

Technical and Bibliographic Notes / Notes techniques et bibliographiques

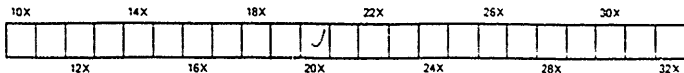
The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.



# The Catholic Register.

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

VOL. IV.—NO. 81

TORONTO, THURSDAY, JULY 30,

6.

PRICE FIVE CENTS.

## RECEIVING THE VEIL.

### Interesting Religious Ceremony at Stratford.

The Bishop of London officiated at the religious life by His Lordship. The Higher State and Those Who are called to it.

Three young ladies who have been for some months students at Loreto, received the veil and entered upon the novitiate stage of the life of a religious. Their names are Miss Annie McKewon Windsor, Miss Catherine Arnold, Madam, and Miss Elizabeth Weber, Shakepeare; but as on entering the religious community they renounce everything that is of the world they will no longer be known by the worldly names, but henceforth Miss McKewon will be Sister Mary Ann, Miss Arnold will be Sister Mary Catharine, and Miss Weber, Sister Mary Magdalene. The ceremony was one of those solemn and impressive functions with which the Catholic Church knows so well to reach the hidden springs of human emotion. It was simple and modest as became the occasion, but deep and important in the significance of its symbolism. It was witnessed by a great throng of people, the church being filled. The ladies of the town, of course, were fully represented.

The ceremony of conferring the veil was performed by His Lordship Bishop O'Connor, of London, assisted by Rev. Fathers Brennan, of St. Mary's, and Rev. Father Wachen, of the Holy Trinity, who was sung in the presence of His Lordship, the celebrant being Rev. Father McKeown, of London, brother of one of the candidates. He was assisted by Rev. Father Hubert O'Connell, of St. John's, London, as sub-deacon, and Rev. Father Downey, of Stratford, as master of ceremonies. The other priests in the sanctuary were Rev. Dr. Kilroy, the pastor, Rev. Father Guinn, of Hession, Rev. Father Wachen, of Stratford, and Rev. Father Foster, of Stratford.

At the appointed time the candidates entered the church and approached the altar by the centre aisle. They were attired in white broadcloth suit gowns, with long white veils and white wigs. Each candidate attended by three little maids of honor, also in pure white, supporting the trains and carrying flowers, while last of all came three ladies of the community of Loreto, their sombre garb a vivid contrast to the rest of the scene. The candidates carried unlighted tapers. As the candidates entered the church the splendid organ pealed forth the joyous wedding march of Mendelssohn.

When the candidates reached the places provided for them in front of the altar His Lordship knelt in prayer.

At the conclusion of the prayer His Lordship turned to the rest of the altar and said in the words of the ritual: "My children, what do you demand?"

Each candidate answered for herself. At a point prescribed by the ritual the candidates retired in charge of the Superioress and when they next appeared their white attire had been laid aside and in its place they wore the sober habit of the community—the familiar black gown and the peculiar veil and collar of pure white. While the candidates were absent changing their attire, a lady belonging to Loreto, Abbey, Toronto, sang "Go ye forth, O Zion's Daughters." The lady has a glorious voice of surpassing sweetness and of wonderful range, and her singing led a profound impression. Subsequently she rendered a "Laudamus Te."

The novices having returned to the altar His Lordship presented the veil, cincture and rosary.

His Lordship's final words to the candidates were these: "My dear children, address you as St. Paul did the primitive Christians—Now, therefore, you are no longer strangers and foreigners, but you are fellow-citizens with the saints and domestics of God. Be it now your duty to do the will of God, to sanctify your lives, the holy habit which you have put on and to merit by your faithful correspondence with the merciful designs of God in your regard the further grace of being admitted to holy profession. I can now say my duty to you for two years. At any time during the two years the postulants are at liberty to withdraw. If at the end of their novitiate they are willing they are admitted to holy profession, which must have been performed. "I wish, first," said he, "to call your attention to the fact that in perfection there are several degrees. All are not called to the same height of perfection. All are called to be perfect in the sense that all are called to live without sin, to practice virtue and to save their souls; but all are not called to bring about these effects in the same way. Under the Jewish dispensation no one could be saved without observing the Commandments. Under the Christian dispensation these Commandments are binding; but over and above these Commandments there are others which our Divine Lord has indicated, and the observance of which is necessary to perfection of salvation of all who profess to be Christians. These are laid down in the Precepts of the Church. They are obligatory on all who have received baptism. The young man to whom the words of the text were addressed, Mark 10: 17, was perfect in all that was required of the Commandments could make him perfect; but our Divine Lord goes further and says: "If thou wilt be perfect go sell whatsoever thou hast, and give it to the poor," and He promises that whosoever shall do this shall have treasure in heaven and brethren and sisters and children and lands, and persecutions.

All are not called to this higher state, and some who are called may neglect the call and still save their souls; but it would be surely wise for those who have received the call to accept it. The perfection which arises from observance of the Commandments of God is of the lowest kind, and yet good. The perfection that arises from the precepts of our Saviour Himself is of the highest kind, and because it brings us closest to the Saviour, because it prepares us to suffer all things for the Saviour and to live for Him alone.

His Lordship went to show that the perfection sought by those who seek a higher life is of the highest kind. By their vows of poverty, chastity and obedience, they give up whatever they have of worldly possessions, they accept Christ alone as their spouse; their Teacher and their Master. He went on to show how even the temporal promises made by Christ would be realized in the case of these novices, for even though they did give up all they had they would be owners with the rest of the community, of all the property of the house, which they would have all the members of the community for their mother and their sisters, to watch over them, to guide them, and to pray for them. They would also have the persecutions promised, for that was what was intended by all who led the life of a religious.

His Lordship explained at some length the meaning of the various details of the ceremony.

The service was brought to a close by the singing of the "Gloria."

## CATHOLIC SOCIETIES.

### I. C. B. U.

The Convention of the Irish Catholic Benevolent Union of Canada opened in Hamilton on Monday 21st July.

The Committees on Credentials finance etc. were struck off and on Tuesday presented their reports which were adopted. The Grand Secretary's report showed 129 weeks' benefits paid out to 35 members as sick benefits amounting to \$1,000, and medical attendance \$400, and paid for death benefits the sum of \$500, leaving in the Treasury to the credit of the Death Benefit fund a handsome surplus of over \$400.

The report of the Grand Treasurer was received with great enthusiasm by the delegates present. The Grand Branch is to be congratulated on the very satisfactory showing and financial condition. The amendments to the constitution were brought up and disposed of in their regular order after causing considerable discussion. Several changes were made which will materially aid in spreading the order in Canada. The Union has rapidly increased in membership during the past year and there is every reason to hope that the next year will bring forth a still further increase.

The election of officers was next proceeded with. The following were elected officers for the ensuing year: Grand President, C. J. McCall, Toronto, (re-elected); 1st Vice-President, John Williams, Hamilton; 2nd Vice-President, Miss Harding, Toronto; Secretary, P. Shea, Toronto, (re-elected); Asst. Sec., Miss Kelly, Toronto; Treasurer, William Savoy, Paris, (re-elected); Auditor, Mrs. Sylvast, J. Cronyn, Grand Organizers, Hamilton District, William Lavoie; East of Toronto, E. J. McGuire; West of Toronto, J. Cronyn.

The installation of officers followed, Bro. John Smith, Hamilton, Past President, performing the installation ceremonies.

The following resolutions were passed among others, by the convention:

RESOLUTIONS.

It is resolved that the thanks of the delegates of the Irish Catholic Benevolent Union of Canada in convention assembled are duly tendered to the Press of Hamilton for their kind notices given during the past year and their cordiality in their presence and kindness to the members during the convention; also to the members of Branch No. 4 of Hamilton for kind way in which they entertained the delegates; also that all the members of the Union are urged to use their utmost endeavors to have all persons refrain from using any matter on their programmes, advertisements etc., that would tend to caricature the Irish race either at home or abroad; also that every person present be urged to facilitate the unity of the Irish race at home by means of the delegates to be assembled in convention at Dublin Ireland on September 1st for that purpose.

The convention finished their business on Wednesday afternoon and the delegates left the same evening. The next meeting of the convention has been fixed at Port Hope in July 1897.

On the night of 21st July the members of St. Patrick's Branch I.C.B.U. of Hamilton entertained the visiting delegates to the convention of the Irish Catholic Benevolent Union of Canada, which opened in that City of Monday, to a banquet in their honor.

At half-past nine the members and their guests to the number of about seventy-five were seated at the banquet which was held in caterer George Knappman's parlors. The chair was occupied by Bro. John Smith and Bro. Rankin filled the vice-chair. Bro. Smith on behalf of St. Patrick's Branch welcomed the guests. After everyone present had thoroughly discussed the many good things provided by Bro. Knappman, the following toast list was taken up and proceeded with:

"The Queen" was duly honored. "The Grand Branch I.C.B.U. of Canada"—In the absence of the Grand President, whose unfortunate accident in Toronto prevented him from being present, the chairman called upon Bro. Lavoie, Grand Treasurer, and Bro. Shea, Grand Secretary to respond. Bro. Lavoie regretted that the Grand President was not there. He delivered a very fine address congratulating the members of St. Patrick's Branch upon the success of the banquet. Bro. Shea on behalf of the local branch responded and showed that it was rapidly increasing in membership with bright prospects, he said, for a further increase during the next year. Bro. Rankin sang, Bro. Hennessy recited.

"The Ladies" was next honored by Bro. Cronyn of Toronto, responded on behalf of the visitors with a very pleasant address. "St. Patrick's Branch" was responded to by Bro. Rankin, President and the other delegates of the local branch.

"The Ladies" was next to Bro. McGuire, of Toronto, to respond and he fulfilled his part to the delight of everyone present, and Bro. Williams responded for Hamilton. In doing so he paid his respects to the ladies to whom he had met much of the success of the I.C.B.U. in Canada was owing, there being now two ladies branches in Toronto, St. Agnes' and Our Lady of Good Council.

"Our Host"—Bro. Knappman. The foregoing was interspersed with many songs from those present and shortly after midnight the banquet closed and every one left feeling that they had spent a delightful evening.

The success of the banquet is largely due to the exertions of the committee and Bro. Knappman.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

## CATHOLIC SOCIETIES.

### I. C. B. U.

The Convention of the Irish Catholic Benevolent Union of Canada opened in Hamilton on Monday 21st July.

