventful one. He will ascertain the condition of all the Jesuit houses on the coast and then report to his General in Italy. His mission is an important one, and the fact that it was placed in his hands is a compliment of no small moment. Father Sisia will return in January or February.

Next year, it is said, the lectures at the Catholic Summer School will be of a more popular and practical character. Many thought them, this summer, too deep and erudite—well enough suited to the learned clergy present, but over the heads of the majority of persons. There may be something in this objection, as the Summer School is intended for popular education; yet, from the accounts, they seemed to be greatly enjoyed by every one who heard them this year.

The Order of the Golden Fleece which the Queen Regent of Spain has just bestowed on the Duke of York is the highest honor of the kind which the Spanish sovereign has the power to grant. In this case the approval of His Holiness must have been sought and obtained, as the Fleece cannot be given to a Protestant without the consent of the reigning Pontiff. The only other living Englishman who has the right to wear this much-coveted order is the Prince of Wales.

Leo XIII. has asked his physician not to visit him every day. Twice a week is sufficient he says, as he is very well, the great heat seeming to agree with him perfectly; but he is always obliged to lean on an elegant carved ebony stick which he walks about with. Dr. Lappoint says that His Holiness is of a very wiry constitution, and may live for many years, especially as the family Pecci is of a long-lived race,

counting many ancestors who lived till over 100 years old.

Dr. Reynolds, late Archbishop of Adelaide, was one of the best loved and most loveable of men. His liberality of mind and generosity of heart were a source of admiration to all classes and sects among whom he lived. The Chief Rabbi of South Australia says of him that he was a noble and good servant of God. When the persecution of the Jews in Russia was at its height the Archbishop issued a pastoral, in which he ordered a collection to be made in all the churches of his vast diocese for the relief of the persecuted Hebrews on a Good Friday, a day as the Rabbi remarks, which the Jews in times past looked upon with fear.

The city of Columbus, O., it seems, came somewhat near witnessing the other day a similar disgrace to that which became attached to Charlestown, over fifty years ago, when the Ursuline Academy, on Mount Benedict was destroyed by a mob. Some Apapist malevolents, after dragging the Sisters of the Good Shepherd out there into court, on the flimsiest of pretexts, went out to the Sisters' institution, and threatened to invade and destroy the convent. They did not carry their threats into execution, but the incident illustrates the true spirit of Apapism, and shows what a menace to public peace the pestilential proscriptive associations are.

One of the happiest results of the recent Eucharistic Congress at Jerusalem, says the *Ave Maria*, was the proposal to erect at Lepanto, a sanctuary dedicated to Our Lady of the Rosary. It is to stand opposite to the very spot where, centuries ago, the Queen of Heaven came to the rescue of the Christian hosts, and stayed the progress of the Mussulman. It is also proposed to erect, in the town of Patras, a large column, in honor of the Blessed Virgin of Lepanto. On this column, which will be easily visible to the passing sailor, will be inscribed the names of those who were prominent in the Christian fleet. May this union in the name of Mary, prove the pledge of the other union which is to bring the East and the West together at the feet of the Vicar of Christ!

As to Round Dancing.

Julian Hawthorne is a thorough man of the world. No one has ever accused him of being a prude, and yet his condemnation of the round dance is none the less emphatic because it is delivered in an indirect manner. In a recent article he says that there is no young man "who had spent half an hour with his arm round a pretty girl's waist and his mustache in the neighborhood of her cheek" who did not realize, "whatever his outward life might protest, that just as the French language is invaluable as a polite medium for the utterance of verbal audacities, so the round dance is an unrivalled device for legalizing hugging in public, to the music of a band."

In this way, in an unguarded moment, the world commends the moral restrictions of the Church.

Miss Emma Willard is the author of that favourite song, "Rocked in the cradle of the deep." As she was returning from Europe to America in 1832 a storm broke over the Atlantic. The passengers were terrified, but Miss Willard remained calm. Soon after the storm abated she appeared in the main-cabin and read the first verses of the ballad. The Duc de Choiseul, who was on board, was delighted with the poem, and set the words to music.

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis etc. It has cured many when supposed to be far advanced in consumption.

A Notable Conversion.

We are occasionally reminded of the influence of reason upon educated men who abjure Christianity and plunge into the seething vortex of infidelity. The French have manifested the strongest tendencies toward agnosticism, and have shown the greatest bitterness in fighting against religion. Their mercurial temperament is responsible for much of this strange national bent. They broke away in large blocks from the church and expended their best talents in making war upon it. Yet there are numerous instances of sudden conversions based upon sober reflection and contemplation, while others who concealed their purposes and actions made peace with the church before death.

Paul Bourget, the novelist, is the latest accession to the ranks of converts. He has made no formal reparation for the scandal and the mischief he has caused by his scoffing at Christianity, but he admits that he believes. In a recent interview he said to a reporter: "For many years I, like most young men in modern cities, was content to drift along in agnosticism, but I was brought to my senses at last by the growing realization that there is in this life such a thing as responsibility for the influence we have upon others. I saw that the life of a man who simply said: 'I don't know, and not knowing I do the thing that pleases me,' was not only empty in itself and full of disappointment and suffering, but was a positive influence for evil upon the lives of others. Since then my belief has grown firmer each year in the necessity of the Christian system for practical happiness in this world."

M. Bourget, like the infamous Zola, has done much to corrupt the French mind and to spread immorality and agnosticism among the people. Let us hope that he will, now that he sees the light, repair the damage he has done and make amends for his evil course.—*Republic*.

**FATHER KOENIG'S NERVE TONIC**



**A Reverend has Refreshing Sleep After Hard Study.**

ELWOOD, IND., March 6, 1901.  
I used Pastor Koenig's Nerve Tonic for nervous and restless nights after hard study; it gave me refreshing sleep and great relief. I also ordered it for another person who suffered from nervousness and it did him much good.

REV. R. BIEGEL.  
EARLING, IA., May 14, '89.  
I was troubled with nervous headache for a long time, especially on Sundays after service. Two bottles had the desired effect. Have full confidence that it is all its name implies, a "Nerve Tonic."

REV. FATHER J. B. HUMMERT.  
ST. MARY'S, KY., Oct. 7, '90.  
I hereby testify that Pastor Koenig's Nerve Tonic cured a girl of my congregation of St. Vitus Dance, and a married lady of sleeplessness.

REV. FATHER POL, FERMONT.

**FREE** A Valuable Book on Nervous Diseases and a sample bottle to any address. Four patients also get the medicine free. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind. since 1876, and is now under his direction by the

**KOENIG MED. CO., Chicago, Ill.**  
Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size. \$1.75. 6 Bottles for \$9.

**EMPRESS HOTEL**

339 YONGE STREET, TORONTO.

Corner Gould Street TORONTO.  
TERMS: \$1.00 & \$1.50 per day.  
Street Cars from Union Station pass every 3 minutes.  
**R. DISETTE, Proprietor.**  
Telephone 2779.

**McCAUSLAND & SON**  
CHURCH & SECULAR STAINED-GLASS  
LONDON ST. 1856  
DESIGNS SUBMITTED



**INFLUENZA,**  
Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is Ayer's Cherry Pectoral.  
"Last Spring, I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete. It is truly a wonderful medicine."—W. H. WILLIAMS, Cool, City, S. D.

**AYER'S Cherry Pectoral**  
Prompt to act, sure to cure

**LEMAITRE'S PHARMACY,**  
256 QUEEN STREET WEST,  
Directly opposite Fire Hall.

Headquarters for Pure Drugs, Chemicals, Pharmaceutical Preparations and Family Medicines.

ALSO SICK ROOM, NURSERY & TOILET REQUISITES.  
Liberal discount to Religious Communities.  
PRESCRIPTIONS A SPECIALTY.  
Postal and Telephone orders receive immediate attention. **E. G. LEMAITRE.**

**- 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. McEry; Thorold R. C. Church, Rev. J. F. Sullivan; Hespeler 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 McGee, St. Augustine, V.G. McCann, Toronto, Rev. G. B. Kenny, Guolph, Rev. J. C. He man, 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 **BENNETT FURNISHING CO** London Ont., Canada

**Whaley, Royce & Co.,**  
IMPORTERS OF **MUSICAL MERCHANDISE**  
Music Engravers and Publishers, Band Instruments, Vocal and Instrumental Music, Band and Orchestral Music, Cheaper THAN ANY OTHER HOUSE in the trade.  
Send for catalogue **BAND INSTRUMENT REPAIRING A SPECIALTY**  
155 YONGE STREET TORONTO





**In Memoriam.**

*Mr. Thomas Quinn.*

Once more death's angel in his flight  
Has passed and snatched a golden tie,  
And borne a loved one hence,  
To dwell in fairer worlds on high,  
Ah! long ye'll miss him children dear,  
And see with pain his vacant chair,  
He was a true and constant friend,  
Home is not home without him there.

One will miss him more than all  
The sharer of his joys and fears,  
Who, hand in hand, with him has trod  
Life's pathway through so many years,  
But mourn not; death to him was peace,  
In joy and love he closed his eyes;  
And shining angels open'd for him  
The golden gates of Paradise. J. M. H.

**Selected Receipts.**

**SPICED EGGS.**—Boil one dozen of eggs hard, then drop them in a pan of cold water before removing their shells. Heat a quart (or more, if necessary) of good white vinegar, into which introduce one ounce of raw ginger, two or three blades of sweet mace, one ounce of allspice, half an ounce each of whole black pepper, salt and mustard seed. After it has simmered half an hour pour over the eggs placed in a jar. When cold cover it tightly. They will be ready for use in three or four weeks.