The Committees on Credentials finance etc. were struck off and on Tuesday presented their reports which were adopted. The Grand Secretary's report showed 129 weeks' benefits paid out to 35 members as sick benefits amounting to \$1,000, and medical attendance \$400, and paid for death benefits the sum of \$500, leaving in the Treasury to the credit of the Death Benefit fund a handsome surplus of over \$400.

The report of the Grand Treasurer was received with great enthusiasm by the delegates present. The Grand Branch is to be congratulated on the very satisfactory showing and financial condition. The amendments to the constitution were brought up and disposed of in their regular order after causing considerable discussion. Several changes were made which will materially aid in spreading the order in Canada. The Union has rapidly increased in membership during the past year and there is every reason to hope that the next year will bring forth a still further increase.

The election of officers was next proceeded with. The following were elected officers for the ensuing year: Grand President, C. J. McCall, Toronto, (re-elected); 1st Vice-President, John Williams, Hamilton; 2nd Vice-President, Miss Harding, Toronto; Secretary, P. Shea, Toronto, (re-elected); Asst. Sec., Miss Kelly, Toronto; Treasurer, William Savoy, Paris, (re-elected); Auditor, Mrs. Sylvast, J. Cronyn, Grand Organizers, Hamilton District, William Lavoie; East of Toronto, E. J. McGuire; West of Toronto, J. Cronyn.

The installation of officers followed, Bro. John Smith, Hamilton, Past President, performing the installation ceremonies.

The following resolutions were passed among others, by the convention:

RESOLUTIONS.

It is resolved that the thanks of the delegates of the Irish Catholic Benevolent Union of Canada in convention assembled are duly tendered to the Press of Hamilton for their kind notices given during the past year and their cordiality in their presence and kindness to the members during the convention; also to the members of Branch No. 4 of Hamilton for kind way in which they entertained the delegates; also that all the members of the Union are urged to use their utmost endeavors to have all persons refrain from using any matter on their programmes, advertisements etc., that would tend to caricature the Irish race either at home or abroad; also that every person present be urged to facilitate the unity of the Irish race at home by means of the delegates to be assembled in convention at Dublin Ireland on September 1st for that purpose.

The convention finished their business on Wednesday afternoon and the delegates left the same evening. The next meeting of the convention has been fixed at Port Hope in July 1897.

On the night of 21st July the members of St. Patrick's Branch I.C.B.U. of Hamilton entertained the visiting delegates to the convention of the Irish Catholic Benevolent Union of Canada, which opened in that City of Monday, to a banquet in their honor.

At half-past nine the members and their guests to the number of about seventy-five were seated at the banquet which was held in caterer George Knappman's parlors. The chair was occupied by Bro. John Smith and Bro. Rankin filled the vice-chair. Bro. Smith on behalf of St. Patrick's Branch welcomed the guests. After everyone present had thoroughly discussed the many good things provided by Bro. Knappman, the following toast list was taken up and proceeded with:

"The Queen" was duly honored. "The Grand Branch I.C.B.U. of Canada"—In the absence of the Grand President, whose unfortunate accident in Toronto prevented him from being present, the chairman called upon Bro. Lavoie, Grand Treasurer, and Bro. Shea, Grand Secretary to respond. Bro. Lavoie regretted that the Grand President was not there. He delivered a very fine address congratulating the members of St. Patrick's Branch upon the success of the banquet. Bro. Shea on behalf of the local branch responded and showed that it was rapidly increasing in membership with bright prospects, he said, for a further increase during the next year. Bro. Rankin sang, Bro. Hennessy recited.

"The Ladies" was next honored by Bro. Cronyn of Toronto, responded on behalf of the visitors with a very pleasant address. "St. Patrick's Branch" was responded to by Bro. Rankin, President and the other delegates of the local branch.

"The Ladies" was next to Bro. McGuire, of Toronto, to respond and he fulfilled his part to the delight of everyone present, and Bro. Williams responded for Hamilton. In doing so he paid his respects to the ladies to whom he had met much of the success of the I.C.B.U. in Canada was owing, there being now two ladies branches in Toronto, St. Agnes' and Our Lady of Good Council.

"Our Host"—Bro. Knappman. The foregoing was interspersed with many songs from those present and shortly after midnight the banquet closed and every one left feeling that they had spent a delightful evening.

The success of the banquet is largely due to the exertions of the committee and Bro. Knappman.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

At a representative meeting of the Irish citizens of Halifax, presided over by His Grace Archbishop O'Brien, Senator Power and Dr. Farrell were appointed delegates to the Irish National Convention.

## REGISTER JOTTINGS.

Cardinal Monaco Lavadetta, Dean of the Sacred College has died at Angora, in the Province of Naples, where he had gone to recuperate.

The death of Cardinal Bourret, the well-known Bishop of Rodos, is announced. The deceased Cardinal was born in 1827 and studied at St. Sulpice. He was created a Cardinal in June 1893.

President Faure has unveiled at Reims the Joan of Arc statue, which has been erected here, in the presence of an immense concourse of people. General Billot, Minister of War, delivered a speech, in which he recalled the fact that the Joan of Arc had reawakened the national sentiment in the fifteenth century, and stood to day for the incarnation of patriotism.

The New York Freeman's Journal has information from a trustworthy source that the Holy Father has given Cardinal Satolli his choice of returning to Rome or remaining in America, and that His Eminence has elected to remain. "We feel inclined," says The Freeman's Journal, "in publishing the news, as our informant has been invariably accurate in the past, but we do so with all the reserve that must attach to its unofficial character."

The Pope has graciously accepted the Missal of St. Augustine's Abbey, Canterbury, edited by Mr. Martin Ryle, who presented it in his own name and in that of the Cambridge University Press. The Pope was greatly interested in the Missal. The Vatican correspondent of The Times says that on the same occasion the Pope received from the trustee of the British Museum, through Sir Charles Maunde Thompson, excerpts from the British Museum catalogue relating to the Church of Rome. Both volumes, handsomely bound in white and gold, were, by the desire of His Holiness, deposited in the Vatican Library and special orders were ordered to be conveyed to Mr. Ryle and the Cambridge University Press, and to Sir E. Maunde Thompson and the trustees of the British Museum for their respective gifts.

The President of the Wesleyan Conference has received the following reply from the Cure of Meaux in regard to the name of the President in connection with the loss of the Drummond Castle:

Molene Island, 4th July, 1896.

VERY DEAR MR. WALLER—I am profoundly touched by the gratitude you, and the English are, to me, for my having been good the English are! Tell them all that I cannot forget them, and thank them for me. Not knowing the English language, I am unable to answer all their letters. Be so good as to express to them my regret on this account. Deign to accept, very dear Mr. Waller, the assurance of my respect and of my high consideration.

RECTOR AND PRESIDENT OF THE MOLENE SALVAGE COMMITTEE, FORMER OFFICER IN THE FRANCO-GERMAN WAR, 1871.

It having become known at the recent Democratic Convention in Chicago that the wife and name of Richard E. Blain, the well-known Catholic, the P.A.'s sneakingly passed around the following card:

IF YOU WANT A CONFESSORIAL BOX IN THE WHITE HOUSE VOTE FOR BLAIN.

A Chicago dispatch says that the cards were torn in bits, and many indignant delegates spat upon and trampled on them. The fact that his wife's name was being spoken of, having become known to Mr. Blain, he sent to one of his representatives at Chicago this telegram:

LEBANON, Mo., July 7.

Religion is not the issue. I am a Methodist. I have always been one. Always will be. If I were not a good man, my Catholic wife I would not worry about getting into Heaven. This is the sentiment I expressed in a previous emergency when her religion was criticised. I stand by it now.

RICHARD E. BLAIN.

Sanctuary Boy's Picnic.

One of the most enjoyable excursions of the season was that which took place on Thursday last, when the steamer "Ferryville" carried the young boys of St. Michael's and their friends to the number of 300 over to Wilson, N.Y.

A first-class programme of amusements and a delightful home trip made the day all that could be desired.

The boys wish to thank the young ladies of the Society for their many kindnesses in assisting them to make their picnic a memorable event. The boys also wish to inform their patrons that the picnic was financially a great success. To the Rev. Dr. Tracy, too, they desire to express their appreciation for his untiring efforts in the welfare of this, as well as all the undertakings of the sanctuary boys. Among those present were Rev. Fathers Ryan, Tracy, McEntee and McCann, Messrs. E. B. Clancey, Jas. H. Moore and J. Bonner.

The officers of the Sanctuary Society for the ensuing year are as follows: Rev. F. Ryan, Director; Rev. Dr. Tracy, Honorary President; Augustino O'Donohue, President; J. E. Bigley, Vice-President; J. O'Connell, Secretary; H. J. Wintberry, Treasurer.

## REGISTER JOTTINGS.

Cardinal Monaco Lavadetta, Dean of the Sacred College has died at Angora, in the Province of Naples, where he had gone to recuperate.

The death of Cardinal Bourret, the well-known Bishop of Rodos, is announced. The deceased Cardinal was born in 1827 and studied at St. Sulpice. He was created a Cardinal in June 1893.

President Faure has unveiled at Reims the Joan of Arc statue, which has been erected here, in the presence of an immense concourse of people. General Billot, Minister of War, delivered a speech, in which he recalled the fact that the Joan of Arc had reawakened the national sentiment in the fifteenth century, and stood to day for the incarnation of patriotism.

The New York Freeman's Journal has information from a trustworthy source that the Holy Father has given Cardinal Satolli his choice of returning to Rome or remaining in America, and that His Eminence has elected to remain. "We feel inclined," says The Freeman's Journal, "in publishing the news, as our informant has been invariably accurate in the past, but we do so with all the reserve that must attach to its unofficial character."

The Pope has graciously accepted the Missal of St. Augustine's Abbey, Canterbury, edited by Mr. Martin Ryle, who presented it in his own name and in that of the Cambridge University Press. The Pope was greatly interested in the Missal. The Vatican correspondent of The Times says that on the same occasion the Pope received from the trustee of the British Museum, through Sir Charles Maunde Thompson, excerpts from the British Museum catalogue relating to the Church of Rome. Both volumes, handsomely bound in white and gold, were, by the desire of His Holiness, deposited in the Vatican Library and special orders were ordered to be conveyed to Mr. Ryle and the Cambridge University Press, and to Sir E. Maunde Thompson and the trustees of the British Museum for their respective gifts.

The President of the Wesleyan Conference has received the following reply from the Cure of Meaux in regard to the name of the President in connection with the loss of the Drummond Castle:

Molene Island, 4th July, 1896.

VERY DEAR MR. WALLER—I am profoundly touched by the gratitude you, and the English are, to me, for my having been good the English are! Tell them all that I cannot forget them, and thank them for me. Not knowing the English language, I am unable to answer all their letters. Be so good as to express to them my regret on this account. Deign to accept, very dear Mr. Waller, the assurance of my respect and of my high consideration.

RECTOR AND PRESIDENT OF THE MOLENE SALVAGE COMMITTEE, FORMER OFFICER IN THE FRANCO-GERMAN WAR, 1871.

It having become known at the recent Democratic Convention in Chicago that the wife and name of Richard E. Blain, the well-known Catholic, the P.A.'s sneakingly passed around the following card:

IF YOU WANT A CONFESSORIAL BOX IN THE WHITE HOUSE VOTE FOR BLAIN.

A Chicago dispatch says that the cards were torn in bits, and many indignant delegates spat upon and trampled on them. The fact that his wife's name was being spoken of, having become known to Mr. Blain, he sent to one of his representatives at Chicago this telegram:

LEBANON, Mo., July 7.

Religion is not the issue. I am a Methodist. I have always been one. Always will be. If I were not a good man, my Catholic wife I would not worry about getting into Heaven. This is the sentiment I expressed in a previous emergency when her religion was criticised. I stand by it now.

RICHARD E. BLAIN.

Sanctuary Boy's Picnic.

One of the most enjoyable excursions of the season was that which took place on Thursday last, when the steamer "Ferryville" carried the young boys of St. Michael's and their friends to the number of 300 over to Wilson, N.Y.

A first-class programme of amusements and a delightful home trip made the day all that could be desired.

The boys wish to thank the young ladies of the Society for their many kindnesses in assisting them to make their picnic a memorable event. The boys also wish to inform their patrons that the picnic was financially a great success. To the Rev. Dr. Tracy, too, they desire to express their appreciation for his untiring efforts in the welfare of this, as well as all the undertakings of the sanctuary boys. Among those present were Rev. Fathers Ryan, Tracy, McEntee and McCann, Messrs. E. B. Clancey, Jas. H. Moore and J. Bonner.

The officers of the Sanctuary Society for the ensuing year are as follows: Rev. F. Ryan, Director; Rev. Dr. Tracy, Honorary President; Augustino O'Donohue, President; J. E. Bigley, Vice-President; J. O'Connell, Secretary; H. J. Wintberry, Treasurer.

## THE LATE CAPT. KELLY.

Sketch of the career of the ex-Warden of Penitentiaries Reformatory.

Capt. William Moore Kelly, ex-Warden for Ontario Reformatory for Boys, died at Penetanguishene on Friday the 17th July instant, at the ripe age of 97 years.

Captain Kelly was born at Mina, in the county of Galway, Ireland, on the 3rd day of May, 1809. He was the son of Edward Kelly, baronet, of that place, and a nephew of the late light Hon. Oliver Kelly, D.D., Archbishop of Tuam.

He was educated at St. Garlath's College and came to Canada in 1832, in the year 1833 he was appointed and acted as Captain of a company in the regiment commanded by the late Col. Hill and served under that gentleman for some five years. After the disbanding of the regiment he was appointed collector of Customs for the Board of Toronto.

In 1840 he married Matilda, daughter of Anthony Mannohy, who represented the city of Kingston prior to the late Sir John Macdonald. In 1858 he was appointed first Warden of the Ontario Reformatory for Boys, inaugurating that institution, and building by means of the labor of the then reformatory boys, the present magnificent building and continuing as its warden until 1872.

Captain Kelly was a brother of the late Very Rev. Oliver Kelly, Vicar-General of the diocese of Kingston.

He will be affectionately remembered by almost every prominent man in the Dominion of Canada.

He was a hospitable, whole souled Irish gentleman of the old school.

Death of Sister Alphonsa Leonard.

To-day it becomes our painful duty to record the death of Sister Alphonsa Leonard, which took place on Saturday noon at Loreto Convent, Stratford.

The deceased Sister had been suffering from a lingering illness, which she bore with exemplary patience and resignation till it pleased Divine Providence to release her and to reward her fortitude by a peaceful transition to the heavenly country for which she had been languishing. She was a native of Montreal, and at the time of her death sixty-four years of age, forty of which had been spent in religion. The deceased Sister had been stationed in Stratford for some years previous to her edifying death. May her soul rest in peace.

Loretto Convent, Stratford, July 27, 1896.

What Says Premier Hardy?

The Arthur Enterprise comments with well deserved severity upon the following extract from a speech delivered at Orangeville, on July 10th, by John Anderson, Registrar of West Wellington:

"Mr. Anderson then turned his attention to Romanism or Doganism as he called it, and was highly dramatic in his crushing deliverances on Dogan priests. Who, he exclaimed in a silver sounding voice that rang through the exhibition grounds, ever heard of a Dogan priest going on any battle field and fighting for religion, liberty, or anything else? No one ever heard of a Dogan priest doing anything brave like that, for the delight of the priest was in cushioned enjoyment or in the secret and cunning plotting which did not cadanger his own life. Was Luther, who roused Europe with thunderous eloquence to a sense of its danger, a Dogan priest? Was Knox? No. Where Romanism had the power its name was synonymous with tyranny and persecution. Mr. Anderson said that his office rendered it necessary that he should be non political, and he would not, therefore, touch upon the domain of politics. He addressed his brother Orangemen with renewed vehemence to be true to the everlasting principles of their order, to be ever vigilant in watching the Dogans, in guarding against the tricks and schemes of Romanism, and in sowing the seeds of civil and religious liberty."

The speech is reported in the Orangeville papers. We bring it to Premier Hardy's attention, and ask him if this is what the community supports a public servant for?

Personal.

We had the pleasure of meeting an old Toronto boy—Mr. Michael Murphy, son of the late Michael Murphy, for many years a leading citizen of Toronto, and always prominent in every movement of an Irish national character. The son has been for some time a resident of Soura, Texas, where he publishes the News, a paper of large circulation and influence in that part of the American Republic. Mr. Murphy is looking well and doing well in his adopted home—and long may he continue so, say we all.

Prince Maximilian Ordained.

Dresden July 20.—Prince Maximilian of Saxony was ordained a priest to-day. His father, Prince George, Duke of Saxony, and his sisters, the Princesses Mathilde and Marie, were present at the ordination ceremonies. The Pope sent his blessing to the newly-ordained priest.

Public Library, Dundas at Adelaide.

Public Library, Dundas at Adelaide.

Public Library, Dundas at Adelaide.

Public Library, Dundas at Adelaide.

Public Library, Dundas at Adelaide.

Public Library, Dundas at Adelaide.

Public Library, Dundas



**THE IRON CASKET.**

A STORY FOR CHILDREN.

In Bagdad, in the little lane by the Golden Bridge, lived, ages ago, a merchant named Kalif. He was a quiet, retiring man, who sat early and late in his little shop, and went but once a year to Mosul or Shiraz, where he bought embroidered robes in exchange for otto of roses.

On one of these journeys, chancing to have fallen a little in the rear of his caravan, he heard roarings and trampling of horses' hoofs in the thicket close by the roadside. Drawing his sword, which he wore on account of thieves, he entered the thicket. On a little green, surrounded by trees, he saw a horseman in a light blue mantle and a turban, fastened by a flashing diamond. The horse, an Arab of purest blood, seemed to have lost its senses.

Rearing upright with its pious neigh, it struggled vainly to dislodge an enormous panther which had fixed its great claws in the horse's flanks. The rider had lost all control over it; blood and foam poured from its mouth and nostrils. Kalif sprang boldly out, and with a mighty stroke split the panther's skull, and flinging away his sword, ran to the horse's head, thereby enabling the rider to dismount. Having calmed the trembling animal, the horseman begged his rescuer to follow.

"I had lost my way in the chase," he said, "and should have fallen a victim to the panther if Allah had not sent you to my aid. I will reward you for your bravery. Come! let us seek my companions; there, behind that wood, my camp must be."

"I did what any other would have done in my place," answered Kalif, simply, "and expect no reward. But if you so will it, I will accompany you to your tents."

The stranger took his horse by the rein and walked in silence at the merchant's side till they arrived at an opening in the trees. Here, surrounded by several smaller ones, stood on a large tent of purple linen. A number of richly clad men threw themselves on their faces before the new comer. Then Kalif knew whom he had saved; it was the Shah himself! He was about to fall at his feet, but the Shah seized his hand and led him into the tent.

Inside, standing on five stools, were five caskets, the first of gold set with jewels, the second of gold alone, the third silver, the fourth copper, and the fifth of iron.

"Choose one of these caskets," said the Shah.

Kalif hesitated. At length he said:—

"What I did is not worthy of any reward, but if you will it, oh! King of Kings, I will take one of these caskets to remind me of the day when my eyes were permitted to behold the Light of Asia."

He stooped and took the iron casket.

The Shah started. "Stranger," he said, "your modesty has met with its own reward. You have chosen the most valuable casket, for look! the others are empty; but this one contains two jewels which possess the magic gift of bestowing undreamed-of power to their owner." He raised the lid and showed the wondering Kalif the two stones. "This one," he said, "is a lapis lazuli. Whosoever winds it in the folds of his turban, to him everything is known that has happened since the world began, and no secret can be hidden from him. But this stone," and he took a diamond the size of a dove's egg from the casket, "this stone brings all the riches he can think of to its owner. He has but to rub the stone and repeat his wish aloud." He replaced the stones in the casket, closed the lid, and handed it to the merchant, who thanked the Shah, hid the treasure in his robes, and hastened to rejoin his caravan.

Once more in his own house he often looked at the princely gift, and one day as he was rubbing the lid he noticed an inscription upon it that had hitherto been unseen. It ran:—

"The Allah's will that to him who cherishes The precious gift that never perishes, The East shall erstwhile all bow down, So far the date on palm is grown."

He never spoke of his adventure in the Kalaat Mountains, neither could he ever make up his mind to test the virtue of the stones, being a frugal man on the one hand, and unwilling to surpass his neighbors in wisdom on the other. But at length the news of the Shah's rescue by the merchant reached over Bagdad, together with the account of the Royal reward, and people jostled one another to call on the merchant and see with their own eyes the wonderful casket. In consequence Kalif had more customers in one day than he generally had in ten years, and his daily receipts testified to the worth of the casket. For many years he enjoyed the reward of his bravery, and at his death Ali Hattam, the eldest son, proposed that he should draw lots for the magic stones. He had great ideas of his own cleverness, and hoped from the bottom of his heart to win the lapis lazuli. Ali Hassuf, the second son, whose sole failing was insatiable greed, was quite agreeable. (In secret he was revolving in his own mind how to obtain the diamond in case it fell into the hands of the youngest son.) But just as they were about to draw, Abdul Kassim, the youngest son, said: "Dear brothers, we are three, and there are

but two stones. It would be better, therefore, for one to renounce his claim in order that no dispute may arise in our hitherto peace-loving family. I am the youngest, and therefore can have least claim on the stones. Throw to decide which stone shall fall to each. I resign!"