**DELICIOUS MIXED PICKLES.**—Let five dozen small cucumbers stand in strong brine for three days, writes Eliza R. Parker in a column of "Southern Recipes for Pickles" in the August *Ladies' Home Journal*. Wash through cold water several times. Put half a gallon of strong vinegar in a kettle, with one ounce of mustard seed, one of juniper berries, one of celery seed, half a dozen pods of green pepper, two pounds of sugar, half a dozen small onions and a lump of alum. Let come to a boil, and pour over the pickles for three mornings, heating the vinegar each time. Put the pickles in wide-mouthed bottles and seal.

**MEDICINE IN VEGETABLES.**—Vegetables have direct effect upon the human system, and often combine rare curative powers. Spinach affords relief in kidney troubles, and the common dandelion, used as greens, excellent for the same thing. Asparagus purges the blood. Celery acts admirably upon the nervous system, and is a cure for rheumatism and neuralgia. Tomatoes act upon the liver. Beets and turnips are excellent appetizers. Lettuce and cucumbers are cooling in their effects upon the system. Onions, garlic, leeks, olives and shallots, all of which are similar, possess medicinal virtue of a marked character, stimulating the circulatory system, and the consequent increase in the saliva and the gastric juice promote digestion. Red onions are an excellent diuretic, and the white onions are recommended to be eaten raw as a remedy for insomnia. A soup made from onions is regarded by the French as an excellent restorative in weakness of the digestive organs.

**HOW TO MAKE JELLY.**—To make clear, sparkling jelly that will retain its shape, yet stand quivering when turned out of the glasses, use fruit that is not only firm, large and fine flavored, but that which is under rather than over ripe. Wash it thoroughly, but quickly, and remove every withered leaf, hull or stem. Stew, covered closely until it can be easily crushed, then extract the juice by pouring the hot fruit into a strong linen bag that has been soaked and hung dry from hot water, and suspend the latter in a warm place where it will hang free and drip into a large earthen bowl. Do not wring the bag in the least with the hands, but press against the side occasionally with two wooden ladles. Too much economy in this direction is sure to result in cloudy, firm, inferior flavored jelly. Allow three-fourths of a pound of sugar for every pint of juice. Place the sugar in the oven and boil the fruit juice steadily uncovered for twenty minutes. Then add the hot sugar, stir until it is dissolved and boiled together two min-

utes. When filling the moulds, strain again through cheesecloth and let the jelly remain uncovered for twenty-four hours. Use paraffin or brandy saturated paper, as for jam, and keep in a cool, dry place.

**Household Hints.**

Scratches on furniture may be removed by rubbing with a woollen rag dipped in boiled linseed oil. The varnishing may then be done with shellac dissolved in alcohol.

A home way to repair garden hose when you are at a distance from the supply shop: Take two ounces or more of naphtha, into which drop as much shellac as it will absorb till of the consistency of a thin gum. Cut some bandages of canvas or thick leather, spread the composition on one side of them, bind tightly round the hose and fasten firmly with twine. Let it remain a day, then remove the twine. The hose must be kept dry before the plasters are applied. Keep the cement in a glass-stoppered bottle.

To improve starch add a tablespoonful of epsom salts and dissolve in the usual way by boiling. Articles starched in this way will be stiffer and rendered, to a certain extent, fireproof.

**Providential Escape.**

The following beautiful instance of a providential escape from death occurred in Austria. Two brothers aged nine and four respectively, were playing towards midday at a brook close to a mill. The small brother happened to fall into the water. Immediately the elder brother, well aware of the danger, jumped in after him, which, though at that place shallow enough, began to flow rapidly towards the mill, which was only twenty paces off. The younger brother was therefore in the greatest danger of being carried away by the current, and if not saved there and then, he would be torn to pieces by the wheel, meeting with a certain and cruel death. The elder brother, aided by the current, was lucky enough to get hold of the younger one; already he had grasped with one arm his half-dead brother, but, as seemed certain, only to die with him. With a fearful ly increasing rapidity both brothers were carried by the current to the revolving wheel, and nobody seemed to hear the shouting and screaming of the elder boy. Already the two brothers were touching the wheel, and the elder one was caught in it, when, behold, at the last critical moment the wheel suddenly stops—the *Angelus* *is tolling*—and barehead and praying appears the miller who, at the sound of the *Angelus* bell had stopped the wheel and mill, for the usual time of prayer and the midday rest, and both the brothers were saved!

**Misplacement of a Comma.**

A popular captain's wife was more than usually anxious over the safety of her husband, and accordingly handed a parish clerk a slip one Sunday morning, bearing the words "Captain Wilson, having gone to sea, his wife desires the prayers of his congregation on his behalf." Unfortunately, by the misplacement of the comma after the "sea," the congregation were told that "Captain Wilson *having gone to see his wife*, desires the prayers of this congregation on his behalf."—*Cornhill Magazine*.

Sufferers from dyspepsia have only themselves to blame if they fail to test the wonderful curative qualities of Ayer's Sarsaparilla. In purifying the blood, this medicine strengthens every organ of the body, and even the most abused stomach is soon restored to healthy action.

**For Over Fifty Years**

Mrs. Winslow's *Soothing Syrup* has been used by mothers for their children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic, regulates the stomach and bowels, and is the best remedy for Diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world. Be sure and ask for "Mrs. Winslow's *Soothing Syrup*."



**JOHN LABATT'S ALE and STOUT.**

VISITORS TO THE

**WORLD'S FAIR**

Will find these reliable brands of

**ALE AND STOUT**

on sale at all the leading hotels, restaurants, clubs and refreshment rooms in CHICAGO. Families supplied by C. JEANNE & Co., 110 112 Madison St., Chicago.

**ASK FOR THEM.**

Brewery at London, Ont., Canada.

**THE HOME SAVINGS AND LOAN COMPANY**

LIMITED.

(ESTABLISHED UNDER LEGISLATIVE AUTHORITY.)

Authorized Capital, \$2,000,000. Subscribed Capital, \$1,750,000

OFFICE—No. 78 CHURCH STREET, TORONTO.

**DIRECTORS:**

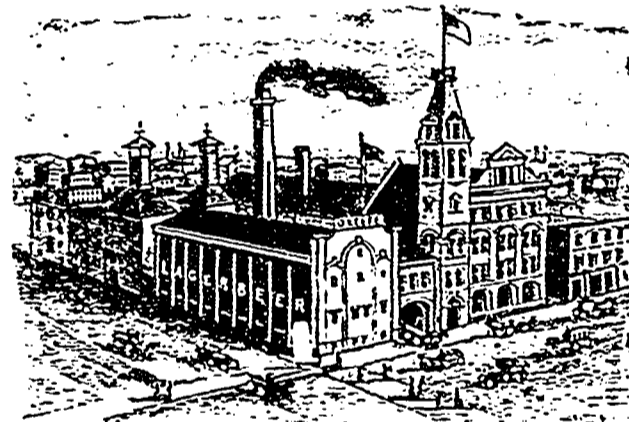
- HON. FRANK SMITH, SENATOR, *President.*
- EUCENE O'KEEFE, Esq., *Vice President.*
- JOHN FOY, Esq. WM. T. KIELY, Esq. EDWARD STOCK, Esq.
- JAMES J. FOY, Esq., *Solicitor.*

Deposits Received from 20c. and upwards, and interest at current rates allowed thereon.

Money loaned at reasonable rates of interest, and on easy terms of repayment, on Mortgages on Real Estate, and on the Collateral Security of Bank and other Stocks, and Government and Municipal Debentures.

Mortgages on Real Estate and Government and Municipal Debentures purchased. Office Hours—9 a.m. to 4 p.m. Saturday—9 a.m. to 1 p.m. and from 7 to 9 p.m.

JAMES MASON, Manager.



**THE O'KEEFE BREWERY Co.**

OF TORONTO LIMITED

EUGENE O'KEEFE, Pres. and Manager.

WIDMER HAWKE Vice-Pres. and Asslt. Mgr

H. S. STRANGE, Sec.-Treasurer.

**SPECIALTIES**—English and Bavarian Ales, in wood and bottle. XXXX Porter, Gold Label, in Bottle. Pilsener Lager, equal to the imported.

**P. BURNS & CO.**

1856. ONLY IMPORTERS OF 1893.

**Celebrated Scranton Coal and Best Steam Coal IN THE MARKET.**

HEAD OFFICE—38 King street East,

BRANCHES—546 Queen street West, and 399 Yonge street.

**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 Sal Soda. Sold by All Grocers and Druggists. E. W. GILLETT, Toronto.

**ALEX. BURNS.**

MERCHANT TAILOR.

297 PARLIAMENT STREET TORONTO.

Fine art tailoring a Specialty. Terms moderate



**NIAGARA RIVER LINE**

FOUR TRIPS DAILY.

STEAMERS

Chippewa, Chicora and Cibola,

Will leave Goddes' wharf at 7 and 11 a.m., 2 and 3.45 p.m. daily (except Sunday for Niagara and Lewiston, connecting with New York Central and Michigan Central railways for Falls, Buffalo, etc.

Tickets at all principal offices.

JOHN FOY, Manager.

**M. MORAN, House and Sign Decorator.**

115 JARVIS STREET.

Painting, Graining, Glazing, Kalsomining and Paper-hanging. A select stock of Wall Papers always on hand.

## SUMMARY OF IRISH NEWS.

## Antrim.

The trustees of St. Malachy's College, Belfast, have decided to offer two prizes of £10 value each, and two of £5 value each, for competition to Church students entering the College as boarders at the commencement of the current year.

Information reached Ballymena, on Sunday evening, April 7th, of a painfully sudden death at Cloughmilla, about nine miles from Ballymena. As Constable Patrick Brown was on his way, in company with his little son, about six years of age, to service in the Catholic chapel at Cloughmilla, he felt suddenly ill, and at Strand Road sat down in order to recover from his lack of weakness, when he suddenly expired, from the bursting of a blood vessel. He was a native of Westford, and had been in some what delicate health for a considerable time.