The other two were delighted, and as it happened each got the stone he desired.

"But in order that I may have a keepsake of my dear father," continued Abdul Kassim, "permit me to take home the casket. It will be of no use to you since you have divided the contents."

Ali Hassuf hesitated at first, but finally agreed to Kassim's wish.

The three brothers left the empty house, and went each to seek his fortune in his own way.

Ali Hattam bought a piece of muslin, folded it into a turban, sewed the lapis lazuli inside, and fixed it firmly on his head. Then he went to the bazaar and waited for an influx of wisdom. And see! The power of the stone set to work and his mind was filled with knowledge! He knew the origin of all things, and his eyes could see through walls five feet thick!

He passed the Caliph's palace, and he could see that in the recesses of the cellar were hidden 9,000 sacks of gold, and that Fatma, the daughter of the Caliph, was the most lovely maiden in the East; and an idea occurred to him that dazzled him. "How would it be," he thought, "if I placed my wisdom at the Caliph's disposal, because his first adviser, and finally married the lovely Fatma?" But together with this dream came the longing to display to an admiring crowd some proofs of his wisdom.

He hurried back to the bazaar, mounted the highest steps at the gates, and cried: "You people of Bagdad, who believe that the sun moves round the earth, you are ignorant fools and sons of fools! Hear now what I preach to you. The sun stands still, but the earth moves!"

He intended to continue, but the cries of the bystanders interrupted him.

"Ali Hattam has gone mad," they cried; "listen to the nonsense he is talking. Come, let us hold him head first under the lion's mouth at the spring; that will restore him to reason."

And one, a fruit dealer, took an orange, and crying, "Ali Hattam is right, the sun moves just as little as this orange!" flung the orange at the philosopher on the steps. The juicy fruit knocked the turban from Ali's head. He stooped to regard it, but in vain. The fruit dealers throw was the signal for a general onslaught, so that he was obliged to take to his heels and fly for home. Dirty and panting he reached his hut, deeply grieved at the loss of his precious stone, and furious at the stupidity of the people who showed so little understanding of the first principles of science.

The second brother started more cautiously. Since he had but seldom been further than the end of the narrow street, by the Golden Bridge, he was not in a position to think of anything very precious to wish for; he therefore first visited the bazaar and asked the price of everything he saw. At last he found something that, on account of its high price, made a great impression on him. It was a Turkish sword that a cunning jeweller had studied thickly with diamonds on handle and sheath. The dealer asked 1,500 golden coins for it, and the bystanders stared with open eyes at the man who dared to bargain for such costly possessions. Just as Ali Hassuf was weighing the precious sword in his hand, a palanquin was borne through the crowd. He turned, the drawn curtains caught sight of a maiden of wondrous beauty. When he heard that she was the Caliph's daughter, the desire awoke in his soul to marry this lovely creature, and it seemed to him not unlikely that the Caliph would give his daughter to a man of such note as he would become as the possessor of the magic diamond.

He decided to buy the sword, and, armed with the same, to visit the Caliph the very next day.

"I shall come again the very first thing to-morrow morning," he said to the dealer. "I have not quite enough money with me now, but I shall procure it this evening. I had quite expected," he added, boastingly, "that the sword would be expensive."

He turned and went home, where he saddled the thin ass and hung across its back two large panniers. When it grew dark he softly drove the beast through the yard and led it out into the desert. For about an hour he walked, and in imagination saw himself in possession of all the glories the talisman would bring him. He never noticed that he was followed by three dark forms, who had never lost sight of him since his visit to the bazaar. He halted by a group of stunted palms, spreading out a large cloth, and with trembling fingers began to rub the diamond, crying at the same time: "Spirit of the Stones! send me at once twenty shekels of golden coins!" He waited a moment, and listened into the darkness, thinking he heard whispering voices. But as all was silent he repeated his wish for the second and third time. He heard a noise as of the falling of soft, heavy weights, and, on stooping, found twenty well filled sacks. He opened one, and felt inside: And, truly! it was really gold in brigs, new

coins! With feverish haste he slung the sacks on the ass's back, and turned its head homeward. Suddenly he heard once more the same mysterious whisperings, and this time in his immediate neighborhood. He stood still and listened with bated breath. He felt himself seized by heavy hands and thrown to the ground, and saw another seize the ass. Two men with blackened faces tore off his turban and robe and left him lying half naked by the roadside, after having warned him to keep quiet as to his attack unless he wished to lose his life. Trembling with fright and rage, he saw the robbers disappear with his ass in the direction of the mountains. What pained him most was the loss of his diamond, which he had concealed in his robe. He reached home, where he lay hidden for weeks, too ashamed to show himself in the streets or at the bazaar. But once he sat on the Golden Bridge fishing, to try and provide himself with a frugal meal, the weapon dealer passed him by, and said: "Well, Ali Hassuf, when are you coming for your sword?"

But sword and Finicees were ever lost to Ali Hassuf.

In the meantime, as the two older brothers sat mourning their losses, Abdul Kassim, the youngest, sat at home in his little house by the garden, thinking with regret of his father, and wondering what he should do to earn himself his daily bread. Before him, on a little stool, stood the iron casket. There came a knock at the door, and Mich ben Jabzeel, the Jew, who had lent him money a month or two ago, walked in. Mich looked grave and said: "Abdul Kassim, times are bad, and ready money gets scarce and scarcer. You know I lent you ten golden coins, and I have come to ask"—his eyes fell on the casket and he started, but collecting himself, went on: "I have come to tell you that I am not in an immediate hurry for the return of the loan. If you like you can keep it, or as it is hardly worth mentioning, keep it for months, or even years if you like. I only wanted to tell you you needn't trouble about it, there is no hurry at all." He bowed slow to his debtor and withdrew.

Abdul Kassim marvelled at the change in the Jew's manner, but as he thought of the locks he had cast at the casket he couldn't help smiling.

On the same evening came his neighbour, the clothes dealer, who had not visited him for years. "Dear friend," he said, and placed a bundle on the floor before Kassim, "I have come to entreat your pardon that my horse should have splashed your robe with mud the other day; he is a young thing, and is not yet properly broken. I have brought you a new robe to replace, which I hope will please you." Then he withdrew. The young man could not recollect having been splashed by his neighbour's horse, still less could he account for the generosity of one who was celebrated for his meanness in presenting him with such an elaborately embroidered robe.

Next morning, just as he had put on his new robe, a distant relation arrived, bringing a magnificently caparisoned horse.

"Dear cousin," he said—formerly he had not even noticed him—"your appearance grieves me. I feared you were giving way too much to grief at the loss of your father, and it would give me great pleasure to cheer you a little. I have ventured to bring you this horse, which is overridding my stable; do me the favour to accept this little gift!"

Abdul Kassim would have refused, but the cousin had hurried away. There he stood holding the beautiful animal by the bridle. He could not resist the temptation to mount him. He swung himself into the saddle and rode into the town. Everyone bowed to him, and many stood still, saying: "There, I told you so! Abdul Kassim was always the favourite son, and he has inherited the casket!"

Next morning, as the barber sharpened his razor and began to shave the Caliph, the latter asked him: "Well, Harmos, what are my subjects talking about just now?"

The barber bowed to the ground and said: "What should they speak of, oh, King of the Faithful, if not of your goodness and wisdom?"

"Of your idiocy, son of a she ass," shouted the Caliph, bared by the eternal flatteries of the barber. "Tell me, what are the people talking about?"

"They talk," began Harmos, hesitatingly; "they talk of the luck of your servant, Abdul Kassim, whom they call the wisest and richest of your subjects."

"Abdul Kassim? I don't even know his name," said the Caliph.

"He is the son and heir of Kalif," continued the barber, more courageously, "the same Kalif whom the Shah once rewarded with a magic casket."

He related at length all about the magic stones. The Caliph listened attentively, dismissed the barber, and sent a message to the Grand Vizier to come at once. The Vizier came and confirmed the barber's tale. "Abdul Kassim," he said, "knows everything that goes on in the world, and whenever he has a wish, all he has to do to fulfill it is to rub the diamond and say what he wants."

The Caliph grew serious. "Do you think, Vizier, that this man could usurp my throne? How would it be

if I gave him a palace and raised him to be the husband of my daughter?"

The Grand Vizier agreed to the proposal of his ruler, and took a hurried convey to the astounded Abdul Kassim the tidings that the Commander of the Faithful had given him a place and awaited his visit.

The same evening the now favourite of the Caliph packed all his few belongings on the horse's back, took the iron casket under his arm and, amid the cheers of the crowd, entered the palace.

A troop of negroes received him and threw themselves at his feet. An especially gorgeously arrayed slave led him into a room, where a banquet awaited him. Abdul Kassim had never fared so well in his life. But he did not forget to praise Allah for his goodness. Next morning he put on his gorgeous robe, bound on the magnificent sword he found in the great hall, and rode, accompanied by the negroes, to visit the Caliph.

The Commander of the Faithful sat on the throne and awaited his subject, who, when he appeared, was about to throw himself in a faint at the sight of his feet, but the Caliph descended the three steps of the throne, and took the young man's hand.

"Are you Abdul Kassim," he said, "son of Kalif, the merchant who lived by the Golden Bridge?"

"I am he, Caliph," answered Abdul; "permit me to express my thanks for the palace with which you have endowed your most humble servant."

"I have heard much good of you," said the Caliph, when he had ordered his suite to retire: "and pray you to show me the magic jewels that help you to such power and wisdom."

"Of which jewels are you speaking?" asked Abdul Kassim, amazed.

"Well," smiled the Caliph, "which jewels should I mean but those you have inherited from your father?"

The young man stared. So the Caliph, too, took him for the possessor of the magic stones? Without reserve he confessed that, to avoid dispute, he had voluntarily retired and left the stones to his brothers.

"But," said the Caliph, "Micha ben Jabzeel, the Jew, saw the casket in your house!"

"The casket he may have seen," answered Abdul Kassim; "I begged it of my brothers in memory of my father."