## Carlow.

His Eminence Cardinal Moran, who has benefited very much by his sojourn at Galway with the Most Rev. Dr. MacCormack, is at present on visit with the Most Rev. Dr. Comerford, at Carlow. His Eminence has almost completely recovered from his recent illness.

## Cavan.

The death is announced of Mr. Nicholas McKenna, of Mullagh. Deceased was a member of the Kells Board of Guardians for forty years, and was well known in the public life of his native county for more than half a century as an unflinching upholder of every popular movement. A large circle of friends will read the sad news with feelings of regret.

## Clare.

Dr. Chester, the Protestant Bishop of Killaloe, died in Dublin on August 27. He had been ailing for a considerable time.

The Melbourne (Australia) *Argus* of July 22d. says:—"Early yesterday morning it was discovered that a second saloon passenger on board the R.M.S. *Orizaba*, now lying at the Port Melbourne Railway Pier, had shot himself in his cabin during the night. The name of the deceased was George L. Studders, and he was apparently about 25 years of age. He occupied a berth in a cabin which had another inmate, but the fellow passenger of the deceased spent the night on shore, leaving Studders in sole occupancy. He had taken his passage in Sydney, for London, and from papers found on him it appears that he was at one time in the employ of the National Bank, County Clare, Ireland. Studders had not been long in Australia. After returning on the evening of the 20th, he shot himself with a revolver, which was found in his hand. The bullet passed through the body."

## Cork.

The ceremony of opening the Ballincollig Waterworks was performed, on Sept. 1st, by Mr. H. L. Young, Chairman, Cork Union.

On the 29th of August, the sheriff's representatives from Cork, protected by a large force of police from Middleton, Cloyne, and other surrounding stations, evicted a farmer named Richard Scallon, of Barofona, from the lands of Barofona, which he held from Mr. Smith Barry, M.P., as yearly tenant. The area of the holding is 120 acres. The yearly rent was £50, and three years rent was claimed by the landlord. No resistance was offered by the tenant.

On Sept. 1st, a Requiem Office and Mass the Rev. Brother Celestine (James Brophy), of Dublin took place at the Franciscan Monastery, Rochestown. The Celebrant at the Mass was Very Rev. Father Antony, Guardian, deacon, Rev. Father Benvenutus, O.S.F.C., Dublin; master of ceremonies, Very Rev. Father Paul. There were present in the choir, besides the religious of the Monastery, a large number of the clergy from the diocese. The father and brother of the deceased were also present. The interment took place immediately after Mass.

## Derry.

On August 31st, the remains of Mrs. Mains (wife of Mr. Mains, and mother of Mr. John Mains, M.P., for North Donegal), whose death has occasioned a widespread feeling of regret in the locality, were removed from her late residence, in Ferryquay street, Coleraine, and interred in the New Cemetery. The funeral was one of the largest seen in the neighborhood for some years. The chief mourners were Mr. P. Mains (husband of the deceased), Mr. John Mains (son), Master Patrick Mains (grandson), and Mr. James F. Corrigan, Ballymoney. The service at the grave was conducted by Rev. Fathers McMullan and Carroll.

## Down.

A fatal railway accident occurred on August 29th, on the Dundalk, Newry, and Greenore Railway. A special train was preparing to leave Greenore for Bush, when by some accident one of the permanent way men, named Thomas Carroll, was jammed between two wagons. The unfortunate man was terribly crushed, and his legs were broken. He was at once removed to an hospital, but died in a few hours.

## Dublin.

Elizabeth Flanagan, a charwoman, aged 50, of Church place, Rathmines, died suddenly at her residence, on August 29th, of

apoplexy. The deceased had been complaining of a cough lately and died while a doctor was being summoned.

On August 29th, the Dublin City Coroner, Dr. J. E. Kenny, M.P., held an inquest in the Morgue on the body of a man named Robert Shaw, aged 50, residing at 13 Poolbeg street, who had been found dead in his bed on the previous day. The evidence went to show that deceased was suffering for some time from a weak heart, and a verdict in accordance with the medical evidence was returned.

## Galway.

On the 24th of August, at the Protestant Cathedral, Tuam, Herbert Chaworth Fergusson, of the Highland Light Infantry, son of Chaworth J. Fergusson, Esq., J. P., Belgrave square, Monkstown, county Dublin, was married to Gwyneth Maud, daughter of F. T. Lewin, Esq., D.L., Castlecove, Tuam, by the Protestant Bishop, assisted by the Dean of Tuam.

## Kerry.

On the night of Aug. 25th, Mr. Denis Nunan died in Killarney, quite suddenly. The deceased was teacher of the National school at Rathcormac for nearly forty years. It was his custom to spend his holidays in Killarney with his brother, Mr. Francis Nunan, a well-known local builder. About eight weeks since the deceased became ill of some inward complaint, and after trying the effect of a seaside residence, went to Killarney, on Aug. 25th. He took a drive round Beaufort, and on his return went to bed. Mrs. Nunan went upstairs, and finding that he was not breathing gave an alarm. Dr. Dillon was summoned, when it was found that the deceased had passed away.

## Kilkenny.

James Develin, of Castlecome, a collier, while proceeding to Kilkenny on August 29th, with coals, slipped from car at Cobets-ton, and his leg having caught between the car and the wheel, was badly broken.

On August 25th, a loft fell at Mr. Meredith's, Lacken Mills, Kilkenny. Several tons of corn were stored in the place, and this fell into the river. Thomas Dunn, a miller, was only after leaving the loft, and narrowly escaped serious injuries.

Died, at Gaultstown, on the 27th August, Mr. Michael Aylward, aged 71 years. On the 28th ult., a Solemn Office and High Mass for the repose of his soul was celebrated at Kilmacow Church, at which the Rev. James Raffice, P.P., Mullinavat, presided; celebrant Rev. F. Kenedy, Adm., Kilmacow; deacon Rev. J. Roe, C. Thomas town; sub-deacon Rev. F. Bowe, C.C. St. John's; master of ceremonies Rev. J. Brennan, C. C. Slieverue. A large number of the clergy were present in the sanctuary.

## Limerick.

The Most Rev. Dr. O'Dwyer, Bishop of Limerick, has made the following changes in his diocese: Rev. Richard Kennedy, C. C., Patrick's Well, has been appointed parish priest of Fedamore; Rev. Patrick Hartigan, just returned from the diocese of Ayr, Scotland, is appointed curate of Patrick's Well.

With deep regret we have to announce the death of Mrs. Nolan, wife of the respected resident medical officer of the Limerick Union. Deceased was only a few days ill, and her death, which occurred rather suddenly, was a painful shock to her numerous friends.

A meeting of the directors of the Rathkeale and Newcastle Junction Railway Company was held at the company's offices, on August 29th Mr. E. W. O'Brien, chairman, presiding. The directors' report stated that the gross receipts for the half-year amounted to £2,960 14s. 10d., which compared with £2,775 10s. 10d. the gross receipts in the corresponding period of last year, showed an increase of £185 3s. 11d. The chairman, in moving the adoption of the report and statement of accounts, said the line was essentially a part of the system of the Limerick and Kerry Line, and what he had said in reference to the traffic in the latter case would also apply to the Rathkeale and Newcastle Line. Arrangements were being made for the extension of the sidings at Rathkeale, so as to meet the requirements of the traffic on fair days. The report was approved.

## Longford.

A sad case of sudden death occurred in Longford, on August 31st. A man named Finn, of Bog lane, was digging a grave in the Ballymacormack burial ground, when he suddenly fell dead into the grave.

## Louth.

Father Mangan, a zealous member of the Redemptorist Order, is at present on a visit with his friends in Drogheda. In the course of a few weeks he sails for the Southern Cross to rejoin the Australian Mission, and carry on the Divine work of spreading the light of Faith in the Colonies.

A meeting of the friends of Rev. Father McSherry, who are anxious that he should be presented with a suitable testimonial on his promotion to the Administratorship of Dundalk, was held in the St. Vincent de Paul Society Rooms, Ardee, on Sunday, August 27. On the motion of Mr. P. Magee, seconded by Mr. James Halpeany, the chair was taken by Dr. Moore, and committees in furtherance of the object in view were appointed. A subscription list was opened; and a considerable sum was subscribed on the spot. Mr. Peter Cannon was

appointed treasurer. The meeting was then adjourned for three weeks.

Dr. M. Boyle, of Dundalk, who recently received his medical degrees from the Royal University, has added a new honor to his professional success. At the Competitive Examinations, held in London, he succeeded, and has received his commission from the Army Medical Department. Surgeon-Lieutenant Boyle is the first Dundalk man who has gained his commission through the Army Medical Competition. He is brother of Rev. T. Boyle, C.C., St. Peter's, Drogheda.

## Mayo.

At Ballinlough a railway porter named Rorko was caught between two carriages, when shunting. Both his legs were broken. He did not survive the necessary amputation, and died the same night. There was no blame attached to the engine-driver or fireman.

Rev. Michael Ward, C.S.S.P., has arrived in Castlebar (on a visit to his relatives and friends). The young clergyman is son of the late Mr. Martin Ward, of Kilkenny, near Castlebar. He was recently ordained at Paris, and belongs to a distinguished religious order—the Congregation of the Holy Ghost—whose famous educational establishment at Blackrock is so well known.

On the morning of August 29th, a melancholy accident occurred at Ballyvary station, on the Midland Great Western Railway. As the down train to Ballina was proceeding towards Ballyvary, a respectable man named John Begley, who was employed superintending some railway works, fell off the platform under the train, and was instantly killed. The deceased was fearfully mutilated, and presented a ghastly appearance, as he was dragged several yards from where the accident occurred by the train. The deceased was greatly respected by his fellow-workmen.

## Roscommon.

Following the death of the late Very Rev. Dr. Phillips, P.P., V.G., Roscommon, Most Rev. Dr. Gillooly has made the following changes:—Rev. Father McLoughlin, P.P., V.G., from Sligo to Roscommon; Rev. Father Golden, C.C., from Roscommon to Elphinstown; Rev. Father O'Neill, C.C., from Castlereagh to Ballyrush; Rev. Father Mulleady, C.C., from Sligo to Roscommon, and Rev. Father Lynch, C.C., from Ballyrush to Sligo.

## Sligo.

We regret to have to announce the death of Mr. John Kerr, of Rosses Point, on August 26th, at the comparatively early age of 45 years. He was deservedly popular amongst all with whom he was acquainted, being of a genial, kindly disposition, always willing and anxious to help a friend (of whom he had many). Deceased was interred in the family burying place at Drumcliffe on the 28th ult. The funeral was one of the largest seen in the county for years past.

Mr. Peter O'Connor, J. P., Cairnsfoot, a well known resident of Sligo died on the 29th of August, at the patriarchal age of 92 years. The deceased gentleman, who was a descendant of a distinguished family; was remarkable for his liberality and benevolence to the poor. His contributions towards the erection of school-houses and churches were unlimited, his subscription to the Sligo Cathedral alone being estimated at £10,000. Mr. O'Connor was born at historic Edenbawn, near Sligo. He married a Miss O'Connor, a daughter of a Sligo merchant, was himself an extensive merchant and was largely engaged in the shipping trade. He was a J.P. for the county, a member of the grand jury, an *ex-officio* member of the Board of Guardians, and High Sheriff of the county. His remains were interred in the cemetery, on August 31st. The Most Rev. Dr. Lynch and Most Rev. Dr. Gillooly were present at the obsequies.

## Tipperary.

Miss Winifred Burke, of Thurles, was received into the Presentation Convent, Carrick-on-Suir, on August 24th. The Rev. Maurice Sheehan, P.P., V.G., assisted by the Rev. J. Henneberry, C.C., performed the ceremony.

We regret to announce the death, after a few days illness, of the Very Rev. J. O'Brien, Prior of the Augustinian Order, Fethard, which occurred on August 27th, Father O'Brien was a native of Callan, and belonged to an ancient and historic family. He succeeded Father Anderson, O.S.A., as Prior in Fethard, in July, 1891. When Father Anderson (now Prior in Limerick), went on the Australian mission in behalf of the National Church in Rome, Father O'Brien was sent to Fethard from Galway. The deceased was comparatively young being only forty five years of age. He commenced his studies in Callan, and then proceeded to Ghent and afterwards to Rome about 18 years ago, and was shortly afterwards ordained in Cork. His principal missions were Cork, Limerick and Fethard, where he continued the magnificent church which Father Anderson had commenced; and he succeeded in winning the reverence and affection of the whole community. All classes in the community deeply deplore his loss. He was, indeed, a devoted priest and sterling man. Two brothers of Father O'Brien distinguished themselves in the Order of St. Augustine. His brother, the Very Rev. Patrick O'Brien, was Prior in New Ross, and his second brother Prior in

Dungarvan, he himself being the youngest of the three.

## Tyronce.

On the evening of August 31st, a farmer named Matthew Neill, who resided at Low Cross, near Stewartstown, while engaged in his own yard building a stack of corn, fell off a ladder to the ground and expired in about ten minutes. An inquest was held by Mr. John Malone, coroner, Cookstown. The jury found that deceased came to his death by accidentally falling off a ladder, thereby breaking his neck, no blame being attached to anybody.

A monument, surmounted by a plain granite cross, has just been erected in Stewartstown Catholic churchyard to the memory of the late Rev. Patrick Slane, P.P., Stewartstown, the respected pastor who labored there for almost forty years. The cross stands about nine feet high, and the grave is enclosed with a handsome iron paling, the plot being tastefully planted with choice flowers. Two beautiful wreaths, presented by the women of Stewartstown and Coalisland, have also been placed on the grave.

## Waterford.

Arthur Higgins, a telegraph clerk in Waterford on probation, was drowned at the Cove, while bathing, on the evening of Sunday, August 27th. Several others had a narrow escape. The body had not been found up to last accounts.

The Waterford and Central Ireland Railway traffic receipts for the week ending August 25th, were—Passengers, &c., £359; goods, &c., £348; corresponding period last year, £298; total, £707; corresponding period last year, £772.

## Westmeath.

The Postmaster-General has informed Mr. J. Tufts, M.P., that, after inquiry, he has found that it will be possible to establish a post office at Fennor, Killucan, and also to extend the official delivery to Crossedree and Fennor, and that instructions have been given accordingly. This concession is one that the people in the district have long been demanding.

## Wexford.

Oats is coming into the Enniscorthy market in small parcels, but with regularity. The top price obtainable is 9s. 6d. per barrel. Barley is an excellent crop in the district, but as yet there is none offering for sale.

The coal porters in Wexford have, of their own accord, reduced the price of discharging vessels to 13d. per ton per man. After the formation of the Dockers' Union an increase of 2d. was made, but the porters have now reverted to the original figure.

On August 31st, Sergeant Colgan, who had been for considerable time stationed in Wexford town, retired from the police force. The greater portion of Sergeant Colgan's service was spent in the county Kilkenny. He retires on a pension of £72 a year.

## Wicklow.

We regret to announce the death, on August 25th, of the Rev. Arnold Wall, P.P., of Baltinglass, at the comparatively early age of 55 years. Ten years ago he succeeded the Very Rev. Dr. Kane, P.P., V.G., in the care of the extensive and important parish of Baltinglass. He had previously held the onerous position of Administrator of Carlow, and his death will be a great shock to his many friends. He was a sincere friend, a zealous priest, and an advanced, though unostentatious, patriot. His funeral obsequies took place on the 30th, in St. Joseph's Church, Baltinglass. The vast edifice was crowded in every part by the deceased's parishioners and friends from Carlow and Queen's Country. Nearly forty years ago the church was begun by Rev. Daniel Lawler. Thirty years later it was adorned by his successor, Very Rev. Denis Kane, V.G.; but the tower and the finishing touches were the work of Father Wall. Over ninety priests attended the Office, and the attendance of the faithful bore eloquent testimony to the esteem in which the deceased clergyman was held.

## Notice to Creditors

of the REV. JOSEPH FRANCIS McBRIDE Deceased.

NOTICE is hereby given pursuant to the Revised statutes of Ontario, 1857, Chapter 110, Sec. 36, that all persons having claims against the estate of the said Joseph Francis McBride, late of the City of Toronto in the County of York, Priest who died on or about the 20th day of August, 1893, are requested to send by post, prepaid or to deliver to WALTER A. GEDDES, 18 YORK CHAMBERS, TORONTO STREET, TORONTO, Solicitor for the Executrix M. McAuley, on or before the first day of October, A. D. 1893, their names, addresses and descriptions, a full statement with particulars of their claims and accounts and the nature of the security (if any) held by them; and that after the said date said Executrix will proceed to distribute the assets of the said deceased among the parties entitled thereto, having regard only to the claims of which notice has then been given to her.

Dated August 31st, A.D. 1893.  
WALTER A. GEDDES,  
Solicitor for Executrix.

Confidence In God.

A simple, pious hordman being somewhat discouraged by his trials and his poverty, said to himself one day: "Jean Baptiste, thou art very poor. If thou wert to fall sick, thou wouldst be, with thy wife and children, without resources." And the rest of the day he was anxious and cast down.

But in the evening, at the Angelus, having lifted up his heart to God, he became encouraged and said to himself: "Jean Baptiste, behold the 30 years that thou hast been upon this earth thou hast never possessed anything and nevertheless thou dost live. Thou hast found each day nourishment and each night repose. In point of trouble, God has never sent thee more than thy measure. In point of succor, what was necessary thou hast never wanted. Who has given thee all this? Was it not God?"

"So, Jean Baptiste, be no longer ungrateful. Banish thy anxiety, for what can induce thee to think that when thou art old, when thou hast more wants, the hand from which thou hast received so much will be closed?"

And having prayed with confidence his anxiety was at an end.—*New World.*

Legal.

We have much pleasure in directing the attention of our readers to the professional card of Messrs. Ross, Cameron & Mallon, which will be found in another column. This legal firm consists of the Hon. G. W. Ross, LL.D., Minister of Education, Mr. M. G. Cameron, and Mr. G. W. Mallon, B.A., LL.B. The latter gentleman is a distinguished graduate of Toronto University. The REGISTER extends its good wishes to the new law firm.

The Very Rev. Dr. Watters, O.M., Rector of St. Patrick's College, Wellington, New Zealand, passed through Dublin a few days ago, to visit his friends and native town, Dundalk. During his stay in Dublin, he was the guest of his brother, the Very Rev. M. J. Watters, O.M., President of the Catholic University Schools, Leeson street.

THE MARKETS.

TORONTO, September 20, 1893.

Wheat, white, per bush	\$0 60	\$0 63
Wheat, red, per bush	0 61	0 62
Wheat, spring, per bush	0 60	0 61
Wheat, goose, per bush	0 59	0 60
Barley, per bush	0 38	0 40
Oats, per bush	0 34	0 35
Peas, per bush	0 55	0 56
Dressed hogs, per 100 lbs.	8 00	8 25
Chickens, per pair	0 50	0 55
Geese, per lb.	0 07	0 09
Turkeys, per lb.	0 13	0 14
Butter per lb., in tubs	0 18	0 20
Butter, per lb.	0 22	0 25
Eggs, new laid, per dozen	0 12	0 13
Parsley, per doz.	0 20	0 03
Cabbage, new, per doz.	0 30	0 40
Celery, per doz.	0 10	0 00
Radishes, per doz.	0 15	0 00
Onions, per bag.	1 20	1 25
Turnips, per doz.	0 20	0 00
Potatoes, per bag.	0 60	0 65
Peas, per bag	1 00	0 00
Beets, per doz.	0 15	0 00
Carrots, per doz.	0 15	0 00
Apples, per bbl.	1 00	2 00
Hay, timothy	8 00	9 50
Straw, sheaf	7 00	8 00
Straw, loose	5 00	0 00

LIVE STOCK MARKETS.