The Caliph seemed still in doubt. He sent a slave to Abdul Kassim's palace to bring the casket. The messenger brought it, gave it to the Caliph, and retired. The Caliph opened the lid and looked inside. It was in truth empty! His gaze fell on the inscription:—

"Tis Allah's will that to him who cherishes The precious gift that never perishes, The East shall erstwhile all bow down, So far the date on palm is grown."

He read the verse and looked at the youth. "Abdul Kassim," he said, "you have jewels in your heart more precious than all the treasures of the earth. For love of your father you have preserved this seemingly worthless casket. But Allah had blessed you for your virtues and has, by means of this humble iron casket, raised you to power and wealth. I dare not refuse to assist you. I will give you the most priceless gift at my disposal—the hand of my only daughter."

He called the chief overseer of the harem and bade him lead Fatma to the throne room. The maiden had passed the night in weeping, for she had heard that she was to be given in marriage to a strange man. She shuddered at the thought, for as only child of the Caliph she had been brought up thoroughly spoiled, and hated the idea of leaving her father's roof.

Abdul Kassim, who until now had been struck utterly dumb with astonishment, could not refrain from a cry of admiration at the sight of the lovely Fatma. She seemed to him a hundred times more beautiful than any description he had heard of her in Bagdad.

In the midst of her grief Fatma retained her woman's curiosity, and on hearing the couple's voice, cast one glance at him over her father's shoulder. The first impression seemed not unfavorable. She eyed his slender form as he stood leaning on his sword, and gradually ceased her sobbing. She even raised herself and took hold of the Caliph's arm.

"Father," she said, "do with me what you will; not without cause do the people call you 'The Wise One.'"

So Fatma was married to Abdul. But neither she nor any other ever knew that the iron casket connected with her young lord's rise to power was empty. The Caliph advised his son-in-law to maintain the deepest silence as to the absence of the magic jewels.

In the fifth year of their wedded life the Caliph, feeling the weight of advancing years, abdicated in Abdul Kassim's favour, so the verse on the casket lid was fulfilled, and Abdul Kassim reigned many, many years over Bagdad, the best and wisest ruler who had ever ascended the throne.

DISPENSARY OR INSTITUTION is occasioned by the want of action in the biliary ducts, loss of vitality in the stomach to secrete the gastric juices, without which digestion cannot go on, also, being the principal cause of Headache. Parmentier's Vegetable Pills taken before going to bed, for a while never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmentier's Pills are taking the lead against ten other makes which I have in stock."

**THE DOMINION BREWERY CO., LTD**  
**BREWERS AND MALTSTERS,**  
**QUEEN ST. EAST, TORONTO**

MANUFACTURERS OF THE CELEBRATED  
**White Label Ale, India Pale and Amber Ales, XXX Porter.**

Our Ales and Porter are known all over the Dominion. See that all the Corks have our Brand on.

**ROBT DAVIES,** **WM. ROSS,**  
 Manager. Cashier

**THE HOME SAVINGS AND LOAN COMPANY LIMITED.**  
 ESTABLISHED UNDER LEGISLATIVE AUTHORITY.

**CAPITAL, - \$2,000,000.**

**Office, No. 78 Church Street, Toronto.**

**DIRECTORS**  
 HON. SIR FRANK SMITH, *Senator, President.*  
 EUGENE O'KEEFE, *Vice-President.*  
 WM. T. KIELY, JOHN FOY, EDWARD STOCK.

**SOLICITOR: JAMES F. FOY, Q.C.**

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

Money loaned in small and large sums at reasonable rates of interest, and on easy terms of repayment, on Mortgages on Real Estate, and on the Collateral Security of Banks and other Banks, and Government and Municipal Debentures. Mortgages on Real Estate and Government and Municipal Debentures purchased, No Valuation Fee charged for inspecting property.

Office Hours—9 a.m. to 4 p.m. Saturdays—9 a.m. to 1 p.m. and from 7 to 9 p.m.

**JAMES MASON,** — **Manager.**

**A GOOD WASH BOARD.**

**EDDY'S SOLID BACK GLOBE WASH BOARD.**

Solid and Sound frame, made to withstand years of use.— Back one inch thick.— The best heavy Vielle Montagne Zinc (guage No. 8) not tin. Back and Zinc set into grooved sides.

**Warranted by the Makers.**

**The E. B. Eddy Company, Ltd., Hull, Canada.**

**YOU WANT**

**AND PURE ICE AT THAT.**

We are the only company dealing exclusively in **LAKE SIMCOE ICE**, therefore you may rely upon receiving the genuine article. Pure ice and softening men.

**BELLE EWART ICE CO.**  
 OFFICE: 15 MELINDA ST.  
 Telephone: 1917-2333.

(COPYRIGHT)

**The Reliance System OF Annuity Re-Payments.**

65c per month—or \$0.60 per year—paid for 61 years will thereafter return to shareholder: \$10 per year for 10 years. Or \$10 per year for 15 years. Or \$8 per year for 20 years.

The above annuities may be paid half yearly, quarterly or monthly. Further particulars on application to:

**HON. JOHN DRYDEN, PRESIDENT,**  
**J. BLACKLOCK, MANAGER,**  
**The Reliance Loan and Savings Co. OF ONTARIO**  
 66 Adelaide St. East, Toronto.

**... INVESTMENT ...**

**THE YORK COUNTY LOAN & SAVINGS Co. of Toronto**

Offers until further notice, its  
**6 Per Cen. Coupon Stock.**

Certificates with Coupons attached. Dividends payable semi-annually. Certificates redeemable after three years at par. This Company's funds are loaned only on first mortgages.

**TELEPHONE 2596.**

**P. J. BROWN, M.D.**  
 Cor. Queen St. East and Carlaw Ave.  
 Office hours—10 a.m. to 12 a.m. 2 p.m. to 4 p.m.

**Undertakers.**

**F. ROSAR, Sr.**  
**UNDERTAKER,**

546 KING ST. EAST, TORONTO.  
 TELEPHONE 1084.

**J. YOUNG,**  
 THE LEADING  
**Undertaker & Embalmer**  
 359 YONGE STREET.  
 TELEPHONE 619.

TELEPHONE 5687.  
**DR. JAS. LOFTUS,**  
**DENTIST.**

Cor. Queen and Bathurst Sts. Toronto.

**POST & HOLMES, ARCHITECTS,**

OFFICES: **MANNING AVENUE, TORONTO.**  
 Telephone 481.  
 Residence 2 D'Aray St. Telephone 3677.

**CALL UP JAS. J. O'HEARN,**  
 FOR YOUR PLAIN OR ORNAMENTAL **PAINTING**

Glazing, Kalsominis and Paper Hanging. Shop, 161 Queen Street West, Telephone Onondago Hall.

**TINGLEY & STEWART MFG. CO.**  
 MANUFACTURERS OF **RUBBER AND METAL STAMPS**

Corporate and Lodge Seals of Every Description.

10 King St. W., Toronto, Ont.

**GAS STOVES**

**RICE LEWIS & SON, (LIMITED),**  
 COR. KING & VICTORIA STREETS TORONTO.

**Ask for BOECKH'S BRUSHES AND BROOMS.**

Always Reliable and as Represented.

**TAINED GLASS**

CHAMPAGNEVILLE & Co. Agents, France. Castile & Soil, 20 University St., Montreal.

**McCRUSLAND & SON**  
 100 UNIVERSITY ST. TORONTO ONT.  
 SPECIALISTS IN **STAINED GLASS**  
 REPAIRING AND RESTORATION.

The Catholic Register.

PUBLISHED EVERY THURSDAY AT THE OFFICE 40 LOMBARD STREET TORONTO.

Approved and recommended by the Archbishop of Toronto and clergy, circulated throughout the Dominion Newspapers.

Advertising rates made known on application. We advise subscribers to make remittance by post office money order, bank check, draft, or express money order, when none of these can be procured...

Always give the name of the post office to which your paper is sent.

Any subscriber changing his place of residence will please immediately notify us—stating both the old and the new address. All letters should be addressed to the Catholic Register Co., 40 Lombard Street, Toronto.

Matters intended for the Editor should be sent to, and must arrive not later than Monday of each week, to insure publication.

Discontinuance: The publishers must be notified by letter when a subscriber wishes his paper stopped. All arrears must be paid.

(Agents—P. McLEOD and Wm. Ryan.)

THURSDAY, JULY 30, 1896.

Calendar for the Week.

- July 30—S. Martha, V. 41—S. Ignatius of Loyola. Aug. 1—S. Peter in Chains. 2—S. Stephen I. P. and M. 3—Feasting of the relics of S. Stephen. 4—S. Dominic. 5—Our Lady of the Snow.

Official.

On June 27th a circular was addressed to the clergy of the archdiocese calling attention to the ecclesiastical reform. A typographical error appeared on the face of the circular. The date given was Monday, the 29th of August. It should have read Monday, the 24th of August.

Thomson preached by three Hamilton ministers on Sunday last over Mr. Goldwin Smith.

The editor of a weekly paper makes a violent attack on Mr. Goldwin Smith, insists that the books the Oxford Professor has written shall be rejected by the University of Toronto, and earnestly recommends that the books written by the editor's father shall be adopted instead. This is bringing the uses of personal journalism into line with up-to-date advertising.

The Church Evangelist [Anglican] is making a pious demand for free educational rights in Ontario. Education cannot be free as long as it keeps the door closed to religion or so little. Whatever practical issue may come of the Anglican movement, the Evangelist is at all events spreading a lot of truth concerning parental rights in primary education.

An interesting and honored South African personality is, writes the London Sun, about to visit Ireland in connection with the National Convention. This is Mr. Moses Cornwall, who has sat in the House of Assembly for Kimberley for five sessions. He has been twice Mayor of Kimberley, and has held the post of sheriff for fifteen years. His experience of Cape Colony extends over the fairly considerable span of thirty-seven years. He has been identified with several important phases of Colonial life, but in no midst of overseas calls and claims has made a specialty of the organization of St. Patrick's Day festivities.

Mr. Bodkin, Q.C., having forwarded to Mr. Gladstone a copy of his historical romance, "Lord Edward Fitzgerald," just published by Messrs Chapman and Hall, which is dedicated to the right honorable gentleman as "the best English friend Ireland ever had," received by return of the post the following autograph acknowledgment:—

Hawarden Castle, July 15, 1896.

MY DEAR SIR—One word to offer thanks for the volume I have just received, and to assure you that my opinions and feelings with regard to the history and future of Ireland remain totally unchanged. Yours faithfully, W. E. GLADSTONE.