TORONTO, Sept. 19.—The market was in rather good shape, owing to a slight improvement in the quality of supplies, and a more active demand. Export cattle sold at 4½c. per pound. The range for prime was from 4 to 4 3/8c., and some sold as low as 3½c. In butchers' cattle there is a demand for better grade than is coming here just now. For a few small picked lots as much as 3½c. was reported, and this figure would have been readily given for more had it been here. The top price was, for loads, 3½c., and not much fetched this. The range for very fair cattle was from 3 to 3 3/8c., with inferior selling around 2½c. and 2½c. There was nothing special to report in milk cows and springers; the demand is easy, but prices are unchanged. About five hundred sheep and lambs were here. Owing to a demand for sheep for breeding purposes values were a little better at from \$4 to \$5 for the best. There was scarcely any local demand. Lambs were steady at from \$2 each for culls up to \$3 25 and \$3.50 for the best. The enquiry was good, and about all sold. Only a few calves here, mostly rough. Only good calves are enquired for at from \$5 to \$7.50 per head. All the five hundred and odd hogs that came in sold readily at steady, well maintained prices. All grades are wanted.

Funeral of Mrs. Jas. O'Brien.

Rarely, indeed, in the history of Montreal has there been so representative a gathering to pay a tribute of respect to the memory of a departed lady as was the case on the morning of the 12th at the funeral of the late Mrs. Jas. O'Brien, whose unostentatious charity and good works had endeared her to the whole community. The funeral cortege, which left her husband's residence, 846 Sherbrooke street, for St. Patrick's church, was not only large and representative, but influential, including Sir John Thompson, Premier of Canada; Sir Adolphe Caron, Postmaster-General; Hon. J. J. Curran, Solicitor-General; Hon. Senator Murphy, Hon. Senator Ogilvie, Mr. Justice Wurtelo, Mr. Justice Doherty, Ald. Farrell, Judge Barry, Dr. Hingston and many others.

The chief mourners were Mr. James O'Brien, Mr. Jas. O'Brien, jr., Mr. Edward M. O'Brien, Mr. W. P. O'Brien; Dr. C. S. Murray and Mr. W. T. Murray, Toronto; E. D. Farrell, New York; James Quinn, Ed. Quinn, A. S. Whitney and Dr. Duquette.

At St. Patrick's Church, which was tastefully draped in mourning, a solemn Requiem Mass was chanted by Rev. Father Quillivan, assisted by Rev. James Callaghan as deacon and Rev. Father Fahy as sub deacon. The service was of a most impressive character, the full choir, under the direction of Prof. J. A. Fowler, rendering appropriate music in their usual finished manner.

After the service the cortege re-formed and proceeded to Cote des Neiges cemetery, where interment took place, and the mortal remains of Mrs. James O'Brien were laid to rest amidst the sympathy for the family of a very large circle of friends.—*Montreal Gazette.*



"LOOK UP, and not down," if you're a suffering woman. Every one of the bodily troubles that come to women only has a guaranteed cure in Dr. Pierce's Favorite Prescription. That will bring you safe and certain help.

It's a powerful general, as well as uterine, tonic and nervine, and it builds up and invigorates the entire female system. It regulates and promotes all the proper functions, improves digestion, enriches the blood, brings refreshing sleep, and restores health and strength.

For ulcerations, displacements, bearing-down sensations, periodical pains, and all "female complaints" and weaknesses, "Favorite Prescription" is the only guaranteed remedy. If it ever fails to benefit or cure, you have your money back.

Can you think of anything more convincing than the promise that is made by the proprietors of Dr. Sage's Catarrh Remedy? It is this: "If we can't cure your Catarrh, we'll pay you \$500."

**COSGRAVE & CO.**  
MALTSTERS,  
Brewers and Bottlers  
TORONTO.

Are supplying the Trade with their superior  
**ALES AND BROWN STOUTS,**

Brewed from the finest Malt and best Bavarian brand of Hops. They are highly recommended by the Medical faculty for their purity and strengthening qualities.

Awarded the Highest Prizes at the International Exhibition, Philadelphia, for Purity of Flavor and General Excellence of Quality. Honorable Mention, Paris, 1878. Medal and Diploma, Antwerp, 1885.

Brewing Office, 295 Niagara St  
TELEPHONE No. 264.

**LEAR'S GAS ELECTRIC LIGHTS OR COMBINATION ARE IN GREATER DEMAND THAN EVER.**

Assortments compare and surpass any former season—during Exhibition. Big inducements held out. Not at the Fair this year. Call in and see us at our

**PALACE SHOW ROOMS,**

19 and 21 Richmond West.

Well lighted and full of Novelties. Inspection invited.

**R. H. LEAR & Co.**

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

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

	LOSE.	DEC.
	a.m. p.m.	a.m. p.m.
G. T. R. East	6.15 7.20	7.15 10.40
O. and Q. Railway	7.45 8.10	7.15 7.15
G. T. R. West	7.30 3.25	12.40pm 8.00
N. and N. W.	7.30 4.20	10.05 8.10
T. G. and B.	7.00 4.30	10.45 8.50
Midland	7.00 3.35	12.30pm 9.30
C. V. R.	6.40 4.00	11.05 9.10
G. W. R.	a.m. p.m.	a.m. p.m.
	noon 2.00	9.00 2.00
	6.15 4.00	10.36 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	10.00	
	6.15 10.00	9.00 7.20

English mails close on Mondays, Tuesdays and Thursdays at 10 p.m., and on Saturdays at 7.00 p.m. Supplementary mails to Mondays and Thursdays close on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for September: 1, 2, 4, 5, 6, 7, 8, 9, 11, 12, 14, 15, 16, 18, 19, 20, 21, 22, 23, 25, 26, 28, 29, 30.  
N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Savings Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such Branch Postoffice.  
T. C. PATTERSON, P.M.

GRATEFUL—COMFORTING.  
**EPPS'S COCOA**  
BREAKFAST—SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*  
Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus:  
**JAMES EPPS & Co., Homoeopathic Chemists, London, England.**

**TEETH WITH OR WITHOUT A PLATE**

"VITALIZED AIR"  
For one month prior to alterations in his parlors, C. H. RIGGS, the Popular Dentist, 2, E. Corner King and Yonge Sts. will continue to make plates with best Teeth at his old rates. Painless extraction guaranteed. Special attention also given to Gold and Silver filling.

South-West Corner Yonge & Queen Sts.

**Building Sale.**

"Here thou, great Anax! whom three realms obey,  
Dost sometimes counsel take—and sometimes tea."

We're a nation of tea drinkers; lovers of "the cups that cheer but not inebriate." That all may have a good cup of tea is this store's reason why it is in the tea business.

We will sell only tea that will pass the taste of the most critical connoisseur, but teas that'll suit all tastes.

Our teas embrace a selection from the delicate Dargeeling growth to the strong Orange Pekos with Peko Souching of medium strength. A flavory Ceylon Peko is the delight of many tea drinkers. It'll be found in our selection. Others would have a strong Indian growth—it's here.

In a word, our teas are from the finest growth of India and Ceylon, carefully blended to give the best results and combine strength, variety and flavor.

Your anxiety is for a good tea. The price you may be sure will, like the tea, be to your satisfaction.

**R. SIMPSON,**

S. W. corner Yonge and Queen streets, Toronto. Entrance Yonge at New Annex, 170 Yonge Street.  
Store Nos. 170, 174, 176, 178 Yonge street, 1 and 3 Queen street West.

**WEDDINGS,  
WEDDING CAKES,  
WEDDING SUPPLIES,  
HARRY WEBB,**

447 YONGE STREET,  
Toronto.



## The Old Mam'selle's Secret.

CHAPTER XIV.

Ere long the graveled paths were enlivened by graceful female figures, clad in white dresses of gauze or muslin, who flitted to and fro like summer clouds. The dark, stiff cypress hedges formed an admirable background for these charming figures; silvery laughter and lively conversation echoed through the air, now and then blended with the resonant tones of a man's voice. The number of invited guests was soon complete, all gathered round the table, and tiny work-baskets were produced.

At a sign from Frau Hellwig, Felicitas approached with the coffee-tray.

"My motto is 'simple and cheap,'" she heard the councillor's widow say, as she came up. In summer I never wear anything that costs more than three thalers."

"But you forget, my dear," replied an elaborately dressed young lady, glancing rather maliciously at the boasted simplicity of the widow's attire, "that you trim this cheap material with quantities of lace which must cost at least three times the price of the dress."

"Pshaw! who will estimate the cost of this airy cloud in prosaic thalers," cried the young lawyer, amused by the spiteful glances the two ladies were exchanging. "One might suppose it would bear the ladies up to heaven, but for—yes, but, for instance, such heavy gold bracelets, which must infallibly drag the wearer down to earth again."

His eyes rested with evident interest on the wrist of the young widow, who sat near him. She involuntarily started, and for a moment a deep flush crimsoned her cheeks and brow.

"Do you know that I have been irresistibly charmed with your bracelet during the last half hour?" he added. "It is such magnificent antique workmanship. But my curiosity is particularly excited by the inscription inside the wreath."

The young widow's face had already regained its usual delicate coloring. Raising her eyes slowly, she quietly unclasped the bracelet and handed it to him.

Felicitas was standing just behind the lawyer and could plainly see the bracelet in his hands. Strangely enough, it was in every minutest particular the precise counterpart of the one lying in the old mam'selle's secret drawer, and which had doubtless played some momentous part in the lonely woman's life. Only this one was much smaller, indeed it was rather tight for the young widow's wrist.

"das ir liebe ist ane kranc.  
Die hat got zezammie geben  
ut ein wunnelichez leben."

the young man read fluently. "Strange," he cried, "the verso has no beginning. Oh, it is a fragment from the old 'Minnesingers,' a quotation from Ulrich von Lichtenstein's poem 'Constant Love,' the whole runs in this way:

"Wo zwei Lieb einander meinen  
Herzlich in rechter Treu  
I ud sich beide so vereinen  
Dass die Lieb ist immer neu,  
Die hat Gott zuzammie geben,  
Auf ein wunneliches Leben."

"Where love dwells with love requited,  
In hearts tender, loyal, true,  
And these two are so united  
That this love is ever new,  
To these twain our God hath given  
 bliss which maketh earth a heaven."

This bracelet undoubtedly has a faithful companion, closely connected with it by the beginning of the verso," he remarked with eager interest. "Have you its mate, too?"

"No," replied the councillor's widow, bending over her work, while the ornament passed from hand to hand.

"How did you get this very remarkable piece of jewelry, Adele?" asked the professor.

Again a faint flush tinged her cheek. "Papa gave it to me a little while ago," she replied. "Heaven knows how old it may be!"

She took the bracelet, clasped it on her wrist, and addressed a remark to one of the ladies which entirely changed the course of the conversation.

Felicitas had made the round of the table while the attention of the whole party was fixed on the bracelet; the guests had helped themselves without noticing who carried the tray. She was on her way back to the kitchen, still entirely unobserved, when at the entreaty of little Anna, who was playing in the shady walk by the summer house, she stopped a moment, and with her head thrown back and arms uplifted caught the drooping bough of the acacia and tried to break off a small branch for the child. It is difficult for a faultless female figure to assume an attitude better fitted to display its charms than the one which the young girl retained for several minutes. The lawyer hastily seized his eyeglasses—he was rather near sighted—and the dark eyes fixed in evident amazement on the youthful figure under the acacias were in their turn sharply watched by the councillor's widow, though she was apparently engrossed in her embroidery. After Felicitas had entered the summer-house the young man dropped his eyeglasses—he was evidently about to address some question to Frau Hellwig, but the young widow interposed with an enquiry about some accident which had befallen him on one of his journeys, thus cleverly turning his attention to a subject in which he was much interested.

Afterwards she rose noiselessly and went to the summer-house. "Dear Caroline," she said, entering the kitchen, "you need not bring out the coffee—here is a coffee-warmer, I see, that it will do capitally. Fill the pot with hot coffee, and I will carry it to the table and pour it out for the guests myself—it will be pleasanter for our visitors, and to be frank, you look too poverty-stricken in that faded calico. How can you appear before gentlemen in that horrible short skirt? It really is hardly fit to be seen—don't you know it yourself, child?"

The despised gown was the best the young girl owned—her "Sunday dress." It was outgrown and faded, it is true, but it was spotlessly clean and neatly ironed. That she should now be reproached for what she had submitted to in silence and without complaint made her smile bitterly; but she did not answer. Any word of defense would have been superfluous, and, in this case, ridiculous.

When the young widow returned to the table, the conversation she had just attempted to prevent was in full career.

"Remarkably beautiful?" repeated Frau Hellwig with a harsh laugh. "Fie, what can you be thinking of? Remarkable, I admit, but in a way that is not desirable in any young girl. Look at that pale face and disordered hair. That forward manner and those careless movements, the eyes that stare respectable people so boldly in the face, are all inherited from a wretchedly depraved mother. Like seeks like, and the apple doesn't fall far from the tree. I have learned the truth of this: for nine years I have left no means untried to lead this erring soul to the Lord—but the obdurate girl has baffled all my efforts."

"Ah, dear aunt, it will soon be over now," said the councillor's widow soothingly, as she poured out as passed around the coffee. "In a few weeks she will quit your house forever. I, too fear that the good seed has fallen upon stony places—there can be no noble impulses in a soul which has hitherto thanklessly rebelled against the restraints imposed by morality and decorum. But we, who have the good fortune of having descended from pious parents, ought not to judge her too severely—frivolity runs in her blood. If you continue your travels at some future time," she continued, in a jest-

ing tone, turning to the young lawyer, "you may happen to have the opportunity, in some foreign land, of admiring aunt's ex-servant as a performer on the tight rope or in the ring."

"She has no appearance of it!" said the professor, suddenly, in a calm, firm tone. Hitherto he had remained silent; his dissent, which expressed marked disapproval, was therefore doubly striking. Frau Hellwig turned angrily toward her son, and for an instant the young widow's eyes lost the stereotyped gentleness of their expression; but the next moment she shook her curly head, and smiling sweetly, opened her lips, undoubtedly to say something affectionate and charming, but she was interrupted by loud shrieks from Anna. She turned and uttered a scream of terror. The child was running as fast as her feeble strength would permit, directly toward her mother; her right hand clasped tightly in her fright a box of matches, her little dress was blazing. We have said that the mother uttered a cry of horror; her terrified gaze wandered over the light, inflammable material of which her own toilet was composed, all presence of mind deserted her, her face grew deadly pale, and stretching out her arms, to protect herself from her child, she vanished behind the cypress hedge.

The ladies attired in "airy clouds" scattered in every direction, with shrieks of terror, like a flock of frightened doves; Frau Hellwig alone went bravely forward to save the child, and the two gentlemen instantly ran toward it; but they were all too late. Felicitas was ready on the spot to smother the flames—but they were too strong, the thin calico gown caught fire. With hasty resolution she clasped the child in her arms, darted across the grass, up the side of the dam, and plunged into the rushing stream.

The danger and rescue had been comprised within a very few moments; before the gentlemen had even guessed the young girl's intention, as she rushed past them, the fire was extinguished.

They reached the dam just as Felicitas recovered her footing, and holding the dripping child on her right arm, was seizing with her left the bough of a hazel bush to support herself against the rush of water, which at this spot was very strong. The widow appeared on the dam at the same time with the gentlemen.

"My child, save my child!" she cried, in despairing tones. She really seemed on the point of dashing into the water.

"Don't get your shoes damp, Adele; you might take cold," said the professor, with cutting sarcasm, as he swiftly descended the side of the dam, and held out both hands to Felicitas; but he let them fall again, for the young girl's calm face suddenly seemed transformed, a deep line appeared between her eyebrows, and the deadly cold, hostile glance he already knew, met his gaze. Averting her face, she gave little Anna to him, and then accepting, with a faint smile of acknowledgement, the lawyer's offered hand sprung out on the dam.

The professor carried the child to the summer-house, where, with the help of the bemoaning mother, he undressed it and examined it to discover its probable injuries; but, strangely enough, it had escaped almost unharmed; the only burn was on the left hand, where, as the little girl now explained, amid her fears, the trouble had originated. While her mother was in the kitchen the child had taken the box of matches unobserved; in lighting one in the garden the flame had caught a rag tied over a little cut on her thumb, she had tried to wipe off the fire on the skirt of her dress, and thus caused the accident.

The frightened ladies now returned. Sympathy and congratulations for the mother and the rescued child flowed fluently from all the pretty lips, and

the "poor angel" was loaded with caresses.

"But, my dear Caroline," said the widow, in a tone of gentle reproof, to the young girl, who stood near her, anxiously awaiting the result of the examination, "could you not have watched Anna, while she was playing in the garden?"

This reproof was too unjust.

"You had forbidden me to leave the house only a few moments before," replied Felicitas coldly, looking intently at the lady, while an indignant flush crimsoned her cheek.

"Indeed—for what reason, Adele?" asked Frau Hellwig, in surprise.

"Good heavens, aunt!" replied the widow, without any sign of embarrassment, "you can easily understand, if you look at that hair. I wanted to spare her and ourselves the impression such carelessness must produce."

Felicitas hastily raised her hands to her head; she was conscious that she had arranged her hair with the utmost care, but the comb, which would never stick firmly in the thick, rebellious locks, had slipped out—it was probably lying at the bottom of the brook. The lovely, loosened tresses, still sprinkled here and there with pearly drops of water, fell like a halo around her shoulders.

"Is this all the gratitude you express to the person who has borne your child unharmed through fire and water?" asked the young lawyer, sharply. Until now his eyes had rested intently on Felicitas.

"How can you be so unjust to me!" cried the young widow, deeply offended. "Of course a man can never understand a mother's feelings. Against her will, her heart at first stirs her with anger toward any one whose care might have averted danger from a beloved child, though she gratefully acknowledges that the final rescue atones for previous neglect. My dear Caroline"—she turned to the young girl—"I can never repay what you have done for me to-day. If I could only show you my gratitude at once." Then, as if yielding to some sudden impulse, she hastily unclasped her bracelet, and held it out to Felicitas. "Take it—it is of great value to me, but I would gladly sacrifice the dearest thing I possess for the sake of my little Anna's safety."

Felicitas, deeply wounded, pushed back the hand that sought to clasp the bracelet on her arm.

"I thank you," she replied, with the haughty lifting of the head which devout humility regarded as so horribly out of place in the player's child, "I shall never allow myself to be paid for doing my duty to a fellow-creature, far less am I willing to accept any sacrifice. You say yourself that I have merely atoned for neglect, so you can not be under the slightest obligation to me, madame."

Frau Hellwig had already taken the bracelet from the councillor's widow.