Again Belgium has declared her love or Catholic thought. The recent elections have resulted in the complete triumph of the Catholics. The returns show 111 Catholics as against 29 Socialists and 12 Liberals. The Catholic majority of 56 in the previous Chamber has accordingly been increased to seventy. This triumph of universal thought has been achieved under universal suffrage. While the exercise of the franchise was restricted in Belgium, the Socialist element continued to tighten its grip upon the institutions of government. In the election of 1884 and under manhood franchise, the Socialists found their day was done. The Catholics carried almost everything before them, and what little remained over has been swept up this year. What a splendid object lesson upon the harmony of Catholic liberty and the free franchise!

The lives of great men may surely be honored without regard to sectarian feeling. When a memorial statue was first proposed in England to the late Cardinal Newman it was thought to

erect it at Oxford. A difficulty arose in the way, although the movement was supported by English clergymen as well as Catholics. Thereupon the fathers of the Brompton Oratory offered a site, and the statue was unveiled on July 15, at the southern extremity of the Oratory facing the Brompton road. Catholic and Protestant subscribers were there, converts and men born in the bosom of the Catholic Church. The statue is one of the fruits of the Cardinal Newman Memorial Fund. The other objects of the fund have been the making of a pecuniary provision for maintaining a high standard of education in the Oratory schools founded by the Cardinal himself at Ladbroke, and the erection of a memorial church or chapel at the Birmingham Oratory.

Dr. Jameson, the hero of an hour, the leader of the raid into the Transvaal with a body of the British South Africa Company's armed servants, has been sentenced to fifteen months in jail by the English court. Sir John Willoughby, Major White, Capt. Coventry, Col. Grey and Col. White, who accompanied Jameson, have received sentences varying from ten to five months. It is a rather distinguished list of victims of a stock-jobbing enterprise. The crime was not in the raid, but in the failure of the raiders; not in stock-jobbing lawlessness, but in the dither that was made of it. Justice is vindicated in the opinion of the Judge and jury, but many men who won large tracts of British territory on the same plan are shining lights protected from the wind of criticism by the same justice.

It is now nearly a year since the report of the Ontario Commission upon the Catholic schools of Ottawa was made public. For a long time we listened to no qualified ridicule of Catholic primary education as disclosed by that report. This year, for the first time, separate school pupils wrote in the entrance and leaving examinations at Ottawa in competition with Public School pupils. The Catholic boys passed a brilliant examination; and seven boys sent up by St. Patrick's school for the entrance got the highest percentage possible, 100. It is to be hoped we have now heard the last of the reflections so freely cast upon the Catholic schools of Ottawa. It appears that not one boy has passed from the Ottawa Model (Normal) school. Some of the papers that have all along shown dislike towards Catholic schools are arguing that the unexpected honors which have fallen to the Catholic pupils in Ottawa are not shared by the Christian Brothers, who left the schools at the time of the investigation. But here in Toronto, where we have the Brothers, our Catholic school pupils have long more than held their own compared with the Public School pupils. The whole of this jealousy about primary education arises out of the stubborn refusal of some queer people to believe that Catholic parents are just as anxious as their Protestant neighbors to give their children the best possible education attainable.

Some of the Protestant denominational papers are maintaining with the secular press a discussion concerning the meaning of the new Ontario Marriage Law. There seems to be a question whether marriages can in future be performed on the authority of a marriage license. Certain restrictions only, as we understand the matter, have been put upon the horde of persons authorized to issue marriage licenses. The new law may, for instance, put a stop to such indecent advertisements as we have seen prominently displayed in newspapers, and even inside the Police station in Toronto [we went there for a license to keep a dog;]

SO AND SO. ISSUERS OF MARRIAGE LICENSES. Open all evening; no witnesses required.

The new law also increases the risk of contracting bad marriages. Affidavits on and after next month will be required in urgent cases. That may or may not have a deterrent effect. But we believe that the license will continue under the new law to be the popular avenue to marriage. Catholics, of course, have nothing to do with the new law or the old. To them marriage is a sacrament, and they have no objection to the calling of the bans in the house of God where they are known. The whole case in favor of law-licensed marriage is that the wedded state is simply a civil contract. It is deplorable to see people who call themselves Christian ministers and papers professing to preach Christianity upholding that view of the holy state of wedlock.

Two events of political interest reported this week invite comment. Sir Donald Smith, the Canadian High Commissioner in London, returned to Ottawa to resign his position in consequence of the change of Government. On Monday Sir Donald and Mr. Laurier had an interview the result of which was that Sir Donald returns to his London

office. This wise action on the part of Premier makes good in our important particular his claim about following English political precedents by preference. The return of Sir Donald Smith is a guarantee that the position of Canada with regard to the Mother Country will in no wise be affected by the policy of the Liberals. In our sense the High Commissioner is the Canadian Foreign Secretary; and it is not the English practice to alter the external policy every time there is a change of Government pass from party to party. In addition to the political significance of Sir Donald's return, Canada is to be congratulated upon having so capable a servant in London. Sir Donald is universally esteemed for various good reasons. Another interesting matter is mentioned in connection with a decision arrived at by the Imperial Government to appoint Colonial judges on the Judicial Committee of the Privy Council. It is said Mr. Laurier may nominate Hon. Edward Blake as the first Canadian judge. That would be an honor of which Mr. Blake in the opinion of all Canadians, we believe, would be most deserving. For our own part, however, we feel convinced that Mr. Blake would put aside even such a signal honor in order that his services to the cause of Ireland should continue. Although he is making a great sacrifice for Ireland, yet we believe his fame is greater in her service than in any other position. Of course his appointment on the Judicial Committee would necessitate his entire withdrawal from active politics. The only precedent we call to mind just now is the appointment of an Indian judge to the Judicial Committee, and as he became a paid judge, so Mr. Blake if appointed would also be a paid judge. He would accordingly have to retire from Parliament.

Catholic Representation and the Ontario Catholic Electorate.

The justice of our remarks on the subject of Cabinet representation for English-speaking Catholics is best attested by the manner of reply that has been adopted. The Toronto Evening Telegram and the Kingston Whig admire each other's logic when they retort that The REGISTER can only speak for the Catholics of Ontario who supported Sir Charles Tupper. They make much of the fact that Ontario Liberals had not more than a trifling Irish Catholic support. That support, however trifling when compared with the Catholic vote that went the other way, secured the election of two or three Liberals whose names we could mention; but it may be as well to admit that those Liberals got the support of the Irish Catholic electors for one reason only so far as we can see. They were men superior in every respect to their Conservative opponents and Irish Catholic electors felt they could put more trust in them with respect to the question of Catholic schools in Manitoba. The Irish Catholic electors who supported and sent to Parliament such Liberals were not less true to the dictates of conscience than were the great majority of their co-religionists who voted for the Government candidates on the strength of Sir Charles Tupper's manly declaration on the School question.

But even supposing that every Irish Catholic vote in Ontario went Conservative, what bearing would that have on the answer of The Telegram and The Whig; that the Catholics of Ontario deserve no Cabinet representation from a Premier to whom their support was denied? In the first place the answer implies that if Ontario Catholics wanted representation in Mr. Laurier's Cabinet they should have given him their votes. That would mean selling their votes. Whether you sell your votes for money or for class reward makes no point of difference. Let us inform The Telegram and The Whig that Irish Catholics were never known to sell their votes. Mr. Henry Childs Merwin in a recent issue of The Atlantic Monthly made the statement that an Irishman was never known to have sold his vote in the United States, and in that respect the added Irish record stands in favorable comparison with those who call themselves "native Americans." In Canada the elector of the Irish name is as far above purchase in any form as is his brother in the United States. Had the Catholic electors of Ontario voted in the general election upon any calculation of Cabinet representation they would not only be selling their votes to a political party, but they would be selling their birth-right of conscience for a political reward, and bartering in the shadows of a question which Irish Catholics all the world over hold as dear as any religious right, the natural and conscientious duty of every man to bring up his child in his own faith. No, the Catholics of Ontario did not sell their votes; they did not barter their consciences; but no matter how they voted and no matter how deep their religious convictions may be, they understand the science of fair government well enough to say that their political purity and their conscientious convictions are all the stronger reasons

why they should see to it that their views and their interests are represented in the government of the day, no matter what party may be in power.

Moreover, when a number of Catholic Liberals from Ontario are in the present Parliament we say it was an amazing piece of impudence for Mr. J. K. Kerr to go down to Ottawa and undertake to exclude Irish Catholics absolutely from Mr. Laurier's Cabinet on account of the way the Irish Catholic vote in this Province went.

We acknowledge candidly the admission made by The Globe on Monday that the article in the last issue of THE REGISTER on this subject was based on justice. The Globe says:

We do not deny that such a prejudice as THE REGISTER describes exists in some quarters.

But THE Globe goes on to say, as it had said in a previous article of the Catholic Bishops, that the great majority of the Catholic clergy in Ontario supported the very party in which the prejudice described exists. Having admitted part of what THE REGISTER has been all along saying, we are not without hope that THE Globe will come to admit a few additional facts of considerable public importance. In connection with the recent elections no Catholic Bishop in Ontario wrote or spoke one word of direction to the Catholic electors. Constant efforts were made in behalf of both parties to draw them into the political discussion, but without the slightest success. In several constituencies those who had counted the classes of electors and compared the local strength of parties, felt that a word from the Catholic Bishop would turn the scale either way. The word, expressed or implied, was not given. We offer no explanation, approval or criticism of the action of the Catholic Bishops of Ontario more than this, that we believe they felt assured that the people fully understood their own conscientious obligations as voters, and we take the liberty of adding that the result of the elections amply proved the scrupulous independence of the Catholic voters when confronted with a grave question of conscience.

In the second place we would say that with one exception no Catholic priest in Ontario made any sort of allusion to politics inside the house of God, or in meetings of the clergy; whereas the great majority of Protestant clergymen and (excepting the Anglicans) all the assemblies of Protestant clergymen threw themselves unreservedly into the political excitement of the hour. The one exceptional case of a Catholic priest was reported in THE Globe newspaper, and as it happened he was represented, correctly or otherwise, as favoring the Liberal party.

Still further we take occasion to say that in their capacity as citizens, and even in the exercise of their perfect right, the Catholic priests of Ontario took very little active interest in the conflict of the parties; but had they done so why should they be criticized for it? We are aware that in a certain publication a grave insinuation has been made against our Catholic clergy unsupported by any statement either concerning place or name. Appearing where it did that insinuation has been commented on, in good faith we believe, both by The Globe and The Telegram; but we have not the least hesitation in saying that the writer must have been imposed upon, and we have no doubt that he will take back what he has published and expose the source of his error. During the campaign or since no one else has undertaken to say, and no newspaper has alleged, that any Catholic priest in Ontario attempted to use undue influence of any species upon any Catholic elector. We think any paper that professes to believe the contrary in the absence of a title of evidence must wish to believe what is not true.