"You are out of your senses, Adele!" she said, angrily, without noticing Felicitas' proud reply. "What could the girl do with a thing like this? Give her a good, serviceable gingham dress, that will be quite enough."

When she paused the young lawyer left the room, took his hat, and went up to the open window, where Felicitas was standing.

"I think we are all treating you very cruelly," he said. "First we wound you by offering you gold, and then let you stand there in your wet clothes. I will hurry back to the town and send out everything needful for you and the little incendiary."

He bowed and went away.

"Ho is a fool!" said Frau Hellwig, angrily, to the ladies, who were watching his departure with ill-concealed annoyance and regret.

The professor, absorbed in his attention to the child, had not uttered a word during the preceding conversation, but no one near him could have

failed to notice the deep flush that had crimsoned his face from the moment his cousin had offered the bracelet to Felicitas. He was certainly ill-suited to be a "ladies' doctor," or pursue the study of the subtle ailments of the fair sex. He was terribly blunt in his dealings with women. It was certainly perfectly natural that all present should have been greatly alarmed by the child's peril, and should desire to have their anxiety about its possible consequences relieved; but the man of science gave only brief, dry answers to the ladies' sympathizing questions; nay, some especially artless remarks were answered with biting sarcasm.

At last he left the child, wrapped in a thick, warm shawl, to their tender hands, and walked toward the door. Felicitas had retreated to the farthest corner of the room, where she believed that she would be entirely unnoticed. She was leaning her shoulders against the wall in an attitude of evident pain; her face was lividly pale, while her knit brows, the fixed expression of her eyes, and her tightly compressed lips showed that she was suffering physical agony—she had a large burn on her arm which was aching intensely.

While in the act of closing the door behind him the professor again glanced around the room, his eyes rested on the young girl, and, after looking intently at her for a moment he hastily approached.

"Are you in pain?" he asked quickly.

"It is endurable," she replied with quivering lips, that closed again convulsively.

"You are burned?"

"Yes, on my arm." Spite of her suffering she assumed a repellent attitude, and turned her head toward the window. She could not meet the eyes which, from her childhood, she had so detested. He hesitated a moment, but the feeling of duty conquered.

"Will you not accept my help?" he asked, slowly, in a tone of great kindness.

"I do not wish to trouble you," she answered distantly. "I can relieve myself as soon as I go back to town."

"As you choose," he replied. "But I must remind you that my mother still has some claim upon your time and strength. Therefore you ought not to willfully make yourself ill." He avoided looking at Felicitas while he uttered the last words.

"I do not forget it," she answered, with less irritation; she felt that this allusion to her duty was not made to humiliate her, but evidently to induce her to accept his aid. "I understand our agreement perfectly," she added, "and you will find me to the last hour in the place assigned me."

"Well, is your medical assistance needed here, John?" asked the councilor's widow, approaching.

"No," he said, curtly. "But what are you doing here, Adele? I just told you that Anna must be taken into the fresh air, and can not understand why you keep her shut up in this close room."

He went out, and the young widow, taking her child in her arms, followed, accompanied by all the ladies. Frau Hellwig had quietly returned to the table long before. Between her last row of knitting and the one now growing beneath her fingers, the lives of two human beings had been in the utmost peril; but this circumstance had had no power to disturb the composure born of steel nerves and a still harder nature.

At last Heinrich appeared with the necessary clothing. He had run so fast that the perspiration was streaming down his forehead. Rosa came with him, and Felicitas received Frau Hellwig's permission to return to town. She knew that Aunt Cordula kept an excellent salve for burns in her well-stocked medicine chest, and while Heinrich kept her watch below, went directly to her rooms.

While the old mam'selle brought out the cooling ointment and gently bandaged the arm, Felicitas related the story of the accident. She spoke quickly and with much emotion. Physical pain and mental agitation had greatly excited her. Yet the young girl's strong will conquered her passionate emotion, until Aunt Cordula gently remarked that she ought not to have refused medical aid. Then the last barrier of her control gave way.

"No, aunt!" she cried suddenly; "his hand shall not touch me, even to save my life. The class to which I belong is 'detestable' to him. That word from his lips once mortally wounded my childish heart—never shall I forget it. His duty as a physician made him conquer to-day, for a moment, his aversion to the Parish—I will have no sacrifice from him."

She stopped exhausted, her face was distorted by the pain her arm was causing.

"He is not destitute of pity," she continued, after a pause. "I know that he denies himself amusements for the sake of his poor patients. In any one else such constant self sacrifice and unassuming goodness would touch me to tears, but in him they make me feel as if they were crimes. I know this is base and ignoble, aunt, but I can not help it. It causes me intense pain, wrath, and resentment to be forced to admire anything in one whom I shall forever hate."

Once having left her vantage ground of self-control and reserve, she complained most bitterly, for the first time, of the young widow's heartless conduct. The peculiar hectic flush appeared on the old mam'selle's cheek.

"No wonder—she is Paul Hellwig's daughter!" she exclaimed.

The few words, faintly but sharply uttered, expressed the sternest condemnation. Felicitas listened in surprise. Aunt Cordula had never made the slightest allusion to any member of the Hellwig family—she had received the news of the widow's arrival silently, and apparently with the most complete indifference, so that the young girl had supposed she had never had any acquaintance with the family on the Rhine. (TO BE CONTINUED.)

THE VALUE OF EVERY ACT.—How it is that every act we do leaves upon us its impression we know not; but the scars and seams of our bodily frame may warn us of the havoc sin makes in our unseen nature. The current of our thoughts, the wandering of our imaginations, the tumult of our passions, the flashes of our temper, all the movements and energies of our moral being, leave some mark, wither some springing grace, strengthen some struggling fault, decide some doubtful bias, aggravate some growing proneness, and always leave us other and worse than we were before. This is ever going on. By its own continual acting, our fearful and inward nature is perpetually fixing its own character. It has a power of self-determination, which to those who give over watching and self-control, becomes soon unconscious, and at last involuntary.—Cardinal Manning.

UNTOLD MISERY—WHAT A WELL-KNOWN COMMERCIAL TRAVELER SUFFERED AND HOW HE WAS CURED.—GENTLEMEN,—About five years ago I began to be troubled with Dyspepsia, and for three years suffered untold misery, from this terrible complaint. I was at that time travelling for Messrs. Walter Woods & Co. Hamilton, and was treated by some of the best physicians in the country, but all to no purpose. I continued to grow worse, one day I was induced to try a bottle of Northrop & Lyman's VEGETABLE DISCOVERY and to my great surprise and joy, I soon began to improve. I continued using this medicine and when the third bottle was finished, I found I was entirely cured; and as a year has elapsed since then, I feel confident that the cure is complete and permanent. To all afflicted with this distressing complaint I heartily recommend Northrop & Lyman's VEGETABLE DISCOVERY believing that the persistent use of it will cure any case of Dyspepsia.

Signed, T. S. McINTYRE



**A Bright Lad,**

Ten years of age, but who declines to give his name to the public makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Soreatur, Kans.

**AYER'S Sarsaparilla**  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
Cures others, will cure you

**Professional Cards.**

**C. J. McCABE,**  
BARRISTER and SOLICITOR.  
Office: 69 Adelaide St. East,  
TELEPHONE 1436. TORONTO.

Money to Loan. Conveyancing.  
25-ly C. J. McCABE, B.A.

**CAMERON & LEE,**  
BARRISTERS, SOLICITORS, &c.  
EQUITY CHAMBERS,  
COR. ADELAIDE AND VICTORIA STREETS,  
TORONTO.  
BRANCH OFFICE: OAKVILL, ONTARIO.  
D. O. CAMERON, B.A. W. T. J. LEE, B.C.L.  
TELEPHONE 1833 25-ly

**ANGLIN & MINTY,**  
BARRISTERS, SOLICITORS,  
NOTARIES, &c.  
OFFICES: MEDICAL COUNCIL BUILDING,  
Corner of Bay and Richmond Streets,  
(Next door to the City Registry Office),  
TORONTO, CANADA.  
FRANK A. ANGLIN. GEO. D. MINTY.  
MONEY TO LOAN. MONEY INVESTED

**FOY & KELLY,**  
Barristers, Solicitors, &c.  
OFFICES  
Home Savings and Loan Co.'s Buildings,  
50 Church Street, Toronto.  
J. J. FOY, Q.C. H. T. KELLY

**MULVEY & McBRADY,**  
BARRISTERS, SOLICITORS, &c.  
PROCTORS IN ADMIRALTY,  
Room 67, Canada Life Building,  
46 KING ST. WEST, TORONTO.  
Telephone 700  
THOMAS MULVEY 17-6m L. M. McBRADY.

**QUINN & HENRY,**  
Barristers, - Solicitors, - &c  
TORONTO, ONT

OFFICES—No. 6, MILLICAMP'S BUILDINGS,  
52 ADELAIDE ST. EAST. Telephone 1159.  
J. M. QUINN F. P. HENRY.

**Macdonell, McCarthy & Boland**  
Barristers, Solicitors, Notaries, &c.  
Offices—Quebec Bank Chambers,  
No 2 Toronto street  
Toronto.  
MONEY TO LOAN.  
A. C. Macdonell B.C.L. W. C. McCarthy.  
W. J. Boland.

**DR. MCKENNA,**  
244 SPADINA AVE  
TELEPHONE 2993. 6-6m

DR. LOFTUS & ROBINS,  
DENTISTS.

Cor. Queen and Bathurst sts. Toronto, Ont.  
Open at Night.

**J. J. CASSIDY, M.D.**  
TORONTO.

Residence, 60 BLOOR ST. EAST,  
Office, 70 Queen St. East.  
OFFICE HOURS: 9 TO 11 A.M. 2 TO 6 P.M.  
TELEPHONE 3311.

**POST & HOLMES,**  
ARCHITECTS.

OFFICES:  
Rooms 28 and 29 Manning Arcade,  
A. A. POST Toronto. A. W. HOLMES  
TELEPHONE 451.

**C. P. LENNOX L.D.S.**

C. W. Lennox, D.D.S., Philadelphia  
: : L. D. S., Toronto : :

**C. P. LENNOX & SON.**  
: : Dentists : :  
ROOMS A AND B, YONGE ST. ARCADE,  
ELEPHONE 1846 :—: TORONTO

**A. J. McDONAGH,**  
**DENTIST,**

Office and Residence  
274 SPADINA AVE.,  
Three doors south of St. Patrick st.  
Telephone 2492.

**Dr. EDWIN FORSTER**  
DENTIST,

OFFICE:  
Corner Buchanan & Yonge sts. 24 y

**A. H. HARRIS**  
DENTIST,


REMOVED TO  
163 SHERBOURNE ST.

EYESIGHT PROPERLY  
TESTED

MY OPTICIAN,  
159 Yonge st., Confederation Life Bldg  
TORONTO. 10-3m

TELEPHONE 1406.  
**M. McCABE,**  
**UNDERTAKER.**  
EMBALMING A SPECIALTY.  
345 Queen St. West, Toronto, Ont.

**F. ROSAR,**  
**UNDERTAKER,**  
TELEPHONE 1034. 240 KING ST. EAST,  
TORONTO

FLEXIBLE BRIDLED  
BOECKH  TRY THEM  
MADE IN EVERY SIZE READY FOR USE  
PAINT BRUSHES.

**J. YOUNG,**  
(ALEX. MILLARD)  
The Leading Undertaker  
347 YONGE STREET.  
TELEPHONE 619.

**HUGH BRIMSTIN**  
LOCKSMITH and BELTHANGER.

Razors, Scissors and all Kinds of Cutlery  
Ground and Repaired.  
Lawn Mowers Ground & Repaired.  
596 YONGE STREET,  
Established 1864 TORONTO

## His Grace at Port Dalhousie.

On Sunday, September 10th, the Catholic people of Port Dalhousie, responding to the wishes of their esteemed pastor, Father Allain, thronged the beautiful church of Mary, Star of the Sea. They came to witness the consecration of the new altar by his Grace Archbishop Walsh, and heard from the first Pastor of the diocese words not only adapted to the circumstances, but replete with the deepest import for his non-Catholic hearers. The altar is most suitably adapted to the style and dimensions of the church. We may be here allowed to present our congratulations to the Rev. Pastor on the taste and beauty of both altar and church.

His Grace the Archbishop, accompanied by Fathers Allain and Treacy arrived from St. Catharines at 10.30 a.m., and the ceremony of consecration was immediately begun, at which his Grace was assisted by the afore-mentioned clergymen. After the ceremony High Mass was sung by Father Allain, who was ably supported by a very select choir. The last Gospel finished, his Grace, in a powerful and eloquent discourse, impressed upon his audience the great importance which the altar occupies in Catholic architecture. "It is," said his Grace, "the point of concentration to which culminate all the parts and lines of the temple—all where are directed the eyes of the devout worshippers. It is to the Catholic what the Polar star of the celestial regions is to the mariner." His Grace then pointed out the importance attached to the Catholic altar. "It contains the 'Holy of Holies'; on it is enthroned God Himself. There, at the bidding of his minister, the Almighty descends, not only to be worshipped, but even to be received by His own creatures as their spiritual food." Continuing, His Grace dwelt on the promise made by our Lord to His disciples (Joan. Cap. 6), to leave them His body as their food and His blood as the spiritual drink of their souls. That promise which St. John commemorates was then accepted in its literal sense by His hearers, to mean the giving of His true body and blood. Yet many, scandalized at what seemed so irreconcilable a teaching, "walked away and were seen no more with Him." This, dearly beloved, is in our own days the action of non-believers in our doctrines. Because they cannot understand they refuse forthwith to believe. Why should they refuse to the supernatural what they concede to the natural order? Are we not surrounded in our every-day life by mysteries, and do we refuse credence to them merely because our intelligence of them is scant and obscure? How does the spiritual soul move the material body? That is a mystery, and will forever remain so. Do we refuse to believe that our souls move our bodies simply because we cannot understand how that may be. Surely not. Yet the Jews, even some amongst the disciples, murmured at the doctrine; they could not understand how Jesus could give them His true body and blood. It was characteristic of our Divine Lord, whenever misunderstood at first by His hearers, to explain afterwards more clearly His meaning. How does He act in this circumstance? Does He tell the Jews that His promise is not to be taken literally of His true body and blood, but only of a figurative body—a spiritual sign, as non-Catholics would have it, whereby He should be remembered amongst men? No; He repeats with an oath: "Verily, verily, I say unto you unless you eat of the flesh of the Son of Man and drink His blood ye shall not have life in you." He does not therefore abate one iota in His expression, but confirms His previous statement. The promise was then to be assumed literally, and was consequently to be fulfilled in the giving of His true body and blood to be the food and nourishment of our souls. That promise given by Jesus in Capernaum, was realized the night before His passion in the oracles of Jerusalem. Then His Divine heart, expanded by love burst, as it were, the bonds of reason, and, rising like the ocean in its might, rushed into the mysterious channel of the Blessed Eucharist. His love alone could desire such gifts. His power alone could perform such wonders. His riches alone could bestow such treasures on men. Let us for a moment turn to the words of the inspired writer. Then says Saint Matthew: "Jesus took bread, blessed and brake it, saying: Take and eat. This is My body. And He took the chalice, and giving thanks, gave it to them saying: Take and drink ye all of this; for this is My blood of the New Testament which shall be shed for many unto the remission of sins." In these single words we have the institution of the Blessed Sacrament by Christ Himself—"This is My body. This is My blood." He gave the Apostles on the night His real body and His real blood, which He had already promised them. And as this divine institution was to be perpetuated—as His body was to be the food of Christians unto the end of time, He constituted His Apostles and their successors ministers of the same power, and dispensers of the same sacrament. "Do ye this in commemoration of Me," He added, thus handing down through the Eternal Priesthood of the Apostolic and Catholic Church the divine power of changing the bread and wine into His body and blood. What a stupendous mystery of divine power,

# FALL

## Suits for Boys, Suits for Youths, Suits for Men.

And the prices!

How can any other clothing or any dry goods store sell good clothing as cheaply as Oak Hall? They don't.

—We sell more good clothing than all the others combined, and of course we can do business on smaller profits.

—And we make all the clothing we sell.

—They don't.

Oak Hall Temporary Premises:  
118 King Street East—Next Door to the Cathedral.

that the Catholic man, woman and child should adore at the altars of our temples God Himself; and what a miracle of divine love, that we should be permitted to receive into our bosoms, as often as we communicate, the God of all glory. As the body needs corporal sustenance, so do our souls need that spiritual food, which is God Himself, to sustain us across the wilderness of this life. And at the hour of death Jesus comes again to us in the Holy Viaticum to strengthen our souls for the approaching dissolution, and cheer the departing Christian with words of loving consolation. "He that eateth my flesh and drinketh my blood shall have life everlasting, and I will raise him up on the last day."

In the evening the Very Rev. Dean Harris lectured on "The Unity of Catholic Faith." His discourse created a marked impression on his large and appreciative audience.

## Trusts Corporation

OF ONTARIO  
And Safe Deposit Vaults.  
Bank of Commerce Building, King St.  
TORONTO.

Capital Authorized, \$1,000,000.  
Capital Subscribed, \$800,000.

Hon. J. C. Amis, P.C., - - - President.  
Hon. Sir R. J. Casvaret, } K.C.M.G.,  
Hon. S. C. Wood, } Vice-Presidents.

The Corporation undertakes all manner of TRUSTS and acts as EXECUTOR, ADMINISTRATOR, GUARDIAN, COMMITTEE, TRUSTEE, ASSIGNEE, LIQUIDATOR, &c., or as AGENT for any of the above appointments. Estates managed. Money invested. Bonds issued and counter-signed. Financial business of all kinds transacted.

Deposit safes to rent all sizes. Valuables of all kinds received and safe custody Guaranteed and Insured.

N.B.—Solicitors bringing business to the Corporation are retained in the profession a case of same.

A. E. PLUMMER, - Manager.

LISTEN!

## M. J. CROTTIE,

338 and 344 YONGE STREET,  
Can sell you

Staple and Fancy DRY GOODS,  
Men's Furnishings, Hats and  
Caps, Ties, Shirts,  
and Cuffs,

As cheap as any other store in the city.  
Call and be convinced. Our stock is  
always well assorted.

M. J. CROTTIE,  
338 and 344 Yonge st.,  
(The Beaver.) North Toronto.  
TELEPHONE 322.

## INSIST UPON A Heintzman Co. Piano

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.

Catalogue Free on Application.

Heintzman & Co. 117 King st. West.

SEE THE NEW UNCONDITIONAL ACCUMULATIVE POLICY

ISSUED BY THE

## Confederation Life Association

OF TORONTO

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue.

IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

Full information furnished upon application to the Head Office or any of the Company's Agents.

W. C. MACDONALD,  
ACTUARY

J. K. MACDONALD,  
MANAGING DIRECTOR.

## The Register BOOK and JOB Printing & Department.

EVERY DESCRIPTION OF WORK

NEATLY EXECUTED

ORDERS BY MAIL PROMPTLY ATTENDED TO  
Write for Prices or Telephone.

## A. T. HERNON,

The well-known Church street  
BUTCHER.

HAS REMOVED NEW BUSINESS  
To larger and more commodious premises  
where his old patrons and the public  
generally will find the same high  
quality of meat that he has  
always been noted for.

## 256 CHURCH STREET

Three doors South of Wilson Ave.