Six Months After Date.

In his speech on Saturday last at St. John's Quo., Mr. Laurier showed that he accurately interprets the verdict of the Irish race stands in favorable comparison with those who call themselves "native Americans." In Canada the elector of the Irish name is as far above purchase in any form as is his brother in the United States. Had the Catholic electors of Ontario voted in the general election upon any calculation of Cabinet representation they would not only be selling their votes to a political party, but they would be selling their birth-right of conscience for a political reward, and bartering in the shadows of a question which Irish Catholics all the world over hold as dear as any religious right, the natural and conscientious duty of every man to bring up his child in his own faith. No, the Catholics of Ontario did not sell their votes; they did not barter their consciences; but no matter how they voted and no matter how deep their religious convictions may be, they understand the science of fair government well enough to say that their political purity and their conscientious convictions are all the stronger reasons

that he is face to face with the responsibility of his position. In the same speech he said:

I have not been in power a fortnight; the Tory press is crying out "Why do you not settle the school question?" But I only want six months in which to settle the question, and if I am not mistaken, before that time is over the question will be settled without exciting the prejudice of anybody and rendering justice to whom justice is due.

That is frank and confident enough; but it keeps wide of details. Six months is but a short space and the country will expect to be served with a bill of particulars a reasonable time before the settlement. Indeed the particulars should soon be forthcoming. If the settlement is to "render justice to whom justice is due" we must assume that Mr. Laurier is fully prepared to restore to the Catholics of Manitoba the rights of which they were deprived. He objected to that being done by "coercion" but favors, if we interpret his language aright, the same end being reached by "conciliation."

I have declared in the House, in the Province of Ontario and in the Province of Quebec that the only manner by which the question could be settled was by means of conciliation, and I believe that further events will show I was right.

We will not quarrel about mere words if the result is the same. There was never such a misnomer invented as the term "coercion" applied to the policy of remedial legislation. If the term "conciliation" comes from the same political mint as the companion coin "coercion" we make no objection to its passing current, if it should only turn out legal tender for rights restored.

Dr. Langtry at Large.

An amusing correspondence is accorded considerable space in the daily newspapers concerning the respective claims of England and Scotland to the title "Catholic." The redoubtable Dr. Langtry takes up the cudgels for the English Establishment and a Scottish Presbyterian advocates the cause of the northern institution. Everybody knows that of all the sects in schism only a Scottish Presbyterian would rather be anything than an Anglican, and, of course, the adherent of the English Establishment entertains a similar repugnance towards the rival Protestant firm over the border.

This extreme jealousy dates back to the introduction of the two forms of Protestantism into Great Britain. The trouble began with the retention of episcopacy in England, whereas in Scotland Puritanism obtained full sway.

The two forms of Protestantism have from that day to this maintained an acrimonious dispute. So bitter is this mutual feeling in our own day that the Anglican Synod meeting in Toronto refused to wish "God-speed" to the Presbyterian Assembly.

On this basis Dr. Langtry and the Presbyterian debater meet each other in the public press, one the champion of the English Church, the other the champion of the Scottish Church, both claiming to be Catholic, and each utterly repudiating the doctrines of the other. The most amusing feature of the debate so far is the mutual effort made by the disputants to convict each other of the sin of schism. They are both easily successful; indeed they have but to look to the great St. Augustine for the indictment which is quite as strong against one as the other. St. Augustine wrote:

"The Catholic Church is so called because it is diffused throughout the world" (Ep. 52, ad Sever. n. 1.)

"If your church is Catholic, show me that it spreads its branches throughout the world, for such is the meaning of the word Catholic" (Contra Gaudent. l. 2, c. 2)

In the Catholic Church... the succession of priests from the See itself of the Apostle Peter even to the present Episcopate holds me. (Cont. Ep. Manich. n. 6.)

The Scottish and English churches are not established outside the nations from which they got their name, accordingly they can spread no branches throughout the world, and their priests are not in succession from "St. Augustine puts the Presbyterian and the Anglican on even terms.

Aside from the sin of schism the champions of England and Scotland find a great deal of alleged history at each other. Dr. Langtry does not disguise his opinion that the Scotchman has mistaken hearsay for history. The contention of the Scot is that the ancient British church was Presbyterian, that it Christianized England and Ireland, and that Presbyterianism is to-day copyrighted Catholicism. St. Patrick was a Presbyterian, so was St. Columba, and illustrious Iona was nothing more or less than a big Presbyterian meeting-house. We have the latest suspicion that the Scotchman is a satirist and is having a lot of dry fun with Dr. Langtry. The Doctor, however, takes him quite seriously, denies that St. Patrick and St. Columba were Presbyterians, and sets up the counter claim that Iona and Ireland were merely

missions established by the ancient English church, which was never subject to the Pope. The latter point must be particularly insisted upon.

Dr. Langtry possesses the remarkable faculty of making history as he goes along, and he certainly makes it to square with any contentious he sees fit to set up. He mixes up his own history with references to Venerable Bede and other writers, and, so to speak, sands bags his advocacy with statements of history official without any other authority than his own name at the end of the letter.

But what says Venerable Bede? That from the most primitive times the Saxon king's made pilgrimages to Rome. There are mentioned Caedwalla, Ina, Offa, Canred, Siric, Berthwald, Radulf, Ethelwulf, Canute the Dane and others. King Egbert and Oswy "sent presents to the Apostolic Pope, and many presents of gold and silver." King Kenulf of Mercia sent the sum of 356 manucaves every year "to support the poor and to supply oil for the numerous lamps in St. Peter's." Ethelwulf, King of Wessex, sent presents to Pope Benedict III. And William of Malmesbury writes of the same King: "King Ethelwulf went to Rome King, and offered to St. Peter that tribute (Peter's Pence) which England pays to this day. King Canuto ordered his subjects to pay "the Peter's Pence, according to the ancient law." Kenulf, King of Mercia, "deemed it fitting to incline the ear of his obedience with all due humility to the Pontiff's holy commands."

We might add columns of similar authenticated quotations from Venerable Bede and William of Malmesbury, to establish the fact that Christianized Britain from the earliest times acknowledged its submission to the Holy See. Notwithstanding which Dr. Langtry comes forward with his assurances to the contrary "from recent study of the question." It is a pity the Doctor does not entertain the public with the name of the historian he has been reading.

Venerable Bede tells us that not only did all the Saxon king's make the pilgrimage to Rome, but it was also practised by their subjects in crowds. Such was the Catholic fervor of the British people down to the time of Edward, who not being able to go to Rome, petitioned the Pope for a commutation of his vow. Why if all history were obliterated in the so-called Reformation, the presence of Wosminster Abbey is in itself a monument to convince the Englishman of to-day of the submission of the Saxon kings to the Holy See.

It is characteristic of Dr. Langtry to write the following: St. Patrick who probably was the scion of a noble Roman family was very successful in his Irish mission during his lifetime. On his death the whole land, as was so common in those times, soon lapsed into Paganism. Then at the request of King Annire the Welsh church sent a mission under the leadership of St. David, St. Gildard and St. Coluag, which was successful in establishing Christianity permanently in the land.

If we go on to say that the Welsh mission was extended from Ireland to Iona; and so the ancient British Church Christianized the whole of the two islands. Dr. Langtry, it appears, cannot see the absurdity of his position even aside from all history.

But what does the historian of his own school say concerning Dr. Langtry's version of history?

Patriotic, the St. Patrick of the Irish... active during the former half of the fifth century... aided the efforts of the small communities of Celtic missionaries called Culdees. St. David... was at work during the former half of the sixth century. But the chief missionary work was then being done by the Culdees of the Irish Church. Columba, an Irish abbot of royal descent, after founding monasteries in the north of Ireland, passed in the year 563 to Scotland, and for the next thirty-four years labored there as a missionary on the mainland and in the Hebrides, making his headquarters upon one of the Hebrides, the rocky island of Iona. Iona then became one of the most important of the Culdee missionary stations. The Celtic missionaries had been at work for generations among the English of the north... King Oswald sent for missionaries to Iona... The first of the teachers who came from Iona to the Northumbrians went back and made hopeless report of the people. Then Aidan volunteered for the work and led a religious colony to Lindisfarne... More Culdees passed through Lindisfarne to join the work, and thus the place came to be known as Holy Isle. For the next thirty years the Celts were in all this region spiritual teachers of the English, and it was out of the midst of this great north of England movement, in the newly established monastery of Whithby, that the great English heart sang through the verse of Cadmon, its first great hymn based on the Word of Truth.—(Prof. Henry Morley.)

So that while Dr. Langtry tells the astonished world that it was "the ancient British Church passing around through Ireland and Scotland," in the time of St. David, that converted England from the north, Prof. Morley, an authority whom Dr. Langtry must accept, if he would accept any authority other than himself, says explicitly that during the time of St. Patrick, the Celtic missionaries were over the





The Painter.

Nature hath taken her delicate brush,
For palette and paints, and all
She hath worked in the silence of starlight
And...

THE GAMBLER.

(FROM THE CORN EXAMINER.)

There lived about thirty years since,
in one of the counties of the south of
Ireland, a farmer named Barry, whose
bread acres and substantial habitation,
with its commodious out-houses and
farming requisites, afforded decisive
proofs of not only comfort, but even
wealth.

found in their young hearts, and are
placed there by the hands of divinity
as gifts of priceless value. Cards
formed an important source of amusement
with several of his companions, and
he looked on with pleasure as it
pleased them; and on their invitation
to join the social party, he could not
bring himself to refuse. He played -
but not once alone; he was deeply
interested, and he became as eager
for a game as his comrades. He bet
too; but it was plain that pleasure,
not money, was the object sought;
the betting was a mere trifle and the
small sums with his father furnished
him were amply sufficient for all his
expenses.

truth, the folly and the crime of his
son! Shame, intense and burning,
kindled with a fiery glow the cheek
of that erring son; conscience smote
him desolately within; he cursed his
madness in his inmost heart; remorse
overwhelmed him for destroying that
kind father's peace of mind; dimness
stole upon his eyes and faintness upon
his heart; he tottered to a chair, and
found that support he so much needed.
Next morning, at the break of dawn,
a traveller might have been observed
wending his lonely way along the
country road, dejected in gait and
moody in spirit. It was the remorseful
son. He sought not the embrace
of father or mother, or sister or
brother, but fled his father's house,
resolved never to enter it till he had
restored the purity of a sullied name.
As he passed along, he turned his
wistful gaze towards that old mansion,
the home of his birth and affections;
and as he looked to heaven, invoked
a blessing upon his sleeping inmates.
Arrived at one of the largest and
most populous of our provincial towns,
he found with some difficulty the
residence of a kind uncle, unfolded
to him the story of his errors with many
a repentant tear, found his consolation
and support, and through his interest
obtained a respectable situation in a
mercantile establishment. He ap-
peared to have forgotten his old vice
in his devotion to business; and when
some twelve months had elapsed, he
thought himself justified in requesting
and accepting the hand of a young
and artless girl, whose affections he
had already gained.

almost impossible. But still, foolish
man, it was impossible! He entered
the gambling house; and encountered
that friend, boasting with smiles and
affability, who first had lured him
from the path of duty, and led the
way to wretchedness and misery.
They played - Barry's all was staked;
the game was long, and dubious was
success; beads of perspiration stood
out on his damp brow; the blood
seemed burning at his heart; his
features glowed with the warm fluid,
then it retreated, and his features
were left all as the ceremonies of a
corse. When all was lost he was
lost he was terribly calm, for it was
the calmness of despair. Silence
reigned unbroken for some moments,
when his opponent jeeringly spoke of
the events of chance, and of success
another day; a fierce glance, and an
angry wave of the hand, were Barry's
only notice; but his opponent said
that he was mistaken if he meant to
intimidate him by sour faces; that if
people would play for money, they
should know how to bear their loss
with good grace; and coarsely added,
that the conduct of his victim was
d--d ungentlemanly. Stung to
madness by these remarks, he felt,
and yielded to, the promptings of the
demon within; sprang from his chair;
and, with a low, fierce cry of ven-
geance, plunged a glittering knife into
his opponent's side. The wounded
man gave a deep groan, and, with
features distorted by pain, and eyes
horribly fixed on Barry, fell heavily
to the ground. Instantly every object
assumed, to Barry's disturbed imagi-
nation, the hue of blood; his wildly
brain whirled round with dizzying
speed, and with a gaily stare at his
own hand reeking with warm blood,
he dashed out of the secured apartment,
still leaving the weapon fixed in the
wound.

was so wan and worn; and when they
observed his first opening glance, they
started, it was so full of terror and
pain. Many of these children, who
were going to the village school, put
their hands in their little satchels, and
extracting their day's food, timorously
approached and gave the wanderer
their all.
Some days passed on in this roam-
ing kind of life, and he felt his limbs
totter under him with weakness, but
holding his little child by the hand he
still moved on, though slow and pain-
fully. At last he could go no further,
and with a cry of pain, and wildly em-
bracing his child, he yielded to neces-
sity, felt a burning sensation at his
brow, and fell into a long and troubled
dram - not repose. When the next
awoke, it was not under the open
canopy of leaves, but lying on a soft
and downy bed, in a room comfortably
furnished, and with all the accommo-
dation of a sick man's chamber. He
believed it still a dream, and passed
his hands across his eyes to dissipate
the deceitful illusion; he became con-
scious that his thoughts wandered,
that his brain was disturbed, but still
he well knew that his presence in
that chamber was no deception.
When he fell ill and sleep upon the
way side, he was recognized by a passing
stranger, and through the kindness of
a wealthy neighboring farmer, he was
conducted, in a high stage of fever
and insensibility, into an out-house
on the farm, and all remedies resorted
to for his cure. The kind farmer
hearing of his frightful cries and re-
velation of the past, and of his evincing
all the symptoms of an agitated and
remorseful conscience, came to visit
him. Those features seemed not ut-
terly strange to him, altho' though
they were; his tall tale illness soon
discovered who he was, and crying
out that he was his son, his lost child,
he sank beside him insensible. He
removed him to his house, to the
former chamber of that erring son;
watched and wept over him, wiped
his clammy brow, and ministered to
all his wants. Nor did he forget his
little boy; but he was clothed, and
fed and cared; and for his father's
sake, was dear to his aged grandsire.
We pass over some weeks in which
the father and son; dejected for
years and parted brethren, met again;
what forgiveness was passionately
demanded on one side, and with tear-
ful pleasure given on the other; how
his father told him of the slow recov-
ery of the gambler whom he had
stabbed, and how his face brightened
up to learn that he had not the guilt
of actual murder on his sinful soul;
and we hasten to the closing scene,
for the life of the recovered son is
passing swiftly away. The expiring
man loved to cast his eyes on the
setting sun of May, bathing the calm
evening sky in a flood of glory; his
glance wandered over the green earth,
clad in its morning robe of freshness
and verdure; the shrubs and flowers
were putting forth their young leaves,
and loading the air with the rich
fragrance of their varied flowers; his
ear was saluted by the melodious and
thrilling notes of feathered songsters;
it seemed as if the world were fresh
from the Creator's hand. His thoughts
wandered ever over the fair scene
enclosed to his view, suggesting a
thousand reflections of pleasure or
solemnity; and as the sun whose
rings he no more might witness, was
setting on his last night of life, how
vividly did his imagination recall the
days of boyhood, when conscience
slumbered so easily, when joy was
unalloyed and unshaded by any bitter-
ness! And then, the contrast with
his manhood, which appeared one
dreary waste of vice unchecked and
vice self-inflated; he thought of his
body, young in years, yet full of in-
firmity; of his once vigorous mind,
how weakened by every excess; of his
family disgraced; of his fond father's
declining years embittered by woe on
his account; and of his affectionate
mother, sent prematurely to her cold
grave, maternal love even still pouring
a benediction on his unworthy head.
Oh! it was it not justly too powerful
for his agitated feelings? He turned
away his head, the weakness stole
pleasantly and soothingly upon him,
and he wept as he had done in child-
hood.
His ears were startled by a sudden
noise, the door opened violently, and
two armed officers of justice sprang
into the apartment but when they
gazed upon the dying man's counte-
nance, and saw the shudder which
passed across those features with the
deathshadow full upon them, they fell
back in haste, and looked reverently,
and with uncovered heads, upon the
departure of an immortal spirit. The
few last broken words were uttered;
his weeping father, and brothers, and
sisters, and child stood around, and
sobbed aloud. Seldom had the min-
isters of offended justice witnessed a
scene so solemn and so full of woe;
the dying man's struggling cry to
God and man rose above the general
wailing; his eye wandered over each
dear object of affection; one glance
to heaven - one pang more - all was
over, and they gazed on the cold,
rigid remains of what once had been
a gambler.

Death of Miss Julia Gerin.
The Sioux Falls (Iowa) Press of
Saturday, July 11, has the following:
The funeral services of Miss Julia Gerin
who died on Thursday afternoon will
take place this forenoon. The funeral
procession will start from the house
at 9 45 this morning, and the services
will be held at the Catholic church at
10 o'clock. The body will be taken
on the 12.35 Milwaukee, to Cobourg,
Ont., where the interment will be made.
Her brothers Michael and Patrick will
accompany the body. Miss Gerin
came to Sioux Falls sixteen years ago,
but owing to her retiring disposition
was not so well known to the general
public as the other members of the
family. She was greatly loved and
respected by those who enjoyed her
personal acquaintance.
The Catholic Register tenders its
sympathy to the bereaved which will
be shared by the friends of the family,
not only in Cobourg, but throughout
the County of Northumberland, where
they are widely known and respected.

ACUTE DYSPEPSIA.

A TROUBLE THAT MAKES THE LIVES OF THOUSANDS MISERABLE.

The Only Rational Treatment is to Remove
the Cause of the Trouble - One Who
Suffered Greatly Shows How This Can
be Done at a Comparatively Trifling
Expense.
The life of a dyspeptic is beyond doubt
one of the most unhappy lots that can
befall humanity. There is always a
feeling of over fullness and distress after
eating, no matter how good the food
may be prepared, and even when the
patient uses food sparingly there is fre-
quently no cessation of the distressing
pains. How thankful one who has
undergone this misery and has been re-
stored to health and vigor can perhaps
better imagine than describe. Our
sufferer, Mrs. Thos. E. Worell, of
Dunbarton, N. B., relates her experience
in the hope that it may prove benefi-
cial to some other similar sufferer. Mrs.
Worell says that for more than two
years her life was one of constant misery.
She took only the plainest food, and
yet her condition kept getting worse,
and was at last seriously aggravated by
palpitation of the heart brought on by
the stomach troubles. She lost all
relief for food and grew so weak that
it was with difficulty she could go about
the house, and to do her share
of the necessary housework made
life a burden. At times it was simply
impossible for her to eat food as every
mouthful produced a feeling of nausea,
and sometimes brought on violent fits
of vomiting which left her weaker than
before. She had taken a great deal of
medicine but did not find any improve-
ment. At last she read in a newspaper
of a cure in a similar case through the
use of Dr. Williams' Pink Pills and de-
cided to give them a trial. After using
three or four boxes there was a great
improvement in her condition and after
the use of eight boxes Mrs. Worell
says she can do almost any kind of
woman, as strong as ever I was in my
life, and I owe my present condition
entirely to the use of Dr. Williams' Pink
Pills, which have proved to me won-
derful medicine. Mrs. Worell further
says that Pink Pills were also of the
greatest benefit to her husband, who
suffered greatly with rheumatism in his
hands and arms. At times these would
swell up and the pains were so great
that he could not sleep and would sit
the whole night beside a fire in order to
get a little relief from the pain he was
enduring. Seeing how much benefit his
wife had derived with the use of Pink
Pills he began their use, and soon
drove the rheumatism from his system
and he has since been free from the
terrible pains which had formerly made
his life miserable. Both Mr. and Mrs.
Worell say they will always strongly
recommend Dr. Williams' Pink Pills to
suffering friends.
These pills are a blood builder and
nervine restorer, and there is no trouble
whose origin is due to either of these
causes that they will not cure if given a
fair trial. The genuine Pink Pills are
sold only in boxes, the wrapper around
which bears the fine picture of "Dr.
Williams' Pink Pills for Pale People."
There are imitations of this great medi-
cine, also colored pink, which are offered
by the dozen, hundred or ounce, or in
boxes, without the directions and trade
mark. Always read the directions, no
matter what the interest of a dealer
who tries to sell them may say.

FREE TO MEN.

Any man who is weak or run down
can write to me in perfect confidence
and receive free of charge, in a sealed
letter, valuable advice and information
how to obtain a cure. Address with
stamp, P. G. Smith, P. O. Box 388,
London, Ont.



